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ARTICLE



Ethnic-based motives and experiences at former slave sites

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ABSTRACT

This paper examines the relationship between motivation, experience, and post-purchase intentions of five ethnic tourist segments at Trans-Atlantic Slave Trade attractions. Multi-group invariance test on 783 tourists revealed that relaxation motivation influenced the emotional experience of all ethnicities except Blacks in the diaspora whose emotional experience was influenced by social motives. Educational motivation influenced the educational experience of all segments except Black Africans though it impacted their aesthetic experience. Emotional experience influenced the behavioural intention of Blacks in the diaspora, Caucasian Americans, and Europeans while educational experience influenced that of Black Europeans and Africans. Implications of the findings are discussed.

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Ghana; emotional experience; heritage dissonance; post-purchase behavioural intention; Trans-Atlantic Slave Trade

Introduction

Controversial historical events such as the Trans-Atlantic Slave Trade (TAST) are characterized by contested histories and interpretations (Dann & Seaton, 2001). The contested interpretations are noted to possess the potency to influence the motivations and experiences of tourists. Austin (2002) reiterates that prior orientation and connection of tourists to TAST sites influence their expectations and experiences during visitation. Central to the contested histories of the TAST is the issue of racial/ethnic undertone which plays a significant role in the meanings and interpretations associated with TAST sites. These meanings and interpretations ultimately influence the motives for visitation as well as the experiences sought at TAST sites (Mowatt & Chancellor, 2011; Olsen & Timothy, 2002). While descendants of slaves in the diaspora perceive their visit to TAST sites as an opportunity for heritage reclamation (Teye & Timothy, 2004), Black Africans on the African continent claim the TAST sites as part of their history. On the other hand, Caucasian Europeans and Americans perceive TAST sites as places of atrocities perpetrated by their forbearers (Mowatt & Chancellor, 2011).

Notwithstanding, the literature on TAST and dark tourism, in general, has failed to highlight the relationships between motivation, experience, and post-purchase behavioural intention (PBI) among different segments of patrons. Dark tourism, as a form of tourism that deals

with travel to historical places associated with death and tragedy, includes all TAST sites (Richards, 2005). While some attempts (eg. Amuquandoh & Brown, 2008; Essah, 2001; Isaac & Çakmak, 2014; Nawijn & Fricke, 2015; Richards, 2005; Schramm, 2004; Yankholmes & McKercher, 2015) have been made to study these concepts among patrons of TAST and dark tourism attractions, they have been studied as individual concepts without being able to account for their causal relations. Similarly, previous studies (Amuquandoh & Brown, 2008; Essah, 2001; Isaac & Çakmak, 2014; Nawijn & Fricke, 2015; Richards, 2005; Schramm, 2004; Yankholmes & McKercher, 2015) have ignored the ethnic dimensions of the causal relationships between the motives, experiences, and PBI of visitors to TAST attractions even though such attractions are historically constructed along ethnic dimensions. Therefore, there is a lack of conceptual clarity and understanding on the causal relations between the motives, experiences, and PBI along ethnic dimensions of tourist who patronize TAST attractions despite the ethnic sensitivities of its patrons. This lack of conceptual clarity and understanding has impacted on the design and delivery of TAST tourism products which often results in dissonance to tourists based on their ethnicities due to the racial undertones of the TAST (Widdup, 2000). Consequently, this study aims to examine the ethnic dimensions of the causal relations between motivation, experience and PBI of TAST patrons.

Understanding the ethnic-based motives and experiences of tourists who patronize TAST attractions will immensely benefit its managers. Given the ethnic

sensitivities of visitors to TAST sites, there is the need to understand the dynamics in their motives and experiences in order to guide the packaging and interpretations at such sites. As Yankholmes and McKercher (2015) observed, there are different motives for which visitors patronize TAST sites, hence the need to understand these needs to aid in the delivery of comprehensive heritage product that touches on multiple expectations and delivers multiple, consistent and satisfactory experiences.

Literature review

The Trans-Atlantic Slave Trade (TAST)

The TAST is a slave trade that spanned the continents of Europe, Africa, and the New World (North and South America, and the Caribbean). Major European powers (Portugal, United Kingdom, France, and Spain) exported African slaves to the New World to work on coffee, tobacco, sugar, and cotton plantations (Curtin, 1969). In return, the raw materials produced in the New World were shipped to Europe to feed European industries while the Europeans exchanged some of the manufactured merchandise particularly guns and gunpowder for slaves in Africa (Curtin, 1969). The guns and gunpowder were to aid in local warfare and the subsequent capturing of slaves to be sold to the Europeans. It is estimated that between 12 and 15 million African captives were shipped from the Gold Coast (now Ghana) during the 400-year history of the TAST (Curtin, 1969). On the other hand, Lovejoy (2000) estimates that the Gold Coast accounted for about 10% of the slaves involved in the TAST while the Trans-Atlantic Slave Trade Database (2016) estimates that 1.2 million slaves were transported from the Gold Coast to the New World between 1501 and 1866. However, there was an analogous indigenous slave system under which slaves were made to serve the wealthy and royals. This domestic slave demand was by no means comparable in scale to the TAST.

The infrastructural legacies of the TAST were developed by both Africans and Europeans. On one hand, Africans established about 9 slave routes and 63 slave markets to meet the European demand for slaves (Perbi, 2004), while Europeans built castles and forts fitted with slave dungeons in the coastal areas to serve as slave warehouses. Slaves from the hinterland and other parts of West Africa were transported by foot to the coastal areas and housed in the castles awaiting shipment to the New World. The notable slave castles are the Cape Coast, Elmina, and the Christiansborg. Even though the TAST was officially abolished in England and all its colonies in 1807, it unofficially

continued in the Gold Coast until the early 20th century (Lovejoy, 2000). At present, the former slave castles, slave routes, and markets denote the legacy of the TAST and its associated history. Three of these castles, namely the Cape Coast, Elmina, and Christiansborg castles, and 15 other forts were declared as World Heritage Sites by the United Nations Educational, Scientific and Cultural Organization in 1979. The Cape Coast and Elmina castles are currently serving as heritage tourists attractions and together with the Salaga Slave Market and Assin Manso Slave River constitute the major foundation of the Slave Route Project pursued by the United Nations Educational, Scientific and Cultural Organization. This project aimed to rehabilitate and restore TAST sites for the purposes of tourism.

Motivation of heritage tourists

Motivation is a dynamic process of internal psychological synthesis of opportunities and challenges in one's environment which reflects the needs, wants, and goals of an individual for engaging in a specific action (Biran et al., 2011). In the context of heritage tourism, it is argued that motivation should be understood based on the relationship between a tourist and the heritage product (Poria, Butler, & Airey, 2004). Specifically, the focus is expected to be on the tourist's perception of the product and the connection a tourist seeks to establish with the heritage product. This suggests that motivation in heritage tourism should be conceptualized in relation to the desire to connect, learn or experience authenticity (McIntosh & Prentice, 1999; Ng et al., 2007; Biran et al. 2011).

Even though most heritage tourists tend to desire connection with heritage sites, it is important to acknowledge that not all tourists visit heritage sites for same/similar motivations. The meaning of the heritage attraction as reflected in the personal and communal attachment to the history of the attraction may influence the desire for emotional connection or otherwise (McIntosh & Prentice, 1999; Massara & Severino, 2013). For instance, Prentice (1993) noted that the motivation for visiting heritage sites include the pleasure of viewing, the desire for enlightenment, information seeking, the need for relaxation, and entertainment. This view was supported by Moscardo (1996) who identified the motivations of heritage tourists as hinging on their desire for education and social interaction. Similarly, the need to escape from daily routine, appreciation of historical artefacts, and learning have been exemplified as motivations of heritage tourists (Ung & Vong, 2010). Other studies have catalogued the motivations of heritage tourists to include the desire for relaxation, social interaction with local people, social

interaction with fellow tourists, experiencing local culture, and the need to learn about the history of a place (Biran, Poria, & Reichel, 2006; Carson, Prideaux, Coghlan, & Taylor, 2009; Poria, Reichel, & Biran, 2006).

In specific reference to Ghana, Richards (2005) acknowledges the possibility of differing motives among different ethnicities by observing that the slave dungeons are visited for the opportunity to remember and connect with the “family” and re-enact such memories by Black tourists; a phenomenon described by Essah (2001) as a “pilgrimage” to view virtual history of buyers, sellers and victims of the TAST. This view had earlier been espoused by Schramm (2004) and Amuquandoh and Brown (2008) who acknowledged the diverse meanings and constructions of the TAST and that tourists of different heritage linked to the TAST visit the slave dungeons in Cape Coast for varied reasons. Amuquandoh and Brown (2008) noted that tourists are attracted to the Ghanaian slave castles by the age of the castles, the architectural and technological acumen employed to construct the castles, appreciation of art, the historic meaning of the castles as well as the combined role of the castles in educating visitors about the past and offering relaxation opportunities. Meanwhile, Yankholmes and Akyeampong (2010) identified the desire to connect to one’s heritage, learn and be in the company of other tourists as the basis for visiting TAST attractions in Osu, Ghana. Mowatt and Chancellor (2011) emphasized the need for confirmation of personal identity, the desire to reclaim and learn about the past among Africans in the diaspora and the desire to learn and relax among white tourists as the motivations for visiting slave castles in Ghana. Similarly, Yankholmes and McKercher (2015) catalogued the desire to remember and connect with ancestors, the opportunity to learn about Ghana, and curiosity as some of the motivations of tourists who visit TAST attractions in Ghana. Therefore, heritage attractions including TAST sites have different meanings and interpretations to its stakeholders which translate into varied motives for visitation.

Experience of heritage tourists

Experience pertains to the knowledge or mastery of an event or phenomenon gained after having interaction(s) with the phenomenon (Mannell, 1999). Experience is the main form of economic offering in tourism. It is a complex construct that is inherently personal, existing only in the mind of an individual who has been engaged on an emotional, physical, intellectual, or even spiritual level (Pine & Gilmore, 1998, 1999). Though heritage tourists encounter different experiences, emotional and educational experiences have been found to be predominant among them (Amuquandoh & Brown, 2008; Ung & Vong,

2010; Park, 2010; Mowatt & Chancellor, 2011). Emotional experience relates to a tourist’s ability to establish a personal connection with a heritage attraction while educational experience relates to a tourist’s ability to learn about the historical artefact/event.

Emotional experience leads to personal fulfilment or dissonance and may manifest in the feeling of anger, sadness, guilt, joy, and contentment among others (Masberg & Silverman, 1996; Mowatt & Chancellor, 2011; Nawijn & Fricke, 2015). While emotional encounters are mostly experienced by visitors with ethnic and ancestral links to heritage attractions (Mowatt & Chancellor, 2011; Richards, 2005; Schramm, 2004), it is equally encountered by visitors with no ancestral or ethnic links to such attractions albeit in a different way. The emotional experience of heritage visitors, especially at dark and TAST sites, is underpinned by the atrocities and the inhumane nature of its history. Educational experience leads to a sense of enlightenment on a heritage attraction (Amuquandoh & Brown, 2008; Mowatt & Chancellor, 2011). In relation to TAST, these two experiences are mostly defined along racial/ethnic backgrounds of tourists. Descendants of slaves, and for that matter, Blacks in the diaspora, are noted to attain emotional experience upon their visit to TAST attractions (Amuquandoh & Brown, 2008). Nonetheless, it is equally documented (Anquandah, 2007; Mowatt & Chancellor, 2011; Yankholmes & McKercher, 2015) that other ethnicities (Caucasian Europeans and Americans) have expressed emotional experiences at TAST attractions. Whereas the Blacks in the diaspora experience feelings of anger, sadness and displeasure, their Caucasian counterparts are mostly associated with feelings of shame and guilt (Mowatt & Chancellor, 2011).

Aside from these, other forms of experiences have been reported by heritage tourists. This attests to the multi-dimensionality of experience (Beeho & Prentice, 1997; Hosany, Prayag, Deesilatham, Caušević, & Odeh, 2014). Huang, Weiler, and Assaker (2015) indicate that some experiences of heritage tourists include the ability to “re-live” the past and empathize with past generations. Amuquandoh and Brown (2008) noted that the experiences of visitors to the Elmina and Cape Coast castles ranged from excitement, enlightenment, cultural enrichment, feelings of sadness, fright, and general dissatisfaction. Further, recreation/leisure experiences such as getting away from everyday routine, novelty, and linking past events to one’s own life have been reported as experiences of heritage tourists (Chandler & Costello, 2002; Huang & Hsu, 2009). Other experiences at heritage attractions include admiration of the architectural science of ancient monuments and its associated physical features (Herbert, 2001; Poria, Biran, & Reichel, 2009). Overall, the experience of

heritage tourists is myriad and reflects the desires for which they visit heritage attractions.

Post-purchase behavioural intention

Post-purchase behavioural intention is the future behaviour commitment to purchase a product/service or link with a provider on all occasions when other alternatives are available (Chen & Chen, 2010; Rundle-Thiele, 2005). According to the reinforcement theory, pleasant outcomes tend to generate positive PBI (positive word of mouth and repeat visits), whereas unpleasant outcomes generate negative PBI (negative word of mouth and unwillingness to revisit). Consequently, to reinforce positive PBI, a heritage attraction has to ensure that it delivers positive experiences by meeting the motivations of the tourist, and thus ensures satisfaction (Chen & Chen, 2010).

In accordance with the recommendation of Cronin and Taylor (1992) and Wang, Chen, Fan, and Lu (2012) PBI is operationalized in three dimensions; re-visit intention, recommendation intention and alternative intention. Re-visit intention relates to the visitor's future intent to visit the attraction or destination in question. Recommendation intention, on the other hand, pertains to the willingness of the visitor to recommend the attraction or destination to someone. Alternative intention, however, relates to the visitor's decision to choose that particular attraction or destination in question in the near future even when other alternatives are available. However, the nuances of these three measures have usually not been studied and accounted for within the same study population. The literature has overly concentrated on re-visit intention and willingness to

recommend (Wang et al., 2012) while alternative intention has rarely been given attention. In this regard, the relatedness or otherwise of these three measures of PBI among consumers of the same tourism product largely remains unestablished hence the decision to employ these three measures in this study.

Conceptual model

The framework put forward by Adam, Adongo, and Amuquandoh (2017) is adapted to model the relationship between motivation, experience and PBI in this study. This framework is deemed ideal since it is consistent with the underlying thoughts of this study and acknowledges the multi-dimensionality of the concepts of motivation and experience. However, this model is modified by replacing satisfaction with experience (Figure 1). Technically, satisfaction has to do with the evaluation of the encounters that one has with a product and hence inherently captures the idea of experience. Further, Adam et al. (2017) stipulate that there is a distinction between revisit intention and PBI and therefore consistent with the conceptualization of PBI in this study.

The model is underpinned by the proposition that tourist visitation to an attraction is based on their motivations. People visit attractions for varied reasons and so would tend to assess their experiences based on these reasons, which subsequently impact their PBI (Adam et al., 2017). Based on this, it is posited that there will be a direct positive relationship between motivation and experience of tourists to TAST sites (Figure 1). Ultimately the kind of experience obtained by the individual will inform his/her future behaviour and thus positive experience will positively influence

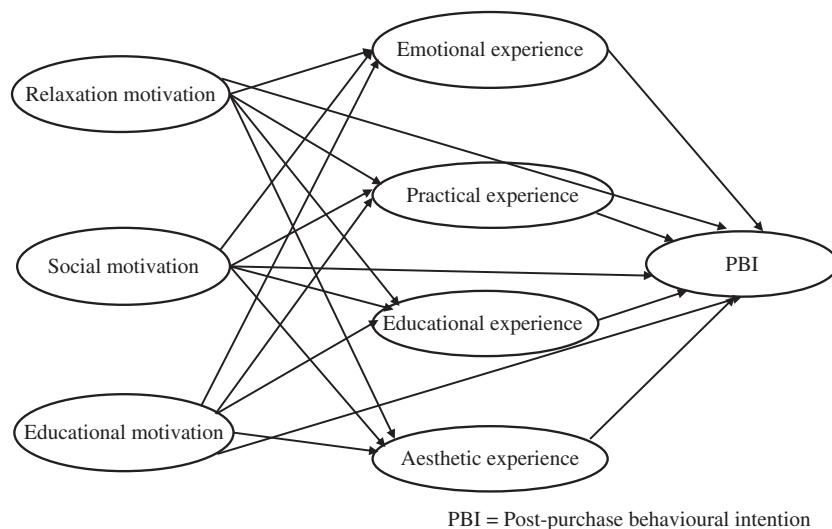


Figure 1. Conceptual model on motivation, experience, and PBI to TAST sites.

PBI and vice versa. Further, based on the conceptual and empirical evidence put forward by Adam et al. (2017), it is posited that there is an indirect relationship between motivation and PBI. Ultimately, the specific dimensions of heritage motivation would markedly influence specific dimensions of experience which would in turn influence PBI uniquely. For instance, an individual who travelled for the purpose of enlightenment to a TAST site would be more concerned about his/her educational experience, which will uniquely impact the person's PBI.

Study method

Study setting

The study setting is Ghana in West Africa. Specifically, the study is set on four notable TAST attractions that constituted the foundation of the United Nations Educational, Scientific and Cultural Organization's Slave Route Project, namely the Salaga Slave Market, Assin Manso Slave River, Cape Coast, and Elmina castles (Figure 2). While Cape Coast and Elmina castles remain the two most known and visited TAST attractions in Ghana, the Salaga Slave Market and Assin Manso River are less known and patronized. Nevertheless, the Salaga Slave Market and Assin Manso Slave River are two important attractions that complement the two castles. The Salaga Slave Market which is located in the northern part of the country (Figure 2) served as an important slave trading post where slaves from all over West Africa were bought by agents of Caucasians and transported southward by foot to either the Cape Coast or Elmina castle. Upon reaching the Assin Manso River, the slaves were made to take their last and final bath to reduce the foul smell they would have acquired in the course of the journey. Therefore, the Salaga Slave Market and Assin Manso Slave River constitute an integral part of the narrative on TAST in Ghana.

Survey instrument development and design

A three-step approach was followed to generate the items used in measuring the motivation, experience, and PBI of the visitors. The first involved drawing measurement items from the literature. The second step involved the use of expert panels to evaluate the face and content validity of the measurement items. Three sets of expert panels were used: two university faculty with specialization in heritage tourism, two university faculty with expertise in TAST, and two tour guides, one each from the Cape Coast and Elmina castles. Based on

their recommendations, four motivation and five experience items were dropped from the instrument. These items were dropped based on the fact that at least half of the experts (3) recommended their removal. The final instrument consisted of four sections centred on motivation, experience, PBI, and socio-demographic and travel characteristics. Aside from the socio-demographic and travel characteristics, the remaining sections of the instrument were measured on a five-point Likert scale ranging from strongly agree to strongly disagree.

The third step involved the pre-testing of the proposed instrument. The pre-testing was undertaken at the Elmina Castle. In all, 183 questionnaires were pre-tested in April 2016. The choice of the Elmina castle for the pre-testing exercise was based on the consideration that the target population (tourists) was a transient one and hence the actual data collection (which took place four months later) is not likely to involve the same respondents. The Exploratory Factor Analysis (EFA) (varimax rotation) was used to explore the underlying structure of motivation, experience, and PBI. Three-factor solution emerged for motivation, while four-factor solution resulted in experience with one-factor solution for PBI (Table 1). The measurement items included variables with loadings of 0.50 and above. The final instrument contained 20 item motivation, 23 item experience, and 3-item PBI scales.

Data collection

Data were collected from all visitors who have completed their tour at any of the four TAST attractions. All tourists were given paper copies of the questionnaire to fill out. To be able to conduct an ethnic-based analysis as set out in the objectives, there was the need to identify the ethnic backgrounds of the tourists. In this regard, the self-identification procedure used in previous studies (Yankholmes & McKercher, 2015) was employed to identify the ethnicities of the tourists. Specifically, the introductory section of the questionnaire asked for self-description of a respondent's ethnicity. Consequently, this self-description together with the country of origin of the respondents was used to determine their ethnicities. The administration of the questionnaire was done concurrently at all the four TAST attractions. The target population was limited to visitors who had finished their tour and were 18 years and above and literate in the English language. The questionnaires were administered from September to November 2016. Of the 878 questionnaires administered, 783 were found to be appropriate for analysis based on completeness. Almost half of

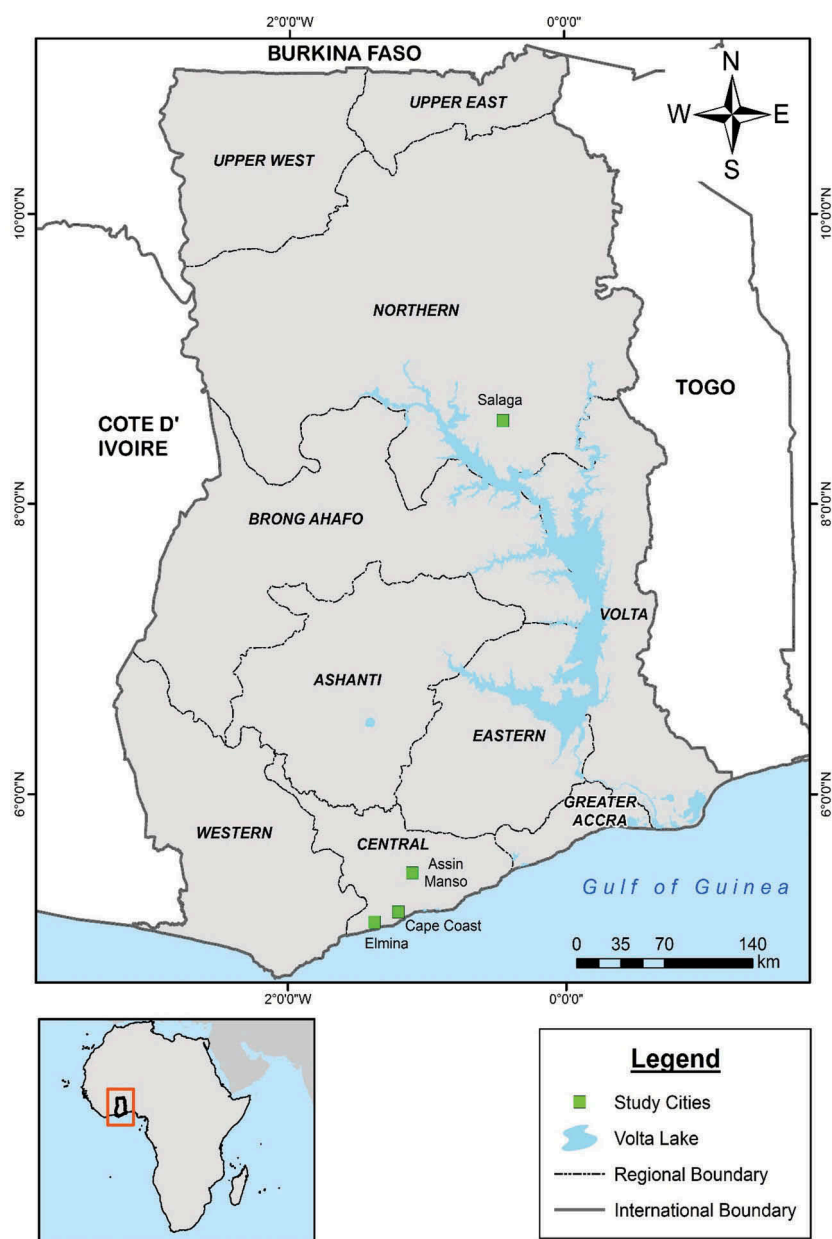


Figure 2. Map of Ghana showing the study sites.

the questionnaires were administered at the Cape Coast Castle (355), with a similar number at the Elmina Castle (324) while the remaining came from the Assin Manso Slave River (65) and Salaga Slave Market (39). The sample distribution is proportional to the total visitor numbers to each of the TAST attractions (Table 2) over the last six years (2011–2016).

Data analysis

Three statistical techniques were used in analysing the data, namely the EFA, Confirmatory Factor Analysis

(CFA), and Structural Equation Modelling (SEM). The EFA was used in assessing the factorial structure of the measurement scales at the pre-testing phase. The CFA was used as a measure of factorial validity (both convergent and divergent) of the measurement items. The SEM was used to assess the relationships between the various constructs of motivation, experience, and PBI across the segments of ethnicities. The CFA and SEM were conducted with the Analysis of Moment Structures (version 18). The EFA and was performed with the Statistical Package for the Social Sciences (version 20).

Table 1. Factorial structure of motivation and experience.

Loaded variables	Loading	Eigen value
<i>Relaxation</i>		
Forget the troubles and worries of my life	0.834	9.018
Get away from daily routine	0.878	
Rest	0.886	
Be emotionally refreshed	0.837	
By physically refreshed	0.859	
Have a feeling of inner harmony/peace	0.795	
Enjoy good weather	0.778	
<i>Social interaction</i>		
Know my roots	0.588	2.774
Be with others	0.761	
Have a sense of belonging	0.803	
Interact with people with similar interest	0.758	
Spend time with my family	0.587	
Spend time with friends	0.576	
Associate myself with people of African heritage	0.700	
Meet local people in Cape Coast	0.717	
<i>Educational motivation</i>		
See the castle	0.654	1.703
Learn about slavery	0.802	
Learn about the history of Africans	0.834	
Learn about African heritage	0.755	
Have a feeling of slavery	0.597	
KMO = 0.917; Bartlett's Test of Sphericity = $\chi^2 = 3725.348$; df = 190; $\rho < 0.010$		
<i>Emotional experience</i>		
I have been united with my ancestors	0.707	8.504
I learnt about my roots	0.701	
This attraction has helped me to relax	0.850	
This attraction has inspired happiness in me	0.844	
This attraction has helped me to forget my worries and trouble	0.824	
I enjoyed the company of the tour guide	0.692	3.129
My thought about humanity has changed	0.658	
<i>Practical experience</i>		
I had enough time to take pictures on the tour	0.683	1.781
The spacing of the tour was good	0.823	
The entire tour focused on human tragedy	0.599	
The entire tour of the castle was interesting	0.705	
The tour guide was sensitive to the audience	0.712	
The story of the castle was complete	0.659	
<i>Educational experience</i>		
I learnt about the history of slavery	0.793	1.156
I learnt about the slave castle	0.706	
I learnt about African heritage	0.645	
This tour has helped me experience new things	0.598	1.781
This attraction has made me think about my life	0.682	
<i>Aesthetic experience</i>		
The castle was in good condition	0.632	1.156
Sanitation in the castle was good	0.804	
Sanitation around the castle was good	0.748	
<i>Post purchase behavioural intention</i>		
I will visit the park again in the future	0.823	1.156
I will recommend this attraction to my friends/relatives	0.788	
I will visit this attraction instead	0.801	
KMO = 0.874; Bartlett's Test of Sphericity $\chi^2 = 3493.627$; df = 253; $\rho < 0.010$		

Characteristics of the sample

As shown in Table 3, the sample was skewed towards females (58%). Respondents were largely aged between 21 and 30 years (35%). A little over half of the respondents (56%) were single with over half of them (56%) professing Christianity. Almost half of the respondents (43%) had

Table 2. Arrivals to the Trans-Atlantic Slave Trade attractions from 2011 to 2016.

Year	Arrivals			
	Cape Coast Castle	Elmina Castle	Assin Manso Slave River	Salaga Slave Market
2011	94,880	78,959	11,922	6685
2012	108,550	92,979	10,363	5564
2013	79,970	62,400	7637	3660
2014	69,774	55,327	7893	3094
2015	54,561	48,004	5448	2069
2016	65,088	61,052	4173	2190
Total	472,823	398,721	47,436	23,262

Table 3. Profile of tourists.

Profile	N	Percent
<i>Sex</i>		
Male	226	41.56
Female	317	58.44
<i>Age (years)</i>		
≤ 20	80	14.81
21–30	190	34.98
31–40	109	20.16
41–50	60	11.11
≥ 51	104	18.93
<i>Marital status</i>		
Never married	304	55.97
Married	217	39.92
Ever married	22	4.12
<i>Religion</i>		
Atheism	192	35.39
Christianity	306	56.38
Islam	25	4.53
Judaism	20	3.70
<i>Educational attainment</i>		
High School certificate	110	20.16
Diploma/Technical certificate	31	5.76
Bachelor's degree	232	42.80
Postgraduate degree	170	31.28
<i>Ethnicity</i>		
Black African	72	13.17
Black in the diaspora	107	19.75
Caucasian European	212	39.09
Black European	56	10.29
Caucasian American	96	17.70
<i>Group travel</i>		
Yes	63	11.52
No	480	88.48
<i>Travel arrangement</i>		
Self	340	62.55
Non-self	203	37.45

attained a bachelor's degree with about one-third (32%) attaining a postgraduate degree. The majority of the respondents (88%) travelled to Ghana alone with 63% of them organizing their own trips. The categorization of ethnicity was based on the self-description provided by the respondents on the questionnaire (Mowatt & Chancellor, 2011; Yankholmes & McKercher, 2015). Consequently, five main categories of ethnicities emerged from the data, namely Caucasian Europeans (39%), Black Europeans (10%), Blacks in the diaspora (20%), Caucasian Americans (18%), and Black Africans (13%). Caucasian Europeans constituted tourists who identified themselves

as Whites and originated from the continent of Europe while Black Europeans comprised tourists who identified themselves as black people and hailed from the continent of Europe. Blacks in the diaspora included those who identified themselves as black people and hailed from North America and the Caribbean. Caucasian Americans comprised those who identified themselves as being whites and hailed from North America. Black Africans were categorized as those who identified themselves as being blacks and resident on the continent of Africa. None of the tourists captured described themselves as people of mixed ethnicities as well as Caucasian Africans (eg. Whites South Africans), Arabs, Asians, and Latin Americans.

Results of the study

Factorial structure and validity

The factorial, convergent, and divergent validity of the measurement scales were assessed. The multidimensionality of motivation, experience, and PBI were assessed and confirmed by the model fit indices ($\chi^2 = 272$; $df = 145$; $p < 0.043$; $RMR = 0.054$; $GFI = 0.932$; 0.926 ; $NFI = 0.927$; $IFI = 0.959$; $CFI = 0.959$; $RMSEA = 0.041$). Further, each of the indicator variables had significant and high standardized loadings of above 0.50 hence denoting convergent validity of the measurement items. Also, the latent variables have high composite reliability coefficients and Cronbach alpha scores and average variance extracted exceeding 0.50 (Table 4). Discriminant validity was assessed using two procedures. First, the indicator variables were reviewed to ensure there was no cross loading (Byrne, 2010; Hair, Ringle, & Sarstedt, 2011). Second, the square root of each latent variable's average variance extracted was compared to its correlation coefficient with other latent variables. To achieve discriminant validity, the square root of each latent variable should be greater than its correlation coefficient with other latent variables (Fornell & Larcker, 1981) as shown in Table 5.

Structural model

The model fit indices ($CFI = 0.996$; $GFI = 0.995$; $NFI = 0.993$; $RMR = 0.046$; $RMSEA = 0.043$; $\chi^2 = 5.338$; $df = 2$ $P = 0.069$) indicate that the data fit the model (Figure 3). Specifically, educational motivation significantly influenced aesthetic ($\beta = 0.346$; $SE = 0.040$; $CR = 5.468$; $p < 0.010$) and educational ($\beta = 0.383$; $SE = 0.053$; $CR = 6.156$; $p < 0.010$) experiences. Relaxation motivation positively influenced educational experience ($\beta = 0.231$; $SE = 0.028$; $CR = 3.220$; $p < 0.010$)

while education motivation positively influenced the attainment of emotional experience ($\beta = 0.145$; $SE = 0.091$; $CR = 1.923$; $p < 0.050$). The desire for social interaction has a positive significant influence on emotional experience ($\beta = 0.195$; $SE = 0.063$; $CR = 2.208$; $p < 0.050$). Relaxation motivation positively influenced emotional experience ($\beta = 0.438$; $SE = 0.047$; $CR = 7.641$; $p < 0.010$) In relation to PBI, practical ($\beta = 0.154$; $SE = 0.053$; $CR = 1.986$; $p < 0.050$) and emotional ($\beta = 0.171$ $SE = 0.029$; $CR = 1.994$; $p < 0.050$) experience significantly impacted on it. Meanwhile, none of the dimensions of motivation directly influenced PBI.

Ethnic-based relationship between motivation, experience, and PBI

The influence of the various dimensions of motivation on experience and PBI was assessed across the five ethnic tourist segments through a multi-group invariance test. The model fit indices suggest that there was no significant chi-square difference between the unconstrained and constrained model ($\chi^2_{(76,23)} = 30.48$; $p = 0.121$) indicating that the model is invariant across the five ethnicities. Subsequently, the causal relations for each of the ethnicities (Table 6) were examined.

The findings indicate that relaxation motivation positively influenced the emotional experiences of Caucasian Americans ($\beta = 0.560$; $CR = 4.945$; $p < 0.010$), Caucasian Europeans ($\beta = 0.514$; $CR = 4.660$; $p < 0.010$), Black Europeans ($\beta = 0.468$; $CR = 3.870$; $p < 0.010$) and Black Africans ($\beta = 0.297$; $CR = 2.213$; $p < 0.010$), while the desire for social contact positively influenced the emotional experience of only Blacks in the diaspora ($\beta = 0.442$; $CR = 3.643$; $p < 0.010$). The desire for edification positively impacted on the educational experience of almost all ethnic segments except Black African Africans (Table 6). However, Black Africans remain the only cohort whose educational motivation had a significant positive impact on their aesthetic experience ($\beta = 0.358$; $CR = 3.743$; $p < 0.010$). While emotional experience positively influenced the PBI of Blacks in the diaspora ($\beta = 0.559$; $CR = 3.897$; $p < 0.010$), Caucasian Americans ($\beta = 0.331$; $CR = 3.159$; $p < 0.010$) and Caucasian Europeans ($\beta = 0.261$; $CR = 2.601$; $p < 0.010$), educational experience had significant positive influence on the PBI of Black Europeans ($\beta = 0.508$; $CR = 4.170$; $p < 0.010$) and Black Africans ($\beta = 0.637$; $CR = 5.360$; $p < 0.010$). However, the aesthetic experience of Black Africans positively impacted on their PBI ($\beta = 0.425$; $CR = 3.405$; $p < 0.010$).

Table 4. Factorial validity of the structure of motivation and experience.

Latent/indicator variables	Estimate	SE	CR	AVE	Cronbach α
<i>Relaxation motivation (RM)</i>			0.948	0.763	0.938
Forget the troubles and worries of my life	0.806	0.062			
Get away from daily routine	0.902	0.058			
Rest	0.928	0.061			
Be emotionally refreshed	0.904	0.062			
By physically refreshed	0.911	0.061			
Have a feeling of inner harmony/peace	0.809	0.069			
Enjoy good weather	0.844	0.069			
<i>Social motivation (SM)</i>			0.967	0.785	0.958
Know my roots	0.913	0.071			
Be with others	0.875	0.068			
Have a sense of belonging	0.872	0.096			
Interact with people with similar interest	0.928	0.083			
Spend time with my family	0.874	0.091			
Spend time with friends	0.890	0.094			
Associate myself with people of African heritage	0.825	0.097			
Meet local people in Cape Coast	0.906	0.081			
<i>Educational motivation (EM)</i>			0.943	0.810	0.833
See the castle	0.888	0.068			
Learn about slavery	0.945	0.060			
Learn about the history of Africans	0.909	0.075			
Learn about African heritage	0.859	0.081			
Have a feeling of slavery	0.897	0.087			
<i>Emotional experience (EP)</i>			0.973	0.845	0.876
I have been united with my ancestors	0.905	0.076			
I learnt about my roots	0.940	0.075			
This attraction has helped me to relax	0.884	0.086			
This attraction has inspired happiness in me	0.938	0.080			
This attraction has helped me to forget my worries and trouble	0.894	0.057			
I enjoyed the company of the tour guide	0.941	0.048			
My thought about humanity has changed	0.931	0.058			
<i>Practical experience (PE)</i>			0.952	0.771	0.858
I had enough time to take pictures on the tour	0.813	0.078			
The spacing of the tour was good	0.928	0.064			
The entire tour focused on human tragedy	0.953	0.081			
The entire tour of the castle was interesting	0.851	0.061			
The tour guide was sensitive to the audience	0.826	0.077			
The story of the castle was complete	0.889	0.071			
<i>Educational experience (ED)</i>			0.945	0.776	0.814
I learnt about the history of slavery	0.875	0.079			
I learnt about the slave castle	0.915	0.081			
I learnt about African heritage	0.932	0.074			
This tour has helped me experience new things	0.831	0.065			
This attraction has made me think about my life	0.847	0.077			
<i>Aesthetic experience (AE)</i>			0.919	0.790	0.859
The castle was in good condition	0.891	0.053			
Sanitation in the castle was good	0.851	0.051			
Sanitation around the castle was good	0.923	0.059			
<i>Post purchase behavioural intention (PBI)</i>					
I will visit the park again in the future	0.901	0.074			
I will recommend this attraction to my friends/relatives	0.893	0.089			
I will visit this attraction instead	0.889	0.093			

$\chi^2 = 272$; $df = 145$; $P < 0.043$; $RMR = 0.054$; $GFI = 0.932$; 0.926 ; $NFI = 0.927$; $IFI = 0.959$; $CFI = 0.959$; $RMSEA = 0.041$

SE = Standard Error; CR = Composite Reliability; AVE = Average Variance Extracted

Table 5. Inter-construct correlation and square root of AVE.

	RM	SM	EM	EP	PE	ED	AE
Relaxation motivation (RM)	(0.873)						
Social motivation (SM)	0.474	(0.886)					
Education motivation (EM)	0.296	0.443	(0.900)				
Emotional experience (EP)	0.472	0.462	0.447	(0.919)			
Practical experience (PE)	0.192	0.249	0.356	0.343	(0.878)		
Education experience (ED)	0.354	0.319	0.503	0.449	0.358	(0.881)	
Aesthetic experience (AE)	0.301	0.340	0.428	0.460	0.336	0.405	(0.889)
Mean	6.847	5.958	5.275	5.358	6.399	6.370	5.925
Standard deviation	2.481	2.710	2.815	2.950	3.368	3.269	2.438

Value in parenthesis is the square root of the AVE of the construct.

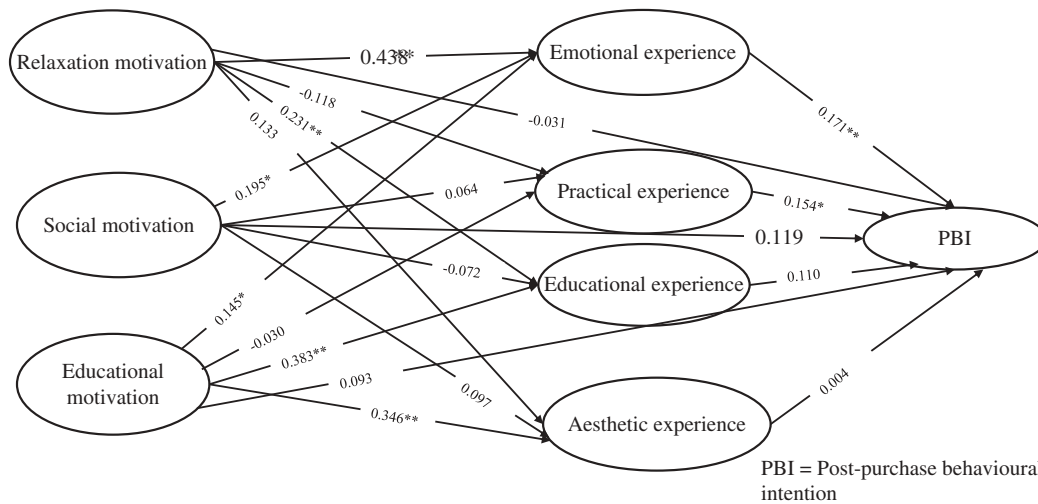


Figure 3. Results of the structural model.

*significant at $p < 0.050$; **significant at $p < 0.010$

Table 6. Relationships between motivation, experience, and post-purchase behavioural intention.

Paths	Blacks in diaspora		Caucasian Americans		Caucasian Europeans		Black Europeans		Black Africans	
	β	CR	β	CR	β	CR	β	CR	β	CR
Relaxation motivation → emotional experience	0.099	0.606	0.560	4.945**	0.514	4.660**	0.468	3.870**	0.297	2.213*
Relaxation motivation → practical experience	-0.099	-0.606	0.071	0.323	0.066	0.496	0.288	1.379	0.267	1.105
Relaxation motivation → educational experience	0.320	2.287	0.213	1.157	0.075	0.669	0.330	1.581	0.178	0.762
Relaxation motivation → aesthetic experience	0.030	0.200	-0.235	-1.470	0.135	1.024	0.169	0.147	0.213	0.958
Social motivation → emotional experience	0.442	3.643**	0.160	1.545	0.114	1.360	0.093	0.541	0.121	0.814
Social motivation → practical experience	0.148	0.743	-0.010	-0.044	0.031	0.230	0.010	0.043	-0.279	-1.095
Social motivation → educational experience	0.108	0.870	0.083	0.425	-0.058	-0.488	-0.011	-0.064	-0.133	-0.543
Social motivation → aesthetic experience	0.128	0.700	-0.117	-0.683	0.010	0.075	0.052	0.273	0.347	1.484
Educational motivation → emotional experience	0.218	1.890	0.184	1.850	0.094	1.086	0.147	1.510	0.101	0.743
Educational motivation → practical experience	0.241	1.179	0.133	1.758	0.149	1.423	0.105	0.637	0.179	1.181
Educational motivation → educational experience	0.581	4.564**	0.555	3.432**	0.436	4.801**	0.468	2.870**	0.133	0.844
Educational motivation → aesthetic experience	0.274	1.264	0.164	1.276	0.189	1.833	0.115	0.806	0.358	3.743**
Relaxation motivation → PBI	-0.285	-1.339	-0.375	-1.443	-0.104	-0.770	0.142	0.692	0.296	1.714
Social motivation → PBI	0.155	0.769	-0.098	-0.450	-0.058	-0.486	0.304	1.724	-0.033	-0.170
Educational motivation → PBI	-0.142	-0.589	-0.024	-0.083	0.178	1.682	-0.015	-0.107	0.086	0.546
Emotional experience → PBI	0.559	3.897**	0.331	3.159**	0.261	2.601**	0.140	0.896	0.105	1.086
Practical experience → PBI	-0.056	-0.346	-0.025	1.413	0.119	1.305	0.169	0.093	0.155	1.354
Educational experience → PBI	-0.034	-0.180	0.231	-0.130	0.169	1.553	0.508	4.170**	0.637	5.360**
Aesthetic experience → PBI	0.028	0.159	0.876	0.140	0.015	0.161	-0.138	-0.980	0.425	3.405**

*significant at $p \leq 0.050$; **significant at $p \leq 0.010$

Discussion

Contrary to the popular notion that tourists of dissimilar ethnicities differ significantly in terms of their motivations for visiting TAST sites (Yolal & Negruşa, 2012), this study revealed that the desire to learn about the TAST significantly influenced the educational experience of all tourist ethnicities except Black Europeans. This finding suggests that TAST attractions present opportunity for edification for all categories of people who are interested in learning the history of the slave trade. In most cases, visitors to the TAST attractions are interested in either confirming or denying what has been

passed down to them as an ethnic group. Consequently, the nature of edification sought by each ethnicity may differ due to the already held conceptions of the TAST. For instance, Caucasian Europeans and Americans are noted to be interested in the TAST attractions simply because of their historical value (Amuquandoh & Brown, 2008). The TAST attractions, therefore, serve as physical evidence of a dark part of history for which the Caucasians simply want to learn about. Unlike the Caucasians, Blacks in the diaspora harbour the desire to learn about their ancestors and reconnect with their heritage (Mowatt & Chancellor, 2011). As descendants of slaves, Blacks in the diaspora

perceive TAST attractions as part of their heritage and harbour strong desires to rediscover this heritage by learning about the atrocities suffered by their ancestors.

Further, the finding that relaxation motivation significantly enhanced the emotional experience of all ethnicities except Blacks in the diaspora is revealing in two ways. First, the finding suggests that at the point of visitation, all the four ethnicities do not attach any sentimental value to the TAST attractions, however, the actual visitation changes their perception and understanding of the TAST attractions. On one hand, this finding connotes that regardless of the motivation for which a tourist visits an attraction, the core product of the attraction has the ability to transform his/her initial conceptions and understanding of what the attraction represents. In specific relation to the TAST, the nature of its unique selling proposition as reflected by the atrocities and inhumane treatment of slaves has the tendency to resonate with the emotional judgement of its visitors. On the other hand, the finding equally suggests that the four ethnicities have no sentimental attachments to the TAST attractions prior to visitation as compared to Blacks in the diaspora who harbour deeper connection to TAST sites. Mowatt and Chancellor (2011) note that non-descendants of slavery do not often identify and connect with the atrocities suffered by slaves and as such are less likely to view TAST attractions as sacred sites that offer an opportunity for deep emotional connections until their visit to such sites. Meanwhile, Blacks in the diaspora who are direct descendants of slaves are quick to emotionally connect with the subject of TAST due to the fact that its inhumane history has been handed down to them by their forefathers (Mowatt & Chancellor, 2011).

Characteristically, the social motivation of Blacks in the diaspora positively influenced their emotional experience. Blacks in the diaspora, being direct descendants of slaves have a special connection with Africa and as such perceive the continent as their ancestral home (Mowatt & Chancellor, 2011). Consequently, it is envisaged that their visits to TAST attractions in Africa will be partly fuelled by the desire to interact and connect with the local residents whom they consider as their "kinsmen" in order to gain a deeper understanding of their ancestral identities (Mowatt & Chancellor, 2011; Richards, 2005). The ensuing interactions they have with the local people (including local guides) on such ancestral identities could get them to become much emotional about their visits as suggested by the findings.

On experience, the study revealed that unlike the dominant view in the literature, the emotional experience

of Caucasian Americans, Caucasian Europeans, and Blacks in the diaspora positively influenced their future behavioural intentions towards the TAST attractions. Literature (e.g. Yannkolmes & McKercher, 2015) associates positive post-purchase intentions to the emotional encounters of only descendants of slaves since it is believed that they easily empathize with their ancestors, unlike their Caucasian counterparts who can hardly identify with the atrocities suffered by slaves. Despite the revelation in this study, it is imperative to acknowledge that Blacks in the diaspora, Caucasian Americans, and Europeans' positive PBI may not necessarily be influenced by similar emotional experience. With regard to Caucasians, the role of their forebearers as the main orchestrators of the TAST is an uncomfortable one as it positions them on the dark edges of history. Consequently, first-hand encounters with the TAST attractions may result in feelings of guilt, sadness, and remorse (Mowatt & Chancellor, 2011) and may want to recommend them to other visitors as sites for learning about humanity. Instead, Blacks in the diaspora are noted to have strong historical connections with TAST attractions as descendants of slaves (Amuquandoh & Brown, 2008). Therefore, their encounters with the TAST attractions evokes strong feelings of dejection and anger (Mowatt & Chancellor, 2011). Based on this connection, the attractions become dear to them hence the probability of harbouring positive future behaviour.

Further, this study has revealed that aside from emotional and educational experiences, TAST sites equally deliver an aesthetic experience which has the tendency to engender positive future behaviour. The physical embodiments of the TAST present opportunities to the current generation to view and appreciate the architectural acumen of past generations (Amuquandoh & Brown, 2008). Similarly, current preservation and conservation efforts serve as points of appreciation and basis for cultivating positive future behaviours. However, it is imperative to note that the appreciation of the physical monuments of the TAST is profound among tourists who have a different architectural orientation to Caucasians whose forebearers constructed the castles. In the case of this study, Black African tourists were the only cohort whose aesthetic experience had the potency to positively influence their future behaviours to TAST attractions. Relatedly, Black Africans and Europeans have the tendency to harbour favourable future behaviours based on their appreciation for the edification experience attained. This could mean that for most Black African and European tourists, TAST attractions represent an opportunity for enlightenment on Africa's colonial history. In Africa, remnants of TAST are seen as legacies of Africa's colonial history and thus a practical opportunity to learn

about the past. For instance, in Ghana, much of the history of the TAST is thought in schools with emphasis on the knowledge dimension rather than its emotional aspect. On the other hand, though Europeans were involved in the TAST, contemporary discourses in most European countries have relegated the history of the TAST to the background and it is rarely discussed or taught in schools (Mowatt & Chancellor, 2011). Consequently, European tourists are likely to know very little about the TAST and hence satisfied with the enlightening experience they receive during their visits and its potential to enhance their future behaviour.

Conclusion, implications, and limitations

This study sought to examine the ethnic-based causal relationship between motivation, experience, and PBI of patrons of TAST attractions in Ghana. Based on the findings, the following conclusions and implications are proffered. First, this study makes a key contribution by unearthing the ethnic-based causal relationships between motivation, experience, and PBI of patrons of TAST attractions. Slave sites have varied meanings and interpretations based on the roles of its multiple stakeholders. However, such meanings and interpretations are collectively shared by people of similar ethnicities to those involved in the TAST (Mowatt & Chancellor, 2011). Such collectively shared meanings and interpretations have the tendency to shape the motives for visitation and experiences sought by visitors to TAST attractions (Mowatt & Chancellor, 2011). Nonetheless, previous studies have personalized TAST attractions among Blacks in the diaspora and as a result little is known on the relationship between the motives, experiences and PBI of other ethnic tourist segments (Caucasian Europeans, Caucasian Americans, Black Africans, and Black Europeans) whose ancestors were actors in the TAST. This study bridges this gap by highlighting this subtle issue that has been ignored by heritage tourism researchers and thus adds to the literature on TAST and heritage tourism.

The study concludes that tourists who share similar ethnic backgrounds to the actors of the TAST are distinctively unique in their motivations for visitation; the experiences lived at the attraction and its influence on their post-purchase behaviours. Thus, the study provides evidence to support the idea of the existence of a transnational identity in terms of the shared narratives on TAST attractions. For instance, the emotional experience of tourists from almost all the five ethnicities except Black in the diaspora is shaped by their desires for relaxation, reflecting the fact that these ethnic segments perceive the TAST attractions to be “any other” attractions prior to their visit. On the other hand, the need for social contact

shaped the emotional experience of Blacks in the diaspora, reflecting their deep desires to understand and connect with their ancestors who were the victims of the TAST. Also, educational motivation influenced educational experience of almost all segments except Black Africans. Further, educational and emotional experiences influenced the PBI of different ethnicities. This implies that managers of TAST sites, as well as tour guides, should be apt in recognizing the sensitivities of the diverse tourist segments that they deal with in order not to be overly offensive to any segment. Further, visitors to TAST sites can be segmented based on the ethnicities of actors involved in constructing its history. Such a segmentation exercise will enable the managers of TAST attractions to uniquely appeal to each tourist segment.

The study further concludes that positive PBI is cultivated by providing unique types of experiences, namely emotional, educational, and aesthetic to specific ethnic-based tourist segments. As demonstrated in this study, emotional experience has the potential to help cultivate positive behavioural intentions among Caucasians Europeans and Americans as well as Blacks in the diaspora while educational experience could serve the needs of Black Africans and Europeans, though aesthetic experience equally has the same potential for Black Africans. This implies that the packaging of TAST attractions should be aligned closely to the nature of experience sought by each ethnic segment. For instance, slave dungeons in Ghana can be fitted with slave chains, illuminated with symbolic audio recordings to depict the misery of slaves and also restore slave masters' wardrobes and residences to depict the sharp contrast of the lives of the slave and that of the slave master during the TAST. Such intervention could deliver deeper emotional encounters for both Caucasians and Blacks in the diaspora (albeit different kinds of emotion) and thus engender positive future behaviour.

Even though the history of the TAST is constructed by people of certain specific ethnicities, TAST attractions are not patronized by only tourists with ancestral links to the slave trade. In this regard, the motives and experiences of tourists with other ethnicities that are not associated with the TAST including tourists of mixed ethnicities are equally important in packaging TAST attractions. However, this study did not include tourists of other ethnicities such as White Africans, Asians, Australians, and people of mixed ethnicities. Focus on these ethnicities especially by way of comparing their motives, experiences, and PBI to tourists of ethnicities linked to the TAST will extend knowledge. Further, this study could have benefited from in-depth interviews which could have complemented the quantitative findings. Given the ethnic-based nature of

motives and experiences that impacted on PBI, in-depth interviews would have revealed some nuanced reasons to help explain the current findings. Consequently, future research on similar issues could be enhanced with qualitative approaches.

Disclosure statement

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