

Travelling to the Motherland: relating acculturation to diaspora tourism experiences

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ABSTRACT

While India may attract international tourists with its mystique, different considerations come into play among Indian diaspora as potential travellers. Individuals' levels of acculturation to their host country will arguably influence the extent to which ethnocultural elements form part of leisure travel motivations and desired experiences. With a long history of forced and free emigration, South Africa is used as case study to test these relationships through quantitative methodology. Results indicate that significant differences occur between three sub-groups. Levels of acculturation can potentially indicate the likelihood of sub-groups to engage with home country culture; give direction in experience design for the different markets; and identify complimentary diasporic tourism products. Recommendations for future research are presented.

KEYWORDS

Diaspora tourism; acculturation; ethnocultural identity; tourist experiences

Introduction

Travel behaviour is a complicated process with tourists increasingly seeking personally relevant experiences (Ballantyne et al., & Moutinho, 2017; Cohen et al., 2014; Dixit, 2017); hence the importance of research in the field (Pearce & Zare, 2017). Research on variances across groups becomes specifically pertinent as globalisation leads to movement of diversified ethnic cultures (after Hindley & Smith, 2017; Lee, 2017; Li, 2014; Pearce, 2011). Culture is not only a determinant of travel behaviour, but also leads to diversified interpretations of tourism experiences (Zare, 2019).

One such group is diaspora – a population dispersed from its original homeland that maintains 'a strong ethnic group consciousness' (Li et al., 2019). Global movement by diaspora is a complex issue related to migration, political ideologies, ethnicity, tradition and culture (Bandyopadhyay, 2008). With tourism serving as a vehicle through which diasporas communicate themselves (Bandyopadhyay, 2008), diaspora tourism as niche is set to increase in popularity (Li et al., 2019) and holds lucrative opportunities especially for countries such as India that are historically affected by emigration flows (Marschall, 2015).

Individuals of non-indigenous societies often retain some extent of "cultural affinity", have a pull toward the homeland (Alexander et al., 2017) and desire to go back or "return to one's roots" (Fourie & Santana-Gallego, 2013; Tie & Seaton, 2013) or ancestral past (Murdy et al., 2018). Various types of travel overlap in this search for

origins and identity (Marschall, 2015) including roots, diaspora, homesick, legacy, genealogy, personal heritage and ancestral tourism (see Li et al., 2019; Marschall, 2015; Murdy et al., 2018). Diaspora tourism is said to be “a form of cultural tourism that transcends geography” (Weaver et al., 2017).

Li et al. (2019) illustrates the complexity of diaspora tourism through a framework depicting both supply and demand perspectives. Existing studies feature components of this framework, with preference given to qualitative studies (after Murdy et al., 2018). Demand-side studies have highlighted the need to consider variances across sub-groups of diaspora. Dimensions include varied levels of cultural connectedness (Weaver et al., 2017), desires to return home (see Huang et al., 2016), and typologies based on motivations (Li & McKercher, 2016; Murdy et al., 2018). Alexander et al. (2016) explored diaspora tourism experiences from a supply side perspective. Limited understanding of this heterogeneous market nonetheless still leads to a gap in desired and actual experiences (Li et al., 2019).

Indian diaspora is one of the largest groups globally, with new travel demands contributing to the expansion of global tourism markets (Bhadra, 2017). Yet, academic literature from a tourism perspective remains scant (compared to studies on other groups such as Chinese). Studies including homeland imagery as promotional tool (Chhabra, 2013), the role of Indian film / Bollywood in identity formation and tourism (Bandyopadhyay, 2008; Bhattacharya, 2018; Laing & Frost, 2018), and potential of Indian cuisine as culinary tourism product (Singh & Bhoola, 2018). Understanding these individuals' perceived ties to India are likely to have a bearing on travel motivations and desired experiences (after Huang et al., 2013; Kaftanoglu & Timothy, 2013; Weaver et al., 2017).

The aim of this paper is to describe the relationships between levels of acculturation, ethnocultural identities, leisure travel motivations and preferred experiences of diaspora using quantitative methodology and Indian diaspora in South Africa as case study.

Literature review

An individual's sense of place and belonging is defined by various factors including ethnic origin, heritage, religious practice and social life (Pearce, 2011). National identity as a related construct is the core value of belonging to a country and plays an (often) ambiguous role in the case where there are different and competing heritages in one country (Hindley & Smith, 2017; Pitchfors, 2008); leaving the individual with the task of negotiating between cultures (see Li et al., 2019). It contributes equally alongside ethnic and cultural background toward the behaviour of individuals (after Hindley & Smith, 2017), having unique bearing on diaspora's travel decisions between ancestral and home countries (Li et al., 2019). The literature review provides an overview of ethnic and cultural identity as it relates to diaspora, travel experiences in the context of diaspora tourism, as well as introducing the case study.

Ethnic and cultural identities of diaspora

Ethnicity refers to genetics, and ethnic identity is an organic construct occurring within a social context, developing over time and space (Park, 2014; Phinney, 1992). Measuring ethnicity is complicated as interpretations differ, but is usually based on own/parents' country of birth, nationality and home language, leading to a shared past and group identity (Dzansi & Arko-Achemfuor, 2016). Phinney (1992) proposed two dimensions to

measure ethnic identity: (i) the extent to which an individual explores the meaning of his/her ethnicity (ethnic exploration), and (ii) the extent to which an individual is committed to the ethnic group (ethnic commitment) (Phinney & Ong, 2007). As individuals or families with different ethnic backgrounds display different decision-making patterns, ethnicity has a bearing on travel experiences (after Nanda et al., 2007).

Diaspora are often a cultural minority in host countries and this grouping of minority populations creates confusion with the interchangeable meaning of culture. Minorities should rather be considered by ethnicity, and thereafter the culture pertaining to that specific ethnic group (Harris, 2013). Culture in turn encompasses a range of implicit widely shared beliefs, traditions, values, and expectations among a particular group of people (Pizam, 1999). Building blocks of culture are language, religion, behaviour, technology and cultural heritage; showcasing harmony, closeness and connectivity (Bhadra, 2017).

Travelling allows individuals to reconcile issues of identity, culture and place (Cheer & Reeves, 2013) as many diaspora have a dual sense of loyalty toward both the home and host countries (Huang et al., 2013). While they tend to connect their heritage to host countries (Adams et al., 2015; Park, 2014), their identities are continually redefined and transformed (Li et al., 2019) and different levels of acculturation manifest. At the extreme ends, individuals either remain 'diasporic' with their identity based on ethnicity regardless of nationality, or integrate and adapt to such an extent as to lose their original cultural identity in exchange for the national identity. Midway one finds multicultural migrants that simultaneously remain connected to their original culture and interact with other cultures within the host country (after Li et al., 2019).

Diaspora tourist motivations and experiences

The question remains why individuals are motivated to travel great distances to obtain usually unfamiliar experiences (Ballantyne et al., 2017; Maximiliano & Séraphin, 2017). In many ways, travellers are open to new experiences while still retaining their own identity (Meethan, 1996 in Maximiliano & Séraphin, 2017). Visitors travelling back to countries of origin have unique motivations linked to their identity and desired experiences can range from general leisure to deep personal discoveries (Li et al., 2019; Murdy et al., 2018); with an overall desire to experience an 'authentic version' of their ethnic identity (Tie & Seaton, 2013). Diaspora with direct family would want to strengthen these social ties (Chhabra, 2013), enhancing the traveller's sense of belonging to a place and group; offering individuals personal relief and deeper connection to themselves as it settles issues of identity (Cheer & Reeves, 2013).

Individuals with strong connections to their home identity and culture are more likely to undertake diasporic travel for reconnection and belonging, while integrated and multicultural individuals have less desire or sense of urgency to return (Li et al., 2019). Desire to return is also often related negatively with generational distance (Huang et al., 2016; Li et al., 2019). Once in the destination, their level of connectedness will determine the extent to which they interact with the homeland culture in tourism settings. This interaction is said to consist of engagement (behavioural) and connectedness (stable, objective stance) with the culture (Weaver et al., 2017). These two dimensions relate to the two dimensions of ethnic identity as identified by Phinney (1992) and Phinney and Ong (2007), namely ethnic identity exploration (behavioural) and ethnic commitment (objective stance).

Whether it may be diaspora tourism specifically or any other form of tourism, experiences are built around tangible indicators such as the variety of activities, hospitality, infrastructure and service quality (Assaf & Josiassen, 2012; Benur &

Bramwell, 2015), as well as abstract elements such as hedonism, refreshment, novelty, social interaction and local culture, and meaningfulness (Kim, 2014; Kim et al., 2012). Diaspora's motivations range from ancestral specific, to general heritage as well as mass tourism dimensions (Murdy et al., 2018). Social interaction and local culture often feature strongly in diasporic travel experiences as visitors desire to engage with local communities through personal contact and knowledge sharing (Alexander et al., 2017)

Though diaspora tourism products should range in diversity based on market needs, majority focus on root-seeking and heritage that can be offered to both diaspora and mass tourists (Li et al., 2019). Measuring the relative importance of experience components can therefore meaningfully be done based on the extent of acculturation and ethnocultural identities of diaspora leisure travelers.

South African Indians

South African Indians (SAI) form part of a global diaspora (Fourie & Santana-Gallego, 2013) after being contracted as indentured labourers in sugar cane estates in 1860, implying numerous generations residing in the country. Even though they had to adapt to Africanism and tribalism, as well as a western lifestyles (Mlambo, 2013), majority held on to their ethnic identity by conforming behaviour patterns to India as origin (Modi, 2010; Naidoo & Mahabeer, 2006). Forced segregation into designated areas through the policy of apartheid initially strengthened these "common bondsmaintenance of common bonds of ethnicity, culture, religion, national identity and race" (Li et al., 2019).

In the process of merging into South Africa's diverse ethnic landscape of South Africa, they reflect different levels of nationalism, with some sharing a greater sense of commonality with the national identity (Bhadra, 2017). Various initiative through the Consulate General of India (CGI) aim to address post-apartheid misconceptions of SAI. The Indian Council for Cultural Relations (ICCR) undertake outreach work in line with Indian Cultural Centres (ICC) globally to host activities such as performances by visiting India artists or Indian language education; aiming to create awareness among SAI of the value derived from maintaining Indian ethnic identities (Dickinson, 2015).

Evidently the Indian diaspora community in South Africa potentially consists of individuals with varied levels of acculturation and ethnocultural identities as expressed through their engagement with the Indian culture. It serves the study aim to test whether relationships exist between these factors among potential leisure tourists to a homeland destination.

Methodology

Quantitative methodology was used to collect and analyse data for this descriptive study (Leedy & Ormrod, 2015). The target population was Indians born in South Africa and with permanent residency. Data was collected over four months (April 2018 to July 2018) in two provinces with the greatest conglomeration of Indians (Gauteng, KwaZulu-Natal). Self-completion questionnaires were distributed in various neighbourhoods including urban areas, rural communities as well as larger townships. Convenience sampling was initially used to deliver questionnaires to family members who then referred the researcher to relevant individuals in their personal and professional networks which included community leaders in some of the areas. Once this snowball method was exhausted, the researcher used an intercept method to approach individuals at temples and churches in townships, as well as going door to door into areas populated almost exclusively by Indians (areas resulting from the policies of segregation during apartheid).

The researcher also approached companies where SAI worked, as well as commercial accommodation establishments and leisure facilities such as golf clubs where permission was granted. Indians make up 2.5% (1 286 930) of the total population of South Africa (StatsSA, 2015). Of the 800 questionnaires distributed a total of 368 questionnaires were usable, allowing for advanced statistical analyses (after Leedy & Ormrod, 2015).

The questionnaire consisted of three sections: national identities (levels of acculturation), ethnocultural identity, travel motivations and preferred travel experiences, as well as demographics. Levels of acculturation were defined as South African (immersed), Indian (diaspora) and SAI (multicultural) (after Li et al., 2019). An adapted version of the Multigroup Ethnic Identity Measure (MEIM) (Phinney, 1992; Phinney & Ong, 2007) was used to measure ethnic identity as it has been applied with varying degrees of success (Musso et al., 2018). Twelve items measured ethnic identity exploration (5 items) and ethnic commitment (7 items). A cultural identity scale was compiled by modifying the MEIM scale and considering items from the CRM Bicultural Scale (CRM-BS) that focuses on minority groups within multi-ethnic populations (Cortes et al., 1994). The travel experiences scale included both tangible (after Assaf & Josiassen, 2012; Benur & Bramwell, 2015) and intangible (after Kim et al., 2012) aspects of tourist experiences.

Exploratory Factor Analysis (EFA) determined dimensionality of the ethnic and cultural identity, travel motivations as well as desired travel experiences scales. Methods applied were Principal Axis Factoring extraction and Promax with Kaiser Normalization rotation (Kline, 2011). Bartlett's test of sphericity (significant at 0.5 or smaller) and the Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy (exceeding 0.6) indicated data suitability (Pallant, 2013). Factors with Eigenvalues ≥ 1 were retained. Though standardised loadings are ideally $> .70$, values above 0.30 were considered (Nusair & Hua, 2010). Cronbach's Alpha tested factor reliability (> 0.6 regarded as acceptable) (Kline, 2011).

Multivariate Analysis of Variance (Manova) tested the relationships between the three levels of acculturation (national identities) versus ethnic identity, cultural identity, travel motivations and preferred travel experiences. Wilks' lambda test statistic indicated overall significance ($p < 0.05$), with Duncan post hoc test identifying differences between categories (Pallant, 2013).

Results

Sample profiles

Majority of respondents were forty years and under (58,8%), females (58.1%), married (53.9%), without children (or none indicated) (51.9%), educated at matric/high school level (39.3%) and followed the Christian religion (39.3%)¹. Majority (68%) were employed and 74.7% indicated that they had / would likely have the financial means for domestic, but not necessarily international travel.

¹ Note: a large number of participants were sampled at local congregations

Regarding origin, 84.2% was born in South Africa; with a long residing family line: 38.5% over 100 years and 26.3% over 50 years. Twenty percent (19.7%) could indicate with certainty that their family was part of the first Indians arriving in South Africa in 1860. Majority (64.1%) identified themselves as SAI (multicultural), followed by 23.2% Indian (diaspora), and the minority (11%) as South African (immersed).

Ethnocultural identities

Ethnic identity

Respondents were asked to indicate their level of agreement (1 = strongly disagree; 5 = strongly agree) on a list of items related to ethnic identity (after Phinney, 1992).

Table 1. EFA: ethnic and cultural identity scales.

Ethnic identity					
	Mean	Std. Dev	Factor		
			Ethnic commitment	Ethnic exploration	
<i>Cronbach Alpha</i>			.914	.714	
I have a clear sense of my ethnic background and what it means for me.	4.014	.9204	.447		
I am happy that I am a member of the group I belong to.	4.199	.9030	.638		
I have a strong sense of belonging to my own ethnic group.	4.117	.9370	.752		
I understand pretty well what my ethnic group membership means to me.	4.096	.8557	.684		
I have a lot of pride in my ethnic group.	4.090	.9641	.707		
I participate in cultural practices of my own group, such as special food, music, or customs.	3.966	1.0667	.685		
I feel a strong attachment toward my own ethnic group.	4.083	.9746	.888		
I feel good about my cultural or ethnic background.	4.306	.8698	.908		
I often talked to other people about my ethnic group to learn more.	3.621	1.0139		.468	
I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.	3.615	.978		.763	
I am active in organizations or social groups that include mostly members of my own ethnic group.	3.140	1.1486		.533	
I think a lot about how my life will be affected by my ethnic group membership.	3.300	1.0900		.589	
Cultural identity					
	Mean	Std. Dev	Factor		
			Cultural commitment	Cultural exploration	Family belonging
<i>Cronbach Alpha</i>			.888	.825	.774
I tend to adhere to my family's values.	4.410	.8209	.782		
I am proud of my cultural heritage.	4.485	.7737	.942		
It is important for me to identify with my cultural background.	4.064	.9787	.430		
I am clear about what my culture means to me.	4.124	.9182	.691		
My culture is very important to me.	4.209	.9299	.732		
I enjoy my culture e.g. eating Indian food, dress in traditional attire.	4.279	.9311	.533		
I participate in activities that teach me about my culture.	3.771	1.4231		.493	

I experience aspects of my culture: food, music, Bollywood movies and Indian television programmes.	4.047	.9934		.438	
I attended public events showcasing my culture: e.g. Diwali expo.	3.672	1.1610		.711	
I read books, articles, magazines, internet related to my culture.	3.528	1.1361		.891	
I participate in activities related to my culture e.g. Indian classical dancing, singing, playing Indian instruments.	3.230	1.2210		.796	
My life loses its meaning if I don't know my position within my family.	3.724	1.1960			.783
The family I belong to is a significant part of who I am.	4.458	.8309			.452
I am no one without my family.	3.889	1.2414			.776

Extraction Method: Principal Axis Factoring.

Rotation Method: Promax with Kaiser Normalization.^a

a. Rotation converged in 3 iterations in both instances

Three emotive items scored highest: “I feel good about my cultural or ethnic background” (m=4.306), “I am happy that I am a member of the group I belong to” (m=4.199), and “I have a strong sense of belonging to my own ethnic group” (m=4.117). Lowest scores were for two cognitive items: “I think a lot about how my life will be affected by my ethnic group membership” (m=3.300) and “I am active in organizations or social groups that include mostly members of my own ethnic group.” (m=3.140).

The Kaiser-Meyer-Olkin (0.919) and Bartlett's tests (p=0.000) indicated data suitability for EFA (refer to Table 1). Two factors emerged (Eigenvalues >1), explaining 52.33% of the variance. The factors were labelled as suggested by Musso et al. (2018). Cronbach Alpha values confirmed factor reliability.

Cultural identity

Survey respondents were also asked to indicate their level of agreement on a list of items related to cultural identity (refer to Table 1). The highest score was given to being proud of their cultural heritage (m=4.485), followed by family belonging: “The family I belong to is a significant part of who I am” (m=4.458) and “I tend to adhere to my family's values” (m=4.410). The lowest scoring item related to participation in artistic activities e.g. Indian classical dancing, singing, playing musical instruments (m=3.230).

The Kaiser-Meyer-Olkin (0.905) and Bartlett's tests (p=0.000) indicated data suitability for EFA (refer to Table 1). Three factors emerged (Eigenvalues >1), explaining 59.14% of the variance. Factors were labelled as ‘cultural commitment’ (similar to the ethnic commitment factor), ‘cultural exploration’ (similar to the ethnic commitment factor) and family belonging. Cronbach Alpha values confirmed factor reliability.

Travel motivations

Survey respondents were asked to indicate their reasons to travel by indicating on a scale (1 = strongly disagree and 5 = strongly agree).

Table 2. EFA: Travel motivations and travel experiences scales.

Travel motivations scale					
	Mean	Std. Dev	Factor		
			Cultural participation	Formal	Holiday
			<i>Cronbach Alpha</i>		
Food – purchase selective grocery items, e.g. chilli powder, spices	2.842	1.1191	.848	.528	.680

Shopping for ethnic clothing	2.811	1.0716	.902		
Religious reasons	2.769	1.0609	.831		
Learn more about my ancestral roots	2.539	.9888	.827		
Visit cultural landmarks, eg. Hare Krishna temple	2.893	1.1006	.727		
Medical / Health reasons	2.600	1.0186	.510		
Attend Asian shows / concerts	2.703	1.0756	.614		
Business reasons	3.000	1.1049		.951	
School/university	2.681	1.1007		.626	
Visit friends and family.	4.006	.9011			.854
Vacation	4.231	.8286			.874

Preferred travel experiences scale

	Mean	Std. Dev	Factor				
			Refreshment	Service	Fairness	The basics	Local context and enrichment
<i>Cronbach Alpha</i>			.876	.786	.838	.701	.862
Enjoy beautiful surroundings	4.455	.6696	.897				
Just have a nice holiday/visit	4.388	.6992	.797				
Take a break from my routine	4.415	.7215	.788				
Learn new things	4.338	.7222	.721				
Safety of ourselves and belongings	4.458	.797	.500				
Be convenient to get to	4.064	.7927		.850			
Have an efficient parking/access system	4.021	.8168		.811			
Provide fast and efficient service at reception/entry	4.172	.7456		.780			
Have good signage/directions	4.050	.8548		.665			
Offer me personalized service	3.737	.9437		.578			
Have helpful and friendly staff	4.373	.6621		.533			
Receiving the same level of service than everybody else	4.200	.8697			.938		
Being treated the same than everybody else by locals	4.216	.8597			.914		
Value for money	4.278	.7575			.611		
Being able to eat Indian food	3.355	1.1413				.880	
Eat Indian food	3.422	1.0993				.875	
Being able to buy souvenirs	3.259	1.0590				.533	
Access to the internet / free Wi-Fi	3.765	.9989				.356	
Meet the local people and eat the local food	3.850	.9673					.715
Have uniquely designed infrastructure/architectures	3.526	.9887					.681
Have a spiritual experience (opportunity to reflect)	3.660	1.005					.621
Explore/see a new place where I have never been before	4.368	.7702					.509

Extraction Method: Principal Axis Factoring.

Rotation Method: Promax with Kaiser Normalization.^a

a. Motivations scale: rotation converged in 5 iterations

b Travel experiences scale: rotation converged in 8 iterations.

The main reasons for travel were “Vacation” (m=4.231) and “VFR” (m=4.006). Two least likely reasons were “Medical / Health reasons” (m=2.600) and “Learn more about my ancestral roots” (m=2.539). The latter seemingly does not form part of desired ‘general’ leisure travel experiences; implying the need for dedicated diaspora travel

offerings linked to a search for deeper meanings among sub-groups of the diaspora market (after Li et al., 2019).

The Kaiser-Meyer-Olkin (0.849) and the Bartlett's tests ($p=0.000$) indicated data suitability for EFA (refer to Table 2). Three factors emerged (Eigenvalues >1), explaining 67.03% of the variance; and labelled as 'cultural participation', 'formal' and 'holiday' (with cultural participation chosen to avoid confusion with the other scales' cultural exploration, but also being in line with Phinney & Ong, 2007). Loadings concur with research on the importance of family in Indian travel decisions (Bhadra, 2018). 'Formal' was excluded from further analyses given the low alpha score. 'Holiday' had a value slightly below the accepted value, but was retained given that a limited set of items may deflate the alpha figure (Nusair & Hua, 2010).

Preferred travel experiences

Survey respondents had to indicate their desired experiences when travelling on a 5-point scale (1 = strongly disagree; 5 = strongly agree) (refer to Table 2). The most desired aspect during a trip was "Safety of ourselves and belongings" ($m=4.458$), followed by "Enjoy beautiful surroundings" ($m=4.455$) and "Take a break from my routine" ($m=4.415$). The least important aspects appeared to be "Eating/being able to eat Indian food" ($m=3.422/m=3.355$) and "Being able to buy souvenirs" ($m=3.259$).

The Kaiser-Meyer-Olkin (0.899) and Bartlett's tests ($p=0.000$) indicated data suitability for EFA (refer to Table 2). Five factors emerged (Eigenvalues >1), explaining 67.17% of the variance. They were labelled as 'refreshment', 'service', 'fairness', 'the basics' and 'local context and enrichment'. Factors to some extent match the dimensions of MTEs identified by Assaf and Josiassen (2012) and Kim et al. (2012). A unique factor emerged namely 'Fairness' (being treated similar to others and receiving value for money). Interestingly, the ability to eat Indian cuisine, have internet access and buy souvenirs formed one factor. Cronbach Alpha values confirmed factor reliability.

Acculturation versus ethnic and cultural identities

Manova tested for differences in the extent to which individuals with varied national identities (levels of acculturation) relate to their ethnic and cultural identities (refer to Table 3). A significant Wilks Lambda result ($F=3.159$; $p=0.001$) indicated the presence of differences which, as indicated, appeared across all the ethnic and cultural identity factors.

Table 3. MANOVA: acculturation versus ethnic and cultural identity.

Significant differences					
Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Ethnic commitment	8.755	2	4.378	8.156	.000
Ethnic exploration	5.506	2	2.753	4.488	.012
Cultural commitment	5.648	2	2.824	5.426	.005
Cultural exploration	14.348	2	7.174	8.817	.000
Family belonging	8.010	2	4.005	4.762	.009
Post hoc test					
Ethnic commitment ($m=4.1277$; Std. Dev=.74794)					
National identity	N	Mean	Std. Dev	Subset*	
				1	2
South African	39	3.7570	.69781	3.7570	
Indian	78	4.0159	.86036		4.0159
South African Indian	222	4.2321	.68872		4.2321

Ethnic exploration (m=3.4357; Std. Dev=.79122)					
South African	39	3.4923	.77186	3.0856	
Indian	78	3.4499	.82205		3.4499
South African Indian	222	3.0856	.76765		3.4923
Cultural commitment (m=4.2687; Std. Dev=.73084)					
South African	39	3.9231	.85228	3.9231	
Indian	78	4.2533	.78045		4.2533
South African Indian	222	4.3348	.67397		4.3348
Cultural exploration (m=3.6781; Std. Dev=.92263)					
South African	39	3.1077	.96991	3.1077	
South African Indian	222	3.7492	.91441		3.7492
Indian	78	3.7609	.82836		3.7609
Family belonging (m=4.0344; Std. Dev=.92723)					
South African	39	3.6496	1.14184	3.6496	
Indian	78	3.9658	.97677		3.9658
South African Indian	222	4.1261	.84975		4.1261

*National identity groups in the same subsets do not differ significantly

The intrinsic dimensions of ethnic identity (ethnic commitment, m=4.1277), cultural identity (cultural commitment, m=4.2687) and family belonging (m=4.0344) had precedence over extrinsic display of these identities (ethnic exploration, m=3.4357; cultural exploration, m=3.6781). Duncan post hoc tests identified specific differences between groups (refer to Table 3). Both Indians and SAI had equally greater levels of ethnic and cultural identification than South Africans.

Acculturation versus travel motivations and preferred travel experiences

Manova tested for differences in preferred travel experiences and travel motivations among SAI with varied national identities (levels of acculturation) (refer to Table 4). A significant Wilks Lambda result (F=2.893; p=0.000) indicated the presence of differences which, as indicated, held true for three of the factors (excluding 'fairness' and 'local context and enrichment').

Table 4. MANOVA: acculturation versus travel motivations and desired experiences.

Significant differences					
Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Preferred travel experiences					
Refreshment	3.664	2	1.832	5.628	.004
Service	2.655	2	1.328	3.647	.027
Fairness	2.324	2	1.162	2.399	.092
The basics	12.298	2	6.149	9.177	.000
Local context and enrichment	1.410	2	.705	1.672	.189
Purpose of travel					
Cultural participation	4.241	2	2.121	3.142	.044
Holiday	6.979	2	3.489	4.297	.014
Post hoc test					
Experience: refreshment (m=4.4194; Std. Dev=.57793)					
National identity	N	Mean	Std. Dev	Subset*	
				1	2
Indian	84	4.2552	.72396	4.2552	
South African	40	4.3482	.52694	4.3482	4.3482
South African Indian	232	4.4912	.51210		4.4912
Experience: service (m=4.0846; Std. Dev=.60780)					
South African	40	3.9033	.47186	3.9033	
Indian	84	4.0062	.74480	4.0062	4.0062

South African Indian	232	4.1442	.56509		4.1442
Experience: the basics (m=3.4608; Std. Dev=.83720)					
South African	40	2.9450	.86637	2.9450	
Indian	84	3.4738	.89756		3.4738
South African Indian	232	3.5449	.77957		3.5449
Purpose: Cultural participation (m=2.7490; Std. Dev=.82647)					
South African	40	2.4592	1.01647	2.4592	
South African Indian	232	2.7629	.81047		2.7629
Indian	84	2.8487	.74615		2.8487
Purpose: holiday (m=2.8510; Std. Dev=.90944)					
South African Indian	232	2.7540	.89608	2.7540	
South African	40	2.9221	.99507	2.9221	2.9221
Indian	84	3.0849	.86800		3.0849

* National identity groups in the same subsets do not differ significantly

Most preferred experiences during travel were refreshment (m=4.4194), followed by service delivery (m=4.0846) and receiving the ‘basics’ (m= 3.4608). Travelling for holiday (m=2.8510) took precedence over cultural participation (m=2.7490). Duncan post hoc tests were used to identify the specific differences between groups (refer to Table 4). SAI displayed a greater preference for service delivery and the basics (including Indian cuisine) than South Africans. They also had a greater preference than Indians for refreshment. At the same time Indians were motivated more than SAI to travel for holiday (specific reference to VFR) and also more motivated than South Africans to travel for cultural exploration.

Conclusion and recommendations

Diaspora as a population group maintains strong ethnic group consciousness and cultural connectedness, while at the same time also negotiation evolving national identities (Bhadra, 2017; Hindley & Smith, 2017) or levels of acculturation (Li et al., 2019). This study aimed to describe the link between levels of acculturation expressed as national identities and said ethnocultural identity as determinants of travel motivations and preferred experiences, where culture is known to have a bearing (after Zare, 2019). While Li et al. (2019)’s framework of diaspora tourism identifies level of acculturation as important contributor to market heterogeneity, it does not link to specific motivations or travel experiences given the variety of possible sub-groups and needs. Li and Weaver (2016) identified five types of diaspora tourists when examining the reversed relationship of the influence of diasporic travel on place attachment and cultural identity (depicted as acculturation in Li et al. 2019’s framework). Weaver et al. (2017) explored migration history (as depicted in Li et al., 2019’s framework) to predict four levels of engagement with cultural products, but without taking cognisance of acculturation; while Murdy et al. (2018) identified four clusters based on ancestry, heritage and mass tourist motivations. These motivational factors will translate into aspects considered when measuring tourists’ experiences (Pearce & Lee, 2005) and the extent to which they are personally relevant (Ballantyne et al., 2017; Cohen et al., 2014).

Figure 1 presents a framework summarising the constructs tested in the study and incorporates elements specific to diaspora tourism and experience themes; as subsequently discussed.

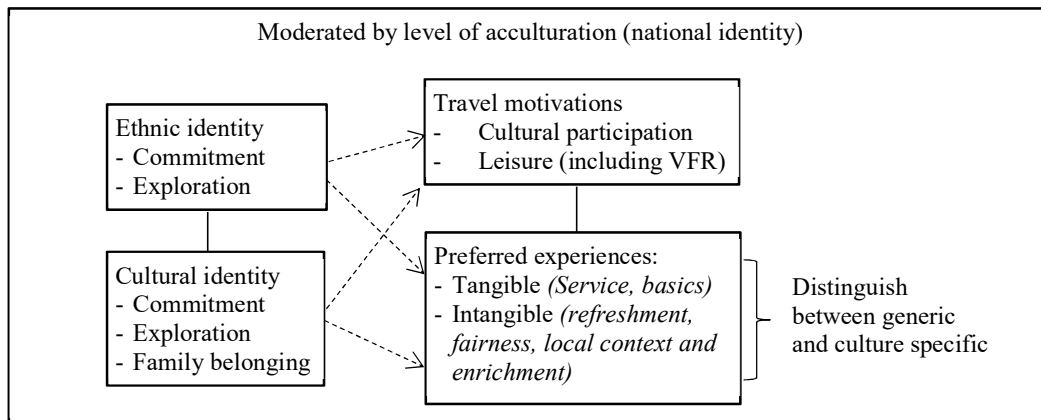


Figure 1. The role of acculturation in diaspora tourism experiences

Three distinct national identities or levels of acculturation were noted among the case study population, with the majority being multicultural, followed by diaspora, and lastly integrated; this despite the vast majority of individuals' family lines extending beyond 50 years as citizens of the host country. Findings confirm the two known dimensions of ethnocultural identities (after Phinney & Ong, 2007): (i) ethnic/cultural exploration as the extent to which an individual explores the meaning of his/her ethnicity/culture, and (ii) ethnic/cultural commitment as the extent to which an individual is committed to the ethnic group (ethnic commitment). This connectedness will determine the extent to which they interact with the homeland culture in tourism settings (Weaver et al., 2017). An additional factor 'family belonging' emerged in the cultural identity scale; in agreement with the known strong family group identities of Indians (Bhadra, 2018; Nanda et al., 2007). Ethnic and cultural commitment (objective stance) featured stronger than exploration (behaviour) across the sample (based on mean scores); alluding to affinity but limited engagement in a wide variety of ethnocultural activities. Individuals that identify themselves as being Indian however, differ significantly from the other two groups with greater ethnocultural identity as expressed through exploration. Categorisation of diaspora based on levels of acculturation is thus able to predict the potential of the sub-groups to engage with the home country culture (as proposed by Weaver et al., 2017).

Whether it may be diaspora tourism specifically or any other form of tourism, experiences are built around tangible indicators such as the variety of activities, hospitality, infrastructure and service quality (Assaf & Josiassen, 2012; Benur & Bramwell, 2015), but also abstract elements such as hedonism, refreshment, novelty, social interaction and local culture and meaningfulness (see Chandralal & Valenzuela, 2013; Cornelisse, 2014; Kim et al., 2012; Knobloch et al., 2014; Park & Santos, 2017). Given the significant role of culture in travel behaviour, Zare (2019) postulates that memorable tourism experiences consist of two components: generic themes and culture-specific themes. Findings of this study indicated the majority of differences in travel motivations and preferences being between those that have some (multicultural) or full association (diaspora) with their India identity versus those that have integrated with the host country; indicating acculturation as moderator.

Travel motivations and desired travel experiences as measured in the study present such a distinction between generic and culture-specific aspects. In terms of generic aspects 'local context and enrichment' formed as a separate factor and featured

equally important among all sub-groups. It can thus be regarded as an essential part of preferred diaspora tourism experience (after Alexander et al., 2017). 'Fairness' emerged as a unique factors where individuals want to feel respected, receive equal treatment and value for money and featured equally important among all sub-groups. The role of family also featured strongly. Not only did it form a separate factor in the EFA of the cultural identity scale, but also with 'family' and 'vacation' forming a single factor in the EFA for travel motivations (alluding to VFR travel). There were also significant differences between the acculturation sub-groups, with the diaspora group attaching greater importance. This necessitates taking the unique dimensions of family decision making (after Kozak & Duman, 2012; Obrador, 2012) and the influence of family and friends' recommendations (after Li et al., 2019) into consideration. 'Cultural participation' as motivation also presented distinction between multicultural and diaspora sub-groups, with the latter attaching greater importance. The findings indicated visitation to cultural landmarks, cuisine, shopping for ethnic clothing or attending shows/concerts as the main forms of cultural participation. The ability of activities to facilitate such engagement require deliberate design based on a deeper understanding of tourists' desired experiences and levels of engagement (as described in Tie & Seaton, 2013; Murdy et al., 2018; Weaver et al., 2017). Measuring the relative importance of experience components can therefor meaningfully be done based on the extent of acculturation.

Acculturation and levels of ethnocultural identities are ever-evolving and increasingly so in the light of globalisation (after Hindley & Smith, 2017; Lee, 2017). As such, a cross-sectional study on a single case (South African and Indian) provides limited insight into methodology to determine the heterogeneity of a diaspora tourist market. The challenge remains for DMOs and other stakeholders (including private sector and non-governmental associations) in both the home and host countries to commit to continuous market assessment (after Li et al., 2019) and a more holistic approach toward experience design (Pearce & Zare, 2017). Progression in tourist behaviour studies are also set toward focused measurement of culture-specific experiences (Zare, 2019); requiring host countries to invest marketing resources (including market intelligence) toward customisation for different ethnocultural groups (from different host countries).

Though this study measured the relative importance of ethnocultural features within diaspora leisure travel, it did not define aspects specific to the wider spectrum of diaspora tourism experiences (as e.g. done by Li & McKercher, 2016; Murdy et al., 2018; Tie & Seaton, 2013; Weaver et al. 2017). Toward this goal, levels of acculturation can be measured against specific factors such as attachment to geographic regions, sites or activities (after Alexander et al., 2017; Murdy et al., 2018; Weaver et al., 2017). Though the quantitative analysis offered the ability to support the connection between acculturation and ethnocultural identities with travel motivations and desired experiences, it cannot describe the finer nuances of these multifaceted experiences as presented in qualitative studies (see Li et al., 2019; Murdy et al., 2018; Weaver et al., 2017; Zare, 2019). The influence of age as an increasingly significant dimension of tourist behaviour in general should be explored to a greater extent (after Hindley & Smith, 2018) as levels of acculturation are strongly associated with generational lines (Huang et al., 2016; Li et al., 2019). Age groups will have different levels of ethnocultural identities as expressed through ethnic and cultural commitment (objective stance) versus exploration (behaviour). Understanding these expressions may not only assist in experience design for generational sub-groups, but also the potential of the different groups to sustain diaspora tourism to the home country.

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