

# **Diaspora Tourism: Perspective of Cameroonians living in Famagusta**

**Joyce Agbor Ebob-Akabum**

Submitted to the  
Institute of Graduate Studies and Research  
in partial fulfillment of the requirements for the degree of

Master of Science  
in  
Tourism Management

Eastern Mediterranean University  
February 2021  
Gazimağusa, North Cyprus

Approval of the Institute of Graduate Studies and Research

---

Prof. Dr. Ali Hakan Ulusoy  
Director

I certify that this thesis satisfies all the requirements as a thesis for the degree of Master of Science in Tourism Management.

---

Prof. Dr. Hasan Kılıç  
Dean, Faculty of Tourism

We certify that we have read this thesis and that in our opinion it is fully adequate in scope and quality as a thesis for the degree of Master of Science in Tourism Management.

---

Asst. Prof. Dr. İlkey Yorgancı Maloney  
Supervisor

---

Examining Committee

1. Assoc. Prof. Dr. Mine Haktanır

2. Asst. Prof. Dr. Mürüde Ertaç

3. Asst. Prof. Dr. İlkey Yorgancı Maloney

## **ABSTRACT**

This research investigated the reasons why Famagusta based Cameroonians visit their country of origin, dwelling on their motives for traveling, how it feels in their homeland relative to their residing country. This research employed a qualitative technique to analyze its data via an interview guide of open-ended questions with 15 interviewees. Interpretation of data from the interviews showed that the key reasons for diaspora tourists to travel home were mainly visiting friends and family, spending time with loved ones, at festivals or on vacations. There were different reasons for respondents to immigrate to the TRNC, ranging from educational, economic, greener pastures, transit and marriage. The Cameroonian diaspora also bring goods and presents from abroad to deliver in Cameroon to loved ones, carry stuff from Cameroon to bring to the TRNC.

The results of the study showed that diasporic tourism is indeed a process by which people should be able to better their lives in their residing country with the lives of their relatives home, notably by sending remittances.

**Keywords:** Diaspora tourism, Diaspora, Tourism,

## ÖZ

Bu araştırma, Gazimağusa’da yerleşik olan Kamerunluların menşe ülkelerini neden ziyaret ettiklerine ilişkin sebepler araştırıldı. Bu sebepler; Anayurtlarına seyahat etme motivasyonlarını ortaya çıkarmak ve şu anda yerleşik oldukları ülkede ve anayurtlarında neler hissettiklerini anlamaktır. Bu çalışmada, 15 görüşmeci örneklem büyüklüğünde açık uçlu sorulardan oluşan bir görüşme kılavuzu aracılığıyla verileri analiz etmek için nitel bir araştırma yaklaşımı kullanılmıştır. Yapılan görüşmelerden elde edilen verileri sonuçlarına göre, gurbetçi turistlerin evlerine seyahat etmesinin başlıca nedenleri daha çok arkadaşlarını ve ailelerini ziyaret etmek, sevdikleriyle vakit geçirmek, festivallerde veya tatillerde olmak olduğunu gösterdi. Katılımcıların KKTC'ye göç etmesinin eğitimsel, ekonomik, daha iyi olanaklar, taşınma ve evlilik gibi farklı nedenleri de vardı. Kamerun diasporası yaşadıkları ülkeden ana vatanlarına gelirken sevdiklerine hediyeler ve bazı eşyalar getirirler, geri dönerken ise yaşadıkları yerlere hediyeler götürürler.

Bu çalışmanın sonuçları, diaspora turizminin, bireylerin ikamet ettikleri ülkedeki ailelerinin hayatlarını, özellikle para göndererek, daha iyi hale getirebilecekleri bir süreç olduğunu gösterdi.

**Anahtar kelimeler:** Diaspora turizmi, Diaspora, Turizm

# **DEDICATION**

This research is dedicated to myself, family and friends.

## ACKNOWLEDGEMENT

I thank Mrs Ilkay, my supervisor, for her observations, feedback and suggestions that have greatly enhanced the quality of this research. My gratitude to all my lecturers for their transfer of knowledge to me.

I thank my Heavenly Father for the grace that He gave me to complete this report.

I owe a great deal to my parents, Mr Agbor Benson Achere and Mrs Akabum Besem Frida, who permitted me to travel all the way from Cameroon to Northern Cyprus, and who supported me throughout my studies. I also appreciate myself also for my hard work and sleepless nights. Many thanks to my cup of hot tea which was my every day companion. I thank my family for their encouragement, support and prayers for me. Many thanks to aunty Essame, aunty Nkongho, auntie Eli, Uncle Joe, uncle Maurice, uncle Morland, uncle James, Uncle Robert, uncle Eteng, uncle Latche, Pa ayukachale, Ma Esther, mami Frida, mami Alice, mami Sophie and special thanks to my siblings Teddy and his family, Karl, Olivia, Nadege, Agbor, Enow, Laura, Enow boy, Okot, Ekep and Agi for cheering me up. I also appreciate my friend Tekum Charles, my fantastic four Symphorosa, Julia, Cynthia and Mah, my lycee friends, my house mates Stephanie Longla, Rebecca and Randibelle, my ex house mate Ga'elle and to all my love ones for their support, encouragements and prayers.

I thank all my Cameroonian interviewees in Famagusta for sharing with me their thoughts, stories and networks which have enriched me both academically and personally.

# TABLE OF CONTENTS

ABSTRACT .....	iii
ÖZ .....	iv
DEDICATION .....	v
ACKNOWLEDGEMENT .....	vi
LIST OF ABBREVIATIONS .....	xi
1 INTRODUCTION .....	1
1.1 Introduction and background of the study .....	1
1.2 Problem statement .....	5
1.3 Aim of research .....	7
1.4 Research objectives .....	7
1.5 Research questions .....	8
1.6 Significance of the study .....	8
1.7 Organization of the study .....	9
2 LITERATURE REVIEW .....	11
2.1 Introduction .....	11
2.2 Background of the study area .....	11
2.3 Definition of diaspora .....	13
2.3.1 History of black diaspora .....	14
2.3.2 Transnationalism and diaspora .....	15
2.4 Different generations of diaspora tourism .....	17
2.4.1 First generation diaspora tourism .....	18
2.4.2 Second generation diaspora tourism .....	18
2.4.3 Third generation diaspora tourism .....	19

2.5 Identity.....	19
2.6 Home .....	20
2.7 Impacts of diaspora tourism .....	22
2.7.1 Economic impacts.....	22
2.7.1.1 Investment .....	22
2.7.1.1.1 Foreign direct investment (FDI).....	23
2.7.1.1.2 Diaspora direct investment (DDI) .....	24
2.8 Diaspora and remittances .....	25
2.9 International cross border trade .....	30
2.10 Socio-cultural impacts of diaspora tourism.....	31
2.10.1 Social impacts .....	33
2.10.2 Travel motivation.....	33
2.10.3 Visiting friends and relatives (VFR) travel.....	35
3 METHODOLOGY.....	36
3.1 Introduction .....	36
3.2 Study design .....	37
3.2.1 Qualitative research .....	38
3.3 Research method .....	39
3.3.1 Research instrument.....	39
3.3.1.1 Collection of primary data .....	40
3.3.1.2 Collection of secondary data collection .....	40
3.4 Sampling.....	40
3.4.1 Sampling technique.....	41
3.5 Instruments for data collection .....	42
3.6 Summary .....	42

4 DATA ANALYSIS .....	43
4.1 Introduction .....	43
4.2 The socio-demographic profile of respondents .....	43
4.2.1 Respondent's gender and age .....	43
4.3 Understanding by respondents of the term diaspora tourism .....	44
4.4 Length of stay in the TRNC by respondents .....	45
4.5 Respondents reasons for coming to the TRNC .....	45
4.5.1 Educational reasons .....	45
4.5.2 Economic reasons .....	46
4.5.3 Transit and marriage reason.....	47
4.5.4 Greener pasture .....	48
4.6 Comparison of Cameroon to the TRNC by respondents in terms of tourism development .....	48
4.7 Motivations for visiting Cameroon .....	49
4.7.1 Diaspora visits with festivals .....	50
4.7.2 Respondents main reasons for visiting Cameroon.....	50
4.8 Accommodation used by respondents while in Cameroon .....	51
4.9 Activities respondents engage in while in Cameroon .....	52
4.10 Geographical attractions mostly visited by respondents in Cameroon .....	52
4.11 Have respondents made North Cyprus their home.....	53
4.12 The duration of respondents' stay when they visit Cameroon.....	55
4.13 Range of return to Cameroon .....	56
4.14 What participants use up their funds on while in Cameroon.....	56
4.15 Items respondents carry to Famagusta from Cameroon .....	57
4.16 Items that are brought from the TRNC to Cameroon by respondents.....	57

4.17 Budget for respondent’s trip back to Cameroon .....	58
4.18 Effects of political uncertainty on visits by respondents back home .....	58
4.19 Chapter summary .....	60
5 CONCLUSIONS AND RECOMMENDATIONS .....	61
5.1 Introduction .....	61
5.2 Results based on the research objectives.....	61
5.2.1 Respondent’s profiles .....	62
5.2.2 Results with respect to objective one.....	62
5.2.3 Results in relation to objective two .....	63
5.2.4 Results with respect to objective three .....	65
5.3 Study implications .....	66
5.4 Further study recommendations .....	68
5.5 Study limitations.....	69
5.6 Concluding remarks .....	69
REFERENCES.....	71
APPENDIX.....	77

## **LIST ABBREVIATIONS**

DDI	Diaspora Direct Investment
FDI	Foreign Direct Investment
IOM	International Organization for Migration
LDCs	Less Developed Countries
RCT	Random Controlled Traits
TRNC	Turkish Republic Of North Cyprus
VFR	Visiting Friends and Relatives

# Chapter 1

## INTRODUCTION

### 1.1 Introduction and background of the study

Tourism is regarded as those activities that actually occurs out of one's normal environment or immediate home community (Chadwick & Birchwood, 1994). Most research on tourist habits and perceptions aims to point out the disparities between domestic and international tourism. Further, studies do not seem to consider the category of tourists who are in between, like migrants revisiting their home countries or college students traveling home to visit their families after several years away (Huang, Haller & Ramshaw, 2011). Thanks to modern developments in technical knowhow with transport, relocation and movement of persons have increased drastically, especially worldwide movements which has been an international occurrence since the 1960s (Castles & Miller, 2009). It was estimated that 258 000 000 individuals, or 3.4% of the people worldwide, resided out of their home country in 2017. That estimate comprises of asylum seekers with refugees, projected at 25 900 000, which is about 10 percent including all the global migrants and 82.5% of whom were hosted in developing regions. With close to 80 million migrants, the top receiving area is Asia. With 78 million, Europe is a close second, followed by North America with 58 million. In the developing world, Africa is the top-receiving region with 24 700 000, Latin America and the Caribbean with 9 500 000 and Oceania with 8 400 000 (Sweileh, Wickramage, Pottie, Hui, Roberts, Sawalha & Zyoud, 2018). Based on findings published by the Economic Co-operation and Development (2008)

International Migration Database, globally there have been about 5 million persons moving to a another nation each year since 2005. Over the past 10 years, many as 4 000 000 individuals have irreversibly moved to another country annually. The USA is the world's largest receiving nation for immigrants. More than 1 million foreigners alone have moved annually to live permanently in the USA. However, after several generations, many of these foreigners are still conscious of their family roots and the diaspora tourism exceeded 244 000 000 in 2015 (OECD, 2017; United Nations, 2016). Tourism is recognized as one of the top-ranking economic activities (United Nations World Tourism Organization (UNWTO, 2018), and Theobald, (1995) stated that it had created employment and associated income from monetary transactions of billions of dollars each year through a huge turnover of people. Tourism is a regional phenomenon which involves the movement of guests from one destination to another or more destinations from their places of origin via a dynamic network of multi-modal transportation systems as defined by (Kang, Kim & Nicholls, 2014). According to Agunias & Newland, (2012), other essential economic development industries, such as the conservation of natural resources, demand generation for transport, telecommunications, financial services and capital equipment, etc., can now be thoroughly investigated thanks to tourism.

For most countries around the world, tourism and travel play a key role in social and economic developments. The travel and tourism sector has expanded exponentially, creating employment, generating wealth and promoting imports and exports worldwide (Newland & Taylor, 2010; World Travel and Tourism Council (WTTC), 2018). In addition, tourism has strengthened other significant sectors of economic

development, such as the protection of natural resources, demand for transport, telecommunications, financial services and capital equipment, etc.

(Huang et al., 2013) noted that although the link between home and the diaspora is evident economically, socially and culturally the growth of the industry has led to many topics of research in tourism, such as diaspora tourism. Trew & Pierse, (2018) stated that recent research had focused on examining the views of people regarding diaspora tourism, partially because of its fundamental benefits such as work prospects, small enterprise Innovations and earnings from foreign exchange.

According to Huang et al., (2013) diaspora tourism refers to movement of individuals (i.e. who migrated to foreign nations) in search of their origins or to feel connected to their cultural heritage and their ancestral homelands. The definition has been extended further by (Bae, 2016) to incorporate the migrants who have left their home country for residence out of their native country in other nations. According to McCain & Ray, (2003) diaspora tourism is an example of a situation where immigrants who have migrated to a new country see that there is a need to return to their ancestral homeland yearning for knowledge, their genealogy or feel connected to their indigenous homelands, roots and lifestyle that are linked to their personal heritage. (Newland & Taylor, 2010) assumed that "diasporas" encompass emigrants as well as their offspring's who retain a constant connection with their home countries, whereas other reports indicate that diaspora tourism comprises a group of individuals who permanently or momentarily, happily or vehemently reside outside their home country and have maintained links with their country of origin (Global Forum for Migration and Development (GFMD)). Huang, Ramshaw & Norman (2015) saw the members of the diaspora community as individuals attached to two homes, which are their present

residing country and native land. In general, people have various motives why they move to other nations. This can be free will, economically driven or forceful displacement (Marschall, 2018). Immigrants can easily migrate between their native country and their residing country with developments of a good transport networks, economic freedom, political stability, etc., (Tsubokawa, Hatta, Kikuchi, Maeda, Mikami, Alim, Maruyama, & Tsuji, 2017). Tichaawa, (2017) investigated Cameroon's diaspora tourism's nature and features. It revealed that Cameroonians residing in diaspora have a major role in the tourism economy of Cameroon. Based on this pilot study, the current research aims to provide more valuable information on the reasons Cameroonians visit their homeland.

Naturally, individuals have different reasons why they relate so much to their home land. Generally, younger immigrants have more connections to their homeland. In pursuit of information about their family background, immigrants to a foreign country frequently find the need to travel to their home country or other locations linked to their personal background so as to feel connected to their ancestral roots and culture (McCain & Ray, 2003). This personal relation to their homeland makes them feel different from other visitors about the destination, and they usually support local growth and protection of heritage (Huang, Ramshaw, & Norman, 2016; Iorio & Corsale, 2013). Traveling back to the homeland also facilitates migrants keeping physical and emotional ties to their country of origin (Tie et al., 2015). This phenomenon is referred to as "diaspora tourism" and is a niche market, a branch of heritage tourism and special interest tourism.

## **1.2 Problem statement**

No country can develop effectively in an age of globalization and increased competition in the pursuit of national interests without adopting a specific strategy that seeks to exploit the abilities of the majority of its human capital, including its diaspora and those who regard the country as a homeland. Nationals abroad are seen as a loss to some policy makers. According to Durand (2004), diaspora members previously disdained as deserters, traitors or victims are now more likely to be featured as national heroes in activities such as in diaspora congresses and in holidays to commemorate their contributions to their homeland in many countries around the world.

In the field of migration, studies on incorporation, integration, assimilation of migrants have dominated academic study, while the policy responses of origin countries to emigration have been neglected (Hollifield, (2020). Just recently, some research has focused on the ways in which origin states try to develop their expatriate communities. Immigrant's spectacular homecoming journey also points to a void in existing literature on tourism (Huang, Haller, & Ramshaw, 2013). Other research on tourist encounters have a clear distinction between domestic and foreign visitors. In between are immigrant tourists. However, while in their country of origin, they are considered "foreigners," As domestic visitors, they possess similar traditional heritage and relation in the location. Nonetheless, little or no Study on the experience of traveling and the market demand for migrants who revisit their place of origin has been conducted (Huang et al, 2013). Similarly, although growth in diaspora tourism has increased, there has been little research to investigate the importance of diaspora tourism in Africa (Tichaawa, 2017), definitely not in the particular scenario of understanding its existence between Cameroon and the TRNC. With an emphasis on Cameroonians

living in Famagusta, this study will discuss their perception of the concept, while studying the characteristics surrounding its nature. This research will explore the relationship between the attachment of immigrants with their hometown and their diasporic revisit. After frequent visits, nearly all visitors are often indispensable with a place. One distinctive feature of diaspora tourism is a deep emotional connection between tourists and the destination prior to the journey. This research will investigate the reasons why Famagusta-based Cameroonians visit their country of origin, concentrating on their reasons for traveling, how they feel in their home land relative to their residing country, and the likely impacts of Cameroon's diaspora and tourism in Cameroon.

Be it their home town or childhood home, people tend to remember and crave for locations from their past. Diaspora tourists are seen by (Long & Oxfeld, 2004) are tourists who frequently strive towards varying results from trips to their country of origin than other visitors do, typically using up their finances in unique ways. When they go to their home country, they feel more at home. Many people in developing countries regard emigration to the developed world as a means of happiness in the face of difficult living conditions. Consequently, in developed nations, there is a portion of the labor force from developing countries residing as immigrants and despite the restrictive actions that developing countries have taken, their numbers continue to rise. In order to alleviate poverty and global inequality inside and across nations, migration has been an important tool (Milanovic, 2011). Migration is often seen as a tactical possibility for developing nations (LDCs) in the sense of contemporary growth, since not only is hardship consistently soaring but also slowly falling in LDCs. However, the resources accessible to them are a lot more limited. At that viewpoint,

it is claimed that migration is important to so many objectives that nations are obligated to recognize the implications of migration over all dimensions from all results. For their countries of origin, these Diasporas constitute a significant source of revenue. Hence, this research makes the argument if well addressed, diaspora tourism has the ability to spur the Cameroonian tourist economy. Diasporas are able to make many direct and indirect contributions, such as remittances sent back to their country of origin (Agunias & Newland, 2012). By promoting trade, investment, innovation, technological transfer and expertise, the Diasporas of developed countries will take an active part in developing their country. According to Plaza & Ratha, (2011) diaspora can also make a major contribution to the stretching of markets for novel tourist locations whilst also fostering demand for products derived from the cultures of their country of origin as stated by (Odermatt, 2013).

### **1.3 Aim of research**

This study aims to examine the perspectives of Cameroonian diaspora tourist residing in Famagusta.

### **1.4 Research objectives**

In order to achieve this aim, I will;

- Explore the point of view of Famagusta based Cameroonians on diaspora tourism by analyzing how Cameroonians view diaspora tourism.
- Examine the characteristics and attributes of diaspora tourism in terms of the relationship between Cameroon and the TRNC.
- Analyze the possible impact of the Cameroonian diaspora on Cameroonian tourism.

## **1.5 Research questions**

Taking into account this context, this study asks the following research questions about current Cameroonian diaspora:

- What is the point of view of Famagusta based Cameroonians on diaspora tourism?
- What are the characteristics and attributes of diaspora tourism in terms of the relationship between Cameroon and the TRNC?
- What is the possible impact of the Cameroonian diaspora on Cameroonian tourism?

## **1.6 Significance of the study**

In tourism debates, diaspora tourism has been a growing notion. Several studies have explored the influence of the diaspora around the globe. Most studies have taken into account Chinese people in North America (Li & McKercher, 2016; Maruyama 2017; Huang, Hung and Chen, 2018), Indian diasporas (Mishra, 2007), Philippines in other countries Nicolas (2016), diaspora in Korea Bae, (2016), the Caribbean and Cuban Diaspora Espino, (2013), Portuguese and South African diaspora Glaser, (2010), American and European Diaspora Huang et al., (2013) just to name a few. However, very few studies have been performed on the African continent, considering the presence of a huge market for diaspora tourism. This research aims at Cameroon as a case study concentrating exclusively on Cameroonians residing in Famagusta. This research is essential as it investigates the reasons why Famagusta-based Cameroonians visit their country of origin, concentrating on their reasons for traveling, how they feel in their home land relative to their residing country, and the likely impacts of Cameroon's diaspora on tourism in Cameroon. A deliberate sampling method will be utilized to gather information from Cameroonians residing in

Famagusta for this study. To assist a researcher find knowledge regarding a particular notion or circumstance of interest, a purposive sampling technique will be used (Patton, 2002). This includes the detection and gathering of persons or group of persons who are highly knowledgeable or acquainted with an occurrence of interest (Patton, 2002). Cameroonians living in Famagusta who have acquired TRNC work permit and living in Famagusta for a span of five years and more, have been intentionally selected for this study. These included people who maintain an interest back home and who regularly travel between TRNC and Cameroon or have made at least one visit.

### **1.7 Organization of the study**

This study comprises of five chapters as follows;

Chapter one; the first chapter, which is the introductory part, presents the background of the study, the problem statement, research questions, objectives, significance of the study, as well as the organization of the study.

Chapter two; in chapter two, key terms related to the study are defined; the theoretical framework and review related literature are presented, which is an elaborate exploration of the concerns surrounding the present research situation.

Chapter three; a description of the methodology used in the data collecting and analysis process. The research design, the location of the study in which information was obtained, is also examined.

Chapter four, results of the data analyzed are presented and discussed in this chapter.

Chapter five, finally, the summary of the results of the research, suggested recommendations, an explanation of the shortcomings of the study and potential future directions for the study constitute chapter five.

## **Chapter 2**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

This section articulates diaspora tourism, it also reviews debates surrounding diaspora tourism along with varieties of diaspora tourism in terms of its qualities. An additional purpose of this section would be on the aspects of diasporic tourism with the general effects of diaspora tourism. Information is given in the chapter in regards to theoretical, empirical literature review and the definition of concepts. This thesis makes use of certain definitions that need to be described imperatively for thorough understanding of the research.

#### **2.2 Background of the study area**

Famagusta is a city situated on the east coast of the Turkish Republic of North Cyprus. The town is known for its preserved 15th and 16th century Venetian walls and a waterless moat that encloses the city walls in a ring. Amazing views of the port and the sea, as well as the ghost town of Marash, are displayed at the top of the moat. Next to Porta Del Mare's iron gates, there is a statue of a winged lion. The massive mosque of Lala Mustafa Pasha was a Gothic cathedral and dates from the 14th century. Famagusta was founded around 274 BC after the earthquake by Ptolemy II and named after his sister, "Arsinoe." The town was described as a fishing village in the first century BC. For a long time the city remained a fishing village. However the town turned into a small port due to the Arab invasion led by Mufti I.

With the takeover of Britain, Famagusta gained its significance as a port and economic hub, since the development of the city was aimed at British plans. From 1903 to 1906, the port grew. Construction of the Cyprus Government Railway with its final destination in Famagusta began during the same time. Larnaca used to be used as the island's main port for some time, but after using Famagusta as a military base during the First World War, the main trade moved to Famagusta. In addition, the town outside the walls grew rapidly and the main growth was centered on Varosha. The British moved their headquarters and residences to Varosha and during the years of British rule, the town became an administrative and tourist hub. Famagusta was a modern port city in the second half of the 20th century, and its surroundings stretched well beyond the boundaries of Varosha and the fortified city. From independence in 1960 to the Turkish invasion of Cyprus in 1974, Famagusta developed as a tourist center in the southwest direction of Varosha. Famagusta remained a famous tourist and entertainment center until the late 1960s.

According to Skanavis & Sarri, (2002) it is estimated that Famagusta is home to approximately 42,526 people. Nearly 35% of this population is undergraduate or graduate-as a result of university students. One of the four students studying at universities in North Cyprus is from another country. Students from, more or less, 100 separate and non-Turkish-speaking countries exist here. In most cases, migrants visiting other areas prefer to settle with individuals from the same region or form alliances in order to preserve their identity (Becker, 2004). In the case of Cameroonians living in Famagusta, this is valid because they have alliances, communities, whatsapp groups, where they can identify themselves.

## 2.3 Definition of diaspora

The term diaspora is originally an old Greek word that was synonymous with seed "scattering" and "maturing" (R. Cohen, 2019). Humans used it as a term for dispersion and displacement, originally referring to the removal of Jews from their ancestral homeland (P. Cohen, 1997). In modern times, however, many other groups of people, such as refugees, expatriates, immigrants, foreigners, ethnic / racial minorities, have metaphorically referred to the concept of diaspora according to Safran, (1991). The shared experience of living through cultural differences is what distinguishes the various groups of people classified as diasporas in theory (Malkki, 1994). Similar spatial characteristics of living on cultural borders with permeable boundaries are also shared (Perman, Ma, McGilvray & Common, 2003). Diasporic communities are continuously living on cultural frontiers, clustering around memories of homelands in host nations, trying to recreate authentic home cultures. In order to re-root their floating lives, they form communities and find closure through their struggle to make sense of their ever changing lives (Shi, 2005). A journey home is a sentimental and intense trip for diasporic communities, notably, if it is an unrepeatably chance. That is to say, isn't really the regularity of the home country visits that matters, but its significance with its meaning?

Five modes of travel can also result from diaspora and migration. First, immigrants may travel back to their country of origin. Secondly, the folks from immigrant's country of origin may come to see their migrant relatives in their residing country. Thirdly, they may travel to other location which is not their homeland. Fourthly, transit locations in the migration process seem to be locations to which migrants come again and finally, diaspora groups establish their own locations of vacation where they are

willing to, meet individuals of roughly equivalent ethnicities (Coles, Hall & Duval, 2005).

Diaspora individuals do have trouble fitting into the host society's life and culture. In fact, underdeveloped countries' immigrants have a greater likelihood of being exploited and disadvantaged in highly-developed nations (Bhatia, 2002). Thus, they turn to be heritage famished in generally and journey in pursuit of their origins and heritage (Lowenthal, 1998).

Cohen (1997) divided diasporas into five different groups, including victim/refugee diaspora (Jews, Africans, Armenians), imperial/colonial diaspora (Ancient Greek, British, Spanish, Portuguese), labour/service diaspora (Indentured Indians, Chinese, Japanese), Trade/business/professional diaspora (Lebanese, Chinese, Indians, Japanese), and cultural/hybrid/postmodern diaspora (Caribbean peoples, Chinese, Indians).

### **2.3.1 History of black diaspora**

According to (Hunwick & Powell, 2002; Alpers & Roberts, 2002; Zeleza, 2009), the term diaspora was previously used loosely to refer to descendants of African (black) slaves brought to Europe and America and other African migrants in these geographies but recently, it has been extended to accommodate Africans dispersed forcibly or by choice to other parts of the globe. There were however several significant events in which freed slaves were resettled in Africa (Matory, 2005) Extensive mobility to and from Africa was enabled for some of these freed slaves. He cites the example of the manumission, a number of African slaves in Brazil and their resettlement in parts of West Africa. In trade, art and missionary work, these freed slaves took up careers. They have, in reality, become major mediators between white traders and Africans.

Some of them stayed for a while in Africa before returning to America later on. Importantly, these resettled freed slaves influenced in significant ways. Matory, (2005) also reveals that the current of influence was not a one-sided affair. Not only were there direct and sustained relations between Africans in Africa and those in the diaspora, there was also a deep symbiotic relationship in which the cultural and social life of each other was greatly affected by both communities.

According to Dodman et al., (2013), various diasporic contexts are inhabited by both powerful and vulnerable groups that expose the nature of tensions that place stress on their relationships with each other, as well as on the changing relations of each group to power. It is important to state here that often the same desire for a 'home' that characterizes the experiences of a vulnerable group living in a more powerful group could also characterize the urge in a powerful group to rid itself of a minority whose existence undermines its understanding of identity and autonomy. Settler colonization on another group and other forms of group settlement face disorienting interactions that could represent all forms of violent dispossession, displacement, and domination. Not only is diasporic consciousness found among weaker groups settling with powerful hosts, but also among powerful hosts opposing such types of change instigated by interaction with such minority settlers.

### **2.3.2 Transnationalism and diaspora**

Immigrants from the past were citizens who came to remain, having uprooted themselves from their home country to make a new home for themselves and to embrace a new nation to which they would pledge allegiance (Basch, Glick-Schiller & Szanton-Blanc, 1994). Recent advances in transport and communication technology, however, make it possible for contemporary migrants to have two worlds to reside in.

Often they continue to establish virtual or physical interaction with their love ones in their home country as they aspire to be accepted into the new society. In addition to the emotional longing for home, in a multicultural world, people often understand the advantages of being bilingual and bicultural, which enhances their eagerness to remain in contact with their roots (Foner & others, 2002), and several migrants can meet the expense to return to and fro between two nations as travel becomes cheaper and more convenient (Kasinitz, Mollenkopf, Waters & Holdaway, 2008). Transnationalism is the mechanisms whereby the migrants preserve social ties connecting their nation of origin and the host community (Basch et al., 1994).

Immigrants can participate in various types of transnational activities and practices, together with economic, political, social, personal, religious and cultural activities. For instance, (Portes, Haller, & Guarnizo, 2002) identified a number of transnational ventures which include acquiring or making investments in real estate, attending hometown celebrations, giving cash to political campaigns, sending money to hometown ventures, and engaging in native land groups, charities, political parties, and sports clubs.

Transnational activities can be split into personal transnational ties and collective transnational acts. Haller & Landolt, (2005). Personal ties include engaging across borders with one's family, offering personal assistance across borders, traveling as visitors, sending or receiving remittances, and addressing homeland politics while collective transnational acts include the creation and transformation of religious, civic and political institutions and the adoption of actions to resolve social problems in the home and host country into transnational platforms. In addition, many people in the underdeveloped countries for economic reasons regard migration to developed

countries as a source of happiness and to raise their standard of living. Consequently, there is an immense amount of the labor force from developing countries residing in developed countries and they continue to grow in number. These individuals represent a significant income source for their home countries. Transnational media have become integral to the media habits of immigrant communities due to the advent of modern and quicker means of communication and information technology. As emerging technologies provide new spaces for communication flows that cross geographical boundaries, the prospects for maintaining immediate contact are growing (Castells, 2001). Today, many diasporic populations have benefited from relatively good access to various types of social media. Media provide identification for displaced persons by marking symbolic boundaries, relinking cultures to location, and satisfying the need for memory, myth, quest, and rediscovery. The press is speeding up the preservation of events and memories across time and place. For individuals living in a diaspora, the media are catalysts for recalling other times and places. (Lemish Drotner, Liebes, Maigret & Stald, 1998). An ever-present global media provides immigrants with a continuous stream of information about their homeland and the opportunity to communicate easily with people in their country of origin.

#### **2.4 Different generations of diaspora tourism**

Migrants can be divided into various generations, which are diaspora tourism of the first, second and third generations. Multiple generations of migrants have diverse encounters in the host community or their homeland during their arrival and reception. Homeland relations often appear to decline from generation to generation, since every generation is much more identified with the host culture than their parents. (Levitt & Glick-Schiller, 2004). Nevertheless, there is no criteria in how identities and

members can evolve after some time or last through the generations given the diverse formations of diasporic communities.

#### **2.4.1 First generation diaspora tourism**

The word "first generation" in migration studies refers to foreign-born individuals who have migrated to a new country (Rumbaut, 2002). The first generation has deep ties to their country of origin, as it is their first home and place of birth.

#### **2.4.2 Second generation diaspora tourism**

Second generation migrants are native-born citizens with one or two parents born abroad. Their link to their homeland may not be as powerful for the second and subsequent generations (Maruyama & Stronza, 2010; Tie et al., 2015). Most of the time, it is the migrant parents who take their children to their homeland to meet extended families and learn the language and culture of their home country (King & Christou, 2010). More and more individuals trace their family origins in other parts of the world with the growing globalization and population mobility. For recent migrants, the urge to connect with and visit the homeland should differ from those whose ancestors migrated many generations ago.

Although immigrants are interested in traveling to their country of origin and connecting with their ancestral culture and heritage, they often do not find what they are searching for during their journey. That is, although when they return to their homeland, some diaspora tourists feel a sense of belonging, others may be disillusioned and become even more disconnected from their immigrant background and heritage. For example, in a second-generation Asian Americans collection of autobiographies (Garrod & Kilkenny, 2007, P. 290), in terms of their travel experiences in Asia, there were several recurrent themes. In certain cases, in their

country of birth or origin, the language barriers and cultural differences made these Asian Americans feel like foreigners. Not only in their ancestral homeland, but even in their current country of residence, they felt alienated by such disappointment. On the other hand, some immigrants of the second generation discovered a sense of belonging in Asia and embraced the feeling for the first time in their lives of being the majority.

### **2.4.3 Third generation diaspora tourism**

Newland, & Taylor, (2010) stated that those with foreign-born grandparents are the migrants of the third generation. It will be fascinating to discuss whether their feelings towards the homeland are more functional or symbolic for the third and subsequent generations who do not have the actual experience of living in the homeland. For earlier generations who still have close friends and relatives back home, the social bonding dimension may also be higher, whereas later generations may not feel such connections to relatives that they have never met before.

## **2.5 Identity**

Identity is defined by one's relationship with the homeland (Shuval 2000). It is such a relationship with the homeland that connects tourism with the diaspora. Home is not their present place of residence but their ancestral place of origin for these individuals King & Christou, (2011). Their desire to return home is a strong incentive and tourism is one of the transnational activities that enables them to preserve their connection to their ancestral homeland. To characterize the tourist experiences of diaspora communities, terms such as ancestral tourism, pilgrimage tourism, legacy tourism, genealogical tourism, root tourism, and personal heritage tourism have also been used in research (Alexander, Bryce, & Murdy, 2017). Tourists traveling to their ancestral homeland to visit relatives, learn more about their family background, and look for a

sense of belonging and are the most prominent sort. Other common ways include following the transit routes of their ancestors or visiting unique places of vacation popular with members of their own diaspora. The experience of the Jewish and African Diasporas has gained more attention in research among various communities (Tichaawa, 2017). This generally takes the form of educational group tours for young Jews, sponsored by the Israeli government and Jewish communities worldwide. Visiting the historic sites of the slave trade helps the African diaspora to make sense of history and acquire a sense of ethnic pride. As this diaspora tourism scope expands, studies have also turned to the experience of recent migration waves, such as Chinese and Vietnamese Diasporas Huang, (2014). In the past, due to their forced relocation, diasporic communities were sad, nostalgic, and alienated. As contemporary migration appears to be voluntary, it may become less emotional and more leisurely for diaspora tourist. Future research should step away from the tradition of "victim diaspora" and explore the recreational and family-oriented nature of diaspora tourism. Many immigrants have strong economic, political and religious connections to their ancestral homeland, so they would be more involved in preserving and enhancing the well-being of the local people culture and environment when they travel back home. (Levitt & Waters, 2002). Therefore, researching the diaspora tourism phenomenon will not only increase the awareness of this specific niche market by the travel industry, but also help to create an in-depth connection between tourists and destinations.

## **2.6 Home**

One unanswered question is: how big is this home? Is it the actual house, the neighborhood, the birthplace, or the country of origin? Research has shown that at different geographic levels, such as site-specific and area-specific, attachment to a location can occur (Hidalgo & Hernandez, 2001; Williams, Patterson, Roggenbuck,

& Watson, 1992). To diaspora, home is not their current place of residence but the homeland that is elsewhere (Meethan, 2004). Therefore, in search of a sense of identity, even after death, they wish to ultimately return to their ancestral point of origin (Shuval, 2000). They often establish a close bond with individuals with similar origins or ethnic backgrounds and create within the host country their own culture or social groups.

According to Hammond (2004), the definitions of home include “locations of various levels of scale, including an individual dwelling, a territory, a village, region, or nation-state” (p. 37). For the diaspora, the moment they set foot in their country of origin, can they feel at home? Or In order to really connect with their roots, must they return to their family's former residence? And how do different degrees of place attachment affect their plans to visit their home country? In addition, diaspora tourists are not a homogeneous group, like other segments of the tourism industry. Weaver, Kwek, and Wang (2017) separated diaspora tourists based on their relation and familiarity with the culture of their homeland. According to Li and McKercher (2016) five forms of tourist diaspora have been identified, with different travel reasons and migration background. Studies have indicated that for a variety of reasons, migrants visit their homeland, including leisure, business, VFR, genealogy, family reunion, religion, pilgrimage, finding roots, learning languages, sharing family traditions with their children, and more (e.g., Huang, King, & Suntikul, 2017; Hung, Xiao, & Yang, 2013; Meethan, 2004; Santos & Yan, 2010; Schramm, 2004; Uriely, 2010).

## **2.7 Impacts of diaspora tourism**

### **2.7.1 Economic impacts**

In the economic growth of their countries of origin or ancestry, the diaspora play a significant role (Newland & Plaza (2013). They can also encourage trade and foreign direct investment (FDI), build enterprises, stimulate entrepreneurship, transfer new knowledge, skills and grow priority sectors of the economy, in addition to sending remittances. In addition, through the use of their expertise and skills to fill resources and knowledge gaps. The Diaspora can advance the development agenda as partners, as well as representatives and leaders of scientific and technical networks in their country origin. While some politicians continue to see their foreign nationals as a loss, they are gradually realizing that an active diaspora may be an advantage or even a counterweight to qualified and talented migrants (Newland & Plaza, 2013). In the following areas, the impact of diaspora engagement is felt strongly;

#### **2.7.1.1 Investment**

Millions of people are living away from their country, and many diaspora members are flourishing abroad and are willing to extend their success by investing in their homeland. When considering alternative investment environments, investors face enormous asymmetries of knowledge. Within different countries, investors may not know about investment opportunities (David Leblang, 2011). To this effect, migrant networks help to promote cross-national investment by helping to minimize knowledge asymmetries between source and destination and by reducing transaction costs that may otherwise impede economic exchange. For instance, a migrant community from India living in USA may provide a signal to American investors of the work ethic, labor quality, and business culture that exists in India. These signals increase the quality of American investors' knowledge about India, enabling them to

forecast about their ability to invest in potentially valuable assets on the Indian market (David Leblang, 2011).

Migrant networks may provide business opportunities through formal (for example business) or information (for example family) connections in their home country, along with the provision of an image of their home country. Studies of specific industries and migrant communities have been widely recorded, but they are probably best documented in studies of overseas Chinese communities (Rauch and Casella, 2001).

#### **2.7.1.1.1 Foreign Direct Investment (FDI)**

FDI, particularly in emerging countries, is crucial for economic growth. Huang and Khanna (2003, P. 81) have noted, with the support of the diaspora, China has won the race to be the factory of the world. India could be the technology lab of the world with the help of the diaspora. In productive activities that enhance development, foreign individuals and companies invest capital. Due to a form of local bias that we refer to as "homeland bias," diaspora members may be motivated to invest in their homelands. In other words, members of the diaspora are also acquainted with the local business climate and prospects for investment in their homeland and may feel they have knowledge that is important Debass & Ardovino, (2009). These factors exacerbate the potential for positive financial returns and a raise in investment interest. The implications if those making investments from abroad are actually nationals of, or otherwise related to, the country receiving the investments leads us to the notion of Diaspora Direct Investment (DDI).

### **2.7.1.1.2 Diaspora Direct Investment (DDI)**

DDI refers to foreign investments in economic activities in the home country of Diasporas from companies linked to Diasporas. Such investments can be promoted by members of the Diaspora in two ways, either by those who are top executives of companies abroad and who use their management expertise and technological know-how to convince their respective companies to invest in their countries of origin, or by those who are managers or owners of companies whose parent companies work with start-ups in their countries of origin. In other words, part of FDI is driven by Diasporas, especially investments that rely on a transnational social network of migrants and migrant mechanisms that operate between host and home countries. (Rodríguez-Montemayor, (2012).

DDI is part of a larger transnational superstructure which, through the interconnectedness of donations, small and large investments, trade, tourism and unilateral transfers, contributes to integrating societies into the global economy (Orozco 2004, P.3). Via the diaspora, countries with mature diaspora networks often aim to enable domestic businesses to grow abroad. For countries which lack sufficient investment through "traditional" FDI, a boost in investments through DDI becomes an alternative.

Diasporas are often linked to the institutional development of their homeland. For example, fostering a more competitive regulatory environment and striving for reforms in areas such as public finance, education, innovation, health care, infrastructure provision and are often recognized as a potential source of talent and skills (Kuznetsov 2010, P.5).

Foreign remittances are also powered by Diasporas, and there is research on their impact on entrepreneurship in home countries. Amuedo-Dorantes and Pozo (2006) find that the presence of investment opportunities back home attracts remittances, which translates into higher household ownership of businesses. Vaaler (2011) found that remittances are related to start-up rates for new businesses. Migrants are therefore becoming increasingly relevant for funding new ventures in their home countries.

It is also believed that DDI is economically superior to remittances in that a wider pool of possible investments (outside the family limits) means more capital efficiency. Some of the economic benefits of DDI are identical to those that the traditional FDI brings. Investments from the Diaspora have the ability to bring expertise and skills, superior technologies and improved business practices, in addition to financial capital, to emerging markets. Positive externalities, such as spillover effects, arise when local businesses observe and emulate foreign investor's activities.

## **2.8 Diaspora and remittances**

According to Nurse, (2019) one of the most significant strategic political and economic opportunities for developing countries in the late twentieth and early twenty-first centuries has emerged to tap into the growth of diasporic communities. Indeed, it can be argued that in recent decades, the rise of global diasporas has led to a new context of development, with economic flows such as financial transfers (remittances) playing a critical role in the reduction of poverty, the development of enterprises and debt securitization. In addition, remittances have surpassed conventional forms of external inflows in many developing countries, such as foreign aid, foreign direct investment and external borrowing. Scholarly interest was attracted by cross-border economic relations between diaspora communities and their homelands. For example, a study in

anthropology, economics, and sociology has investigated the significance and effect of diaspora members' remittances to their families in their country of origin (Cohen, 2005). Economics has thoroughly examined the relationship between diaspora networks and foreign trade (e.g Gould 1994, Mundra 2005). Diasporas have been credited with fostering international trade (Cohen 1997).

However, the diasporic economy is broader than just financial transfers. The diasporic economy involves the economic effect of trade in goods targeted at niche, ethnic or diasporic markets, services such as tourism, shipping, telecommunications and media, as well as the monetization of intellectual property through creative industries, geographical indications and the tapping into trade networks, science and technical diaspora networks. The latter refers to the brain circulation which are the mechanisms like return migration and the mobility of skilled services used to solve the brain drain issues (i.e. emigration of tertiary educated) Nurse, (2016).

The opportunities represented in these flows have been grasped by many developing countries and have reaped immense rewards through strategic diaspora engagement initiatives. For instance, countries such as the , India People's Republic of China, Mexico, Israel, El Salvador have targeted trade , investment and technology transfer (i.e. brain gain) in their diasporic communities. For small states and LDCs, similar opportunities are open, as they appear to have broad diasporic populations in relative terms Nurse, (2016).

Migration-related economic flows and diaspora development have increased access to non-traditional finance, investment and savings that, in the last two decades or so, have

exceeded traditional sources of foreign capital (e.g. FDI, ODA, debt and portfolio investment) for many developing countries and LDCs. The development of what can be described as a diasporic economy has also encouraged the expansion of bilateral trade in products, services and intellectual property between the sending and receiving countries and regions, along with new forms of entrepreneurship and social innovation. These economic flows and the attendant social formations have impacted poverty reduction and inequality through expanded life capabilities for migrants and their households, families, communities in both home and host nations (Malouche, Plaza & Salsac, 2016).

The historical record shows that, both in the sending country and in the receiving country, international migration has had a significant impact on the internal income distribution. For countries, emigration has been a successful way to minimize poverty, increase their standard of living and advance industrial transformation. There is a general recognition that the gains outweigh the migration related losses. The key problem, however, is that the socioeconomic aspects of migration and diaspora remain largely unmapped due to the lack of data and information on the positions and linkages of diaspora groups, as well as on the economic flows associated with the diasporic economy in both migrant-sending and migrant-receiving countries. It is also that for many LDCs, especially the small states that tend to have relatively large diasporic populations, migration has a major development effect and are thus highly exposed to the transnationalism of global Diasporas that affects everything from domestic politics to disaster responses (Nurse, (2019).

In developing countries, remittances and personal cash transfers have been one of the key sources of external financing. In terms of balance payments (BOP), remittances

have proved to be a vital resource for many developing countries. It is important to remember, however, that migration is very much a family decision and remittances are seen as part of a bond or contract between remitters and their left behind families and dependents. For many lower income families, remittances are a significant source of income (Lubambu, 2014). According to IFAD, and World Bank, (2015) more than 80% of the funds that are sent are estimated to be used for immediate consumption. A rising proportion of remittances, however, is being used for longer-term investments in property, housing, education and productive investment.

Remittances in the developing world has become a significant factor in reducing poverty. However, if remittances are used by financial institutions to broaden and deepen access to credit by remittance recipients, the benefits for low-income communities could be increased and local investment could be enhanced. This is especially important for fostering financial inclusion, since there are significant unbanked populations in many of the top remittance recipient countries (Orzoco & Yansura, 2015).

According to the World Bank, (2019) press release, low and middle-income economies are the main recipients of remittance flows, with East Asia and the Pacific as the number one recipient, followed by South Asia, Latin America and the Caribbean, the Middle East and North Africa, Europe and Central Asia, and finally Sub-Saharan Africa. It is possible to differentiate between remittances for consumption and those for investment. Consumption remittances mainly seek to enhance the living standards of families and close relatives who are left behind. Thus, recipients use them to purchase products and services that are consumed instantly or steadily to meet their

needs. Expenditure on food and equipment not earmarked for production falls into this range. The remittances intended for investments, are aimed either at improving the productive situation in their countries of origin or at directly developing businesses there (Koc & Onan, 2004). They can be subdivided into two subcategories: one relating to investments in community development programs and the other relating to personal investments by the remitter. There is no doubt, however, that all remittances for investment purposes help to build up the recipient country's productive capacities. This investment of the diaspora is likely to encourage the development of private, modern and productive production units, contrary to the first subcategory, which is usually intended for the supply of collective goods.

Remittances lead to a more favorable BOP position in sending countries according to CDP (Committee for Development Policy) background paper number 48, and provide a vital source of financial investment by raising the credit worthiness of the sovereign credit rating of the receiving country, thereby reducing borrowing costs and lengthening debt maturity. For example, the joint World Bank-IMF Debt Sustainability Framework for low-income countries includes remittances from a country when assessing a country's debt repayment capacity and non-concessional borrowing ability.

An important innovation in international finance is that the future flow of remittances can be used as collateral for countries with high remittance receipts to secure their foreign finances. One of a number of future receivables that can be securitized is remittances. Export earnings from oil, metals and minerals, airline tickets, credit card vouchers, international phone calls, oil and gas royalties and tax revenue can be

securitized by countries. For developing countries, this area of financing is considered to have immense potential. For example, by securitizing remittances through Moneygram, Nigeria's Afreximbank was able to obtain a loan of \$50 million (Mohapatra & Ratha, 2011).

The MTN Cameroon website stated that mobile money and mobile payments have the potential to further decrease transaction costs and support the unbanked communities that predominate in LDCs are a key recommendation that has emerged. This is a main area in the remittance business for creativity that has a strong potential impact on LDCs. The South African telecommunications company MTN Cameroon, which pioneered the remittance market with the introduction of a foreign money transfer (MTN Mobile Money) service that allows customers to send funds between Cameroon, Cyprus and Nigeria using their cell phones alone, is an example of this in Cameroon.

## **2.9 International cross border trade**

According to the Migration Policy Institute (2010), less developed countries benefit from the comparative advantages of international trade in both goods and services less than others. Their "traditional exports" are disproportionately primary goods with little or no vertical or horizontal integration in the local economy. Public and private actors alike perceive the growth of trade in more value-added goods locally and of internationally traded services such as tourism as essential to economic development. Populations in the Diaspora may play an important role as door ways to wider markets. (Newland & Plaza, 2013) As diaspora members build ties between producers and consumers in countries of origin and destination, there are demonstrable links between the existence of a diaspora and increased trade. The diaspora communities also

purchase their country of origin goods and bring them to new markets in their countries of settlement. According to the migration policy institute (2019), migrant households are frequent and heavy consumers of home-country products, particularly foodstuffs, and the trade in such goods generates substantial income for the communities of origin of migrants. In addition to food, movies and music, reading materials, ornaments, clothing and textiles, jewelry, and ceremonial goods that help migrants retain a sense of identity and culture while living transnational lives Newland & Taylor, (2010).

## **2.10 Socio-cultural impacts of diaspora tourism**

Tourism is considered to be a tool in most countries that can re-energize growth in cultural, specifically by the use of native culture to draw guests and even using the economic gains of tourism for the development of cultural such as the case of Indonesia's Bali Province Narottama & Sudarmawan, (2016). Social, cultural, educational and economic aspects of a community are directly affected by most tourism activities, both locally and worldwide, so it is a vital and useful activity for a society as stated by Narottama & Sudarmawan, (2016). Sometimes, the word diaspora is used in a political project to mobilize support for a community identity, usually, such as guarding an ethnic minority residing in some other region, in the system of a foreign territory Baulb'ck & Faist, (2010). Compared to other groups, members of the Diaspora have a diaspora cultural differentiation (Baulb'ck & Faist, 2010). Diaspora members typically share the same cultural history and relation to the destination as domestic visitors, even when they are treated as tourists to their own native country, (Huang et al., 2013). For immigrants visiting their ancestral homeland, a diaspora tourism trip can help them negotiate cultural integration and preserve their traditional identity (Huang et al., 2013). Moreover, thru the yearly festivities or conventions, government agencies of some nations motivate and celebrate national anniversaries,

culture and heritage to draw attention from both within and outside their countries (Agunias & Newland, 2012). Flutur & Nedelea, (2018) noted that in diaspora studies, cultural tourism is important because it is a touristic branch that observes the nation's culture or province, notably the way of life, past, crafts, architectural design, religious belief, and other aspects of persons residing in those localities and some other components which may have made them form the way they do things.

Diaspora festivities have exceptional ties to tourism based on the peculiar customs which are displayed and typically highly attended by diaspora tourists in most communities (Wilks, 2011). Fu, Long and Thomas (2015) note that the groups participating in a diasporic festival may simply include members of the organization's diaspora or may consist of a larger community that may be multicultural and diverse from the host countries. In addition, Paradis, (2002) noted that festivals of the diaspora community can be a crucial factor in improving creations about concepts of destination image and site advertising that emphasize the reflection of diversity and the promotion of a globalized image of the society where diaspora festivities are held. (Tuner, 1995) noted that festivities foster group cohesion through unifying forces, so diasporic festivities could increase like-mindedness in representatives of the place of origin and the host nation. In certain instances, when diasporic festivities are organized and attended by these members, members of the diaspora communities create, certify or reinforce their ethnic identities (Fu et al., 2015). In a few studies in family tourism, collective advantages of the diasporic tourists has been preserved for those involved as right set of circumstances for attachment, connectivity and building a relationship, especially second and upcoming generations of diasporas (Yeoman, 2012).

### **2.10.1 Social impacts**

Migrants are frequently subjected to formal and informal practices of discrimination, xenophobia, stigmatization, abuse, conditions of exploitation at work and social marginalization, and are among the most vulnerable social groups worldwide (OHCHR, 2014). The social status of the migrants in the new host community is a crucial factor.

Indeed, there is a tendency in many developed countries, which are net beneficiaries of migrants, to neglect integration policies for immigrants. As a result, immigrants are frequently scapegoated and ghettoized, leading to health issues, social disintegration, ecological destruction, and key security challenges that eventually spill over into the broader host community. In several Sustainable Development Goals (SDGs), migration and issues affecting migrants are referenced. (Nurse, (2019).

### **2.10.2 Travel motivation**

Quantitatively, about 53% of all international tourist arrivals in 2015 were motivated by vacations, recreation and other types of leisure, 14%, traveled for commercial and professional purposes, while 27% travelled for other reasons such as visiting family and friends, religious reasons and pilgrimages, health care (Noonan & Rizzo, 2017). For more recent migrants, who are still in contact with their families back home, and thus partly align with Visiting Friends and Relatives (VFR) tourism, their diaspora tourism activities include spending time with family, attending weddings and funerals, engaging in family ceremonies, etc. (Hughes & Allen, 2010; Long, 2004; Nguyen & King, 2004; Stephenson, 2002; Uriely, 2010).

From previous research, one can find the reasons why diasporic groups move back to their homeland. Li and McKercher (2016) Five types of motivations for diaspora

tourism were established, including leisure, quest, retaining ties, finding roots, and duty / business. The study of "legacy visitors" by Ray and McCain (2012) found that individuals are interested in family history because of: personal identity, connection with place, duty to ancestors, discovery of continuities, quest, finding oneself, closing the gap, and social identity recovery. Five dimensions of family reunion motivation have been established by Kluin and Lehto's (2012) research on "family reunion travel." Some migrants conduct small-scale business (e.g., import, export) and fly across national boundaries, which is regarded as transnational entrepreneurship, in addition to corporate trips (Portes et al., 2002; Zhou & Liu, 2015). Diaspora tourists will travel for relaxation and VFR, and there is a wide variety of motivations involved.

According to Hay, (1998) in Morgan, (2010) the theory of place attachment refers to the experience and the long-term affective bond to a specific geographic location. If a person stays for an extended period in a specific location, that person also develops feelings of love for, and a sense of belonging or being of that place, so that place becomes one anchor of his or her identity. The theory of place attachment from environmental psychology offers a helpful context not only to assess the intensity of attachment, but also to explore the various aspects of the relationship between people and a place (D. R. Williams & Vaske, 2003). As immigration and relocation are growing worldwide, there are more and more individuals who need to search through travel for their origins and personal background, creating "a major global constituency active in tourism production and consumption" (Timothy & Coles, 2004, pp. 295–296).

### **2.10.3 Visiting Friends and Relatives (VFR) travel**

Summer visits to Cameroonian hometowns are a concrete, symbolic example of the retained links of the Cameroonian diaspora to the country of origin. These "return visits," which are also popular in many other migrant communities, have been described as VFR, meaning visiting friends and relatives, travel or tourism (Coles and Timothy 2004). Crompton (1979) described nine reasons for pleasure holidays, among which diaspora tourism is defined by "exploration and evaluation of oneself" and "enhancement of kinship relationships". A sub-segment of heritage tourism may be considered to be Diaspora tourism. Five key reasons for visiting heritage sites were categorized by Poria, Reichel, and Biran (2006), including "connecting with my heritage". Tourists of various backgrounds tend to view the destination according to their individual heritage, which in turn affects their travel behavior (Poria, Reichel, & Biran, 2006a). Poria, Butler and Airey (2003) divided the tourists who visit a heritage site into four categories, claiming that the true "heritage tourists" are just those that are inspired by heritage and consider the site to be part of their personal heritage. In this scenario, as opposed to other foreign visitors, diaspora tourists are more likely to be real heritage tourists, as they have a closer link to the culture and heritage of the destination.

## **Chapter 3**

# **METHODOLOGY**

### **3.1 Introduction**

According to (Kothari, 2004, P. 2) the aim of research is to apply scientific procedures in order to find answers to questions. The goal of the study is to uncover the truth that is hidden and has not been discovered yet. Although each research study has its own unique intent, we may consider research goals to be familiarity with a phenomenon in order to gain new insights, to accurately portray the characteristics of a specific person, community or situation and to evaluate the frequency with which something happens. As stipulated by (Noor, 2008, P. 3), the main aim of research methodology is to remove or control as many confounding variables as possible in order to improve the accuracy and usefulness of results, which enables greater trust in the results of any given analysis.

Chapter three narrates the research methodology we used in this study. This chapter, after presenting the literature review in chapter two, is geared towards presenting the study's approach followed in accordance with the study design, the population size, sampling techniques are described, instrument used to collect the data, including methods implemented to maintain validity and reliability of the instrument are described.

### **3.2 Study design**

"A study design as described by Akhtar, (2016) "is the structuring of the collection and analysis of data conditions in such a manner that seeks to balance relevance with economy and procedure for the research purpose" (p.68). "A study design coherently links the research questions to the interpretation of research through the steps discussed during the process of data collection and data analysis" (Baškarada, 2014, p. 5). (Tong, 2007) and (O'Brien, 2014) believe that the design should be made clear (e.g. grounded theory, ethnography, case study, discourse analysis, etc.). The design needs to be defensible (Spencer, 2003), in the sense of being clearly discussed, convincingly justified as relevant to fulfill the aims of the study, and consistent with the overall approach.

A study design seeks to clarify what knowledge the researcher requires, what strategies the researcher will use to compile and analyze the detail information needed, with how all of this can respond to the question of the investigator Tobi & Kampen, (2018). For further studies, it is important to comprehend the study design used by the other studies, to clarify the method of study used that is exploratory, scrutiny, semi-Exploratory, co - relational, assessment with also their sub-types, experiment setup, problem statements, descriptive research Williams, (2007).

In general, two different methods, a qualitative study design and a quantitative study design, make up the study design as stated by Tobi & Kampen, (2018). Quantitative study design are means of quantifying problems by way of obtaining mathematical information or data which could be processed into facts that can be used, also utilizing numerical information to formulate evidence uncovering trends in studies as

noted by Punch, (2013). The research findings from a larger sample population are often used to measure attitudes, beliefs, behaviors and other defined variables and generalize them (Bryman, 2006). The following can be used to gather data for the quantitative study method; face-to-face interviews, longitudinal studies, online surveys, surveys (i.e. online and paper surveys), systematic analyses and website interceptors (Mugenda, 1999). Qualitative research, on the other hand, is used to obtain a mastery of fundamental reasons, attitudes, and motives that increase awareness of the issue and help to generate ideas for future quantitative research (Punch, 2013). Remarkably with a limited study population as well as picked subjects, the qualitative approach of collecting data can differ From non-structured methods to semi-structured ones (Merriam, 2002). Popular approaches often includes discussions of the focus group, personal interview and involvement or observations. A qualitative approach based on the nature of the research was chosen, provided that my study is on Diaspora Tourism: Perspective of Cameroonians living in Famagusta. Such an approach provides me with first-hand information. The research questions are often "what" questions, as explained above: they seek to clarify a specific form of experience while also unraveling the meaning attributed by a group of people to them. Given this focus, the most appropriate approach here seems to be the qualitative approach (Maxwell 2009).

### **3.2.1 Qualitative research**

According to (Queirós, Faria, & Almeida, 2017), qualitative research does not deal representatively with numerical research, but with deepening the understanding of a given problem. Qualitative research deals with aspects of truth that cannot be quantified, with an emphasis on understanding and describing the complexities of social relations. The data was gathered in this study through interviews.

Since I study in Famagusta I am familiar with the environment and I can better access data as some Cameroonians are based and live in Famagusta mostly for studies, searching for better opportunities enhancing their wellbeing as well as those of their love ones back in Cameroon, which is why Famagusta was considered the key study area. A group of Cameroonians in Famagusta formed an association called the Cameroon Association in Famagusta (CAMAGUSA). This association is a forum in which the majority of Cameroonians in Famagusta meet, not only in relation to their living situation in Famagusta, but also in relation to Cameroon to socialize and discuss their common problems.

### **3.3 Research method**

#### **3.3.1 Research instrument**

Choy, (2014), stipulated that the research tool is an instrument used for obtaining, measuring, analyzing data from the subject around the research topic. Examples are questionnaire/ survey and interview. A questionnaire is described by Bless and Higson-Smith (2000) as a data collection tool consisting of a structured set of questions related to the research topic to be answered by participants in writing. Neuman (2003) stresses the fact that an "integrated whole where the researcher weaves questions together so that they flow smoothly" forms a good questionnaire. The basic aim of a questionnaire according to Delport (2005), is to obtain facts and opinions on a phenomenon from people who are knowledgeable about the specific issue. The researcher applied the ten suggestions made by Neuman (2003) during the development of the questionnaire in order to avoid potential errors during the writing of the question. In this way, as suggested by Neuman (2003), the researcher tried to apply her Knowledge, skills, practice, patience and creativity". According to (Taherdoost, 2016), questionnaires are one of the most widely used methods in social

science research, in particular, for data collection. The main goal of the questionnaire is to obtain the most well-grounded and accurate information that is relevant. The accuracy and consistency of survey/questionnaire forms is what forms the significant aspect of the research methodology which is known for its validity and reliability. Both first hand and second hand data collection methods were used in this research.

### **3.3.1.1 Collection of primary data**

First hand data is known as information obtained using methods that better fit the research problem for the particular research problem at hand (Hox & Boeije, 2005). Primary data may also be considered as data obtained by the researcher for their personal purposes, which previous researchers may not have had access to (Bhaskar & Manjuladevi, 2016). Questionnaires identifying the particular factors he/she wants to obtain. Primary data sources include surveys, field studies, interviews, semi-structured interviews and conversations with focus groups. Individual interviews were used for the collection of primary data for the purpose of this study, which will be further clarified.

### **3.3.1.2 Collection of secondary data collection**

It is previously amassed information for a particular reason and reutilized, for another study reason by another researcher, i.e. data collected by using sources that are already available (Nedha, 2011). I used scholarly journals for this research, mainly those articles reporting on diaspora tourism, government documents, reports per annum, the cyberspace, data from tourism, travel and publishers used by some global organizations with nongovernment organizations.

## **3.4 Sampling**

In terms of research, a sample is a group of persons, objects, or items collected for measurement from a wider population, and the sample should represent the population

to ensure that the outcomes of the research can be generalized with the population as a whole. The sample is a smaller collection of cases chosen from a larger pool by a researcher and generalized to the population (Bickman & Rog, (2008). The study centered on Cameroonians living in Famagusta who have acquired a work permit status from the TRNC have lived here for a span five years and above. These included people who maintain an interest back home and who regularly travel between TRNC and Cameroon or have made at least one visit. The study emphasized these people because these people have lived long enough in the TRNC to have formed social links and are likely to have data that could fulfill the goals of the study.

#### **3.4.1 Sampling technique**

A purposeful sampling approach was utilized to gather information from Cameroonians residing in Famagusta for this study. To assist the scholar in identifying and choosing data about the specific idea of concern, a purposive sampling technique is used (Patton, 2002). This involves the identification and selection of individuals or groups of individuals who are highly informed about a phenomenon of interest or are familiar with it (Patton, 2002). In addition to their knowledge and experience, it is essential for the selected participants to be willing, available and proficient to convey their encounters and viewpoints with an articulated, revealing and concise manner (Bernard, 2002). Cameroonians living in Famagusta who have acquired TRNC work permit and living in Famagusta for a span of five years and more, have been intentionally selected for this study. These included people who maintain an interest back home and who regularly travel between TRNC and Cameroon or have made at least one visit. In this research, the preferred interviewees were interviewed based on a discussed interview time. This research interview was done with 15 interviewees

who had agreed the call to take part in it. The communications between the interviewees and I were audio taped using my phone recorder.

### **3.5 Instruments for data collection**

Interviews came to pass from the 16th of December 2020 to the 12 of January 2021 at an appointed meeting venue at the convenience of the respondent. The interviews went on for a timespan of roughly 14 to 17 minutes. Prior to the commencement of the interview, the researcher explained the characteristics of the research and its aims in detail. The interviewees were then granted the opportunity to reflect on the theme and also granted an opportunity to pull out of taking part in the interview if they wanted to. All 15 interviewees expressed their interest to be interviewed. However, the researcher re-emphasized that the respondents had the right not to answer questions they were not comfortable answering. Questions which were posed in the course of the question and answer session were relevant to the goals of the report.

### **3.6 Summary**

The study design and methods used in the study was discussed, pointing the way information was amassed. It also provided a comprehensive overview of the field of the study and sample size. Chapter four will focus on presenting and interpreting the data collected.

## **Chapter 4**

### **DATA ANALYSIS**

#### **4.1 Introduction**

This chapter's focal point is uncovering the outcomes of the study conducted in the preceding chapter using the research methodology. Emphasizing the purpose of the research which were to examine the rationale as to why Cameroonians living in TRNC (Famagusta) visit their country of origin, dwelling on their motives for traveling, how it feels in their homeland relative to their residing country. Be it their home town or childhood home, people tend to recall and long for places from their past. This chapter therefore aims to provide a clear and detailed analysis based on the study's results as well as the discovery through the interviews conducted.

#### **4.2 The socio-demographic profile of respondents**

In order to better understand respondents and their responses to the study, the socio-demographic profile of the research participants is an important aspect (Hughes, Camden & Yangchen, 2016). Variables such as age, sex, educational level, marital status, occupation, duration of the interviewee in the residing country absolutely influence the impressions and comprehension of diaspora tourism to respondents.

##### **4.2.1 Respondent's gender and age**

Socio-demographic factors such as age, sex, educational levels, and lengthy stay in their country of origin with financial conditions influence their view point and comprehension of the effects of diasporic tourism by respondents as noted by Saayman, (2009). Both male and female Cameroonians living in Famagusta were

interviewed for the study. In total, there were 15 respondents, 9 men which is 60% and 6 women which is 40%. The gap of 20% between the male and the female was noteworthy. The ages of interviewees ranged from 27 to 45 years. Men considered it to be more necessary to travel to Cameroon based on their responses of the respondents as they had projects to undertake such as buying a plot or starting up businesses or checking how their business is doing and are in many circumstances workers here in North Cyprus. In many circumstances, the women will stay back to take care of their family which is mainly their children since most of them are married and can arrange for a journey in the wake of some years. Publications by International Organization for Migration (IOM) came to discover that with regard to the right set of circumstances for returning migrants, Somalis in the United Kingdom, especially men were concerned about work with finance, while the women were concerned with the service of health as well as schooling for the kids. This research therefore pointed programs specifically strived for by male and female in the diaspora which could therefore intended to give a discourse to the key part of interest for male and female and promote their role in formation of jobs and enterprises, health and education provisions (Ionescu, 2006).

### **4.3 Understanding by respondents of the term diaspora tourism**

The study discovered there was a partial understanding of the term diaspora tourism by 80% of the respondents while, 20% of the respondents had no idea about the term. Most respondents knew they were in the diaspora and are members of the diaspora, but as most of them have lived in Famagusta for more than 5 years, they do not consider themselves as diaspora tourists. Many respondents expressed that it is natural to go to their home country as they are locals there, but they do not consider themselves visitors or tourist since they mostly do the same activities as locals back home. Cubans

living out of their country of origin possess an explicit definition of diaspora, as studied by Espino (2013), due to the fact that their governments encourage them and inspire them to visit their homeland.

#### **4.4 Length of stay in the TRNC by respondents**

At different times, the respondents all visited the TRNC, with a good number who have lived in the country for almost a decade. The respondents were divided into 2 categories, i.e. from 5 to 9 years and from 10 years and above, based on their lengths of stay. Of the 15 respondents, 11 respondents said they stayed between 5 and 9 years in Famagusta, and are still counting. The remainder of the respondents reported having stayed in Famagusta for 10 years and above, with two bragging for staying for as long as 19 years. Therefore, this theme found that for close to ten years and more, interviewees who were interviewed for this research resided in Famagusta with a majority being married (80%) and building family in the TRNC.

#### **4.5 Respondents reasons for coming to the TRNC**

There were educational, economic, greener pasture, transit and marriage reasons for immigrating to the TRNC. All the 15 respondents interviewed all had one or two of the above reasons for visiting the TRNC.

##### **4.5.1 Educational reasons**

One of the key themes that stood out as to why respondents visited North Cyprus was education. For instance, some respondents explained that getting better education was the main reason why they came to North Cyprus, so that they could in turn get better jobs either here in North Cyprus or in a better country, or back home in Cameroon. Many respondents have obtained bachelor's degrees, master's degrees and PhDs at universities such as the International University of Cyprus, with the majority at the Eastern Mediterranean University. In determining the wealth status of a nations,

disparities in country's education standards have a crucial part, and improved schooling conditions increase incomes, especially in less developed countries (LDCs) (Ekosse, 2011). Schooling was not their primary rationale for traveling to North Cyprus, as stated by a few respondents, the favorable educational climate in North Cyprus served as an opportunity to pursue more educational training at the various higher institutions and universities. The reason why respondent 3 came to North Cyprus was described as;

*What really attracted me to North Cyprus was that I was really looking for a way to leave Cameroon to further my education and my mum came across somebody that started telling her about studies in North Cyprus, the advantages, the scholarships, the ease to get a visa to travel here rather than other countries. So actually, what really made me to travel here was the facilities that they had here that we did not have back home like the scholarship. We mostly had scholarships like 50%, 75% and 100% but other universities were not giving us that option and just expected us to pay full tuition. So what attracted me was scholarship being offered to international students and the standard of living to me was quite better than that of Cameroon and then the level of security [R3, female].*

#### **4.5.2 Economic reasons**

Some of the Cameroonian diaspora members in the TRNC have enterprises ranging from restaurants, shops, online ads, purchase and sale of goods such as food of various varieties, clothes, to name a few. African entrepreneurs in the diaspora are progressively influencing the duality of transnational space in their countries of origin to increase economic opportunities (Story & Walker, 2015). There has been little research on contributions from the diaspora to FDI with the development of businesses, in spite of the fact that indicators like these contributors can be rising with value and significance Ayanrouh, (2018). A typical case is the World Bank publication of 2014 which reported how in 2013, Nigerian nationals residing out of their country sent home approximately \$21 billion in remittances, making them one of the largest recipients in the world. Financially rewarding rationales were the overriding motivating

force to most emigrants for immigrating to alternative nations with financial rewards being the predominantly quoted rationale for traveling in 1999, as they are today (Mustafa et al., 2007). 55% of those planning to emigrate expressed discontent with their family's current economic condition as the main reason for the Kosova diaspora, and an additional 21.5% said the established economical position in Kosova was their primary motive of emigration as studied by Mustafa et al., (2007). Some of the interviewees claimed one of the reasons for travelling to the TRNC were due to the abject economical state of Cameroon, referring specifically to high rates of unemployment. So they intended to upgrade their existence as well as their families' lifestyle back home. Respondent 4 stated: *"I left Cameroon to the TRNC because I graduated from the university with no job"* [R4, male].

#### **4.5.3 Transit and marriage reason**

Family is regarded as a key factor for migrants, generally seen as the cause and process of travel, as well as a main scope wherein the consequences of traveling are sensible as written by Rogerson, (1999). This research noticed that some interviewees revealed that they were coming to the TRNC for transit plans to go to America or Europe to better their lives and family's life back home. The motive of some respondents to move to North Cyprus later changed as they saw got stuck here and observed good prospects as well as quality of life in the TRNC. The 9<sup>th</sup> respondent said: *"I traveled to North Cyprus to move to Europe but was stuck here because I was refused a visa a couple of times"* [R9, female].

In regards to marriage, Respondents 8 said the main reason she's in the TRNC was to accompany her spouses and grow a family as the lady said: *"I came to North Cyprus because my husband came to North Cyprus and it is not good for husband and wife to*

*stay apart. So I came to stay with him and then I decided to register in school because North Cyprus was conducive for studies” [R8, female].*

#### **4.5.4 Greener pasture**

Cameroon has a growing rate of Cameroonian scholars leaving for greener pastures, and there are no exemplars for junior scholars at home as stated by Ekosse, (2011). Some interviewees said their reasons for traveling to the TRNC as greener pasture. For example Respondent 1 said: *“I came to North Cyprus hoping that after studies I will work, improve both my life and that of my family” [R1, female].*

#### **4.6 Comparison of Cameroon to the TRNC by respondents in terms of tourism development**

Since respondents were adults and had lived for a good number of years in both Cameroon and the TRNC, the comparison between the two countries could be better spring from their exploits, specifically in tourism development context. Actually, majority of the interviewees (80%) emphasized that North Cyprus is better than Cameroon in terms of tourism development with Respondent 2 saying that:

*North Cyprus is far developed than Cameroon when it comes to tourism development because it is a touristic destination known all over the world. Cameroon has beautiful sites but, they are not developed like North Cyprus. Tourism is not just about the site, it is also about the infrastructure, the stability and security because tourist will not like to travel to places with insecurity and also the fact that Cameroon is an African country, most of them are under developed so most touristic infrastructure are not developed though they have good sites [R2, male].*

This theme found that respondents believe that excluding the current political situation in Cameroon, it is peaceful, so it could be a good destination for tourism development.

Respondent 8 further explained by commenting:

*In terms of tourism development I think North Cyprus is more developed than Cameroon because first of all, North Cyprus is a tourist island. Many tourists come to Cyprus because they know this. Touristic sites in Cyprus are well maintained while touristic sites in Cameroon are abandoned to itself, they are dirty and no one cares about them. For example down beach in Limbe is very dirty. The water is polluted with all kinds of dirt like cans, plastic, leftover food, bottles and soon. The botanic garden is very beautiful but full of mosquitoes. So one cannot enjoy the garden with mosquito bites. So the tourist sites are not taken care of (R8, female).*

Neutral respondent 12 stated:

*I have no idea how to compare the two because I am not a tourist person. I hardly go out just to visit places but from what I had observed, Cyprus is more developed in historical sites attraction and their beaches while Cameroon is not developed but, it is rich in culture and in nature and its tourism sites are not kept clean [R12, male].*

This portion of the finding found that the TRNC had good infrastructural development, good publicity and many more maintained tourist attractions than Cameroon.

#### **4.7 Motivations for visiting Cameroon**

Butler (2003) believes that the desire for something different from what is experienced in their daily life is at the heart of most tourists. A variety of factors influence place attachment and cultural identity, as well as the viewpoints of individuals and their ethnicity, return rationales with resulting encounters (Gustafson, 2006). Reports from 15 respondents showed that Famagusta-based Cameroonians are most inspired to travel to Cameroon, primarily to love ones and friends, secondarily business purpose. In addition, most respondents acknowledged that their family and confidants live in Cameroon, causing their main objective of visiting Cameroon to visit confidants and family, specifically their parents. Respondent 8 postulated that:

*I visit Cameroon to see my love ones, my parents, my friends, my quarter, and my neighbors. I am also happy to see everyone when I go to Cameroon because I am not opportune to see them all the time. I just miss them [R8, female].*

Respondent 14 also said; *“It is important to me because one can never forget where he came from. There is always that longing to go home for a while after a long period of time” [R14, male].*

Business was a secondary aim for visiting home. For example, respondent 15 said; *“I visit Cameroon also for the sake of my business” [R15, male].*

#### **4.7.1 Diaspora visits with festivals**

Butlins, (2012) noted that come together vacations throughout generation to generation are becoming a platform for family members to have a quality period of time with their family overseas. A study carried out in the USA by (Trip Advisor, 2011) about 75% of travelers are estimated to schedule vacations with respect to events like natal days, gatherings, marriage ceremony, jubilees or vacations to bring together families as said by Schänzel and Yeoman, (2015). Many interviewees confessed traveling to Cameroon for reconnection and staying with acquaintances and love ones, at particular festivals and activities like the Christmastime holidays, Easter holidays, weddings and so on. Other significant festivals that bring people together were also highlighted, such as traditional weddings, graduations of loved ones and funerals. For example respondent 2 stated that: *“I was bereaved, I lost my wife in North Cyprus. So I went back home for her funeral and burial” [R2, male].*

#### **4.7.2 Respondents main reasons for visiting Cameroon**

Different segments within the diaspora tourism market can be identified depending on the intent of the visit, typically showing different behavioral and spending trends (Newland and Taylor 2010). Individuals are classified by default as sociable beings, who communicate with people, enroll in organizations for meeting these main desires, so there's also a relation to thought patterns, sentimental habits, behavioral reaction

and the welfare diasporic members have (Ayanruoh, 2018). Majority of the interviewees stated going back to Cameroon primarily to VFR. Respondent 5 admitted that:

*No matter how long I stay outside, even if I loved Cyprus as my home or a place I want to settle in, one day I will still want to go back to my country because my family is there, my parents, my siblings, in short my whole network is there. So it is very important for me. I can't stay without visiting them. So I visit for family reasons, to visit friend and to feel at home [R5, female].*

From the above, it is clear that because of family relations and attending special events with family members, respondents still have a deep emotional connection with home. In the Lebanese diaspora, it was discovered that sentimental with ethnicity factors were the emphasis for traveling to Cameroon which can be seen as being a justification for traveling to the homeland (Butler, 2003).

#### **4.8 Accommodation used by respondents while in Cameroon**

For housing, most participants often opted to stay with family and friends and stayed in hotels unless they were far from family and friends or in another town. These results are similar to Maruyama (2017) on the Chinese diaspora in America, who discovered that the main objective reported by members of the Chinese diaspora to visit their country of origin was to have a look at where their gramps originated from, know their traditions and have bonding time for family. A contentious result was about the diaspora from India that are compelled to fly via the nostalgia sensation of having to watch Bollywood films back in India, which also demonstrates the main reason for the second generation diaspora to travel to India is to witness this contemporary 'modern' nation, depicted in the rich environment of present-day show business (Bandyopadhyay, 2008). For example respondent 1 conceded that;

*I mostly stayed at home in a family house. I only spent some nights in a hotel when I'm in another town which has no relative and friend. It is also cheaper and I enjoyed homemade food which I missed for long. You know with us living together is one of the things that gives us strength. I missed my family and relatives, so I had to spend time with them [R1, male].*

#### **4.9 Activities respondents engage in while in Cameroon**

When they travel back home, there are a number of activities that diaspora members get involved in, especially since they are not regarded as strangers. Activities such as going for marriages, commencements, burials, family and friend's baptisms, eating local food in the house, acquaintances or eateries, going to shops, cultivating, braiding, hanging out with acquaintances, going to old destinations just to feel reconnected to the homeland were listed by respondents. The results of this topic showed that the activities in which respondents participate are mainly gatherings associated with family and friends. For example a respondent 8 said:

*During my stay in Cameroon, I go visiting my family, my uncles, my aunties, cousins, my friends, in fact everyone I miss. I travel to many different towns for visit, I ate a lot of traditional meals like “kwacoco, koki, condre”. I search for job opportunities and business opportunities too. I weed the compound and visit the farm [R8, female].*

Respondent 11 also said; “*When in Cameroon, I go to bars to drink beer with friends, I eat a lot of homemade food and soya, I do shopping, and I go visiting friends and family*” [R11, female].

#### **4.10 Geographical attractions mostly visited by respondents in Cameroon**

Cameroon is a Central African country situated in the Gulf of Guinea on the west coast of Africa. It is bordered to the west by Nigeria; to the northeast by Chad; to the east by the Central African Republic and to the south by Equatorial Guinea, Gabon, and the Republic of Congo. Cameroon has an estimated population of approximately 23

million and occupies an area of 475.442 km<sup>2</sup>. The nation is most times referred to as "Africa in miniature" because it reflects all the continent's major climates and vegetation, such as the coast, desert, mountains, rainforest, and savannah, as well as its diverse socio-cultural and geological diversity (Kimbu, 2011). Cameroon's tourist attractions are in four general areas: the coast, the main cities, the highlands of the west, and the north. The coast offers two key beach resort towns; Limbe with black, volcanic sand in the English-speaking region; and Kribi with white-sand beaches in the French-speaking region. Mount Cameroon or mount Fako, the highest peak in Central and Western Africa, is a destination on the coast for most hikers and climbers (Frida, 2014). The key attractions of the Western highlands offer picturesque mountain scenery, waterfalls and lakes, and the altitude offers a cooler climate. The main city in the western highlands is Bamenda, the capital of the Northwest region, and the area is known for its traditional culture and crafts. Finally, the north of Cameroon is the key tourist attraction of the country as the region has many reserves for wild animals inclusive of the biggest well managed in the West of Africa, the Waza National Park, which offers animal watching and big game hunting (Frida, 2014). A big share of respondents visited mostly the coast and western highlands, the famous attractions they stated to visit when they go back home. Respondent 1 clarified by saying:

*I go to the mountains, I visit lakes, and I love natural attractions, all those mountains and forest areas. While in Cameroon I went to three places specifically. I went down to Bamenda which is my region of origin. It's a mountainous place, so I climb the hills, I enjoy the vegetation, and I also went to the south west region where it is mostly forest. I also visited the lakes and enjoyed the forest view in the south west region so if I have the opportunity to go down, I will still visit them again [R1, male].*

#### **4.11 Have respondents made North Cyprus their home**

It is therefore important to consider whether these diaspora make their residing country their home, taking into account the certitude that diaspora

tourism concerns nationals traveling back to their countries of origin with the objective of coming back to their residing country (Newland and Taylor, 2010). With negative, neutral, and positive opinions, most respondents gave interesting comments.

Respondent 1 asserted, on the positive note, that:

*There is no city in the world that is as secured and calm as Famagusta in the whole of this planet earth. It is very quiet, very relaxed and I am praying that one day I will be given a citizenship or nationality of North Cyprus so that I can really expand and do what I want to do but, for now I have no plans of leaving North Cyprus. When I tried leaving North Cyprus a couple of times I was rejected a visa so now I am not going anywhere. Even if you call me and give me a visa, I won't go [R1, male].*

Respondent 5 with a neutral view said that;

*Except North Cyprus changes, except they start giving us good jobs. Even if they don't give us jobs, they should give us opportunities to do business. That is the main thing because we are not even expecting them to give us jobs because the economy of the world now doesn't guarantee you a job now after school but at least the government should be flexible in such a way that when you are done from school, you can also produce something, so that you can also create job opportunities and employ others. If the government makes the terms of business easier for us Cameroonians. It is very difficult to own a business here in North Cyprus. So if we can have that opportunity, then maybe yes if not no because you cannot be staying somewhere that you are only spending what you have and you can't have something. So that is just it [R5, female].*

Some respondents, on the other hand, were entirely contradictory, as Respondent 7 said: *"I have my reasons I don't want to stay here permanently because, it is a student environment and I don't see myself developing a family here" [R7, male].*

Respondent 8 with a pessimistic view also reported that:

*Because there are no good job opportunities in North Cyprus for me. My job is low paid. For example I am paid 8TL for one hour at my job site. Also the Turkish lira continues to fall making it lose its value for me [R8, female].*

Other respondents were ambiguous, as they still felt much of their connection as Cameroonians, they had not yet made the TRNC their home. Respondent 15 said that:

*I wouldn't even do that, never the less I would say where ever you are is your home in order to make it a better place for you but I still believe Cameroon is my home not North Cyprus [R15, male].*

Cameroonians living in the TRNC have not made North Cyprus their home and they do not have a feeling of ownership in the Island as revealed by this theme. For a reasonable number of respondents, the TRNC government is less accommodative to foreigners, making their stay inconvenient. They also believe that there is no happier spot than home, referring to Cameroon, home will always be home.

#### **4.12 The duration of respondents' stay when they visit Cameroon**

Respondents for the most part provided approximate for their period of stay whenever they traveled to Cameroon, as the duration differed from the years, the period of the year in which they traveled, as well as the rationales why they traveled. Based on the rationales for their journeys, and the period of year when they traveled. Respondents gave durations such as three week, one month, 2 month and three months with one respondent staying for up to 7month because of the close of borders cause by the Covid-19 pandemic. Approximately 66.6% of respondents (i.e. 10 out of 15 respondents) stayed between 1 and 2 months when they visited Cameroon, with the lowest period of stay being 3weeks. For the Chinese diaspora, when they went to visit, it was for a period between 7 and 14 days, some of the respondents said they remained in their ancestral homeland, with the longest stay being 15 to 30 days. (Huang et al., 2018).

#### **4.13 Range of return to Cameroon**

The times each respondent has traveled back to Cameroon is obviously different because of the varying number of years respondents have lived in the TRNC. This ranges from one time to five times. Two respondents reported that Cameroon has been visited 5 times since they find a means to get back to Cameroon nearly every year. An interviewee said that, owing to the current crisis, for the past two years she had not gone and has diverted this year's journey. The results of the study showed that when they get a chance and their financial condition allows them to move, some of respondents take the chance of going back home.

#### **4.14 What participants use up their funds on while in Cameroon**

The current study finds that most of the participants spend money giving to family members while visiting their homeland to make their presence felt throughout their visit and enhance their lives when they are still in Cameroon. Some interviewees stated that before considering themselves, they share their money with the family to ensure that they are well taken care of. Finally, almost all interviewees revealed they spent money on the diversity of drinks and food at home and on transportation from location to location, for visiting family and friends, for shopping, business or visiting tourist destinations. For example respondent 5 said;

*I spend my money on relatives. You know when you go back home, your family members visit you and expect money from you when they are leaving and also when people have problems and stuff like that, mostly I do charity. When one has been out from the country for long and visit home, people have the mentality that you are from abroad you come back with cash even if you don't have, so the small money I have, before I even go, I prepare for that because I know that when they come and visit, they bring food in a basket and when they are going back, I most put money in it. Even if they don't come, I have to visit them and give them something, money and stuffs that I buy. Besides I spend money on my investments too. That is how I spend my money most times, visiting family members and sharing with them [R5, female].*

#### **4.15 Items respondents carry to Famagusta from Cameroon**

The results of the study showed that a large number of respondents bring a selection of foodstuffs every time they return to Famagusta, to remind them of the feeling of home like crayfish, dried fish, eru, garri, bobolo, egusi, bitter cola, bitter leaf, maggi cubes, "ogbonoh," dry meat, "calaba," "onga," powder milk, "ngangsa," "masepo," "okongobong," dried huckle berry, and so on. Buying clothing such as kaba, wrappers, traditional wear, beaded sandals, beaded chain, hair attachments for personal use, for friends and other relatives, was also listed by a fair number of respondents. Most of the goods brought from Cameroon are for personal use and are generally shared in the TRNC with close friends and other relatives. Respondent 1 said;

*My goodness, I bring a lot of things. Each time I also have friends coming over, I ask them to bring Garri which is made out of cassava, it is not in North Cyprus, and so I can only get it from Cameroon. I also bring egusi, bitter leave, palm oil and fried corn which is like popcorn but it is not popcorn with country groundnut [R1, male].*

#### **4.16 Items that are brought from the TRNC to Cameroon by respondents**

The diaspora mostly bring with them stuff to share with relatives and friends at the destination when travel. This theme finds that they purchase items such as presents and souvenirs to share with family and friends back home. Most respondents said they bought things such as shoes, Clothing, bags, perfumes or make-up products were other significant items, particularly for female relatives back home. Wines, phones and laptops were the last things listed by some respondents. Respondent 1 mentioned that;

*We have this Turkish Cypriot delight, "tantony", very sweet and nice which is mixed with ice cream and also most of the things I take from Cyprus to Cameroon are pictures and I also bought hot drinks. I remember when I was going I bought my dad very expensive drinks from North Cyprus, I took cheese, olives, and those are the few things I took. Another respondent said I buy clothes and shoes. Especially shoes for my relatives and friends [R1, male].*

#### **4.17 Budget for respondent's trip back to Cameroon**

In this theme, respondents estimated their budget on the basis of their length of stay and their visiting purposes. The respondent's budgets were divided into 3 categories, i.e from 3,700usd to 4,999usd, from 5,000usd to 9,999usd and from 10,000usd and above, based on their lengths of stay and their reason for the visit. With these in mind, of the 15 respondents, 26.6% of the respondents said they budgeted between 3,700usd to 4,999usd. The results of a reasonable number of respondents (40%) showed that between 5,000usd to 9,999usd is spent on staying for a month to three months as family and friends still expect money and gifts to be received. Some respondents (13.3%) reported that they sometimes spent about 10,000usd and above on a one to 3months stay while visiting home, which often improves family lives for a while and increased capital to their businesses. This spending by respondents helps to improve Cameroon's economy, which is good for both tourism and economic growth. For example, respondent 1 admitted that;

*That is one of the reasons I don't go to Cameroon frequently because it is very expensive. Going to Cameroon, I budget 4 000 000FCFA (7357usd) including my flight because when in Cameroon, your whole village is your relative. So you have to give them money [R1, male].*

#### **4.18 Effects of political uncertainty on visits by respondents back home**

The instability surrounding unpredictable political conditions can go a long way towards reducing investment and the rate of economic development (Ayanruoh, 2018). In spite of the fact that, over time, most economies in Africa are doing well, they have encountered tough times in terms of political turmoil, challenges presented by poverty and diseases, trade volumes, foreign investment and economic development (Ayanruoh, 2018), a case that is actually going on in Cameroon. In 1999, about one

quarter of those aiming to migrate stated discontent with their countries' political condition as their major rationale as stated by Mustafa et al., (2007). This ongoing researcher revealed that some interviewees admitted not visiting Cameroon for some time due to the current instability emerging in Cameroon within the Northwest and Southwest regions of Cameroon's. The Cameroonian political turmoil often, called the "Ambazonian War" is a socio-political problem rooted from the colonial heritage in Cameroon (Konings & Nyamnjoh, 2019). The conflict hit with the English zone asking for a separate governing body be restored in October 2016 (Okereke, 2018). The conflict started with the Anglo-Saxon teachers and lawyers participating in nonviolent parades to initiate concerns about their alleged marginalization of the English common law of Cameroon with distortions facing their educational systems in the Anglo-Saxon region as well as the marginalization of "Anglophones" (Okereke, 2018). Anglo-Saxon Cameroonians claim that Integration in 1961 with French Cameroon undermined the Anglo-Saxon smaller group in a country dominated by a French-speaking ruling powers, endangering their Anglophone cultural heritage and identity (Konings & Nyamnjoh, 2019). This dispute is mainly done by Anglo-Saxon Cameroonians, presenting a complication for Cameroon's attempts to build up domestic harmony with reconciliation (Konings & Nyamnjoh, 2019) and given rise to the reestablishment of strong claims favoring a secession or federation. In early 2017, global organizations began to intervene calling for the Cameroon government to immediately express concern and resolve the ongoing crises with the United States lambasting the loss of human life and barbarity against English-speaking protesters, but the government responded by repressive measures (Pommerolle, 2017). According to the (Human Rights Watch, 2020), the crisis has resulted in the killing of roughly 3,000 people between 2016 and now, causing more than half a million people to leave their homes.

Despite the fact that 2019 has seen the first recorded instance of negotiation between Cameroon and the separatists, as well as a major national dialogue, the war continues to escalate. Respondent 3 said that;

*It is really essential for me to visit Cameroon often but due to the current situation right now in Cameroon, it is like practically impossible because I was supposed to be in Cameroon by now for the Christmas holidays but I can't, instead I diverted the trip to somewhere else and not being able to go back to your own country because of all this political fiasco is not really good but we still have to be going back home in spite of what is going on in Cameroon now, it is still essential to go back home [R3, female].*

#### **4.19 Chapter summary**

A descriptive overview of how the Cameroonian diaspora tourists in Famagusta view diaspora tourism based on the study objectives was provided in this chapter. The study results showed that the diaspora tourists of Cameroonian in Famagusta have a deep connection to their homeland, which often encourages them to return when the need arises. The study results showed that the key reasons Cameroons immigrated to the TRNC were mainly for educational, economic, transit, marriage and greener pasture. It also revealed that the key reasons why respondents visit Cameroon are to spend time and interact with friends and family. Revealing how respondents view Cameroon in relation to the TRNC, particularly in terms of tourism development, activities mostly engaged in by respondents while in Cameroon and their frequency of returning home. The next chapter of the report contains the conclusion, guidelines for potential studies relevant to the study in relation to the results of the study and the practical implications.

## **Chapter 5**

### **CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1 Introduction**

Tourism is now one of the rapid expanding industries worldwide in recent years since policymakers globally continuously realize its potential to improve the economic development and prosperity of their country (Sheyvens, 2007). With emerging sites, nations are investing gradually in the publicity of tourism, specifically diasporic travels, where demand for guest is now high (Oxford and Long 2004). Cameroon's government needs to do more to encourage its diaspora members to return home, especially by organizing domestic occasions that may draws other visitors, too. Chapter five summarizes this entire research by delivering the discoveries derived from the results in the previous chapter, and the study's goal previously mentioned in the first chapter. This section further suggest possibly guidelines that could be helpful from a society-based viewpoint, particularly the government of Cameroon, in terms of diaspora tourism effects.

#### **5.2 Results based on the research objectives**

As discussed above, this research entitled "Diaspora Tourism: Perspective of Cameroonians living in Famagusta" identified the aim of the research, which are the basis on which conclusions are drawn. The research aims were previously outlined in chapter one and, as a reminder, they are as follows:

- Explore the point of view of Famagusta based Cameroonians on diaspora tourism by analyzing how Cameroonians view diaspora tourism.

- Examine the characteristics and attributes of diaspora tourism in terms of the relationship between Cameroon and the TRNC.
- Analyze the possible impact of the Cameroonian diaspora on Cameroonian tourism.

### **5.2.1 Respondent's profiles**

The interviewees' socio-demographic identities could be described as predominantly males and females between the ages of 27 and 45. All of the respondents had at least a Bachelor's degree with and majority with a steady business. Chapter four found that the socio-demographic variables of respondents in Famagusta, such as age, gender and economic activity, seemed to have a huge influence to Diasporas travel to Cameroon. This research revealed how the males visited more than females due to the undertakings and enterprises they have to take care of in their home country while women stayed back to take care of children. The following general conclusions can be taken on the basis of the results in chapter four.

### **5.2.2 Results with respect to objective one**

Based on objective one, the results of the study revealed that, while they understood they were the diaspora, respondents did not have a good understanding of the notion of diaspora tourism. For nearly a decade, the majority of respondents who participated in the study have lived in Famagusta visiting home at any given opportunity when the need arises and if they are in good financial shape. The key reasons for respondents to reside in the TRNC were outlined in sub-headings such as education, economic, greener pasture, transit and marriage.

The study's key finding was that plenty of the interviewees claimed their rationale behind travelling to and living in the TRNC was to pursue better education, financial

possibilities like jobs to better their livelihood as well as that of family in Cameroon. Due to the conducive educational environment, educational reasons were stated by most of the respondents as a reason for residing in the TRNC to pursue additional studies in the different universities. The secondary aim of some respondents was travelling for more promising situations since they were looking for new and meaningful prospects with experiences than back home. The least stated reason to visit the TRNC was transit and marriage, to accompany their spouse, while the other motive was to travel to Europe, which later changed as they got stuck here due to rejection of visas. Furthermore, the research noticed a proportion of interviewees go to Cameroon for VRF that live in their home country, particularly during festive periods such as Christmas and Easter holidays or attending ceremonies such as family and friend's weddings. Funerals and graduations of loved ones, however, were also an opportunity to visit home. In addition, most respondents were pessimistic about making the TRNC their home, as most said they did not have a sense of belonging and felt that the government of the TRNC was less accommodative to foreigners, making respondents feel insecure and wanting to return to their homeland. A few respondents were ambiguous since they expressed a deep bond towards Cameroon and believed that their home country could never be replaced by anything. This research therefore discovered that perspectives of the Cameroonians residing in Famagusta on diaspora tourism is that respondents have a deep connection with home to spend time with relatives and friends.

### **5.2.3 Results in relation to objective two**

In terms of the relationship between the TRNC and Cameroon, the second objective of the study was to uncover the reality and characteristics of diaspora tourism. Cameroon is a Central African nation with varied terrain and wildlife (Ekosse, 2011).

There are abundant raw materials throughout the nation, such as petroleum, rare earth elements, timber species of great quality as well as food supplies such as tea, wool, cocoa, plantains and grain and so on (Konings and Nyamnjoh, 2019). Cameroon's tourism industry is an emerging field which is aiming to expand. Cameroon's authorities seem to have strengthened this sector in recent years via establishing a tourism ministry, through promoting, strengthening buying shares by airways, transport operators as well as lodging (Kimbu, 2011). Beaches, deserts, rivers, rainforests, waterfalls and savannahs are touristic natural features, Mount Fako in the South West is the tallest mountain, with Douala, Yaoundé, and Garoua being the main towns. However, the nation is endowed with culture, outstanding events, with destinations which also attract tourists, particularly diasporic visitors (Kimbu, 2011). It is a heterogeneous nation marked by cultural diversity as well as religious. Over 250 ethnic groups each have their own language, cultural traditions and beliefs, with the official languages being French and English (Mbiakop, 2012).

The study comparing Cameroon and the TRNC in terms of tourism development found, from the brief overview of tourism in Cameroon above, that Cameroon has the capacity to grow, disregarding the current political instability. Cameroon is also known for its great gastronomy and more types of food that draw tourists (respondents) to visit. Compared to Cameroon, the TRNC has been found to have better educational environments and facilities, and better tourism infrastructure.

In addition, the study found that respondents often visit to dedicate quality time with loved ones and acquaintances because of the profound sentimental connection they and their country possess with regard to the key reasons for visiting Cameroon. These findings showed that visiting friends and relatives was considered to be a major factor

for Cameroonians based in the TRNC. The research later found that while in Cameroon there are a number of attractions but, the respondents chose to go to destinations which were nearest to love ones and acquaintances. Most respondents used community transportation like taxis, bikes and buses with only a few persons using personal transportation services with respect to transport. In addition, most respondents claimed to stay in accommodation owned by relatives and acquaintances with few who confessed lodging in hotels only when they are far from home as in another town. Nevertheless, it was noted that the average length of stay for most Cameroonians visiting home was between 1 to 2 months, with the longest length of stay being 7 months caused by the closed borders due to the covid-19 pandemic. Furthermore, the study found a varied frequency of respondents returning to their homeland. This was due to the fact that when respondents are in good financial standing, they claimed to seize the opportunity to go home.

#### **5.2.4 Results with respect to objective three**

The third objective of the research centered on unpacking the possible impact of Cameroon's diaspora and tourism in Cameroon. Study findings showed that respondents brought products from Cameroon to Famagusta, such as traditional foodstuff, traditional attire and hair attachment for personal consumption and use. In addition, the study showed that respondents mainly brought gifts and souvenirs from Famagusta to Cameroon and items such as pictures, accessories, footwear as well as sacks to distribute to love ones and acquaintances or utilized for specific celebrations. Nevertheless, respondents according to the study budget between 3,700usd and 10, 000usd and above depending on their duration of stay for their trip back to Cameroon and the secondary aim of their visit. As such this spending helps to boost the country's economy. Most respondents also emphasized their sending of

allowances to Cameroon, since their key rationale for migration was to enrich their lifestyles as well as that of their relatives.

In general, this research discovered there was a downturn in respondent's visits to Cameroon due to the turmoil among the Francophone and the Anglophone areas in the country. Most respondents reported also that are not considering making the TRNC home.

### **5.3 Study implications**

The findings and general conclusions alluded to above contribute to the recommendations below.

The Diaspora provides tremendous untapped growth potential. The diaspora of developing countries can be a vital force for development via remittances, the promotion of trade, investment, information and technology transfer. In order to respond to the need for this unique market, the travel industry must explore the desire, preference, and experience of diaspora travelers. In addition, more than other foreign visitors, tourists who go home to visit their land of origin care more about the destination.

Government policies should be established to optimize the benefits of the diaspora by getting to know the diaspora of each country, recognizing the position of embassies so that they can be prepared to provide trade and investment promotion services, evaluating how the diaspora can contribute to technology transfer through peer review, joint analysis, teaching, and mentoring.

As transparency and openness facilitates greater economic development, all stakeholders, including the TRNC government, should encouraged greater trade openness.

Based on the above findings, the study came up with a range of recommendations for the government of Cameroon to enable members of the diaspora to visit home.

A diaspora ministry should be formed by the government of Cameroon to inform the diaspora of local realities and changes in Cameroon and encourage its members to return to and invest in the country. The ministry should be focused on establishing stronger economic ties with the diaspora, primarily by facilitating financial and/or human capital transfer, to protect permanent and temporary emigrants while they are abroad, to facilitate their return to the country and their reintegration. In short, governments should value the process as much as the result, invest in state capacity and connect the institutions of the diaspora to national priorities for development.

Cameroon should do the same for its diaspora communities abroad to allow them to return home, like the authorities in the Cuba entice their diasporic populations to frequent their country via ministries and consulate offices they come up with, such as the abolition of obligatory departure license for nationals from Cuba and easy going limits on travel for migrants that wish to revisit (Espino, 2013).

Governing bodies can spur the touristic sector by erecting up to date and more fascinating places, to draw more diaspora visitors and foreign direct investment like South Africa for example (Crush, 2011). This will help improve the country's economic development while creating job opportunities for Cameroonians back home,

raising citizens' living standards in turn. Furthermore, like the Cuban governments, like the Eritrean government, which has been promoting diaspora visits by organizing an annual "revisit your homeland" for more than ten years now to enable a lengthy relations with the home countries and the residing countries (Agunias & Newland, 2012). These are perfect cases from which Cameroonian regulatory authorities should gain knowledge from, how to contribute to the expansion of the tourism sector while facilitating and supporting diaspora groups tourism visits.

Finally, given the political uncertainty in the country that, as stated by most respondents, frightens diaspora visitors and potential foreign investors, the Cameroon government should put in place strategies to improve the situation to re-attract diaspora tourists both from the TRNC and in other countries.

#### **5.4 Further study recommendations**

In addition to the above outcomes, in the form of recommendations for future studies, the research process engendered other reflections worth sharing here.

It is difficult to estimate the size and importance of the diaspora tourism market due to the diversity of the recipient countries. There may also be domestic human mobility and migration. Therefore, in the sense of domestic tourism, home-coming trips still occur, with people visiting their alma mater or the town they grew up in. A fascinating subject for future research may be the difference between international diaspora tourism and domestic homecoming trips. The homecoming trips of people in the diaspora are a growing market with a lot of potential, with both domestic and foreign tourist appeal. While this research targets a particular category of immigrants, its results are applicable to certain other groups of immigrants. Irrespective of their roots,

a sentimental and symbolic connection to the homeland is one consistent pattern among diaspora tourists. The travel and tourism industry should therefore take advantage of the opportunity to develop their understanding of this diverse market and the specific features of diaspora tourism.

More quantitative research is needed to define the underlying motivational dimensions, compare the motives of different groups, and examine how the motivation of diaspora tourism relates to travel actions.

### **5.5 Study limitations**

A few potential interviewees were not interviewed because they complained of the many number of question and the lengthy interview time while another potential one refused to be referred as a diaspora tourist.

### **5.6 Concluding remarks**

Taking advantage of the multiple roles of the Diaspora as innovators, remittance senders, philanthropists, developers, exportable labor and first responders in the growth of key sectors such as tourism and human capital development could lead to a weakening of the country's dependence on aid and development finance, which is declining in developed countries. Cameroonians at home and abroad and those with whom we share common origins are Cameroon's most valuable assets. The secret to our progress as a country is the collective capacity for national growth to efficiently manage our human resources and wealth, both at home and abroad. It would therefore be for our common good to create close and fruitful partnerships with the diaspora of Cameroon with whom we share the collective ownership of the land. People who visit their countries of origin, roots or cultures are the prevalent and booming touristic sector today (Huang et al., 2013).

The present study aimed to examine why Famagusta-based Cameroonians take a trip to Cameroon, dwelling on their motivations for travelling, the sensation they have relative to their residing country in Cameroon. In relation to diasporic tourism with its implications and impacts on Famagusta-based Cameroonians. The study highlighted that diasporic tourism is indeed a critical appellation for the enforcement of diaspora communities' social, economic and socio-cultural circumstances, even though there are ranges of concerns in achieving the beneficial results of diaspora revisits. While Cameroonians who live in Famagusta delight home visits because of relations and friends, the study's review found that the current political crisis and financial stand has their home visits. The research has therefore helped to provide insight into the essence of diaspora tourism among Cameroonians living in Famagusta.

## REFERENCES

- Agunias, D. R., & Newland, K. (2012). *Issue In Brief*.
- Alpers, E. A., & Roberts, A. F. (2002). What is African studies? Some reflections. *African Issues*, 30(2), 11–18.
- Bae, S. Y. (2016). Diaspora tourism as a framework to understand a host-guest relationship in the context of domestic cultural heritage tourism. *관광연구저널*, 30(10), 5–14.
- Basch, L., Glick-Schiller, N., & Szanton-Blanc, C. (1994). Transnational projects: A new perspective. *Nations Unbound: Transnational Projects, Post-Colonial Predicaments, and De-Territorialized Nation-States*, 1–21.
- Becker, M. C. (2004). Organizational routines: a review of the literature. *Industrial and Corporate Change*, 13(4), 643–678.
- Bhatia, V. (2002). Applied genre analysis: A multi-perspective model. *Ibérica: Revista de La Asociación Europea de Lenguas Para Fines Específicos (AELFE)*, 4, 3–19.
- Castells, M. (2001). Space of flows, space of places: Materials for a theory of urbanism in the information age. *The City Reader*, 572–582.
- Castles, S., & Miller, M. J. (2009). Migration in the Asia-Pacific region. *Migration*

*Information Source*, 1–11.

Chadwick, P., & Birchwood, M. (1994). The omnipotence of voices. *British Journal of Psychiatry*, *164*(2), 190–201.

Cohen, P. (1997). Subcultural conflict and working-class community. In *Rethinking the Youth Question* (pp. 48–63). Springer.

Cohen, R. (2019). Diasporas: changing meanings and limits of the concept. *The Handbook of Diasporas, Media, and Culture*, 21–30.

Coles, T., Hall, C. M., & Duval, D. T. (2005). Mobilizing tourism: A post-disciplinary critique. *Tourism Recreation Research*, *30*(2), 31–41.

Dodman, N. H., Aronson, L., Cottam, N., & Dodds, J. W. (2013). The effect of thyroid replacement in dogs with suboptimal thyroid function on owner-directed aggression: A randomized, double-blind, placebo-controlled clinical trial. *Journal of Veterinary Behavior*, *8*(4), 225–230.

Foner, E., & others. (2002). *Who owns history?: rethinking the past in a changing world*. Macmillan.

Haller, W., & Landolt, P. (2005). The transnational dimensions of identity formation: Adult children of immigrants in Miami. *Ethnic and Racial Studies*, *28*(6), 1182–1214.

- Huang, W.-J., Haller, W. J., & Ramshaw, G. P. (2011). *The journey "home": an exploratory analysis of second-generation immigrants' homeland travel*.
- Huang, W.-J., Haller, W. J., & Ramshaw, G. P. (2013). Diaspora tourism and homeland attachment: An exploratory analysis. *Tourism Analysis*, 18(3), 285–296.
- Huang, W.-J., Norman, W. C., Ramshaw, G. P., & Haller, W. J. (2015). Transnational leisure experience of second-generation immigrants: The case of Chinese-Americans. *Journal of Leisure Research*, 47(1), 102–124.
- Hunwick, J., & Powell, E. T. (2002). *The African diaspora in the Mediterranean lands of Islam*.
- Iorio, M., & Corsale, A. (2013). Diaspora and tourism: Transylvanian Saxons visiting the homeland. *Tourism Geographies*, 15(2), 198–232.
- Kang, S., Kim, J., & Nicholls, S. (2014). National tourism policy and spatial patterns of domestic tourism in South Korea. *Journal of Travel Research*, 53(6), 791–804.
- Kasinitz, P., Mollenkopf, J., Waters, M., & Holdaway, J. (2008). *Inheriting the City: The Children of Immigrants Come of Age: Russell Sage Foundation*.
- Lemish, D., Drotner, K., Liebes, T., Maigret, E., & Stald, G. (1998). Global culture in practice: A look at children and adolescents in Denmark, France and Israel. *European Journal of Communication*, 13(4), 539–556.

- Li, T. E., & McKercher, B. (2016). Developing a typology of diaspora tourists: Return travel by Chinese immigrants in North America. *Tourism Management*, 56, 106–113.
- Long, L. D., & Oxfeld, E. (2004). *Coming home?: refugees, migrants, and those who stayed behind*. University of Pennsylvania Press.
- Lowenthal, D. D. (1998). CW periodically poled LiNbO<sub>3</sub>/optical parametric oscillator model with strong idler absorption. *IEEE Journal of Quantum Electronics*, 34(8), 1356–1366.
- Malkki, L. (1994). Citizens of humanity: Internationalism and the imagined community of nations. *Diaspora: A Journal of Transnational Studies*, 3(1), 41–68.
- Marschall, A. (2018). What can theatre do about the refugee crisis? Enacting commitment and navigating complicity in performative interventions. *Research in Drama Education: The Journal of Applied Theatre and Performance*, 23(2), 148–166.
- Matory, J. L. (2005). *Black Atlantic religion: tradition, transnationalism, and matriarchy in the Afro-Brazilian Candomblé*. Princeton University Press.
- McCain, G., & Ray, N. M. (2003). Legacy tourism: The search for personal meaning in heritage travel. *Tourism Management*, 24(6), 713–717.

- Milanovic, B. (2011). *Worlds apart: Measuring international and global inequality*. Princeton University Press.
- Newland, K., & Taylor, C. (2010). *Heritage tourism and nostalgia trade: a diaspora niche in the development landscape*. Migration Policy Institute Washington, DC.
- Odermatt, E. (2013). *Developing a Road Map for Engaging Diasporas in Development: A Handbook for Policymakers and Practitioners in Home and Host Countries*. Taylor & Francis.
- Patton, M. Q. (2002). Two decades of developments in qualitative inquiry: A personal, experiential perspective. *Qualitative Social Work, 1*(3), 261–283.
- Perman, R., Ma, Y., McGilvray, J., & Common, M. (2003). *Natural resource and environmental economics*. Pearson Education.
- Plaza, S., & Ratha, D. (2011). *Diaspora for development in Africa*. The World Bank.
- Portes, A., Haller, W. J., & Guarnizo, L. E. (2002). Transnational entrepreneurs: An alternative form of immigrant economic adaptation. *American Sociological Review, 278–298*.
- Safran, W. (1991). Diasporas in modern societies: Myths of homeland and return. *Diaspora: A journal of transnational studies, 1*(1), 83-99.
- Shi, Y. (2005). Identity construction of the Chinese diaspora, ethnic media use,

community formation, and the possibility of social activism. *Continuum*, 19(1), 55–72.

Sknavis, C., & Sarri, E. (2002). The role of environmental education as a tool for environmental management in Cyprus. *Environmental Management and Health*.

Sweileh, W. M., Wickramage, K., Pottie, K., Hui, C., Roberts, B., Sawalha, A. F., & Zyoud, S. H. (2018). Bibliometric analysis of global migration health research in peer-reviewed literature (2000--2016). *BMC Public Health*, 18(1), 1–18.

Tichaawa, T. M. (2017). Business tourism in Africa: The case of Cameroon. *Tourism Review International*, 21(2), 181–192.

Tie, C., Holden, A., & Yu Park, H. (2015). A ‘reality of return’: The case of the Sarawakian-Chinese visiting China. *Tourism Management*, 47, 206–212.

Trew, J. D., & Pierse, M. (2018). *Rethinking the Irish Diaspora: After The Gathering*. Springer.

Tsubokawa, D., Hatta, T., Kikuchi, T., Maeda, H., Mikami, F., Alim, M. A., Maruyama, H., & Tsuji, N. (2017). Venestatin, a Ca<sup>++</sup>-binding protein from the parasitic nematode *Strongyloides venezuelensis*, is involved in the larval migration process. *International Journal for Parasitology*, 47(8), 501–509.

Zezeza, P. T. (2009). Diaspora dialogues: Engagements between Africa and its diasporas. *The New African Diaspora*, 31–58.

## **APPENDIX**

## Interview

This information about the interview is confidential and your personal data will remain confidential. This data can only be used for academic purposes.

Personal information

Age

Gender

Educational qualification

Marital status

Number of kids if any

Objective 1. Perspective of Cameroonians living in Famagusta on diaspora tourism

1. What do you understand by the term diaspora tourism?
2. How long have you been living in the TRNC?
3. What attracted you to the TRNC (Why did you come to the TRNC)?
4. How do you find the TRNC compared to Cameroon in terms of tourism development?
5. Have you made the TRNC your home?
6. What is the nature of your economic activity?

Objective 2. Characteristics and attributes of diaspora tourism in terms of the relationship between Cameroon and the TRNC.

7. How many times have you travelled to Cameroon since you came to the TRNC?
8. a) How important is it for you to visit home (Cameroon)?  
b) Explain
9. What is the MAIN reason you travel back home?
10. When you visit Cameroon, how long do you often stay?
11. What activities do you mostly carry out during your stay in Cameroon?
12. What geographical attractions do you usually visit while in Cameroon?

13. What kind of transport system do you use while in Cameroon?
14. What kind of accommodation do you use while in Cameroon?
15. a) Do you have people who usually visit you from Cameroon?  
b) If yes, who are they?  
c) What do they do when they come to the TRNC?

Objective 3. Potential effects of Cameroonian diaspora and tourism in Cameroon.

16. Do you have any investments or asset in the TRNC?
17. Do you have any investments or asset in Cameroon?
18. What do you mostly spend your money on while in Cameroon?
19. What do you usually bring from Cameroon to Famagusta?
20. What do you often take with you from Famagusta to Cameroon?
21. a) Do you often send remittances back home?  
b) How often?
22. Do you have any interests in living in Famagusta permanently?
23. How much do you usually budget for your trip back home?