

## Developing a Multidimensional Measurement Scale for Diaspora Tourists' Motivation

### Abstract

Despite its increased recognition among tourism planners and destination governments, a lacuna exists regarding the motivation of diaspora tourists travelling to a destination they regard as an ancestral homeland. Thus, in the current research, we seek to develop and validate a scale that measures the motivations of diaspora tourists. The result of a rigorous seven-stage scale development procedure generates a five-factor structure for diaspora tourists' motivations. The scale is successfully verified through various reliability and validity tests. The effect of diaspora tourists' motivation on destination image, future intention, satisfaction, and attachment, varies across U.S. visitors and non-U.S. visitors, including those from Caribbean countries. This multidimensional scale of diaspora tourist motivations contributes to our understanding of the nature of diaspora tourism.

**Keywords:** Diaspora, ancestry, social identity, motivation, homeland

### Introduction

The historical narratives of slavery, wars, migration, cultural and economic displacement, among others, have generated much interest in diaspora tourism (Huang, Haller, & Ramshaw, 2013; Iorio & Corsale, 2013; Scheyvens, 2007; Smith & Jackson, 1999). Diaspora tourism refers to the travel of people in the diaspora community to their ancestral homelands in search of their roots or to feel connected to their personal heritage. Not only is diaspora tourism of cultural and historic relevance, but, more importantly, it potentially contributes to a destination's tourism market through an understanding of diaspora travel motivations. Regarding the latter, little research exists and the potential to benefit tourist destinations is not understudied.

Diaspora tourism has only recently attracted some research attention and is still lacking, with several unexplored questions (Gijanto, 2011; Hall & Duval, 2004; Huang et al., 2013; Huang, Ramshaw, & Norman, 2016). Meanwhile, diaspora tourism is particularly favorable to an older

generation of tourists and is as relevant to other ethnic diasporas as it is to those of the African diaspora (Li & McKercher, 2016; Weaver, Kwek, & Wang, 2017). Some researchers boldly project that it has the potential to be the engine of growth for future tourism (Huang et al., 2013). Therefore, it is important to understand the concept of diaspora in the context of tourism.

Despite the extant body of research devoted to tourist motivations, it is evident that a lacuna exists for specific segments. A case of interest within this study is the motivation of the diaspora tourist segment. Firstly, the travel motivations for diaspora tourists have not been actively investigated. Previous studies focused on migration (Huang, Hung, & Chen, 2018), cultural identity (Li & McKercher, 2016), well-being (Li & Chan, 2017), and cultural connectedness (Weaver et al., 2017). Yet the study of motivation is crucial to understanding the diaspora tourist typology (Murdy, Alexander, & Bryce, 2018; Prayag & Lee, 2019). Secondly, some have suggested that it is particularly difficult to identify the motivations of diaspora tourists, and the current literature on this topic displays a lack of consensus on which motivational factors are meaningful in determining diaspora travel (Huang et al., 2016; Kluin & Lehto, 2012; Li & McKercher, 2016; Murdy et al., 2018). Thirdly, there have been only limited efforts to identify historical linkages between the African homeland and the African diaspora community, consisting of over 140 million people worldwide (African Development Bank, 2018; Gregorius, 2016).

Based on the above research gaps, this study was designed to address three major objectives. The first is to identify the dimensions of diaspora tourist motivation. The second is to develop and verify a valid and reliable scale to measure diaspora tourist motivation. The third is to test the predictive validity of the diaspora tourist motivation scale for a detailed explanation of destination image, future intention, satisfaction, and attachment using a sample of mature diaspora tourists. It is hoped that through our findings we will contribute to the current understanding of the

nature of the demand for diaspora tourism. It is also expected that through the study we will provide cues to understanding the relationship between diaspora tourist motivations and destination assessments, including satisfaction, destination image, and future intentions.

## **Literature review**

### *Diaspora tourism as a bricolage of tourism types*

Traditionally, the term ‘diaspora’ denotes a geographic dispersion of people of the same community. The term is problematic for researchers as it is conceptualized between bounded (e.g. place or homeland-centeredness) and unbounded/fluid (e.g. people) notions. Indeed, Shoval (2000) is of the opinion that no single definition of diaspora can be useful. A flexible application of the term ‘diaspora’ should therefore examine the dynamic negotiations between bounded and unbounded notions of identity (Mavroudi, 2007). To remedy the definitional quandary, it is prudent to distinguish between diaspora community and diaspora homeland.

Diaspora tourism encompasses a complex range of tourism types associated with ancestral roots and diasporic identity. These include heritage tourism (Poria, Butler, & Airey, 2003), ethnic tourism (King, 1994), ancestral tourism (Alexander, Bryce, & Murdy, 2017), dark tourism (Stone & Sharpley, 2008), genealogy tourism (Santos & Yan, 2010; Ray & McCain, 2012), legacy tourism (McCain & Ray, 2003), pilgrimage tourism (Collins-Kreiner, 2016), roots tourism (Pelliccia, 2016), and memory tourism (Godis & Nilsson, 2018). Whilst researchers employ diaspora tourism as a generic term for travel to the ancestral homeland (Coles & Timothy, 2004; Huang et al., 2016; Iorio & Corsale, 2013; Smith & Jackson, 1999), the various connections that diaspora tourism shares with other kinds of tourism suggests that the study of diaspora tourists’

motivations is also critical in coming to an understanding of other related types of tourism experience.

Meanwhile, the literature records two broad spectrums of diaspora tourists. The first consists of persons with roots traced to an ancestry land but resident in a country as a result of birth, (Coles & Timothy, 2004; Hall & Duval, 2004; Scheyvens, 2007). In this regard, Scheyvens (2007) describes diaspora tourism as a variant of domestic tourism. The second relates to persons who are non-permanently in the diaspora community or hold multiple nationalities. They have lawful permanent residency or are temporal legal migrants living in the diaspora community. Thus, in the context of ethnic and migration studies, they are referred to as expatriates (for example, Cohen, 2011) or sojourners (for example, Choi & Fu, 2018; Uriely, 2010). Expatriates and sojourners possess a sense multi-locality and biculturalism so that a desire to visit their home countries is axiomatic. In the study of Choi and Fu (2018), these two terms were applied interchangeably. The demographic cohort included within the scope of this study are those with ancestral connections to the African homeland. These represent the ‘core’ group of diaspora tourists. Citizenship is not considered in this study because in the United States, Israel, and Canada, for example, a person’s second citizenship can be revoked by law.

#### *Discovering identity in diaspora tourism*

Diaspora tourism literature challenges the solipsistic focus of tourism studies on pleasure motivations as the literature contends that tourists do not identify with pleasurable experiences as much as they identify with painful but veritable experiences at ancestral homelands (Coles & Timothy, 2004; Weaver et al., 2017). Questions of social identity, such as “*Who are we?*”, “*Why are we here?*”, and “*Where did we come from?*”, are crucially important to the study of diaspora

tourists' motivations. Drawing on social identity theory (Chen, Zhao, & Huang, 2019; Tajfel & Turner, 1985), this paper develops a conceptual discourse on the motivations of diaspora tourists, demonstrating the ways in which questions of social identity motivate travel to an ancestral homeland. According to this theory, social identity influences the kinds of social activities which a person pursues (Agbiboa, 2015; Chen et al., 2019). The outcomes of pursuing such socially oriented goals reinforce the antecedents of identification. Social identity theory emphasizes that a sense of shared values, culture, history, ancestry, or community are important components of social identity which drives action (Chen et al., 2019).

Diaspora tourists possess shared cultural and ancestral identities, hence an understanding of their travel motivations needs to be situated within the social identity discourse. For the diaspora tourist, the possession of a shared “self” within a wider circle of social membership creates the desire to discover the other “self”. For example, diaspora tourists tend to have a sense of self-discovery during travel to an ancestral homeland. This type of travel has a personal meaning linked to their identity within the host community (Arnett, 2000; Li & McKercher, 2016; Huang et al., 2016; Ray & McCain, 2012). Ultimately, the motivation of diaspora tourists is linked to their social identity found within the diaspora community (push factor) and more importantly, in their ancestral homeland (pull factor).

### *Travel motivation*

Motivation is the underlying psychological or mental force that drives a person towards certain courses of action (Jang & Wu, 2006). For tourism researchers, exploring motivation helps to identify the needs of tourists and enables them to accurately match types of tourism with different destination attributes (Albayrak & Caber, 2018; Kim & Lee, 2002). Tourist motivation

has been described as a predictor of destination loyalty, image, and future behavior (Albayrak & Caber, 2018; Hosany, Buzova, & Sanz-Blas, 2019; Prayag & Lee, 2019; Savinovic, Kim, & Long, 2012; Yoon & Uysal, 2005). Motivation has become critical for understanding tourist typologies and cohorts, helping to differentiate between types of tourism, and the demand and products associated with each (Hosany et al., 2019; Otoo & Kim, 2018).

Approaching Maslow's needs-based motivation theory from a travel career ladder (TCL) perspective, Pearce and Lee (2005) and Ryan (1998) proposed a five-step model of travel motivations. A general conclusion of TCL is that needs are hierarchically structured according to relaxation, safety and security, relationship, self-esteem and development, and fulfilment. The order and importance of these travel needs are dependent on stage in life, access to information, financial status, wellbeing, and the level on travel engagement (Pearce & Lee, 2005). The fluctuation of needs as postulated in TCL, however, makes it difficult to measure the causal relationship between motivation and actual behavior (Park, Musa, Moghavvemi, Thirumoorthi, Taha, Mohtar, & Sarker, 2019). In addition, travel motivations are also influenced by cohort effects and generational gaps (Otoo & Kim, 2018).

Therefore, tourism scholars commonly adopt the two-dimensional push-pull model to elucidate the rationales to travel to a destination (pull) or from the home country (push) (Jang & Wu, 2006; Murdy et al., 2018; Yoon & Uysal, 2005). Others, however, diverge from the simplicity of the push-pull motivation theory, arguing that micro- as well as macro-level factors are often overlooked (Otoo & Kim, 2018; Park et al., 2019). They advocate for a context-driven approach in measuring travel motivation. This latter line of reasoning makes it necessary to develop appropriate contextual scales to measure travel motivations, in this case, diaspora travel motivations.

### *Diaspora tourism motivation*

Based on a thorough review of previous literature on the topic of diaspora tourism, research on the motivational pull for diaspora tourism can be discussed as follows: First, a body of literature pertaining to nostalgia-seeking among diaspora tourists exists. There is the nascent desire in tourism literature regarding individuals' yearning to relive or re-enact past experiences, otherwise termed nostalgia tourism. As explained by Huang et al. (2016), the concept of 'diaspora' provokes emotions of nostalgia and homeliness. Deeply rooted in the diaspora community is the desire to both re-live, re-visit, and even re-locate to places and times in its past. Nostalgia is as a mechanism that enables individuals to maintain their identity despite the apparent evolution of major life transitions, from childhood into adulthood (Davis, 1979). Batcho (2013) views nostalgia as some missing aspects of a personal past. Nostalgia connotes a remembrance of the past that is imbued with positive feelings such as pleasure, joy, satisfaction, and goodness (Snyder, 1991). Similarly, Muller and O'Cass (2001) identified elements of nostalgia in their study, including making pilgrimages to places, visiting places of family roots, and reliving good memories and times from the past.

Second, a feeling of connecting and reconnecting to one's roots exist for diaspora tourists. For many people in the diaspora community, taking a trip to the land of their ancestry is a once-in-a-lifetime experience propelled by a sense of reestablishing some relationship with their homeland. For others, a trip back home is an annual pilgrimage from the diaspora community to their homeland (Kasinitz, Mollenkopf, Waters, & Holdaway, 2008). Huang et al. (2016) view this journey from a dual perspective. In the first instance, migrants return to their home countries. For such travelers, a sense of loyalty towards the homeland is imperative (Huang et al., 2016;

Savinovic et al., 2012). To the second group, traveling to the diaspora homeland is a pilgrimage obligated for persons in the diaspora community who feel alienated in their current host societies. For this group, the diasporic community enables them to connect to their roots and a feeling of returning to their ancestral home is the principal drive in their travel. A study by Di Giovine (2009) found that travel to the Jewish homeland reinforced the connection between Jewish diaspora communities around the world. A sense of longing for one's hometown was reported by Oxfeld and Long (2004).

Third, emotional connectedness is an important motivation for diaspora tourists. Scholars identify the important role of emotions in generating tourism demand and for evaluating destinations experiences (Otoo, Badu-Baiden, & Kim, 2019; Savinovic et al., 2012). Otoo et al. explain tourists' emotions as the expression of sentiments that reflect tourists' intrapsychic feelings. The emotional motivations ascribed within diaspora entails a positive desire to visit a memorable homeland or a deep longing to visit a tragic past (Di Giovine, 2009; Huang et al., 2016; Oxfeld & Long, 2004; Weaver et al., 2017). Such emotions are evoked prior to travel and become the epiphany for subsequent emotional reactions rather than being serendipitous (Cary, 2004; Huang et al., 2013; Savinovic et al., 2012). The emotional drive to embark on the journey to one's ancestral land is "instantaneously personal" (Weaver et al., 2017).

Fourth, another set of motivations identified in the diaspora literature is discovery. Because diaspora tourism transcends geography, it provides an authentic platform for the discovery of cultures, experiences, tourist moments, and self-identity. The sense of discovery is seen in specific motives including discovering one's identity (Arnett, 2000; Huang et al., 2016), discovering one's roles in the greater society (Arnett, 2000), discovering one's religion or spirituality (Ioannides & Ioannides, 2004), experiencing a once-in-a-lifetime experience (Shuval, 2000), searching for an



authentic experience (Huang et al., 2016), and making sense of the past (Huang et al., 2013; Schramm, 2004).

Fifth, a sense of pride is an important motivation for visiting the land of one's ancestry. For diaspora tourists, the motivation of connecting with ancestry is to form an 'emotional community' with the ancestral land. According to Wang (1999), diaspora tourists are not merely searching for the authentic. They are in search of the authenticity of, and between, themselves. Alienation in the host country (Shuval, 2000), a sense of pride (Huang et al., 2016), a sense of nationalism (Louie, 2000), feeling of completing family rituals (Long, 2004), and even the desire to contribute materially (Louie, 2000) are reported in the literature. In the study of Lev Ari and Mittelberg (2008), participants who expressed interest in traveling to the Jewish homeland showed a higher sense of pride and belongingness to their Jewish ancestry than non-participants.

Sixth, with regards to ties to the homeland or land of ancestry, family reunion is reported in some studies as being a key motivator in the decision for visitation. The specific motives garnered from the study include visiting friends and relatives (Huang et al., 2016; Uriely, 2010), return to family origins (Huang et al., 2016), and participate in an ethnic family reunion (Stephenson, 2002). This motivation is particularly valuable to people in the diaspora community who have discovered their ancestry. This type of motivation is at times referred to as family history tourism (Coles & Timothy, 2004; Weaver et al., 2017).

#### *The rationale for a diaspora tourists' motivation scale (DTMS)*

While there are indications that diaspora tourists are significant to the tourism supply trade, available literature shows a lack of specific inquiry into the motivation of this segment. As shown in Table 1, only few studies have cursorily mentioned aspects of diaspora tourists' motivation. As

a result, varying motives have been identified within the realm of diaspora tourism, yet no study has specifically identified suitable dimensions for measuring motivation.

Meanwhile, investigating diaspora tourists' motivation has several implications for understanding tourists' destination image, attachment, satisfaction, and future intention. The lack of a validated scale to measure diaspora tourists' motivation has been noted by previous scholars who iterate the need for a more quantitative research that identifies the underlying motivational dimensions and measures the effect of diaspora tourists' motivation across certain variables (Huang, et al., 2018; Li & McKercher, 2016).

## **Method**

A seven-step procedure proposed by past researchers (Choe & Kim, 2019; Hinkin, 1998; Churchill, 1979; DeVellis, 2017) was pursued in the development of a diaspora tourists' motivation scale. The procedure included: (1) specification of domain of construct, (2) generation sample of items, (3) experts' review of the initial pool of items, (4) purification of the items (pre-test), (5) pilot test, (6) main survey, (7) main survey (validation). They are diagrammatically depicted in Figure 1.

Figure 1. Procedures for developing diaspora tourists' motivation scale.

Stage	Method
<p><u>Stage 1</u> Specification of the item &amp; domain of construct</p>	<p>Literature review of studies on mature/senior diaspora tourists' motivation and constraints</p>
<p><u>Stage 2</u> Generation of a pool of items and determination of the format for measurement</p>	<p>Literature review of studies on mature/senior diaspora tourists' motivation</p>
<p><u>Stage 3</u> Experts' review on items</p>	<p>In-depth interview with 10 experts; Analyses; Content validity check; Construct validity check</p>
<p><u>Stage 4</u> Purification of the items</p>	<p>Pre-testing using 40 graduate students from international African diaspora associations; Analyses; Content validity check and Construct validity check</p>
<p><u>Stage 5</u> Pilot test</p>	<p>Pilot test using 80 persons of African ancestry visiting Ghana; EFA: check for communalities, factor loadings, reliability coefficient; Assessment of reliability and validity; Check for factor loadings, communalities, and reliability coefficients</p>
<p><u>Stage 6</u> Main survey (Assessment of reliability and validity)</p>	<p>Main survey using mature/senior diaspora tourists; 419 mature/senior diaspora tourists;                      - EFA: check for communalities, factor loadings, reliability coefficient                      - CFA: Check for reliability coefficients, convergent validity, discriminant validity, and criterion validity</p>
<p><u>Stage 7</u> Main survey (Validation)</p>	<p>Scale validation                      -EFA: check for communalities, factor loadings, reliability coefficient                      -CFA: Check for reliability coefficients, convergent validity, discriminant validity                      -Cross-validation: model comparison, invariance test, internal consistency, nomological validity, and predictive validity</p>

*Specification of definition and dimensions of the constructs*

It is important for researchers to determine which items to include or exclude by defining and conceptualizing (Churchill, 1979; DeVellis, 2017; Hinkin, 1998). A content analysis of past studies regarding diaspora tourism was conducted. First, literature related to diaspora motivations

was identified via scholarly repositories including Web of Science and Scopus. Terms related to diaspora, motivation, and ancestry were sought. Second, motivations for engaging in diaspora travel were identified and filtered by the first and second authors. Third, a professor of tourism from the authors' university who specialized in the subject of diaspora tourism was called upon to further verify the identified items. Because a detailed development of items has not been undertaken in previous diaspora literature, items from both qualitative and quantitative studies were extracted by means of a content review. To ensure external validity, two reviewers were solicited to verify the validity accuracy of the domains through systematic proofing of texts. Subsequently, a panel discussion was held with the reviewers to confirm items and conceptualizations.

As a result, diaspora motivation is the drive to travel from a diasporic community to a place of one's ancestry (Coles & Timothy, 2004; Huang et al., 2016; Huang et al., 2018; Murdy et al., 2018). Altogether, six dimensions were generated from the content analysis procedure. Homeland connection is the motivation to relate or bond with one's ancestral homeland. Roots or heritage are the motivation to travel to an ancestral homeland to trace one's heritage. Emotive motivation is the desire to travel to an ancestral homeland for sentimental or affective values. Discovery or experiential drive is the motivation to explore aspects of one's roots in an ancestral homeland. Sense of actualization or pride refers to the desire for a feeling of self-esteem to be gained from engaging in travel to one's ancestral homeland. Family reunion motivation is defined as the desire to engage in a visit to friends/family in an ancestral homeland.

*Generation of a pool of items and determination of the format for measurement*

The next step involves an item generation procedure that captures the dimensions specified (Churchill, 1979). The current authors adopted qualitative approaches including in-depth interview and analysis of open-ended questions to generate appropriate themes and to obtain an understanding of the constructs beyond the review of the literature (Choe & Kim, 2019; Kim, Choe, & Lee, 2018). The qualitative approach helped to ensure content validity.

Overall, 49 items were generated from a review of 16 studies, as shown in Table 1. Seven potential dimensions were identified. The items were homeland connection (10 items), roots/heritage motivation (7 items), emotion motivation (7 items), discovery/experiential motivation (11 items), sense of actualization/pride (5 items), family reunion (7 items), and others (2 items). From these, the diaspora motivation scale was hypothesized as multidimensional.

Table 1. Previous studies on diaspora tourists' motivation

<b>Items</b>	<b>Studies</b>
<b>Homeland connection</b>	
1. To revisit places from the good old days	Huang et al., 2016
2. I feel attached to parents' homeland	Huang et al., 2016
3. Develop a strong sense of homeland/destination loyalty	Huang et al., 2016
4. Traveling back to the homeland was a lifelong desire	Huang et al., 2016
5. To reinforce the connection between diasporic communities	Di Giovine, 2009
6. Establishing virtual and physical connections with my homeland	Portes, 1999
7. Long to be in their hometown	Oxfeld & Long, 2004
8. Opportunities to visit their country of origin	Kasinitz, et al., 2008
9. Connection with place	Ray & McCain, 2012
10. Closing the gap	Ray & McCain, 2012
<b>Roots/heritage drive</b>	
11. Once-in-a-lifetime trip is now often an annual event	Kasinitz et al., 2008
12. To remain connected to one's roots	Huang et al., 2016
13. A strong desire to visit their ancestral home	Huang et al., 2016
14. Take a trip back to the land of my ancestors	Huang et al., 2016
15. Sense of loyalty towards the homeland/destination	Huang et al., 2016
16. Gave access to personal history	Huang et al., 2016
17. Roots-seeking	Li & McKercher, 2016
<b>Emotional drive</b>	
18. Search for a sense of belonging	Huang et al., 2016
19. There is emotional attachment	Huang et al., 2016
20. A rite of passage	Di Giovine, 2009
21. There is sense of obligation	Huang et al., 2016
22. Long for childhood home	Oxfeld & Long, 2004
23. Long for alma mater	Oxfeld & Long, 2004
24. Obligation to ancestors	Ray & McCain, 2012
<b>Discovery/experiential drive</b>	
25. To discover my identity	Arnett, 2000; Huang et al., 2016
26. To discover my roles in the greater society	Arnett, 2000
27. To consider the issues of religion	Ioannides & Ioannides, 2004
28. A once-in-a-lifetime experience	Shuval, 2000
29. Search for authentic experiences	Huang et al., 2016
30. To make sense of the past	Huang et al., 2013; Schramm, 2004

31. Quest	Li & McKercher, 2016; Ray & McCain, 2012
32. Personal identity	Ray & McCain, 2012
33. Discovering continuities	Ray & McCain, 2012
34. Finding oneself	Ray & McCain, 2012
35. Recovery of social identity	Ray & McCain, 2012
<b>Actualization/pride</b>	
36. Alienation in the host country	Shuval, 2000
37. To gain a sense of pride	Huang et al., 2016
38. Instill a sense of nationalism	Louie, 2000
39. Taking part in family rituals	Long, 2004
40. To encourage material contributions	Louie, 2000
<b>Family re-union</b>	
41. Visiting friends and relatives	Huang et al., 2016
42. Return to family origin	Huang et al., 2016
43. Visiting family and relatives	Uriely, 2010
44. Participate in ethnic family reunion	Stephenson, 2002
45. Visiting relatives is an important travel purpose	Huang et al., 2016
46. Retain ties	Li & McKercher, 2016
47. Family history and togetherness	Kluin & Lehto, 2012
<b>Others</b>	
48. Obligation/business	Li & McKercher, 2016
49. Leisure	Li & McKercher, 2016

### *Experts' review of the initial pool of items*

An experienced non-probability judgment sample of “persons who can offer some ideas and insights into the phenomenon” is required (Churchill, 1979, p. 67). The purpose is to extract relevant items and garner new ones (DeVellis, 2017). In-depth interviews were conducted with 10 mature diaspora residents contacted via international African diaspora associations between March and April 2018. The following screening criteria were applied: First, the targets for the interviews resided in the African diaspora. Second, the persons were aged upwards of 40 years. Third, interviewees had traveled to the African homeland within the past year. The backgrounds of interviewees were varied and included professors, restaurant managers, engineers, and post-doctoral students.

The interviewees were asked to recall a trip to the African homeland within the past year. To guarantee content validity of each measurement item, the list of generated initial items was reviewed by the interviewees to evaluate the extent to which they related with the measurement instrument and to provide suggestions for amendment. On the basis of consensus across more than half of the interviewees, redundant, ambiguous or less representative items were excluded. New items that had not been derived from the literature but emerged at this stage were included. The results of the interviews were analyzed and interviewees were again invited to review the new set of items. As a result, 13 items were newly added, 26 were revised or merged, 2 were retained, and 4 items were deleted. Thus, 45 items emerged for subsequent exploration. Six broad themes may be deduced, notably: homeland connection, roots/heritage drive, emotional drive, discovery/experiential drive, actualization/pride, and family reunion.

#### *Pre-test and pilot test*

To purify the measurement items, a pretest was carried out for 40 international doctoral students who majored in tourism and had a membership with diaspora student unions. This helped to further determine the content validity of the measurement instrument. Also, the students were knowledgeable about the process of scale development and provided insights to improve the scale. The items were measured on a five-point Likert scale. Four items were removed for their lack of clarity among more than half of the respondents. Further, items were rephrased for clarity and conciseness. Forty-one items were retained after the procedure.

Following the pretest, a pilot study was conducted to first, validate the content of the research instrument, and second, identify challenges related to the design of the instrument and data collection. Persons of African descent resident in the diaspora community who visited Ghana



in May 2018 were sampled for this process. Overall, 80 persons participated in the pilot study. The profile of respondents comprised the following: 51.3% were aged between 45 and 50 years, 56.3% were females, 56.3% were married, 43.8% had obtained college level education, and 37.5% were employed as professionals. Slightly more than half of the respondents (53.8%) were from the U.S., followed by Jamaica (15%), and U.K. (6.3%). Nearly half of the respondents (48.8%) were first generation diaspora tourists. Also, 26.3% of the respondents earned from US\$79,000 to US\$89,999 and US\$90,000 to US\$109,999 each.

Exploratory factor analysis (EFA) using principal axis factor extraction method and promax rotation method was applied to identify the underlining dimensionality to measure the motivations of diaspora tourists (Hair, Black, Babin, & Anderson, 2010). Eigenvalues greater than 1.0, communalities greater than .45, and factor loadings greater than .40 were set as cut-off points for dimension and item inclusions respectively (Hair et al., 2010; Stevens, 2002). Six items with communalities below the .45 criteria were removed. The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy (.839) and Bartlett's test of sphericity ( $\chi^2 = 2313.659, p = .000$ ) supported the factorability of the data. Consequently, five dimensions were extracted through the EFA procedure and comprised 28 items. The five-factor solution accounted for 77.3% of the variance on the motivation of diaspora tourists. Cronbach's alpha reliability for each dimension was higher than .83, indicating internal consistency.

### *Data collection*

Before conducting the main survey, a pretest was conducted with 40 doctoral students to purify the measurement items and to guarantee content validity. All 40 doctoral students belonged to various African diaspora student associations. Applicability of the items were measured and

checked for consistency and clarity. After the pretest, a pilot test was undertaken to identify whether the purified measurement items were identifiable among a sample of actual diaspora tourists and to simulate onsite conditions during the main survey. For the pilot test, 80 diaspora tourists who had traveled to Ghana were identified with the help of the official onsite tour guides at the Cape Coast Castle. Tourists who had ancestry to the African diaspora community overseas were involved in this phase. The participants made some important modifications, such as replacement of the words “slaves”, “older”, and “slave ship”.

For the main survey, data were collected in Ghana between July and September 2018. Ghana is regarded as one of the most important diaspora homelands for people of African ancestry. The timing of the main survey coincided with the annual Pan African Historical Festival (PANAFEST) and Emancipation Day, which are the two most important events for persons living in the African diaspora. The data were collected at the Cape Coast and Elmina Castles in the Central Region of Ghana. Both monuments are former slave holding points that receive the bulk of visitors to Ghana (Otoo, Badu-Baiden, Kim, 2019) and are marked UNESCO World Heritage sites. At both sites, diaspora tourists are commonly put into one tour group. During this main data collection, official onsite tour guides were again valuable to recognizing diaspora groups or individuals and approaching respondents soon after their onsite tour.

Age, nationality/place of birth, interest in African heritage, and link to African ancestry were the four screening criteria used. Only persons above 45 years of age, born outside Africa, who traveled for purposes which included interest in African heritage, and who had African ancestry were considered for the analysis. A sample above 400 was decided because the sample should be large enough to generalize (Cudeck & Browne, 1983; Hair et al., 2010) and to split into two halves for cross-validation (Kline, 2016). Five hundred questionnaires were randomly

administered at the study sites. The sampling approach guaranteed the representativeness of diaspora tourists to Ghana.

Tests for normality of the data were conducted where 25 of the cases were found to have significant missing data and were thus removed. Also, potential outliers were detected and removed. Overall, the data collection yielded 419 usable questionnaires.

## **Findings**

### *Demographic and travel-related profiles*

The demographics of respondents are as follows: 54.2% of respondents were aged between 45 and 50 years, 57.8% were females, and 50.1% were married. Also, 48.4% had attained university level education and 21.7% were employed in the education sector whereas 19.1% were professionals. More than half (58.2%) were Americans whereas 11.5% were from Jamaica. Eleven percent of the respondents were African diaspora including Guyana, Barbados, St. Kitts and Nevis, Dominican Republic, Haiti, Surinam, and the Bahamas. Also, 64.4% indicated they were first-generation diasporics. About 21% of them fell into the US\$70,000 to US\$ 89,999 income category. The travel-related results show that close to two-thirds (62.1%) were first time visitors. Regarding the number of nights spent in Ghana, approximately 32% of the respondents indicated a travel period of 7 to 14 nights, while 24.1% reported travel periods ranging from 11 to 14 nights. With regards to travel purpose, 80.7% of them indicated interest in African culture/heritage.

### *Cross-validation of data*

Many studies set off as one-off studies that do not involve cross validation because the requirement for large samples hinders the ability to replicate analyses (Kline, 2016). To ameliorate this concern, a preventive method is to split the sample into two parts (Cudeck & Browne, 1983).

Using the split cases option in SPSS, the data were randomly split into two halves followed by an estimation of factor models for the two data subsets. According to DeVellis (2017), replication of the factor solutions ensures generalizability and reliability. EFA was conducted for the first sample (n = 209) to determine the underlying domains. CFA was likewise conducted for the second dataset, which comprises 210 samples. After the validation process, the overall measurement model was tested with the entire sample (n = 419).

#### *EFA of the measurement model on diaspora tourists*

Principal axis factor extraction method and promax rotation method were used for the EFA process involving the first sample (n = 209). Eight items with communalities below .45 were excluded whereas only factors with eigenvalues of 1.0 or higher were considered. Scree plot confirmed the factor structure (Hair et al., 2010). Table 2 depicts the results of the EFA on diaspora tourists' motivation using the remaining 28 items. The dimensions extracted were labeled as follows: (1) achieving a sense of pride and learning, (2) escaping, (3) seeking connectedness, (4) attending diaspora events and exploring and spirituality, and (5) seeking a memorable experience.

Table 2. EFA results on the motivation of diaspora tourists (n = 209)

Domains	Community	Factor loading	Mean
<b>Domain 1: Achieving a sense of pride and learning (eigenvalue= 9.97, variance explained= 35.60, Cronbach's <math>\alpha</math>= .90, grand mean= 4.32)</b>			
To gain a sense of pride as an African descendant	.78	.98	4.42
To fulfil a sense of obligation as an African descendant	.66	.84	4.16
To gain a sense of nationalism/belonging to the African motherland/ homeland	.59	.73	4.24
To experience something I have learned regarding the past	.47	.65	4.37
To experience cultural/ historical events I have watched/ read regarding African motherland/ homeland	.50	.64	4.29
To make contributions to the African motherland/ homeland community	.61	.77	4.33
To share my African heritage with family/friends	.47	.57	4.33
To make sense of the past in the African motherland/ homeland	.50	.53	4.43
<b>Domain 2: Escaping (eigenvalue= 3.35, variance explained= 11.97, Cronbach's <math>\alpha</math>= .92, grand mean= 3.80)</b>			
To escape from my routine in current society	.89	.98	3.83
To escape from the stress of daily life in current society	.79	.91	3.78
To get away from the crowds (people or traffic)	.76	.86	3.50
To have time for myself	.54	.69	3.89
To escape alienation in my current society	.66	.74	3.64
To experience a change	.50	.61	4.13
<b>Domain 3: Seeking connectedness (eigenvalue= 2.01, variance explained= 7.16, Cronbach's <math>\alpha</math>= .83, grand mean= 4.27)</b>			
To have a sense of loyalty to the African motherland/ homeland	.65	.69	4.32
To reinforce the connection to the African motherland/ homeland	.69	.63	4.39
To visit relatives/friends in the African motherland/ homeland	.43	.67	4.04
To experience my home country in the African motherland/ homeland	.43	.62	4.31
To feel attached to family homeland	.61	.62	4.30
<b>Domain 4: Attending diaspora events and exploring and spirituality (eigenvalue= 1.91, variance explained= 6.82, Cronbach's <math>\alpha</math>= .82, grand mean= 3.85)</b>			
To take part in an organized celebration/ ritual	.73	.90	3.63
To take part in an event/ festival (e.g. Emancipation Day)	.43	.64	3.86
To explore religion/ spirituality in an African motherland/ homeland	.53	.61	4.07
To participate in an ethnic/family reunion in the African motherland/ homeland	.48	.56	3.57
To take part in a pilgrimage to the African motherland/ homeland	.54	.55	4.12
<b>Domain 5: Seeking memorable experience (eigenvalue= 1.29, variance explained= 4.60, Cronbach's <math>\alpha</math>= .83, grand mean= 4.36)</b>			
To gain a once-in-a-lifetime experience	.47	.72	4.27
To travel to the African motherland/ homeland is a lifelong desire	.61	.71	4.38
To remain connected to my roots	.58	.50	4.31
To take a trip back to the land of my ancestors	.67	.73	4.49

EFA was also conducted for three resultant variables—involvement, satisfaction, and future intention—on the entire dataset (n = 419) to check the predictive validity of the DTMS. Four items on destination image were adopted from the study by Hwang, Lee, and Chen (2005).

Three items indicating satisfaction were by Veasna, Wu, and Huang (2013). The four items to measure future intention were retrieved from previous studies (Chen & Tsai, 2007; Prayag, 2009). Three items on attachment were from Yuksel, Yuksel, and Bilim (2010). The EFA generated a single-factor solution with each factor accounting for 70.92%, 88.41%, 70.52% and 80.82% of the variance, respectively (Table 3).

Table 3. EFA results on involvement, future intention, and satisfaction (n = 419)

Dimensions and items	Community	Factor loading	Mean
<b>Dimension 1: Destination image (eigenvalue= 2.84, variance explained= 70.92, Cronbach's <math>\alpha</math>= .86, grand mean= 4.43)</b>			
African motherland/ homeland destinations offer good service	.54	.74	4.23
African motherland/ homeland destinations are pleasurable places	.77	.88	4.42
African motherland/ homeland destinations are attractive places	.72	.85	4.45
African motherland/ homeland destinations are interesting	.45	.67	4.62
<b>Dimension 1: Satisfaction (eigenvalue= 2.65, variance explained= 88.41, Cronbach's <math>\alpha</math>= .91, grand mean= 4.50)</b>			
I feel/felt satisfied with the African homeland/motherland destination	.83	.91	4.43
I feel/felt delighted about the African homeland/motherland destination	.88	.94	4.49
I like/liked the African homeland/motherland destination	.77	.88	4.55
<b>Dimension 1: Future intention (eigenvalue= 2.55, variance explained= 70.52, Cronbach's <math>\alpha</math>= .83, grand mean= 4.58)</b>			
I intend to recommend visit to African motherland/ homeland destinations	.70	.90	4.69
I intend to revisit African motherland/ homeland destinations	.81	.84	4.66
I intend to stay longer at an African motherland/ homeland destination	.61	.78	4.38
I intend to bring my family/children to visit the African motherland/ homeland	.70	.83	4.59
<b>Dimension 1: Attachment (eigenvalue= 2.42, variance explained= 80.82, Cronbach's <math>\alpha</math>= .88, grand mean= 4.31)</b>			
Visiting African motherland/ homeland destinations say a lot about who I am	.72	.85	4.27
African motherland/ homeland destinations are special to me	.80	.90	4.41
African motherland/ homeland destinations are more important to me than elsewhere	.63	.79	4.25

### *CFA of the measurement model on diaspora tourists*

CFA was used to analyze the measurement model with the second sample ( $n = 210$ ) to confirm the extracted dimensions from the EFA. Fit indices examined include chi-square statistic, normed-chi-square ( $\chi^2/df$ ), Goodness-of-fit index (GFI), root mean square error approximation (RMSEA), comparative fit index (CFI), Tucker-Lewis index (TLI), p-close and standardized root mean square residual (SRMR). Overall, all fit indices showed a satisfactory level of fit, that is,  $\chi^2/df = 2.07$ ; CFI = .91; TLI = .90; RMSEA = .07; GFI = .82; p-close = .00 and SRMR = .69 (Browne & Cudeck, 1993; Hair et al., 2010; Kline 2016). Proceeding from this, CFA was conducted for the entire dataset ( $n = 419$ ). As a prerequisite, all standardized factor loadings were above .50 threshold indicating convergent reliability (Hair et al., 2010).

Consequently, CFA was carried for the whole dataset ( $n = 419$ ). The CFA result indicates overall support for the measurement model with the exception of chi-square statistic ( $\chi^2 = 755.94$ ,  $df = 325$ ,  $p = .000$ ). However, because chi-square is sensitive to sample size (Hair et al., 2010), other indices are better indicators of model fit. The results show that indices were satisfactory (normed chi-square = 2.33; CFI = .94; TLI = .93; RMSEA = .06). In terms of overall fit, GFI was moderate at .89.

For convergent reliability, a standardized factor loading range from .54 to .96 was identified. In terms of Average Variance Extracted (AVE), all variables showed values greater than .50. Values for AVE included seeking pride and learning (.51), seeking escape (.66), seeking connectedness (.51), event and spirituality (.51), and seeking memorable experience (.53). Composite construct reliability (CCR) of all constructs were greater than the threshold .7 (Hair et al., 2010). They included seeking pride and learning (.89), seeking escape (.92), seeking

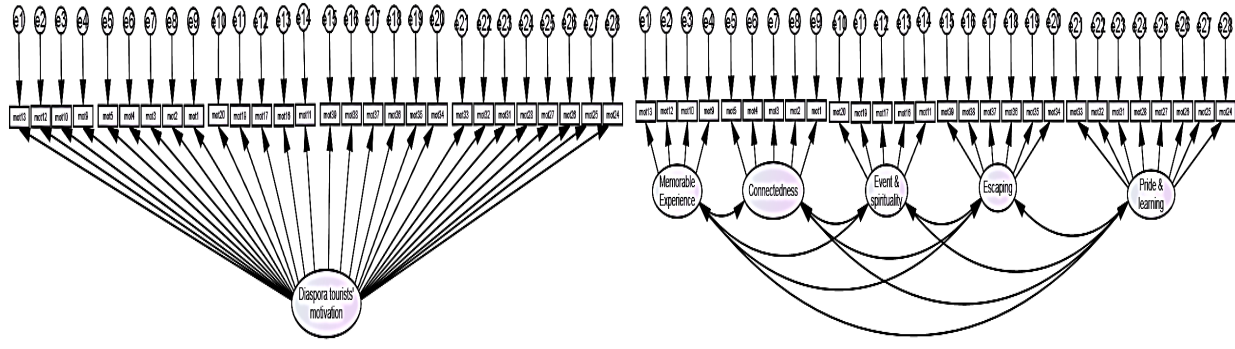
connectedness (.83), event and spirituality (.84), and seeking memorable experience (.81). Thus, both discriminant and convergent validity were satisfied.

#### *Model comparison of diaspora tourists' motivation scale*

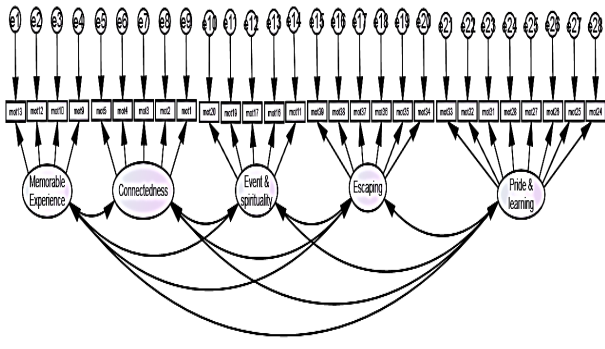
Four alternative models to confirm the best conceptualization of the five-dimension diaspora tourist motivation scale were compared, as shown in Figure 2. The first model comprised one first-order factor model composed of 28 diaspora motivation indicators. The second model indicated five-dimension first-order correlated factors. The third model represented one second-order factor (diaspora motivation) with five first-order factors (seeking pride and learning, seeking escape, seeking connectedness, event, and spirituality, and seeking memorable experience). The fourth model indicates two second-order correlated factors and five first-order factors on diaspora motivation. The two second-order model was estimated in keeping with social identity theory by combining connection and event and spirituality as one second-order factor and memorable experience, escaping, and pride and learning as the other second-order factor.

Although models 2, 3, and 4 showed the same RMSEA, the overall higher goodness-of-fit and lower chi-square for model 2 indicated a better fit. Ultimately, model 1 indicated the poorest fit for operationalizing diaspora motivation scale. The fit indices for the four models are presented in Table 4.

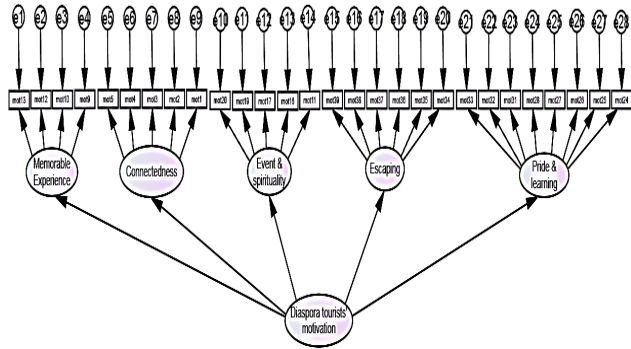




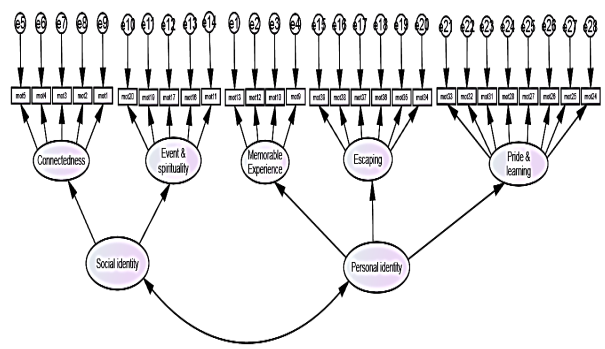
Model 1: One first-order factor model



Model 2: Five first-order factor model



Model 3: One second-factor model with five first-order factors



Model 4: Two second-order factor model

Figure 2. Model comparison of diaspora tourists' motivation

Table 4. Model comparison for the dimensionality of the DTMS

Fit indices	Model 1: One first-order factor model	Model 2: Five first-order factor model	Model 3: One second-factor model	Model 4: Two second-order factor model
$\chi^2$	3400.78	755.94	817.02	811.29
$\chi^2/df$	9.72	2.33	2.48	2.25
Df	350	325	330	329
GFI	.53	.89	.88	.88
AGFI	.46	.86	.85	.85
RMSEA	.14	.06	.06	.06
RMR	.13	.05	.07	.07
TLI	.51	.93	.92	.92
CFI	.55	.94	.93	.93
IFI	.55	.94	.93	.93
NFI	.52	.89	.89	.89

*Factor invariance test*

As a criterion to increase the robustness of measurement items, it is required to examine the equality of the factor loadings across confirmatory and validation samples (Choe & Kim, 2019; Kim, Ritchie, & McCormick, 2010). Three invariance tests using CFA were conducted. As shown in Table 5, the samples comprised first-time and repeat visitors, nationality based on U.S.A. and others, and a randomly divided sample. For the first sample, the chi-square differences between the unconstrained model and the constrained model were not significant ( $\Delta\chi^2 (\Delta = 28) = 39.16, p = .079$ ). Again, there was no significant difference between the U.S. visitors and non-U.S.A. visitors ( $\Delta\chi^2 (\Delta = 28) = 38.48, p = .090$ ). The result of the chi-square test across the randomly split sample showed no difference between the unconstrained model and full metric invariance model ( $\Delta\chi^2 (\Delta = 28) = 34.34, p = .191$ ). The three invariance tests confirmed the validity of the five-dimensional structure of the diaspora motivation scale.

Table 5. Model comparison for measurement invariance test

Fit indices	Measurement models					
	Travel frequency (First tourists = 260, Repeat tourists = 159)		Nationality (U.S. tourists = 244, Others = 175)		Random split (First dataset = 209, Second dataset = 210)	
	Unconstrained	Full metric invariance	Unconstrained	Full metric invariance	Unconstrained	Full metric invariance
$\chi^2$	1303.68	1342.84	1208.43	1246.91	1163.59	1197.93
$\chi^2/df$	2.01	1.98	1.86	1.84	1.79	1.77
Df	650	678	650	678	650	678
GFI	.82	.82	.84	.84	.84	.83
AGFI	.78	.78	.80	.80	.80	.80
RMSEA	.05	.05	.04	.04	.04	.04
RMR	.07	.08	.06	.07	.06	.07
TLI	.89	.90	.91	.91	.91	.92
CFI	.91	.91	.92	.92	.93	.92
IFI	.91	.81	.92	.92	.93	.93
NFI	.84	.83	.85	.84	.85	.84
	$\Delta\chi^2 = 39.16, p > .05$		$\Delta\chi^2 = 38.48, p > .05$		$\Delta\chi^2 = 34.34, p > .05$	

### *Internal consistency of the scale*

It was noted in previous studies that cross-national differences can influence people's psychological decision making processes (Choe & Kim, 2019; Louie, 2000). Therefore, internal consistency was checked for each of the five dimensions of the dataset (n = 419) and for the U.S. sample (n = 244) and non-U.S. sample (n = 175). The internal consistency of the diaspora motivation scale was analyzed by means of coefficient alpha. The results of Cronbach's alpha values ranged from .82 to .94, indicating a high degree of internal consistency for all the samples and for the national groupings.

### *Nomological validity*

Nomological validity refers to the ability of empirical evidence of relationships between measures to conceptually support theoretical evidence of embedded constructs (Churchill, 1979; Hair et al., 2010). In anticipation of a static theoretical relationship to make for accurate predictions of other concepts, the domains of diaspora tourists' motivation scale were correlated with other four constructs and were included in the model. All correlated relationships were significant at .01 level as presented in Table 6.

Table 6. Nomological validity of diaspora tourists' motivation scale

	1	2	3	4	5	6	7	8	9
1	1.00								
2	.49*	1.00							
3	.66*	.36*	1.00						
4	.58*	.51*	.37*	1.00					
5	.56*	.36*	.71*	.48*	1.00				
6	.46*	.38*	.49*	.43*	.44*	1.00			
7	.49*	.27*	.43*	.27*	.33*	.39*	1.00		
8	.44*	.24*	.42*	.29*	.35*	.51*	.56*	1.00	
9	.60*	.32*	.50*	.44*	.43*	.46*	.44*	.38*	1.00

Note: \* $p < .001$ , 1 = escaping, 2 = seeking connectedness, 3 = seeking memorable experience, 4 = attending diaspora events and exploring and spirituality, 5 = achieving a sense of pride and learning, 6 = destination image, 7 = future intention, 8 = satisfaction, 9 = attachment

#### *Predictive validity*

To demonstrate the predictive validity of the proposed DTMS, four constructs that comprised four dependent variables were considered using correlation and multiple regression analyses. The results of correlation analyses between five domains of the DTMS scale and destination image, future intention, satisfaction, and attachment ranging across all five diaspora motivation domains were highly correlated with the four constructs, thus indicating predictive validity. Second, a series of multiple regression analyses were undertaken to examine whether the developed DTMS provided incremental predictive validity. As noted by Hair et al. (2010), multicollinearity concerns exist where VIF values exceed 4.0, or tolerance levels are lower than .2. A tolerance value higher than .38 and a VIF score lower than 3 were recorded, indicating the absence of multicollinearity concerns across all regression models.

The result of the multiple regression analyses demonstrated varying significant differences at the .05 level. Adjusted  $R^2$  ranging from .16 to .52 indicate that the explanatory power to explain each dependent variable by the four independent variables was 16% to 52%. In general, the results show a high level of predictive validity. The results of these analyses are shown in Table 7.

Table 7. Effect of diaspora tourist motivation on four dependent variables

DV: Destination image	All samples (n = 419)		U.S. sample (n = 244)		Other sample (n = 175)	
IV: Diaspora motivation domains	$\beta$	t-value	$\beta$	t-value	$\beta$	t-value
Achieving a sense of pride & learning	.05	.89	.17	1.94	-.03	-.36
Escaping	.12**	2.59	.02	.38	.21**	2.88
Seeking memorable experience	.29***	4.37	.23**	2.72	.27*	2.53
attending diaspora events & exploring & spirituality	.20***	3.71	.25***	3.56	.15	1.66
Seeking connectedness	.07	1.06	-.04	-.45	.21*	2.11
	$F = 40.33$ ( $p < .001$ ); Adjusted $R^2 = .32$		$F = 18.57$ ( $p < .001$ ); Adjusted $R^2 = .27$		$F = 22.48$ ( $p < .001$ ); Adjusted $R^2 = .38$	
DV: Future intention	All samples (n = 419)		U.S. sample (n = 244)		Other sample (n = 175)	
IV: Diaspora motivation domains	$\beta$	t-value	$\beta$	t-value	$\beta$	t-value
Achieving a sense of pride & learning	.25***	3.73	.45***	5.09	.07	.71
Escaping	.01	.02	-.11	-1.57	.09	1.11
Seeking memorable experience	.24**	3.42	.14	1.66	.30*	2.59
Attending diaspora events & exploring & spirituality	.04	.67	.04	.45	.03	.36
Seeking connectedness	.03	.44	-.05	-.64	.11	1.03
	$F = 25.33$ ( $p < .001$ ); Adjusted $R^2 = .23$		$F = 15.43$ ( $p < .001$ ); Adjusted $R^2 = .23$		$F = 12.07$ ( $p < .001$ ); Adjusted $R^2 = .24$	
DV: Satisfaction	All samples (n = 419)		U.S. sample (n = 244)		Other sample (n = 175)	
IV: Diaspora motivation domains	$\beta$	t-value	$\beta$	t-value	$\beta$	t-value
Achieving a sense of pride & learning	.37***	5.61	.23*	2.51	.51***	5.49
Escaping	.04	.78	-.02	-.34	.11	1.51
Seeking memorable experience	.20**	2.89	.27**	3.02	.06	.52
attending diaspora events & exploring & spirituality	-.02	-.32	.05	.59	-.07	-.85
Seeking connectedness	-.03	-.40	-.07	-.81	.07	.65
	$F = 29.32$ ( $p < .001$ ); Adjusted $R^2 = .25$		$F = 10.38$ ( $p < .001$ ); Adjusted $R^2 = .16$		$F = 19.78$ ( $p < .001$ ); Adjusted $R^2 = .35$	
Dependent variable: Attachment	All samples (n = 419)		U.S. sample (n = 244)		Other sample (n = 175)	
IV: Diaspora motivation domains	$\beta$	t-value	$\beta$	t-value	$\beta$	t-value
Achieving a sense of pride & learning	.40***	6.75	.30**	3.46	.53**	6.66
Escaping	-.01	-.28	-.05	-.67	.03	.41
Seeking memorable experience	.17**	2.69	.24**	2.99	.05	.57
Attending diaspora events & exploring & spirituality	.14**	2.63	.15*	1.98	.15*	2.11
Seeking connectedness	.03	.47	-.01	-.17	.09	.98
	$F = 52.53$ ( $p < .001$ ); Adjusted $R^2 = .38$		$F = 20.41$ ( $p < .001$ ); Adjusted $R^2 = .29$		$F = 38.56$ ( $p < .001$ ); Adjusted $R^2 = .52$	

Note: \*\*\* $p < .001$ , \*\* $p < .01$ , \* $p < .05$ ,

## **Discussion and conclusion**

The main purpose of this study was to develop and validate a measurement for diaspora tourists' motivation. Having revealed the multidimensionality of the DTMS, the following are discussed based on the findings: First, a five-factor model was extracted from conducting EFA and the factor structure was confirmed by performing a CFA. The model demonstrated a high level of validity in terms of content, convergent, discriminant, and predictive validity. The results of Cronbach's alpha depicted an internal consistency across all the datasets. The external validity was assured by exploring the model across two subsamples of diaspora tourists, U.S. and non-U.S. participants.

From the five-factor structure, the dimensions labeled "Seeking memorable experience" indicated the highest mean score from respondents (grand mean = 4.36). The result is supported in some previous literature in which it was suggested that seeking a memorable experience was an important motivation for engaging in diaspora tourism. As noted in the literature, memory is an important driver underpinning the diasporic/roots tourism niche and overlaps with personal memory tourism (Marschall, 2015; Santos & Yan, 2010). Marschall (2015) affirms that travel related to memory is characterized by a unique tourist gaze, defined by the creation of personal memory. Memorable experience-seeking entices the diaspora tourist to return. Given the identified importance of memorable experience-seeking, aspects of memorable experiences, including the sales of memorabilia, should be promoted for diaspora destinations.

The dimension "achieving a sense of pride and learning" (grand mean = 4.32) highlights the value of pride and learning among diaspora tourists (Huang et al., 2016; Louie, 2000; Schramm, 2004). Among the various studies, a feeling of pride in gaining a personal or social identity with one's ancestral home and the opportunity to learn one's ancestral heritage can be

advertised for the diaspora community. Therefore, an individual's social identity becomes one of the more powerful forces bridging the "us versus them" gap. Identifying with the African homeland accords diaspora tourists a sense of pride, a fundamental element of social identity theory.

The motivation "seeking connectedness" showed the third highest mean value on the DTMS (grand mean = 4.27). This type of motivation was found to exist distinctly among diaspora tourists (Huang et al., 2013; Huang et al., 2016). Li and McKercher (2016) point out that as people migrate in a spatially and temporarily different framework, they seek to establish a connection with their roots. One way of promoting this type of motivation is to associate diaspora festival events as "flagship" which emboldens identity with the homeland (Cohen, 2011). Diaspora tourism studies show that social identity is an important element in the motivations of diaspora tourists (Huang et al., 2018; Kluin & Lehto, 2012; Murdy et al., 2018). Thus, social identity, consisting of connections to the diaspora homeland, can be considered a sound basis for distinguishing between different diaspora groups, whilst the motivation to engage in diaspora tourism can be demonstrated to result from a bricolage of shared identities and connections with the diaspora homeland, as posited by social identity theory.

A relatively high score was recorded for the dimension "attending diaspora events and exploring and spirituality" (grand mean = 3.85) on the DTMS. There are indications of the relative importance of this dimension among diaspora tourists. Issues of religion, pilgrimage, and spirituality have been identified as common indicators of this motivation (Cohen, 2011; Coles & Timothy, 2004). Cohen (2011), for example, observed that attending cultural events in an ancestral home generates greater fulfillment among diaspora tourists because of the absence of a feeling of compulsion. Other scholars iterate that cultural and spiritual events become the single most

important avenue by which the diaspora community maintains a differentiated recognition (Young, 1989). This motivation dimension is unique as it highlights the value of diaspora events in drawing visitors from the diaspora community. Indeed, the power of specific events to attract diaspora tourists can be seen in programs such as PANAFEST and Emancipation Day celebrations. The year 2019 has been officially designated as “The Year of Return” in Ghana and is expected to draw large numbers of visitors from the African diaspora community.

The dimension labeled “escaping” generally reported the least mean score on the DTMS (grand mean = 3.80). Although an in-depth exploration of this motivation within the literature remains to be undertaken, Arnone (2011) submits that some diaspora tourists want to break off from routines in their society. This motivation, on the one hand, is more connected to leisure than diaspora tourism. On the other hand, travel to one’s ancestral home is a means of escaping alienation in the diaspora community. Escape-motivated diaspora tourists prefer the feeling of being at the other “home” (Coles & Timothy, 2004). Because this motivation is pertinent to leisure, it suggests that leisure issues within one’s ancestral homeland should not be ignored by destination marketers.

### *Theoretical contribution*

This study provides a valuable contribution to the extant literature in various ways. Tourism researchers are devoting increasing attention to the study of diaspora tourism (e.g. Gijanto, 2011; Hall & Duval, 2004; Huang et al., 2013; Hunag et al., 2016; Iorio & Corsale, 2013; Li & McKercher, 2016; Scheyvens, 2007; Smith & Jackson, 1999; Weaver et al., 2017). However, there has been limited research devoted to examining the dimensionality of diaspora motivation. This study represents the first attempt to develop a scale to measure the motivation of diaspora



tourists. By identifying and validating the structure and dimensionality of diaspora travel motivation, this study makes a significant contribution to the body of knowledge on diaspora tourism, particularly regarding the questions of “Who are they?” and “Why are they here?”. As these are important questions within the social identity discourse, they are of great relevance to discovering why diaspora tourists travel. The five-dimension diaspora motivation could be used to unpack the motivation of different typologies of diaspora tourists and to evaluate the various factors which cause people from different cultural backgrounds to visit their ancestral homelands.

The scale was effective in explaining destination image, future intention, satisfaction, and attachment. A general limitation of many scale development studies is a failure to evaluate the predictive power of developed measurement scales. One of the valuable merits, ipso facto, is the fact that the relationships between motivation and behavioral responses have been well examined in the tourism literature. Hence, this study satisfies a robust analytical requirement which further serves to validate the scale.

Moreover, the scale is useful for comparison and generalization across diverse groupings. First, the dimensionality of the data was confirmed in the CFA using a random sample. Second, the results were explored across a sample of U.S. diaspora tourists as well as other national samples. Thus, it provides a cross-cultural perspective of the motivations of diaspora tourists across these two samples while also providing evidence of the predictive ability of the measurement scale. The predictive validity indicated some differences in the effects of diaspora tourist motivations in the general sample as well as across U.S. and non-U.S. samples.

### *Practical contribution*

This study has some practical implications. Its findings are meaningful to governments, diaspora institutions and offices, tourism policy makers, marketers, and practitioners. The motivation domains identified in this study could be of great use in the promotion of destination attributes including festivals, pilgrimages, and other historic events. The study found that specific motivation dimensions are built on the availability of activities to commemorate the past and highlights the need to market specific attributes of the diaspora homeland. The general support for sentiments, for example, “To take part in an organized celebration/ritual”, illustrates this view, as well as demonstrating the tendency of diaspora tourists to contribute to their homelands by establishing business connections (Li & McKercher, 2016; Wang, 1999).

Understanding diaspora tourists’ motivations can be useful for the purposes of competitive destination positioning and attracting diaspora tourists. For example, travel to the diaspora homeland promotes a sense of pride and learning about one’s ancestral homeland. Hence, marketing campaigns can identify and promote elements that promote pride, including a sense of nationalism and pride from material contribution to the diaspora homeland (Huang et al., 2016; Louie, 2000). For this, a sense of social and cultural identity can be useful to create and strengthen the bond between the diaspora community and the homeland. A practical campaign message could stress the “oneness” or the “we are one” message with which persons in the diaspora community can identify. This “oneness” erodes superficial differences and brings out the black experience.

Diaspora tourism can ultimately be a tool to address social and cultural gaps between the diaspora homeland and the diaspora community. The desire to return home is often limited by forces in the homeland, including perceptions about the standard of living, traditional and social norms, and politics (Iorio & Corsale, 2013; Smith & Jackson, 1999). As found in this study,

diaspora tourists possess a great sense of loyalty to the African homeland, even a sense of obligation. It is this social identity which the African diaspora homeland ought to realize, express, and explore through cinematic representations.

Diaspora offices in African as well as non-African homelands could utilize this measurement scale in identifying the most important socio-psychological attributes in encouraging people to return to their homeland. The sense of attachment is a valuable emotional catalyst for this purpose. In addition, tangible historical reminders such as castles, forts, dungeons, cannons, cannon balls, and shackles are relatable reminders of the past, fueling the desire to visit an ancestral homeland.

#### *Limitations and future research*

First, although the items were repeatedly refined throughout various stages of research, there is a need for further validation in different ethnic samples. It is therefore necessary to determine whether the DTMS is consistent in other settings. Second, a qualitative insight into understanding the dimensionality of the DTMS is suggested. A qualitative software such as Nvivo can provide a more robust content analysis. Third, a point of interest for a future study is to evaluate an integrative model to identify the relationships between the DTMS and constructs such as destination evaluation, involvement, and emotional experience. Fourth, the DTMS needs to be validated on a sample of tourists younger than 45 years.

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