

*Journal of*  
**Irish and Scottish Studies**

Articles

Homecoming, Hamefarin and Hijacked Country-of-  
Origin Perceptions: The Motivations of Irish and  
Scottish Legacy Tourists

Author: Nina M. Ray and Gary McCain

Volume 5, Issue 2

Pp: 117-139

2012

Published on: 1st Jan 2012

CC Attribution 4.0

1 4 9 5



**ABERDEEN**  
**UNIVERSITY PRESS**

# **Homecoming, Hamefarin and Hijacked Country-of-Origin Perceptions: The Motivations of Irish and Scottish Legacy Tourists**

**Nina M. Ray and Gary McCain**

---

With the past half century of relative decline in travel costs and an increase in personal standards of living there has emerged a substantial market in what is called 'heritage tourism'. As one might expect of an emerging area of study, there are countless definitions of this topic. One that many cite is by Pat Yale: 'the fashionable concept of 'heritage tourism' really means nothing more than tourism centred on what we have inherited, which can mean anything from historic buildings, to art works, to beautiful scenery'.<sup>1</sup> Understandably enough, this broad definition of heritage tourism has led to multiple sub-definitions of segments of that market which appeal to the various travel motives of tourists and destinations they seek to visit with their time and money. The purpose of this paper is to focus on the Irish and Scottish sub-segment of heritage tourists who seek their personal heritage.

A representative from the Leith Agency in Edinburgh discussed an award-winning Irn-Bru advertising at a recent meeting of the Marketing Society Scotland. The agency had been recognised for its 'snowman' ad where an animated snowman flies with a child (and his Irn-Bru) over very recognisable landscapes of Edinburgh and the whole of Scotland, only to let the child fall to the ground, but save the Irn-Bru. Marketers commonly acknowledge that food and drink products represent the most culturally iconic product sector. Significantly, sales of Irn-Bru often even outpace those of Coca-Cola in Scotland. Hence, it is important for those in the heritage marketing field to not only concentrate their skills promoting history, but to recognise that history can play a role in marketing modern-day products. But, as with any use of marketing images and symbols, the heritage association needs to be carefully planned and evaluated.

The present authors have elsewhere identified a segment of heritage travellers that can best be described as 'legacy tourists'.<sup>2</sup> In addition to the

---

<sup>1</sup> Pat Yale, *From Tourist Attractions to Heritage Tourism* (Huntingdon, 1991), 21.

<sup>2</sup> Gary McCain and Nina M. Ray, 'Legacy Tourism: The Search for Personal Meaning in Heritage Travel', *Tourism Management*, 24 (2003), 713–17.

interest in travelling to visit historic sites; to explore wilderness and undisturbed nature; to climb mountains, and to visit friends and relatives there are those for whom visiting 'places where family is from' ranks high in the list of motivations for their tourism travels. Numerous researchers have investigated the legacy motivations of those who seek their personal ancestry while vacationing at their ancestral homes.<sup>3</sup> There is an increased recognition that the tourism experience represents more than seeking escapism and increasingly involves a need for personal enrichment.<sup>4</sup>

## I: Homecoming of the Diaspora

Brian Whalen suggests that 'diaspora acts as a frame through which we may understand American contact with other cultures and societies', and he states that journey abroad holds the promise of discovering one's home in another place, to view the movement into a new society as a homecoming.<sup>5</sup> Homecoming is a concept that captures the feelings that are associated with identification with the place one comes from.

Patricia Hampl explains this in terms of America's immigrant population and its search for a connection to an ancestral past. She says, 'If you go to the old country seeking, as third or fourth generation Americans often do, a strictly personal history based on bloodlines, then, the less intimate history of nation cannot impose itself upon you very strongly. History is reduced to genealogy, which is supposed to satisfy a hunger that is clearly much larger.'<sup>6</sup>

Paul Basu's *Highland Homecomings: Genealogy and Heritage Tourism in the Scottish Diaspora* reports that in 1997 there were over 28 million people of Scottish ancestry around the world, with the largest percent of the diaspora in the

---

<sup>3</sup> See for example, Jing-Shoung Hou, Chung-Hsien Lin and Duarte B. Morais, 'Antecedents of Attachment to a Cultural Tourism Destination: The Case of Hakka and Non-Hakka Taiwanese Visitors to Pei-Pu, Taiwan', *Journal of Travel Research*, 44 (2005), 221–33; Charles Changuk Lee, 'Predicting Tourist Attachment to Destinations', *Annals of Tourism Research*, 28 (2001), 229; Yaniv Poria, Arie Reichel and Avital Biran, 'Heritage Site Perceptions and Motivations to Visit', *Journal of Travel Research*, 44 (2006), 318–26; Carla Santos and Grace Yan, 'Genealogical Tourism: A Phenomenological Examination', *Journal of Travel Research*, 49 (2009), 56–67.

<sup>4</sup> Ted Silberger, 'Cultural Tourism and Business Opportunities for Museums and Heritage Sites', *Tourism Management*, 16 (1995), 361–5.

<sup>5</sup> Brian Whalen, 'Diaspora and International Education', *Clarke Center Occasional Papers*, Dickinson College, Fall (2003), 159.

<sup>6</sup> Patricia Hampl, *A Romantic Education* (Boston, 1981), 148.

United States at about 12 million.<sup>7</sup> *AncestralScotland* posed questions such as ‘Where do you come from?’ and ‘When will you come home?’ in their promotional programmes. These tourism messages came after *VisitScotland* undertook research that found that genealogy tourism, along with golf and culture, is of prime importance in attracting visitors.<sup>8</sup>

Writing about the 1999 Orkney Islands Homecoming regarding the ‘material manifestation of home’, Basu reported that one of his respondents reflected, ‘These are the sights they would have seen, and this is the environment that they would have been living in on a day-to-day basis’.<sup>9</sup> He notes that ancestral tourists are not only interested in visiting a location relevant to their particular ancestry and where they have some documented connection, but are also drawn to archaeological areas, especially prehistoric ones, in areas nearby.<sup>10</sup> In the case of Orkney, archaeology tourism, a part of heritage tourism, is becoming an important source of revenue. Increasingly, tourists visit sites such as the Neolithic village of Skara Brae, the chambered cairn of Maeshowe, and the Ring of Brodgar stone circle.<sup>11</sup> Basu proposes these ancient sites take on even more meaning for ancestral tourists because they believe the monuments were sacred sites to their own ancestors. In their ‘Trip of a Lifetime’ article, the present authors wrote of how the travel motivations of those of Orkney and Shetland descent more closely resemble those of Norwegian descent than those with Scottish ancestry.<sup>12</sup> Later in this paper, the authors also find reason to discuss these northern Scottish islands separately from their Celtic neighbours.

The journey to these archaeological sites is therapeutic, according to Basu. He quotes a tourist from Colorado: ‘it is precisely by revisiting the landscape that we begin to participate “in the quest” for our healing and reconnection’.<sup>13</sup>

<sup>7</sup> Paul Basu, *Highland Homecomings: Genealogy and Heritage Tourism in the Scottish Diaspora* (New York, 2007), 15, 17.

<sup>8</sup> ‘Scottish Roots—Dig into the Past’, Scottish Executive: the Scottish Government, 2004, [http://www.visitScotland.org/media\\_centre/media\\_kits.aspx](http://www.visitScotland.org/media_centre/media_kits.aspx) [accessed 30 August 2011].

<sup>9</sup> Paul Basu, ‘My Own Island Home: The Orkney Homecoming’, *Journal of Material Culture*, 9 (2004), 37.

<sup>10</sup> Basu, *Highland Homecomings*, 210.

<sup>11</sup> Jane Downes, ‘Description and Status of the Heart of Neolithic Orkney World Heritage Site: Part 1, Agenda Setting’, *Historic Scotland*, 2008, <http://www.historic-scotland.gov.uk/orkney-agenda-part1.pdf> [accessed 1 June 2011].

<sup>12</sup> Nina M. Ray and Gary McCain, ‘It Was the Trip of a Lifetime: Viking Ancestors, Their Descendants and Their Legacy Tourism Motivations and Behavior’, *Marketing in Transition: Scarcity, Globalism, and Sustainability*, Proceedings of the 14<sup>th</sup> Biennial World Marketing Congress in Oslo, Norway (Oslo, 2009), 188–96.

<sup>13</sup> Basu, *Highland Homecomings*, 164.

Part of that quest is finding oneself. One of Basu's respondents wrote: 'this is finding out who I am ... I feel a sense of belonging to this area, but you can never know it because it's an emotion, not a tangible thing ... it's in here [pointing to heart] and it's in here [pointing to head].'<sup>14</sup> When Basu discusses ancestral tourists comparing Orkney to the new world, 'North America was somehow equated with Disney World — colourful, comfortable and yet contrived and commercialized—whereas Orkney, with its cold and rain, drab fields and ancient stones ... was more "natural" or "real".'<sup>15</sup>

In 'Genealogical Tourism', Carla Santos and Grace Yan emphasise the 'lived experience' of travel to genealogical libraries.<sup>16</sup> This emphasis is different from other 'legacy tourism' which explores actual travel to ancestral homelands.<sup>17</sup> Since travel to view documentation in libraries can provide a 'powerful stimulus' for later travel to ancestral locations, both are important research endeavours for tourism marketers.<sup>18</sup>

While some ancestral-focused tours do include time at relevant libraries, not all do. For example, one of the authors, Dr Nina Ray has spent quite a bit of time over the last several years participating in such tours as part of a data gathering project. A Scottish clan society of North America did not have any stop at a records or archive collection on their trip to Scotland. However, a Welsh-American trip to Wales placed considerable emphasis on the visit to the National Library of Wales so that participants could research records relevant to family history. Perhaps one explanation of the different emphases in itineraries was unknowingly suggested by one respondent on the Scottish clan trip, when he recoiled at being asked to participate in a survey regarding his interest in family history tourism. He strongly indicated that he had no interest in tracing his roots, but was on the clan tour of Scotland because of his strong feeling for 'family affinity'. Therefore, while some tourists do wish to explore written documentation (either on-line or by visiting physical facilities) before or during a trip to the ancestral homeland, others simply want the trip to the 'homeland', without the burden of continuing research.

There are also various levels of visit to the ancestral homeland. Dr Ray recalls a conversation with a colleague at the same university in the USA who reported on her summer trip to Slovakia (her grandparents had immigrated.

<sup>14</sup> Ibid., 224.

<sup>15</sup> Idem, 'My Own Island Home: the Orkney Homecoming', 32.

<sup>16</sup> Santos and Yan, 'Genealogical Tourism: A Phenomenological Examination', 56–67.

<sup>17</sup> McCain and Ray, 'Legacy Tourism: The Search for Personal Meaning in Heritage Travel', *passim*.

<sup>18</sup> Santos and Yan, 'Genealogical Tourism: A Phenomenological Examination', 1.

from Czechoslovakia). She visited all of the typical tourist attractions and enjoyed the knowledge that as she stood in the centre of Bratislava, she could look at the hills in the distance and know that Grandma came from there. Even though she could not locate the particular village with the information she had, she said that she would like to return and ‘take Mom there.’ Ancestral research and standing in the footsteps of one’s forbearers have multiple levels of direction and intensity, but the authors of this paper argue that most emotions associated with this search are positive and can be measured.

Ireland and Scotland have known for years that nations can be branded and marketed and both have reached out to their diaspora. Symbolic of this, in 1997, ‘Scotland the Brand’ was formed as part of Scottish Enterprise, Scotland’s main economic development agency. Research was conducted in England, France, Germany, Spain, the USA, Japan, and in Scotland. Scots were asked how they see themselves, how they think the world sees them, and how the world really sees them. Results showed that other nations see Scotland maintaining its heritage and integrity, with a strong sense of self. Recommendations included that Scotland does not need to reinvent itself, but to keep its traditional values while also projecting itself as modern.<sup>19</sup> In 2009, the Scottish Development Group did just that with advertising in the *Financial Times*. The headline of the advert states ‘The home of the kilt and MRI scanning. We’ve a history of exposing the body’.<sup>20</sup> However, the researchers concluded that the Scottish diaspora do want to know where they came from but may not be as interested in what their mother country looks like or is today, even when compared to Ireland.<sup>21</sup> Indeed, Scotland took on quite a challenge to bring home the Scots in 2009.

## **II: Homecoming’s Significance in the Marketing World**

For marketers, it is critical to identify motives and behaviours that distinguish one group of customers from the whole. If there is a way to communicate with a smaller group that has a particular attraction to your product without having to pay to reach everybody and to present your product to better appeal

---

<sup>19</sup> Russel Griggs, internal working paper ‘Scotland the Brand’, courtesy of past Executive Director (1999).

<sup>20</sup> Scottish Development International Advertisement, *Financial Times*, 4 November 2009, 6.

<sup>21</sup> Griggs, ‘Scotland the Brand’.

to those customers, both the seller and the buyer can come away from the transaction further ahead. While tourism marketers were quick to identify the importance of the broad category of heritage customers they long overlooked opportunities associated with the genealogical tourism market segment.<sup>22</sup> That marketing neglect is changing, as those whose focus is on genealogy as a part of heritage are realising that marketing techniques need to be used to attract those heritage patrons. The May 2010 issue of *Discover My Past: Scotland* has an article entitled 'Market Forces: Shop with your Scottish Ancestors'.<sup>23</sup> The authors of this paper contend that all benefit when the words 'market' and 'ancestors' appear in the same sentence and agree with Santos and Yan: 'By understanding and recognising the lived experiences of the genealogical tourism market segment, managers will be able to focus their marketing efforts to attract those who have a more specific motivation driving their choices of destination and activities'.<sup>24</sup>

What better appeal to the motives of a market segment that travels to seek their ancestral roots than a homeland creating a major celebration and inviting them to a Homecoming? In 2009, 'inspired by the 250th anniversary of Robert Burns, Homecoming Scotland 2009 celebrates Scotland's great contributions to the world; Burns, Golf, Whisky, Great Minds and Innovation and our enduring culture. Homecoming was also the theme for Scotland's 2009 Marketing Conference and inspired the Marketing Society of Scotland to welcome home from afar some of the best Scots-born marketers'.<sup>25</sup> Among the Scots who 'came home' for the conference were the Managing Director at Nestle Confectionary (born in Glasgow), the Chairman of Disney Consumer Products (born in Whitburn), and the Managing Director of amazon.co.uk (who trained at the University of Glasgow). For two of these speakers, going home meant heading north from England; for the Disney Chairman, it meant travelling from California. As the conference was marketed, it was bringing home 'speakers who are absolutely at the top of their game, now is the time, paraphrasing Burns, that you "tak yer place aboon them a"'.<sup>26</sup>

One of the break-out sessions was 'Homecoming Scotland — what's the Legacy?' Certainly many in Scotland want to know. And the use of the term

<sup>22</sup> Rosemary Evans, *The Visitor's Guide to Northern Ireland* (Belfast, 1998).

<sup>23</sup> Frank Bruce, 'Market Forces: Shop with your Scottish Ancestors', *Discover My Past: Scotland*, 19 (2010), 21–4.

<sup>24</sup> Santos and Yan, 'Genealogical Tourism: A Phenomenological Examination', 65.

<sup>25</sup> Scotland's Marketing Conference, Marketing Society Scotland, <http://conference2009.marketingsocietyscotland.com/> [accessed 7 March 2010].

<sup>26</sup> Ibid.

'legacy' is resonant for the authors, given that we titled earlier research into ancestral tourism 'legacy tourism'.<sup>27</sup> This break-out session was mostly used by VisitScotland representatives as an expert focus group for such topics as how often a homecoming should happen, should homecomings have themes (food, ancestry, etc.) and whether homecomings should emphasise haggis and bagpipes or the more modern Scotland. The group recommended that Homecoming continue every ten years, with emphasis on various themes, especially when the themes (such as golf) tie in to already scheduled other events (such as the British Open, etc.).

Scotland's Homecoming was the focus of an article in the special training issue of *International Journal of Culture, Tourism, and Hospitality Research*.<sup>28</sup> Students participating in the training exercise were asked to think about the advice they would 'give to managers of destination sites and events (e.g. Inverness, Eilean Donan Castle, or Edinburgh Festival) to better serve legacy tourists' and to 'describe the types of organisations that would be interested in learning about legacy tourism motivations'.<sup>29</sup>

Certainly, researchers should be interested in how influential homecoming is in a tourist's family-history motivation. In a four-year study, the authors found that of those having made a 'legacy' trip, only 7.6 per cent indicated that the idea of homecoming was an influencing factor. American and Canadian tourists are more motivated by this influence than are other tourists.<sup>30</sup> Hence it is not surprising that outside of Scotland, Homecoming was promoted in media in those countries which have strong diaspora links with Scotland, the USA, Ireland, Canada and Australia.<sup>31</sup>

Preliminary figures of Homecoming 2009 had shown the North American market to Scotland had improved significantly against the year-long downward trend with a 25 per cent increase in Quarter 3 compared to Quarter 3 the previous year.<sup>32</sup> When Quarter 4 2009 figures were released, they showed that

<sup>27</sup> McCain and Ray, 'Legacy Tourism: The Search for Personal Meaning in Heritage Travel'.

<sup>28</sup> Idem, 'Guiding Tourists to their Ancestral Home', *International Journal of Culture, Tourism, and Hospitality Research: Special Training Issue*, 3 (2009), 296–305.

<sup>29</sup> Ibid., 302.

<sup>30</sup> Nations of citizenship are the United Kingdom, the United States, Canada, Australia/New Zealand, and 'other' (e.g., Ireland, Italy, Denmark, South Africa). Significant differences determined by a Chi-Square Test, with  $p < .05$ .

<sup>31</sup> Ibid., 20.

<sup>32</sup> 'Latest Tourism Figures: International Tourism', *VisitScotland.org*, 14 January 2010, [http://www.visitscotland.org/research\\_and\\_statistics/tourism\\_statistics/latest\\_tourism\\_figures.aspx](http://www.visitscotland.org/research_and_statistics/tourism_statistics/latest_tourism_figures.aspx) [accessed 18 April 2010].



all regions of Scotland showed double-digit growth from the fourth quarter of 2008.<sup>33</sup> Final results show Homecoming generated almost 72,000 additional net non-Scottish visitors, with an additional expenditure (22 per cent above target) of £53.7m and a return on investment of 1:9.8, compared to a target of 1:8.<sup>34</sup> Forty-nine per cent of these visitors have Scottish family origins.<sup>35</sup> Due to Homecoming 2009, a comprehensive Diaspora and Scots interest database of over 6,000 worldwide organisations was created.<sup>36</sup> Eighty-four per cent of Homecoming event organisers indicated that their Homecoming events saw a benefit of targeting new audiences as an outcome of their participation.<sup>37</sup> As one can see, there are several measureable marketing successes.

Andrew Martin, the Director of the Scottish Centre of Tourism, commented on his impression of the success of Homecoming:

Without doubt this was an initiative that maximised media and PR exposure throughout Scotland. It was gratifying to see the whole country coming together and wrapping regional and local events in the Homecoming 2009 brand. The First Minister encouraged all sections of society, business and public sector to support the initiative.<sup>38</sup>

He added:

The result was a twelve-month promotion of Scotland, which raised visibility of the Tourism product nationally and internationally. Certainly there was a positive impact on the Scottish Diaspora. As a marketing initiative raising brand awareness the Homecoming 2009 was a resounding success. In terms of tourism arrivals, our traditional 'home

---

<sup>33</sup> 'Latest Tourism Figures: International Tourism', *VisitScotland.org*, 19 April 2010, [http://www.visitscotland.org/research\\_and\\_statistics/tourism\\_statistics/latest\\_tourism\\_figures.aspx](http://www.visitscotland.org/research_and_statistics/tourism_statistics/latest_tourism_figures.aspx) [accessed 18 April 2010].

<sup>34</sup> 'Homecoming Scotland 2009 Economic Impact: Report for Homecoming Scotland', EKOS Ltd, March, (Glasgow, 2010), 1, [http://www.homecomingscotland2009.com/Repository/review/Homecoming\\_Scotland\\_2009\\_-\\_Economic\\_Impact.pdf](http://www.homecomingscotland2009.com/Repository/review/Homecoming_Scotland_2009_-_Economic_Impact.pdf) [accessed 7 November 2010].

<sup>35</sup> *Ibid.*, 28.

<sup>36</sup> 'Inspirational Year of Celebration Delivers for Scotland', Homecoming Evaluation Press Release, 25 May 2010, <http://www.homecomingscotland2009.com/default.html> [accessed 7 November 2010].

<sup>37</sup> 'Homecoming Scotland 2009 Economic Impact: Report for Homecoming Scotland', 23.

<sup>38</sup> Personal communication with Andrew Martin, Director of the Scottish Centre of Tourism, Aberdeen Business School, Robert Gordon University (2010).

markets' certainly were encouraged to visit Scotland. And certainly, underpinned by Tartan Day in New York, the Homecoming message was heard on the east coast of North America. Beyond that the reach is questionable. Of course, the US market had its own problems. 2009 saw the recession bottoming out, with little discretionary spending available for tourism spending.<sup>39</sup>

He concluded, 'Homecoming 2009 was a success in terms of promoting self belief and the culture of Scotland. In terms of awareness raising and delivering a national brand to wrap the tourism products in it worked, and worked well.'<sup>40</sup>

### III: Hijacking an Image

Products and symbols that can be uniquely associated with a nation are often described as having a country-of-origin attribute which endows them with a competitive advantage of quick identification of qualities. However, sometimes this identity can overpower the broader identity of what that nation has to offer. The native-Scot Disney speaker at the Marketing Society conference had been asked if it is time to move beyond haggis and bagpipes; he said yes. But, most marketers in the break-out focus group recognised that while Scotland may not wish to see itself emphasised as the home of haggis and bagpipes, that external customers (the ones coming 'home') are partly influenced by the 'best links' of images associated with Scotland. However, marketers had to be aware of the potential dangers of 'hijacking' the image of the country for the Homecoming.

Scotland's heritage plays an important role in tourism. In *Highland Heritage*, Celeste Ray describes how Scottish descendents living in the USA identify and follow the 'traditions' of Scottish immigrant ancestors.<sup>41</sup> Many Scottish descendents display their association in activities (for example, tartan wearing or highland games) invented a century after their ancestors immigrated to North America (including many from the lowlands, although this geographic area tends to be ignored in North American heritage memory). Most heritage participants and attendees identify with the Scottish-Americans.

---

<sup>39</sup> Ibid.

<sup>40</sup> Ibid.

<sup>41</sup> Celeste Ray, *Highland Heritage: Scottish Americans in the American South* (Charlotte, 2001), 99.

They are 'looking for authentic inauthenticity'.<sup>42</sup> These people are sometimes disappointed not having their expectations met when visiting the 'old country'. Some researchers in Scotland analyse Scottish folksongs to investigate the 'multiple flows' of authenticity for tourist spectacles.<sup>43</sup> Richard Fletcher and Jim Bell condemned the corruption of true Irish experiences, specifically in the case of the expansion of the Irish pub phenomena without maintaining the true nature of the Irish pub.<sup>44</sup> They asserted that it is time to 'take the sham out of shamrock' and they labelled the use of a localised adaptation of foreign cultural symbols as 'Hijacking Country of Origin Image'.<sup>45</sup>

In preparation for the Homecoming, in 2008, the Marketing Society, Scotland, held a high school competition known as the 'Marketing Apprentice' to secure input from young people as to how to make Homecoming authentic, and relevant to them and a representative of *VisitScotland* was one of the judges. The winning team of students emphasised that Homecoming needed to be relevant to young people and feature well known celebrities known to youth. They advised, based on 'market research' with their school friends, that a 'traditional' events guide cover (with traditional images of Scots wearing kilts, etc.) be replaced with one that emphasised outdoor activities and popular celebrities. The final events guide to Homecoming did have at least one depiction of what appeared to be a rock concert on the cover. But even the young people mentioned that they wanted to emphasise the Scottish saltire on the t-shirts, so that purchases can show pride in their authentic heritage.<sup>46</sup>

In February 2009, the Marketing Society Scotland held a debate on the topic 'Is Burns still relevant?'<sup>47</sup> The debate began with the organiser proposing that Scotland is not just attempting to attract tourists, but businesses as well.

---

<sup>42</sup> S. Brown, E. C. Hirschman and P. Maclaran, 'Presenting the Past: On Marketing's Reproduction Orientation' in Stephen Brown and Anthony Patterson (eds) *Imagining Marketing: Art, Aesthetics and the Avant-Garde* (New York, 2000), 171.

<sup>43</sup> Dan Knox, 'Spectacular Tradition: Scottish Folksong and Authenticity', *Annals of Tourism Research*, 33 (2008), 255–73.

<sup>44</sup> Richard Fletcher and Jim Bell, 'Hijacking Country of Origin Image', *The Marketing Landscape: Signposts for the Future*, Proceedings of the Second Annual Conference, UK Academy of Marketing: The Chartered Institute of Marketing, 5 July 2002, American Marketing Association Global SIG Track, paper #4, 1–19.

<sup>45</sup> *Ibid.*, 15.

<sup>46</sup> MSS/Event Scotland Project, 'Greenwood Part Two', September 2008, [http://www.youtube.com/watch?v=yL\\_RQRmvjfs](http://www.youtube.com/watch?v=yL_RQRmvjfs) [accessed 7 March 2010].

<sup>47</sup> Marketing Society Scotland Annual Debate, 2009, <http://www.video.google.com/vidcoplay?docid=-8156178085919538923#> [accessed 7 March 2010].

Of what relevance is Burns in attracting business? They repeated VisitScotland figures that 49 per cent of visitors engage in outdoor activities such as white-water rafting, fishing, and golf. Only 23 per cent visit museums. While not the most visited museum, the Modern Art Gallery has visits of around 500,000; only around 300,000 people visit the Burns Heritage Centre (about one-half of the number visiting the Edinburgh Zoo annually). Should not Scotland be more than a 'one man country', they asked. Scotland is a country of innovation and engineering and is that not the picture that should be painted to the rest of the world as opposed to reliance on symbols that lend themselves to country-of-origin hijacking through exaggerated invented images of stereotypical icons of their ancestry?

In fact, before Homecoming 2009, Scottish Development International was promoting historical innovation and investment potential with such copy in ads in the *Wall Street Journal* as 'Scottish mathematicians invented the decimal point'.<sup>48</sup> Scottish Bankers discovered how to 'move it to the right' with such inventions as 'the first bank note', 'the overdraft' and the 'ATM'.

The opposition at the debate proposed that nothing is as enduring and cohesive as Burns. After all, 'Scotland has an image'. If Burns is not used as the authentic icon, what will be – the Loch Ness Monster? – they asked. In the end, the motion (decided by both those in attendance and on-line votes), 'This house believes that Robert Burns should play less of a role in promoting a modern Scotland' failed. Burns continues to be used as a symbol of Scotland.

The timing of the 2009 Marketing Society conference was just after Scotland's release of Abdelbaset Ali al-Megrahi, the man convicted of the 1988 Pan Am flight bombing over Lockerbie. The break-out group briefly discussed the issue of how the event illuminated the differences in the cultural interpretations: the resultant outrage in the United States, and the bewilderment in Scotland of why it mattered so much. Many Americans threatened to cancel their trips to Scotland and VisitScotland and the Scottish Government were criticised for not having a 'crisis management' plan or handling the 'disaster' well.<sup>49</sup>

While some outraged members of the Diaspora may have cancelled or delayed their homecoming, the unfortunate event did generate positive

---

<sup>48</sup> Scottish Development International advertisement, *Wall Street Journal*, 24 October 2007, A15.

<sup>49</sup> Matt Cartmell, 'Crisis Comms: 2009 the Year of Crisis', *PR Week UK*, 18 November 2009, <http://www.prweek.com/uk/news/968049/Crisis-comms-2009-Year-Crisis/> [accessed 20 April 2010].

discussion in the authors' US marketing classes regarding topics such as diplomatic differences, even between nations with a 'special relationship', and the importance of monitoring current events to determine their effect on marketing plans, such as on Homecoming 2009.

#### IV: Modern Day Nation versus Ancestral Homeland

Grouping data by nationality (or nationality of ancestors) is somewhat problematic. While conducting research at a Basque Studies Conference, Ray and Nere Lete found that a 'connection with place' is not a connection with the 'mother country' (either Spain or France; the Basque Country extends into both nations' boundaries). Rather it implies a sense of community and a personal identity commonly formed by language.<sup>50</sup> The ancestral homeland is the Basque Country, not Spain or France, for an *Euskaldun* (one who possesses Basque).

While the Scottish Islands of Orkney and Shetland do not overlap nations' geographic lands, as in the case of the Basque Country, descendants of immigrants from these islands often refer to their ancestry as Orcadian or Shetlander rather than Scottish. These islands have a dominant Viking heritage (the islands were given as a wedding dowry in 1469 to James III (1460–88) by King Christian of Denmark). Members of the Shetland Family History Society informed the researchers that the most important allegiance typically is to a particular island in the Shetland Islands. According to *The Guardian*, the head of the Norwegian group 'We Move Borders', says James III acted unfairly and the dowry stands. He is lobbying in Norway to raise the 58,000 florins required to reclaim the islands. Norway, however, claims to have no plans to fight for the sovereignty of Orkney and Shetland.<sup>51</sup> While on Shetland one author met local residents who hope for a return of the islands to Norway. The recently adopted new flag of Orkney has been criticised for being almost undistinguishable from the Norwegian flag. Yet, the previously used flag, the flag of the former Kalmar Union—a union of Norway, Sweden and Denmark from 1397 until 1512, certainly represented the Orcadian Scandinavian ties.<sup>52</sup>

<sup>50</sup> Nina M. Ray and Nere Lete, 'Basque Studies: Commerce, Heritage and a Language Less Commonly Taught, but Whole-Heartedly Celebrated', *Global Business Languages*, 12 (2007), 117–31.

<sup>51</sup> Gerard Seenan, 'Norwegians Revive Historic Dispute Over Western Isles', *The Guardian*, 20 February 2002.

<sup>52</sup> 'Controversy Continues over Orkney's Flag', *Orkneyjar: The Heritage of the Orkney Islands*,

According to the genealogical publication *Discover My Past: Scotland*, 'to Shetlanders, moving to Scotland was as much an emigration as going abroad'.<sup>53</sup> This is due to many reasons including attitudes and perceptions, while people on the northern Scottish islands may have greater ancestral affinity to those of Norwegian heritage than to Scots, and those of the Scottish diaspora.

Perhaps the best introduction to the description and rationale for the Shetland Islands' Hamefarin<sup>54</sup> (separate from and in addition to Scotland's 2009 Homecoming) appeared in *Scottish Life* which observed: 'Shetlanders have always had an independent streak, so it's only fitting their Hamefarin (homecoming) will happen a full year after the rest of Scotland's'.<sup>55</sup> Expanding on the plans being generated in Shetland, *Scottish Life* observed:

By now, the concept should be familiar to *Scottish Life* readers: a themed programme of activities designed to draw expatriate and diaspora Scots from every corner of the globe to celebrate their roots in the lands of their forebears. The Scottish Government's 2009 Year of Homecoming, of course? Well actually, no. The Shetland *Hamefarin*... 2010. Only in Shetland.<sup>56</sup>

The author explains:

'*Hamefarin*' means homecoming in the islands. 'Norse-infused Norn dialect' and Shetland 'could see no persuasive reason to be deflected by anything so remote and inconsequential as a bunch of politicians in far-off Edinburgh' suggesting a homecoming in 2009.<sup>57</sup>

It should be noted that the Shetlands have a *Hamefarin* every twenty-five years and since the last one was 1985, 2010 was to be the year. The Shetland

---

2005, <http://www.orkneyjar.com/news/flagdebate.htm> [accessed 12 November 2010].

<sup>53</sup> 'Spotlight on Shetland', *Discover My Past: Scotland*, 18 (2010), 35.

<sup>54</sup> The word *Hamefarin*, while not a Norwegian word, is instantly recognisable by native Norwegian speakers, as the authors discovered when showing the term to a native Norwegian living in their city. *Hame* is very close to the Norwegian word for "home" (*heim*). Once again, the northern Scottish islands show their Scandinavian heritage.

<sup>55</sup> Keith Aitken, 'Shetland's Hamefarin', *Scottish Life*, Autumn (2009), 45.

<sup>56</sup> *Ibid.*, 44.

<sup>57</sup> *Ibid.*, 44.

business community is quite aware of the economic and emotional potential of the *Hamefarin*. As reported in the *Shetland Hamefarin Newsletter*, the ‘Head of Business Development for Shetland Islands Council and a key organiser of the Shetland *Hamefarin* 2010’, spoke about the *Hamefarin* on Australian radio.<sup>58</sup> He spoke to a presenter whose great-grandfather was a Shetlander, and ‘touched on the reasons for the mass emigration of Shetlanders and return of many members of the “Shetland diaspora”’.<sup>59</sup> The Shetlands are very important in Australian and New Zealand emigration patterns, so promoting the *Hamefarin* in that area of the world certainly is logical.

The August newsletter of [move.shetland.org](http://move.shetland.org) noted that the 2010 Shetland summer had been even busier than usual.<sup>60</sup> Towards the end of 2010, the organisers estimated that over 700 ‘Hamefarers’ took part in the Shetland homecoming; there were two major book launches as well as other numerous events.<sup>61</sup>

Another useful comparison is with the Northern Ireland Tourist Board who implemented a programme reflecting what Ted Silberberg called the most important form of partnering with others to achieve tourism success—packaging cultural and non-cultural tourism products together.<sup>62</sup> Genealogy is a ‘significant part of Northern Ireland’s tourism industry’.<sup>63</sup> The Ulster Historical Foundation provides travel opportunities for those ‘searching for that elusive Irish ancestor’.<sup>64</sup> In 2001, the programme included:

a range of tours, social events and entertainment, all included at no extra cost. Delegates will visit heritage centres, explore museums and enjoy the magnificent scenery of areas of outstanding natural beauty such as The Glens of Antrim, The Giant’s Causeway and County Donegal. They will also have the opportunity to visit the historic city of

---

<sup>58</sup> Shetland Hamefarin 2010 Newsletter, Shetland Hamefarin 2010 Committee, February 2010, <http://www.shetlandHamefarin.com/assets/files/shetland-Hamefarin-newsletter-february-2010.pdf> [accessed 8 March 2010], 2.

<sup>59</sup> Ibid.

<sup>60</sup> ‘Hectic Summer Pace Continues’, Features Articles, August 2010 Newsletter, <http://move.shetland.org/august-2010-newsletter> [accessed 7 November 2010].

<sup>61</sup> ‘2010 Shetland Hamefarin Hailed a Resounding Success’, 30 June 2010, <http://www.shetlandhamefarin.com/news> [accessed 7 November 2010].

<sup>62</sup> Ted Silberberg, ‘Cultural Tourism and Business Opportunities for Museums and Heritage Sites’, *Tourism Management*, 16 (1995), 361–5.

<sup>63</sup> Rosemary Evans, *The Visitor’s Guide to Northern Ireland*, 14.

<sup>64</sup> Ulster Historical Foundation, *Annual Family History Conference 2001*, <http://www.ancestryireland.com/index.htm?conferenceIntro.htm> [accessed 18 August 2010].

Derry including a tour of the famous walls, the Guild Hall, St Columb's Cathedral and the award winning Tower Museum.<sup>65</sup>

In 2010 they are still bringing visitors to Belfast by appealing in the following terms:

If you are interested in finding out more about your Ulster ancestors or wish to explore the history of Ireland's northern province this is the perfect opportunity in which to do so. Over six days you will be assisted to carry out research for yourself at Belfast's main archives and libraries as well as discover the history of Ulster first hand through excursions to some of the province's most historic sites such as the Outing to Londonderry and Donegal to visit the Monreagh Heritage Centre and the walled city of Derry.<sup>66</sup>

The island of Ireland today is split between two modern-day political entities, which reinforces the fact that ancestral homeland may not correspond exactly to modern-day national boundaries. Yet Tourism Ireland

was established under the framework of the Belfast Agreement of Good Friday 1998. We are jointly funded by the Irish Government and the Northern Ireland Executive on a two to one ratio, and operate under the auspices of the North/South Ministerial Council through the Department of Enterprise, Trade and Investment in Northern Ireland and the Department of Arts, Sport and Tourism in the South.<sup>67</sup>

They market the 'island of Ireland' (i.e., both Irelands) to overseas tourism. A key part of the 2010 strategic plan is to 'grow Northern Ireland promotable to visitors' especially to the Scots-Irish in the United States, by reminding visitors that they can 'go where Ireland takes you'.<sup>68</sup> Direct mail pieces were to be

---

<sup>65</sup> Ibid.

<sup>66</sup> 'Welcome' and 'Programme' pages, Ulster History and Genealogy Summer School 2010, Ulster Historical Foundation, <http://www.ancestryireland.com/summerschool> [accessed 18 April 2010].

<sup>67</sup> Tourism Ireland, <http://www.tourismireland.com/Home/about-us.aspx> [accessed 18 April 2010].

<sup>68</sup> North America, 'Meeting the Challenges: Marketing Plan 2010', *Tourism Ireland*, <http://www.tourismireland.com/CMSPages/GetFile.aspx?guid=ee46e882-ceb4-463c-8436-428260f96cbc> [accessed 18 April 2010].



sent to 1.2 million recipients in the general Irish diaspora in the USA.<sup>69</sup> One of their Ireland themed activities as part of the 'unique holiday experiences' offerings is 'Born in Ireland: A Genealogical Event'.<sup>70</sup>

Despite similarities in terms of having a homecoming it does not appear that Ireland emphasised specific homecoming motivations. And, the authors could find little evidence that Ireland (even Northern Ireland) attempted to take advantage of Scotland's Homecoming draw. However, there is an Ireland Homecoming Study Programme, which 'aims to encourage the children, grandchildren and great-grandchildren of Irish nationals, and non-resident passport holders, residing outside of the European Union to return to Ireland for their Higher Education studies. The participating Institutes of Technology recognise the important role that the Irish Diaspora plays in promoting Irish Culture and Trade'.<sup>71</sup> On the very first page of the web site, the Irish diaspora is defined: 'The Irish Diaspora consists of Irish emigrants and their descendants in countries such as the USA, UK, Australia, New Zealand, Mexico, Argentina, South Africa and continental Europe. The Diaspora maximally interpreted, contains over 70 million people, which is over fifteen times the population of the island of Ireland itself. According to the Emigrant Advice Network (EAN), 3.1 million Irish Citizens (passport holders) live overseas'. They describe the study programme as 'a real Irish Experience'.<sup>72</sup>

Both Irelands have met in Irish Diaspora Forums to improve marketing efforts to reach increasingly segmented sub brands of self-identified Irish (for example, Irish, Scots Irish, British, etc.).<sup>73</sup> Of particular interest is the untapped American Scots-Irish market. At the initial Northern Ireland forum in Belfast in February of 2010, speakers highlighted the need to maximise opportunities in tourism by adjusting markets, using technology for better communication/networking, and maximizing goodwill with tangible tactics. In the Belfast forum, all agreed that there is a need to improve performance in the 'Diaspora Space'. Specifically, solutions must be all-island, recognising the sub-brands identified above.

---

<sup>69</sup> Ibid.

<sup>70</sup> Great Britain Action Plan, 'Meeting the Challenges: Marketing Plan 2010', *Tourism Ireland*, <http://www.tourismireland.com/CMSPages/GetFile.aspx?guid=ee46c882-ceb4-463c-8436-428260f96cbc> [accessed 18 April 2010].

<sup>71</sup> Ireland's Homecoming Study Programme 2010, <http://irelandhsp.com> [accessed 15 April 2010].

<sup>72</sup> Ibid.

<sup>73</sup> Northern Ireland Diaspora Forum Report, Northern Ireland Diaspora Forum, 25 February 2010, Belfast, Northern Ireland.

## **V: A Survey of Tourist Behaviour and Motivation**

Paul Basu's article, 'My Own Island Home: The Orkney Homecoming', served as the major source of questions for a survey undertaken by the current authors, asking respondents to indicate motivations important to interest in family history and whether they had actually ever engaged in legacy tourism by travelling to their own ancestral country-of-origin. A total sample of 1,057 was recruited from meetings and activities of cultural and historical societies. Each potential respondent was asked to complete a one-page (two-sided) survey either at the gathering or at one's convenience to be mailed back later. Gathering data *in situ* allows the researcher to engage in conversations and often to conduct fairly long interviews with respondents. As Drew Martin describes, the long interview is valuable in examining influences and consequences of leisure decisions.<sup>74</sup> Sometimes, consequences are potentially risky and less than desirable when 'skeletons in the closet' are found. By conversing in person, the researcher can learn about the range of outcomes, both good and bad. For good or bad, the sampling was of a 'snowball', non-probability nature. What began as a matter of geographic and personal ethnicity convenience sample for the researcher turned into a string of contacts, with a number of referrals to relevant future participants and group data-collection opportunities. Respondents representing various ethnic communities (Basques, Irish, Latvians, Norwegians, Welsh and Scots) were surveyed at events in the USA, Canada, Ireland, and the UK over a four-year period. Those of 'Scottish affiliation'<sup>75</sup> from Scotland and North America

---

<sup>74</sup> Drew Martin, 'Management Learning Exercise and Trainer's Note for Building Grounded Theory in Tourism Behavior', *Journal of Business Research*, 60 (2007), 742–8.

<sup>75</sup> Specifically, the data was collected at events sponsored by the following organisations in Scotland: Glasgow and West of Scotland Family History Society, Tay Valley Family History Society, North Perthshire Family History Society, Fife Family History Society, Central Scotland Family History Society, Aberdeen and Northeast Scotland Family History Society, Abertay Historical Society, and students at St Andrews University and Strathclyde University. Data were also collected at the following 'Scottish' events and locations in the United States and Canada: Highland Games in Pleasanton, California, Columbus, Indiana, Glasgow, Kentucky, Lehi, Utah, Highland Village Museum, Cape Breton, Nova Scotia, a Burns' Night Dinner in Boise, Idaho, a meeting of the Scottish Society of Indianapolis, Indiana, and on a flight from Glasgow to Halifax. Those on a North American clan tour of Scotland also participated.

number 357 and those of 'Irish affiliation'<sup>76</sup> from mostly Ireland, the USA and Australia number 215. Twenty-one responses were collected in conjunction with family history societies of the Scottish islands of Orkney and Shetland and are sometimes separated for analysis purposes. In all, 593 respondents comprise the 'Scottish and Irish' sample which will be used in the analysis for this study. 115 Welsh-Americans were also surveyed at a Welsh festival in the western United States and during a trip to Wales specifically designed to look for information on their ancestors. While these Welsh Americans share many pan-Celtic traits with the Irish and Scottish and their diaspora (as found in this study with the same average age, the percentage who have ever travelled for legacy purposes, and the average number of legacy trips they have taken in the past two years) and rate many of the same motivations as important, they have enough differences (all citizens of the USA, mostly members of a particular church) to warrant a separate discussion at another time. However, it is worth noticing that these Welsh, along with the Scots, had the smallest proportion of respondents indicating that homecoming was an important motivator in pursuing family history. (The data was gathered before mid-2008; well before Homecoming 2009 began.) And, their differences from the Irish and the Orkney/Shetlanders are statistically significant (Chi-square test,  $p < .05$ ).

Results showing the responses of the 593 Irish and Scottish respondents to motivations for interest in family history are shown in Table 1. Only one of the motivations shown has any significant difference between the sub-samples within the sample. The Scottish group had the largest proportion of respondents indicating that 'obligation to ancestors' as an important motivation for interest in family history (24 per cent) with the Irish at 18 per cent and Orkney/Shetland at 5 per cent (differences significant at  $p < .05$ ). When differences exist, they are between the Scottish mainland group and Orkney/Shetland. Thus, all groups are combined in the table and analysis.

Organisers of Homecoming were correct to reach out to the North American diaspora, since the citizenship of respondent is associated with whether homecoming is checked as a motivating factor. The homecoming interest in the USA and Canada (at 9.5 per cent) is significantly higher than the importance to citizens of the UK or Australia and New Zealand. Other

---

<sup>76</sup> The Irish samples were gathered at the Northern Ireland exhibit at the 2007 National Folk Life Festival in Washington D.C., a 2006 meeting of the Ulster-American Heritage Symposium, a 2006 genealogy conference of the Ulster Historical Foundation in Belfast, and a 2007 tour of Australian genealogists to Ireland.

differences based on country of citizenship are: those in North America place significantly less importance on 'quest' than do those from the UK (25 per cent indicating), Australia and New Zealand (19 per cent); and on the motivation of 'sacred' (but only 7 per cent indicated as important) than the other nationalities, as well as with 'recovering of social identity' (11 per cent), 'community' (9 per cent), 'inward journey' (10 per cent). 'Intellectual challenge' is selected by a significantly higher proportion in the UK (43 per cent) and Australia/New Zealand (50 per cent) than in the US and Canada (31 per cent).

As reported by Santos and Yan and the present authors, self-identification or personal identity is often the most important ancestral tourism motivation.<sup>77</sup> We have found that a connection with place was a close second motivation, followed in third and fourth places by intellectual challenge ('learning' was also found to be important by Poria, Reichel and Biran<sup>78</sup>) and obligation to ancestors. The latter reason (obligation to ancestors) was raised by Yakel<sup>79</sup> and reiterated by Santos and Yan.<sup>80</sup> As can be seen in Table 1, the Irish and Scottish sample closely parallels findings of other research mentioned above.

**Table 1:** Motivations for Interest in Family History—593 Irish and Scottish Respondents (a)

	Number of respondents indicating important motivation	Percentage of respondents indicating important motivation
Connection with place	259	45.4%
Personal identity	259	45.4%
Intellectual challenge	207	36.3%
Discovering continuities	168	29.4%
Obligation to ancestors	123	21.5%
Completing the circle	105	18.4%
Quest	102	17.9%
Finding oneself	85	14.9%
Closing the gap	62	10.9%

<sup>77</sup> Santos and Yan, 'Genealogical Tourism: A Phenomenological Examination'; Ray and McCain, 'It was the Trip of a Lifetime'.

<sup>78</sup> Poria, Reichel, and Biran, 'Heritage Site Perceptions and Motivations to Visit'.

<sup>79</sup> Elizabeth Yakel, 'Seeking Information. Seeking Connections. Seeking Meanings: Genealogists and Family Historians', *Information Research*, 10 (2004), 205.

<sup>80</sup> Santos and Yan, 'Genealogical Tourism: A Phenomenological Examination'.

Recovery of social identity	59	10.3%
Magical feeling	54	9.5%
Inward journey	43	7.5%
Homecoming	42	7.4%
True home	41	7.2%
Community	37	6.5%
Pilgrimage	30	5.3%
Sacred	27	4.7%

a. Each respondent was asked to check up to three motivations

Respondents were also asked to rate the level of importance of several reasons for engaging in leisure travel, 85 per cent of the 593 Irish/Scottish sample indicated that ‘visiting friends and relatives’ was important, and 80 per cent said that ‘where family is from’ and ‘being together as a family’ are important. Being with ‘people of similar interests’ and going ‘where I feel safe’ (the next most important reasons for leisure travel) were listed as important by 66 per cent and 61 per cent, respectively.

Of the Irish and Scottish respondents 237 (40 per cent) responded in their own words to the opportunity to list phrases ‘that you would use to describe your motivations behind any interest in family history’. The most common verbatim had to do with learning more about general family history and connecting with other family members. Also important is the idea of getting back to one’s roots. In addition, searching for health/medical history always surfaces in the various groups. Passing on the legacy to the next generation is often mentioned. Others wish to identify with ancestors who were successful in a particular field and to gain a greater understanding of the hard work performed by ancestors. Results from the verbatim responses of the Scottish and Irish sample appear in Table 2.

**Table 2:** Categorization of Irish and Scottish sample verbatims

‘Describe your motivations behind any interest in family history’	
Learning more about family history/connecting with family members	36%
Getting back to roots/seeing where I came from	24%
Interest in History (other than family history)	11%
Obligation to ancestors/future generations	9%
The challenge of finding out/detective work	7%
Investigate family stories	5%

Other (e.g., for work, “born with it”, “finding strength”, “need to know”)	4%
Gaining specific knowledge	2%
Religious requirements/motivations	2%

Relevant additional verbatim comments are: ‘I am addicted to this’, ‘discovering why I am the way I am’, ‘admiration for courage of emigrant forbearers’ and ‘cross-cultural connections’.

Of the total Irish and Scottish 593 respondents, 360 (61.2 per cent) have taken a legacy trip. Responses for reasons for ancestral travel appear below:

- Location relevant to one’s ancestor—78 per cent
- Information (researching libraries, etc.) on one’s own ancestor - 76 per cent
- To find living relatives of one’s own ancestor—39 per cent
- Location relevant to spouse or friend—42 per cent
- Information (library research) on ancestor of spouse or friend—51 per cent
- To find living relatives of ancestor of spouse or friend—18 per cent

## VI: Conclusions and Suggestions for Tourism Marketers

Even though homecoming may be rated low as a motivation for interest in family history, VisitScotland is happy with the results of Homecoming 2009. While the success can be attributed to numerous factors, perhaps one explanation is that the message tied in very well to other motivations rated more highly by Scots and the Scottish diaspora, notably personal identity and connection to place. One example advertisement sums this sentiment up, ‘I am a Scot. I buy the first round. I’m true to my word. I’ve bagged a munro. I never miss the nineteenth hole. I’ve taken the High Road and the Low Road. I don’t know the words to “Auld Lang Syne”; but I know what they mean. I’m a New Yorker, but I’m a Scot at heart. In 2009, I am going home’.<sup>81</sup> Notwithstanding the fiasco of the year’s Gathering—Edinburgh, the appeal of the homecoming to those seeking their ancestors drew many to spend their tourist budget in Scotland rather than in some other destination that year.<sup>82</sup>

<sup>81</sup> ‘I am a Scot’ advertisement, VisitScotland, *National Geographic*, February 2009, 15.

<sup>82</sup> For example, see Ian Swanson, ‘Gathering Storm Sparks War of Words between Leaders’, *Scotsman.com*, 2 March 2011, <http://www.scotsman.com/news/gathering->

Poria, Reichel and Biran said it well: ‘marketers should emphasise the emotional involvement that visitors may feel’ and that these tourist perceptions can be associated with identifiable visitor characteristics.<sup>83</sup> They also note that ‘fun and recreation’ should not be ignored. Also of interest is the fact that while visitors place special importance on heritage locations relevant to their own heritage, they are also interested in other heritages as well.<sup>84</sup>

While the legacy tourism subset of heritage tourism is beginning to be researched more, research may never capture all of the emotional aspect of ‘going home’. In the summary to his *Highland Homecomings* book, Basu writes ‘the homecoming journey articulates that which cannot be voiced and “speaks” directly to the heart and soul.’<sup>85</sup> For tourism marketers, homecoming is not simply an event. It did not begin with the Scottish Homecoming promotion or the Shetland *Hamefarin*. It is a condition, a part of an overall set of motivations to seek out personal identity, family history and connection with ancestral places. It will remain a part of the makeup of a substantial target market that endures long after these events become faint memories. A market that may be served by those tourism professionals who recognise and promote the true country-of-origin benefits of places, events and activities that bring back the feelings of our past to our travel plans of today.

Key to building strategies is to remember to match the marketing activities to objectives that take advantage of the motives of legacy travellers. Starting with the leading motives for interest in family history and motivations to travel one can begin to develop insights for marketing efforts. Tourists are motivated to travel by locations relevant to their personal ancestors. They seek family history for connection with those locations and personal identity. To meet those motivations for this market segment tourism destination places, whether nations, regions, cities or villages, must enable tourists to experience the finding of where ‘my people’ came from. Tours can include some discretionary time to seek out records and provide lists of libraries, archives, church records and other resources for these tourists. Local holders of these records can make their records available to visitors with appropriate schedules and precautions to insure their safety. Tourists coming to see an archived birth, marriage, death or any other record are more than just inquisitive intruders. They spend

---

storm-sparks-war-of-words-between-leaders-1-1492268 [accessed 30 August 2011].

<sup>83</sup> Poria, Reichel, and Biran, ‘Heritage Site Perceptions and Motivations to Visit’, 325.

<sup>84</sup> Yaniv Poria, Avital Biran, and Arie Reichel, ‘Visitors’ Preferences for Interpretation at Heritage Sites’, *Journal of Travel Research*, 48 (2009), 92–105.

<sup>85</sup> Basu, *Highland Homecomings*, 228.

money for travel, food, lodging and souvenirs in the immediate community. For many, access to archive records on internet databases leads to plans to visit and see the places they researched. Both authors have included visits to ancestral homelands which had been researched beforehand. Some find additional information for their records, but more time and money was spent just experiencing where their ancestors had been. Scotland's research found that 69 per cent of international visitors and 47 per cent of UK visitors during the Homecoming year (the highest percentages) visited locations associated with ancestors (e.g., towns, schools, graveyards).<sup>86</sup>

The focus needs to be on taking early action with current opportunities rather than waiting to build on long term needs and designs for a perfect solution.<sup>87</sup> Marketing communications can be directed toward tourists with these motives to generate awareness of the opportunities for ancestral research and experiences. In the United States, for example, nearly every nationality and regional identity has a social or fraternal organisation with publications, meetings and festivals where relatively inexpensive advertisements can reach and pay for just those who identify with an ancestral home. These people tend to be web wise. They work with online databases. Advertising on the web, with tabs and click-through opportunities on genealogy resource sites, often with the ability to focus on specific locales, can minimise total costs while providing a narrowly defined target market of tourists with opportunity to connect with their own personal place or country-of-origin.

*Boise State University*

---

<sup>86</sup> 'Ancestry Activities During your Trip to Scotland, Homecoming Scotland 2009 & VisitScotland's Marketing Campaign Evaluation, [http://www.homecomingscotland2009.com/Repository/review/Evaluation\\_of\\_the\\_Marketing\\_Campaign.pdf](http://www.homecomingscotland2009.com/Repository/review/Evaluation_of_the_Marketing_Campaign.pdf) [accessed 7 November 2010].

<sup>87</sup> Northern Ireland Diaspora Forum Report 2010.