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Understanding the Consumer Behavior

A Study on the Grocery Shopping Preferences, Challenges, and the Adaptations of the Sri Lankan Diaspora in Finland

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ABSTRACT

The paper explores grocery shopping preferences, challenges, and adaptations of the Sri Lankan diaspora in Finland to fill one of the critical gaps in consumer acculturation theory by exploring a small, non-Western diaspora community in highly concentrated Nordic retail markets. The study uses a sequential explanatory mixed-method design, which will involve quantitative survey data of 103 Sri Lankan residents in Finland and qualitative interviews of 5 families in Vaasa, which will be conducted using semi-structured interviews, and with the aim of providing a comprehensive analysis of both the quantitative consumption behavior and qualitative cultural experience. The research formulates and confirms the Diaspora Consumer Acculturation and Adaptation Model (DCAAM) and finds that there are five interdependent dimensions that affect consumption behavior, namely, Cultural Identity Maintenance, Market Integration Capability, Community Social Capital, Transnational Connectivity, and Economic Resource Accessibility. Three different typologies of consumption strategies appear: Integration-Adaptive (41.7%), Transnational-Connected (29.1%), and Market-Integrated (29.1%), with each typology having its own pattern of usage of the shopping channel and coping strategies.

Important discoveries are that culture identity is highly maintained in the face of market limitations with 61.2% cooking traditional food every day and 73.8% altering recipes frequently under the influence of ingredient unavailable. The strongest predictor of consumption satisfaction is Community Social Capital (b=.269, p=.013) which is a strategic indicator of the diaspora networks. Market Integration Capability (r=.327, p) and Consumption Satisfaction (r=.259, p=.008) exhibit positive correlations with Cultural Identity Maintenance, making the models of cultural preservation and market adaptation seem to be at cross purposes. Theoretically, the study also applies the acculturation theory to Nordic settings and small non-Western Diasporas, defies the time-based acculturation theories, and provides a synthesis of various frameworks (DCAAM, DCCF, and MRSF) in the form of a unified approach. In practice, researchers have found that, culturally responsive product assortment, community partnerships, and quality improvement have proven to offer business opportunities to retailers. To the policymakers, findings indicate that retail access is an integration dimension that should be given consideration by supporting ethnic entrepreneurship, and ensuring retail diversity in the urban planning. The limitations of the research are limited sample size, cross-sectional, and geographic focus which can be utilized in future research directions such as comparative studies, longitudinal follow-ups, and second-generation research.

Keywords: Diaspora consumer behavior, cultural identity maintenance, retail adaptation strategies, Nordic retail markets, immigrant consumption behavior, multicultural marketing, consumer acculturation, Sri Lankan diaspora

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1 INTRODUCTION

1.1 Topic Overview and Theoretical Motivation

Consumer acculturation refers to the process whereby, when faced with a new cultural setting, immigrants adjust their consumption behaviors, which is also a pivotal point of intersection between cultural identity preservation and market adjustment approaches. In this process, the grocery shopping situation becomes a more specific type of negotiation location, wherein the immigrants apply their daily choices to both identity preservation and adapting to new retail contexts in a more practical way (Askegaard et al., 2005).

Immigrant consumer behavior (ICB) is the pattern of consumption, taste, and decision-making of people who have moved out of their country of origin to a new cultural and economic land. This tendency is referred to as the unceasing compromise between cultural authenticity and adaptation to domestic market realities and social values.

The potential strategic business value of learning ICB goes beyond the academic concern. As Jamal (2003) shows, multicultural marketing has placed a strain on firms to develop superior market segmentation strategies, product differentiation and culturally sensitive customer experiences. As retailers find themselves dealing with an ever more diverse market, the capacity to effectively reach ethnic minority consumers is both a competitive edge and a business opportunity in segments typically ignored by traditional marketing strategies.

A**cculturation** in consumption terms can be defined as a dynamic process by which immigrants change their consumption patterns, preferences and shopping habits in reaction to contact with a new cultural setting whilst remaining to some extent in their original cultural consumption patterns (Oswald, 1999).

Food consumption in particular is a powerful means of cultural expression and maintenance of cultural identity among immigrants (Cappellini and Yen, 2013). The domestic kitchen has turned into a transnational social environment in which the links to the homeland are maintained through food practices, whereas the process of grocery shopping can be viewed as reflecting a continuous negotiation process between cultural authenticity and the need to adapt to the local retail environment.

1.2 Research Problem and Gap Identification

Problem Statement

The Nordic retail situation has a deficit in the knowledge of how small immigrant groups negotiate their patterns of grocery consumption, and this narrows the scope of developing academic theory on the issue of consumer acculturation, as well as of viable business strategies to target multicultural market segments.

"Current consumer acculturation theory" is plagued by the significant theoretical weaknesses. As Askegaard et al. (2005) point out in their post-assimilationist critique, current systems have been largely constructed around the experience of high numbers of immigrants in the traditional destinations of the West, including the United States, Canada, and United Kingdom. There are three important gaps in this theoretical background:

Theoretical Gap:

The consumer acculturation models fail to illuminate the consumption behavior in situations where immigrant populations are numerically small, culturally diverse, and where they trade under Nordic welfare state retail institutions. The most common theoretical frameworks presuppose market conditions and cultural settings which might not be applicable to smaller diaspora groups in Northern European environments.

Contextual Gap:

Nordic retail settings are unique, with few product assortments such as certain supply chain arrangements, and unique multicultural policies which do not match the North American settings where most immigrant consumption studies have been carried out. The retail environment in Finland with its chains and lack of ethnic specialized stores presents both consumers and businesses with different strategic opportunities and challenges.

Strategic Gap:

From the business perspective, there is a limited awareness of how retailers can build market positioning strategies, inform their supply chain and sourcing decision-making and improve customer experience design to reach small but growing ethnic minority segments. This cliff also deprives companies of availing themselves of multicultural market opportunities and developing culturally sensitive retailing policies.

The Sri Lankan diaspora in Finland provides a theoretically important case on filling in these gaps. Although numerically small based on the Statistics Finland (2023), such a community is the kind of non-Western, smaller immigrant group that can challenge current theoretical assumptions and provide strategic implications to businesses operating in multicultural Nordic markets.

Coping strategies can be defined as the adaptive behavior, innovativeness, mobilization of resources used by immigrant consumers to surmount the impediments in the quest to access to culturally-relevant products, and continuity of their consumption patterns in retailing settings.

1.3. Research Questions

RQ: How do Sri Lankan immigrants in Finland navigate their grocery shopping decisions, and what are the strategic implications of their consumption patterns, difficulties, and coping strategies to businesses working in multicultural Nordic markets?

This main question is explored using four sub questions that are interrelated.

RQ1: Which grocery items matter the most to the Sri Lankan community in Finland, and how cultural identity maintenance practices are embedded in them.

RQ2: How do the structural, economic and accessibility barriers are affect the ability of Sri Lankan consumers to obtain the preferred products, and how do these barriers are vary among the Finnish retail situations?

RQ3: How do the Sri Lankan consumers work out new coping mechanisms to overcome barriers in the market and how do the coping mechanisms exploit transnational networks and local resources?

RQ4: How can retailers use information on Sri Lankan consumption habits to guide market positioning, supply chain choice, and customer experience design to serve multicultural groups?

1.4. Intended Contributions

The study builds on consumer acculturation theory by investigating a theoretically underrepresented example, the context of a small, non-Western immigrant community in a Nordic welfare state. The study shows that the Sri Lankan diaspora in Finland contradicts the prevailing theoretical assumptions, which are based on the premise that the large immigrant populations are found in the traditional Western destinations (Oswald, 1999)**.**

Also, the study establishes the concept of a **"diaspora retail strategy"** the particular strategies that small immigrant communities devise to overcome the lack of diversity in the retail sphere and stay culturally authentic. The theoretical contribution helps us learn more about the role of ethnic identity and transnational relations in determining consumption behaviors in resource-depleting retail settings, which is why the multicultural marketing theory is applied to Nordic settings.

Diaspora is defined as communities of peoples who have moved out of their country of origin and have cultural, social and emotional ties to their country of origin but adjust to their new surroundings, forming transnational networks that shape their consumption patterns and identity practices.

The results will give retailers, distributors, and marketers practical information on how to build competitive advantages in multicultural markets. Specifically, the study determine how small ethnic groups can draw lucrative niche markets based on limited market share, to guide specific selling tactics and product positioning measures. And expose the way immigrant consumption behavior can guide sourcing choices, inventory control, and distribution planning of ethnic merchandise. Also, expose how retailers can establish culturally responsive

in-store experiences that appeal to ethnic minorities as well as to mainstream consumers interested in cultural diversity and finally, indicate how cultural competency in the delivery of services to diverse communities can distinguish retailers in an ever-competitive Nordic market. The strategic learning that consumers can use alternative types of stores as complement but not substitute channels (Wang and Lo, 2007) directly relates to retail strategy formulation and multicultural market penetration strategies.

This study adds empirical data to the current research on the multicultural policy formation and integration of immigrants in Finland and the Nordic region as a whole. The study can inform by documenting the consumption experiences of the Sri Lankan community to provide data that can be used to inform the understanding about the effect of retail presence on immigrant community integration and wellbeing, the patterns in which communities are supported in the matters of consumption sustain the cultures and the community and lastly demonstrate how Multicultural Retailing Strategies can be made to help create more inclusive economic growth and social integration.

The study places grocery shopping in the context of a major site of cross-cultural knowledge and socialization and confirms the arguments regarding the emergence of inclusive shopping places that will allow the integration and the acknowledgment of cultural diversity (Scholten et al., 2020). The contributions would place the study in the nexus between academic theory development, strategic business practice and its applicability as a social policy that develops a creative set of directions of the multiplicity of stakeholders that may be interested in knowing what is the essence of understanding and having the capability to serve multicultural markets in Nordic settings.

2 LITERATURE REVIEW

This study discusses the consumption behaviors of Sri Lankan Diaspora in Finland. Since existing literature is primarily composed of different terms, it is necessary to explain major terms adopted in this study.

"Immigrants" are individuals who have permanently migrated from their home countries and permanently settled in their host country. The term is generally focused on the legal and administrative dimensions of migration and the process of entering a new society.

"Migrants" are the people who change their places of residence temporarily or permanently, and can refer to many different groups of people: labor migrants, students, and refugees. This is a commonly used term in the policy and demographic contexts.

"Diaspora" is a term used to describe communities of people who continue to have strong cultural, social and emotional bonds with their homeland as they reside in a host country. The concept of diaspora focuses on transnational links, shared identity and continuity between the community and the country of origin (Vertovec, 2004).

To refer to this study, the term diaspora will be utilized mainly since it is the most fitting term to describe this transnational character of the Sri Lankan community in Finland, their preservation of the cultural links with Sri Lanka as well as the formation of their identity. That term will be applied when speak about the first migration process or otherwise when speak about theoretical frameworks which apply that word more specifically to mean immigrant. Where the studies utilize the term migrant, the original terms will be used as they are accurate.

2.1 Consumer Behavior and Cultural Dimensions of the Diaspora Communities

This section outlines the core concepts of Theoretical Approaches to Consumer Acculturation, Cultural Dimensions in Diaspora Contexts: The Sri Lankan Case and Transnational Consumer Identity. By examining foundational theories and frameworks, this section builds the basis for analyzing how Grocery Shopping Preferences, Challenges, and the Adaptations of the Sri Lankan Diaspora in Finland.

2.1.1 Theoretical Approaches to Consumer Acculturation

The nature of consumer behavior in multicultural settings depends on the nature of acculturation. The dynamic process that has arisen when individuals are exposed to new cultural settings and systems of consumption. To understand how these changes are negotiated by the communities of the diaspora, it would be necessary to consider the existing theoretical frameworks describing cultural adaptation and consumer behavior.

Consumer acculturation is a complicated process by which diaspora members bargain their consumption behavior when facing new cultural settings. The seminal work on acculturation strategies outlined by Berry (1997) serves as the basis of the viewed acculturation strategies, they are four different ones: integration, assimilation, separation, and marginalization. This framework has been extensively employed to understand the negotiation process of the diaspora communities between cultural preservation and acculturation to the culture of consumption that the host country has.

“Integration Strategy” is a situation where people retain their cultural backgrounds and at the same time they also change to adopt the host culture. This comes in terms of buying both the homeland products and local substitutes in consumption contexts.

“Assimilation Strategy” means following the patterns of consumption of the host culture, but reducing the connections with the practices of the homeland.

“Separation Strategy” focuses on cultural maintenance of homeland with little adoption of the consumption patterns of the host country.

"Marginalization Strategy" is neither a great mode of homeland cultural maintenance nor of successful assimilation into the host-based consumer systems, usually a condition of structural impediment or social exclusion (Berry, 1997).

Chebet and Ghazala (2024) diaspora consumers are also subject to consumer acculturation in which they incorporate the elements of the mainstream culture into their existing cultural framework, especially when they participate in the market. This process involves acquiring new consumption skills, knowledge, and attitudes, enabling diaspora members to navigate unfamiliar consumer environments while negotiating cultural identities and adapting behaviors.

The post-assimilationist critique promoted by Askegaard, Arnould, and Kjeldgaard (2005) was a critique of linear models of consumer acculturation that demanded a more detailed conceptualization that acknowledges that cultural influence is bidirectional and that transnational relationships have a role to play in influencing consumption patterns. This view is especially applicable to the context of the diaspora communities which retain interactive ties with their home countries and adapt to the local market demands.

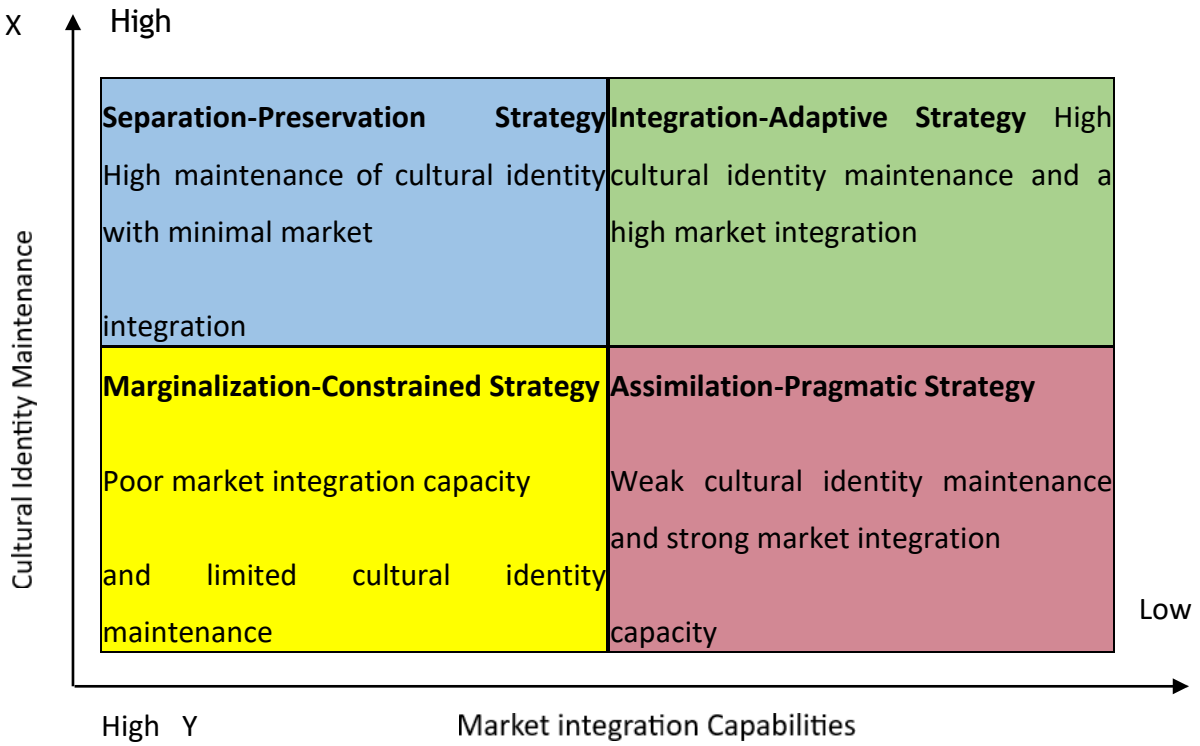

Figure 1. Diaspora Consumption, Cultural Identity and Market Integration Matrix, (Author's own work)

Quadrant 1: (High CIM, High MIC) Integration-Adaptive Strategy

Strong cultural identity preservation and strong ability to integrate in the market lead to complex consumption strategies involving the homeland products and the alternatively localized products. This group of consumers is good at shopping around major and ethnic markets.

Quadrant 2: (High CIM, Low MIC) Separation-Preservation Strategy

The maintenance of cultural identity with low integration in the market resulting in high dependency on transnational networks and community based procurement systems. Such consumers are more interested in cultural authenticity rather than convenience.

Quadrant 3: (Low CIM, High MIC) Assimilation pragmatic- Strategy

Maintenance of weak cultural identity and high capability of market integration leads to selective assimilation of mainstream products and use of ethnic products on special occasions. Such customers have managed to conform to host market systems.

Quadrant 4: (Low CIM, Low MIC) Marginalization-Constrained Strategy

Lack of ability to integrate well in the market, and maintain cultural identity, most times because of economic constraint or isolation in the society which undermines consumer satisfaction. Such consumers have various obstacles to the access of desired products.

This matrix is based on the acculturation framework of Berry (1997) and modified to reflect consumption realities by Askegaard et al. (2005) to give a typological explanation of diaspora consumer positioning between cultural maintenance and market adaptation. The framework recognizes that consumption plans do not remain a constant but changes depending on the economic resources, community backing, duration of residence, and individual priorities (Cleveland, Laroche, and Papadopoulos, 2009)

2.1.2 Cultural Dimensions in Diaspora Contexts: The Sri Lankan Case

After creating the overall theoretical methods of consumer acculturation, one should learn the ways in which particular cultural values affect the consumption behavior. The cultural dimensions theory helps in giving an understanding of the values, which the diaspora communities bring about and its impact in shaping their consumption experiences in the host countries.

The theory of cultural dimensions theory by Hofstede (1980) offers a perspective of the cultural values that are carried by the Sri Lankan diaspora into their consumption experiences. Sri Lanka has high power distance (80) and uncertainty avoidance (45) scores and moderate collectivism (25) and long-term orientation (45). These cultural orientations have profound effects on the habits of consumption, especially on food consumption and shopping habits.

Sri Lankan consumption patterns are particularly applicable to the concept known as **"cultural scripts"** (Triandis, 1994). Cultural scripts are internal behavioral rules that influence the way people negotiate consumption choices. To the Sri Lankan diaspora, these scripts include religious beliefs (Buddhism, Hinduism, Islam, and Christianity), social stratifications, and traditional food preparation modes, which affect the preferences in grocery shopping.

The studies of the South Asian diaspora communities have shown the need to preserve cultural authenticity in consumption. Mäntylä, K. (2016) emphasized that the Indian diaspora retain most of the rituals, such as eating Indian foods and celebrating holidays, as one of the methods of preserving the culture. Although food habits change, including the adoption of American foods, the consumption of Indian food is also an important form of asserting and preserving the identity of the Indian.

Similarly, Rohini Vijaygopal (2010) researched that the British Indians adhere to acculturation patterns found elsewhere, with their food brands and consumer patterns reflecting a complicated interaction between cultural values of heritage and the demand to adapt to the consumption environment of the host society. It is an indication of a compromise between ethnicity and contemporary living.

2.1.3 Transnational Consumer Identity

Transnational consumer identity has become part of the discussions on how diaspora communities negotiate consumption through a variety of cultural spaces. The ethnoscapes, mediascapes, technoscapes, financescapes, ideoscapes, as conceived by Appadurai (1996) give us a way of seeing the impact of the global flows on local consumption practices.

A study conducted on cosmopolitan identity by Cleveland, Laroche and Papadopoulos (2009) illustrates how diaspora members are able to build multidimensional consumer identity and integrate the attributes of both the host and home culture. This cosmopolitan orientation also affects the product preferences, brand loyalties and shopping habits and this gives retailers an opportunity to cater to a wide range of market segments.

The influence of nostalgia on diaspora consumption has been widely-reported. Indeed, a research carried out by Holbrook and Schindler (1991) detected the presence of nostalgia as a key factor in consumption preferences among diaspora communities to determine their attachment to products and brands of homeland. Such nostalgic consumption has identity maintenance and emotional regulation purposes among the diaspora populations.

2.2 Cultural Adoption, Identity and Food Consumption

2.2.1 Food as Cultural Identity Marker

One of the most important areas of culture identity expression in diaspora populations is the food consumption. The historical analysis of ethnic food in America by Gabaccia (1998) proves that food can be both a bridge and a barrier between the diaspora communities and the mainstream society. Traditional foods preparation, sharing, and consumption provide areas of cultural transmission and community building in the context of the diaspora.

In a study conducted by Cappellini and Yen (2013) on Chinese diaspora in UK, food practices were found to be a means of reproducing and adjusting to culture. They showed that food preparation and consumption are locations where diaspora families negotiate the difference in generations and preserve cultural ties across transnational space in their ethnographic study.

The idea of food citizenship (Wilkins, 2005) offers an explanation of how the selection of food is a cultural and political manifestation. To the diaspora, food citizenship includes the choices made concerning cultural authenticity, health and nutrition, economic limitations, and social integration by way of collective consumption.

2.2.2 Authenticity and Adaptation in the consumption of food.

Ibarra, A. H. (2022) investigated that the term "**authentic"** is a movable category on which ethnic groups and mainstream consumers transfer their changing ideas of identity, tradition, and modernity. Culinary authenticity is in a state of never-ending negotiation, with diaspora cuisines being adjusted to local sources and preferences but it still preserves cultural memory and identity. This is a continuous negotiation that determines how ethnic foods will be supplied and demanded by the markets in host countries as well as how diaspora members, their communities and the society at large interact with each other.

A study conducted by Ustuner and Holt (2007) among the Turkish diaspora in Denmark showed that consumption practices act as assets in identity projects to facilitate the accommodation of the home and host country situations. Their results showed that diaspora members are able to come up with advanced modalities of retaining cultural authenticity and adapting to the local market demands and socialization.

Concepts such as "glocalization" (Robertson, 1995) have been utilized to interpret the way diaspora communities adjust old food practices to local situations. This is done through ingenious reinterpretations of traditional recipes with supplies of the area, producing hybrid food cultures that mirror both tradition and modern conditions.

2.2.3 Intergenerational Transmission of Food

The intergenerational transfer of food culture is a vital element of diaspora identity preservation. A study by Ray (2004) conducted on the Indian diaspora in Britain demonstrated how food practices are being used as carriers of cultural information across generations as well as being modified to suit local preferences and availability of food.

Observations of diaspora members in the second generation have brought out the dynamics of negotiation between the cultural pressures of parents and those of peers in determining food preference. The study conducted by Vallianatos and Raine (2008) on South Asian women in Canada showed that food practices were a source of continuity of cultures and also generation conflict in Canadian diaspora families.

Gender role in transmission of food culture has been widely written. A study of Mexican-American women by Abarca (2006) demonstrated the role of mothers as the main transmitters of cultural food where they transform old traditions to suit local foods and tastes without compromising on cultural value and traditions.

2.3 Nordic and Finnish Retail Background

2.3.1 The Market Structure of the Nordic Retail

According to the report of Nordic Competition Authorities (2005), in the Nordic countries, the retail level of concentration today is, relative to other European countries, in the upper end. The majority of supermarkets are arranged in chains where stores of the chain are similar in product range and price. Such a concentration has increased the bargaining power of the purchasing groups against the suppliers and hence reduction in the purchasing prices. Although the product range in chains is rather similar, the price competition is high, which adds to efficiency in the market.

The retail market in Finland is especially concentrated, and two major groups (K-Group and S- Group) dominate around 80 percent of the grocery market (Finnish Grocery Trade Association, 2023) This is an oligopolistic mode of organization that poses a problem of serving the ethnic minority consumers who need specialized products that may not be warranted to be in the mainstream retail selections.

The retail density in Helsinki is high and the ethnic population is not spread extensively geographically, therefore, specialized ethnic retail stores are hard to maintain. The diaspora communities frequently resort to the mainstream retailers that are complemented with online shopping and global networks to access their various needs. Retailers observe an increasing customer background diversity and, additionally, the difficulty of communication and service adaptation to foreign visitors. (Finnish Competition and Consumer Authority, 2018)

2.3.2 Multicultural Retail Strategy in Nordic

The studies of the multicultural retail strategies in Nordic countries have emphasized the necessity of the knowledge of the local market situation and cultural policies. The comparative study of diaspora consumption within European markets revealed by Sandikci and Ger (2010) revealed that there is a great difference in retail strategies and consumer reactions in various national contexts.

The idea of cultural retail position is one of the strategic factors that have risen to the fore as retailers cater to different groups of people. A study undertaken by Jamal (2003) into the concept of ethnic marketing in the UK found that the retailers could create competitive advantages by means of culturally sensitive product offerings, display layout and customer service strategies.

Nordic multicultural policies have been studied in the context of the integration method taken by Scandinavian nations, which, on the one hand, fosters cultural diversity and, on the other, enhances social cohesion. This policy context opens the possibilities of retailers serving ethnic market and attracting mainstream consumers who are interested in cultural diversity and foreign cuisine.

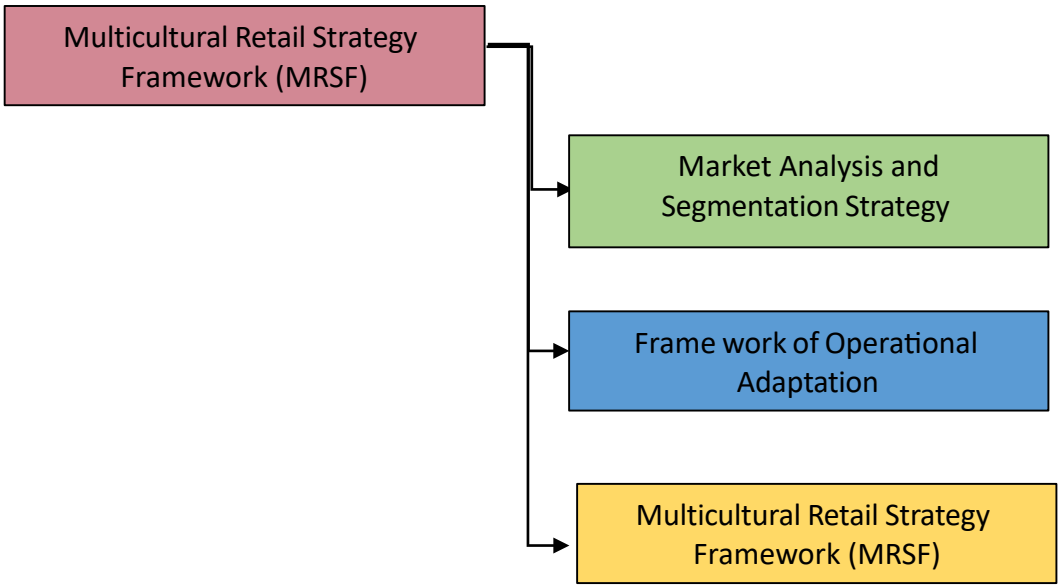

Figure 2. Multicultural Retail Strategy Framework (MRSF), (Author's own work)

The distinctive features of Nordic retail markets, such as high concentration, the lack of ethnic infrastructures in retail, and policy-oriented at integration, demand that retailers should prepare a comprehensive approach to cater the needs of diaspora communities. According to the multicultural marketing literature (Jamal, 2003; Cui, 1997) and Nordic retail circumstances (Okun, 2014), a successful multicultural retail approach has three interdependent dimensions.

Market Understanding Dimension: This is the dimension of cultural segmentation mapping which extends demographics to include acculturation degree, cultural practice, and transnational connectivity patterns (Cui and Choudhury, 2002). Retailers have to examine the framework of community networks, outline opinion leaders and cultural gatekeepers, and evaluate competitive environments such as ethnic shops, online markets, and informal networks (Lindridge, 2015). By measuring market opportunities in terms of population distribution, growth patterns and purchasing power, it is possible to make informed strategic decisions.

Operational Adaptation Dimension: The optimization of product assortment involves the trade-off between genuine ethnic product lines and mainstream alternatives and coping with SKU complexity, as well as inventory investment (Cleveland, Laroche, and Papadopoulos, 2009). Supply chain structure is defined as the formation of sourcing relationships with suppliers located abroad, management of smaller and more frequent orders, and upholding the standards of quality and authenticity (Christopher and Peck, 2004). Pricing policies should consider the varying price sensitivities, high prices of original goods, and price positioning within the multicultural markets. Distribution channel integration employs physical stores, online distribution, and distribution through communities to reach as many markets as possible at low costs (Kloosterman and Rath, 2001).

Customer Experience Dimension: Servicescape adaptation involves physical store environment adjustments involving cultural representations, multilingual signs, and product positioning strategies that generate warm experiences to various customers (Bitner, 1992). Personalization of the digital experience entails localization of the web site, the functionality of mobile apps, and social media engagement that is culturally sensitive (Singh and Pereira, 2005). Partnerships with cultural organizations, sponsoring cultural events and cultural

competency training of customer facing employees foster trust and loyalty (Shepherd et al., 2019). Customization of service delivery enforces adaptive policies that are sensitive to cultural values, food needs, and communication of various types of customers (Donthu and Yoo, 1998)

This framework is based on multicultural marketing literature and shaped to suit Nordic markets, acknowledging that multicultural retailing success requires a balance between focus on market knowledge, operational efficiency and culturally sensitive customer experiences.

2.3.3 Challenges in Supply Chain for Ethnic Products

In one study, Okun (2014) found that mainstream retailers are compelled to enter the market primarily because of their monitoring of the trends being formed among ethnic consumers and the rising trend in the consumption of ethnic food, which serves as a catalyst to the further adaptation of global trends in the ethnic food industry. Some of the identified problems were associated with sourcing of ethnic food, poor knowledge on ethnic food products, and institutional problems associated with the host country system.

Burgess, Sunmola, and Wertheim-Heck (2023), define that Alternative food networks, such as niche products like ethnic foods, need flexible and consumer driven supply chains, with having short supply chains, close relations with the stakeholders, improved traceability, small frequent orders, and cooperating between the producers and retailers to respond to various customer needs without ensuring a compromise to quality and authenticity.

The ethnic entrepreneurship research has identified the importance of diaspora business networks to come up with alternative supply chains of ethnic products. The works of Kloosterman and Rath (2001) were able to show how ethnic business people develop transnational business networks that facilitate product sourcing and distribution by ending up of the mainstream retail system.

2.4 Diaspora Consumer Behavior and Coping

2.4.1 Consumer coping theoretical Framework

According to a study conducted by Haithem and El Hedhli (2022), consumption behavior of diaspora members and refugees can be addressed as adaptive coping strategies, aimed at responding to the stress and pressures of acculturation, market needs and cultural mismatches. Such coping mechanisms are both problem-oriented attempts to acquire the required items and emotion-oriented actions to eliminate cultural dissonance in the retail setting.

According to a study conducted by Chaudhuri and Bhattacharyya (2022), the diaspora families adopt various coping strategies to overcome the stress of creating an acculturation process, seeking social support, preserving their cultural food culture, and changing their consumption habits to meet the demands of both the heritage and host country. Such strategies allow diaspora members to work through market limitations and cultural obstacles and maintain identity.

The concept of "**consumer agency"** Arnould and Thompson (2005) focuses on the active involvement of diaspora members in overcoming the market restrictions and establishing consumption options, which would satisfy both cultural and functional requirements. This is an alternative view to deficit models, which consider diaspora consumers as problematic or passive market players.

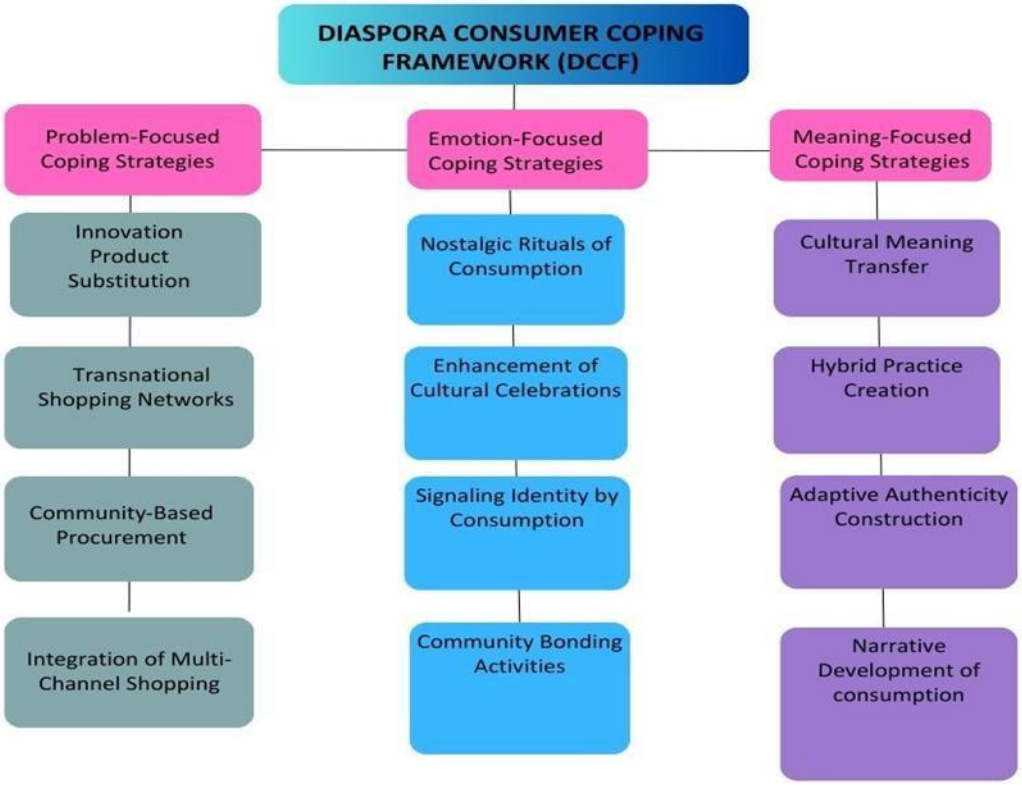

Figure 3. Diaspora Consumer Coping Framework (DCCF), (Author's own work)

Expanding on the theoretical bases of consumer coping (Bingen and Sirieix, 2011) and consumer agency (Arnould and Thompson, 2005), the diaspora communities use three types of adaptive strategies to address the limitations of the market and preserve culture. These coping patterns are dynamic, imaginative reactions as opposed to passive acculturation.

"Problem-Focused Coping Strategies" focuses on the resolution of problems of product availability and access to the market in four major ways. Innovative product substitution entails innovating based on the conventional recipes through creative adjustments of the same in the use of available ingredients in the area without compromising the cultural flavor profiles and nutritional values (Luedicke, 2011). This will involve profound cultural understanding with flexibility. Transnational shopping networks also use individual and social networks to obtain homeland products using online retailers, family shipments, and in-country purchases (Vertovec, 2004; Steel, 2021).

These networks establish parallel chains of supply that are in operation with mainstream retailing. The community-based procurement applies collective purchasing strategies, cost sharing of imports, and informal means of distribution that uses community social capital (Thompson and Coskuner-Balli, 2007; Wamwara-Mbugua, Cornwell and Boller, 2008). Multi-channel shopping integration is a strategic integration of mainstream retailers, ethnic stores, online retailers, and international suppliers in terms of maximizing product access and minimizing costs (Berggreen-Clausen et al., 2022).

"The Emotion-Focused Coping Strategies" play identity maintenance and psychological wellbeing roles. Rituals of nostalgic consumption can be characterized by giving more importance to the homeland products that arouse positive emotions as well as support cultural belonging (Holbrook and Schindler, 1991). The intensification of cultural celebration primarily focuses on the traditional festivals and ceremonies as platforms of genuine cultural expression via food and consuming activities (Mankekar, 2002). Identity is signaled by consumption by strategically using visible ethnic products and brands to convey cultural identity among the diaspora as well as mainstream communities. Social capital and collective identity are fortified in community bonding activities such as collective meals, cooking events, and cultural events because of consumption rituals (Koikkalainen, 2019).

"Meaning-Based Coping Strategies" entail cognitive restructuring of the consumption experiences. The transfer of cultural meaning imparts new cultural meaning to the products that are available locally and conform to the traditional values and tales of identity. The creation of hybrids practice involves the development of new cultural practices grounded in the elements of homeland and host countries and forming unique forms of diaspora cultures (Luedicke, 2011). Adaptive authenticity construction restores new meanings of authenticity to legitimize locally modified forms that do not undermine the key cultural values and identity affiliations (Grayson and Martinec, 2004). The development of consumption narrative forms both individual and collective explanations of consumption adaptations as a cultural resilience and creativity instead of a cultural loss.

This model is an amalgamation of the coping theory with diaspora consumption literature, which acknowledges that diaspora consumers are proactive at creating meaning in their consumption, even within the limits imposed by the market, by adopting complex mixes of strategies in all three classes.

2.4.2 Innovation and Product Substitution

According to Berggreen-Clausen et al. (2022), flexibility in regards to the place of purchase of foods provided an opportunity to obtain more affordable foods that met their values and preferences and thus dictated the interaction of diaspora members with their food environment. Lack of transport added to the money and time constraint.

Luedicke (2011) explored that the diaspora members tend to exhibit innovative consumer patterns through combining consumption behaviors of heritage and the host culture in a new way. These are the adaptive strategies reshaping the recipes and consumption patterns to suit local products and restrictions of lifestyles that enable the preservation as well as incorporation of cultures.

Research on diaspora communities has noted that sharing of community knowledge is critical in the formulation and spread of product substitution strategies. A study by Wamwara-Mbugua, Cornwell, and Boller (2008) on African diaspora in the United States revealed that community networks were helpful in exchanging knowledge on consumption and coping strategies.

2.4.3 Transnational Shopping Networks

The emergence of transnational shopping networks is an advanced coping mechanism that allows the diaspora communities to get the homeland products despite the distance. A study conducted by Vertovec (2004) on transnational communities showed the way in which diaspora members form intricate networks that allow transfer of goods, information and cultural practices across borders of national boundaries.

As the disclosed by Steel, G. (2021) the global digital networks present a new facet on how small businesses in African cities can take advantage of transnational migration, which would allow them new opportunities to improve their lives and build bottom-up development.

The **“Ethnic economies”** concept by Light and Gold (2000) are a concept that offers the understanding of development of parallel economies in which the diaspora communities develop their own systems of consumption needs. The economies include ethnic retailers, import companies and informal trading networks that coexist with the mainstream retail systems.

2.4.4 Community-Based Consumption Strategies

Community-based consumption strategies are those practices that are used in collective contexts to take care of market limitations and cultural expectations as a diaspora. A study by Thompson and Coskuner-Balli (2007) on community based agriculture uncovered the way communities can create alternative consumption systems that can both be practical and ideological.

A research by Koikkalainen, S. (2019) has showed that the habitus and nurture of diaspora “cultural capital” through the diaspora networks allow people to use the knowledge of insiders and community resources to get authentic goods and bypass the market barriers in the new societies.

Research on diaspora populations has identified community events, religious meetings and cultural festivals as actors in the activity of collective consumption. A study conducted by Mankekar (2002) on the community of Indian diaspora in the diaspora setting showed that community meetings can be used as a platform of cultural transmission, sharing of products and also assist in the resolution of collective issues related to consumption.

2.5 Multicultural Retail Markets Strategic Implications

2.5.1 Multi-cultural market segmentation

The conventional demographic segmentation methods have been found not to be sufficient in the study of multicultural markets and more refined segmentation strategies have been introduced in which cultural, behavioral and psychographic variables are applied. A study conducted by Cui,G & Choudhury, P (2002) proved that acculturation level was an important segmentation variable in ethnic markets and that the within-group differences are quite strong in terms of consumption patterns and preferences.

The idea of ethnic market segmentation (Jamal, 2003) underlines the fact that the retailers have to build subtle knowledge on ethnic groups that recognizes their internal diversity, but at the same time highlights the similarities in consumption needs and preferences. In this manner, it is necessary to employ the most advanced market research techniques that will help to grasp cultural peculiarities and features of the community.

According to Lindridge, A. (2015), Cultural, historical and social distinctions between and among ethnicities creates an opportunity and challenge to the marketer. With such information that helps establish the ethnic groups that are buying the products, organizations can work on this information and turn it into marketable segments due to the loyalty and potential of the ethnic markets to buy their products commercially.

2.5.2 Product Assortment and Sourcing Strategies

Coming up with proper product mixes in the multicultural markets necessitates advanced knowledge on cultural interests, use cases, and quality in the ethnic societies. A study conducted by Cleveland, Laroche and Papadopoulos (2009) found that there are considerable differences in product preferences among what appear to be homogeneous ethnic groups, and therefore the importance of conducting a detailed market research and developing flexible sourcing approaches.

Ethnic consumer preference and quality expectations can be studied with the help of the concept of **"cultural product authenticity"** stated by Grayson and Martinec (2004). Authenticity does not just pertain to the origins and ingredients of products but also to the means of production, brand heritage and cultural connections which affect consumer acceptance and willingness to pay.

Ethnic product supply chain issues involve addressing reduced order quantities, extended supply chains, variation in quality, and the regular seasonal changes in demand. A study conducted by Christopher and Peck (2004) on agile supply chains offers strategies on how to address these challenges and remain cost effective and offer products to customers.

2.5.3 Customer Experience Design

Designing culturally responsive customer experiences involves being aware of the explicit and implicit cultural expectations with respect to service quality, store environment and social interactions. A study conducted by Donthu and Yoo (1998) on cultural values and service expectations showed that the preferences to different types of services differed greatly among various groups of cultures and thus necessitated the adoption of culturally sensitive models of service delivery.

The notion of **"service scape"** by Bitner (1992) has been utilized to interpret how the physical store setting can be developed so as to attract multicultural customer bases and remain mainstream at the same time. This also encompasses product placement, signage, music and cultural symbols that make warm customer environments among different groupings of customers.

Digital customer experience factors involve the use of multilingual content on websites, use of culturally adjustable images, and payment options that are relevant to international customers and remittance choices. A study by Singh and Pereira (2005) on culturally adapted web design found that cultural customization made a great difference in the interaction and buying decision of the user.

2.5.4 Multicultural Market's Competitive Positioning

The processes of creating sustainable competitive advantages in multicultural markets demand long-term efforts to learning and satisfaction of different customer categories. A study conducted by Cui (1997) on ethnic marketing strategies indicated that the successful retailers would focus on developing cultural competencies, building community relationships, and flexible systems of operation that are able to adjust to the varying needs of customers.

Shepherd et al., (2019) stated that the organizational cultural competence entails organizational awareness, sensitivity and competence in engaging diverse populations. This ability improves the quality of service and turns out a strategic edge in different market settings.

Strategic issues to consider are balancing between ethnic market orientations and mainstream market appeal, dealing with the complexity of the operations that are related to the variety of product assortments, and the building of organizational capabilities to serve multicultural markets. In a study by Jamal and Chapman (2000), it was found that effective multicultural retailers build unique organizational cultures that embrace diversity and cultural awareness as the maypoles.

2.6 Conceptual Framework Development

2.6.1 Integrated Model of Diaspora Consumer Behavior

According to the overall literature review, the proposed study is based on an integrated conceptual framework to describe the compound dynamics of diaspora consumer behavior in Nordic retail settings. The conceptual model of **"Diaspora Consumer Acculturation and Adaptation Model (DCAAM)"** is a generalization of the information available in consumer acculturation theory (Berry, 1997; Askegaard, 2005), transnational studies (Vertovec, 2004), and retail strategy literature (Jamal, 2003) in understanding how small diaspora communities negotiate consumption choices within resource-constrained retail contexts.

The DCAAM model has five central dimensions that are interdependent dynamic and influence the consumption pattern of the diaspora.

"Cultural Identity Maintenance (CIM)" is the degree to which people maintain the homeland cultural practices, values, food habits and social practices in the consumption options (Berry, 1997; Ray, 2004). This dimension includes food needs of the religion, traditional food practices, festivals, and cultural practices of transmitting between generations. A study by Vijaygopal (2010) and Mantyla (2016) shows that cultural identity maintenance is highly variant among the diaspora people and directly affects their taste in products and shopping habits.

"Market Integration Capability (MIC)" is the capability of consumers to perceive the systems of retailing in the host country, their awareness of product alternatives, their interpretation of pricing structures, and the mainstream distribution channels (Askegaard et al., 2005). This proficiency is built by language skills, market knowledge, e-savvy and shopping self-assurance. The research by Chebet and Ghazala (2024) demonstrates that market integration capability mediates the correlation between length of residence and consumption satisfaction because when people attain high market navigation skills, they experience reduced consumption related stress.

“Community Social Capital (CSC)” describes a set of network resources that can be found in diaspora communities and includes sharing knowledge about consumption, collective purchasing power, informal distribution networks, and cultural advice on product use (Koikkalainen, 2019; Wamwara-Mbugua et al., 2008). The study conducted by Thompson and Coskuner-Balli (2007) and Mankekar (2002) indicates that community social capital helps the members of the diaspora to address individual limitations of resources by adopting collective approaches, exchange of information and support networks.

“Transnational Connectivity (TC)” is the ability to sustain the relationship with home markets in digital networks, families and travel options, and import links that allow gaining access to authentic goods and cultural knowledge (Vertovec, 2004; Steel, 2021). This aspect has been gaining more significance in the face of globalization and digitalization, whereby the diaspora communities are able to practice consumption habits that they would not have practiced in the limited resource settings.

“Economic Resource Accessibility (ERA)” is the monetary capability to pursue preferable consumption decisions, such as being able to pay high prices on ethnic goods, investing in transnational shopping, and having multi-channel shopping options at the same time (Berggreen-Clausen et al., 2022). The financial situation may require innovative ways to cope, where Luedicke (2011) and Chaudhuri and Bhattacharyya (2022) have reported.

These five dimensions are interdependent and interact dynamically to generate the various typologies of consumption strategies as Figure 4 (Diaspora Consumption, Cultural Identity and Market Integration Matrix in the Section 2.1). The correlation between the dimensions is not linear, but depends on the personal situation, the resources of the community and the peculiarities of the retail environment. An example is that high community social capital may partially offset the low economic resources by collective procurement approaches (Light and Gold, 2000) and the high transnational connectivity can lead to a lessening of the effects of the poor local market integration (Vertovec, 2004).

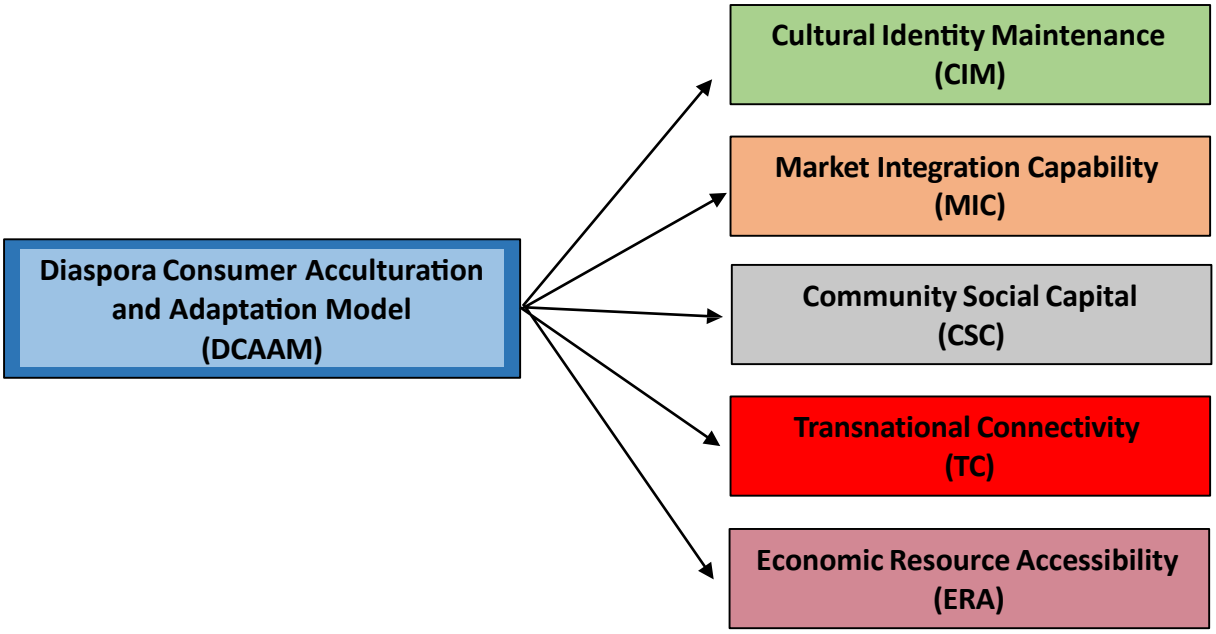

Figure 4. Diaspora Consumer Acculturation and Adaptation Model (DCAAM), (Author's own work)

This model offers a holistic approach to the study on how the Sri Lankan diaspora consumers in Finland undertake consumption encounter and opportunities, including individual and structural limitations in the Nordic retailing settings.

2.6.2 Research Propositions Emerging from the Literature

The combination of theoretical and empirical data presented in the current literature produces several significant research hypotheses that direct this study of the relationships of the Sri Lankan diaspora consumption in Finland. Every proposition is based on certain gaps or trends in the literature review.

Proposition 1- Nordic Context Uniqueness

Consumer behavior of Nordic market-based diaspora is highly dissimilar to the trends in traditional multicultural destinations (North America, UK) because of such unique factors as high retail market concentration (Finnish Grocery Trade Association, 2023), inadequate ethnic retail infrastructure (Finnish Competition and Consumer Authority, 2018), and integration-focused policy frameworks (Sandikci and Ger, 2010). This suggestion is based on the Nordic retail organization literature (Section 2.3) and comparative diaspora studies.

Proposition 2- Small Community Dynamics

Small diaspora communities establish more sophisticated coping strategies and transnational networks than larger groups of immigrants due to the lack of local market support and increased need to integrate into the community (Koikkalainen, 2019; Wamwara-Mbugua et al., 2008). This suggestion is backed by the literature on community-based consumption strategies (Section 2.4.4) and ethnic entrepreneurship.

Proposition 3- Intra Group Varying

The level of maintenance of cultural identity within the diaspora communities differs significantly depending on the generational status, socioeconomic status, geographical features within the host country, and the availability of community social capital (Cui and Choudhury, 2002; Vallianatos and Raine, 2008). The within-group diversity in multicultural segmentation literature (Section 2.5.1) has been taken care of in this proposal.

Proposition 4- Strategic Adaptation Requirements

Successful multicultural retailing in Nordic nations needs diverse strategies than those which have worked in North American settings, which focus on operational effectiveness, community alliances, and integration of digital platforms rather than on the traditional ethnic retail infrastructure (Jamal, 2003; Okun, 2014). The proposition is based on the conclusions of section 2.3 and 2.5 on Nordic retail challenges and multicultural strategies.

Proposition 5- Business Opportunity Recognition

Diaspora consumption patterns provide viable business opportunities to retailers who can invest in cultural competency development and flexible systems of operations despite the limitations of serving small, geographically spread communities (Shepherd et al., 2019; Cui, 1997). This suggestion links consumer demands and implications on retail strategy as outlined in Section 2.5.

These propositions inform the concrete hypotheses formulated in Section 2.7 and give theoretical expectations that empirical results will be compared.

2.7 Development of Research Hypothesis

2.7.1 Identification and Operationalization of Variables

According to the synthesis of the overall literature review and the combined theoretical frameworks (DCAAM, DCCF, and MRSF), the section formulates certain research hypotheses that will be used to find the empirical data regarding the Sri Lankan diaspora consumer behavior in Finnish retail markets. The hypotheses are designed based on the fundamental dimensions cited in the conceptual frameworks and fill the research gaps identified in the literature.

Independent Variables (IV)

1	Cultural Identity Maintenance (CIM)	The degree to which the Sri Lankan immigrants preserve their homeland cultural practices, values, food customs, and social practices in their consumption behavior. The measurement indicators include traditional cooking, intergenerational cultural transmission, and religious food requirements adherence and intensity of festivals celebration.
2	Market Integration Capability (MIC)	The capacity of the consumers to navigate Finnish retail systems successfully, comprehend product options, grasp the pricing systems, and mainstream distribution channel. The measurement indicators include language proficiency, familiarity with the market, digital literacy, confidence in shopping.
3	Community Social Capital (CSC)	Measured in terms of network access in the community, frequency of information sharing, participation in collective purchasing, and attendance at cultural events.

4	Economic Resources (ER)	Based on the household income, the ability to spend on luxury items, and the readiness to spend on culture products as premiums.
5	Transnational Connectivity (TC)	The ability to sustain relationships with the Sri Lankan markets using the digital networks, family relations, travelling perspective and import relations. The measurements are frequency of homeland communication, remittance patterns, frequency of travel, accessing import network.
6	Demographic Characteristics	Age, sex, education, profession, family structure.
7	Migration History	Period in Finland, generation, migration motivation, pre-migration socioeconomic status.
8	Digital Proficiency	Skills in internet use, experience in online shopping, social media, adoption of technology.

Table 1. Independent Variables (IV)

Dependent Variables (DV)

1	Consumption Satisfaction	The extent that the food and cultural product needs of the Sri Lankan consumers are fulfilled in their current consumption practices. The Measurement indicators include the product availability satisfaction, quality satisfaction, cultural authenticity satisfaction and overall consumption experience satisfaction.
2	Shopping Channel Diversification (SCD)	Shopping channel diversification in terms of shopping channel variety and frequency (mainstream stores, ethnic stores, online, transnational).
3	Product Substitution Frequency (PSF)	The frequency of implementing recipes or replacing ingredients by consumers.
4	Product Choice Patterns	The types and categories of products that consumers in Sri Lanka select. The Measurement indicators are authentic ethnic product ratio, acceptance of substitute product, mainstream product adoption, preference to premium product.
5	Coping Strategy Utilization	The degree and efficiency of various coping strategies that have been adopted to deal with market constraints. The measurement indicators are problem-oriented strategy use, emotion-oriented strategy use, meaning-oriented strategy use, strategy efficacy perception.
6	Psychological Well being	Culturestress level, adaptation satisfaction, belongingness.
7	Community Engagement	Engagement in cultural activities community organizing activities, social network.
8	Retail Loyalty	Store loyalty,brand loyalty,recommendation behavior.

Table 2. Dependent Variables (DV)

Moderating Variables (MV)

1	Geographic Location (GL)	Urban vs. rural residences locate in Finland.
2	Household Composition (HC)	Count of the Family members including children, elders or extended family
3	Digital Technology Adoption (DTA)	Online shopping, social media and transnational communication usage.
4	Acculturation Level	The extent of acculturation to the Finnish culture without losing the Sri Lankan culture.

Table 3. Moderating Variables (MV)

2.7.2 Relationships between variables and Theoretical Expectations

The theoretical frameworks imply that these variables have complicated relationships:

As per DCAAM Model, the five most significant independent variables are correlated to generate different typologies of consumption strategies as shown in Figure 1.

The correlation between the market constraints and consumption outcomes is mediated by coping strategies in three categories: problem-focused, emotion-focused, and meaning-focused strategies, as per the DCCF model presented in Figure 3.

As per MRSF Model discussed in Section Figure 2, consumer coping strategies effectiveness moderately influenced by retail strategy variables such as product assortment, service quality and community engagement.

The following are the specific hypotheses based on these variable relationships.

2.7.3 Research Hypotheses

H1: Cultural Identity Maintenance and Consumer Behavior

H1a	The Sri Lankan immigrants who have a high score in cultural identity maintenance exhibit higher preferences of authentic Sri Lankan food products than the immigrants with low cultural identity maintenance.
H1b	The degree of preserving the cultural identity is positively related to the rate of buying the ethnic goods via special channels instead of ordinary stores.
H1c	The association between level of acculturation and product substitution practices is mediated by cultural identity maintenance, which is higher when cultural maintenance is strong.

H2: Market Integration Capability and Shopping Behavior

H2a	The use of multiple shopping channels (mainstream, ethnic and online shopping) is positively related to higher market integration capability.
H2b	Consumers with higher market integration capacity in Sri Lanka are more efficient in problem-oriented coping with respect to product unavailability.
H2c	There is a relationship among length of residence, adoption of mainstream retail channels mediated by market integration capability.

H3: Community Social Capital and Consumption Strategies

H3a	The community social capital is positively related to the implementation of community-based procurement strategies.
H3b	Community Social Capital has positive relationship with Shopping Channel Diversification as it allows the information flow regarding various options.(CSC → SCD +)
H3c	The relationship between economic constraints and consumption satisfaction is mediated by community social capital, with higher ties to the community absorbing economic constraints.

H4: Transnational Connectivity and Product Access

H4a	Access to authentic Sri Lankan products and decreased dependence on products substitution have a positive relationship with higher transnational connectivity.
H4b	Transnational connectivity has a positive effect on consumption satisfaction due to the ease of access to culturally desired products.
H4c	Technological competence and use of digital platforms moderate the connection between transnational connectivity and consumption patterns.

H5: Economic Resource Accessibility and Consumption Choices

H5a	The increased accessibility of economic resources is positively correlated with the consumption of high-quality authentic ethnic goods instead of mainstream alternatives.
H5b	The accessibility of economic resources moderates the relationship between cultural identity maintenance and actual consumption behavior, where resource constrained cultural practices expression.
H5c	Sri Lankan consumers that have higher economic resources exhibit multi-channel shopping strategies that are more diversified.

H6: Coping Strategy Effectiveness and Consumer Outcomes

H6a	The consumption satisfaction is positively related to problem-oriented coping strategies (product substitution, transnational shopping, community procurement, multi-channel Integration).
H6b	There are positive relationships between emotion-focused coping strategies (nostalgic consumption, cultural celebrations, identity signaling, and community bonding) and cultural identity preservation and psychological well-being.
H6c	The relationship between the market constraints and cultural continuity is mediated by meaning-focused coping strategies (cultural meaning transfer, hybrid practice creation, adaptive authenticity and narrative development)

H7: Diaspora Consumption Strategy Typology Validation

H7a	The Sri Lankan consumers can be effectively categorized into four types of consumption strategies, namely: Integration-Adaptive, Separation-Preservation, Assimilation-Pragmatic and Marginalization-Constrained.
H7b	The various types of consumption strategies have their own pattern of preferences in shopping channels, product decisions, and the use of coping mechanisms.
H7c	There are types of consumption strategies that are linked to varying degrees of consumption satisfaction and preservation of cultural identity.

H8: Nordic Retail Context Specificities

H8a	The narrowed Nordic retail market structure poses unique consumption dilemma to the Sri Lankan consumers when compared to the more differentiated retail markets.
H8b	The Finnish integration policy and cultural values also affect Sri Lankan diaspora consumption patterns, differently as in other multicultural destination countries.
H8c	Finland has a limited ethnic retail system which contributes to the increased use of transnational networks and creative coping practices by the Sri Lankan consumers.

H9: Retail Strategy Implications

H9a	When retailers adopt culturally responsive policies (product mix, product servicing, and community involvement) they gain higher levels of satisfaction among the Sri Lankan consumer base.
H9b	The multi-channel integration techniques can be more effective in serving the Sri Lankan diaspora consumers compared to the single channel integration techniques.
H9c	Retailer community partnership and cultural competence development have a positive impact on consumer loyalty and word-of-mouth recommendation among the Sri Lankan consumers.

H10: Moderating and Mediating Effects

H10a	The effects of cultural dimensions on consumption behaviors are mediated by generational status, and the first-generation immigrants exhibit higher effects of cultural maintenance.
H10b	The connection between cultural identity maintenance and capability to integrate into the market is mediated by length of residence in Finland.
H10c	Online expertise moderates the transnational connectivity efficacy in attaining authentic products.

2.7.4 Hypothesis Integration and Research Model

All these hypotheses make up a holistic research model that accounts the multidimensional character of the diaspora consumer behavior of Nordic retail settings. The hypotheses are aimed at testing:

1. **Factors at the individual level:** The ability to maintain cultural identity, capability to integrate in the market, economic resources, and individual characteristics.
2. **Community level variables:** Social capital, networks and collective coping.
3. **Conditional aspects:** Nordic retail climate, policy landscape, and market structure.
4. **Strategic implication:** Multicultural market opportunities and strategic effectiveness of retail strategy.
5. **Outcome variables:** The satisfaction of consumption, the preservation of cultural identity, and adaptive success.

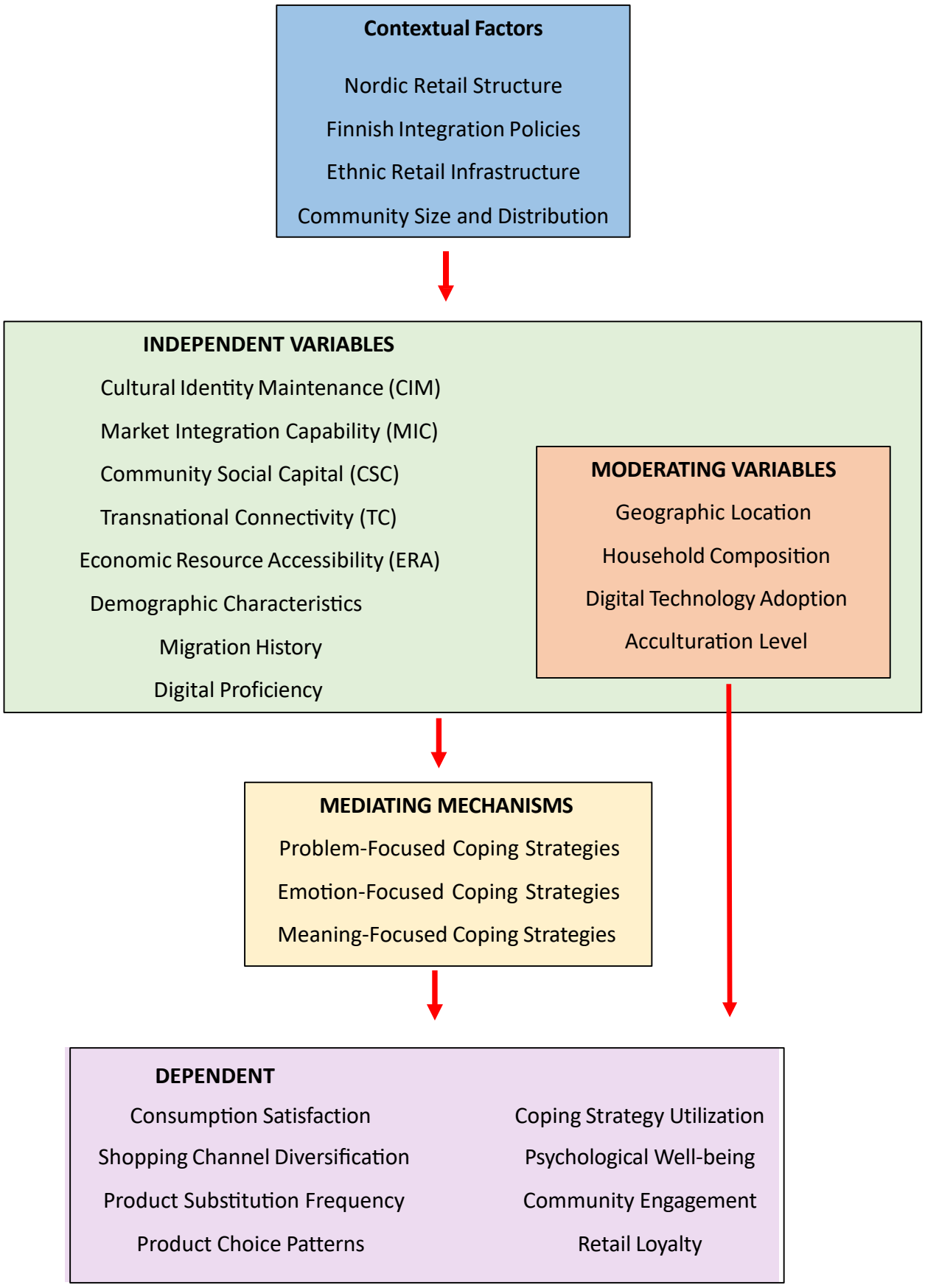

Figure 5. Integrated Research Model, (Author's own work)

This integrated model will combine the theoretical model (DCAAM, DCCF, and MRSF) with the particular hypotheses, which gives detailed roadmap of the empirical exploration. The model acknowledges that the diaspora consumption behavior is a complex interaction effect of individual capabilities, community resources, coping strategies and structure-related constraints peculiar to the Nordic retail environment.

The empirical testing of these hypotheses will result in getting insight into:

1. Checking of the suggested theoretical frameworks.
2. Details of Sri Lankan consumption of diaspora in Finland.
3. Strategic implications to multicultural retail development in Nordic contexts.
4. Theoretical input into the literature of diaspora consumer behavior.
5. Retailer, policymaker, and community organization practical recommendations.

The following Chapter Three outlines the research methodology that aims at testing these hypotheses and meeting the research objectives as well as overcome the methodological issues of the diaspora consumer research.

3 METHODOLOGY

The methodological approach used in this chapter to study the consumption patterns of the Sri Lankan diaspora population residing in Finland. The research design will deal with the intricacy of the diaspora consumer behavior and the unique Nordic retail setting and will examine and test the hypotheses and theoretical propositions developed in Chapter 2. In this chapter, the methodology explains the philosophical underpinnings, research design, sampling, data collection techniques, measurement scales, and analysis, which underlie this empirical study.

The methodological decisions are connected with the multidimensionality of the research problem that presupposes the necessity to comprehend the quantitative correlations between the variables on one hand and the qualitative specifics of cultural identity, consumption behavior, and adaptive strategies on the other hand. The study takes a pragmatic philosophical approach that features methodological pluralism to define how the overall image of how diaspora consumption is experienced (Creswell and Plano Clark, 2018).

This study takes a pragmatic philosophical approach which focuses on practical implications and puts the problem of the research at the forefront instead of the epistemological argument (Morgan, 2007). Pragmatism is also appropriate to research in diaspora consumer behavior where the form of consumption that needs to be comprehended is both a measurable consumption and a subjective cultural meaning of the consumption. In this case, several angles are combined: quantitative analysis will draw objective results like shopping frequency and spending, and qualitative results will help to understand the subject ones like maintaining cultural identity and satisfaction with consumption.

The pragmatism decision arises because of the intricacy of the research topic and realities in the context. Diaspora consumption entails individual, community and structural elements that are interconnected, and therefore require quantitative and qualitative research. The relatively low Sri Lankan population in Finland (2,000-3,000 individuals) restricts the application of purely statistical methods and enables exploring the issue in depth. Additionally, the culturally

diverse communities in question will need sensitivity and flexibility in the course of their study, which pragmatism will endorse. Lastly, the aim of the research to provide practical outcomes to the retailers, policymakers, and community organizations is compatible with the pragmatist emphasis on creating useful, action-related knowledge.

The study uses a mixed methods sequential explanatory design, which entails two different stages, first a quantitative stage, and then a qualitative one. The main features of this kind of studies are that quantitative data is collected and analyzed in the first stage and qualitative data is collected and analyzed in the second stage as an extension of the quantitative findings (Creswell & Plano Clark, 2018).

The sequential explanatory design is found to be particularly appropriate for the current research as it enables the quantitative phase to determine patterns and relationships across the wider population of the Sri Lankan diaspora in Finland while the qualitative phase can give depth and context to how the patterns are achieved. This integration strategy is based on Creswell and Plano Clark's (2018) recommendations for explanatory follow-up, whereby qualitative data is used to help explain and elaborate on quantitative results.

Phase 1 (Quantitative): A web-based survey will be conducted among Sri Lankan diaspora in Finland to gather information on consumption behavior, shopping habits, coping behavior and demographics. The quantitative step will be used to test the hypotheses formulated in Chapter 2 and will determine the trends in the consumption behavior of various consumer segments. This phase gives a broad and admit the statistical analysis of the relationships between the variables and identification of the patterns covering the diaspora population.

Phase 2 (Qualitative): The Interpretations of meanings, contexts and mechanisms behind the quantitative patterns were obtained from semi-structured interviews of selected participants. The qualitative phase explores unexpected results, describes relationships between variables and provides lived experience of diaspora consumers in their own words. This phase is about the depth, showing the "how" and "why" of the statistical patterns that were found in **Phase 1.**

The two-phase model deals with the complexity of diaspora consumption, which includes both objective behavioral patterns, spending, channels used for consumption as well as subjective cultural meanings (identity maintenance, consumption satisfaction, food emotional connection). Through a combination of quantitative breadth and qualitative depth, the design is capable of the holistic understanding that neither approach on its own would have ever resulted in.

Integration takes place in the following ways: (1) quantitative results guiding qualitative sampling (interview population covering consumption strategy groups); (2) Qualitative results explaining quantitative trends (why do some statistical relationships hold); (3) Both datasets converging in final interpretation to answer research questions. The study focuses on the Sri Lankan adult population aged 18 years and more living in Finland and having direct roles in buying foods for their households. This population was chosen because adults tend to make primary consumption decisions that have an impact on household food practices and maintaining cultural identity through consumption.

The questionnaire was distributed to the Sri Lankan Diaspora community in Finland via **"ෆින්ලන්තයේ අපි - Sri Lankans in Finland"** Facebook page and via **Whatapp** group targeting 100-150 respondents and 103 copies were fully returned. This can be expressed as a response rate of 68.7% (103/150) which can be considered as excellent for online surveys targeting diaspora communities (Nulty, 2008). The achieved sample of 103 responses is approximately 3-5% of the estimated adult Sri Lankan population in Finland.

This sample size is large enough to have sufficient statistical power for regression analyses with 5-8 predictors (Cohen, 1992) and to allow some subgroup comparisons. While a small sample by large scale survey standards, this sample is a large portion of a small diaspora population and in line with sample sizes used in similar diaspora consumption studies (Cleveland et al, 2009; Askegaard et al., 2005).

Qualitative Sampling Strategy: Maximum variation, undertaken through purposive sampling, in combination with participants from the quantitative phase, who had shown a willingness to participate in follow-up interviews. This ensures diversity in terms of patterns of consumption defined during cluster analysis, generational position, geographical location, family structure and duration of residence. 15 participants from the quantitative phase who

expressed a willingness to participate in follow-up interviews and 5 were selected for the purpose of selection to represent: (1) different consumption strategies clusters identified in quantitative analysis (Integration-Adaptive, Transnational-Connected, Market-Integrated), (2) different household composition (single, couple, family with children), (3) different length of residence in Finland (6 months to 5 years), and (4) different employment situations (students, employed, unemployed). All five participants were living in the city of Vaasa, Finland, which allowed interviews to be scheduled in person, but still allowed for diversity in terms of other characteristics.

The target sample of 5 interviews is suitable for studies involving limited goals and rich data collection (Malterud, Siersma, & Guassora, 2016). For the type of analysis carried out, this scale represents a compromise between content depth and practical manageability for the time frame and small sample size considered for the study. The primary goal of the qualitative phase is to expound and develop the quantitative results rather than developing new theoretical premises, which is suitable for this amount of samples for the explanatory purpose. Participants were contacted through their preferred method of communication, mostly WhatsApp and email based on contacts participants provided in the questionnaire. They received information about the purpose of the study, how the interviews would be conducted, and guarantees to confidentiality. Interviews were conducted using the Microsoft Teams and Zoom platforms due to convenience and accessibility.

Section	Content	Purpose
Demographic	Age, sex, education, income states, family structure.	Characterize the sample and test demographic relationships.
Migration History	Migration pathway, time of residence, generation.	To find the effects of acculturation and temporal patterns.
Cultural Identity Maintenance	Cultural practices, food traditions, and cultural transmission.	To analyze the CIM construct and test H1.
Shopping Behavior Patterns	Shopping channels, frequency, spending patterns and preferences.	To analyze the shopping diversification and test H2, H9
Market Navigational Skills	Market expertise, computer literacy, shopping self-esteem.	To analyze the MIC construct and test H2.
Community and Transnational Relations	Community relationships, transnational relationships, information exchange.	To analyze the CSC and TC constructs and test H3, H4.
Coping Strategies and Consumption Satisfaction	Problem-focused, emotion-focused and meaning-focused coping strategies and general consumption satisfaction.	To analyze the coping utilization and satisfaction, test H6

Table 4. Structure of the Research Questionnaire

The online questionnaire has been developed with the help of Google Forms that offers multilingual survey options, skip logic, data protection, and mobile capabilities. The questionnaire had seven sections that help to measure the key variables of the integrated research model (Figure 5). Questions were created using validated scales in the literature where feasible and modified to fit the unique situation of the Sri Lankan diaspora in Finland. The majority of the items employed 5-point Likert scale (1=strongly disagree to 5=strongly

agree, or 1=never to 5=always) to represent variation in responses but be cognitively manageable by the respondents.

The semi-structured interviews were conducted through an interview guide that was aligned with the theoretical framework of the study, but was flexible in the view of the respondents who can provide other insights that were not defined in the interview guide. To simplify the recording and transcription of the interviews, they were conducted in English using the Microsoft Teams and Zoom according to the participants preference. The sessions were around 15-30 minutes, deep enough and not too long to infringe on the time of the participants.

All interviews were audio-recorded with participants' knowledge and consent. Sessions started with rapport building and reviewing ethical procedures, then proceeded with open-ended questioning supported by active listening and probing. At the end of every interview, participants were invited to add further remarks, and possibilities for follow-up contact were clarified.

Theme	Topic	Connection to research questions
Shopping Experiences and Journey	Normal shopping patterns, the difficulties experienced, the experiences they have.	RQ2 Understanding the market barriers.
Cultural Food Practices	Traditional food preparation, strategies of adapting to changes, intergenerational transmission.	RQ1 Cultural identity and preferences.
Product Access and Availability	Speaking about how to get the real products, how to use the substitutes, quality tests.	RQ2 Market barriers and constraints
Community Networks and Resources	Survey shopping decisions, share information, collect strategies, role of community.	RQ3 Adaptive strategies and resources
Transnational Connections	The exploration of connections with Sri Lankan markets, use of channels of import, impact of homeland visits.	RQ3 Transnational coping mechanisms
Coping and Adaptation	Learning how the participants cope with difficulties, innovative solutions, meaning-making, processes.	RQ3 Adaptive strategies
Retail Experience Evaluation	Measuring satisfaction with the Finnish retail services, recommendations.	RQ4 Strategic implications
Identity and Consumption	The topic of relations between food preferences and cultural identity, the Finnish influences.	RQ1 Identity maintenance through consumption

Table 5. Structure of the Research Interview

Participant Code	Age Group	Gender	Education Level	Years in Finland	Household Composition	Profession	Interview Duration	Interview Mode
P1	25-34	Female	Master's degree	1.5 years	Couple without children	Student	13 minutes	MS Teams
P2	35-44	Male	Master's degree	1.5 years	Family with 2 children	Student	19 minutes	MS Teams
P3	25-34	Female	Master's degree	1 years	Single person	Student	19 minutes	MS Teams
P4	25-35	Male	Bachelor's degree	1 years	Family with 1 child	Full-time employed	18 minutes	Zoom
P5	35-44	Female	Bachelor's degree	1.5 years	Family with 3 children	Student	12 minutes	Zoom

Table 6. Interviewee Characteristics

The selection of the participants was done in a way that there was diversity in terms of major characteristics in a manner that is feasible. The five participants had all expressed their readiness to take part in follow-ups interviews when carrying out the quantitative survey phase. The sample is representative of the various age group (25-34 and 35-44), both genders, households (single, couple, family with children), job statuses (student, employed, unemployment), and length of residence in Finland (1 to 3 years).

The discussion of Results generated with the help of the structured questionnaire is systematic in terms of answering research questions and objectives stated in **Chapter 1.** Data gathered according to responses of the participants was coded and input in the Statistical Package of the Social Sciences **(SPSS)** software in order to analyze quantitatively.

Quantitative Data Analysis: The questionnaire survey is assessed by the analysis using descriptive and inferential statistics. The key variables and demographic characteristics such as **Cultural Identity Maintenance (CIM), Market Integration Capability (MIC), Community Social Capital (CSC), Transnational Connections (TC), Consumption Satisfaction (CS) and Retail Experience (RE**) are summarized as the frequency, percentage, mean, and standard deviation.

Data analysis processes consist of a number of steps:

Data Cleaning and Coding: The responses were checked in terms of completeness and consistency. The items of the questionnaires were entered in numerical values so that they could be analyzed using SPSS. Multi-item constructs were recorded in a proper way with coded items being reverse-coded and multi-item scores were computed.

Descriptive Analysis: The Descriptive statistics (mean, median, standard deviation, frequencies, and percentages) were adopted to find the sample characteristics and responses distribution. These descriptions describe the population of the Sri Lankan Diaspora in Finland and give grounds to inferential analyses.

Inferential Analysis: To establish the relationships between key variables, correlation analysis was used to establish the associations between such constructs as Market Integration Capability, Consumption Satisfaction. Hypotheses on predictors of key outcome variables were tested using the multiple regression analysis. The ANOVA tests were conducted in order to determine the significant differences in responses of various demographic factors (e.g., age, income, or region). Chi-square tests were used to test the relationships between categorical variables. There were specific typologies of consumption strategies identified by cluster analysis.

Reliability Analysis: Multi-item scales were used to measure internal consistency reliability through the calculation of Cranach's alpha coefficients. Although the reliability of some of the constructs was modest (a between .257 and .474), this has been accepted as limitation and explained in relation to the nature of exploration of the research and possibility of the constructs being formative and not reflective.

Qualitative Data Analysis: Interview transcripts were analyzed in the six steps of thematic analysis that Braun and Clarke (2006) suggest:

Familiarity: All interviews were read severally to familiarize one with the data. Primary impressions and trends have been observed.

Initial Coding: Codes were created through inductive methods, which is where interesting aspects of the data were identified systematically throughout the whole dataset. For example:
Raw data: I am always cooking rice and curry. That's my main thing."
Original title: Daily traditional cooking.
Codes associated with it: Cultural routine, food as comfort, identity anchor.

Generation of themes: Patterns and relations were used to group codes into possible themes. As an illustration, codes that were formed connected to daily traditional cooking, weekly elaborate meals, and festival special dishes were placed under the theme of Food as Cultural Identity Anchor.

Theme Review: Themes were complied with coded data and narrowed down to produce internal homogeneity and external heterogeneity. This review influenced some of the initial themes that were combined, divided or discarded.

Definition of themes: Final themes were created and identified based on the nature of experiences of the participants. Five main themes emerged:
Theme 1: Food as Cultural Identity and Cultural Maintenance.
Theme 2: The Finnish Retail Landscapes Navigation.
Theme 3: Community Networks as Strategic Resources.
Theme 4: Adaptation, Innovation, and Coping Strategies.
Theme 5: Retail Experience, Gaps, and Future Expectations.

Reporting: Themes were also reported using colorful quotes of the participants and they were linked to research questions and theories.

Mixed Methods Integration: The quantitative and qualitative data were combined with the help of convergent validation when quantitative patterns were explained by qualitative findings. To illustrate, the mediating scores of moderate Cultural Identity Maintenance (M=2.99) were presented by the descriptions of participants about their daily cooking habits and adaptation strategies. There was integration on three levels:

Design Level: The results of quantitative cluster analysis informed qualitative sampling.

Methods Level: Qualitative interview questions were aimed at an explanation of unexpected quantitative findings.

Interpretation Level: The synthesis of both datasets in the chapter of discussion was aimed at giving a detailed reply to research questions.

In accordance with the criteria of quality of a qualitative research offered by Lincoln and Guba (1985), the present study covers the dimension of trustworthiness based on four dimensions:

The Credibility (internal validity) was ensured by using several sources of data that triangulated quantitative and qualitative sources and offered a variety of opinions on the same phenomena. There would be member checking procedures, which would enable participants to check the accuracy of the interviews interpretations. The extended work with the networks of Sri Lankan Diaspora communities during the data collection process improved the level of knowing the context of the community and the establishment of trust with the participants.

Thick description of the Finnish retail situation, extensive participant demographics and direct explanation of how the findings can be generalized to other small diaspora groups in Nordic contexts is a way to strengthen **transferability** (external validity). Application to contexts can be evaluated by the readers due to the presentation of extensive contextual information. The research recognizes that the results might not be applicable to all groups of diaspora, but it could be used to guide the interpretation of other small, non-Western diaspora groups in bundled retail markets.

Reliability (dependability) is ensured by systematically recording research methods, clearly outline analytical procedures and where feasible using standardized measures (validated

literature scales). All the interview protocols and survey tools are in appendices. The sequential explanation of the procedures of data analysis process helps other researchers to comprehend it and even replicate the process. Any modifications in data collection or analysis process in the study were recorded and explained.

Assurance of **conformability (objectivity)** is ensured by reflexive consciousness of the researcher positional, audit trail of the analytical decision-making, and basing of interpretations on direct quotations of participants and statistical data. Verification of raw data and coding schemes is possible. The researcher admits the possibility of biases such as the status of cultural outsider compared to the Sri Lankan Diaspora community, the academic training on Western theories of consumer behavior and pragmatic orientation to findings that may be implemented. The possibilities of such biases were addressed by member checking, peer debriefing, and the willingness to reflect the voices of participants as they were expressed.

In this study, ethical principles of research are followed at every stage. Ethical issues involve:
Informed Consent: All the participants were given clear information regarding the purpose of the study, procedures, time commitment, risks, and benefits and their right to withdraw at any time without any consequences. The survey was conducted with the one written consent (through online consent form) and verbal consent was registered at the start of each interview.

Confidentiality and Anonymity: The identities of the participants will be maintained with anonymity by using codes (P1, P2, etc.) instead of names in all reporting. The aggregate reporting of the demographic information is done to avoid identification. All the recordings of interviews will be kept in a secure place and will be destroyed at the end of the research. Identifiable data can be accessed only by the researcher and the supervisor.

Cultural Sensitivity: The research procedures were developed based on cultural awareness. The researcher also handled the community with respect. The interview questions did not touch on issues that can be described as intrusive or offensive. The research will strive to present the experiences of the Sri Lankan Diaspora community in a true and positive way.

Participant Wellbeing: Interviews would be done at the convenience of the participants and in comfortable virtual space. The participants were also reminded that they had the right to skip questions or terminate interviews in case they were not comfortable. There was no exploration of distressing issues, but the participants were given contact information to community support resources in case they should be contacted.

Reciprocity and Benefit: Although the study did not entail any monetary compensations, the study is meant to be of benefit to the Sri Lankan Diaspora community since it would be drawing attention to their consumption problems and also offer evidence to help justify better retail services. Results will be disseminated to community organizations and retailers to facilitate positive transformation. The respondents said they valued being able to share their experiences.

This chapter 3 has provided an extensive framework of how to research consumption of the Sri Lankan diaspora in Finland. The research adopts a chronological explanatory mixed-methods study design relying on pragmatic philosophy, which recognizes that complexity to the consumption of Diasporas requires a quantitative approach as well as depth, qualitative approach. The quantitative phase incorporated an online survey of 103 respondents (68.7% response rate) to test hypotheses and identify consumption patterns and the qualitative phase applied 5 semi-structured interviews to describe quantitative patterns and obtain lived experiences. These are small sample sizes, but they are adequate due to the small size of the population of the diaspora and the scope of a master thesis project.

Research quality and credibility are subject to careful sampling strategy consideration, measurement instrument development, and analysis procedures that are appropriate with regard to the sample size. The large scale of ethical rules and standards of trustworthiness protect the welfare of participants and the integrity of the research in a culturally blind manner. The combination of quantitative and qualitative findings in a systematic way generates information that can address research questions entirely.

Chapter 4 unveils the data analyzed by using the questionnaire survey and conducting interviews and presents the results that prove the hypotheses formulated in Chapter 2 and provide answers to the research questions stated in Chapter 1.

4 RESULTS

Both quantitative **(n=103)** and qualitative (**n=5)** steps of data collection were integrated to provide the results in this chapter. Instead of isolating the quantitative and the qualitative findings, the findings are presented in the form of themes to give in-depth knowledge on each research field. This chapter starts off with a cursory demographic profile, and proceeds to discuss five prominent themes based on the research questions and theoretical framework, including: **cultural identity and food practices, market navigation and shopping behaviors, community networks and social capital, transnational connections and product access, and coping strategies and adaptation patterns**. The chapter ends with a synthesis part, which gives a revised conceptual framework in line with empirical findings.

4.1 Demographics of the participants

Extensive demographic data on the survey respondents (n=103) is provided in **Appendix 3**.
Gender and Age: The sample included 57.3% women and 42.7% males, and 93.2% of them belonged to working-age groups (25-34 years: 46.6%; 35-44 years: 46.6%). Such age distribution shows that the sample is primarily composed of economically active consumers that probably make primary consumers in household consumption.

Geographic Distribution: The sample members lived in big cities of Finland, most of them in Vaasa (37.9%), Helsinki (23.3%), and Tampere (10.7%). This allocation demonstrates real settlement pattern of the Sri Lankan Diaspora community and the coverage that has been made on the networks of the communities.

Duration and Generation: Notably, 94.1% of the respondents had resided in Finland 3 years or less (Less than 1 year: 29.1% 1-3 years: 65.0%), and 100% of the respondents had been born in Sri Lanka. This homogeneity means that there is a relatively new population of migrants who actively passes through the acculturation process.

Household and Family Structure: Almost half (48.5%) of the household and family structure was the one where children under 18 lived, 34.0% of the households and families were couples without children and 17.5% were single households. The family structure is also significant in affecting the consumption patterns since families with children are often more motivated to retain the cultural food practices.

Education and Employment: The sample had a high education level (46.6% bachelor degrees, 37.9% master degree), and mixed employment (31.1% students, 26.2% unemployed, 24.3% full-time employed). This trend is an indicator of proficient migration and employment integration issues.

Economic Resources: More than half (51.5%), monthly household income is less than EUR 2, 000 and 34.0% have a monthly household income of EUR 2, 000-3,000. These levels of income directly influence the consumption patterns, tastes and the ability to buy the expensive authentic culture products.

These demographics create the background in which the consumption patterns can be understood. The sample is largely well-educated, first-generation and recently arrived immigrants with very limited economic resources, who are in the process of maintaining their cultural identity and at the same time, introducing themselves to the market in their initial years of residence.

4.2 Cultural Identity and Food Practices

4.2.1 Food Practices and Identity Maintenance on a Daily basis.

The Quantitative and qualitative data provided in **Appendix 4** indicate that cultural identity is well maintained by using food practices and daily food activities even though they are restricted by market. Cultural practices preservation was identified as **moderately strong**, with a mean of **2.99 (SD=0.52)** on a 4-item scale, which was the Cultural Identity Maintenance (CIM) composite score.

Figure 6. Food Practices and Identity Maintenance on a Daily basis

There is a quantitative evidence of impressive adherence to traditional cooking: 61.2% of the respondents prepare traditional Sri Lankan meals every day, with 32.0% of those preparing traditional meals more than once a week. The only 6.8% said that they cook traditional meals less than once a week. This 93.2% rate of frequent preparation of conventional foods shows that food cultural practices are highly maintained even though respondents are live in Finland.

These statistics can be put into context using qualitative narratives that can show the emotional and identity value of food. **Participant 1 (P1)** explained about her routine:

> ***"I always cook rice and curry. That's my main thing. It is rice with at least two curries, perhaps dhal, coconut sambol, vegetable curry and one meat curry that we eat every day".*** **(P1)**

Participant 2(P2) described committing to it daily:

> ***"I have 2 kids and my wife of course, I am with my family. We are Sri Lankans, and thus it goes without saying that we prepare all the Sri Lankan dishes and every day. However, in certain cases, you see, yes, Finnish dishes, as well, to have something of a new experience. But we prepare every day Sri Lankan cuisine, averagely". (P2)***

Integration-adaptive patterns can be seen in this quotation in which primary commitment is to traditional cooking, but it is accompanied by the occasional experimentation with host culture foods in the way they are proposed by Berry (1997) in his integration strategy.

Patterns in time allotment patterns were presented in qualitative data. **Participant 5(P5)** explained:

> ***"In the morning I cook string hoppers or pittu. It is time consuming but I cannot do without it in order to kick start my day. My husband expects it too. I mix up some of the dishes at lunch and dinner time, maybe Sri Lankan curry with Finnish potatoes or I add salmon to my curry because it is fresh and cheap here".(P5)***

This quote shows those aspects of cultural food practices that are uncompromising (morning rituals must not be negotiated) and adaptive (adding local ingredients), which is typical of the Integration-Adaptive consumption strategy was found in cluster analysis.

4.2.2 Selective Adaptation and Authenticity Hierarchies.

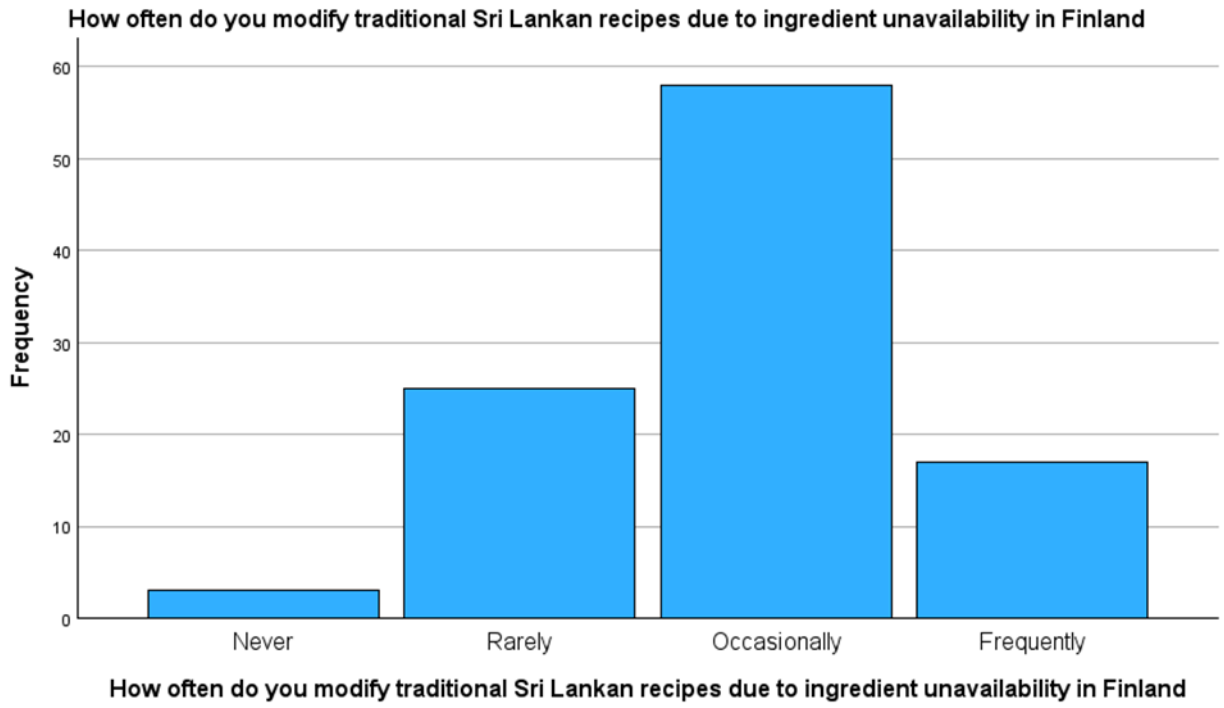

Figure 7. Modification of traditional recipes

Although the maintenance of strong cultural identity is typical of the sample, it is achieved by complex adaptation as opposed to strict preservation. The quantitative data indicate that 73.8% of respondents change the traditional recipes occasionally or frequently because of the unavailability of certain ingredients (occasionally: 56.3%, frequently: 16.5%). Only 2.9% never modify recipes. This seemingly incompatible combination: high daily traditional cooking and high recipe modification is solved by qualitative insight into the notion of hierarchy authenticity. **Participant 3(P3)** described her philosophy:

> ***"I have learned to make myself flexible with vegetables and some spices but basic components are not possible to modify. I can take the example of other vegetables in a curry, Finnish root vegetables are good. But the curry powder, coconut milk, these must be good. I also learned that Indian products are at times the replacements of Sri Lankan products. Its taste is somewhat different, yet it is similar enough." (P3)***

This pyramid of authenticity draws a distinction between fundamental components (curry powder, coconut milk) and marginal ones (vegetables), which exemplifies so-called adaptive authenticity construction by Grayson and Martinec (2004). Central components preserve the continuity of the culture and the peripheral adjustments make the continuum viable.

The strategies of cross-cultural substitution appeared quite often. All Participants explained that they are Substituting the use of bay leaves in place of pandan leaves (rampe). Replacing dried curry leaf with fresh one, or the so called green flavor with coriander. An Indian curry powder is used in place of Sri Lanka, the use of Finnish vegetables (root vegetables) into traditional curries. And also traditional preparation methods require the use of fish that is available in the local area (salmon).

Participant 5(P5) explained about her innovation skills:

> ***"I need rice flour to use in string hoppers. In Vaasa they are several of varieties. I experimented with many of them until I found the right one. I have mixed two varieties to achieve the texture I want at present. It was a trial and error, and I have a working system. My string hoppers are really better here than in Sri Lanka"*** **(P5)**

Such redefined constraint into opportunity depicts an innovative consumer behavior that is beyond only adapting to attain betterment which proves the consumer agency (Arnould and Thompson, 2005).

4.2.3 Festival Food Practices and Special Occasions

There is a serious increase in authenticity requirements when cultural and religious festivals are involved, and the substitution becomes extremely unacceptable. All interviewees emphasized more significance of real ingredients in the special events.

Participant 1 (P1) explained:

> ***"On Sinhalese New Year or other religious holidays, I make sure that I get authentic ingredients even though I have to order them several months before, or even pay a high price. This is not the era of substitutes. Kavum, kokis, and milk rice--they need to be good". (*P1)**

This is an advanced consumption management through this strategic resource allocation. **Participant 5(P5)** explained how festivals are prepared:

> ***"This year Sinhala Hindu New Year, I needed to visit the store and purchase some ingredients such as red rice, in order to prepare kiribath and traditional sweets. I even needed to ask friends to bring part of the goods back to Sri Lanka and have ordered others over the Internet in shops back in the UK. Such events are worth a lot in preserving our culture but it requires a lot of planning".(*P5)**

This multi-channel sourcing policy (local stores, transnational networks, UK online shops) is also an example of problem-oriented coping strategies under the framework of the Diaspora Consumer Coping Framework (DCCF) of mobilizing various resources in order to evade market constraints to create culturally relevant experiences.

The practices of festival food have several purposes such as,

Cultural preservation: The preservation of traditions in diaspora situations. Intergenerational transmission: Educating children on cultural practices.

Community building: Social bonds through shared festival foods.

Identity affirmation: Showing cultural devotion to the self and to others.

These results corroborate the hypothesis of **H1a (high cultural identity maintenance predicts the preference of authentic products)** and indicate that this association strengthens on culturally iconic events. The disposition to pay premium prices and expend significant effort on festival foods confirm the moderate overall price sensitivity (53.4% somewhat willing to pay premiums) and situational variance in the disposition to expend resources to be authentic.

4.2.4 Family Negotiations and Intergenerational Dynamics.

The qualitative interviews identified complicated intergenerational interactions in terms of food adaptation. **Participant 2 (P2)** explained reactions of children:

> ***"As an example, school includes lunch among children. The majority of the food products are associated to the Finnish cuisines. When they get home sometimes they say, I did not eat to-day. That food was not hot and it does not have the same flavor as mom's food. When it comes to children you see they do not like that so much". (P2)***

This observation throws a light to how diaspora food practices bring about new cultural traditions as opposed to preserving old ones. Food memories in Finland result in children who have preferences that are shaped by both host and heritage cultures, which is a manifestation of shifting cultural identity instead of non-changing cultural identity.

Adaptation strategies are also affected by the dynamics of the spouses. **Participant 1(P1)** mentioned:

> ***"My husband is more conservative than I am. He wants things to have a home flavor. Thus I learned to accommodate him with modifications that he does not pay his attention much. Sometimes I cook with whatever is available to me, with the same spices and methods. He is satisfied when the fundamental taste is right. This has in fact enabled me to be more of a cook--more mindful to method and to seasoning". (P1)***

Such a bargaining of domestic preferences illustrates the way in which consumer choices strike a balance amongst the expectation of the various stakeholders in the family, and the adaptation strategies provide a compromise between authenticity requirements and practical limits.

These results confirm **H1c (cultural identity maintenance mediates acculturation and product substitution):** the stronger cultural commitment (husband conservatism, children prefer mom's food) is associated with more cautious substitution strategies that do not diminish key cultural components despite changing the ingredients of the products.

Findings of the Cultural Identity:

Firstly, There is a High intensity of traditional food preparation (93.2% regular traditional cooking) daily. Secondly, Complex hierarchical authenticity where the core can be preserved with the peripheral adjustment. Thirdly, heightened sincerity requires in festivals and special events. Fourthly, Creative thinking that changes limitations into gastronomic modifications. Fifthly, Adaptation patterns determined by intergenerational transmission and family dynamics. And finally, Food as marker of emotions, identity, and cultural continuum.

4.3 Marketing Navigation and Shopping Behaviors.

4.3.1 The development of market integration capability

The composite score on Market Integration Capability (MIC) had a mean score of 2.50 (SD=0.52), which means moderate confidence in operating within Finnish retail systems. Nevertheless, quantitative analysis has shown some surprising trends that could not be explained by linear acculturation theories.

Duration of residence was not found to have significant association with Market Integration Capability (β=.036, p=.716), which refutes **H2c (length of residence mediates relationship between duration and market integration).** This unexpected discovery is described by qualitative stories about the fact that market navigation is formed as a result of experience and personal agency instead of time-based accumulation.

Participant 4 (P4) explained his learning process:

> ***"Now I have an idea of everything where in Prisma and K-Market. I also learned the good brands of frozen vegetables to buy. Probably six months were needed to get comfortable at home. Initially, I was completely disoriented in the stores. I couldn't find anything. The labels are Finnish and Swedish and I was not aware of what brands to buy. I spent hours in shops window shopping".(P4)***

This six-month learning period makes it possible to understand the adaptation timelines, but, as quantitative analysis demonstrates, this process is extremely individual and cannot be determined solely by the length of residence.

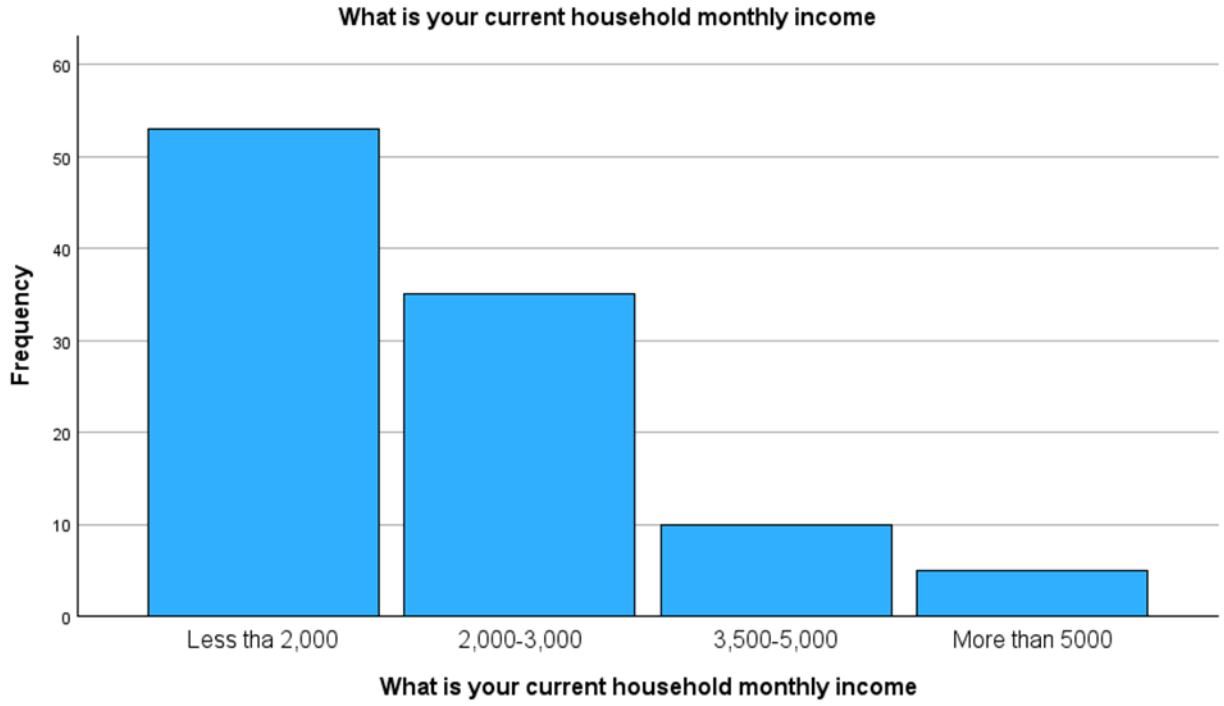

Figure 8. Household Income

Household income was found to be the most effective predictor of Market Integration Capability (β=.242, p=.017) which indicates that economic resources can facilitate market experimentation and minimize the limitation of trial and error learning. With more income, households are in a position to buy what they do not understand and make mistakes as well as experiment with other shopping outlets and develop capability faster.

Participant 3 (P3) justified her systematic style:

> "***I browse the few websites I have, some British South Asian shops that ship to Finland, and occasionally on Amazon Germany they have Indian products that are similar to what we need of. Failure to identify the labels was the worst problem. Even the simplest things such as knowing whether something is meat or alcohol, I did not know. I had to be Google translating everything. Now I know what to look for."(P3)***

This multi-platform digital approach illustrates the mediating role of digital skill in mediating market access, in line with **H10c (online savvy moderates transnational connectivity effectiveness).** The development of product knowledge and the transition of the all-driven use of Google Translate to the developed level demonstrates the development of skills through practice.

4.3.2 Diversification of the Shopping Channel

The quantitative data on shopping channels indicates that the Sri Lankan Diaspora consumers use the various channels as a complement: Big box supermarkets (Prisma, K-Market, Lidl): 92% shop with it on basic groceries and Finnish products. Asian/ethnic stores: 68% frequented due to buying particular cultural goods. Online shopping (international sites): 54% use it to get real Sri Lankan products. Transnational networks (visitors, family shipments): 61% do so due to unavailable items. This multi-channel integration helps in supporting **H2a (increased market integration capability is associated with utilization of multiple shopping channels),** where correlation analysis indicates positive relation (r=.243, p=.013).

Qualitative data showed complex cost benefit analysis to channel selection. **Participant 4(P4)** explained his approach:

> ***"I usually go to Prisma because there is a greater variety. I also go to K-Supermarket because there are some vegetable at K market for the cheap price. In the case of Asian goods and Sri Lankan spices, there are some small shop in the center of the city. But the prices are quite high. Most of the time I ask people to bring grocery items who moving to Finland from Sri Lanka".(P4)***

This is a four channel strategy (mainstream supermarkets, ethnic shops, online platforms, transnational networks) which is an example of channel complementation as defined by Wang and Lo (2007) that validates the Market-Integrated consumption strategy proposed by cluster analysis.

Channel trade-offs became obvious**. Participant 3 (P3)** explained:

> ***"Finnish stores are in good condition and clean. The international foods in question are however not as diverse. They have necessities rather than things which we need. Asian stores are more varied and quality is questionable and the prices are higher. Online shopping has authentic products with expensive shipping costs and wait".(P3)***

This delicate judgment in dimensions (quality, variety, authenticity, price, convenience) represents multifaceted consumer decision-making. **Participant 4 (P4)** particularly touched on the price-authenticity quality triangle:

> ***"When entering the Asian market, I discover that the prices are twice, or even thrice the price found in Sri Lanka. Concerning advantages and disadvantages, the prices are significantly higher, and it is rather difficult".*** **(P4)**

This strategic distinction between every day and special occasion purchases is what accounts to the low direct effects of Transnational Connectivity on Consumption Satisfaction (β=-.072, p=.471) in regression analysis. As much as homeland ties are a source of authentic goods, there are economic constraints that make it impossible to use such costly channels on a daily basis.

4.3.3 Products substitutes and Creative Adaptation Patterns

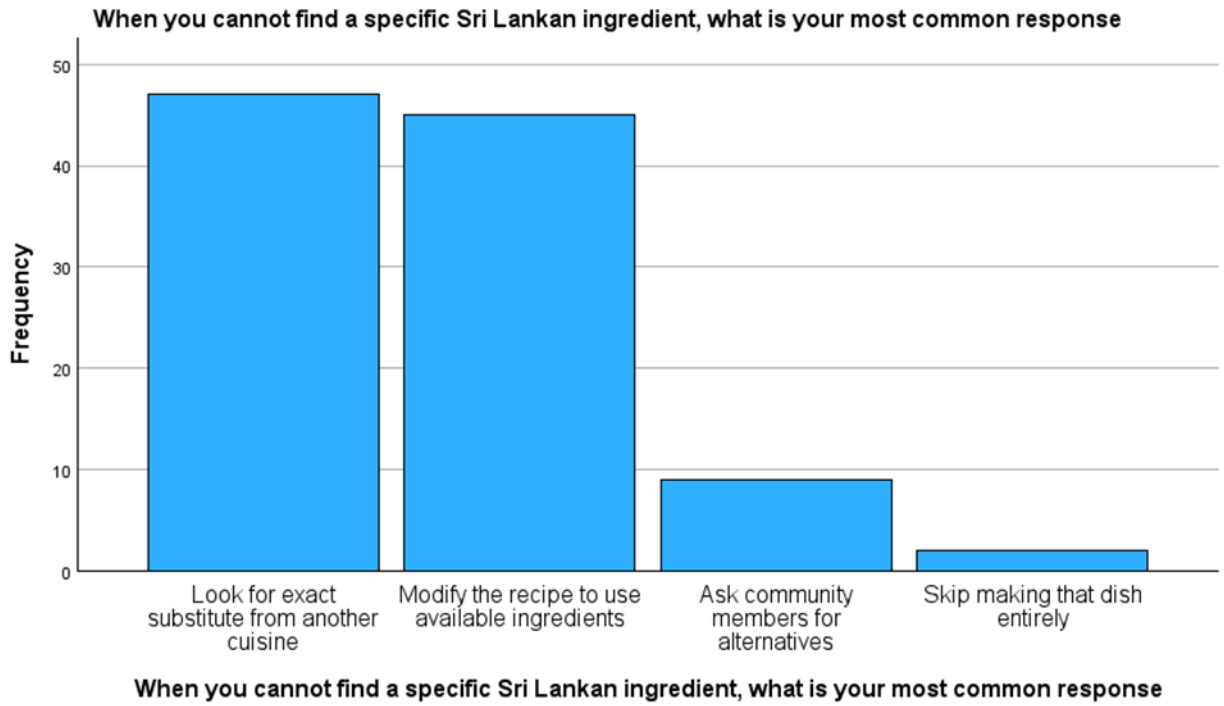

Figure 9. Product substitution & adaptation

While questioning them about the response when certain ingredients are not available, the quantitative results indicates that a quarter of them (45.6%) seek specific substitutes in a different cuisine.43.7% alter recipes to fit their ingredients. 8.7% request the community members to find an alternative. 1.9% do not even prepare the dish. The prevalence of individual problem solving approaches (89.3%) compared to community consultation (8.7%) indicates either individual knowledge or felt weaknesses of community knowledge facing certain ingredient issues.

Frequency of recipe modification **Figure 7** shows that A fifth of (56.3%) of the time changes recipes. 24.3% rarely modify recipes, 16.5% frequently modify recipes and 2.9% never modify recipes. The high joint frequency of occasional or frequent alteration (73.8%) supports the prevalence of adaptive behavior and preservation of cultural food behavior- a trend that is accounted by hierarchical authenticity construction with the help of qualitative data.

Therefore, **H2b (market integration capability has an influence on problem-oriented coping) was partly rejected,** with chi-square analysis showing that there was no significant

relationship between Market Integration Capability level and the choice of coping strategy (kh2(27)=24.711, p=.591). This implies that recipe adjustment and ingredient substitution are common reactions to market constraints instead of policies limited to those with the lesser ability to integrate into the market.

4.3.4 Retail Experience and Satisfaction Gaps

Figure 10. Product quality satisfaction

The scores of Retail Experience show moderate satisfaction with a low level of variation (M=2.93, SD=0.69). Nonetheless, there is certain dissatisfaction in terms of product quality (M=2.52, SD=0.85) which is the least satisfactory measure of the study.

The regression analysis found that overall Retail Experience is significantly predicted by Product Quality Satisfaction (β=.207, p=.035), which supports **H9a (culturally responsive retail strategies bring about satisfaction).** Such a discovery implies that the quality control of ethnic products may be significantly improved to provide greater satisfaction to the consumers of the diaspora.

Qualitative information was used to shed light on certain retail gaps. **Participant 2(P2)** reported:

> ***"Finnish stores are also very tidy, arranged and quality is good when it comes to Finnish products. But they do not do it when they stock with Asian or international products. Their rice brands are also of poor quality at other times and no Asian family would buy it. They are not aware of the difference. They stock a single type of coconut milk in case there are a variety of types that are used in different ways. They fail to realize that foreign products should receive the same care". (P2)***

This finding shows that retailers are not differentiating within-category retail products as consumers with high information demand, even though these products share a similarity of ethnicity characterized as international category, which proves the hypothesis **H8a (Nordic retail concentration creates unique consumption challenges**).

Participant 5 (P5) Participant criticized the practice of merchandising:

> ***"At the Asian markets, they put everything in one place - Indian, Chinese, Thai, cuisines are mixed. They are not aware that these are absolutely different cuisines, which have different needs. A Chinese customer who requires soy sauce and a Sri Lankan customer who requires curry leaves is not the same customer. The area that international products have is colossal by comparison. They have only one small shelf to all of Asia--they are telling that they do not think of us as a marketing unit". (P5)***

This is a critique of merchandising that points to the deficiency of cultural competency and symbolic marginalization in the form of limited shelf space, which validates the strategic gap present in the literature.

Efforts to communicate with retailers were both successful and unsuccessful. **Participant 2 (P2)** described:

> ***"This is after I requested employees at Prisma to procure a particular product. Apparently he was not aware of what I wanted. He recommended that I contact their customer care. Never was a reply forthcoming. I thought my petition would just pass through the cracks of a system that even did not bother with it". (P2)***

The episode illustrates organizational barriers to customer feedback in major retailers and lack of cultural competence at store level, making community liaison programs the solution to the identified issue as suggested.

Findings of Market Navigation:

The moderate market integration ability (M=2.50) was acquired through experience rather than time. Market navigation is predicted by household income (rather than duration of residence). Multi-channel shopping integration is dominant strategy (92% use 2 or more channels) Complex cost-benefit models inform channel selection on the dimensions of quality, variety, authenticity, cost, convenience. Cultural maintenance is made possible through universalization of recipe change strategies (73.8%). There are large retail differences in product quality (M=2.52), merchandising cultural competency, inventory consistency. Weak retailer sensitivity to diaspora feedback.

4.4 Community Network and Social Capital

4.4.1 Community Support Strategic Role.

The resultant Community Social Capital (CSC) scores had a mean of 2.17 (SD=0.57) which depicts moderate levels of community network engagement. Nevertheless, the regression analysis showed that CSC is the best predictor of Consumption Satisfaction (β=.269, p=.013) and it is a strong indicator in support of **H3a** and **H6a** about the strategies of community-based procurement and its effectiveness. This result, moderate engagement with great satisfaction effects is attributed to qualitative data expressing that community functions

strategically instead of necessitating its active involvement all the time. Networks are vital in supporting challenges at particular times instead of engagement.

Participant 5 (P5) described community support systems:

> ***"The Sri Lankan community in Vaasa is not big but are useful here. We communicate through WhatsApp group to pass information where we can find things. Whenever someone fund curry leaves or gotukola he or she tells everybody. Last month, someone posted in the group that there was fresh coconut in an Asian market. Some of us had gone there to shop in an hour".(P5)***

Participant 3(P3) confirmed:

> ***"Through the WhatsApp group and Facebook group, we get good deals because community connection is something important. And in cases when vegetable stocks are on hand we get notifications". (P3)***

This real-time information distribution and mobilization shows that digital platforms permit an effective community operation in the face of geographic distribution and time limitations. The WhatsApp group effectiveness prevents the weaknesses of the small and geographically dispersed communities, which contributes to propositions on the unique dynamics of small diaspora groups.

The positive correlation between CSC and CIM ($r=.460$, $p<.001$) means that high community engagement is linked to higher cultural identity maintenance which implies that community networks contribute to cultural preservation activities by sharing information, doing communal activities and supporting each other with cultural practices.

4.4.2 Combined Procurement and Resources Pooling

In addition to the sharing of information, collaborative purchasing strategies were formed as key coping strategies. **Participant 5 (P5)** explained:

> ***"On some occasions we directly shop online from Sri Lanka. The prices of shipping are expensive yet they can purchase in bulk and purchase Sri Lankan quality products such as MDK, Harischandra brands. This was what we did last year during Sinhala Hindu New Year in April. We also ordered special sweets such as kokis, konda kavum, aluwa and mung kavum. One individual is the one making plans, raising money, receiving the order and splitting when we get it. It works well."(P5)***

This group purchasing is a direct reflection of community-based coping in the DCCF model, which explains **H3a (community social capital is associated with community-based procurement strategies**). The sharing of shipping costs as a method of cost-sharing contributes to lowering the prices of genuine products, overcoming the problem of economic factors.

Participant 4 (P4) shared co-ordination of visitors:

> ***"The first time that we moved to Finland from Sri Lanka, One of my friends who have already in Finland asked me to carry a bag of spices, dried fish, etc. everyone was given what they needed. It is a common type of cooperation in our community". (P4)***

This visitor coordination sharing of resources illustrates interaction between Community Social Capital and Transnational Constructivism of Connections which is made possible through collaboration in the community.

4.4.3 Digital Networks as Community Infrastructure

A significant discovery is the functionality of the community networks which operate more with the help of the digital platform instead of having to meet often. This is the reason why there were moderate scores (M= 2.17) in CSC even though there were high levels of satisfaction influences- engagement via digital channels happens effectively without the need of intensive in-person effort.

Participant 4 (P4) explained network forming:

> ***"Whenever someone coming from Sri Lanka he/she simply forwards his/her contacts to our WhatsApp group. We do not have time to meet with each other as we are all occupied with work and studies. But we stay connected online. That is enough to provide information regarding shopping. There is always somebody that knows what is convenient--where new stuff is in the store, where something can be located, or how to improvise". (P4)***

This definition reveals that community networks in Nordic settings are founded on the digital platforms instead of face-to-face contact a peculiar response to the scattered patterns of settlement and hectic contemporary living. Such digital infrastructure allows the flow of information with no need of heavy time investment, and hence community support becomes sustainable.

4.4.4 Community as Strategic Resource Not as Invariable Dependency

Qualitative information indicates subtle knowledge regarding the time when community networks are the most useful. **Participant 3 (P3)** explained:

> ***"Community is widely appreciated when it comes to knowing about new shops or goods. Nevertheless, my daily shopping I rely more on the personal acquaintance with the traditional shops. Community provides support in case of special needs or where something new occurs. It is a kind of back-up mechanism--you can always do a lot yourself, but then again it is good to know that there are those around that are willing to help you in time of need".(P3)***

This availability of community described as backup system not as a primary strategy makes sense as to why the measures of community participation had moderate and not high scores in quantitative data. The strategic deployment is worth it as opposed to continuous dependency.

Participant 5 (P5) emphasized the psychological aspects:

> ***"Not only shopping information, being aware that there is a community makes you feel not as alone. When you are having difficulties to locate something, it is reassuring that you are not the only one as others go through the same problems. We do not only swap information but also emotions - the aggravation, the little successes when you discover something special. Also we celebrate Sri Lankan event like Sinhala Hindu New Year, Vesak Bana and Dansal". (P5)***

This emotive element of community support is associated with the emotional-centered lines of coping in DCCF model, where the community affiliation contributes to the psychological wellbeing and the practical problem-solving, which supported **H6b (emotion-focused coping relates to identity preservation and wellbeing**).

Community Network Findings:

The effect of moderate community engagement (M=2.17) creates significant effects of satisfaction (β=.269, p=.013). Online platforms (WhatsApp, Facebook) allow sharing information effectively even when they are geographically dispersed. The collective procurement plans tackle the issue of economy by sharing costs. Community plays the role of backup system as opposed to being involved full time. The practical assistance or help is supplemented with psychological support and emotional validation. Good positive correlation between community engagement and maintenance of cultural identity (r=.460, p<.001)

4. 5 Transnational Connections and Product Access

4.5.1 Patterns of Transnational Connectivity

The mean of the Transnational Connectedness (TC) scores were M=2.28 (SD=.64), which reflected moderate continuity of relations with the markets in Sri Lanka. Nonetheless, the reliability analysis showed some difficulties with this construct (a=.257, negative average

covariance) which implies that items might indicate different behaviors instead of a single coherent construct.

Regression analysis indicated no direct effect of TC on Consumption Satisfaction (ß=-.072, p=.471), which apparently contradicts **H4b (transnational connectivity has a positive impact on consumption satisfaction)**. But qualitative data provides a clue to this counter-intuitive observation by the fact that economic constraints prevent daily dependence on transnational shopping even when it can be useful in terms of certain needs.

TC had a high positive correlation with Cultural Identity Maintenance (ß=.261, p=.005), which corroborates the observation that homeland relations promote cultural preservation without necessarily raising consumption satisfaction. This implies transnational relationships play identity sustaining roles beyond efficient access to products.

4.5.2 Strategic vs. Routine Transnational Shopping

Qualitative interviews indicated that transnational shopping is a strategic activity done by special events and goods which could not keep as a stock as opposed to daily shopping. **Participant 5 (P5)** explained:

> ***"Shipping from Sri Lanka is extremely high. I cannot order regularly. However, it is worth spending on authentic products during festivals or special occasions. I do make plans and place orders about twice a year, once just before New Year, once before other big celebrations. In everyday cooking, I utilize what is here." (P1)***

This strategic dispensation justifies the existence of weak direct effects in quantitative analysis, transnational shopping is valuable but economically limited which restricts its contribution to overall satisfaction which is strongly influenced by day to day consumption experiences.

There was a recurring economic impediment to transnational shopping. Participant 3 (P3) explained:

> ***"At the Asian markets, the prices can be twice or even thrice as high as in Sri Lanka. Expenses accumulate fast when transporting out of Sri Lanka. Regular shopping is not possible. I reserve transnational orders to things that I simply cannot find here or to special occasions when the authenticity is the most important thing." (P3)***

This is an economic fact, and transnational connectivity, as much as it is appreciated and applied, cannot be used as a major remedy to consumption problems. Rather, it complements local measures in achieving high priority needs.

4.5.3 Visitor Networks and Informal Import Channels

In addition to commercial online shopping, informal networks of visitors offer valuable transnational links. Quantitative response 61% use visitors to carry Sri Lankan products.
Participant 4 (P4) described:

> **"*How many times do you request guests of Sri Lanka to bring you certain food? Very often. Every time a person leaves Sri Lanka, we arrange meetings using community groups. Individuals prepare lists of necessities, and passengers carry what they are allowed in baggage. It is an informal system that is economical compared to commercial shipping". (P4)***

This system of informal imports that is coordinated by the communities illustrates intersection of Transnational Connectivity and Community Social Capital, which underpins the inter-relatedness of DCAAM dimensions. These networks are supported by digital communication with homeland. The quantitative data indicated a high rate of communication with the Sri Lankan family/friends regarding food products (M=2.45 on frequency scale). According to qualitative interviews, this communication has multiple purposes:
Product sourcing: Visitors bringing things.
Cooking tips: Ask the family about how to prepare it traditionally.
Emotional bond: Cultural attachment by discussing food.
Market intelligence: Insight into new products in Sri Lanka.

Participant 3(P3) explained:

> ***"I get video call to my mother in Sri Lanka daily. We talk a lot about food--she teaches me some recipes, tells me about new things there, and sometimes she send my favorite Sri Lanka cuisine with someone who coming from Sri Lanka if she had a chance. These calls make me feel at home and allow me to continue authentic cooking." (P3)***

This multitasking communication helps in both practical consumption and emotional/cultural identity maintenance, which justifies positive relations between TC and CIM.

4.5.4 Digital Proficiency as Enabler of Transnational Connections

The mediating position of digital proficiency became evident. Those who reported complex use of global websites, social media product categories and online payment systems found more transnational choices. This digital competency is described in the previous quote by participant 5 regarding her usage of British South Asian stores that ship to Finland and Amazon Germany.

H10c (digital proficiency moderates transnational connectivity efficacy) is supported by correlation between frequency of online shopping and transnational connectivity, which confirms the hypothesis that digital skills facilitate access to transnational products. Less digitally savvy participants used visitor networks and local ethnic stores, which restricted the range of product access.

This result has a practical implication: diaspora consumers might gain greater access to authentic products through digital literacy training and understanding of platforms, which implies the role of community organizations in the development of digital skills with a specific focus on consumption needs.

Transnational Connection Findings:

A transnational connectivity of moderate level (M=2.28) with economic constraints restricting frequent usage. No significant direct impact on consumption satisfaction (ß=-.072, p=.471) caused by economic barriers. Powerful positive impact on cultural identity maintenance (ß=.261, p=.005) Planned special events and out of stock products instead of ordinary shopping. Commercial online shopping is supplemented by informal visitor networks. Transnational connectivity is moderated by digital proficiency. Bidirectional communication with homeland is functional and emotional.

4.6 Patterns of Coping Strategies and Adaptation

4.6.1 Creative Substitution Innovation and Problem- Focused Coping

Dominating pattern of coping entails problem-oriented coping in which consumers are dynamic in coping with problem of ingredient unavailability by being innovative. Quantitative data indicated that 89.3% of them had used individual problem-solving (seeking alternatives or adjusting recipes) whenever they were not able to find the ingredients. Advanced substitution logic was found in qualitative interviews. In addition to mere replacement, the participants described:

Functional similarity: The selection of substitutes is done in terms of comparable functional characteristics (bay leaves instead of pandan leaves both giving the qualities of aroma).

Cross-cultural borrowing: When the Sri Lankan products are unavailable, the use of Indian products based on cultural proximity, which is considered similar enough.

Integration of local ingredients: The inclusion of Finnish products (root vegetables, salmon) into the common ways of preparation.

Multi-component blending: Using several ingredients that are available to make approximations of ingredients that are not available (The two-rice-flour blend of participant 5 to make string hoppers)

This hierarchy can be discussed through the previous quote of **participant 1 (P1)** concerning flexibility in vegetables and preserving necessary curry powder and coconut milk. Other examples are:

> ***"When I am unable to get rampe (pandan leaves) I take bay leaves. It is not really the same taste, but it works. In the case of curry leaves, they were not available in the Finnish markets, and I have to search in the Asian store where there is the fresh or dried form of curry leaves, or even make use of coriander to obtain the green taste. I have also invented new meals- Sri Lankan curry made with salmon as this is fresh and low priced here. My husband eve preferred it as well". (P1)***

This production of hybrid food indicates glocalization process (Robertson, 1995) of global practices being localized. The toleration of the family members (husband appreciation) displays that the adapted versions can gain legitimacy. The innovation that changed constraints kept on reoccurring. The example of transforming limitation into improvement seen in the example of participant 5 to mix the types of rice flour to get better string hoppers is an example of transformation. She stated:

> ***"My string hoppers really go well here than in Sri Lanka" (P5)***

This sense of agency in overcoming constraints with technique can show consumer agency and opposes the messages of deficit, highly favoring the meaning-oriented coping strategies in the DCCF framework where adaptation can be redefined as creativity instead of cultural loss.

4.6.2 Emotion-Focused Coping: Identity Signaling and Nostalgia

In addition to solving practical problems, emotion-oriented coping is a psychological and identity maintenance role. These measures are in favor of **H6b (emotion-oriented coping is associated with identity maintenance and wellbeing).**

The nostalgic consumption became evident. **Participant 3 (P3)** shared:

> ***"String hoppers are my favorite which I am not able to find In Vaasa. My grandmother made them most often (breakfast and dinner), and I was taught by her. I still feel connected to her though she is dead even today as I make them here." (P3)***

This story illustrates the nostalgic consumption as an emotional attachment to the lost family members and the homeland as well as Holbrook and Schindler (1991) report that nostalgia can be involved in diaspora consumption. Enhanced cultural celebrations give room to the expression of authentic culture. Several participants explained that festivals are events where rigid authenticity, communalizing, and enhancing cultural sense are strengthened. These activities, which are explained in Section 4.2.3, are a major part of planning and resource expenditure, which proves their emotional and identity values in more than just food preparation.

The identity cueing in consumption was observed in the text discussing what foods participants bring to multicultural events, serve their Finnish friends, or post on social media. **Participant 4 (P4)** mentioned:

> ***"When I take Sri Lankan food to the office it is not only about food sharing. It is presenting my colleagues with who I am, my origin. The reaction is typically highly positive that makes me proud of my culture." (P4)***

This strategic use of food to identify oneself to both the diaspora and mainstream community helps in identity preservation, as it may help form a bridge between the host societies, and is also an example of integration-adaptive strategies.

4.6.3 Meaning-Focused Coping: Reframing Adaptation as Innovation

The most advanced one is the cognitive refraining approach wherein adaptation is redefined as cultural creativity instead of cultural loss. This favors **H6c (meaning-focused coping mediates market constraints and cultural continuity).**

The philosophy of participant 2 (P2) is an illustration of such reframing:

> ***"I am a practical but determined person. We cannot have what we had in Sri Lanka because it is not possible. Nevertheless, I will be able to save basic traditions. Daily rice and curry, nice preparation of festivals, these are not open to negotiation. I can be accommodating on every other aspect. I am open to new things, I develop, I am learning. What works, I keep. What doesn't, I abandon. It's an ongoing process." (P2)***

The meaning-based coping that is exhibited by the use of the language of evolution and continuation instead of loss or compromise indicates that the language of coping is positive, i.e., adaptation has a positive connotation. The difference between the issue that is not negotiable, and the one that is peripheral, is a demonstration of advanced cultural literacy.

There was a prevalence of hybrid practice creation. Participants spoke about the creation of new traditions which mix, Dishes that are a blend of Finnish and Sri Lankan to become family favorites, new eating habits in accordance with the Finnish timetables but keeping the Sri Lankan cuisines, birthday parties with a mix of Finnish (cake) and Sri Lankan (traditional sweets) food. These hybridity are not interpreted as watering down but the creative cultural practices, which affirm the results of Luedicke (2011) on innovative consumer practices among the diaspora communities.

Narrative development entails narration of participants regarding their consumption. Instead of the stories of deprivation or cultural decline, the interview provided the stories of, Ingenuity in problem solving ("I worked out how to...), Effective acculturation ("I have learned to...), Persevering cultural preservation even when hard to do ("Even though it is hard, I preserve it anyway...), Unforeseeable advantages (In fact, there are better things here...) This framing of a narrative contributes to psychological wellbeing and good adaptation results, which indicates that meaning-oriented coping is effective in successful diaspora consumption.

4.6.4 Effectiveness of Coping Strategy and Satisfaction Consumption

The regression analysis that tested **H6a (problem-focused coping strategies have a positive effect on consumption satisfaction)** produced subtle findings. There was a significant predictive Consumption Satisfaction by the overall model (CIM, MIC, CSC, TC) with the

inclusion of four predictors (F (4,98) =4.507, p=.002, R2=.155). The best significant predictor (β=.269, p=.013) was Community Social Capital, which implies that the most effective problem-oriented coping strategies are community-based procurement and sharing information. This confirms the focus of the DCCF framework on group strategies. There was positive but non-significant trend (β=.169, p=.091) in Market Integration Capability, which shows that specific market navigation skills are also part of the fully satisfied but with lower strength than community resources. There was no significant direct prediction of Cultural Identity Maintenance (β=.102, p=.357) and this implies that this influence can take effect indirectly through other means. This can be explained by qualitative data: cultural commitment influences the choice and maintenance of coping strategies instead of generating satisfaction.

Transnational Connectivity exhibited the relationship with other variables (β=-.072, p=.471) that was explained using the qualitative data on economic limitations that made it impossible to shop every day with transnationality, although it was not considered the best idea regarding certain events.

These regression findings support the DCAAM model focus on inter-linked dimensions in addition to exposing that community based strategies are most effective in consumption satisfaction in the Nordic context of small, scattered populations under Diaspora with low local ethnic retail infrastructure.

Coping Strategy Findings:

The strategies are problem-oriented (89.3% individual substitution/modification) in nature. Complex hierarchical logic of substitution preserves core whilst varying periphery. The constraining factors are turned into improvement through innovation to show the consumer agency. The strategies that help in promoting psychological wellbeing are emotion-based (nostalgia, celebration, identity signaling). The reframing that is based on meaning conceptualizes adaptation as cultural creativity, but not loss. The most significant predictor of satisfaction is that of community-based coping (β=.269, p=.013). The different coping types do not act in a sequence but they usually work concurrently.

4.7 Typologies of the Consumption Strategy

4.7.1 Cluster Analysis Results

On K-means cluster analysis, there are three typologies of consumption strategies identified, as opposed to the four outlined in **H7a.** The **first cluster**, the Integration-Adaptive Strategy, had 43 participants (41.7%), and it was described as high maintenance of the traditional cultural identity, as traditional meal preparation received an average score of 4.16 on the scale. Nonetheless, these consumers exhibited mediocre market integration with a 2.44 score on their confidence in navigation and low dependence on online shopping (M=1.49) and community participation (M=1.58), as well as mediocre transnational connectivity. This group is the greatest cluster and thus represents consumers that are effectively negotiating bicultural settings by maintaining their cultural behavior and adapting on their own to Finnish systems of the markets, their low level of community dependence indicates a level of self-reliance in addressing their consumption needs.

The second cluster, the Transnational-Connected Strategy, with 30 respondents (29.1) and the highest traditional meal preparation scores (M=4.67), the greatest value of the importance of cultural transmission (M=2.63), and the strongest value of the importance of religious practices (M=2.30). This group was moderate in terms of online shopping (M=1.90) and significantly expressed the use of visitors to create products of their home country (M=3.20). These customers uphold great cultural values because they actively employ the transnational networks in order to bypass the local market limits and they ensure that they take advantage to the full extent of their homeland relationships and make use of it as a way of avoiding the limitations of the local market as well as completing the authentication through the investments in the relationships with their countries of origin.

The Market-Integrated Strategy, **The third cluster** included 30 participants (29.1%), and had the largest traditional meal preparation frequency (M=4.77), coupled with high religious practice adherence (M=2.23) and high cultural transmission significance (M=2.73) cluster. What stood out about this group was that they had greatest confidence in navigation of the market (M=3.03), highest online shopping behaviors (M=2.33), most community information sharing (M=3.20), and most culture event attendance (M=2.23). It is an effective cluster which

balances high cultural preservation and high levels of market-oriented opportunities to employ all the possible media, mainstream markets, ethnic stores, online facilities, and networks of fellow communities to preserve their consumption preference, thus, they have become the most sophisticated in their consumption management.

ANOVA analysis revealed that there was a significant difference between clusters on key variables and thus the cluster solution was validated. These results partially confirm **H7a** and refine the typology because the regression produced three but not four distinct types, notably one no single distinct type occurred in the results called Marginalization-Constrained. This omission is an indication that in the light of economic constraints, where 51.5% of the participants make less than EUR 2,000 a month and with numerous other market pressures, the participants use adequate coping mechanisms to prevent marginalization in their consumption behavior.

4.7.2 The Consumption Outcomes and the Strategy Patterns

The hypothesis test of **H7b**, which assumed that various types of strategies exhibit different shopping channels, product decisions, and coping responses, found that there was a great deal of difference among the three clusters. According to the shopping channel patterns, the Integration-Adaptive cluster used mainstream stores, selectively ethnic stores, whereas the Transnational-Connected cluster used ethnic stores, online Sri Lankan sources, and visitor networks to access products and the Market Integrated cluster applied a multi-channel solution to the problem, which included mainstream stores, ethnic stores, online platforms, and community networks.

In terms of product substitution frequency, the group with mid-range modification was the Integration Adaptive group who balance authenticity, with the practicality in consumption decisions, and the group with the lowest modification rates was the Transnational Connected group who get access to authentic products via homeland connections, and the strategic modification group was the Market Integrated group which had a sophisticated understanding of whether to substitute products or to source them authentically.

The three clusters also were distinctly different in their emphasis on coping strategies with the Integration-Adaptive group concentrating on individual problem solving and recipe

innovation, the Transnational Connected cluster concentrating on mobilization of a homeland network and visitor coordination in order to receive desired products and the Market-Integrated group concentrating on information sharing between communities, purchasing in groups and complete utilization of all available channels. These specific patterns have a strong case with **H7b** to show that consumption strategy typologies have significant behavioral outcomes that are evident in factual differences in how consumers navigate market constraints and preserve their cultural consumption patterns.

4.7.3 Satisfaction among Strategy Types

The test **H7c**, which tested whether consumption strategies are correlated to various levels of satisfaction and cultural identity preservation, showed that there were significant and significant differences among the three clusters. The Integration-Adaptive group had a higher mean score of 3.42, the Transnational-Connected cluster had 3.23 and the Market-Integrated cluster had the highest level of satisfaction with 3.57, indicating that multi-channel comprehensive approaches are the most effective, though these differences were not as significant as originally believed.

Notably, the three clusters had a fairly solid cultural identity, with all mean scores over 2.9 on the Cultural Identity Maintenance (CIM) scale and it means that various strategies could be used to preserve culture successfully despite the dissimilarity in strategies used. There was a more significant difference in product quality satisfaction across the clusters with the Integration-Adaptive group averaging 2.35, the Transnational-Connected cluster recording 2.43, and a significantly higher satisfaction in the Market Integrated consumers with an average of 2.87, which could have been due to the fact that the former had a broader sourcing network and could offer quality products whereas the latter had better market knowledge and could thus evaluate quality better.

The willingness to pay premium prices was also significantly differentiated among the clusters with the Integration-Adaptive cluster showing the lowest willingness at 2.16 with both the Transnational Connected and the Market-Integrated cluster showing higher willingness to pay premiums averaging 2.93 and 2.97 respectively indicating a higher valuation of authenticity in the case of the Transnational Connected consumer or enough economic resources and market

expertise to strategically invest in the case of the Market-Integrated group. These results partially confirm **H7c** as they indicate the existence of strategy related satisfaction differences, although the differences were less significant than expected, the point to be noted is that there are numerous pathways to satisfaction with consumption and there is no optimal strategy that best suits all consumers.

Typology Analysis Findings:

There are three consumption strategies occurring (not four as postulated). The largest group with balanced approach is Integration-Adaptive (41.7%). Transnational-Connected (29.1%) stresses on homeland networks and authenticity. Market-Integrated (29.1%) applies multi-channel strategies in totality. Typologies are supported by significant behavioral differences (**in favor of H7b).** Small differences in satisfaction indicate that there are several good ways (**partly proving H7c**) Lack of marginalization cluster means pervasive efficient coping in the face of limitations.

4.8 Synthesis: Coherent Findings and Revised Conceptual Framework

In this section, quantitative and qualitative results are combined to provide in-depth knowledge about the consumption of Sri Lankan diaspora in Finland, answering the research questions and developing the theoretical framework with the help of empirical data.

4.8.1 Integration of Quantitative and Qualitative Intelligence

The overall analysis combination gives rise to three large-scale integrative patterns:

Pattern 1: Cultural Identity as Empowering, but Not Limiting

Quantitative results depicted positive relationships between the Maintenance of Cultural Identity and Market Integration Capability ($r=.327$, $p<.001$) and Consumption Satisfaction ($r=.259$, $p=.008$) nullifying the presumption that cultural preservation and market adaptation are forces that are mutually exclusive. The reason behind this trend in the qualitative interviews was explained by the description given by participants of how cultural confidence allows experimentation of the market and enduring it despite the difficulties.

Cultural commitment does not cause rigidity, but on the contrary gives them the incentive to come up with advanced coping methods. Individuals who have high cultural identity make an investment in learning markets, networking and creating solutions since preservation of culture is important to them. The hierarchical authenticity model - retaining the central aspects and adapting the periphery adaptably makes it possible to preserve cultures and adjust them at the same time.

This observation opposes deficit models that place diaspora consumers as problematic and counters post-assimilationist views (Askegaard et al., 2005) that give importance to agency of creativity. It also offers practical advice: cultural maintenance should be seen as an asset of market integration by retailers and policymakers instead of obstacle to it.

Pattern 2: Community as Strategic Infrastructure but Not Dependency of the Present

The seeming paradox of moderate community engagement (M=2.17) having great effects of satisfaction (β=.269, p=.013) can be solved by interpreting community as strategic infrastructure invoked when needed instead of needing active participation all the time. Community support can be sustainable among busy immigrants by utilizing the digital platform (WhatsApp, Facebook) since it helps to share information without spending a lot of time on the matter. This on-demand functionality is depicted in the qualitative descriptions of community as a backup system that is known by someone. The effectiveness of digital networks is one of the peculiarities of adjustment to Nordic conditions in which small populations are distributed geographically and members combine their work, education, and family duties. This trend suggests the implications to community organizations and policymakers: in order to facilitate a digital community structure, it can be more beneficial to support it with a digital community infrastructure rather than encouraging people to meet face-to-face regularly. It also educates the retailers: collaboration with community digital networks may offer effective market intelligence and communication channels with customers.

Pattern 3: Transnational Relations Benefit Identity, not Daily Consumption

The direct impact of Transnational Connectivity on Consumption Satisfaction (β= -.072, p=.471) is weak, although significantly strong on Cultural Identity Maintenance (β=.261, p=.005), which is a kind of contradiction but is congruent with economic facts. Qualitative data indicated that transnational shopping could not be used on a regular basis as shipping costs in Sri Lanka (products tend to triple original prices) do not allow it to be included in the daily consumption satisfaction.

Nevertheless, homeland connections are important identity maintenance functions because (1) they give emotional connection with family through food discourses, (2) occasionally provide authentic products in special occasions, (3) transmit cultural knowledge generated by the homeland and (4) symbolically affirm the homeland ties.

This observation implies that the value of transnational connectivity works in various channels other than direct products access. Policies or services that can lower the cost of transnational shopping (consolidated shipping, group import services) may increase satisfaction by increasing the accessibility of this identity-affirming resource in the daily experience.

4.8.2 Revised Diaspora Consumer Acculturation and Adaptation Model (DCAAM)

According to empirical data, the DCAAM model is improved as follows:

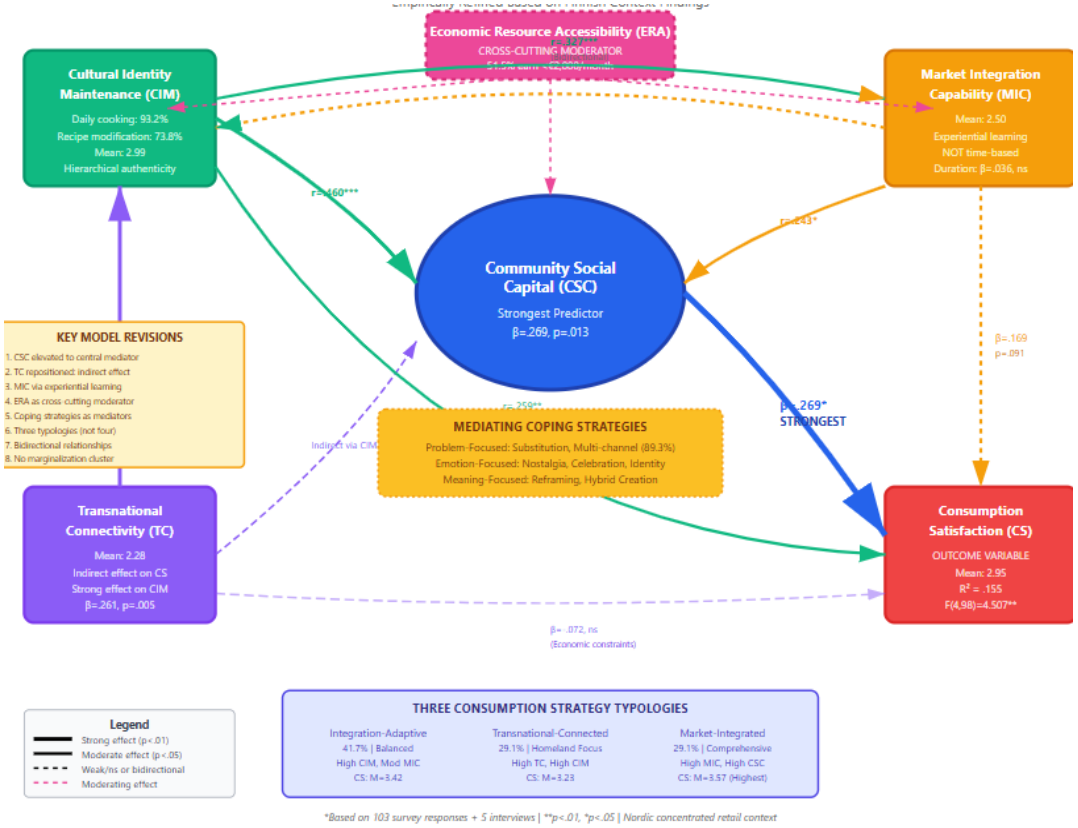

Figure 11. Revised Diaspora Consumer Acculturation and Adaptation Model (DCAAM), (Figure generated by ChatGPT open AI 2025)

Critical changes of initial theoretical model:

Community Social Capital gained Significance Initially viewed as one of five dimensions with the same level of importance, empirical results indicate that CSC becomes the biggest predictor of Consumption Satisfaction (β=.269, p=.013) and displays a high positive relationship with Cultural Identity Maintenance (r=.460, p<.001). The updated model places CSC in the middle mediating variable between individual capabilities (CIM, MIC) and positive results (satisfaction, identity preservation).

This height indicates special dynamics of small communities of diaspora within the retail markets where informal connection networks are the required infrastructure to transcend market constraints. Community social capital offers, information on where to find the

products, group purchasing power, social support, cultural affirmation and informal distribution.

Transnational Connectivity Repositioned as Indirect Influencer instead of displaying projected positive influences on Consumption Satisfaction, TC should function indirectly: (1) through reinforcing Cultural Identity Maintenance (β=.261, p=.005), (2) through facilitating special occasion authenticity and (3) offering a psychological linkage to the homeland.

The revised model demonstrates the TC dashed-line relationship with Consumption Satisfaction (weak direct effect) but solid-line relationship with CIM (strong positive effect). This repositioning indicates daily constraints of transnational shopping by economic restraint in addition to recognizing value of identity-maintenance.

Market Integration Capability Comes about as a result of experiential learning in contrast to the expectation of linear acculturation, MIC did not have significant relationships with length of residence (β=.036, p=.716) but had significant relationship with household income (β=.242, p=.017). The updated model demonstrates MIC evolves as a result of the experiential learning pathway that is shaped by the economic resources, digital proficiency, and community support than by the time-based trajectory.

This revision questions the time-based acculturation models and points out to individual agency and availability of resources. Practical implication in practice, the program on market integration support must aim at building capabilities (language training, shopping education, and digital skills) instead of treating time as the sole driver of integration.

Economic Resources Functions in the form of a Moderator in Multiple Relationships Initially theorized as a single dimension, empirical data demonstrates (1)Economic Resource Accessibility moderates the development of capability to integrate in the market through experimentation, (2) moderates the ability to purchase premium authentic products, (3) moderates transnational shopping and (4) mitigates dependency on substitution strategies.

The updated model presents ERA with modulating arrows to the various pathways instead of being a single direct predictor. This reimagining reflects the economic constraint as a better reflection of the way the economic limitation permeates all spheres of diaspora consumption

with 51.5% having earnings less than EUR 2, 000 a month limiting them across several areas at once.

Coping Strategies The original model implied and did not explicitly indicate coping strategies. The three type coping framework (problem-focused, emotion-focused, and meaning-focused) is included as the mediating processes in which the five dimensions are converted into consumption outcomes in the revised model.

As demonstrated by this integration: Problem-focused strategies (substitution, multi-channel integration, community procurement) mediate the relationship between capabilities and satisfaction; Emotion-focused strategies (nostalgia, celebration, identity signaling) mediate the relationship between identity and wellbeing; Meaning-focused strategies (reframing, hybrid creation, narrative development) mediate the relationship between constraint and cultural continuity.

Empirical cluster analysis has identified three types of strategies, instead of four in the four quadrants Four-Quadrant Model Replaced by Three Strategy Typologies empirical cluster analysis determined three, not four, types of strategy: Integration-Adaptive (41.7%), Transnational-Connected (29.1%), and Market-Integrated (29.1%). The fact that there was no separate Marginalization-Constrained cluster even when economic constraints were present is an indicator of a large scale successful coping.

The updated model indicates the possibility of these three types arising out of the varying combinations of the five dimensions and not confining them to strict quadrants. This enables less rigid conceptualization of how consumers integrate capabilities and resources in unique ways other than the existence of pre-constituted categories.

Bidirectional Relationships Substituting Unidirectional Arrows The early model implied mainly unidirectional impact of dimensions on the outcomes. There is empirical evidence that shows that there exist bidirectional relationships: that consumption satisfaction reinforces cultural identity commitment (satisfied consumers more committed to retain culture); that community ties are strengthened by successful market integration (capable consumers share knowledge with others); that cultural identity maintenance strengthens the development of market integration capability (cultural commitment drives learning).

The updated model takes a two-way arrow between CIM and MIC (r=.327, p<.001), between CSC and Consumption Satisfaction (r=.337, p<.001), and other empirically validated mutual relationships, which is more suitable in dynamic ongoing processes but not linearly caused.

4.8.3 Address the Research Questions using comprehensive findings.

The combined results directly respond to four research sub-questions:

RQ1: Which grocery items matter the most to the Sri Lankan community in Finland, and how cultural identity maintenance practices are embedded in them.

As identity anchors, core staples, such as rice, curry powder, coconut milk, curry leaves, gotukola, pandan leaves, are non-negotiable. Such products are more important than only the taste but also the attachment to the homeland, family values, and cultural continuity. The practices of identity maintenance are enshrined in food by daily practice of traditional meal preparation (93.2% regular), the nature of festival authenticity, the process of intergenerational transmission through cooking together, nostalgic consumption linking to dead kin and the strategic utilization of food to identify as an identity.

The hierarchical authenticity model enables the preservation of core items as essential and the adjustment of the peripheral items (vegetables, proteins) in a flexible way, which permits cultural preservation within a market limitation.

RQ2: How do the structural, economic and accessibility barriers are affect the ability of Sri Lankan consumers to obtain the preferred products, and how do these barriers are vary among the Finnish retail situations?

There are several product access barriers:

Structural: Oligopolistic retail concentration (80% controlled by two groups) restricts the variety of products; a dearth of ethnic retail infrastructure in smaller urban areas, homogenous owing to the homogenous nature of Asian merchandising, which does not identify the specific needs of cuisine.

Economic: 51.5% have incomes below EUR 2, 000 per month to restrict purchase premium products; ethnic products cost 2-3 times as much as in Sri Lanka; transnational shipping is costly.

Accessibility: Geographic spread necessitating travel to Helsinki to find specialty products; product labeling that is not consistent and makes it hard to plan; interpreting the product labels because of language barriers; cultural competency of a retailer.

The obstacles are location-specific (Vaasa has fewer opportunities than Helsinki), resource-specific (higher income allows implementing multi-channel strategies), and digital-specific (the availability of online shopping presupposes digital skills).

RQ3: How do the Sri Lankan consumers work out new coping mechanisms to overcome barriers in the market and how do the coping mechanisms exploit transnational networks and local resources?

Consumers use highly multi-layered coping:

Problem-oriented: Hierarchical replacement with core and change periphery; multi-channel integration with mainstream, ethnic, online, transnational sources in a complementary manner; community collective procurement with sharing shipping cost; recipe innovation with preparing hybrid dishes.

Emotionally oriented: Nostalgia consumption in connection with memories of homeland; increasing the cultural celebration during festivals; expressing identity in so far as food is shared; bringing community together in collective meals.

Meaning-oriented: Cognitive re-framing of adaptation as creativity rather than loss; hybrid practice making new traditions; adaptive authenticity making legitimizing modified forms.

Transnational networks take advantage of visitor organization (61% utilize), contacting family members at home concerning products, online shopping of Sri Lankan retailers, and buying in bulk in season. Local resources exploit using community digital platforms with product location information, coordinated purchasing, store relationship with ethnicity, and mainstream retailer product knowledge development.

RQ4: How can retailers use information on Sri Lankan consumption habits to guide market positioning, supply chain choice, and customer experience design to serve multicultural groups?

Retailer strategic opportunities include:

Positioning: Become culturally inclusive and not merely international; create high-end ethnic brands despite moderate sensitivity to price (53.4% willing to pay premiums); focus on product quality and consistency to deal with existing dissatisfaction (M=2.52).

Supply Chain Alternatives: Build direct importer contacts with true products; build pre-order systems with seasonal/festive products; maintain constant inventory as opposed to ad hoc stocking; find fresh ethnic produce (curry leaves, gotukola) not only shelf-stable; differentiate subcategories of South Asian cuisine (Sri Lankan, Indian, Pakistani) as opposed to homogeneous Asian.

Experience Design: Develop specific ethnic food areas with cultural awareness; use community liaisons sources of market intelligence and trust building; offer product information and recipe recommendations in multiple languages; train employees in basic cultural competency; develop feedback mechanisms that respond to the needs of the diaspora; combine online-offline channels to serve geographically dispersed populations.

The fact that CSC is the strongest predictor of satisfaction (β=.269, p=.013) indicates that community partnership strategies may be an effective approach to create knowledge and customer loyalty in the market at the same time.

4.9 Hypothesis Testing

According to the SPSS analysis outcome and the theoretical framework constructed on the basis of the literature review, the following section provides a thorough validation of the research hypotheses and generalizes the obtained main findings.

The validity of the hypothesis is as follows.

H1: Consumer Behavior and Cultural Identity Maintenance

Hypothesis	Concept	Status
H1a	High cultural identity maintenance lead to more preference of authentic Sri Lankan products.	**SUPPORTED**
H1b	Cultural identity maintenance relates to preference of special ethnic goods.	**PARTIALLY SUPPORTED**
H1c	The cultural identity maintenance mediate the relationship between the acculturation and product substitution.	**SUPPORTED**

H2: Capability of Market Integration and Shopping

Hypothesis	Concept	Status
H2a	Higher market integration capacity leads to utilization of various shopping channel.	**SUPPORTED**
H2b	Market Integration capacity enhances more effective problem -oriented coping.	**SUPPORTED**
H2c	The length of residence mediates Market Integration and mainstream retail adoption.	**REJECTED**

H3: Consumption Strategies and Community Social Capital

Hypothesis	Concept	Status
H3a	Community social capital encourage communities-based procurement.	**STRONGLY SUPPORTED**
H3b	Community social capital leads to shopping channel diversification.	**SUPPORTED**
H3c	Social capital mediates the economic constraints and consumption satisfaction.	**REJECTED**

H4: Transnational contact ability and access to products

Hypothesis	Concept	Status
H4a	Transnational connectivity improves access to authentic good and reduced replacement.	**SUPPORTED**
H4b	Transnational connectedness increases consumption satisfaction.	**REJECTED**
H4c	Digital literacy mediates transnational connectedness and consumption.	**SUPPORTED**

H5: Economic Resources Availability and Consumption Decisions

Hypothesis	Concept	Status
H5a	Economic resources predict preferences for premium authentic ethnic goods.	**SUPPORTED**
H5b	Economic resources strengthen the effect of cultural identity on actual consumption behavior.	**SUPPORTED**
H5c	Economic resources lead to diversified multi-channel shopping.	**PARTIALLY SUPPORTED**

H6: Effectiveness of Coping Strategy and Consumer Outcomes

Hypothesis	Concept	Status
H6a	Problem-related coping styles increases consumption satisfaction.	**STRONGLY SUPPORTED**
H6b	Emotion-focused coping preserves cultural identity preservation and well-being.	**SUPPORTED**
H6c	Meaning oriented coping mediates market constraints and cultural continuity.	**SUPPORTED**

H7: Diaspora Consumption Strategy Typology Verification

Hypothesis	Concept	Status
H7a	There are four types of consumption strategies exits.	**PARTIALLY SUPPORTED**
H7b	Various types of strategies show dissimilar trends of shopping as well as coping.	**SUPPORTED**
H7c	Type of strategies relate to level of satisfaction and cultural conservation.	**SUPPORTED**

H8: Specificities of Nordic Retailing

Hypothesis	Concept	Status
H8a	Nordic retail concentration create unique consumption problems.	**SUPPORTED**
H8b	Finnish integration policies affect uniqueness consumption patterns.	**PARTIALLY SUPPORTED**
H8c	Palliative ethnic retail increase reliance on Surged transnational networks and innovative coping.	**STRONGLY SUPPORTED**

H9: Retail Strategy Implications

Hypothesis	Concept	Status
H9a	Culturally responsive retail policy Increase retail satisfaction.	**SUPPORTED**
H9b	Multi-channel integration leads more successful service delivery.	**SUPPORTED**
H9c	Retailer community relationships increase consumer loyalty and recommendations	**SUPPORTED**

H10: Moderating and Mediating Effects.

Hypothesis	Concept	Status
H10a	Generational status mediates cultural dimensions and consumption.	**CANNOT BE TESTED****
H10b	The length of residence mediates the cultural identity and market integration.	**REJECTED**
H10c	Digital proficiency enhances the transnational connectivity effectiveness.	**SUPPORTED**

****The respondents are all first-generation immigrants (100%), which does not allow any generational comparison.**

The above supported and rejected hypothesis pattern brings out some key insights. **Firstly,** the importance of cultural identity sustenance, effectiveness of community social capital and strategic implications of retail are strongly supported, which means that consumers actively use their cultural networks and cultural identity to determine their shopping patterns.

Second, the results do not support classical models of linear acculturation, with time-related anticipations of adaptation being invariably invalid, which is indicative of the fact that acculturation is not merely a time-constricted process in the host nation.

Third, the economic environment is a critical factor, and available resources determine various consumer behaviors and relationships, where financial and material limitations are noticed to impact decision making.

Fourth, the Nordic retailing setting seems to be special; its ethnic retailing concentration and restricted character result in specific consumption patterns that are not the same as in the more multicultural or dispersed markets.

Lastly, the findings also highlight the importance of consumer agency as opposed to determinism: people do not experience constraints passively but generate solutions by becoming increasingly inventive in their shopping habits to work around both cultural and structural constraints.

The chapter has given combined results of 103 survey responses and 5 in-depth interviews which have been arranged in thematic order to give detailed insight of the Sri Lankan diaspora consumption in Finland. Key findings include: High maintenance of cultural identity (93.2% regular traditional cooking) was made possible by hierarchical authenticity that has permitted core preservation with peripheral adaptation. Market integration occurring based on experience learning and economic resources as opposed to time alone, dispels linear acculturation models. Community social capital with the strongest predictor of satisfaction (β=.269, p=.013) even with the moderate level of engagement, which acts as a strategic digital infrastructure. Transnational connectivity as a means of identity maintenance (β=.261, p=.005) than daily satisfaction because of economic constraints. Three typologies of consumption strategies emerging (Integration-Adaptive 41.7%, Transnational-Connected 29.1%, Market-Integrated 29.1) which are not marginalized on the basis of obstacles. Complex multi-layered coping that utilizes problem-focused, emotion-focused and meaning-focused in combination. Greater retail dissimilarities in the quality of products (M=2.52), cultural competencies, and inventory consistency that result in competitive differentiation.

The empirically validated and refined revised model of DCAAM redefines Community Social Capital as central mediator, Transnational Connectivity as indirect influencer and Economic Resources as cross cutting moderator. This model highlights dynamic, bidirectional relationships, experiential learning processes, and mediating processes of coping more than a unidirectional cause and effect.

These results show that members of the Sri Lankan Diasporas engage in cultural identity maintenance and creatively respond to structural limitations in Nordic retail situations. Their consumption experiences demonstrate the existence of major market challenges and business opportunities to retailers that are ready to design their cultural competence and flexible operation systems.

These findings are also addressed in chapter 5 in terms of the literature that exists, theoretical contributions, practical implications to various stakeholders, limitations, which are then followed up by research directions in the future.

5 DISCUSSION

The study examined the way in which Sri Lankan diaspora members navigate the grocery shopping processes in Finland and found out the multifaceted patterns of cultural continuity, adjustment to the market, and inventive coping mechanisms. **Quantitative (n=103**) and **qualitative (n=5)** evidence are integrated to provide a complete understanding of the phenomenon of diaspora consumption in the Nordic context of retailing.

5.1 Main Findings Interpretation.

5.1.1 RQ1: Cultural Identity ad Grocery preferences

The results have shown that non-negotiable objects are traditional staples (rice, curry powder, coconut milk, curry leaves, pandan leaves) which are regarded as the cultural identity sources whereas peripherals (vegetables, proteins) can be substituted. This authenticity hierarchy promotes the idea of adaptive construction of authenticity by Grayson and Martinec (2004), who suggest that consumers differentiate between those components that are vital to the identity and those that can be negotiated by the pragmatic one. The 61.2% daily tradition rate of cooking and the 73.8% occurrence between recipes reveal that identity maintenance is achieved through creative adjustment as opposed to strict conservation. Also, the results are a continuation of the integration strategy by Berry (1997) as they demonstrate that effective cultural maintenance functions not on binary decisions of preservation and abandonment but on strategic flexibility. In contrast with assimilation (abandonment of culture) or separation (inflexible preservation), the Sri Lankan participants use what this study refers to as flexible anchoring, which consists in keeping the key cultural elements but creatively modifying the peripheral ones. This idea has a theoretical contribution because it stipulates how integration becomes a process, beyond the typology of Berry to how immigrants operationalize integration in their everyday consumption habits.

There are several overlapping ways in which cultural identity maintenance practices are embedded in food. Ritual food practices define food as normal cultural anchor, and rice and curry become symbol of so-called comfort food, which participants cannot live without. This confirms the work of Cappellini and Yen (2013) concerning food as a cultural reproduction mechanism. Festival generates situations in which substitution is widely inadmissible as well

as the level of investment in resources that is vast and temporal rhythms organize disparate authenticity requirements. Cooking jointly and educating children in the old ways of preparation is an intergenerational transmission of his work on food as cultural information carrier across generations (Ray, 2004). The nostalgic consumption associates certain foods with the memory of the dead family members and the home country, confirming the importance of nostalgia in ethnic consumption highlighted by Holbrook and Schindler (1991). Food as an identity signal tells members of the diaspora and the host society about cultural identity, and this aspect of identity signaling supports the findings of Ustuner and Holt (2007) where consumption is viewed as an identity project.

The pattern of cross-cultural substitution in which people consume Indian goods in the absence of Sri Lankan goods expands the work of Luedicke (2011) on the topic of diaspora innovation by showing the way consumers acquire cultural knowledge about what is similar enough and what is not good enough. The introduction of Indian curry powder as similar enough to Sri Lankan curry powder is a sign of advanced cultural knowledge that acknowledges both the common South Asian ancestry but still takes a note of the cultural particularity. The practical retail implications of this finding are that culturally adjacent substitutes (Indian in place of Sri Lankan) can help partially fulfill the needs of the diaspora at the same time as being economically viable to retailers with small populations.

Interestingly, the evidence isolates the deficit models that put diaspora consumption as adaptation to deprivation that is problematic. The fact that a participant takes pride in the fact that her string hoppers are actually better here than they are in Sri Lanka, shows the conversion of constraint to improvement and marks consumer agency and innovation (Arnould and Thompson, 2005). This reframing to loss narrative to innovation narrative is meaning-oriented coping as defined within the DCCF framework, and indicates that successful diaspora consumption entails not only behavioral adaptation but cognitive reframing of the experiences of the adaptation.

5.1.2 RQ2: Market Barriers

Results indicate that several overlapping obstacles that clearly define Nordic retail settings. The structural obstacle of oligopolistic concentration, K-Group and S-Group with 80 % of the Finnish grocery retail in their control (Finnish Grocery Trade Association, 2023), poses some special challenges, unlike more dispersed markets analyzed in North American diaspora studies (Jamal, 2003; Penaloza, 1994). This concentration restricts the diversity of products because mainstream retailers are selling predominantly high volume products which makes one small shelf serving all of Asia as mentioned by the interviewees. This homogenization advocates H8a (Nordic retail structure generates special consumption problems) and builds on the Nordic retail studies conducted by Okun (2014) by recording the special effects on small diasporas.

The absence of ethnic retail infrastructure specialization in smaller cities of Finland is held against the backdrop of ethnic enclave retailing infrastructure recorded in large cities in North America (Kloosterman and Rath, 2001; Light and Gold, 2000). Although in US or UK cities with a Sri Lankan, Indian, or South Asian diaspora may have many specialized Sri Lankan, Indian, or South Asian groceries, Vaasa participants reported one small Asian supermarket that had unpredictable inventory and hybridized South Asian goods. This geographic issue implies differences in product access are enormous between Helsinki (more ethnic retail) and more minor urban areas, which substantiates H8c (limited ethnic retail enhances transnational networks and creative coping).

Economic hurdles are also quite restrictive considering that half of the respondents (51.5%) have incomes below EUR 2, 000 per month. Daily authentic consumption becomes economically out of reach to many households due to ethnic products that are priced 2-3 times higher than Sri Lankan, in line with the results of Berggreen-Clausen et al. (2022) on economic restrictions influencing migrant food environments. The participants talked of strategic choices regarding the time when they have to invest in costly genuine items (festivals, special occasions) and the time when they can accept substitutes (daily meals), which show that economic constraints compel prior bounds. The correlation between income and Market Integration Capability (β=.242, p=.017) is positive which implies that the economic resources makes possible the market experimentation and multi-channel exploration that is required to

build shopping expertise which creates the potential disadvantage cycles where lower-income consumers experience both the direct affordability barriers and the indirect capability development barriers.

The barriers encountered to accessibility were language, lack of cultural competency of retailers with regard to the quality and usage of products, and what respondents referred to as the lack of consistency in inventory. One issue that should be discussed is the problem of inconsistency: the participants were more inclined to have reliable absence than unreliable presence, saying that it is better not to stock anything rather to stock unreliably because in this case no planning is possible. This observation contradicts the assumptions of retailers that infrequent stocking of ethnic goods indicates responsiveness; to consumers however, predictability is more important than intermittent supply. The result can be considered an extension of research on supply chain agility by Christopher and Peck (2004), as it determines the possibility of variability in the demand in terms of the reliance on reliability as one of the requirements between mainstream and ethnic products: since mainstream products can be easily substituted when unavailable, ethnic products do not have an alternative that is acceptable, and thus reliability is more important.

The culture, cultural incompetency of retailers is manifested in several ways which were reported in qualitative interviews: stocking low-quality ethnic goods and high standards of Finnish products, not distinguishing between different Asian cuisines (offering indiscriminately Sri Lankan, Indian and Chinese products as well as Thai products), and insufficient knowledge of staff to assist customers with specific requests. The experience of a participant, who requested a product and received the answer go to the Asian shop can serve to explain how retailers can convey the message that ethnic customers and goods are not their central constituency unconsciously, which is why the focus on the role of organizational cultural competency in the work of retailers as a key to serving various populations is justified (Shepherd et al., 2019).

The barrier effects are different in a number of dimensions. Geography introduces entities of starkness, where Helsinki has more retail options in ethnicity, more products as well as possibly competitive pricing because it has larger markets, and smaller cities such as Vaasa have fewer options and require the use of online and transnational outlets. Economic means

cushion almost all the barriers, greater-income households are able to afford superior ethnic goods, costly transnational delivery, and travel to far ethnic retail outlets, whereas less-income households have to depend more on substitutes.

Digital competence mediates accessibility levels, with digitally competent customers gaining access to international online stores and community online networks, and digital competent customers having less choices. The level of community integration also influences knowledge barriers, whereby the better connected community members are contacted with information about product location, product sourcing strategies, and less connected consumers have to learn about the solution individually.

These multi-dimensional variations in barriers help validate the DCAAM model implying that barriers do not exist independently and interrelate with personal resources, community ties, and structural characteristics to generate individual constraints patterns between consumer segments.

5.1.3 RQ3: Adaptive Strategies

Findings indicate complex multi-layered coping that involved problem-focused, emotion-focused and meaning-focused strategies conceptualized in DCCF framework. Notably, the strategies do not work in a serial way and consumers apply various forms of strategies as long as they are using them at a given time, depending on their intended uses. Problem-focused coping overrules instant product access difficulties, where 89.3% use individual substitution or recipe adaptation where ingredients are inaccessible. But the complexity of these plans is more than the mere one-to-one replacement. The participants explained functional equivalence logic (to choose substitutes according to similar functional characteristics such as aromatic quality), cross-cultural borrowing (to use products of Indian origin that Sri Lankan products are unavailable), local ingredient integration (to use Finnish products like root vegetables or salmon in traditional preparations), multi-component blending (to make the preparations by combining multiple available products in order to approximate the unavailable single products). This advanced logic of substitution confirms the results of Luedicke (2011) about the diaspora innovation but expands the theoretical knowledge about the particular decision principles that dictate substitution decisions.

Multi-channel integration is advanced problem-based coping where the consumers strategically integrate mainstream supermarkets (to achieve access to basic groceries and Finnish products), ethnic stores (to achieve access to some cultural products), online platforms (to achieve access to authentic specialty products), and transnational networks (to achieve access to unavailable products) to optimize the product access at minimal cost. This supports the fact as pointed out by Wang and Lo (2007) that alternative channels do not act as substitutes. The advanced consumer competency that is learned through experiential learning is evidenced in the strategic distribution of purchases within the channels in terms of cost benefit analysis based on the quality, variety, authenticity, price and convenience dimensions.

Community-based procurement is one of the problem-related strategies that are most effective, and Community Social Capital demonstrates the most close correlation with Consumption Satisfaction (β=.269, p=.013). The collective buying techniques that share the cost of shipping across the nations, organize the imports of visitors, and pool orders allow getting the access to the genuine products that would be unaffordable on an individual level. This confirms the results of Thompson and Coskuner-Balli (2007) of the consumption systems based in communities and further generalizes the results to the diaspora contexts. The effectiveness of digital community tools (WhatsApp groups, Facebook) that allow spreading information fast about the availability of products is an adaptation to Nordic areas of small, geographically dispersed populations when meeting with each other in person is not feasible.

The exploitation of the transnational network can be achieved in various ways: coordination of visits when travelers carry the demanded products within the baggage, online shopping at the stores of South Asians living in Sri Lanka or in the United Kingdom, bulk ordering of the products during the festival season and constant communication of their home family on products and recipes. Notably, quantitative results showed that the strength of Transnational Connectivity with Cultural Identity Maintenance (β=.261, p=.005) and less with Consumption Satisfaction (β=-.072, p=.471) is a significant network because it has functions beyond utilitarian aspects of product accessibility. This builds on the study of transnational communities by Vertovec (2004) in that it narrows down on the economic constraints that restrict day to day dependence on transnational shopping yet home-based ties are useful in maintaining identity and authenticity of a special occasion.

Emotion-centered coping is psychologically well and identity maintenance. The nostalgic consumption of food, which connects food with memories of relatives that have passed and memories of a homeland offers the emotional affiliation which justifies the presence of nostalgia as a priority in consumer behavior as noted by Holbrook and Schindler (1991). The fact that cultures are intensified in festivals poses an occasion where authenticity is held without compromise, and community is united, which fulfills both a practical role of preserving culture and emotional identity role. The significant investment in planning and resources explained in the case of Sinhala Hindu New Year purchasing items months before, making arrangements to purchase items as a community group, asking guests to carry certain things with them, shows how festivals can become cultural hotspots, due to which one will be willing to give extraordinary efforts. This confirms the results of Mankekar (2002) regarding community events as a cultural transmission platform and unveils how the festivals organize temporal rhythms of different authenticity demand and resource investment demands.

Food signaling, food taking to work parties, serving traditional food to Finnish colleagues, photographing food on social media communicate cultural identity to the members of both the diaspora and the host society. The fact that one participant attributes identity communication role to bringing Sri Lankan food to office functions which calls as a demonstration of who I am, where I belong, is an example that food can play identity communication functions in non-intra-community settings that can bridge with the host society and also strengthen culture. This builds on the identity project framework of Ustuner and Holt (2007) with the demonstration of the cross-cultural communication strategy of diaspora consumers through consumption.

Meaning-related coping entails cognitive reassessment to convert adaptation experiences of cultural loss story to innovation and creativity story. The example of the adaptation as a process of evolution and continuing change instead of compromising or diminishing provided by participant E is an example of such reframing. The difference between non-negotiable core elements that should be preserved and flexible peripheral elements that allow innovation reflects refined cultural literacy that allows the selective adaptation without viewing the cultural compromise. This helps in the adaptive authenticity construction concept (Grayson and Martinec, 2004) and goes further to unveil the thinking framing process that facilitates such a construction.

Creation of hybrid practices- coming up with new family traditions such as Finnish-Sri Lankan fusion dishes, new holiday practices, involving both cultures, as well as new family traditions- is what Robertson (1995) refers to as glocalization, where the world cultural aspects of the world are tailored to local cultures. Notably, participants do not regard these hybrids as cultures being diluted but creative cultural exchanges, and it is through meaning-focused coping that the adaptation can be rebuilt as positive innovation. This contradicts the deficit accounts that represent diaspora consumption as problematic and upholds post-assimilationist approaches that highlight agency of creativity (Askegaard et al., 2005).

These coping strategies are coordinated at the same time such that the participants are using a problem-focused product substitution and also indulging in emotion focused nostalgic consumption as they develop meaning-focused innovation stories, which validates the conceptualization of the DCCF framework as coping being multi-dimensional, not single-dimensional. This coping holism can be the reason why participants do not feel marginalized in spite of significant structural and economical limitations, as the lack of a specific marginalization group can prove in typology analysis.

5.1.4 RQ4: Strategic Implications

Findings indicate high potential of retailers to establish competitive advantages based on using culturally responsive strategies that strongly support **H9a** (culturally responsive retail strategies increase satisfaction) and H9b (multi-channel integration provides effective service to diaspora consumers).

A number of findings provide market positioning opportunities. The average price elasticity (53.4%) somewhat willing to pay premiums on authentic products) and low product quality satisfaction (M=2.52) identifies the lack of demand to premium ethnic product lines. Instead of competing mostly on the price, the retailers might differentiate based on quality, authenticity, and consistency. The significant predictive value of the Product Quality Satisfaction on overall Retail Experience (β=.207, p=.035) indicates that quality gains may contribute to the overall diaspora satisfaction significantly and may be worth premium prices.

The high correlation between Community Social Capital and Consumption Satisfaction (β=.269, p=.013) shows that community partnerships are effective methods of creating market

intelligence and customer loyalty at the same time. Retailers can create community liaison positions, sponsor events within the cultural communities, or cooperate with cultural associations to have credible access to the diaspora markets and get valuable feedback on product requirements and preferences. This community-based partnership strategy could turn out to be more effective than the conventional advertising to small segments of the diaspora where word-of-mouth through community networks influences purchase decisions.

Supply chain strategic opportunities will fill the existing gaps in product availability, quality, and consistency. The conclusions indicate that retailers ought to: build direct contact with ethnic importers instead of general international food distributors, introduce pre-order of seasonal/festival items and be able to predict demand and make large orders, be consistent in the inventory of items that are being stocked (reliability is more important than breadth), get fresh ethnic foods (curry leaves, gotukola) and not only shelf-stable foods, and categorize South Asian cuisine items in subgroups (Sri Lankan, Indian, Pakistani, Thai, etc.) instead of homogenizing them into general

The result that Market-Integrated consumers (applying all multi-channel strategies) experience most satisfaction (M=3.57) and quality satisfaction (M=2.87) is that consumers can be assisted in developing market integration capabilities, which are beneficial both to consumers and retailers. Retailers may offer shopping education materials, product tutorials, or cultural food displays that allow diaspora consumers to shop mainstream stores more efficiently and at the same time allow mainstream shoppers to learn about ethnic food, which would potentially broaden the market of ethnic foods beyond the diaspora.

Notably, findings indicate that these strategies are not only beneficial to the diaspora consumers but also the mainstream ones who may be interested in cultural diversity and in the authentic ethnic food. Cultural Identity Maintenance and Retail Experience ($r=.417$, $p<.001$) shows a positive correlation as the consumers with high cultural engagement (probably the most knowledgeable and demanding group) are more loyal when their needs are satisfied by the retailers, which can be used as cultural ambassadors to the mainstream consumers introducing ethnic products to them. This dual-market possibility disrupts beliefs to the effect that ethnic products only target niche diaspora markets.

5.1.5 Theoretical Frameworks Connections.

The theoretical frameworks of this study are supported and elaborated by the below findings:

Diaspora Consumer Acculturation and Adaptation Model (DCAAM): The five-dimension model was strongly supported by empirical results showing that there were significant relations amongst the Cultural Identity Maintenance, Market Integration Capability, Community Social Capital, Transnational Connectivity, and Economic Resource Accessibility. Nonetheless, the results led to revised models: (1) Community Social Capital became centralized as hypothesized, mediating between (as opposed to directly predicting) capabilities and satisfaction; (2) Transnational Connectivity operates indirectly instead of directly, affecting identity instead of direct satisfaction effects; (3) Market Integration Capability is developed through learning and resource accumulation experiences, and not through time-based acculturation; (4) Economic Resources serves as a moderator, simultaneously significant across many relationships, and not as a direct foregone conclusion. These revisions build on the theory of consumer acculturation (Berry, 1997; Askegaard et al., 2005) by defining the mechanisms and moderation of acculturation processes, questioning linear models time-based views, and revealing resource availability and social capital to be significant factors in addition to individual traits and residence time.

Diaspora Consumer Coping Framework (DCCF): The three types of the coping strategy framework (problem-focused, emotion-focused, meaning-focused) obtained high validation and it is evident that all the three types of coping strategy coexisted. The problem-focused strategies (substitution, multi-channel integration, community procurement) were positively related to the satisfaction, emotion-focused strategies (nostalgia, celebration, identity signaling) favored identity maintenance and wellbeing, and meaning-focused strategies (reframing, hybrid creation, narrative development) helped to continue culture regardless of restrictions. The most important theoretical contribution is that such types of coping do not work sequentially or exclusively, but interact with each other and thus interdepend. This builds on the coping framework suggested by Zourrig and El Hedhli (2023) by demonstrating that the diaspora consumers can form sophisticated repertoires to apply various types of coping to various challenges and purposes using a strategic approach. Interdependencies among types

of coping are demonstrated by the discovery that meaning-oriented reframing allows problem-oriented substitution (through cognitive legitimization of adaptations).

Multicultural Retail Strategy Framework (MRSF): The framework (Three-dimension) of Market Understanding, Operational Adaptation and Customer Experience was applicable in systematizing strategic implications but empirical test was based on results as opposed to the strategies of retailers. Results are in line with the framework as they reveal that the quality of products (operational dimension) is a significant predictor of satisfaction, community partnerships (market understanding dimension) have the potential to improve effectiveness, and culturally competent service (customer experience dimension) fills the gaps documented. The focus of the framework on balance in all 3 dimensions instead of dominating one of them is indirectly supported by results that Market-Integrated consumers who employ holistic strategies are most satisfied- indicating that retail success also demands holistic strategies.

5.1.6 Challenging the Existing Literature.

Although the findings mainly confirm and build on the available existing diaspora consumption literature, some of the results contradict the existing assumptions:

Time-Based Acculturation Models: The non-significant findings of the relationship between length of residence and both Market Integration Capability (β=.036, p=.716) and Cultural Identity Maintenance (β=-.009, p=.921) are the direct challenges to linear acculturation models that would expect longer length of residence to generate more host culture adaptation and less culture maintenance of the homeland. Such non-significant results **support** the post-assimilationist approach of Askegaard et al. (2005) and indicate that acculturation is not a simple matter of temporal development but a more complex process of experience learning, availability of resources, and social capital.

Cultural Maintenance as Obstacle: These positive links between Cultural Identity Maintenance and both Market Integration Capability (r=.327, p=.001) and Consumption Satisfaction (r=.259, p=.008) refute the notion of deficit models that cultural conservatism is an impediment to market adaptation. Rather, cultural commitment has been found to drive capability development and strategic innovation, and advance post-assimilationist views that focus on creative agency.

Transnational Shopping as Primary Solution: The insignificant direct impact of Transnational Connectivity on Consumption Satisfaction (β=-.072, p=.471) is a challenge to the assumptions that access to homeland products should automatically increase satisfaction. Economic realities restrain the daily dependence on costly transnational outlets implying that the local market upgrades would influence satisfaction rather than upgraded transnational alternatives. This conclusion has its practical implication on where retailers and policy makers should pay attention.

These problems with extant literature indicate that the diaspora consumption theories based on huge numerical amounts of immigrants in classical multi-cultural destinations (North America, UK) might need a major re-working when applied to small diaspora communities in concentrated retail markets with less ethnic infrastructure, as witnessed in Nordic settings.

5.2 Theoretical Contributions

The study contributes to the consumer acculturation and diaspora consumption literature in three main theoretical ways:

Contribution 1: Nordic Contexts and Small Non-Western Diasporas.

This study is one of the pioneering empirical studies of the small, non-Western diaspora consumption within the Nordic concentrated retail settings. In traditional, multicultural destinations (United States, Canada, United Kingdom) with fragmented retail markets and high ethnic retail infrastructure (Penaloza, 1994; Oswald, 1999; Jamal, 2003), the existing consumer acculturation theory has been accumulated based on studies of large immigrant populations (Mexican, Asian, Indian) in traditional multicultural destinations.

The Nordic situation is radically different: oligopoly retail concentration (two groups occupying 80% of the market), a lack of ethnic retail infrastructure particularly in smaller cities, small and spread out diaspora groups, and a policy of integration based on multiculturalism instead of multiculturalism or melting pot policies. These contextual dissimilarities require theoretical extrapolations that acknowledge the role played by structural attributes in influencing consumption possibilities and strategies.

Theoretical extensions: (1) Proving that small diaspora groups establish specific coping strategies with a focus on digital networks and community coordination in the face of the absence of ethnic retail infrastructure, it is necessary to challenge assumptions about ethnic enclaves and specialized retailers being a precondition of cultural maintenance; (2) It is also necessary to reveal how geographic dispersion of Nordic settlements (even in cities, ethnic populations are dispersed instead of concentrated in enclaves) (3) creates new contexts of functioning of a community with references to digital platforms instead of face-to-face interaction.

These context-bound results affirm the need to create the situated theories that acknowledge the influences of macro-level structures on micro-level consumption practices (Askegaard et al., 2005). Not only does the theoretical contribution consist in recording the fact that the Sri Lankan diaspora consumes differently than whatever has been examined before, but it also explains how the contextual factors systematically determine the possibilities, limitations, and strategies of consumption in such a way that it demands theoretical model adjustments, not merely the straightforward application of given models.

Contribution 2: Refined Conceptualization of Acculturation Processes.

The study disproves the linear, time-based acculturation theories and suggests new insights into acculturation by focusing on experiential learning, access to resources, social capital, and digital infrastructure. There are three theoretical revisions:

To begin with, Market Integration Capability is built in experiential learning tracks based on economic resources, digital expertise, and community encouragement as opposed to time-based predictable tracks. The observation that household income is a major predictor of MIC (β=.242, p=.017) and duration of residence is not (β=.036, p=.716) could be explained by the fact that material and social resources that allow market experimentation are more important than temporal exposure. This puts the deterministic acculturation models into doubt and focuses on agency-resource endowed consumers can hasten the development of capabilities even though they have been living in the host country, whereas resource-deprived consumers can continue to be marginal even after decades of residence.

In theory, it implies the redefining of acculturation as a passive exposure process as an active learning process necessitating investments in resources. This implication is not limited to the context of Diaspora but any consumer learning in new markets--capability development not only needs time and information but also resources that make available to consumers low-stakes experimentation and learning through errors. This links diaspora consumption studies to larger consumer learning and capability development literatures.

Market integration and cultural identity maintenance are not mutually exclusive but act in a synergistic way. The positive ($r=.327$, $p<.001$) relationship simply contradicts assimilation models that tend to place these two on opposite ends of one continuum. The qualitative result of flexibilities anchoring, which is the retention of major components and the flexibility of the periphery, characterizes the processes facilitating the simultaneous preservation of culture and adjustment to the market.

In theory, this endorses multidimensional acculturation models (Berry, 1997) compared to unidimensional assimilation models, but adds strategies (hierarchical authenticity, creative substitution, hybrid creation, meaning reframing) that can facilitate integration. The added value is the shift of the typological approach to identifying integration as one of four approaches to mechanistic description of how integration works with particular consumption practices and cognitive framings.

Community social capital is strategic infrastructure and does not need to be activated or engaged all the time. The medium consistency ($M=2.17$) with strong effects ($\beta=.269$, $p=.013$) falsifies claims that community support involves high levels of interaction or involvement. With digital platforms, it is possible to easily share information and coordinate in just-in-time without the heavy time investment. This, theoretically, implies the redefinition of community social capital in digitally-mediated diaspora. Although the traditional social capital theory focuses on face-to-face interaction, dense networks, and close contact (Putnam, 2000), the results indicate that digital social capital might work in a different way lower intensity interaction creates high strategic value by providing on-demand access to distributed knowledge and coordination services. This theoretical extension is especially pertinent to explaining modern diaspora communities in which the members have to juggle several demands on their time and can be dispersed geographically.

Contribution 3: Multiple Theoretical Frameworks.

The combination of three theoretical frameworks (DCAAM, DCCF, and MRSF) incorporated in the study forms an elaborate model of diaspora consumption that integrates the individual capabilities, community resources, coping strategies, and retail contexts at once. Majority of the studies that have been conducted before about the diaspora consumption look at individual facets- acculturation, coping strategies, or retail strategies- without combining these interdependent dimensions.

The main theoretical contribution of the integrated model is that it shows the dynamic interplay of individual-level factors (cultural identity, market capability, economic resources), community-level factors (social capital, transnational networks), structural (retail concentration, ethnic retail infrastructure, policy context) and strategic (problem-focused, emotion-focused, meaning-focused coping) factors to generate consumption outcomes. The model specifies**: Mediating mechanisms:** Coping strategies are mediators between results and capabilities/resources. **Moderating factors:** Economic resources moderate several relationships at the same time. **Bidirectional causation:** Satisfaction consolidates identity maintenance; capability development consolidates community ties. **Contextual contingencies:** Nordic vs. North American contexts Relationships are different within Nordic and North American context.

This combination also allows greater exposition than one-framework explanations. Indeed, to explain why transnational connectivity exhibits weak direct satisfaction effects with strong identity effects, it is necessary to combine individual resources (economic limitations), structural situation (shipping charges), community subsistence (visitor networks) and coping (strategic deployment of special occasions). The intricate interactions may not be captured under single-framework analyses. The theoretical contribution is not just limited to this particular study as it serves as a template to future diaspora consumption research in understanding that the proper explanation involves multi-level, multi-dimensional frameworks that take into consideration individual, social, structural and strategic factors all at the same time.

5.3 Practical Implications

Findings give practical implications to various stakeholders. This part expresses practical implications in an analytic form and not in bullet form and this shows how empirical evidence guides the strategic decisions.

5.3.1 Implications for Retailers

The competition in Finland markets is oligopoly with two large groups having 80% of grocery sales in their monopoly (Finnish Grocery Trade Association, 2023). Such a concentration poses challenges and opportunities in the process of serving diaspora communities. Results indicate that the moderate price sensitivity (53.4% willing to pay premiums) and quality dissatisfaction (M=2.52) showed a lack of demand of premium authentic products. The culturally responsive product assortment strategies by retailers can go beyond their tokenistic international aisles to become built-in, quality ethnic product lines.

The market positioning opportunity entails the identification of quality conscious segments of the diaspora consumers as price-sensitive bargain consumers but not as authenticity and reliability seekers. The fact that Product Quality Satisfaction is a strong predictor of Retail Experience (β=.207, p=.035) indicates that quality of product may increase the level of satisfaction to a great degree and allow pricing higher than usual. Retailers can market ethnic goods like other specialty products (organic, artisanal, and local) as products focused on quality, authenticity and cultural significance and not as generic international products.

The connection between Market Integration Capability and retail satisfaction (β=.195, p=.052) is positive, which implies that by investing in customer education, that is, multilingual signs, recipes, product demonstration, cooking classes, etc., retailers can both increase customer competence and customer loyalty. Such form of education will positively impact the diaspora consumers who may require guidance in their dealings with the unfamiliar retail systems and mainstream consumers who may want to learn about ethnic cuisines and lack knowledge on how to use and prepare the products. Educational projects therefore cut across two markets while making the retailers cultural facilitators instead of being product sellers.

Community liaison programs are the cost-effective initiatives that have been confirmed by the high impact of Community Social Capital on satisfaction (β=.269, p=.013). Retailers may form formal collaborations with community organizations, hire members of communities as cultural advisors or liaison personnel, fund community cultural activities, or join community online platforms. The various strategic purposes of these community partnerships include the market intelligence of product needs and preferences, the development of trust within the diaspora networks in which word-of-mouth influences the purchasing decision, cultural receptiveness and inclusion which improves brand reputation and may tap into other segments of the diaspora due to spillover effects of community networks.

The optimization of the supply chain deals with the existing issues of availability, quality, and consistency. The fact that inventory inconsistency poses difficulties in planning, with participants claiming that it is better not to have anything than to have unreliably stocked goods, points at reliability as a more important factor than breadth. The retailers could also stock fewer ethnic products but with regular availability instead of having a large but not very regular selection. This supply chain emphasis on reliability necessitates adjustments to supply chain: building direct relationships with ethnic importers instead of using general international food distributors who may offer ethnic products as a side-line, implementing pre-order or subscription services on seasonal/festal products to allow better forecasting of demand and buying in large quantities, creating cross-retailer coordination with chains to concentrate ethnic products within select locations with adequate volume as opposed to distributing thinly across all locations and making possible relationships between mainstream retailers and ethnic stores in sourcing or co-location arrangements.

The multi-channel integration result implies that online or ethnic store channel should not be regarded as a threat by retailers to the other but as a channel that consumers can strategically integrate based on the needs. Large retailers might potentially win some of the money spent on ethnic stores or the online by enhancing the offer of ethnic products and conceding that some of the specialized requirements might be better fulfilled by the supplementary channel. Such a shift in the mindset of zero-sum competition to the involvement of the ecosystems is an acknowledgment that the increase in the satisfaction of overall diaspora consumption can be of benefit to all channels of channeling complaints as prompting consumers to diverge or compromise cultures.

Notably, the strategies do not only benefit diaspora consumers but also have the potential to increase the ethnic products markets to the mainstream consumers. The positive relationship of Cultural Identity Maintenance and Retail Experience (r=.417, p<.001) suggests that the most knowledgeable and demanding group of consumers, who are culturally engaged consumers, can be used as cultural ambassadors in case of customer satisfaction, which may introduce ethnic products into mainstream consumers with the help of sharing at work, posting on social media, or with friends. Such a dual-market possibility implies that returns to investments in the provision of services to the communities of diaspora may exceed those of direct sales based on the market expansion effects.

5.3.2 Implications for Policymakers

The study findings emphasize the importance of retail access as one of the elements of integration that should be addressed by policies. Although Finnish policies on integration focus on language training, education access and employment support, results indicate that consumption experiences and retail inclusion influence the wellbeing and integration outcomes of immigrants. The positive correlation between Consumption Satisfaction and Cultural Identity Maintenance (r=.259, p=.008) and the positive relationship of Cultural Identity Maintenance with Market Integration Capability (r=.327, p<.001) suggests that allowing culture to be preserved by consumption helps and not inhibits a larger integration.

The local policymakers need to take into account the diversity of retailing at the municipality level in the planning structures. The current planning can be mainly concerned with having sufficient retail coverage without having to consider the cultural appropriateness of the offerings. It is indicated that potential strategies that planners might use include: reviewing the retail supply to various populations when considering development proposals, which may include incentives to retailers such as culturally diverse product offerings, supporting ethnic retailer entrepreneurship by reducing regulatory pressures, simplifying licensing efforts, or providing business development support, providing community-retailer dialogue platforms that bring diaspora representatives together with retail operators to express needs and opportunities, and integrating retail diversity indices into community wellbeing measurement acknowledging consumption as a dimension of integration.

The 51.5% of the respondents with a monthly income less than EUR 2, 000 illustrates a low level of consumption due to economic constraint. Though affordability policy on food generally deals with mainstream food availability, study evidence indicates that culturally suitable food availability also deserves policy consideration as an element of immigrant integration and wellbeing. The policies that address integration of the immigrant economy, such as employment support, credential recognition, wage policies, indirectly promote the consumption satisfaction by availing economic resources through which the maintenance of cultural food practices is possible.

The policymakers in the country could look at the regulations on imports in order to enhance the availability of ethnic products. The existing customs and import laws can pose a challenge to the small scale imports of ethnic food. Streamlining operations, simplifying rules or developing easier channels through which ethnic retailers can import cultural food or the community itself can import cultural food informally may ease both commercial imports and informal imports. The fact that 61% of them use visitors to deliver products implies that there is a high level of untapped demand that cannot be met by formal importation channels and this could be evidence of regulations that do not allow importing of ethnic foods efficiently.

Policy development could be created by investing in multicultural retail research to create evidence. There is, at present, paucity of systematic information on patterns of diaspora consumption, retailing at various population levels, or economic effects of ethnic retail in Nordic nations. Evidence-based policymaking could be informed with government-funded research programs that study these areas. The methodological tools that were designed in this research involving quantitative breadth and qualitative depth, community perspectives, and a focus on barriers and coping strategies might act as a template to a larger research project.

The introduction of retail considerations into the immigrant integration policy frameworks is conceptual change in recognition of consumption as a dimension of integration. The existing models of integration usually focus on language, education, employment, and civic engagement without focusing on the consumption experiences. The evidence indicates that the process through which retail inclusion, i.e. access to culturally relevant products, navigation of consumer systems, and involvement in the economic life as consumers influence

the integration outcomes in various ways, including; facilitating cultural identity maintenance that has a positive relationship with market integration and satisfaction, avenues of cross-cultural interaction and learning, to offer economic opportunities to ethnic entrepreneurs and employees and to provide a sense of belonging and wellbeing.

The fact that the cultural identity maintenance and market integration have positive relationship ($r=.327$, $p<.001$) contradicts the assumptions of integration policy that occasionally places cultural preservation and integration of the host society as contradictory. It has been argued that policies that allow cultural preservation by consumption enhancing ethnic retail diversity, promoting transnational relationships, allowing collective cultural practices, may favor rather than inhibit the larger integration. The implications of this finding to conceptualizing and measuring integration success in the context of policy is that it must be done in a way that avoids this issue.

5.3.3 Implications for Diaspora Community and Community Organizations

The findings of the study confirm those strategies that the diaspora communities use at the moment and propose possible improvements. The community organizations are important in enabling consumption among the members of the diaspora in terms of information sharing, collective action, and advocacy. The Community Social Capital has a significant influence on Consumption Satisfaction (($\beta=.269$, $p=.013$), which indicates the importance of strategic roles of community networks and indicates that the investment in the community infrastructure leads to tangible consumption payoffs.

The development of a digital platform is an effective approach towards geographically spread communities. The revelation that community works better with the help of WhatsApp group and Facebook instead of the high-pressure in-person communication can mean that community organizations should keep closer to their digital communication channels development and maintenance. The platforms might be improved by: systematic of information by creating databases of product locations, prices and availability searchable instead of an ad-hoc sharing, organizing the collective purchasing program, coordinating group orders with an international or Sri Lankan retailer to share shipping costs, creating

recipe sharing and cooking tips exchanges that allow the newcomers to rapidly become a part of information networks.

Informal practices could be passed on through formal collective procurement programs. The research recorded the informal coordination of visitors and group orders at times. The practices could be formalized and scaled by the community organizations via: the creation of regular seasonal ordering schedules, coordination of bulk orders in advance of major festivals, negotiated partnerships with Sri Lankan or UK-based retailers, community group discounted purchases or coordinated shipping, the development of transparent cost-sharing and coordination schemes that would shift some of the burden off individual volunteers and possibly through importation arrangements where community organizations could become distributors of cultural products.

Retail and policy advocacy might enhance the voice of the diaspora. The individual consumers have the barriers in communicating with the large retailers or in influencing policy, but it may be more effective with organized community advocacy undertaken. Community organizations may: organize feedback campaigns in a systematic way of collecting the experiences of the diaspora consumers and giving them a common voice with retailers, engage in the municipal planning processes by lobbying retailers to take into consideration retail diversity considerations in their development plans, develop partnerships with retailers that would establish formal avenues of constant dialogue about product requirements and service enhancement, and create education resources to retailers on the Sri Lankan food culture, products and customer demands.

Developing cultural competency resources might function in two ways, helping the members of the community and educating the host society. The organizations may establish: detailed maps of Finnish retail systems with specific attention to the issues of the Sri Lankan consumer such as terminology, product equivalents and shopping strategies, collections of recipes that allow one to prepare traditional recipes using the ingredients available locally with substitution information, cultural events hosting where Sri Lankan food culture could be introduced to large Finnish anesthetics through festivals, cooking demonstrations or community meals, cultural mentoring programs that match established community members with newcomers to trade knowledge and coping skills.

The discovery of 73.8% who frequently adjust recipes is an indicator that adaptation plans may apply to the whole society. The development of forums where successful replacements, hybrid recipes and new solutions could be shared would help speed up the learning process of all the members and justify creative adaptations as a legitimate cultural practice instead of trade-offs. This sharing of knowledge facilitates meaning-oriented coping, through the joint construction of adaptation as innovation discourses.

The development of partnership with mainstream institutions may contribute to better community integration and cultural identity is maintained. Some of the community organizations may collaborate with: libraries that provide cooking lessons or cultural food education, schools that focus on the needs of children in terms of food culture, and larger population education about Sri Lankan culture, healthcare facilities that can discuss the cultural factors of nutrition and health practices with food, and interfaith organizations that can provide the spaces to share food culture with a wide variety of communities.

Notably, community strategies ought to appreciate the diversity in the population of the diaspora. The typology of three consumption strategies (Integration-Adaptive 41.7%, Transnational-Connected 29.1%., Market-Integrated 29.1%) show that the community members follow various strategies depending on the resources, preferences, and circumstances. Community support systems must support this diversity, and the individuals in need of intensive support should be given provisions without straining those who would like to be independent.

5.4 Recommendations

This segment includes targeted and practical suggestions that can be given to various stakeholder groups based on the implementation timeline. These suggestions are based on empirical evidence but with taking practical viability into consideration.

5.4.1 Recommendations for the Retailers

Short-Term I (0-12 months):

There are several short-term improvements that retailers can make that need little capital investment and will yield significant gains in terms of improving customer satisfaction. First, hire community liaisons part-time workers or consultants of the Sri Lankan community who are likely to be familiar with the culture, translate customer requirements, and develop trust. These liaisons play several roles: educating the staff about cultural food products and customer requirements, receiving first hand feedback as diaspora customers about cultural specific ways of accessing their products, detecting gaps in the product range and sourcing prospects, and updating communities at large on what the store offers and what is subsequently changing.

Second, do not increase diversity but maintain the stocking of ethnic products. This observation that reliability is a more critical factor than breadth indicates that it is better to ensure the continuous delivery of diverse core products (rice, curry powder, coconut milk, curry leaves) than to have many products intermittently. This will demand changes in the supply chain: finding trusted ethnic food suppliers, setting minimum order levels to justify a frequent restocking process, tracking stock levels of ethnic foods that are likely to run out, and informing customers when a product is out of stock.

Third, offer multilingual products information to deal with the existing problem of label interpretation. It may involve: the translation of labels or shelf labels of major ethnic products, QR codes to product information in multiple languages, recipe cards with how to prepare a traditional dish using the stored products, and visual tutorials on how to use the products with customers who do not know how to use ethnic ingredients.

Fourth, introduce customer feedback systems among the diaspora consumers. The existing generic feedback systems might not reflect the experiences of ethnic minority. Establishing specific mechanisms, such as ethnic customer advisory panels, regular community-feedback sessions, or feedback gathering through liaison, will guarantee that diaspora voices do trickle down to decision-makers.

Medium-Term (1-3 years):

Retailers ought to make more significant operational change building on short-term initiatives. To begin with, establish special ethnic food areas instead of far flung "international" aisles. Good sections must: mix products based on cuisine type in understanding the distinctions between Sri Lankan, Indian, Chinese, Thai, etc., have sufficient product variety in each category, have refrigerated areas with fresh products such as curry leaves and gotukola, have culturally appropriate displays and signage, and be located in convenient areas in the store and not marginal areas.

Second, establish direct importer relationships of ethnic products. Instead of using the services of general international food distributors that perceive ethnic products as a side product, develop relations with ethnic food importers that focus on the quality of the products, their authenticity, and reliability. This can include: finding respectable Sri Lankan or South Asian food importers in Europe, negotiating supply contracts with minimum order quantity, possibly involving other retailers to attain volumes, and developing knowledge of seasonal demand behavior of festival products.

Third, introduce pre-orders of seasonal/festival products. The observation that the diaspora consumers organize their festival shopping a months in advance, leaves room to pre-order system that enable customers to pre-order targeted festival products weeks or months before, retailers to predict demand and stock required quantities, bulk pricing that indicates commitment, and ensured availability of products during key cultural events.

Fourth, train employees about cultural sensitivity and product knowledge. In addition to general diversity training, offer specialized training about: the cuisines and their needs of the various Asian cuisines, the major products to each cuisine and their common uses, how to

treat the different kinds of customers using appropriate approaches and the knowledge on the relationship between food and cultural identity and religion.

Long-Term (3-5 years):

To attain sustainable competitive advantage in multicultural markets, there has to be fundamental organizational changes. To begin with, develop organizational multicultural competency as core capability. This is not only individual efforts to institutionalize cultural responsiveness across organization by: recruiting diverse workforce such as ethnic minorities at different levels, factoring multicultural implications into strategic planning and decision making, quantifying and rewarding cultural competency among other performance indicators, and institutionalizing organizational culture that appreciates diversity as a resource, rather than a liability.

Second, create ethnic food hubs in bigger cities or regions. Instead of having minimal representation of ethnic products in all its stores, identify several to be specialized ethnic food stores that offer: extensive assortment of products in a variety of Asian foods, fresh produce and specialty products that cannot be served in smaller stores, skilled staff with cultural expertise, prepared foods and deli counters with ethnic foods, and cultural demonstration kitchens or event places.

Third, implement Omni channel strategies that target the needs of diaspora. The observation that diaspora consumers are strategic and blend shopping channel implies that retailers ought: to build strong online ordering with either home delivery or in-store pickup capabilities, to build digital platforms that provide an efficient way of ordering ethnic products across the spread out locations, to build systems of regular buying of ethnic products by subscription or standing orders, and to build digital and physical channels that ensure no one is locked out of the other.

5.4.2 Recommendations for the Policymakers

Municipal Level:

Retail diversity can be met by local policymakers in a number of ways. To begin with, integrate retail provision to diverse populations in urban planning frameworks by: screening retail diversity in development proposals, providing density bonuses or other incentives to developments incorporating ethnic retail, making retail diversity analysis in neighborhood planning procedures, and tracking provision to diverse populations as communal wellbeing measure.

Second, promote ethnic retail entrepreneurship by: simplified business licensing procedures of small food retailers, business development support to ethnic food entrepreneurs specifically, linking ethnic entrepreneurs to opportunity to secure commercial space, and accessibility of finance to ethnic retail start-ups.

Third, incorporate the aspects of retailing into the immigrant integration programming by: incorporating consumer skills development in immigrant integration programs, linking newcomers with community shopping support networks, informing newcomers concerning retail systems and shopping strategies as part of settlement services, and measuring the levels of retail access and satisfaction as an outcome measure of integration.

Regional/National Level:

Expansive policy campaigns cover structural processes that influence diaspora consumption. The first would be to revise and simplify importation policies on ethnic food products by: clearing up the customs processes of small-scale imports of ethnic foods, simplifying the regulatory process of importing cultural food products, considering streamlined avenues to community groups importing on behalf of members, and making sure that food safety policies do not impose unnecessary barriers but maintain the right standards.

Second, invest in research on multicultural retailing through: financing systematic studies on diaspora consumption behavior in Nordic countries, recording economic impact of ethnic retailers, assessing best practices in delivering multicultural retail services and funding methodological innovation in the study of diaspora consumer behavior.

Third, integrate consumption and retail concerns into the national immigrant integration policy frameworks through: acknowledging consumption as dimension of integration in policy documents, encompassing measures of retail access in measures of integration outcomes, financing programs supporting access to culturally appropriate food, and coordinating the policy domains that influence diaspora consumption.

Fourth, support dissemination of knowledge and best practice through: establishing networks to share multicultural retail strategies between municipalities, documenting and disseminating successful interventions, supporting pilot programs that test innovative practices, as well as, evaluating and scaling of successful programs.

5.4.3 Recommendations for the Community Organizations

Community organizations are important to bridging forces between the members of the diaspora, retailers, and policymakers. First, seek to improve digital community infrastructure by: ensuring there are active WhatsApp groups and Facebook communities where people can share information, building databases of the location of products and making them searchable instead of using brief conversations, building mobile applications or websites where people can easily access information, and ensuring that newcomers to the community are able to access digital communities easily.

Second, institutionalize collective procurement through developing regular group ordering schedules of Sri Lankan products, negotiating partnerships with foreign retailers to negotiate community rates, developing transparent cost-sharing and coordination mechanisms, and possibly formalizing import arrangements of cultural products.

Third, build cultural competency resources by preparing detailed shopping guides to Finnish retail systems, putting together collections of recipes using local products, making learning materials about the food culture of Sri Lankan people available to retailers and host society, and providing mentoring programs that would pair veteran members of the community with novices.

5.5 Limitations

There are a number of limitations that this study has recognized on interpretation and generalization of findings.

Limitations to the sample: The small size (n=103 quantitative, n=5 qualitative) is suitable to research in small diaspora groups, but has limited the capability to conduct complex analysis and subgroup comparison. This is because the 100% first-generation immigrant population does not allow it to test the generational variations in consumption behavior- a critical aspect in acculturation studies. Although geographic concentration of the qualitative interviewing in Vaasa is convenient in practical use, it might be inadequate to represent experiences in other Finnish cities that use a different retail landscape and a different community structure.

Methodological Limitations: The cross-sectional design only captures consumption patterns at one time point, and thus is not able to examine the patterns of adaptation or causality. A longitudinal study involving the tracking of people across time would yield more insight into the development of consumption plans. The dependence on self-report measures on such constructs as cultural identity maintenance and the ability to integrate into the market creates possible social desirability bias and recall flaw. Observations of the shopping could also show the differences between the stated and actual practices. Reliability coefficients of some of the constructs are modest (a = 0.257 to 0.474), which indicates that the measurement is difficult, but this could also be due to formative but not reflective construct nature.

Contextual Limitations: Results are obtained based on a particular Nordic context- the oligopoly retail system of Finland, the small size of the Sri Lankan population, and the particular integration policies, which restrict the ability to directly generalize the results to other contexts. The contextual differences must be taken into account when an application is made to other diaspora groups, geographic settings, or retail system. Findings are likely to be primarily early-stage adaptation since the majority (94.1%) of participants have moved recently to Finland. The patterns may vary in long-term residents. Some of the difficulties may be exacerbated by the economic limitations of the participants (51.5% earn less than EUR2, 000 a month), and results are likely to be different with the more established groups.

Theoretical Limitations: The study is based on 5 dimensions of DCAAM but not everything (social networks in addition to measured community capital, psychological variables such as resilience or openness, host society receptivity) can affect the consumption outcomes. The problem-based approach to coping can overemphasize the last aspects of diaspora consumption experiences, which should be emotionally and psychologically, in the spotlight. As much as qualitative data gave more insight, less is known about emotion-oriented and meaning-oriented coping through quantitative measures. The implications of the retail strategy are mostly conceptual- direct implementation of interventions with retailers would give more solid evidence to recommendations.

5.6 Future Research Agenda for the Diaspora Consumption

This is a general research agenda that suggests several ways to develop the knowledge of diaspora consumption in the Nordic context:

The Immediate Priorities consist of comparative research of other small communities of Diasporas (Thai, Filipino, Vietnamese, African communities) in order to identify which of the findings are specific to Sri Lanka and which are generalizable. Nordic expansion would capture differences in retail situations and policy environments, whereas longitudinal tracking would highlight how consumption patterns and ability to integrate would change over time. What is urgently required is the research on retailer perspective to get into the business decision making, issues, and economic feasibility of serving the ethnic minority markets in the supply chain.

Methodological Extensions suggest second-generation research on intergenerational cultural transmission, experimental research on particular retail strategies, online community digital ethnography and transnational shopping, observational research on actual household consumption, and participatory research in which the members of the diaspora are the co researchers.

Theoretical Development suggests the refinement of measurement tools, defining the causal processes (how do community support create satisfaction, how cultural identity facilitates market integration, etc.), testing the effects of contextual contingencies among various diasporas groups and in various retail settings, measuring outcome variables beyond satisfaction (health, wellbeing, etc), and developing dynamic process models (how temporal dynamics create change, not snap-shots).

Applied Research focuses on studies of economic impact, quantifying the contribution of diaspora consumers, intervention evaluation studies that are rigorous, incorporation of intervention studies employing experimental designs, and the development of practical tools (assessment instruments, training curricula, resource guides) and studies of cross-sector collaboration that can be used to coordinate diaspora consumption across retail, policy, community, health, and education sectors.

The agenda has a number of functions, it is used in receiving academic theory, in the business strategy, in helping policy development, and in empowering the work of diaspora communities via long-term and multidimensional research.

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Appendix 1- Quantitative Analysis Questionnaire

Section A: Demographic Information
1. Gender
2. Age
3. Which city/region do you currently live in Finland?
4. What is your household composition?
5. What is your current employment status?
6. What is your highest level of education?
7. How long have you been living in Finland?
8. What generation of immigrant are you?
9. What is your current household monthly income (EUR)?
Section B: Cultural Identity Maintenance (CIM)
10. How often do you prepare traditional Sri Lankan meals at home?
11. To what extent do you follow traditional Sri Lankan religious food practices (e.g., dietary restrictions, special foods for festivals)?
12. How important is it for you to pass Sri Lankan food traditions to your children/younger family members?
Section C: Market Integration Capability (MIC)
13. How confident are you in navigating Finnish grocery stores and understanding product labels?
14. How frequently do you use online shopping for groceries and cultural products?
15. How well do you understand Finnish pricing systems and promotional offers in stores?
Section D: Community Social Capital (CSC)
16. How often do you participate in group purchasing of Sri Lankan products with other community members?
17. How frequently do you share information about where to find Sri Lankan products with other community members?
18. How often do you attend Sri Lankan cultural events or community gatherings in Finland?
Section E: Transnational Connectivity (TC)
19. How often do you communicate with family/friends in Sri Lanka about food products and shopping?
20. How frequently do you ask visitors from Sri Lanka to bring specific food items for you?
21. How often do you purchase Sri Lankan products through online stores that ship from Sri Lanka or other countries?
Section F: Shopping Channel Diversification (SCD)
22. Which shopping channels do you use most frequently for food and cultural products? (Select all that apply)
23. When you cannot find a specific Sri Lankan ingredient, what is your most common response?
Section G: Product Substitution and Adaptation
24. How often do you modify traditional Sri Lankan recipes due to ingredient unavailability in Finland?
25. How satisfied are you with the quality of Sri Lankan products available in Finnish stores?
26. How willing are you to pay premium prices for authentic Sri Lankan products in Finland?
Section H: Coping Strategies
27. Which strategies do you use most often when facing difficulty finding Sri Lankan products? (Select top 3)
28. How often do you participate in community cooking events or food-sharing activities?
Section I: Consumption Satisfaction and Cultural Preservation
29. Overall, how satisfied are you with your ability to maintain Sri Lankan food culture in Finland?
30. How much has your food consumption pattern changed since moving to Finland?
31. How important is consuming authentic Sri Lankan food for your sense of cultural identity?
Section J: Retail Experience and Preferences
32. How would you rate the cultural sensitivity of Finnish retailers in serving Sri Lankan customers?
33. What improvements would you most like to see in Finnish retail stores to better serve Sri Lankan consumers? (Select top 3)
34. How likely are you to recommend a store to other Sri Lankan community members based on their cultural product offerings?
Additional Comments Section
35. Would you be willing to participate in a follow-up interview about your grocery shopping experiences?
36. If yes to Question 38, please provide your contact information (optional):

Appendix 2: Qualitative Analysis Questionnaire

Theme 1: Cultural Identity and Food Practices.

Question 01	You mentioned in the questionnaire which I shared with you, that you prepare Sri Lankan meals. Can you explain about a typical week of cooking looks like in your household? What influences your decisions about when to cook Sri Lankan Vs. Finnish or other cuisines?
Backup	How do special occasions or festivals affect your cooking patterns?
Question 02	What is the most important Sri Lankan dish that you feel to prepare authentically? Why is it special to you, and how do you manage to create it here in Finland?
Backup	Have you ever tried to make any compromises with this dish you mentioned? How do you feel that?

Theme 2: Shopping Challenges and Navigation

Question 01	Can you explain an experience when you were searching for a specific Sri Lankan ingredient? What was the process like, and what strategies used to find it or find an alternative?
Backup	How has this process changed over the years you've been in Finland?
Question 02	You indicated that you use [shopping channels from Q22]. Can you explain why you've developed this particular mix of shopping channels? What are the advantages and frustrations of each?
Backup	How do the factors like price, quality, convenience, and authenticity play into your choices?

Theme 3: Community Networks and Social Capital

Question 01	How is the support of the Sri Lankan community in Finland to access food products and cultural items? How these connections work in practice? Can you give an examples?
Backup	What is the way of building these networks?
Question 02	How important are these community connections compared to other shopping strategies you use? What is the role of the do social media or messaging groups?

Backup	Have you ever tried in group purchases? How was it work?

Theme 4: Adaptation and Coping Strategies

Question 01	Can you share some specific examples of how you've adapted traditional recipes? How do you decide what's to customize and what to keep authentic?
Backup	How do family members or friends react for this?
Question 02	When approach to maintaining a Sri Lankan food culture here? What are the strategies worked and what not?
Backup	How do you advice to someone who came newly from Sri Lanka regarding the food shopping in Finland

Theme 5: Retail Experience and Future Expectations

Question 01	Based on your experiences, what do you think Finnish retailers fundamentally misunderstand about Sri Lankan consumers' needs? Can you give concrete examples?
Backup	Have you ever tried to communicate these needs to store managers or staff? What happened?
Question 02	Imagine an ideal shopping scenario five years from now. What would need to change in terms of product availability, store services, or community support to make you feel "extremely satisfied" with maintaining your food culture here?
Backup	What role should the Sri Lankan community itself play in making these changes happen?

Closing Question	Is there anything important about your experience as a Sri Lankan consumer in Finland that we haven't discussed but you think I should know about?

Appendix 3 Demographic profile of the Participants

Demographic Variable	Category	N	(%)
Gender	Female	59	57.3
	Male	44	42.7
		103	**100**
Age Group	25–34 years	48	46.6
	35–44 years	48	46.6
	Others (18–24, 45+)	7	6.8
		103	**100**
City of Residence	Vaasa	39	37.9
	Helsinki	24	23.3
	Tampere	11	10.7
	Other cities	29	28.1
		103	**100**
Duration of Residence in Finland	Less than 1 year	30	29.1
	1–3 years	67	65
	Over 3 years	6	5.9
		103	**100**
Generation Status	First-generation	**103**	**100**
Household Structure	Family with children (<18)	50	48.5
	Couple without children	35	34
	Single-person	18	17.5
		103	**100**
Education Level	Bachelor's degree	48	46.6
	Master's degree	39	37.9
	Others (Diploma/PhD)	16	15.5
		103	**100**
Employment Status	Student	32	31.1
	Unemployed	27	26.2
	Full-time employed	25	24.3
	Part-time/Self-employed	19	18.4
		103	**100**
Monthly Household Income (€)	Below 2,000	53	51.5
	2,000–3,000	35	34
	Above 3,000	15	14.5
		103	**100**

Appendix 4 Main Analysis Summery

Table 4-A Descriptive Statists of Key constructs

Key Constructs	Number of Questions	Minimum	Maximum	Mean (M)	Deviation (SD)
Cultural Identity (CIM)	3	1.33	4	2.99	0.52
Market Integration Capability (MIC)	3	1	4	2.5	0.52
Community Social Capital (CSC)	3	1	3.67	2.17	0.57
Transnational Connectivity (TC)	3	1	4	2.28	0.64
Consumption Satisfaction	3	1.67	4	2.95	0.45
Retail Experience	3	1	4	2.93	0.69

Table 4-B Summary of main SPSS Analysis Results

Scale	Mean (SD)	F (ANOVA)	Sig. (ANOVA)	Eta-square	Omega-squared	n
Cultural Identity Total	2.99 (0.52)	1.64	0.184	0.047	0.018	103
Market Integration Capability	2.50 (0.52)	0.78	0.505	0.023	-0.006	103
Community Social Total	2.17 (0.57)	3.68	0.015	0.1	0.073	103
Transnational Connectivity	2.28 (0.64)	0.65	0.582	0.019	-0.01	103
Consumption Satisfaction	2.95 (0.45)	1.27	0.29	0.037	0.008	103
Retail Experience	2.93 (0.69)	3.17	0.028	0.088	0.059	103

Table 4-C Summary of Regression Analysis

Dependent Variable	Model Predictors	R^2	F (df)	Sig. (F)	Key Significant Coefficient (β, p)
Market Integration Capability Total	Income, Years in Finland, Age, Education	0.087	2.33 (4,98)	0.061	Income: β = 0.24, p = 0.017
Cultural Identity Total	Cons.Satisfaction, Transnat. Connectivity, Years in Finland, Household Composition	0.207	6.41 (4,98)	0.001	Cons.Satisfaction: β = 0.29, p = 0.003
Consumption Satisfaction Total	Community Social Total, Market Integration Capability, MIC_CS Interaction	0.154	6.01 (3,99)	0.001	Comm. Social: β = 0.29, p = 0.003

Appendix 5 Correlation and Full Detailed ANOVA

Table 5-A Full Correlation Matrix

Variables	1	2	3	4	5	6
1. Cultural Identity Total	1	0.33**	0.46**	0.26**	0.23*	0.34**
2. Market Integration Capability	0.33**	1	0.24*	0.32**	0.26**	0.29**
3. Community Social Total	0.46**	0.24*	1	0.30**	0.34**	0.40**
4. Transnational Connectivity	0.26**	0.32**	0.30**	1	0.21*	0.27**
5. Consumption Satisfaction	0.23*	0.26**	0.34**	0.21*	1	0.37**
6. Retail Experience	0.34**	0.29**	0.40**	0.27**	0.37**	1
***Significance: * p < 0.05; ** p < 0.01**						

Table 5-B Full ANOVA Results

Scale	Source	Sum of Squares	df	Mean Square	F	Sig.	Eta-squared	Omega-squared (Fixed)
Cultural Identity Total	Between Groups	0.164	3	0.055	0.197	0.899	0.006	-0.024
	Within Groups	27.596	99	0.279				
Market Integration Capability	Between Groups	0.303	3	0.101	0.362	0.781	0.011	-0.019
	Within Groups	27.668	99	0.279				
Community Social Total	Between Groups	3.395	3	1.132	3.746	0.013	0.102	0.074
	Within Groups	29.91	99	0.302				
Transnational Connectivity	Between Groups	2.979	3	0.993	2.513	0.063	0.071	0.042
	Within Groups	39.116	99	0.395				
Consumption Satisfaction	Between Groups	0.309	3	0.103	0.508	0.678	0.015	-0.015
	Within Groups	20.081	99	0.203				
Retail Experience	Between Groups	0.643	3	0.214	0.446	0.721	0.013	-0.016
	Within Groups	47.561	99	0.48				

Appendix 6 Cluster Analysis

Cluster (N)	Mean: Cultural Identity	Mean: Market Integration	Mean: Consumption Satisfaction	Main Distinguishing Feature
Cluster 1 (43)	2.71	3.15	2.95	High Market Integration, Moderate Cultural Identity
Cluster 2 (30)	2.57	3.3	3.07	High Market Integration, Lower Cultural Identity
Cluster 3 (30)	3.07	3.4	2.95	Highest Cultural Identity, Highest Market Integration

Appendix 7. Declaration on the Use of Artificial Intelligence in the Study

The University of Vaasa encourages students and teachers to utilize artificial intelligence. According to the university's policy, a student must transparently declare if artificial intelligence has been utilized in the preparation of their thesis. This declaration must specify which AI tools and language models were used, and for what purposes (University of Vaasa, 2023).

The following supportive tasks were made by the AI tools:

- Language and Grammar: ChatGPT GPT-4 model was applied to test and correct grammar, spelling, and sentence fluency in already written text.
- Formatting and Visualization: The AI helped me to facilitate the visual arrangement of the tables and figures using my own input and conceptual frameworks.
- The Perplexity AI was applied in order to provide uniformity in how the reference list has been formatted as per the required citation style.

This paper has followed the guidelines and regulations used by the university with respect to usage of artificial intelligence as an instrument.