Childhood experience and (de)diasporisation: Potential impacts on the tourism industry

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Abstract:
Purpose: This study is addressing the dearth of research regarding children in the tourism industry and cognate sectors, alongside contributing to existing literature on diaspora, and diaspora tourism.
Methods: In order to get the most reliable results, triangulation, which is a form of mixed methods, that enables to view a topic from more than one perspective, is used.
Results: Post-colonial, post-conflict, and post-disaster destinations are relying heavily on their diaspora not only for the survival of their tourism industry, but more generally speaking for their economic and social sustainability. It is therefore very important for the country of origin to main a strong link with the members of the diaspora, whether they belong to the first or second generation onward of the diaspora. The main challenge is to keep the connection with the younger generation. The results of this study reveal that childhood experience of the country of origin is a transformative tool which can lead to either dediasporisation (if negative), or transnational attachment (if positive).
Implications: Destination Marketing Organisations therefore need to put in place suitable events (and activities) which are based on an edutainment and advertainment model, while applying other key principles. If successful, it is expected that children will go through three different stages: young diaspora thinkers, actioners; and transformers.

Keywords: *diaspora, children experience, DMOs, sustainability, post-colonial, post-conflict, post-disaster destinations*

JEL Classification: *J13, F6, Q01, F54*

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1 INTRODUCTION

The functions of Destination Management (or Marketing) Organisations (DMOs) are quite broad, and include: Stimulating growth; creating value; supporting stakeholders; destination marketing; product development; visitor management; human resources development; lobbying; managing particular problems; contributing to online visibility; aligning with Sustainable Development Goals; coping with emerging crisis; etc. (Gowreesunkar, Seraphin & Morrison, 2017; Page, 2019). To fulfil their functions, DMOs are using: both market and product enhancing policies; segmentation strategies based on different criteria; branding tools; research and development tools; and internet and technology (Gowreesunkar et al, 2017; Page, 2019). As for the performance of DMOs, it is assessed against criteria such as: customer satisfaction; marketing communication and branding; quality of relationship with tourism stakeholders; profitability of tourism businesses; benefits for local community; how sustainability issues are tackled; etc. (Gowreesunkar et al, 2017).

Most of DMOs efforts have been toward the destination, and less interest has been put on citizens (Page, 2019). This study is focusing on the relationship between DMOs and tourism stakeholders, and more specifically, with children from the diaspora of post-colonial, post-conflict, and post-disaster destinations (PCCDDs). This is very important because Meylon-Reinette (2010) has identified a phenomenon of dediasporisation of young people from PCCDDs. This is an issue as members from the diaspora (as customers and entrepreneurs) are playing a significant role in the development of the tourism industry of their Country of Origin (Paul & Seraphin, 2014; Seraphin & Paul, 2015). By addressing the issue of the diaspora (citizens), DMOs are also fulling both their marketing and stakeholder support and engagement functions (Gowreesunkar et al, 2017; Page, 2019; Giannopoulos et al., 2020).

Children from the diaspora are going to be the focus of this study, as they are the most disengaged with the Country of Origin (CoO), as opposed to their parents, who are still supporting their CoO (Seraphin, Korstanje & Gowreesunkar, 2017). As there is a continuum between childhood and

adulthood (Canosa, Graham & Wilson, 2020), as children are the tourists of the future (Cullingford, 1995), and as they influence the parents' choice of destinations for holidays (Nickerson & Jurowski, 2001; Poria & Timothy, 2014; Ram & Hall, 2015; Thornton, Shaw, & Williams, 1997), their role is crucial for the survival of any destination, and particularly for PCCDDs, because diaspora tourism is the backbone of their survival (Paul & Seraphin, 2014; Seraphin & Paul, 2015).

This study is addressing the dearth of research regarding children in the tourism industry and cognate sectors (Canosa, Graham & Wilson, 2018a, b; Canosa, Moyle & Wray, 2016), alongside contributing to existing literature on diaspora, and diaspora tourism. This study is also suggesting the management of childhood (from the diaspora) experience as an additional destination management tool for the long term sustainability of PCCDDs. Not all DMOs are considering the diaspora market as a good enough market, preferring general tourism promotion (Corsale & Vuytsyk, 2015). This study, could be conserved as a 'whistle blower' for those destinations.

The research questions (RQs) of the study are as follow:
RQ1: How important is it for DMOs to maintain the link between children of the diaspora and the country of origin?
RQ2: What strategies could be put in place by DMOs to maintain the link with the children of the diaspora?

From a theoretical point of view, this study is in line with Li, McKercher and Chan (2019) who are arguing that the diaspora is not a homogeneous group, as a result should not be treated or discussed generally, but instead, should take into account the migration histories; acculturation level; sense of place.

2 DIASPORA

2.1. Overview

The diaspora is the geographic dispersion of people belonging to the same community (Bordes-Benayoum, 2002). The term originates from the Jewish experience of the exile and dispersal (Medam, 1993). This geographic dispersion is considered to be a brain drain when both, skilled individuals, and individuals looking to acquire knowledge and experience leave their CoO, and do not go back home, meaning that the Country of Residence (CoR) becomes the beneficiary of this exodus. Brain gain happens when those individuals go back home at some stage of their life. In that case, the CoO becomes the beneficiary (Groot & Gibbons, 2017).

Taking the example of the Haitian diaspora, research reveals some key features of this group: strong link kept with the CoO; wherever they settle in the world, they: gather and recreate a community in the CoR, through brotherhoods and / or societies (Bruneau, 2004; Murdoch, 2017); are very proud of their roots; get involved in the life of their CoO and CoR; are most of the time highly qualified individuals; contribute to the territorial and economic intelligence of the CoO (Audebert, 2006; Dandin, 2012; Dufoix, 2003; Laethier, 2006, 2007; Orozco, 2006; Paul, 2008; Paul & Michel, 2013; Pizzorno, 1990; Wab, 2013). However, research on the same diaspora group reveals a dediasporisation (or loss of interest)

of the second generation onward (Meylon-Reinette, 2009, 2010).

Worldwide, people being part of the diaspora is estimated to 175 million a decade ago (Minto-Coy, 2009). As of 2019, the group reached 272 million (UN DESA, 2019). This dispersion of people in the world, away from their CoO is due to many reasons. Because of the variety of reasons for this exodus, the diaspora group is segmented into sub-groups. Among these are: victim diasporas, trade diasporas, imperial diasporas, labour diasporas and so forth (Minto-Coy, 2016; UN DESA, 2019). There is also a pattern regarding the direction CoO – CoR. For instance, for the Caribbean diaspora, the US, the UK and Canada, are very popular destinations (Minto-Coy, 2016).

2.2. Diaspora and the tourism industry (and cognate sectors)

Diaspora tourism is defined as the travel of the second-generation immigrants to their ancestral homeland to feel connected to their personal heritage, searching for authenticity, family history, and sense of home (Huang, Haller & Ramshaw, 2013; Huang, Ramshaw & Norman, 2016). For the tourism industry of the CoO, diaspora tourism (still taking the example of Haiti) is presented as the best possible form of tourism, as it presents more benefits than inconvenient, as opposed to other types of tourism. The benefits of diaspora tourists include the fact that they: Stay and eat in hotels and restaurants owned and/or managed by locals; buy products directly from local producers; contribute to the spread of the benefits of the industry to the entire territory, as they tend to go back to their local towns, instead of just visiting popular places; use the same facilities as the locals; provide friendly feedback regarding the quality of products and services provided; and finally, tend to be more lenient and understanding (Hung, Xiao & Yang, 2013; Jadotte, 2012; Minto-Coy & Séraphin, 2016; Newland & Taylor, 2010; Séraphin 2014b; Wab, 2013). In Haiti, the diaspora contributed to rebuild the hospitality sector after the 2010 earthquake, by investing massively in the construction and operation of world class hotels (Seraphin, 2014; Seraphin & Paul, 2015); but also by promoting the destination abroad through events such as Taste of Haiti in Miami (Seraphin, Korstanje, & Gowreesunkar, 2019). The same could be said about the Gambian diaspora involvement in the hospitality sector of their CoO (Davidson & Sahli, 2014).

Beyond the tourism industry, the members of diaspora are significant contributors of the territorial development of their CoO, through: the remittances; the investments they make, which are also referred as foreign direct investments (FDI); the innovation they bring back home; philanthropy; and tourism and cultural exchange (Davidson & Sahli, 2014; De Haan, 2000; Meyer & Brown, 1999; Minto-Coy, 2009, 2011; Minto-Coy & Seraphin, 2016). As a result, the diaspora whom are agent of change and drivers of innovation (USAID, 2015), are sometimes referred as: 'engaging heroic entrepreneurs' (Minto-Coy & Elo, 2017: 30).

2.3. Children as the missing element

Minto-Coy and Elo (2015: 28) also include in the definition of the diaspora 'foreign born population and their off-springs maintaining relations to their country of origin', so is Meylon-Reinette (2009, 2010). Individuals born in the CoR

of their parents fall therefore in the category of diaspora. For Pocok and McIntosh (2013), the CoO of the parents remain a meaningful place for both generations. Meylon-Reinette (2009, 2010) is arguing the opposite, as she is talking about the dediasporisation of the younger generation. This view is also shared by Hung, Xiao and Yang (2013: 308) who argued that 'Although social ties with residents in their home places still exist, they are gradually losing contact with them (...) some immigrants had weak social networks in their home places because of their limited stay there'. This is not a panacea, because some individuals not born in their parents CoO, or who left their CoO as children have then visited their birth country or expressed desire to visit, either to explore their heritage; or search for surviving relatives (Williams, 2001). Some return to the CoO temporarily, others on a permanent basis (Murdoch, 2017). Another way some individual from the second generation onward found to connect with their heritage is by learning the language; attending cultural events; read or watch related books or movies (Williams, 2001).

Despite the fact that children and younger adult migrants (40 million) represent a significant number of individuals (figure 1), academic research on diaspora is mainly considering facts about adults, while children are totally overlooked.

Figure 1: International migrant stock
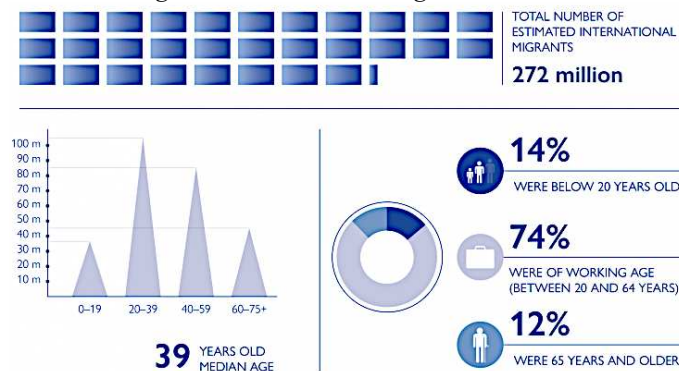
Source : UN DESA (2019)

This is a mistake as diaspora is not a homogenous group (Li et al, 2019). As previously mentioned in this study, what differentiates members of the diaspora are their migration histories; acculturation level; sense of place (Li et al, 2019). Subsequently, children and their parents do not have the same history etc., therefore should be investigated separately. At the moment, very little is known about their place and role in the tourism industry of the CoO of their parents. When research is carried on the topic, only adults are surveyed (Huang, Hung & Chen, 2018; Huang et al, 2016). The situation of those children is also ambiguous as there is not a specific term to refer to them, but many such as: second generation; involuntary migrants; descendants of migrants (Mandel, (1995). However, it is known that in general children play a significant role in parents' choice of destinations for holidays (Nickerson & Jurowski, 2001; Poria & Timothy, 2014; Ram & Hall, 2015; Thornton, Shaw, & Williams, 1997). Nothing is known about their level of attachment with the CoO of their parents, apart from the fact that the second generation onward tends to lose interest for their parents CoO (Meylon-Reinette, 2009, 2010).

To avoid the disconnection of the younger generation of the diaspora not born in the CoO of the parents, members of the Vietnamese community have put in place a Heritage Camp Program that delivers programmes of activities (that includes Vietnamese language, dance, folktales; traditional songs; art and crafts, etc.) for children as young as three years old (Williams, 2001). Visits to the homeland with children is also an alternative, as traveling back to the homeland not only allows this second generation (onward) to understand their parents and family history, but also reflect upon their life through experiencing contemporary visit of the homeland (Huang et al, 2016). 'There is an association between the number of diaspora tourism trips and feeling at home in their parents' country of origin.' (Huang et al, 2013). Those trips are more and more being facilitated by tour operators specialised in roots tourism (Corsale & Vuytsyk, 2015).

If connecting or reconnecting children of the diaspora with the CoO of their parents is an issue, it becomes even more an issue when they are born from a long chain of generation whom has been in exile, as the CoO is for them just a concept, or an idea (Mason, 2008). In any case, learning about their history and culture are significant parts for the building of a connection with the CoO (Boutte, Johnson, Wynter-Hoyte & Uyoata, 2017). The other reason this reconnection with the CoO could be seen as important is because, even when born in the CoR, and with the nationality of the country, individuals are still considered to be part of a generation of diaspora, and not as fully fledged citizens, but foreign co-citizens (1995). When they return to their parents CoO, they are not considered neither as belonging to the group anymore (1995).

Being a child from the diaspora is a 'limbo' position, with difficulties in terms of belonging. From a tourism perspective, Huang et al (2016) raised the question of whether the visit to the homeland is homecoming or tourism. The same way academics have neglected research on children in tourism (Canosa, Graham & Wilson, 2018a, b; Canosa, Moyle & Wray, 2016), they have done the same with children in diaspora.

This study is connecting all three (children; tourism; diaspora), by raising the proposition (figure 2), that experience of the CoO is the gel or link between all three elements. This proposition comes from the fact that depending of the level of exposition of young people of the diaspora to artefacts (language; food; music; etc.) from their parents CoO, their feeling of belonging would lean either toward CoO of parents or CoR (Meylon-Reinette, 2010). Indeed, Huang et al (2016) explain that depending of the level of proficiency in their parental language, second generation immigrants feel more or less attached to the CoO. Additionally, the place of birth also plays a significant role in the feeling of belonging (Meylon-Reinette, 2010). This view is further supported with the fact that 'the transnational attachment of second-generation immigrants was not rooted in a specific locale, they could feel connected to the homeland without actually visiting their family's place of origin' (Huang et al, 2016: 59). Last but not least, if the experience of the CoO is positive, Huang et al (2013) explain that individual development a transnational attachment, in other words, an attachment for both countries.

Proposition 1: Children with a positive and rich experience (language, food, music, history, etc.) of the CoO of their

parents (children not totally acculturated) are likely to be involved with both the tourism industry of the CoO and COR, either as tourists or investors.

Proposition 2: Children with a limited or no experience (language, foo, music, history, etc.) of the CoO of their parents (children totally acculturated) are likely to be more involved with the tourism industry of their CoR (and will relegate to a second place the tourism industry of their parents CoO.

Figure 2: Proposition (P) of the study
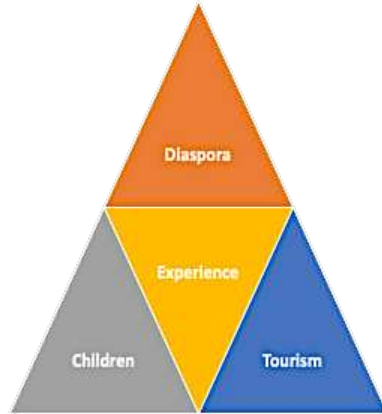
Source: The author

2.4. Transformative Consumer Research (TCR)

This study could be said to be related to Transformative Consumer Research (TCR) as this field of research is about improving lives which have been impacted by a variety of factors (Mick, 2006). People part of the diaspora have been in one way or another impacted by factors such as political instability; lack of job opportunities; violence; etc. which motivated them to leave their CoO (Basu, 2004; Minto-Coy, 2016; Minto-Coy, 2010). To improve lives, research on TCR is focusing on: alleviation of negative factors; engagement with supportive and helpful third parties; fulfilment of aspirations; leveraging trust and social capital; and finally, the facilitation of creativity and adaptation (Blocker et al, 2013). This study is in line with TCR as it is investigating how childhood experience of artefact related to the CoO, plays a role in the engagement of children (future adults) with the CoO, which goes through the development of some kind of social capital with the CoO. Social capital is to be understood here as the connectedness among individuals (Miller & McTravish, 2013), but also, as a sense of belonging, and social inclusion (Foley, McGillivray & McPherson, 2012). This cultural experience is extremely important as it plays a role in the continuum between childhood and adulthood (Canosa, Graham & Wilson, 2020), and also influence products and services consumed (Blocker et al, 2013; De Ridder & Vanneste, 2020).

Childhood experience of the CoO of parents is a transformative tool which can lead to either dediasporisation (if negative) or transnational attachment (if positive). DMOs therefore needs to be put in place strategies that would contribute to transnational attachment of children. This is all the more important for destinations with negative image, as they are reliant of diaspora tourism (Jadotte, 2012; Minto-Coy & Séraphin, 2016; Newland & Taylor, 2010; Séraphin 2014b; Wab, 2013).

3 CONCEPTUAL FOUNDATIONS

3.1. Empowerment

Empowerment is the attempt of individuals or groups to take control of their destiny using learning as a tool (Joo, Woosman, Strzelecka & Boley, 2020). Practically, empowerment are the results of awareness campaign and/or training programmes (Mosedale & Voll, 2017). To be effective, those empowerment strategies must, either be: cathartic and facilitative, meaning that they must enable individuals to express their feelings; catalytic, by giving individuals opportunities to be involved in real-case situations; supportive, enabling that way the development of self-confidence; and finally, self-advocacy, when people feel confident enough to speak for themselves (Adam, 2008). Three types of empowerment have been identified: First, psychological empowerment, which is manifests itself with a display of pride by individuals or a community; second, social empowerment, becomes apparent with the development of social capital within a group or community; and finally, political empowerment, which evidenced with the active involvement of individuals in decision-making for the community (Boley & McGehee, 2014; Strzelecka et al., 2017). The empowerment of children by their parents is part of their duty of care (Dunst, Trivette & Hamby, 2007). Empowerment also to some extent plays a role in whom the children will be in the future (Dunst at el, 2017; Koren, De Chillo & Friesen, 1992; Stapples, 1990; Schuhbert & Thees, 2020).

The transnational attachment of children is therefore the result of a catalytic strategy when they are given by their parents the opportunity to speak the language; eat the food; listen to music; etc. from the CoO, which subsequently lead to psychological and social empowerment, that could be practically evidenced by the ability of the children to communicate with family members when going back home using the local language, what leads to the development of some ties with them. Travels to the CoO and/or involvement in heritage camp programs, are other examples of catalytic and supportive empowerment strategies that can be put in place for the empowerment of children (Huang et al, 2016; Williams, 2001). When adults, psychological and social empowerment might evolve into political empowerment. Bruwer and Kelley (2014: 18), taking the example of attendance to wine festivals explained that 'the higher the proportion of repeat visitors, the higher the likelihood of buying'. By analogy, it could be said that the more children are involved (and immersed) in cultural empowerment activities, the more likely they are to develop a strong interest for the CoO. As opposed to transnational attachment, dediasporisation happens when none of the empowerment strategies are implemented, which leads to no display of any of the three types of empowerment.

Related to the tourism industry, it means that empowered children, when adults are more likely to be involved with the tourism industry of CoO, than non-empowered children. Indeed, the term empowerment is often associated with the term sustainable tourism, due to the fact that, when individuals in a community are educated, therefore fully aware of the impacts of something, they tend to be more involved in the life of their community, and motivate fellow

citizens to do the same (Boley & McGehee, 2014; Scheyvens, 1999; Strzelecka, Boley & Woosman, 2017). Canosa et al (2016); the United Nation Decade of Education for Sustainable Development; and the Australian Learning and Teaching Council (ALTC [Online]), are advocate that children empowerment has a major role to play in the sustainability of the tourism industry.

3.2. Childhood

Childhood has been neglected in many fields of research such as tourism and cognate disciplines. For Canosa et al. (2018: 520), 'the paucity of tourism and hospitality research involving children is rather disconcerting'. The reasons for this paucity of research are as follow: the need to obtain ethical approval; the lack of skills required by some researchers to work with children; logistics; the potential lack of traction of the topic (Khoo-Lattimore, 2015; Poria & Timothy, 2014); and the absence of good practice frameworks when conducting research with children and young people (Canosa et al., 2018a, b).

The lack of research on children in tourism is also exacerbated by the perception of children as passive and powerless (Hutton, 2016); immature; vulnerable; incompetent (Canosa & Graham, 2016); unreliable; and unable to express their own views and opinions (Canosa et al., 2018a). Nowadays, it is more and more accepted that not involving children in important matters is a mistake (Burrai et al, 2019). This is all the more a mistake, when it is known that there is a continuity between childhood and adulthood (Canosa, Graham & Wilson, 2020; UNICEF, 2018; Zosh et al., 2017). The same way, a 'sense of stewardship towards the environment is developed among children and young people when they actively contribute to protecting the environment in a variety of ways from regular beach clean ups, and educating visiting tourists to participating in rallies and anti-development protests' (Canosa et al., 2020: 1), it could be argued that children with no experience of the CoO of their parents are unlikely to develop transnational attachment with this country (Huang et al, 2016: 59; Meylon-Reinette, 2010). Experience during childhood is therefore a central element, considered in this study as transformative diaspora tool that determine whether a child when adult will dediasporised or will develop transnational attachments.

The empowerment strategies discussed so far in this study need to happen at a very early age, ideally between the age of 3-11. Indeed, children between 3 to 14 are concerned with play, with the climax occurring between 7-11, and then decline between 13-14 (Smith, 2010). Listening to music, eating food, participating to camps, learning local languages; etc. are activities that Seraphin and Yallop (2019) and Poris (2006) refer as empowering and family fun-orientated activities. It is also worth highlighting that 'play is also associated in the literature with concepts and terms such as childhood memory; nostalgia; tradition; communities; and social capital (Frost, 2015).

3.3. Experience

There are two main opposite streams of thoughts regarding experience. First, the positive perception of experience lays on the fact that experience contributes to a better understanding of our surroundings, and as a result is connected with happiness. In Rasselas Prince of Abyssinia, experience is presented as a human need that needs to be fulfilled. To be less unhappy mankind must constantly acquire knowledge through experience (Smith, 1996). Mobility (traveling) is presented as tool towards acquiring this experience.

The 'Grand Tour' is another example of the connection between experience and knowledge (Hirschman & Holbrook, 1982). Second, the view that experience is negative. Because of his will to travel the world to gain experience and happiness, Rasselas is depicted in the travel writing 'Rasselas Prince of Abyssinia' as a fallen angel (Smith, 1996). This duality is reflected in tourism. Indeed, literature on diaspora, empowerment and childhood generally presents the convey of experience of the CoO as positive due to the fact it contributes to the empowerment of children, which would lead to transnational attachment for the main benefits of the CoO, as members of the diaspora are agents of change (Canosa et al., 2020; Huang et al, 2016; Huang et al, 2013; Minto-Coy & Elo, 2017; Minto-Coy & Seraphin, 2016; Williams, 2001). That said, this convey of experience of the CoO is not that good for the CoR, as transnational attachment is placing children and future adults in a limbo positions, and might decide to leave the CoR for a long time, or permanently to 'go back home' (Dilette, 2020; Jadote, 2012; Murdoch, 2017).

This second generation (onward) of migrants (Mandel, 1995), is important for both the CoO and the CoR (Canosa et al., 2020; Huang et al, 2016; Huang et al, 2013; Jadote, 2012; Minto-Coy & Elo, 2017; Minto-Coy & Seraphin, 2016; Murdoch, 2017; Williams, 2001), as tourists; entrepreneurs or both. The quality of experience that children get about the CoO and CoR can be considered as a determining factor, as experience contribute to perception and attachment (Martin, 2008; Thomson, 2014).

From the information gathered so far (section 2 and 3), the impacts of experience as a determining and/or transformative factor could be summarised as follow (figure 3):

Figure 3: Experience as a determining management tool for DMOs
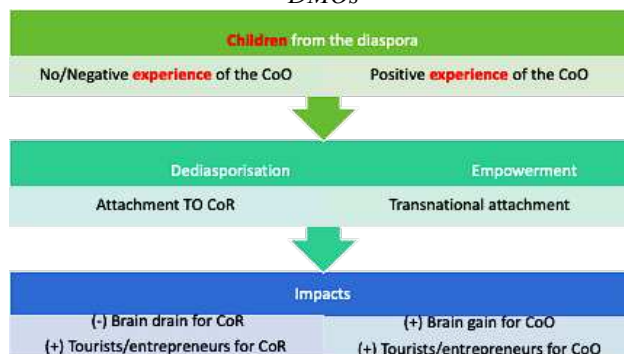
Source: The author

4 MOTIVATION-OPPORTUNITY-ABILITY (MOA) MODEL TO ENGAGE CHILDREN FROM THE DIASPORA COMMUNITY

The MOA model is a framework developed to analyse engagement of members of a community, more specifically,

this model is all about highlighting factors which either support or inhibit engagement and participation of individuals with their community (Jepson, Clarke & Ragsdell, 2013). It is also worth highlighting the fact that engagement is to be understood as how to involve people with the planning and development of their community; and community is to be understood as a group of people sharing a particular way of life with emphasis on particular space and time (Jepson et al, 2013). Equally important, Jepson et al (2013) highlighted the fact there is a 'limited understanding, agreement and research within community engagement' (Jepson et al, 2013: 186). As highlighted in previous sections of this study, it is all the more the case when it comes to engagement of children from the diaspora with their parents' homeland.

Festivals and cultural events (food, drink, music, sport, etc.) have clearly been identified by many research as having a strong potential to foster a sense of belonging within a community, as contributing to the development of social capital. Among these research could be mentioned Jepson et al (2013); Moscardo, Konovalov, Murphy and McGehee (2017); Sotiriadis and Shen (2017); Pirnar et al., 2017; and Seraphin, Zaman and Fotiadis (2019). Equally important, taking the example of tourismphobia (and antitourism movements), Seraphin, Gowreesunkar, Zaman and Bourliataux-Lajoinie (2019) highlighted the fact that festivals and cultural events can bridge the gap between the members of a community and those who are not from that community. This is the case of the second generation (onward), whom sometimes get rejected because of their limited shares of practices (such as language) with those at the CoO (Huang et al, 2016; Mandel, 1995).

4.1. MOA model: Definition, application and findings

Motivation is what pushes someone to do something, and this motivation is in general triggered by the benefits this person or the community as a whole expect (Jepson et al, 2013). Opportunity is about what is put in place to facilitate the involvement or participation in something. This requires a supportive framework by leaders of the community (Jepson et al, 2013). Last but not least, ability, which includes awareness, experience, knowledge, skills and accessibility to either the information, or the finance (Jepson et al, 2013). This last point is considered as central as without the ability, the two other points are not feasible (Jepson et al, 2013).

This study employs a systematic scoping review, using the literature covered so far in this study (section 1-4) to evaluate the engagement capacity of children from the diaspora. This approach which is more and more used in tourism, not only gives an overview of a topic, but also contributes to map an existing literature (Rasoolimanesh, Ramakrishna, Hall, Esfandiar & Seyfi, 2020). This approach also varies from full systematic reviews in the sense that scoping review is more limited in the scope covered, as more specific, and therefore less exploratory (Rasoolimanesh et al, 2020).

In terms of motivation, literature in this study reveals that the people from the diaspora are very proud of their CoO and their culture, this is all the more the case for those born in the CoO. From the second generation onward, the motivation remains, but depends of the level of experience of the CoO they had had from their parents (or external providers). As for opportunity, the member of the diaspora when in the CoR,

tend to regroup into associations to form a community. For children specific, regular travel to the CoO is also an option, as well as heritage camp programmes, which exist in some communities. Traveling to the CoO and/or involvement with heritage camps have a cost (ability), meaning that this reconnection or connection with CoO might only be accessible for families who can afford it. As opposed to Jepson et al (2013), who is arguing that ability is the most important aspect of the MOA model, this study is arguing that each element is equally important and interdependent.

In order to get the most reliable results, the above findings are compared against the results a content analysis of the 3X3 Camp (3X3 [Online]), which is heritage camp for the diaspora. This technique is referred as triangulation, which is a form of mixed methods, that enables to view a topic from more than one perspective, enabling researchers to reach reliable results (Brunt, Horner & Semley, 2017).

The case study used as part of this triangulation process is:

'3x3 is a multigenerational Latvian ethnic heritage camp designed to provide an intergenerational support system for Latvian families, to educate all generations about Latvian history, culture, society and politics, to improve Latvian language proficiency, to encourage Latvian ethnic identity formation and maintenance, and to facilitate the development of closer ties among the members of the Latvian community and the formation of a group identity. The program may include folklore, art, drama, music, literature, family issues, ethics, singing, folk dancing, woodcarving, leather crafting, pottery, the making of folk costumes and jewellery, Latvian cooking and other workshops, as well as activities for children of all ages. Evening programs include panel discussions, campfires, talent shows, poetry readings, concerts, sporting events, folk dancing and singing'.

Based on the MOA framework, and the conclusion from the preceded paragraph, 3X3 Camp, could be said to be an opportunity provider. As for the content analysis (table 1), it was carried out using the MOA framework.

Table 1: Content analysis 3X3 Camps

Framework	Verbatim
MOTIVATION	By the early 1980's it had become clear that the Latvian community needed some type of continuing Latvian education for adults, because the educational system established in diaspora provided supplemental Latvian education only for children and youth. It had also become clear that the basic skills in Latvian language and knowledge about Latvian culture had to be **learned primarily within the family**, because our educational system could only supplement this learning and provide **opportunities for Latvian children to be together, have some common experiences, and develop ties in the community**. Therefore, it seemed that to facilitate the **children's learning in the family**, support and continuing education had to be provided for the parents who often had little or no Latvian education themselves.
OPPORTUNITY	In 1980, I interviewed a number of Latvians, to try and identify what attracted them to the Latvian community and what tended to be alienating factors. I was convinced that Latvian identity was an important value and that active membership in the Latvian community was a privilege, because it provided a sense of belonging to a stable and predictable reference group which shared common roots and goals. The interview results showed that Latvians abroad highly value Latvian culture and their own Latvian identity, but often **do not actively participate in community activities** and even less often feel a **responsibility for organizing and continuing them**.
ABILITY	However, perhaps the most important thing we have gained from the camps is an understanding that in spite of the fact that living two lives in two cultures is often **time-consuming, expensive and requires a great deal of energy and commitment**, a strong ethnic identity greatly enriches our lives.

Source: The author (data from 3X3 [Online])

The results of the content analysis support the original findings (based on academic literature), regarding the strong attachment of the diaspora with the CoO, but for this attachment to remain, a positive experience, which goes through education about the culture is central (motivation). This experience can be acquired through heritage camps, but should be primarily acquired at home, within families.

Speaking the language, is a crucial element, alongside, being accustomed to the food, music, etc. (opportunity). However, money and time are hurdles to the engagement with heritage camps, but are not detrimental to the experience because, this education could be, and should be happening at home, within families (ability).

Figure 4, offers a MOA model integrating the connection between (children) diaspora and the experience of the CoO. The main limitation of this study lays on the fact that the literature is not essentially focused on children of the diaspora, but on the diaspora overall, this is due to the fact that, this literature is limited at the moment. This is even more the case when the focus in on diaspora tourism, where it is quasi non-existent.

Figure 4: MOA model integrating the connection between (children) diaspora and the experience
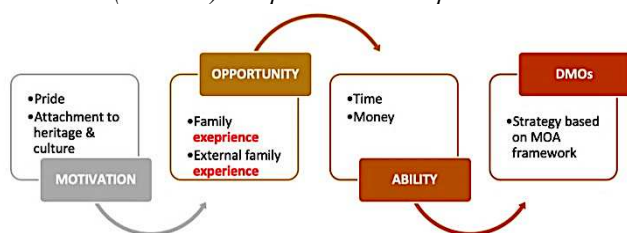

Figure 4 (above) is suggesting the DMOs should capitalise on the existing motivation of the diaspora, to provide suitable opportunities, that would enable participation of all generations. The following section is focusing on strategies orientated toward children.

5   DISCUSSION

'Leisure theorists have argued that childhood is not a natural or universal phenomenon, but a socio-political concept, and that understandings of how children's leisure time should be spent reveal a society's particular social construction' (Kerr & Moore, 2015: 186). Based on this quote, this study is suggesting fun activities at events that could be held during children leisure time, and at the CoR. This study has already highlighted the potential of events (Moscardo et al, 2017; Seraphin et al, 2019 a, b). The format of these events is informed by existing relevant frameworks.

5.1. Framework for the design of events for children from the diaspora

The events organised by DMOs, could be using those framework as guidelines and/or checklist when designing the activities geared toward children of the diaspora:

- Universal design (UD) - Recognises human diversity and need to cater for this diversity (Burke, 2013). As a result, everything related to the event (venues, activities, etc.), must be: Inclusive; flexible and equitable in use; simple and intuitive; perceptible; have or have a suitable size; and flexible in terms of physical efforts required (Burke, 2013).
- Dale Robinson Anderson model, or DRA model - developed by Seraphin, Ambaye, Capatina and Dosquet (2018), using two existing models, is

arguing that: 'positive experience at an event can influence consumers' behaviour and subsequently their perceived image of a destination' (Seraphin et al, 2018: 92). As a results, effective events should: convey credibility; trust; emotion; and informative messages to attendees. As for the activities they should be interdisciplinary in their approach and, while developing expertise of attendees in a specific area.

- Resort mini-club management framework – suggested by Seraphin and Yallop (2019) is suggesting that resort mini-clubs should contribute to the education of children through fun empowering activities. So doing, Seraphin and Yallop (2019) are suggesting that activities should be developed around a specific fun empowering themes that are representative of the destination; use local products; involve local stakeholders of the tourism industry; enable an interaction between local and visiting children.
- Commercialisation of fun and learning framework – This framework is used by brands such as KidZania, and Eataly. The framework is based on two principles, which are edutainment, in other words, education and entertainment; and advertainment, which is a combine of advertisement and entertainment (Tagg & Wang, 2016; Di Pietro, Edvardsson, Reynoso, Renzi, Toni and Mugion, 2018). Some heritage tourist attractions are also developing their products and services around these principles (Hertzman, Anderson & Rowley, 2008).
- Other strategies could be using visual online learning material as they have proven to be engaging users into an intellectual cooperation, which will then turn into the development of a cognitive, rational and affection connection with the destination (Seraphin, Butcher & Korstanje, 2016).

5.2. Desired outcomes of the event based strategy

Kemper, Ballantine and Hall (2019) research on sustainability education typology, reveals that learners are going through different stages, namely, the transformer stage, when they want to inform others about a particular issue; followed by the thinker stage, which encourage critical thinking; and finally, the actioner stage, when action is considered as a way to trigger changes. The assumption of this study is that with the suggested framework for the development of events by the DMOs, for children of the diaspora; the latter will go through all stages of the typology, as follow:

(1) On the short-term, children will become young diaspora thinkers (individuals with critical thinking and questioning their experience of the CoO versus CoR. This could be materialised by children asking more and more questions related to the CoO.
(2) Then, in the long term, they may turn into young diaspora actioners (individuals looking to encourage change in individuals and/or community and particular within their age group). This could be materialised by encouraging families to go on holiday to the CoO.

(3) Finally, in the even longer term, they may turn into young diaspora transformers (individuals wanting to unlock changes within their own family in terms of who they are – through the existential question: Who am I?).

This involvement of children of the diaspora in DMOs strategy through edutainment and advertainment could be related to be to some extent to an application of the Principle for Responsible Management Education (PRME) in a non-Higher Education context, what would help with the achievement of Sustainable Development Goal 4 (SDG 4), namely quality education.

The suggested strategy to be developed (and implemented) is all the more important for post-colonial, post-conflict, and post-disaster destinations (as discussed in section 2.3). Taking the case of Haiti, this strategy is almost vital because the diaspora first generation is now between the age of 85 and 105 years old. The second generation is 55 – 35. As for the third generation, between 15-or younger (table 2). The latter should therefore be at the heart of the strategy developed in this study. This is all the more interesting, as Hixson (2014) believes that 16-19 years old is an interesting group for marketers and researchers due to the fact they are particular keen to interact with others; they are more intellectually developed; they can think in multi-dimensional manner; and finally, because they have the freedom to choose the types of events they want to attend. That said, whatever their age, children play an important role in the choice of destination and accommodation for family holidays (Lugosi, Robinson, Golubovskaya & Foley, 2016). Last but not least, this strategy based on children is all the more important, as not only children are the tourists of the future (Cullingford, 1995), but there is also a continuum between childhood and adulthood (Canosa et al, 2020). It is therefore very important for destinations to understand, and meet the needs of this group in order to turn them into future visitors.

Table 2: Experience and generation based segmentation of the Haitian diaspora

Stages of tourism in Haïti	Haitians migration waves	Segmentation of the Haitian diaspora
18th		Pre-tourism generation
	1915-1935	
1940-1960		Golden tourism generation
1960-2011	1965-1985	Deprived tourism generation
	2005-2014	Rejuvenated tourism generation
2011		

Source : Seraphin (2016)

This is a very long term strategy. The tourism industry is more accustomed with short term strategies (Brooker & Joppe, 2014). This study is innovating. Presently, innovation in tourism is often incremental (Brooker & Joppe, 2014), as implemented in reaction to a situation with a short-term vision. On the contrary, radical innovation is proactive and subsequently disrupts current conventions (Brooker & Joppe, 2014).

6   CONCLUSION

Experience is the element that determines whether or not children from the diaspora are going to maintain a connection or not with their CoO. This experience could be conveyed either within the family circle, or outside the family circle, via events such as heritage camps, or other type of cultural related events. If the experience is successful, children develop what is called a transnational attachment, while addressing SDG 4. It is also expected that children will go through three different stages: Young diaspora thinkers, actioners; and transformers. If the experience is negative, it leads to dediasporisation.

Despite the strong will of diaspora members to maintain a connection with the CoO, time and money represent hurdles that can impediment engagement with transnational development events. For the tourism industry of the CoO, transnational development events are extremely important due to the fact that some destinations, in particularly post-colonial, post-conflict, and post-disaster destinations are reliant on the diaspora as tourists and investors. The role and impacts of the diaspora goes beyond tourism as they contribute through FDI to the economic sustainability of their CoO.

This study is contributing to existing literature in the area of: tourism management, by providing a new management tool to DMOs; diaspora research, as this field is not really focusing on children, same in tourism academic research. By focusing on children, this study is giving more depth and specificity to diaspora research. As for children research in tourism, this research does the same as children are often discussed as a hegemonic group, same for diaspora, while they should not.

From a practical point of view, the study offers DMOs further strategies to think about, but also a framework that they could implement and test at a smaller scale first. Future research could for instance look at the impacts of the strategy suggested, which implies collecting empirical data, and working in collaboration with a DMO.

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