

African diaspora tourism - how motivations shape experiences

Abstract

Diaspora tourism offers potential benefits for emerging African destinations that are rarely associated with from traditional mass tourism - preserving historic sites, creating a sense of place and increasing awareness of the dark history of slavery, particularly amongst upcoming generations. Noting the importance of managing diaspora tourism effectively, this in-depth empirical investigation identifies whether the motives of diaspora tourists explain their evaluations of Ghana as a destination, satisfaction, place attachment, and future travel intentions. It is concluded that four of the five motivational dimensions have a significant influence on evaluations of the diaspora homeland destination, with escape being the exception. The study contributes to knowledge by providing a comprehensive analysis of the dynamics of diaspora tourism.

KEYWORDS: diaspora, heritage, motivation, attachment, slavery, sense of place, homeland, root, ancestry

Introduction

In an increasingly polarized world where globalization is being challenged, diaspora tourism offers a potential channel for shared historical continuity and for the promotion of cultural understanding between continents. The phenomenon connects a diasporic community with an ancestral/migrant homeland through shared social capital (Coles & Timothy, 2004; Hughes & Allen, 2010; Li, 2019). Diaspora tourism connects the past and the present and offers a responsible counterweight to prevailing forms of tourism which may perpetuate cross-cultural misunderstandings, notably Safari trophy, hunting and voluntourism (Raymond & Hall, 2008). It also aligns with the United Nations Sustainable Development Goals (UNSDGs) by promoting the preservation of authentic heritage in destination settings (Addo, 2011; Lev Ari & Mittelberg, 2008). Building on several decades of investigation into diasporic tourism (e.g. Bruner, 1996; Zhu, 2020), an alignment with the UNSDGs can support Africa's emergence from neglect to one

of the world's fastest growing tourism regions. However, the phenomenon needs accurate and reliable measurement.

The global migrant diaspora population exceeded 232 million in 2003, up from 77 million in the 1960s (Organization for Economic Cooperation and Development (OECD), 2015). By 2019, the estimate was 272 million (United Nations, Department of Economic and Social Affairs, Population Division, 2019). With its rapid growth and prevalence across many national economies, diaspora tourism has significant global potential for destinations. Diaspora tourism offers particular opportunities for multicultural societies with widespread “hyphenated” racial and national identities (e.g., Afro-Caribbean) (Mensah & Williams, 2015; Yankholmes & McKercher, 2015).

The current authors have identified substantial research gaps through a comprehensive literature review. First, most discussions about the sustainable tourism concept have emphasized ecological and environmental sustainability and have neglected the fostering of peace, renegotiation of heritage, and promotion of responsible cross-cultural interactions (Ramkissoon, Weiler, & Smith, 2012). There has been inadequate research on diasporic, ancestry, and roots tourism as integral components of cultural heritage (Boukhris, 2017; Dilletta, 2021). Second, visits to diaspora homelands have been impeded by various external forces including poor living standards, different social norms and values, and inhospitable political environments (Coles & Timothy, 2004; Iorio & Corsale, 2013). Despite such constraints, an intrinsic desire is evident amongst diaspora communities to reconcile with their homeland. Diaspora tourism can fulfill intrinsic and extrinsic goals. However, Yankholmes and Timothy (2017) noted that repeat visitation is uncommon because of a gap between the initial motivations for travel and the realities of the diaspora tourism experience.

Third, the tourism sector can benefit from an enhanced understanding of diaspora tourist motivations. The exponential growth of diasporic populations has accelerated remittances to ancestral homelands including expenditures across the tourism and hospitality industries (Huang, Hung, & Chen, 2018; Li & Chan, 2017; Li & McKercher, 2016). The World Bank (2019) for example projects remittances from diaspora communities to low and middle income countries to reach between \$551 billion and \$597 billion by 2021. An understanding of the motivations of migrant populations may help to explain their decision-making and purchasing behaviors.

Fourth, many previous investigations of tourism have incorporated measurement constructs associated with visitor motivations and satisfaction, destination evaluations, place attachment, and future travel intentions (Kil, Holland, Stein, & Ko, 2012; Prayag, Suntikul, & Agyeiwaah, 2018; Ramkissoon et al., 2012). However, while various constructs and concepts have been proposed, the potentially complex interrelationships have not been empirically tested for specific niches (Huang, Ramshaw, & Norman, 2016; Huang, Haller, & Ramshaw, 2013; Iorio & Corsale, 2013). There is still a limited understanding of diaspora tourist motivations, satisfaction, place attachment, and future travel intentions.

The current researchers contend that a better understanding of diaspora tourist motivations, destination evaluations, satisfaction, place attachment, and future travel intentions offers the prospect of promoting justice, peace, and inclusivity as elements of sustainability. Explaining the interactions between pre-travel, in situ, and post experience evaluations, suggests that diaspora tourists can provide a vehicle to alleviate the prevalent “us against them” exclusionary attitudes between members of the diaspora and residents (Yankholmes & Timothy, 2017). Other researchers have noted that diaspora tourism provides a potential link between the past and the future (Bandyopadhyay et al., 2008; Boukhris, 2017). In this context, diaspora

tourism offers a potential niche for understanding and preserving heritage and identity as well as contributing to sustainable tourism (Coles & Timothy, 2004; Yankholmes & McKercher, 2015).

The current paper proposes a model to understand the motives of diaspora tourists to Ghana as potential explanations for destination evaluations, satisfaction, place attachment, and future travel intentions. The researchers draw upon social identity theory to illustrate the importance of socially shared identities as a driver for travel, and on classical tourist motivation theories including push-pull and the travel career ladder (TCL). The researchers have responded to calls for an enhanced understanding of the sociopsychological nature of a) diaspora tourism demand, b) the dynamic process of creating memorable diaspora tourism experiences, and c) limitations associated with circumstances prevailing in the homeland (Li, McKercher, & Chan, 2020; Otoo, Kim, & Choi, 2021). Previous studies have not examined the interrelated factors accounting for diaspora tourist experiences.

Despite the evident knowledge gap, there has been no empirical examination of the structural relationships associated with the multidimensionality of motivation and its crucial role in understanding destination experiences and their influence on future diasporic travel intentions. The current study aims to: (1) identify motivations that influence diaspora destination evaluations; (2) examine the structural relationships between destination evaluations, satisfaction, and place attachment; and (3) identify the effects of satisfaction and place attachment on future travel intentions. The set of constructs modeled in this study (i.e., motivations, destination evaluation, satisfaction, place attachment, and future travel intentions) is grounded in a cognitive-affective behavioral system, which is meaningful for a sustainability discourse within diaspora tourism (Prayag et al., 2018).

Literature review and development of hypotheses

Theoretical and conceptual background

According to classical sociopsychological approaches, tourism motivations are shaped by push and/or pull forces that cause actions towards a goal (Dann, 1981). The push-pull concept and the TCL are notable theory-based approaches to understanding tourism motivations. Pearce and Lee's (2005) five-step TCL model posits that travel motivations are constructed hierarchically according to relaxation, safety and security, relationship-building, self-esteem and development, and self-fulfillment. Such motivations are informed by an individual's life phase, and by information, finance, welfare, and travel engagement. Critics have however suggested that the TCL is limited by fluctuations in the proposed motivations which challenge the clear delineation of a causal relationship between motivations and behaviors and the influence of cohort effects and generational gaps (Otoo et al., 2021; Park et al. 2019). Meanwhile critics have challenged the two-dimensional push-pull framework that explains the motivation to travel away from a place (push) and towards (pull) (Villamediana-Pedrosa, Vila-López, & Küster-Boluda, 2020). A primary criticism is its overly simplistic measurement of multidimensional motivations and neglect of the influence of micro- and macro-level factors (Bryce, Murdy, & Alexander, 2017; Park et al. 2019). In light of the preceding discussion, the current study investigates a multi-dimensional motivational construct in a particular context (diaspora tourism).

An important contributing theory is social identity (Tajfel & Turner, 1985). This can illustrate the importance of a socially shared identity as a driver for travel to an ancestral homeland. Advocates have noted that social identity gives meaning to existence, which subsequently reinforces individual actions. In the case of diaspora tourism, a sense of identity is rooted in shared history, culture, ethnicity, ancestry, or community (Chen et al., 2019). Despite

the commonplace reference to sustainability within tourism discourse, the diaspora tourism literature has largely ignored issues of sustainability (Coles & Timothy, 2004; Hall & Duval, 2004). Scheyvens (2007) noted that destination governments tend to undervalue the contributions of diaspora tourism at both local and national levels, despite its potential to withstand the seasonality crises that are commonplace in traditional sea-sun-sand tourism. To chart a realistic path towards a more sustainable future, it will be necessary to conduct assessments of a destination in the context of motivations, destination evaluations, satisfaction, attachment, and future travel intentions.

As part of a wider diaspora community, a diaspora tourist can claim an inherent social membership with the diasporic homeland (Hall & Duval, 2004; Otoo, et al., 2021). This may provide a motivation to be part of the “other” homeland (Li & McKercher, 2016). In an attempt to understand such motivations, the following section assesses the theoretical and empirical relationships pertaining to the key study constructs, namely motivations, destination evaluations, satisfaction, place attachment, and future travel intentions.

The conceptual design of the present investigation seeks to advance discussions about the sustainability of diaspora tourism. Motivations form a critical first step towards understanding any tourism phenomenon (Assaker, Vinzi, & O’Connor, 2011; Otoo & Kim, 2020; Prayag et al., 2018). The study concept posits that a positive destination evaluation of a diaspora homeland will affect both satisfaction and attachment, thereby leading to favorable future travel intentions. This conceptual design is consistent with previous scholarship (e.g., Jiang & Chen, 2019). Hypotheses are then proposed to measure these factors within the diaspora tourism context.

Diaspora tourism motivation

Diaspora tourism motivations operate at multiple levels —personal, interpersonal, community, national and international (Huang et al., 2018; Li & McKercher, 2016). The literature on diaspora tourism motivations has encompassed the search for homeland connections/nostalgia, roots, emotional connections, discovery or homeland experiences, pride, family re-union, and escape. The motivation to seek homeland connections or nostalgia implies a desire to relive or repeat a past experience or connection. Many within diasporic communities possess memories rooted in their homelands and their desire to travel home evokes emotions of nostalgia and homeliness (Huang et al., 2016; Ray & McCain, 2012). This is often associated with feelings of pleasure, joy, satisfaction, and goodness (Kim, Kim, & Petrick 2019). Traveling to find roots also extends to tourists who are not explicitly part of diasporic communities (Dillette, 2021; Li et al., 2020).

Li et al. (2020) identified those traveling in search of their roots and identities as having largely lost their ties - the “rootless” who lack a sense of belonging. Diaspora travel provides prospective emotional bonding with the proponents’ homelands (Kluin & Lehto, 2012; Mensah, 2015; Weaver, Kwek, & Wang 2017). Emotional connections with an ancestral land are “instantaneously personal” (Weaver, Kwek, & Wang 2017). Stedman (2006) proposed an alternative view – the greater the assimilation with the new home, the less the desire to return home. The literature has also suggested that diaspora tourists travel to discover or experience their homeland. Among those manifesting such motivations were participants in a study of Li et al. (2020) who associated diaspora travel with self-discovery and personal fulfilment. Table 1 presents the range of diaspora specific motivations including pride, family re-union, and escape.

Diaspora tourism within the context of sustainable development

Diaspora tourism is connected with various domains including: migration (Cohen, 2011; Hughes & Allen, 2010), genealogy (Santos & Yan, 2010), past dark events (Bandyopadhyay, Lin, & Lin, 2008; Yankholmesa, Akyeampong & Dei, 2009), and in/justice tourism (Higgins-Desbiolles et al., 2019). Diaspora tourism also provides a generic term for travel to an ancestral homeland (Coles & Timothy, 2004; Huang et al., 2016; Iorio & Corsale, 2013; Murdy, Alexander, & Bryce, 2018). For most colonized global communities, diaspora tourism depicts the “complex institutional heritagization of the colonial past,” which is now suffused with elements of tourism (Boukhris, 2017).

Key features of diaspora tourism are evident within various of the sustainable development goals. Nurse (2019) indicated that goal 19 of the Global Compact on Migration calls on countries and other key stakeholders to “create conditions for migrants and diasporas to fully contribute to sustainable development in all countries”. Diaspora tourism is a potent strategy to alleviate poverty and global inequality, particularly for the least developed countries (Adams & Page, 2005). A model of peaceful, just, and inclusive societies is also enshrined within UNSDG 16 so that diaspora travel contributes to peace within diaspora homelands (Nielsen & Riddle, 2009).

In emphasizing goal 16 of the UNSDGs, governments of the African homeland and diasporas have initiated policies to address the problems of discrimination, stigmatization, violence, exploitation and social marginalization associated with past slavery. For example, the U.S. Congress in 2017 initiated the 400 Years of African-American History Commission Act which included funding to mark the 400th anniversary of the “arrival of Africans in the English colonies at Point Comfort, Virginia, in 1619.” (United Nations, 2018). The Government of

Ghana initiated the “Year of Return” in 2019. It is imperative to include the role of diasporas within discussions about migration and sustainable development to understand the compelling forces and implications for travel to diasporic homelands.

Relationship between diaspora tourist motivations and destination evaluations

Destination evaluations describe an individual’s overall cognitive and affective assessments, based on relevant knowledge and/or experience (Kim, Kim, & Petrick, 2019; Prayag & Ryan, 2012). For various reasons, there has been little standardization of destination evaluation attributes. Challenges have included differences in destination attributes and levels of destination conceptualizations, such as nations, cities and/or sites (Eusébio & Vieira, 2013; Jiang & Chen, 2019). The selection of particular attributes has been overwhelmingly associated with particular destination characteristics (Eusébio & Vieira, 2013).

It has been shown that tourist motivations influence their destination evaluations (Beerli & Martin, 2004; Jiang & Chen, 2019). However, there has been little testing of the structural relationship between these constructs. Jiang and Chen (2019) investigated the structural relationship amongst four motives (aesthetics, social bond, national pride, and escape), host city evaluations, and the behavioral intentions of attendees at the 2016 Olympic Games. The study identified a positive relationship between escape and aesthetics with evaluation. Beerli and Martin (2004) found that overall destination evaluations are affected by different elements of tourist motivations. Such relationships have however largely eluded empirical investigation in the case of diaspora tourists (Lev Ari & Mittelberg, 2008; Li, 2019). Given the prevalent devotion of diaspora tourists to building different types of social capital and ties with their ancestry, it is probable that diaspora tourist motivations may have a stronger affect than is applicable to other forms of heritage consumption (Bryce et al., 2019; Li, 2019). The following

hypothesis proposes a relationship between the motivations and destination evaluations of diaspora tourists:

H1: Diaspora tourist motivations influence their destination evaluations.

Relationship between destination evaluation and satisfaction

There have been surprisingly few empirical studies of diaspora tourist satisfaction. Lev Ari and Mittelberg (2008), identified that satisfaction with various aspects of “birthright Israel program” amongst North American Jews exceeded what prevailed amongst their former Soviet Union Jewish counterparts. The authors concluded that the tendency to recommend the program reflected satisfaction with program components. Etemaddar, Duncan, and Tucker’s (2016) extension posited that diaspora tourists lacked complete satisfaction with their homeland trips because of changes back home since they left, resulting in experiences diverging from those of their earlier memories.

There is a broad scholarly agreement that destination evaluations impact positively on tourist satisfaction (Brown, Smith, & Assaker, 2016; Chi & Qu, 2008; Mohamad, Abdullah, & Mokhlis, 2012; Prayag, Hosany, Muskat, & Del Chiappa, 2017; Prayag & Ryan, 2012). Prayag’s (2009) testing of a theoretical model with international visitors to Mauritius concluded that the destination evaluation directly influences overall satisfaction. In investigating the relationships between destination evaluation, personality, relationship, and loyalty, Chen and Phou (2013) found that a positive evaluation of Cambodia resulted in positive overall satisfaction. The aforementioned findings corroborate those of other studies (e.g., Assaker et al., 2011; Chi & Qu, 2008; Eusébio & Vieira, 2013). However, a positive relationship should not be assumed in all cases. Wang and Hsu (2010) found that overall tourism destination evaluation has an indirect

effect on future travel intentions, mediated by satisfaction. In light of the preceding observations, the subsequent hypothesis is proposed:

H2: Destination evaluation positively influences satisfaction.

Relationship between destination evaluation and place attachment

Place attachment is an interplay of affective, emotional, and cultural bonding to a particular locale (Hosany, Prayag, Van Der Veen, Huang, & Deesilatham, 2017). It has meaning for tourists who possess an “inherited” and/or symbolic ancestral bond with their diaspora homeland (Huang et al., 2016; Li & McKercher, 2016). Place attachment is enshrined within diaspora tourism itself because proponents have some ancestral or ‘inherited’ attachment to their destinations (Li et al., 2019). Li and McKercher (2016) also identified higher travel propensities amongst those with stronger attachment to a homeland. Previous studies have also observed a greater travel frequency amongst those with strong physical and social attachments (Brown et al., 2016; Huang et al., 2018; Kim et al., 2018; Veasna et al., 2013). However, attachment to a homeland appears to diminish through successive diasporic generations (Maliepaard, Lubbers, & Gijssberts, 2010). Such mixed interrelationships evidently merit further empirical examination.

To date, few scholars have explored the relationship between destination evaluation and place attachment, even though a positive understanding can facilitate the formation of emotional bonds with a place (Kim, Choe, & Petrick, 2018; Veasna, Wu, & Huang, 2013). Veasna et al. (2013) found that visitor attachment to a destination or its attributes promotes a positive evaluation. Similarly, Kim et al. (2018) reported that positive evaluations of a festival brand image affects place attachment. This causal relationship between destination evaluation and

place attachment has support from previous studies (Prayag & Ryan, 2012; Chi & Qu, 2008; Mohamad et al., 2012). On this basis the following hypothesis is proposed:

H3: Destination evaluation has a positive influence on place attachment.

Relationship between tourist satisfaction and place attachment

Satisfaction is the outcome of tourist engagements with a product through a process of cognitive–affective evaluation (Hosany et al., 2017). There previous literature lacks consensus about the relationship between satisfaction and place attachment. On the one hand satisfaction with a visit is found to promote a sense of destination attachment (Hosany et al., 2017; Lee, Kyle, & Scott, 2012). Lee et al. (2012) measured two aspects of attachment which relate directly to satisfaction levels with travel - place dependence and place identity.

Chen and Phou (2013) observed that satisfaction did not influence attachment to Cambodia. By contrast, Ramkissoon and Mavondo (2015) observed an inverse but substantial relationship between satisfaction and place attachment. Unlike other heritage experiences, diaspora tourism produces personal ties or collective attachments with the diaspora homeland. It may be anticipated that diaspora tourists opt to return because of a heightened sense of belonging (Bryce et al., 2017). However, this proposed relationship remains unexamined. The gap has prompted the following hypothesis:

H4: Satisfaction positively influences place attachment.

Relationship between tourist satisfaction and future travel intentions

Satisfaction produces a favorable disposition towards a destination (Prayag & Ryan, 2012; Savinovic et al., 2012; Xu & Zhang, 2016). Hosany et al. (2017) reported that satisfaction mediates and is thus a significant predictor of the relationship between tourist emotions and future travel intentions. Similarly, Ramkissoon and Mavondo (2015) identified a positive relationship between satisfaction and tourists' pro-environmental intentions. However, satisfaction does not always result in positive future behaviors. Brown et al. (2016) demonstrated a non-significant direct influence of satisfaction on visitation intention in the case of event participation. However, diaspora tourists tend to create enduring bonds with host societies, as opposed to the ephemeral ties evident amongst other heritage tourists (Huang et al., 2013; Li & Chan, 2017). This leads to the following hypothesis:

H5: Satisfaction positively influences future travel intentions.

Relationship between place attachment and future travel intentions

Empirical examinations have been lacking on the relationship between the attachment and future behaviors of diaspora tourists. The emotional and cultural bonds that arise from diaspora tourism experiences depend on a sense of collective attachment (Bryce et al., 2017; Iorio & Corsale, 2013). Place attachment shows a positive influence on tourists' future behavioral intentions (Kyle, Graefe, Manning, & Bacon, 2004; Kyle et al., 2003). Benefits may accrue from visiting a destination and will increase attachment, resulting in favorable future behavioral intentions (Bryce et al., 2017; Kil et al., 2012). Kil et al. (2012) found that attachment partially mediates the relationship between benefits and future travel intentions. Similarly,

Brown et al. (2016) discovered a positive effect of venue attachment on intentions to visit the 2012 Olympic Games. This leads to the following hypothesis:

H6: Place attachment positively influences future travel intentions.

Relationship between destination evaluation and future travel intentions

Although a favorable destination evaluation may translate into a positive future or behavioral intention, empirical examinations have reached disparate conclusions. Eusébio and Vieira (2013) investigated the relationship between evaluations of destination attributes and future travel intentions, and found that the former influence the likelihood of recommendation, though not of future visits. Lee, Lee, and Lee (2005) examined the influence of quality and affective related aspects of Korea attributable to the 2002 World Cup on willingness to recommend and intentions to revisit. Only the affective aspects of destination evaluations had a positive effect on willingness to recommend. Other studies (Jiang & Chen, 2019; Prayag, 2009) reported a positive influence of destination evaluations on future travel intentions. This leads to the following hypothesis:

H7: Destination evaluation positively influences future travel intentions.

Figure 1 depicts the hypothesized relationships among motivations, destination evaluations, satisfaction, place attachment, and future travel intentions in the context of diaspora tourism.

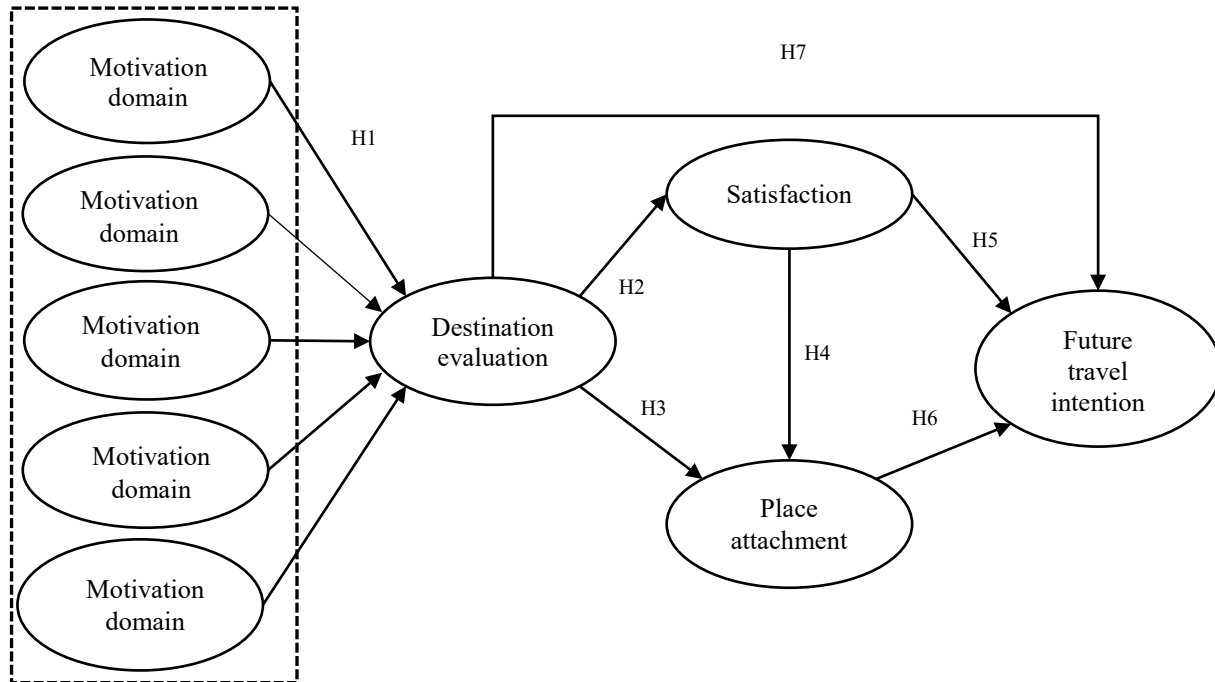


Figure 1. Proposed model

Methods

Study context and setting

African diaspora tourism is typically associated with the transatlantic slave trade between 1500 and 1900 when over 12 million Africans were transported to the Americas, principally from what is now Angola, Togo, Benin, and Ghana (formerly known as Gold Coast). The major slave trading nations established slave trading posts and forts in Africa over four centuries, particularly along the western coast. Standing as a permanent memorial to the transatlantic slave trade in modern Ghana are three slave-holding posts (castles), 15 forts, and slave routes and relics. Scholars have previously illustrated the tourist value of these sites (e.g., Yankholmes et al., 2009; Yankholmes & McKercher, 2015).

Ghana became a major destination for the Afro-diaspora community after independence (1957). People of African descent were encouraged to return via national initiatives such as the 2007 Joseph Project and the 2000 “Right of Abode” legislation, which has allowed those of

African descent to stay for an unlimited period. A prime motive for conducting the current study was Ghana's historic and symbolic relevance to the African diaspora. Photos of slavery monuments and routes in Ghana are presented in Figure 2.



Figure 2. Diaspora tourism places in Ghana

Measurement

Previous studies have not identified specific dimensions to measure diaspora tourist motivations. This prompted the current authors to review the diaspora literature. They collated 42 items that manifest diaspora tourist motivations (e.g., Arnett, 2000; Di Giovine, 2009; Huang et al., 2016; Kluin & Lehto, 2012; Li & McKercher, 2016; Louie, 2000; Oxfeld & Long, 2004;

Ray & McCain, 2012; Shuval, 2000; Uriely, 2010). A preliminary listing of motivation items is presented in Table 1. To filter the items for appraisal, semi-structured interviews were conducted with three resident experts on diaspora tourism in Ghana. They were presented with relevant items and were asked to address issues where opinion was divided. Rephrasing, merging, or removing items through three rounds of discussions yielded a list of 30 items.

Table 1. Diaspora travel motivations

Initial set of items	Reference sources
<i>Set of motivations related to seeking homeland connection</i>	Huang et al., 2016; Di
To revisit places from the good old days	Giovine, 2009; Portes, 1999;
I feel attached to parents' homeland	Li & McKercher, 2016;
Develop a strong sense of homeland/destination loyalty	Oxford & Long, 2004; Ray
Traveling back to the homeland was a lifelong desire	& McCain, 2012
To reinforce the connection between diasporic communities around the world	
Establishing virtual and physical connections with my homeland	
Long to be in my hometown	
Opportunities to visit the country of origin	
<i>Set of motivations related to seeking one's roots</i>	Huang et al., 2016; Kasinitz
Once-in-a-lifetime trip is now often an annual event	et al., 2008; Ray & McCain,
To remain connected to one's roots	2012
A strong desire to visit the ancestral home	
Take a trip back to the land of my ancestors	
Sense of loyalty towards the homeland/destination	
Gain access to personal history	
<i>Set of motivations related to seeking emotions</i>	Di Giovine, 2009; Huang et
Search for a sense of belonging	al., 2016; Oxford & Long,
To feel emotional attachment	2004; Mensah, 2015;
A rite-of-passage	Weaver et al., 2017
To feel a sense of obligation	
Longing for childhood home	
Longing for alma mater	
<i>Set of motivations related to discovery or homeland experience</i>	Arnett, 2000; Huang et al.,
To discover my identity	2013; Huang et al., 2016;
To discover my roles in the greater society	Ioannides & Ioannides,
To consider the issues of religion	2004; Shuval, 2000;
A once-in-a-lifetime experience	Schramm, 2004; Mensah,
Search for authentic experiences	2015
To make sense of the past	
<i>Set of motivations related to seeking pride</i>	Huang et al., 2016; Shuval,
To gain a sense of pride	2000; Li & McKercher,
Instill a sense of nationalism	2016; Long, 2004; Louie,
Take part in family rituals	2000; Ray & McCain, 2012
To encourage material contributions	
<i>Set of motivations related to seeking family re-union</i>	Huang et al., 2016; Li &
Visiting friends and relatives	McKercher, 2016; Kluin &
Return to family origin	Lehto, 2012; Uriely, 2010;
Visiting family and relatives	Ray & McCain, 2012
Participate in ethnic family reunion	

Visiting relatives is an important travel purpose	
<i>Set of motivations related to escape</i>	Li & McKercher, 2016;
Escape alienation (from resident society)	Richards, 2005; Savinovic et al., 2012
Escape from routine life	
To relieve daily stress	
To experience the “difference” and “change”	
Be away from crowds	
A time for self	

A literature review was conducted to identify prospective measurement items for destination evaluations (Baloglu & McCleary, 1999; Veasna et al., 2013). An initial pool was extracted to represent attachment (Prayag & Ryan, 2012; Veasna et al., 2013). Items representing satisfaction were drawn from Veasna et al. (2013), whilst items representing future travel intentions to visit diaspora homelands were drawn from other studies (Prayag, 2009).

A pretest evaluated the face validity of the items, involving 40 international doctoral students who were members of student unions representative of the African diaspora. A few wording modifications were suggested, including the phrase “African homeland.” Two items (“Longing for childhood home” and “Longing for alma mater”) were excluded since they were viewed as being insufficiently related to the target group. Following the pretest, a pilot test was conducted with the remaining 28 items to validate the research instrument and to anticipate any potential data collection challenges. The sample consisted of eighty diaspora tourists who had visited Ghana to become acquainted with their African homeland culture, heritage, and friends and relatives. The respondents advised item modifications for clarity and language sensitivity: for example, the terms “elderly” and those related to slavery were removed as they might cause offense. Potential challenges were noted at this stage about identifying prospective respondents. These included the difficulty of approaching and randomizing targeted participants due to their brief period of visit, the absence of official diaspora visitor arrivals statistics, and consequently

the absence of reliable a sampling frame. This prompted the researchers to adopt a convenience sampling method for the main survey.

The questionnaire was designed in English on the assumption that most visitors to Ghana would be fluent (Otoo, Badu-Baiden, & Kim, 2019). Items were evaluated on a five-point Likert scale (1=strongly disagree, 5=strongly agree), with the exception of sociodemographic and travel-related variables that were measured using categorical data.

Data collection

The main data collection was conducted between July and September 2018 at the two most prominent diaspora tourist attractions (and World Heritage sites) in Ghana, namely, Cape Coast and Elmina castles. Distinguishing diaspora tourists from domestic travelers or tourists from other African countries is a challenge because they share identifiers such as skin color (Otoo et al., 2019). Thus, onsite tourist guides became a valuable source of overcoming this challenge. Diaspora tourists were introduced to the first author, originally from Ghana and a member of the African emigrant diasporic community. The study rationale was then explained to respondents at attraction reception areas. The study targeted more mature diaspora tourists aged 45 years or above (Huang et al., 2013; Murdy et al., 2018). The investigators first asked screening questions about age, nationality/place of birth, and travel purpose to ensure correct sampling. The researchers' preliminary visit to the study sites observed a scarcity of younger diaspora tourists. This provided some support for Coles and Timothy's (2004) assertion that diaspora tourism appeals to an older tourist cohort who have maintained ties with their ancestral homelands and have a stronger sense of re-establishing contact with their past.

The survey respondents should meet the following criteria: be at least 45 years of age; born outside Africa but with ancestry or roots in the African diaspora; have sufficient interest in

African heritage and culture or in visiting friends/relatives. There was no available sampling frame for the population of diaspora tourists to Ghana, because official statistics focus on national arrivals and on conventional purposes of visit, particularly business, pleasure and education. As an alternative, the authors referenced the sample sizes of previous literature about Ghana, including by Otoo et al. (2021) and Prayag et al. (2018). Taking a cue from these studies, the current authors considered a sample of 430 diaspora tourists to be theoretically adequate because it exceeds the recommended 400 sample deemed as sufficient for generalization (Hair, Black, Babin & Anderson, 2010). Of the 430 collected questionnaires, 11 contained numerous missing values and were thus excluded. After ascertaining the absence of substantial skewness and kurtosis violations, 419 questionnaires remained for the data analysis.

Data analysis

The analysis consisted of three stages. First, an exploratory factor analysis (EFA) was conducted to determine the unknown underlying factors of diaspora tourist motivation, to ensure validity, and serve as a precondition for the confirmatory factor analysis (CFA) (Van Prooijen & Van Der Kloot, 2001). Second, CFA validation was conducted to verify the factor structure of observed variables. Third, structural equation modeling (SEM) was used to analyze the structural relationships among diaspora tourist motivations, destination evaluations, satisfaction, place attachment, and future travel intentions.

Results

Demographic profile and travel-related characteristics

The frequency analysis of respondent demographics revealed that 43.4% were aged 45 to 50 years and 57.8% were female. Approximately half (50.1%) were married and 48.4% attained

a college or university level education. With regards to occupation, 21.7% were employed in the education sector and 19.1% were professionals. More than half of the respondents (64.4%) possessed African ancestry (at least 5th generation diasporans). The highest annual household income percentage range was the United States of America (USA) (US\$70,000 to 89,999 - 20.5%). The respondent countries of origin were the USA (61.1%), Jamaica (11.5%), and other countries such as Guyana, Barbados, Dominican Republic, and the Bahamas (11%). The remaining respondents reported dual nationalities (19.3%).

With regard to travel-related profiles, 62.1% of respondents were first time visitors to Ghana, whereas 30.8% were returning for a second, third or fourth time. In addition, 32% spent 7–14 nights in Ghana. In terms of travel purpose, 80.7% indicated an interest in African culture/heritage. The respondents indicated having African ancestry (64.4%) and being fourth-generation diaspora descendants (13.1%).

EFA of the measurement model on diaspora tourists' motivation

The researchers adopted EFA using the principal component factor extraction and varimax rotation methods to extract the underlying domains of diaspora tourist motivations. Table 2 shows that all of the factors, loadings, and correlations between the observed measurements exceeded the .40 criterion (Stevens, 2002). Using the 28 items to measure the diaspora tourist motivations EFA generated a five-factor model where the items had eigenvalues exceeding 1.0. The item communalities ranged from .48 to .87, indicating at least a moderate or in certain cases strong relation to the set of domains (Pituch & Stevens, 2016). The factor structure accounted for 64.36% of the variance. In addition, the Kaiser–Meyer–Olkin (KMO) measure of sampling adequacy of .92 indicated the appropriateness of applying factor analysis (Hair et al., 2010). Bartlett's test of sphericity ($\chi^2 = 6958.66$), which was significant at the .01

level, indicated that the variables have sufficient correlations. Factor loadings ranged from .55 to .95, satisfying the .45 minimum criterion for a moderate model (Comrey & Lee, 1992).

The factor analysis identified the following domains: achieving a sense of pride and learning, escaping, attending diaspora events to explore spirituality, seeking connectedness, and seeking memorable experiences. The reliability alphas of these domains were .89, .92, .84, .82, and .81, respectively, exceeding the .7 minimum criterion (Nunnally, 1978). The grand mean scores for the domains ranged from 3.81 to 4.42. EFA was conducted for destination evaluations, satisfaction, place attachment, and future travel intentions. First, the results generated a one-factor model where the items had eigenvalues greater than 1.0. The destination evaluations, satisfaction, place attachment, and future travel intentions explained 65.1%, 84.9%, 73%, and 70.5% of the variance, respectively. The variable communalities ranged from .58 to .87, indicating at least a moderate and in certain cases strong relation to the set of factors (Pituch & Stevens, 2016). The factor loadings of all items ranged from .76 and .94, thereby satisfying the .45 criterion (Comrey & Lee, 1992). Cronbach’s alpha values for the four constructs were .86, .91, .87, and .83, respectively, indicating internal item consistency in each of the four constructs. Table 2 presents the results.

Table 2. EFA Results

Domains and Items	Communality	Factor Loading	Mean
Domain 1: Achieving a sense of pride and learning (Eigenvalue = 10.07; Variance explained = 35.96; Cronbach’s α = .89; Grand mean = 4.38)			
To gain a sense of pride as an African descendant	.73	.95	4.45
To fulfill a sense of obligation as an African descendant	.69	.87	4.23
To gain a sense of nationalism/belonging to the African homeland	.65	.85	4.28
To experience something historical that I have learned	.49	.68	4.43
To experience cultural/historical events that I have watched/read about regarding the African homeland	.58	.67	4.38
To share my African heritage with family/friends	.52	.67	4.40
To contribute to the African homeland community	.48	.65	4.32

To make sense of the past in the African homeland	.56	.60	4.51
Domain 2: Escaping (Eigenvalue = 2.94; Variance explained = 10.51; Cronbach's α = .92; Grand mean = 3.81)			
To escape from my routine in current society	.87	.95	3.84
To escape from the stress of daily life in current society	.83	.91	3.77
To escape from crowds (people or traffic)	.75	.85	3.46
To have time for myself in the African homeland	.62	.76	3.95
To escape alienation in my current society	.71	.78	3.67
To experience a change in the African homeland	.56	.72	4.19
Domain 3: Attending diaspora events and exploring spirituality (Eigenvalue = 2.00; Variance explained = 7.12; Cronbach's α = .84, Grand mean = 3.87)			
To participate in an organized celebration/ritual	.72	.87	3.62
To participate in an event/festival (e.g., Emancipation Day)	.59	.77	3.92
To explore religion/spirituality in the African homeland	.65	.75	4.07
To participate in a pilgrimage to the African homeland	.66	.68	4.13
To participate in an ethnic family reunion in the African homeland	.58	.55	3.61
Domain 4: Seeking connectedness (Eigenvalue = 1.90; Variance explained = 6.78; Cronbach's α = .82; Grand mean = 4.29)			
To visit relatives/friends in the African homeland	.64	.84	4.02
To have a sense of loyalty to the African homeland	.72	.74	4.34
To experience my home country in the African homeland	.56	.71	4.35
To reinforce my connection to the African homeland	.70	.64	4.46
To feel attached to my ancestral homeland	.61	.62	4.28
Domain 5: Seeking memorable experiences (Eigenvalue = 1.11; Variance explained = 3.97; Cronbach's α = .81; Grand mean = 4.42)			
To gain a once-in-a-lifetime experience	.58	.85	4.34
To travel to the African homeland is a lifelong desire	.68	.77	4.43
To travel to the land of my ancestors	.67	.67	4.50
To remain connected to my roots	.64	.59	4.40
Destination Evaluation			
	Community	Factor Loading	Mean
Destination evaluation (Eigenvalue = 3.25; Variance explained = 64.05; Cronbach's α = .86; Grand mean = 4.53)			
African homeland destinations are attractive places.	.70	.84	4.45
African homeland destinations are interesting.	.68	.83	4.62
African homeland destinations are pleasurable places.	.66	.81	4.42
African homeland destinations offer educational value.	.64	.80	4.56
People in the African homeland are hospitable and friendly.	.58	.76	4.60
Satisfaction			
	Community	Factor Loading	Mean
Satisfaction (Eigenvalue = 2.55; Variance explained = 84.87; Cronbach's α = .91; Grand mean = 4.50)			
I feel/felt delighted about the African homeland destination.	.87	.94	4.50
I feel/felt satisfied about the African homeland destination.	.83	.91	4.42
I like/liked the African homeland destination.	.83	.91	4.58
Place Attachment			
	Community	Factor Loading	Mean
Place attachment (Eigenvalue = 2.92; Variance explained = 73.00; Cronbach's α = .87; Grand mean = 4.36)			

I have special interest in visiting the African homeland.	.82	.90	4.41
Visiting African homeland destinations says much about who I am.	.76	.87	4.27
African homeland destinations are more important to me than elsewhere.	.75	.86	4.26
I attach a special meaning to African homeland destinations.	.60	.77	4.51
Future travel intention		Factor	
	Communality	Loading	Mean
Future travel intention (Eigenvalue = 2.82; Variance explained = 70.52; Cronbach's α = .83; Grand mean = 4.58)			
I intend to revisit African homeland destinations.	.81	.90	4.66
I intend to recommend visiting African homeland destinations.	.70	.84	4.69
I intend to bring my family/children to visit the African homeland.	.70	.83	4.59
I intend to stay long in an African homeland destination.	.61	.78	4.38

CFA of the proposed measurement model

CFA was conducted to evaluate the model adequacy. The results reveal an acceptable model fit (see Table 3), except for the chi-square value that is sensitive to sample size ($\chi^2=1763.83, p < .001$). The indices were as follows: normed chi-square (χ^2/df)= 2.08; Tucker–Lewis index (TLI)= .91; normed fit index (NFI)= .86; root mean square error of approximation (RMSEA)= .05; comparative fit index (CFI)= .92; incremental fit index (IFI)= .92; and goodness of fit index (GFI)= .83. In addition, the composite reliability (CR) values ranged from .81 to .92, which indicate sufficient level of internal consistency by exceeding the .7 criterion (Bagozzi & Yi, 1988).

The average variance extracted (AVE) was calculated to assess construct validity. Table 4 shows that the results ranged from .51 to .78, thereby confirming convergent validity (Bagozzi & Yi, 1988; Hair et al., 2010). Discriminant validity was secured because all AVE values were greater than the squared correlations among constructs (Fornell & Larcker, 1981). All 28 items show substantial *t*-values between each construct and the AVE, and the measurement scales for each construct produced high convergent and construct validity.

Table 3. CFA Results

Constructs	Items	Standardized Factor Loading	t-value	AVE	CR
Achieving a sense of pride and learning	To contribute to the African homeland community	.62	^a		
	To fulfill a sense of obligation as an African descendant	.80	12.68		
	To experience cultural/historical events that I have watched/read about regarding the African homeland	.73	12.04		
	To gain a sense of nationalism/belonging to the African homeland	.68	11.40	.58	.92
	To gain a sense of pride as an African descendant	.75	12.24		
	To make sense of the past in the African homeland	.76	11.80		
	To share my African heritage with family/friends	.69	11.02		
Escaping	To experience something historical that I have learned	.71	12.58		
	To have time for myself in the African homeland	.67	^a		
	To experience a change in the African homeland	.59	13.69		
	To escape from crowds (people or traffic)	.84	16.07		
	To escape from my routine in current society	.92	16.70	.66	.92
	To escape from the stress of daily life in current society	.95	16.96		
Attending diaspora events and exploring spirituality	To escape alienation in my current society	.84	15.51		
	To participate in an organized celebration/ritual	.77	^a		
	To participate in an ethnic family reunion in the African homeland	.69	13.04		
	To participate in an event/festival (e.g., Emancipation Day)	.64	11.95	.51	.84
	To explore religion/spirituality in the African homeland	.74	13.97		
Seeking connectedness	To participate in a pilgrimage to the African homeland	.70	13.29		
	To reinforce my connection to the African homeland	.85	^a		
	To have a sense of loyalty to the African homeland	.86	17.80		
	To visit relatives/friends in the African homeland	.54	10.08	.53	.85
	To feel attached to my ancestral homeland	.69	14.10		
Seeking memorable experiences	To experience my home country in the African homeland	.66	12.63		
	To remain connected to my roots	.80	^a		
	To travel to the African homeland is a lifelong desire.	.75	15.80		
	To gain a once-in-a-lifetime experience	.54	10.75	.53	.81
Destination evaluation	To travel to the land of my ancestors	.79	16.70		
	African homeland destinations are pleasurable places.	.76	^a		
	African homeland destinations are attractive places.	.74	18.12		
	African homeland destinations are interesting.	.77	14.78	.56	.86
	African homeland destinations offer educational value.	.78	13.81		
Satisfaction	People in the African homeland are hospitable and friendly.	.69	13.38		
	I feel/felt satisfied about the African homeland destination.	.85	^a		
	I feel/felt delighted about the African homeland destination.	.92	24.43	.78	.91
Place attachment	I like/liked the African homeland destination.	.87	22.82		
	I attach a special meaning to African homeland destinations.	.71	^a		
	I have special interest in visiting the African homeland.	.81	15.14	.63	.87

	African homeland destinations are more important to me than elsewhere.	.86	15.45		
	Visiting African homeland destinations says much about who I am.	.80	14.56		
Future travel intentions	I intend to recommend visiting African homeland destinations.	.86	a		
	I intend to revisit African homeland destinations.	.90	21.53		
	I intend to stay long in an African homeland destination.	.67	13.32	.62	.87
	I intend to bring my family/children to visit the African homeland.	.70	15.79		

^a Estimated parameter was fixed at 1.0.

Table 4. Construct correlation (squared correlation) matrix

	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
(1)	1								
(2)	.46 ^a (.21 ^b)	1							
(3)	.53(.28)	.45(.20)	1						
(4)	.49(.24)	.32(.10)	.44(.19)	1					
(5)	.53(.28)	.34(.12)	.38(.14)	.62(.38)	1				
(6)	.46(.21)	.34(.12)	.41(.17)	.49(.24)	.50(.25)	1			
(7)	.44(.19)	.25(.06)	.28(.08)	.35(.12)	.37(.14)	.51(.26)	1		
(8)	.62(.38)	.35(.12)	.44(.19)	.43(.19)	.46(.21)	.50(.25)	.41(.17)	1	
(9)	.49(.24)	.31(.10)	.30(.09)	.35(.12)	.36(.13)	.39(.15)	.58(.34)	.48(.23)	1

Note: (1) Achieving a sense of pride and learning, (2) Escaping, (3) Attending diaspora events and exploring spirituality, (4) Seeking connectedness, (5) Seeking memorable experiences, (6) Destination evaluation, (7) Satisfaction, (8) Place attachment, (9) Future travel intention.

All correlations are significant at the .001 level.

^a = inter-construct correlation; ^b = squared correlation.

Structural model and hypothesis testing

The researchers conducted empirical SEM, using the maximum likelihood of estimation method to identify whether the hypothesized relationships were consistent with the collected data. The findings revealed a good overall fit, with the exception of chi square that is sensitive to sample size ($\chi^2 = 1913.88, p < .001$). Acceptable fit indices are $\chi^2/df = 2.22$, RMSEA = .05, CFI = .91, NFI = .85, IFI = .91, TLI = .89, and GFI = .82. Figure 3 shows that the R^2 values used to predict destination evaluation, satisfaction, place attachment, and future travel intention were .48, .36,

.39, and .47, respectively. Thus, the structural model shows a sufficient level of predictive power to explain each endogenous variable via exogenous ones.

Significance was set at the .05 level to support an alternative model if the p -value on the structural model path was less than .05. At this level, Table 5 shows that the SEM results provide statistical support for 9 out of 10 hypothetical relationships. Hypothesis 1 was subdivided into five hypotheses on the basis of the extracted diaspora motivation. All of the paths were significant, apart from the construct “escaping” to “destination evaluation”.

Hypothesis 2 tested the path coefficient for destination evaluation to satisfaction and was supported ($\beta = .68, t = 11.01, p < .001$). Diaspora tourists who form positive evaluations of their homeland destinations are likely to be satisfied with their visit. Destination evaluation also had a positive influence on place attachment ($\beta = .47, t = 7.73, p < .001$), thereby supporting Hypothesis 3. Hypothesis 4 which proposed a positive relationship of satisfaction with place attachment to a diaspora homeland destination and was supported ($\beta = .94, t = 2.07, p < .05$). It is concluded that satisfied diaspora tourists become attached to the destination.

Hypothesis 5 proposed the positive influence of satisfaction on future travel intentions among diaspora tourists. Figure 3 shows that the path coefficient was statistically significant ($\beta = .38, t = 8.64, p < .001$). Hypothesis 6 stated a direct influence of place attachment on future intention and was supported, indicating that the path coefficient was statistically significant ($\beta = .26, t = 4.32, p < .001$). Therefore, diaspora tourists who feel attached to a diaspora homeland would have favorable future travel intentions towards the destination. Hypothesis 7 postulated a positive relationship of destination evaluation to future travel intention, but was not supported ($\beta = .02, t = .33, p > .05$). Thus, a favorable destination evaluation among diaspora tourists does not necessarily result in positive future travel intentions. The structural model indicates that

while destination evaluation fails to predict diaspora tourists' future travel intentions, Table 6 shows that this relationship is fully mediated by satisfaction and place attachment levels.

Table 5. Results of SEM analysis

Regression Path	Standardized Coefficient	t-value	p-value	Decision of Hypotheses
H1-1: Achieving a sense of pride and learning → Destination evaluation	.18	2.59	.010*	Supported
H1-2: Escaping → Destination evaluation	.04	1.26	.209	Rejected
H1-3: Attending diaspora events and exploring spirituality → Destination evaluation	.08	2.31	.021*	Supported
H1-4: Seeking connectedness → Destination evaluation	.15	2.60	.040*	Supported
H1-5: Seeking memorable experiences → Destination evaluation	.24	3.49	.002**	Supported
H2: Destination evaluation → Satisfaction	.68	11.01	.000***	Supported
H3: Destination evaluation → Place attachment	.47	7.73	.000***	Supported
H4: Satisfaction → Place attachment	.10	2.10	.039*	Supported
H5: Satisfaction → Future travel intention	.38	8.64	.000***	Supported
H6: Place attachment → Future travel intention	.26	4.32	.000***	Supported
H7: Destination evaluation → Future travel intention	.02	.33	.740	Rejected

$\chi^2(864) = 1913.88$ ($p = .000$); TLI = .89; CFI = .91; RMSEA = .05; NFI = .85; IFI = .91; GFI = 0.82

*** $p < .001$, ** $p < .01$, * $p < .05$.

Table 6. Results of testing the mediation effects

Indirect Path	Indirect path coefficient (β_{IE})	t-value	Decision of Hypotheses
Destination evaluation → Satisfaction → Future travel intention	.26	6.80	Full mediation
Destination evaluation → Place attachment → Future travel intention	.12	3.76	Full meditation
Satisfaction → Place attachment → Future travel intention	.02	1.87	No mediation

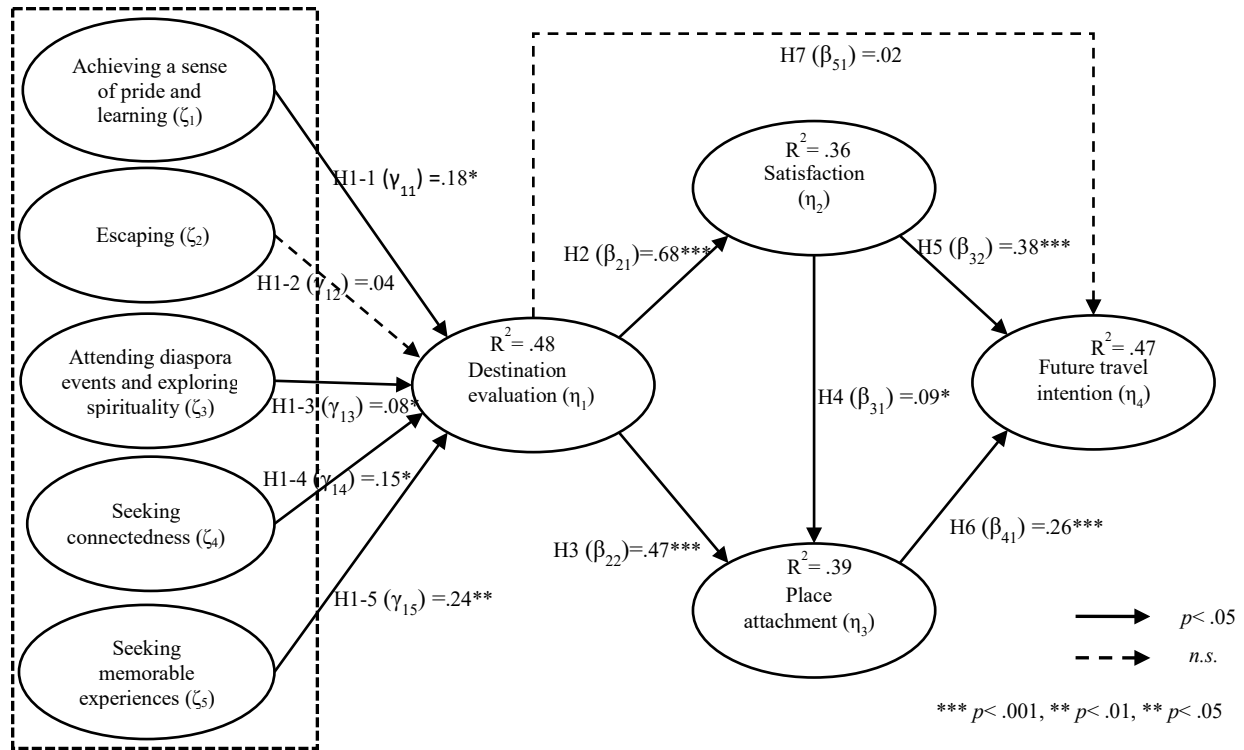


Figure 3. Results of the diaspora tourist experience model

Discussion and implications

Discussion

It has been noted that diaspora tourism is a bricolage of several alternative approaches to tourism, including ethnic, pilgrimage, dark, and justice tourism. It also provides an important medium for communicating contemporary intercultural heritage. This study is novel by exploring the conceptual relationship amongst motivations, destination evaluations, satisfaction, place attachment, and future travel intentions by extending the cognitive-attribute behavior model into the context of diaspora tourism. These constructs can be considered when formulating arrangements to develop sustainable tourism (Kil et al., 2012; Prayag et al., 2018; Ramkissoon et al., 2012). Among the five extracted domains of diaspora tourist motivation, the highest mean value is attached to seeking memorable experiences (mean= 4.42), followed by achieving a sense

of pride and learning (mean= 4.38) and seeking connectedness (mean= 4.29). There are relatively low mean scores for attending diaspora events to explore spirituality (mean= 3.87) and to escape (mean= 3.81).

Diaspora tourism offers a medium to enhance understanding of African descendants past and present. It was found that the underlying motivation domains of diaspora tourism are significant predictors (at least at $p < .05$) of destination evaluations, with the exception of escaping. Practically, a feeling of ownership may arise amongst diaspora tourists by cultivating pride in one's ancestral homeland (Coles & Timothy, 2004; Huang et al., 2016; Lev Ari & Mittelberg, 2008; Li & Chan, 2017). In accordance with UNSDG number 16, diaspora tourism offers a potential tool for reducing racial violence and negative stereotyping, which are strongly rooted in the dark history of slavery. It is unsurprising that members of the African diaspora commonly experience an "identity crisis" as a result of their hyphenated identities (Mensah & Williams, 2015; Yankholmes & Timothy, 2017). If a sense of oneness (social identity) is to be established between diaspora members and residents of the African homeland, pride and learning will be needed. The Ministry of Tourism, Arts, and Culture has spearheaded efforts to brand Ghana as a diasporic tourism destination. The Office of Diaspora Affairs has an opportunity to advance this agenda by projecting cultural heritage through pride and learning, consistent with social identity theory, which distinguishes between commonly shared values and those that are more egotistical (Tajfel & Turner, 1985).

Escaping was the only diaspora motivation that did not contribute to destination evaluations – there was no statistical confirmation of its effect. This finding was surprising because empirical evidence has shown that escaping has a significant effect on destination evaluations and on individual experiences (Baloglu & McCleary, 1999). The following

interpretations of escape are suggested. First, diaspora escape motivations may be reflective of a search for pleasure, rather than for one's ancestry or heritage (Baloglu & McCleary, 1999; Coles & Timothy, 2004). This may prompt escape-motivated diaspora tourists to pay critical attention to pleasure-offering or luxury tourism attributes. Set alongside the predominant characteristic of mass tourism as pleasure-driven (Higgins-Desbiolles et al., 2019), responsibility may form the core of diaspora tourism motivations.

Evaluations of Ghana as a diaspora tourism destination will likely be influenced by whether one is attending a diaspora event or exploring spirituality. This has prompted scholars to give growing attention to issues of religion, pilgrimage, and spirituality (Lev Ari & Mittelberg, 2008; Oxfeld & Long, 2004). A homecoming journey is akin to a pilgrimage with spiritual reconnections to the tourists' ancestors. Attending an ethnic and religious festival in the diaspora destination promotes a sense of fulfillment, with participants motivated to "initiate events that enable them to both give meaning to and practice their new status" (Cohen, 2011, p. 1145). This suggests potential synergies between domestic and international tourism through the medium of diaspora tourism. The Ghana Ministry of Tourism and the African diaspora community has initiated a host-guest partnership to promote diaspora events, notably the Pan-African Historical Theatre Festival and Emancipation Day. Such partnerships promote responsible forms of tourism. The initiative is consistent with UNSDG number 17, which emphasizes the establishment of partnerships. Moreover, and consistent with the tenet of UNSDG number 16, it pursues responsive, inclusive, participatory, and representative decision making at all levels. In line with stakeholder theory, these events stimulate a sense of ownership amongst all stakeholders, including the diaspora community, and can translate into positive visitor evaluations (Donaldson & Preston, 1995).

Diaspora tourism offers the prospect of enhanced mutual understanding between hosts and visitors. Specifically, it has been found that a search for connectedness has a direct and significant effect on destination evaluations. This motivation confirms the importance of establishing or re-establishing a relationship with an ancestral homeland amongst diaspora tourists (Huang et al., 2013; Huang et al., 2016). It has been widely observed that how much tourists connect with their diasporic homelands depends on their level of association with the place (Cohen, 2011; Li & McKercher, 2016). The present findings suggest that connecting with the African homeland subsequently leads to favorable attitudes towards its attributes. Thus, the authors recommend the establishment of programs promoting host–guest interactions, including joint attendance at festivals and engaging in destination rituals. The establishment of Ghana’s “Right of Abode” legislation in 2000 may be viewed as contributing to the UNSDG 16 vision of establishing strong legal institutions.

Seeking memorable experiences in a diaspora homeland has a strong positive association with destination evaluations. Tourists who seek memorable experiences tend to view destination attributes positively (Kim, 2018; Prayag et al., 2017). Diaspora tourism brings memorable feelings or a second-hand sentiment of colonial nostalgia (Bandyopadhyay et al., 2008). Additionally, the quest for memorable experiences can help transform Ghana’s image as a risk-prone destination (Otoo et al., 2019), into a haven for African descendants in the diaspora. Given the previous neglect of these relationships, the current findings are particularly meaningful.

The present study has confirmed that evaluations of Ghana contribute to determining diaspora tourist satisfaction (Assaker et al., 2011; Brown et al., 2016; Chi & Qu, 2008; Eusébio & Vieira, 2013; Mohamad et al., 2012; Prayag et al., 2017; Prayag & Ryan, 2012). This finding contributes to the literature, which has not yet empirically explored the statistical causal

relationship between destination evaluations and satisfaction. Destination evaluations can evidently serve as a building block to enhance satisfaction with diasporic experiences.

A positive association has been corroborated between destination evaluation and place attachment (Chi & Qu, 2008; Kim et al., 2018; Mohamad et al., 2012; Prayag & Ryan, 2012; Veasna et al., 2013). The expected crucial role of destination evaluation on place attachment implies that diaspora tourists create a positive emotional bond with a positively perceived destination. This finding indicates that diasporic visitors who perceive good service, hospitality, and educational value as aspects of a quality assessment, perceive these attributes as contributing emotional bonds with their African homeland. In previous studies, place attachment was an important indicator of sustainable tourism development (Kil et al., 2012; Ramkissoon et al., 2012). Returning can advance peace and justice through better understanding misconceptions about the dual though frequently silent role of Africans as victims and facilitators of transatlantic slavery, as well as those of the so-called slave masters (Bruner, 1996).

The present finding that satisfaction influences future travel intentions supports previous literature, although this relationship has not been previously examined in the case of diaspora tourists (Hosany et al., 2017; Prayag & Ryan, 2012; Xu & Zhang, 2016). Thus, as satisfaction increases, the same trajectory will be evident for propensity to revisit, recommend, stay longer, and bring family and relatives on subsequent visits. Hence, promotional strategies, including word of mouth communications, quality tour guide services, visitor education, and tangible relics in their authentic states (shackles, cannon balls, ballasts, pulley blocks, slave forts, dungeons), are critical to promote future travel intentions.

Attachment to the diaspora homeland is positively related to future travel intentions. This finding is crucial because, despite its congruence with the broad tourism literature (Kyle et al.,

2003; Prayag & Ryan, 2002; Xu & Zhang, 2016), the relationship among diaspora tourists has been inadequately explored. This finding explains the role of place attachment in determining future diaspora tourism behaviors. Authentic experiences in an ancestral homeland can influence the level of memory evocation amongst diaspora tourists. Therefore, destination managers should design products and services that promote a strong emotional and affective bond for visitors, including authentic cultural experiences, enactment of historic events, and the showcase of historical films.

Although a direct effect of destination evaluation and future travel intentions has not been proven here, it has been established that satisfaction and place attachment play a mediating role in the relationship between destination evaluation and future travel intentions. Few previous studies confirmed a similar relationship mediated by satisfaction and place attachment (Prayag & Ryan, 2012, Wang & Hsu, 2010). That is, satisfaction and sense of place can be operationalized to measure the commitment of diaspora tourists, particularly in the context of the African diaspora.

Theoretical and practical contributions

This study contributes to diaspora tourism development by focusing on the associations between diaspora tourist motivations, destination evaluations, satisfaction, place attachment, and future travel intentions. Previous scholars have not assessed the complex variables that explain affective evaluations of diaspora tourist experiences and the current innovative results can guide future investigators. Secondly, this study has focused on diaspora tourism and its manifestations in Ghana. Yankholmes and Timothy (2017) observed few repeat visitations in this context because of the difficulty of accessing prospective respondents. The current findings potentially

enhance understanding of the influential factors determining future intentions among diasporic tourists to Ghana.

Third, this study has examined the motivations of diaspora travelers to an African ancestral homeland both conceptually and through empirical testing. The authors suggest that diaspora tourism can help to deliver the sustainable development goals. However, since each community will vary depending on the host country's sociocultural and historical background, the present findings should be tested in other diaspora destinations (Bryce et al., 2017; Coles & Timothy, 2004; Huang et al., 2018). Fourth, this study verified reliability and validity using the diaspora tourist motivation scale. Whilst there have been few precise measurements of a global diaspora community scale, the current study explains the dimensional structure of the diaspora tourism motivation scale.

Diaspora tourists in the current study acquired a sense of pride in their homeland through travel, fulfill obligations, acquire a sense of nationalism/belonging, share heritage with family/friends, gain a once-in-a-lifetime experience and explore religion/spirituality. Understanding diaspora motivations can potentially provide inner healing from the dark past of slavery, colonialism, or forced migration. Then following plaque at the Cape Coast Castle highlights this sentiment:

*“In everlasting memory of the anguish of our ancestors.
May those who died rest in peace.
May those who return find their roots.
May humanity never again perpetuate such injustice against humanity.
We, the living, vow to uphold this.”*

The current findings have practical importance for diaspora tourism stakeholders involved in destination management and marketing. In the face of growing competition destinations will need to understand diaspora travel behaviors (Otoo et al., 2021). Maintaining

satisfaction and attachment amongst diaspora tourists may help to maintain competitive advantage. As suggested by the findings, destination evaluations have not influenced future travel intentions. Despite positive destination evaluations, destination marketers should be aware that future travel depends on satisfaction and attachment as mediators. The current study has revealed that certain motivations generate positive destination evaluations, with the search for memorable experiences having the greatest effect. It is suggested that memorabilia should be marketed to promote memorable experiences and ensure the current and future sustainability of diaspora tourism. The cultural heritage of a destination can be represented through such memorabilia as: music, photography, clothing, and/or jewelry. Traditional Ghanaian “*kente*” cloth is an example of a potentially promotable product.

The authors note that destination satisfaction and attachment depend on positive destination evaluations as antecedents. This finding can assist authorities to establish strong institutions, consistent with UNSDG number 16. High-quality destination images can be enhanced as in the example of the Camino de Santiago, through careful design of symbols. Tourism managers and marketers can also promote a sense of place bonding towards destinations and their people. Travel to an ancestral homeland is an emotional journey that may concern a dark history (Bandyopadhyay et al., 2008). In the case of the transatlantic slave trade the preservation of historical resources will require government financial support.

The study findings suggest that museum curators, tour guides and other cultural intermediaries should advocate positive travel intentions. Positive homeland evaluations are not necessarily antecedents of future travel intentions. Therefore, managers of destinations and of tourism enterprises should provide tourists with accurate pre-travel information and train cultural

brokers. Noting that diaspora tourists are inclined to establish connections with their homeland, such efforts can make businesses more trustworthy (Huang et al., 2018; Li & McKercher, 2016).

Limitations and suggestions for future research

This study has certain limitations. First, the sample comprised more mature diaspora tourists. Future investigations should identify the dimensions of the motivation of tourists younger than 45 years and the generation gap in perceptions of diaspora tourism. Second, most diaspora tourism studies have been conducted in the context of immigrants and refugee diaspora communities. Hence, it would be interesting to test the model in other diasporic groups, such as “returning” diaspora communities. Third, this study considered the structural relationships amongst five constructs. The role of other factors such as emotional experiences, involvement, and constraints on travel might also be investigated. Fourth, although motivation is an important first-step, it cannot be the sole determining factor of the complex diaspora phenomenon. Future researchers should consider the moderating influence of variables such as tourist typologies, preferences, and levels of acculturation. It may also be important to determine the influence of variables such as first-time/repeat visitation, evaluation, satisfactions and place attachment on motivation. Lastly, a multi-stakeholder study using social exchange theory should be conducted to identify the opinions of different stakeholders about making diaspora tourism locations memorable (Adongo & Kim, 2018).

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