INVESTIGATION OF DIASPORA FESTIVAL ATTENDEES' PERCEIVED ATTRIBUTES, EXPERIENTIAL BENEFITS, VALUES, AND QUALITY OF LIFE: APPLICATION TO ETHIOPIAN DIASPORA FESTIVALS

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Investigation of Diaspora Festival Attendees' Perceived Attributes, Experiential Benefits, Values, and Quality of Life: Application to Ethiopian Diaspora Festivals

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CERTIFICATE OF ORIGINALITY

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ERMIAS KIFLE GEDECHO

ABSTRACT

Diaspora festivals have an immense potential to improve the quality of life (QOL) of their attendees. However, these phenomena have not been adequately and systematically investigated. This study aims to fill such gap by 1) investigating the perceived attributes of diaspora festival attendees, 2) exploring their experiential benefits, 3) identifying their perceived QOL values, and 4) understanding their perception of QOL.

This study adopted constructivist grounded theory to achieve these objectives. A total of 46 in-depth guided interviews were conducted, and the interview data were coded to construct relevant main and sub-themes. The selected interviewees represented four Ethiopian diaspora festivals (*Meskel*, *Timket*, ESFNA, and Ethiopian Day), three festival roles (performers, visitors, and organizers), and different demographic and migration backgrounds. The data were coded, the codes were categorized, and a theory was eventually constructed.

The constructed dimensions included eight experiential attributes, five emotional values, seven eudemonic values, and five perceived QOL. The experiential attributes include transnational religion, homeland atmosphere, ethnic music and food, soccer tournament, volunteering, homeland people, souvenir, and convenience. Homeland atmosphere, volunteering, and homeland people are common to both transnational and ethnic migrant festivals. However, transnational religion (for religious festivals) and ethnic music and food (for ethnic migrant festivals) are distinct attributes. These attributes produce experiential benefits, such as spiritual, educational, aesthetic, sense of togetherness, homeland vibes, socialization, and shopping benefits.

The interactions of attendees with these attributes generate five domains of positive emotional values, namely, happiness, arousal, pride, feeling at home, and feeling not lonely. Among these values, feeling at home and not lonely are unique to diaspora festivals, whereas feelings of hope, pride, and surprise have been rarely explored in previous studies. Moreover,

seven dimensions of eudemonic values are triggered by attending diaspora festivals and performing various activities. The eudemonic values elicited in diaspora festivals include fulfillment of responsibility, identity maintenance, meaning and fulfillment, relationship with homeland people, ethnic sense of community, spirituality, and homeland mastery. The emotional and eudemonic values are aligned with the QOL perception of attendees.

This study offers theoretical and practical contributions. Theoretically, this work constructs the diaspora festival experience and QOL model to lay the foundation for future diaspora festival research. In addition, the introduction of diaspora festival attributes and consequences contribute to the current knowledge of festival experience. Practically, this study is relevant to various stakeholders. For instance, the results of this study can help diaspora event organizers successfully manage their festivals in light of improving the QOL of their attendees.

Keywords: diaspora festivals, festival attributes, experiential values, quality of life

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1. CHAPTER 1: INTRODUCTION

1.1. Introduction

This chapter is divided into six sections. The research background statement is presented before reviewing the related literature and justifying the need for this research. Afterward, the problem statement highlights the critical issues that motivate this thesis. The questions and objectives are then stated with a brief introduction followed by the theoretical and practical contributions of this work. This chapter concludes by presenting the overall structure and organization of this thesis.

1.2. Background information

Quality of life (QOL) is a concept rooted in philosophy that is continuously being embraced in the fields of sociology, psychology, marketing, and management. This concept is rich in history and has transformed itself into a development agenda, a field of study, a job, a community-level issue, an active research agenda, and a public concern (Sirgy et al., 2006). QOL is also considered the ultimate goal of sustainable development initiatives and has received much scholarly attention across multiple disciplines accordingly.

QOL has been examined in the tourism literature since the 1970s (Uysal, Sirgy, Woo, & Kim, 2016). Previous studies have used QOL-domain-based approaches and measurement scales of subjective well-being to study the role of tourism in QOL, whereas recent studies have started utilizing well-being theories and the concept of positive psychology. Some scholars have also introduced valuable concepts, including the QOL theory of leisure travel satisfaction (Sirgy, 2010), and uncovered the contributions of tourism to the QOL of residents, tourists, industry workers, and other stakeholders (Berbekova and Uysal, 2021). A few researchers have also introduced new concepts, such as positive tourism (Filep & Laing, 2019)

and transformative tourism experience (Kirillova, Lehto, & Cai, 2017), to guide QOL studies in tourism. However, even though previous studies suggest that events can improve QOL, the theoretical underpinning of QOL or positive psychology remains at its infancy (Yu, Mair, Lee, & Ong, 2022).

One possible reason for this limitation might be the fact that festivals have not been investigated in tourism research before the 1980s even though they have been explored in social sciences since the 1910s (Frost, 2016; Getz, 2008, 2010). Sociology, anthropology, and geography were among the fields that studied festivals from early 20th century (Addo, 2009; Cudny, 2014; Leal, 2016). However, these disciplines approached festivals from the vantage point of their socio-cultural contributions. As a result, the economic and personal benefits of these festivals have been overlooked. In addition, even though event and tourism scholars leaned toward business and management facets (Mair & Weber, 2019), they have placed too much emphasis on the impact of festivals on residents and visitors by adopting social exchange and other economic theories. Even after event management had become an independent field of study (Getz, 2010), QOL was not considered a research theme before 2009. Nonetheless, while QOL has recently received attention in event research (Yu et al., 2022), research focusing on diasporas has been relatively scant.

Diasporas have been explored in social sciences since the 1960s (Cohen, 2008), with its conceptual definition, role, features, migration, and culture receiving the bulk of attention (Cohen, 1992, 2008, 2015; Grossman, 2019; Nurse, 1999, 2004; Rudolf, 2016; Shuval, 2000; Sundiata, 2016).

As a community, the economic, social, political, and cultural roles of diasporas have drawn considerable attention from the governments of their host and home countries. As Gamlen, Cummings, and Vaaler (2019) reported, 113 origin states have fully embraced the political and economic roles of diasporas by establishing diaspora institutions as the top layer.

The United Nations also recognized the relevance of diasporas through their missions. According to the UN DESA Population Division (2019), the international migration stock was estimated to account for 3.6% of the global population in 2019.

Diasporas also organize festivals in their host country to remain connected to their homeland, remember their past, and promote their own culture (Booth, 2015; Fu, Long, & Thomas, 2015; Mackellar & Derrett, 2015; Petrucci & Miyahira, 2009). According to Li, McKercher, and Chan (2019), diaspora tourism studies perceive festivals as a diaspora tourism product for attracting diasporas to their home country and a strategy for increasing the number of domestic tourists visiting the host country. For instance, in their research on Haitian diaspora, Seraphin, Korstanje, and Gowreesunkar (2019) argued that food festivals in the US used to motivate the Haitian diaspora to travel back home.

Immigrants, the host community, the event industry, and governments are some beneficiaries of these festivals. Specifically, through these festivals, immigrants are given the opportunity to develop their attachment to their homeland, socialize with one another, recreate and integrate their local culture (Leal, 2016; Quinn, 2005), maintain their psychological well-being, play a developmental role in their origin, claim their minority rights, retain their identity (Arcodia & Whitford, 2006; Mackley-Crump, 2013), satisfy their intrinsic needs, and promote a sense of belonging and collective well-being (Getz, Andersoson, Armbrecht, & Lundberg, 2018). Moreover, by tapping similar senses and emotions, diaspora festivals in the host country help migrants visit their homeland without physically going back.

Diaspora festivals have also become a central practice for locals (Booth, 2015; Khoo & Noonan, 2011; Nurse, 1999) who seize the opportunity to enjoy, learn, and socialize with immigrants. Private event organizers do business by running diaspora festivals (Laing & Frost, 2013), whereas local governments use these festivals to encourage harmony, mutual understanding, and integration between hosts and immigrants (Le, Polonsky, & Arambewela,

2015). Le et al. (2015) noted that *"social inclusion and cultural connectedness facilities ethnic communities' art participation"* (p. 376). These festivals also support domestic and international tourism development (Ghorashi, 2004). For example, allowing diasporas to celebrate their transnational festivals can revive tourism in the host city and promote its image (Fu et al., 2014; Ghorashi, 2004).

The home country supports tourism development by encouraging both locals and diasporas to travel to the origin of festivals and enjoy its culture (Fu et al., 2014; Huang & Chen, 2020; Seraphin et al., 2019). In this way, the host country stimulates the preservation or celebration of festivals in the home country. Some diaspora festivals may also be more frequently celebrated in the host country than in the home country. The celebration of cultural events by diasporas can be considered an alternative to homeland heritage preservation.

1.3. Problem statement

This thesis aims to address several related research problems. First, diaspora festivals are the least studied type of festivals (Fu et al., 2014). In a systematic review, a search using the keywords "multicultural festivals," "ethnic festivals," and "diaspora festivals" returned only 49 papers. Specifically, the keyword "diaspora festivals" only returned five articles, hence highlighting the infancy of research on this phenomenon. As will be shown in Chapter 2, despite the slow growth of diaspora research by event scholars (Figure 2.6), the concept and features of diaspora festivals have not been introduced well. Moreover, the effects of some critical variables, such as migration background, generation cohort, and types of diaspora festivals, on the experience of festival attendees have been ignored.

Second, event scholars have studied festival attributes from different perspectives (Morgan, 2008). As will be shown in Chapter 3, some inconsistency can be observed in the attribute dimensions (Tanford & Jung, 2017) of festivals across different contexts, such as

between downtown (Cole & Chancellor, 2009) and aboriginal festivals (Lee & Chang, 2017), and in similar contexts, such as cultural festivals (de Jesus & Alves, 2019; Troisi, Santovito, Carrubbo, & Sarno, 2019; Yeh & Lin, 2017). Two problems are worth noting here. On the one hand, the predominance of a positivist approach in the literature has limited our understanding of how specific festival attributes generate experiential benefits. On the other hand, the positivist assumption has led some scholars to adopt less applicable dimensions in different settings. Therefore, scholars should explore various festival attributes because festival experiential attribute dimensions are not similar across different settings. Identifying the attribute dimensions of diaspora festivals may be one example. Meanwhile, although few scholars have adopted means-end chain theory to determine the effects of each experiential domain (Kim, Kim, & King, 2016; Yeh & Lin, 2017), this theory fails to provide an in-depth explanation of such phenomenon. These limitations can be addressed by adopting an exploratory design.

Third, despite a growing number of studies that examine experiential benefits by using different models, research on festival experience remains scarce. Some scholars have designed festival experience dimensions (Biaett & Richards, 2020; Geus, Richards, & Toepoel, 2016; Packer & Ballantyne, 2011). Festival experience in ethnic migrant and transnational festival contexts has also been ignored. Despite those diaspora festival studies that investigate such topic from a cultural perspective, only few scholars have attempted to identify the experiential benefits of diaspora festivals.

Fourth, the value of festivals to the well-being and health of attendees has received scant research attention (Wood, 2019; Rossetti, 2021; Kitchen and Filep, 2019). Evaluating the QOL value of an event is an emerging area of research. Similar to Yu et al. (2022), this study clustered 36 articles into 3 research streams, namely, the impacts of festivals on QOL (Kaplanidou et al., 2013; X. Li, Wan, & Uysal, 2020; Yolal, Gursoy, Uysal, Kim, &

Karacaoğlu, 2016), the role of festivals in family QOL (Booth & Cameron, 2020; Allan Jepson & Stadler, 2017; Allan Jepson, Stadler, & Spencer, 2019; Stadler & Jepson, 2017), and event experience and QOL (Ballantyne, Ballantyne, & Packer, 2014; Doyle, Filo, Thomson, & Kunkel, 2021; Neuhofer, Celuch, & To, 2020; Payini, Mallya, Kamath, Valsaraj, & Ramaprasad, 2021; Tan, Sim, Chai, & Beck, 2020). The review also highlighted the need to further investigate QOL in multiple types of events. For example, given that existing event contexts greatly focus on sports, music, cultural, and family events, investigating the QOL value of diaspora festivals may address some remaining theoretical and practical issues.

Improving QOL is the primary reason for migration and return migration, and better education, income, job, security, and family are the dominant drivers of migration (Cohen, 2008; Van Hear, 2010). Upon settling or shifting to a diasporic status, an individual may choose to stay or change his/her life perception after his/her initial needs have been fulfilled and as new social challenges attempt to enter his/her life. Counted, Possamai, McAuliffe, and Meade (2020) noted that migrants are particularly vulnerable to inequality. The experiences of discrimination, intolerance, and racism in their daily lives (Nijenhuis & Leung, 2017) exacerbate the non-physical needs of migrants. For instance, their social needs, such as social inclusion, identity, political empowerment, social capital, and sense of place, remain unsatisfied (McClinchey, 2017). Recent studies have shown that supporting immigrants in satisfying their social needs also improves their QOL (Adekunle Adedeji, 2021; Kang, Kim, Hong, & Ko, 2020). Meanwhile, unsatisfied diasporas will return to their homeland to fulfill these needs. de Haas, Fokkema, and Fihri (2015) reported that social ties, socio-cultural integration, and residential QOL (feelings of racism) drove the return of Moroccan migrants from Europe.

The above arguments highlight the importance of QOL for migrants. As social activities, festivals may help diasporas increase their QOL. Some studies claim that festivals

help migrants improve their subjective well-being and reduce their negative experiences at least temporarily. However, inquiries into the QOL value of diaspora festivals are limited. This study aims to bridge this research gap.

From a geographical perspective, Yu et al. (2022) found that most studies on the QOL of migrants were conducted in Europe and Asia, two were conducted in South Africa, and none covered America and the broader Africa. Therefore, research in African and American contexts is necessary. To broaden our knowledge of QOL from various geographical locations, this study focuses on one of the contemporary African migrants in the US, namely, the Ethiopian diaspora.

Fifth, only few studies have considered the perspectives of all festival participants (visitors, organizers, and performers). Research on festival experience and its outcomes has mainly targeted visitors but rarely focuses on performers and organizers, hence disregarding other viewpoints. This study closes this gap by including three groups of event attendees, namely, the visitors, the performers, and the event organizers/managers.

Sixth, a few event studies have adopted a qualitative approach (Crowther, Bostock, & Perry, 2015; Draper, Young Thomas, & Fenich, 2018), which is valuable for explaining and constructing theories. Given that most scholars are focused on testing relationships using quantitative approaches, their contributions to building new theories and concepts that contribute to event research practice are extremely limited. Their proposed constructs are also backed by limited explanation and evidence. To overcome this limitation, event researchers should develop concepts and theories and apply diverse research methods. Constructivist grounded theory (CGT) presents a suitable method for constructing a middle-range theory and increasing the diversity of methods being applied in event research.

1.4. Research aims and objectives

This thesis aims to investigate the perceived attributes, experiential benefits, and QOL values of diaspora festival attendees. The following objectives are proposed:

a) to review the trends in diaspora festival research;
b) to propose diaspora festival typologies;
c) to investigate the perceived attributes of diaspora festival attendees;
d) to identify the perceived experiential benefits of diaspora festival attendees;
e) to explore the perceptions of diaspora festival attendees toward the QOL value of such festivals; and
f) to understand the QOL of Ethiopian diaspora festival attendees.

1.5. Significance of the study

1.5.1. Theoretical contributions

The theoretical contributions of this study are fivefold. First, as will be discussed in Chapter 2, diaspora festivals are the least studied type of festivals. The review offers a wealth of information for inquiries into the topics, trends, methodologies, and geographical settings of diaspora festival research and highlights the gaps in this research field. Hence, this research will be one of those studies that fill this gap.

Second, this research constructs and explains the perceived experiential attribute dimensions of diaspora festivals that can be adopted and extended across multiple contexts. Given that previous studies have mainly focused on measuring and testing the influence of these attributes on multiple constructs (Tanford & Jung, 2017), the exploratory nature of this study provides additional information on how each attribute reinforces various experiential benefits. Therefore, the findings of this study can help extend theories on festival experiences.

Third, this study identifies elicited emotions as one aspect of QOL, highlights certain feelings that are unique to diaspora festivals, and discusses in detail the stimulants of such feelings.

Fourth, this study is expected to take the lead in exploring the QOL value of festivals. No previous study on QOL has been conducted from a value perspective. This research may also be among the few inquiries to identify the emotional values of festivals. Moreover, as highlighted above and in Chapter 3, diasporas are the least studied subjects in this field of research. The findings of this work show that diaspora festivals can trigger eudemonic values.

Fifth, this thesis is the first to specifically focus on Ethiopian diaspora festivals, a representative festival of African migrants, hence contributing novel perspectives for event experience and QOL research.

This thesis can also guide event research in using CGT at a different level. Given that this theory has been rarely applied in event research, this study contributes additional methodological knowledge to the literature. Moreover, as a middle-range theory, using CGT creates a solid theoretical foundation for future event management research.

1.5.2. Practical contributions

Practically, this research offers valuable contributions to multiple stakeholders, such as the governments of home and host countries, event organizers, international organizations, and immigrants.

First, this study provides valuable information for migration and diaspora policymakers and practitioners in both host and home countries. The governments of host countries can effectively maximize the benefits from the talent and resources provided by migrants by offering them a conducive ground or policy to celebrate their festivals. They should ensure the

well-being of these immigrants and understand the importance of diaspora festivals in enhancing and improving their QOL.

Second, governments of home countries should have relevant knowledge on staging homeland festivals and design relevant strategies and policies to benefit further from these events. As noted above, diaspora festivals are important avenues for immigrant-sending countries to promote their culture and tourism. Results of this study show that diaspora festivals can trigger feelings and memories related to one's home. As such, governments of home countries can remind diasporas to travel and positively contribute to the economic and social development of their origin countries. Accordingly, they should support and encourage diasporas to stage their festivals in their host countries.

Third, this thesis can inform festival goers about how they can enhance their QOL when attending events. The dimensions of various diaspora festivals may provide some clues as to which festivals can provide certain experiential benefits and value.

Fourth, this research offers some valuable knowledge for event organizers by exploring how diaspora festival values are constructed from different festival experience dimensions. These organizers can refer to the outputs of this work while designing and implementing festivals that aim to enhance the well-being of immigrants and residents as well as to attract financing from the government and other sponsors.

Fifth, the results of this study can help international organizations, such as UNDESA and IOM, as well as regional organizations in enhancing the QOL of immigrants through festivals. This project specifically supports the Sustainable Development Goals 3, 8, 10, and 11. The enhancement of QOL reinforces domestic tourism development, and migrants can be perceived as valuable resources for the development of the host country. QOL is a sustainable development agenda, and the ultimate goal of sustainable development is to ensure the QOL of individuals. Therefore, identifying the contributors to QOL supports the efforts for achieving

sustainable development goals. In this case, QOL has become an active research agenda (Sirgy et al., 2006).

1.6. Organization of the thesis

This thesis is divided into seven chapters, namely, Introduction, Literature Review, Methodology, Findings, Discussion, and Conclusion and Implications (Figure 1.1).

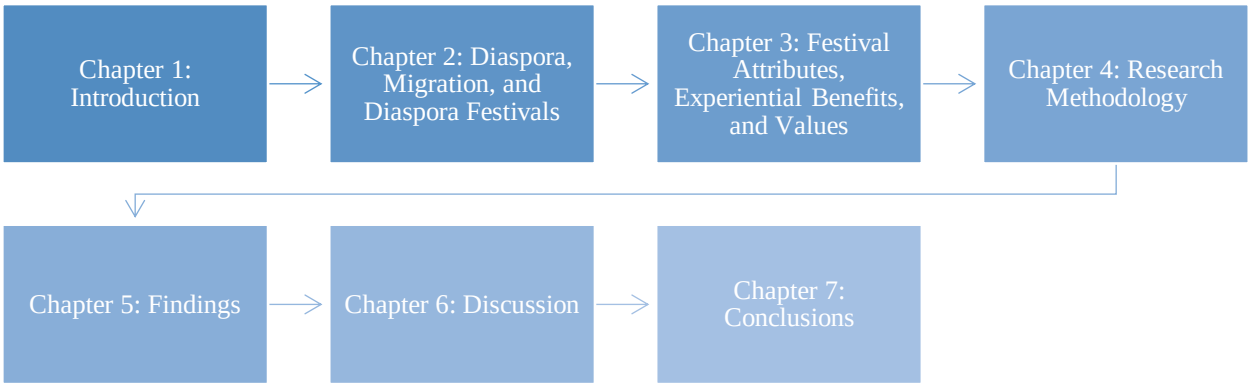


Figure 1.1: Structure of the thesis

1.7. Summary

This thesis aims to explore the perceived attributes, experiential benefits, and QOL values of diaspora festivals to address the associated research gaps. The results of this work are expected to offer theoretical and practical contributions. As outlined above, this thesis is divided into seven chapters, with the next chapter presenting a review of diaspora, migration, and diaspora festivals.

2. CHAPTER 2: DIASPORA, MIGRATION, AND DIASPORA FESTIVALS

2.1. Introduction

This chapter is divided into six sections. The second section discusses diaspora and migration. The third section focuses on the background and transnational role of Ethiopian diasporas. The fourth section reviews the trends in diaspora festival research. The fifth section discusses the typologies of diaspora festivals. The sixth section explores Ethiopian diaspora festivals, which serve as the context for this research.

2.2. Diaspora and migration

2.2.1. Concept of diaspora

The term diaspora combines the two Greek words, *dia*, which means *over*, and *speiro*, which means *to sow* (Coles & Timothy, 2004; Shuval, 2000), to refer to the dispersion of Jewish people across the globe. However, this definition shortly became unacceptable following the rise of the world population, the establishment of many states, the introduction of alternative transport systems, and the growing cultural diversity. As a result, several attempts were made to precisely define this term over the last three to four decades. For instance, Safran (1991, cited in Weinar, 2010) defined diasporas as *"ethnic minority communities, as opposed to migrant communities, focusing thereby more on the degree of the settlement of the group"* (p. 75). From a tourism viewpoint, Cole and Timothy (2004) described diasporas as *"groups of people scattered across the world but drawn together as a community by their actual (and in some cases perceived or imagined) common bonds of ethnicity, culture, religion, national identity and, sometimes, race*" (p. 3). However, Cohen (1992) argued that a diaspora is *"simply the outcome of continental and international migration."* (p. 159). This description may also refer to other international migrants. Brubaker (2005) argued that a diaspora does not refer to

a bounded social entity and instead refers to a cultural practice, claim, and stance. Nevertheless, the definition of this term continues to be debated among social science scholars. In his review of the definitions of diaspora from 74 articles, Grossman (2019) conceptually defined this term as *"a transnational community whose members (or their ancestors) emigrated or was dispersed from their original homeland but remain oriented to it and preserve a group identity."* (p. 1236). Following this definition, this thesis defines diasporas as those individuals who have left their homeland or ancestral land, retain attachment to their homeland (whether real or imagined), serve as members of their communities, and have a group identity.

2.2.2. Features of diasporas

Diaspora scholars have identified several features that distinguish diasporas from other groups of migrants. For instance, Cohen (2008) modified the nine features suggested by Safran. Shuval (2000) and Brubaker (2005) grouped these characteristics into three, namely, homeland, hostland, and people. Diasporas are individuals who left their homeland to a new country whether voluntarily or involuntarily (first box in Figure 2.1). In Figure 2.1, the characteristics listed under "Homeland" reflect an individual's attachment to his home country (whether real or imaginary, especially for African Americans), his/her desire to temporarily return to his/her home country, and his/her desire to become a member of an ethnic or social group to overcome psychological challenges. The last row (from left to right) of Figure 2.1 indicates the relationship of diasporas with the people in their host countries and their places of residence.

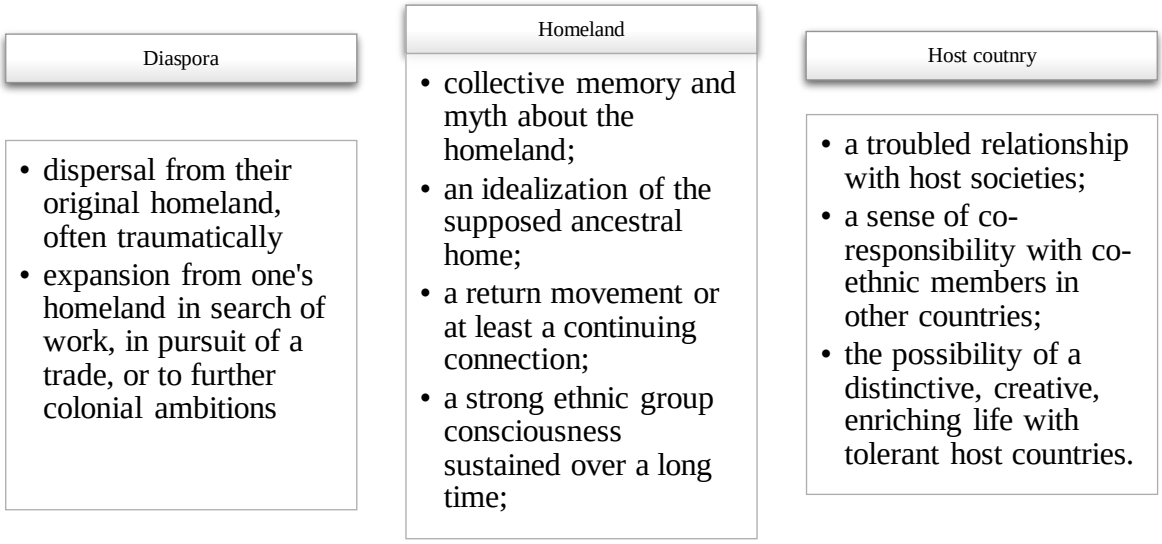


Figure 2.1: Nine characteristics of diasporas grouped into three clusters

In response to the need to harness and develop a universally acceptable concept of diaspora, Grossman (2019) proposed six core features of diasporas, namely, transnationalism, community, dispersion and immigration outside the homeland, homeland orientation, and ethnic identity (Grossman, 2019). Grossman made this concept easily understandable by offering usable terms. Following this conceptual definition, this thesis views diasporas as any group of people that carries the six aforementioned features.

Leaving homeland

Leaving homeland reflects the notion of leaving one's home country (birthplace) and moving to an unfamiliar environment. Van Hear (2010) argued that diasporas are formed through cumulative processes or crises. For first-generation diasporas, their displacement directly results from their practical experiences and decisions, whereas their children are displaced from their "imagined" homeland.

Living outside homeland

A host country refers to a place wherein people reside after leaving their home country. To become part of a diaspora, a person needs to stay in his/her host country. If a person permanently returns to his/her home country, then s/he will lose his/her diaspora status. However, the children of displaced parents who have a "myth" or "imagined" homeland can still be considered part of a diaspora (Shuval, 2000; Weinar, 2010).

Transnationality

Transnationality refers to the movement and activities of migrants crossing political boundaries (Bruneau, 2010). Diasporas initially move from their home country to their destination country for permanent residency. After settling in their host country, diasporas travel back to their home country for various reasons. Portes et al. (1999: 217, cited in Duval (2004)) defined transnationalism *"as a field that is 'composed of a growing number of persons who live dual lives: speaking two languages, having homes in two countries, and making a living through continuous regular contact across national borders"* (p. 59). Transnationality may also refer to multiple cross-border connections and networks of people and institutions. Unlike immigrants, a diaspora cannot be considered transnational because migrants, such as domestic workers, refugees, and students, move from their home countries to different territories. Van Hear (2010) argued that transnational activity determines the sustainability of diasporas. Transnationalism, which may be virtual or non-virtual, also presents a means for diasporas to show their homeland ties.

Homeland attachment or orientation (real or imagined)

Diasporas have a homeland attachment that is critically affirmed through their collective memory or myth. One way for individuals to stay attached to their homelands is to participate in transnational activities, such as maintaining direct contact with families, relatives,

or friends in their homelands, supporting communities through organizations, and keeping in contact through imagined spheres (e.g., participating in homeland politics, virtual politics, or social activism). Those persons who do not participate in such activities cannot be considered part of a diaspora. Connection, either real or imagined, is an important attribute that is observed among diasporas. Barabantseva and Sutherland (2011) noted that not all migrants belong to a diaspora because they may not identify with their homeland.

Community

A diaspora is a community that is voluntarily established by immigrants. Some organizations, whether formal or informal, have been established to help members of diasporas and their home countries. Migrants may also form professional groups, schools, business companies, non-governmental organizations (NGOs), and social clubs in their host countries. Kebede (2019) noted that second-generation Ethiopian–Americans help the poor in their home country through NGOs and provide voluntary services through professional associations. Similarly, Brinkerhoff (2015) reported that Coptic diasporas engage in philanthropy through Coptic Orthodox religious institutions. One way through which the group identity of diasporas is reflected is by organizing festivals. Most of these festivals offer opportunities for diasporas to socialize and build their sense of community (Leal, 2016; Mackellar & Derrett, 2015; Petrucci & Miyahira, 2009).

Group identity

As they feel initially alienated in their new home country, immigrants tend to look for people who share a similar history, language, religion, and color. Group identity nourishes the psychological needs and social well-being of group members. Therefore, migrants join a particular group that provides them security and emotional support. These migrants tend to feel

exclusion and marginalization in their host countries. By and large, diasporas have formed a group based on their ethnicity, nationality, race, religion, and imagined history. For example, Coptic diasporas formed a group based on their religion, Indian and Chinese diasporas formed a group based on their nationality, and African diasporas formed a group based on their shared history. Meanwhile, Ethiopian diasporas can be identified based on their nationality.

To clearly understand the features of diasporas, Shuval (2000) proposed some variables that may be valuable in studying issues related to diasporas (Figure 2.2), including age, reason for migration, origin, residence, and homeland attachment level, all of which have been extensively used in diaspora research. Li et al. (2019) also proposed a conceptual framework of diaspora tourism in which acculturation, assimilation, and migration history are defined as crucial variables that influence the tourism demand of diasporas. They also highlighted the importance of various stakeholders in diaspora tourism development.

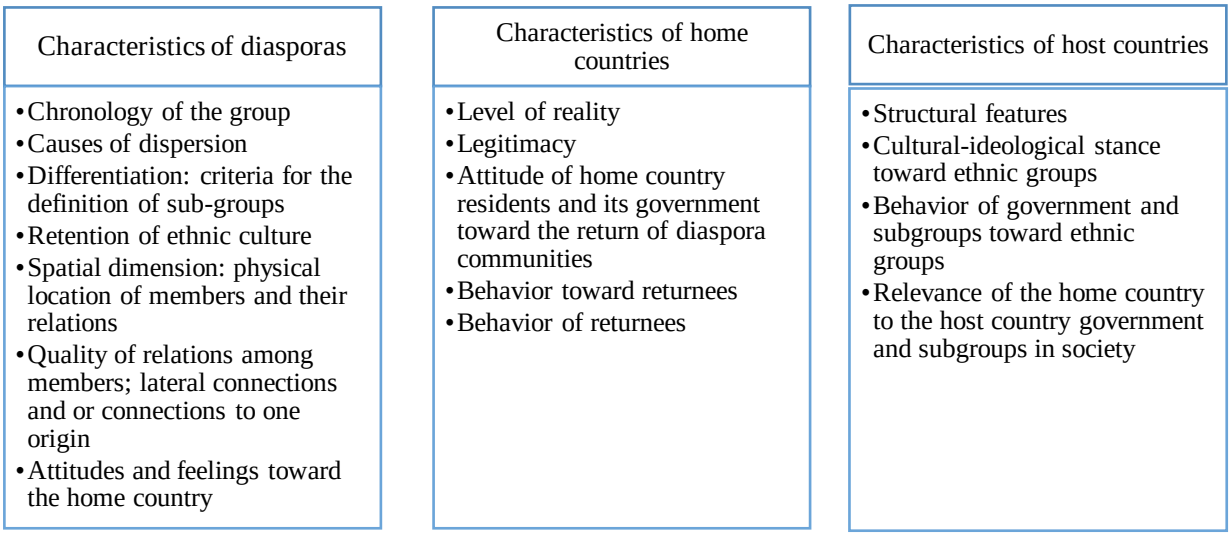


Figure 2.2: Theoretical paradigm of diasporas

Source: Shuval (2000). Diaspora Migration: Definitional Ambiguities and a Theoretical Paradigm. International Migration, 38(5), 41–56. p. 50.

The above discussion underscores the need to explore the reasons behind the migration of diasporas and their role.

2.2.3. Reasons behind diaspora migration

The displacement of diasporas is related to their migration history. Migration refers to the voluntary or involuntary permanent or temporal movement of people from their original residence to a new place (Boyle, 2009). The movement of diasporas is permanent and involves the crossing of international and political boundaries. According to the UN DESA Economic Division (2020), the number of international migrants exceeded 280 million in 2020. Among these migrants, more than 50 million (18%) are living in the US, followed by Germany (5.6%) and Saudi Arabia (4.8%). Europe, Asia, and Northern America are the leading destinations for migrants (Table 2.1).

Table 2.1: International migration stock by region

Region	Number of migrants	Percent
World	280,598,105	100.0%
Africa	25389464	9.0%
Asia	85618502	30.5%
Europe	86706068	30.9%
Latin America and the Caribbean	14794623	5.3%
Northern America	58708795	20.9%
Oceania	9380653	3.3%

Source: UN DESA (2019).

On the basis of historical accounts, scholars have classified diasporas into classical (early migrants) and contemporary (recent migrants) (Cohen, 2008; Shuval, 2000 Nurse, 1999). Cohen (2008) defined five types of classical migrants, namely, victim (Jews, Africans, and Lebanese), labor (Indians), imperial (British), trade (Chinese), and de-territorialized (Caribbean islanders) diasporas. However, Bruneau (2010) merged these five types into four groups, namely, entrepreneurial (Chinese, Indian, and Lebanese), religious-based (Greeks, Jews, and Armenians), political-based (Palestinians), and racial- or cultural-based diasporas (African–Americans and European–Romans). Both scholars categorized early migrants based on their reasons behind migration. For example, the Lebanese, Syrian, and Chinese immigrated

to Trinidad as traders or merchants, whereas Indians gradually replaced African immigrants between 1845 and 1917 (Nurse, 1999). The prime destinations of these migrants included the US, Europe, Australia, and the Caribbean Islands. Given that these migrants arrived at their destinations before the 20th century, most classical diasporas have reached beyond three or four generations. For instance, Jewish, Chinese, and African–American diasporas have three and more generations. By contrast, contemporary reasons for migration include economic, political, and education-related motivations. For instance, Dominicans started immigrating to the US in 1965 for political and economic reasons (Hume, 2011). Fleischer (2007) identified three motivations behind the emigration of Cameroonians to Germany, namely, to pursue better education, to find work and earn money, and to reunite with their families. These motivations are either voluntary or involuntary.

Migration history can also influence the return of diasporas to their home countries (Li et al., 2019) and their participation in home-based events (Ghorashi, 2004). Political immigrants have lower chances of returning to their home countries compared with economic migrants. Arnone (2011) empirically revealed that Eritrean diasporas who left their country for political reasons are unable to travel back to their home country. Similarly, some Hungarian immigrants in Australia refused to return to their home country until the socialist/communist government was changed (Andits, 2017). Some Iranian–Americans who wanted to celebrate their festivals in their home country were forced to celebrate in the US instead (Ghorashi, 2004). Some migrants have also shown disinterest in participating in homeland festivals being organized by the governments of their home countries. Although its influence on festival participation remains largely unknown, the traumatic life experience of migrants back home may explain their refusal to participate in events related to their homeland. Nevertheless, diasporas never stop playing roles in their homeland.

2.2.4. Transnational roles of diasporas

Diasporas play economic, socio-cultural, political, and developmental transnational roles in showing their homeland orientation (Table 2.2). Economic roles have been explored from broad and narrow viewpoints. For example, Seraphin et al. (2019) used exploitative and explorative economic terms to show the contributions of Haitian diasporas to their home country. Exploitative roles include working and saving money in another country, identifying the needs of their host country, taking over the family business, investing in the home country, offering services, attracting investment through networks, and visiting homes. To summarize the roles of diasporas, Bose (2008) proposed the 5 Ts, which include transportation, tourism, trade, telecommunication, and remittance. Several studies have also discussed the economic contributions of diasporas through remittance, investment, and tourism. Etemaddar, Duncan, and Tucker (2016) noted that diasporas feel the "moment of the home" through tourism. Politically, diasporas serve as agents in traditional justice processes, contested sovereignty, civic and ethnic-based activism (Koinova, 2018), and development policies (Weinar, 2010). For instance, Uchinanchu diasporas engage in international collaboration for multilingual development policy and planning by organizing homecoming festivals (Petrucci & Miyahira, 2009). Socio-culturally, some diasporas are fully engaged in philanthropy (Brinkerhoff, 2015) and cultural promotion (Nurse, 2004).

This thesis explores the concept of diaspora based on the conceptual definition proposed by Grossman (2019). According to this conceptual definition, migration reflects two features of diasporas, namely, leaving home and living in a new place. This thesis also highlights the migration history of diasporas and reveals that understanding migration history is crucial in exploring diaspora tourism and festivals. As will be discussed in Chapter 6, the festival experience and perception of diasporas are influenced by their migration history. Moreover,

the discussion about their transnational role suggests that diasporas play cultural and economic roles if their QOL is maintained. Organizing festivals presents a means for diasporas to promote their homeland culture and to strengthen their philanthropic and political roles.

Table 2. 2: Diaspora's contributions

Name of contribution	Purpose	Reference
Remitter	Support family, relatives, others	Bose (2008), Nurse (2004)
Tourist	to know ancestors, learn, and keep attached	Hume (2011), Kebede, (2019), Li et al. (2019)
Investor	Self-development, contribute to homeland economic development,	Seraphin et al. (2019)
Cultural promoter	Retain culture, positive attitude to the home culture	Seraphin et al. (2019), Nurse (2004)
Agent in politics and development policy	Aid home country political transformation and developmental change	Koinova (2018), Weinar (2010)
Philanthropist	Help the home country's poor children or elders in need	Brinkerhoff (2015), Kebede (2019)

2.3. Ethiopian diaspora migration and transnational roles

2.3.1. Migration of Ethiopians to different parts of the world

Ethiopians are contemporary migrants whose migration history can be traced back to the mid-20th century (Chacko, 2010) and have *"a low emigration rate throughout history."* (Kuschminder & Siegel, 2011, p. 4). Kuschminder and Siegel (2011) and Musa (2019) grouped Ethiopian migration waves into four based on their background (Table 2.3). The first wave started in the 1960s during the era of Emperor Haileselassie, during which elites and families moved to other countries either to pursue post-graduate education or to work as diplomats before becoming permanent residents. The second and third waves can be characterized as mass migration triggered by the communist dictatorial era of Mengistu Hailemariam (also known as the Derg regime). Escaping mass killings and natural disasters (especially the 1985 famine) forced thousands of Ethiopians to flee from their home country to different parts of the

world. The fourth wave covers an extended period and is driven by various causes. The downfall of the Derg regime amid the defeat in the civil war by the guerrilla fighters of ethnic political advocators in 1991 forced the regime's politicians and military persons to flee to Sudan and then to western countries. The economic downturn exacerbated by the Ethio–Eritrea war (1998–2000) also forced many youths to leave their country in search for a better life and to support their parents. The political instability and ethnic conflicts under the ethnic-based political system led by the Ethiopian People's Revolutionary Democratic Front (EPRDF) continue to push politicians out of Ethiopia to places where they can fight from a distance (Gofie, 2016). Gofie (2016) noted, *"Thousands of young people traverse Sudanese, Egyptian, and Libyan deserts to reach the Mediterranean, a gateway to Europe. Djibouti, Somalia, Somaliland, Kenya, and Uganda are gateways to the Arabian world and Southern Africa"* (Gofie, 2016, p. 136). Seeking a better life in wealthier countries also became an underlying driver of Ethiopian emigrants (Atnafu & Adamek, 2016; Kuschminder, Ogahara, & Rajabzadeh, 2020).

Table 2.3: Ethiopians' migration wave

Period	**Reason**	**Notable group**	**Destinations**	**Remark**
Pre-1974	Education, politics	Elites and their families	America, Europe, Australia	Monarchical system
1974-1991	Natural disaster and politics	Victims of natural disasters, politicians, families of royal left as refugees	Neighboring countries	Communist government (Derg regime)
Since 1991	Economy, politics, education	Women to the middle east, activist, politician to western,	The Middle East, America, Europe, Australia	

The International Organization for Migration (IOM) estimated the Ethiopian migrants dispersed across the globe between 2.5 and 3 million, of which a million are living in the Middle East, at least 600,000 are living in Africa, half a million are living in North America

(US and Canada), and the rest are scattered across the other regions (IOM, 2018). Nevertheless, data from this report should be interpreted with caution because the IOM only considers legal migrants in its estimates. In fact, this number would increase by 60% to 70% if the migrants who are trafficked or smuggled to the Middle East are considered (De Regt & Tafesse, 2016).

This new emigration trajectory also reveals that skillful personnel fled to the west through family ties, diversity visa (DV), scholarships, conferences, and employment opportunities, whereas their less skillful counterparts retreated to the Middle East and South Africa (Adugna, 2019; Kuschminder & Siegel, 2011). Gender and legalization issues determine the nature of these trajectories. Countries such as Saudi Arabia, Bahrain, Lebanon, Kuwait, and the United Arab Emirates mostly received women as domestic workers (De Regt & Tafesse, 2016). Adugna (2019) reported that less skillful men from southern Ethiopia emigrated to South Africa. Meanwhile, the skillful migrants, which mostly comprised men, emigrated to the west (North America and Europe) with legal documents (Kuschminder, Andersson, & Seigel, 2018). An insignificant number of less skillful immigrants also entered Europe illegally via Libya and Turkey (Musa, 2019).

Immigrants adopt different acculturation strategies and remain at dissimilar assimilation levels in response to the differences in the policies and reception of migrant-receiving and host countries (Berry, 1997; Berry, Phinney, Sam, & Vedder, 2006; Ward & Rana-Deuba, 1999). With regard to government policies, immigrants can only live in the Middle East as long as they have a legal work permit. Becoming a permanent resident or a citizen in Arab countries is inconceivable for migrants at any level. Forced return and deportation is enforced following a contract expiration and usually ends in trauma (De Regt & Tafesse, 2016). Unfavorable inclusion policies, coupled with social stigma and exclusion, drives immigrants to prefer marginalization, which allows them to choose separation if they have friends to contact frequently. Kuschminder et al. (2020) reported that migrants deported

from Saudi Arabia experienced challenges during their stay, such as language problems (71%), verbal violence (52%), incompetence (52%), abandoning wages (40%), discrimination (38%), cultural shock (33%), physical assault (23%), theft (22%), rape (4%), and other (1%). Meanwhile, immigrants in the west receive much better opportunities and reception from their host governments and societies. In this case, diasporas are more likely to be formed in the west than in the Middle East or Africa. Many Ethiopian diasporas are currently residing in the US as will be discussed in the following section.

2.3.2. Ethiopians in the US

Akin to the overall migration history of Ethiopians, voluntary and involuntary reasons have triggered the Ethiopian movement to the US. Voluntary migrants are driven by economic (in search for a better life), education, and family reunion motivations. However, these reasons, by their nature, vary over time. For instance, the pursuit of graduate education in US universities was the first and dominant motivation for these migrants in the 1960s and 1970s (Idris, 2015). The dominant reason was later changed to a search for a better life in the developed world (Atnafu & Adamek, 2016), especially after the launch of the DV program in 1990 (Chacko & Cheung, 2011). Regardless of the reasons behind their migration, permanent residents have attracted their families, friends, and relatives to also leave the country for various reasons. The voluntary migrant groups arriving in the US can therefore be classified into family members, scholarship awardees, DV lottery winners, and undocumented migrants.

Political and natural disasters are among the root causes of displacement. Victims of the 1985 famine and the civil war of 1991 became refugees following the implementation of the Refugee Act of 1980 (Chacko, 2003b). The number of Ethiopian refugees grew from 63 before the 1970s to 1307 in 1980 and to 19,912 in 1999 (Kuschminder & Siegel, 2011). Although insignificant in number, politicians and human rights activists left the country in two eras. First, during the Derg regime (1974 to 1991), the first families and officials of the

monarchical period, followed by the Ethiopian People Revolutionary Party, unintentionally arrived and sought asylum in the US. Second, during the EPRDF era (1991 to 2018), members of the Derg regime in the early 1990s and later opposition politicians were pushed out of the country. The political instability following the election also forced most politicians to leave their homes (Lyons, 2009).

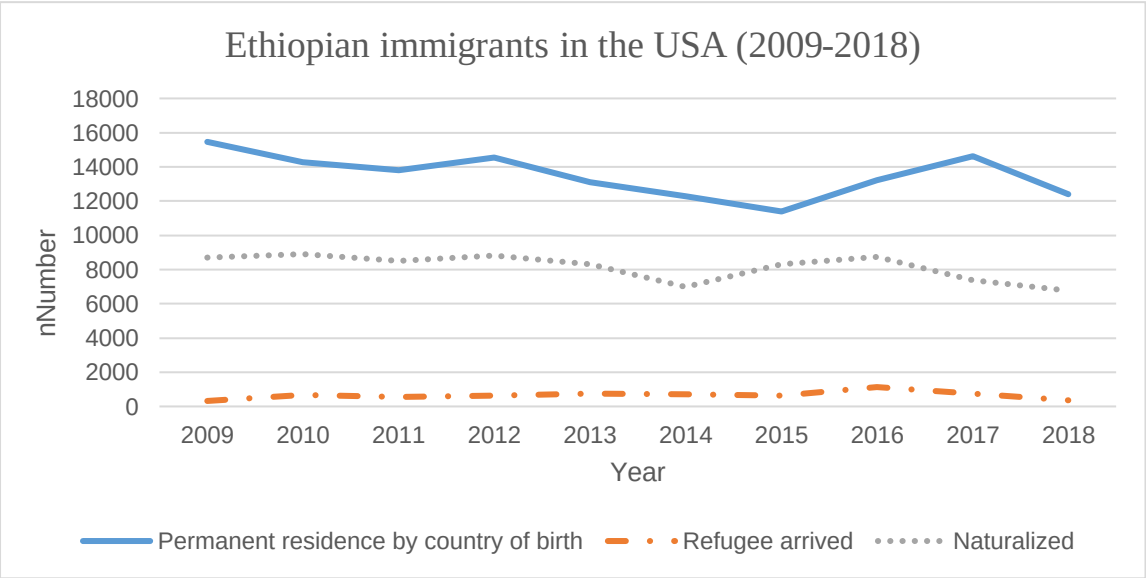


Figure 2.3: Ethiopian immigration to the US, 2009–2018

Source: US Department of Homeland Security Office of Immigration (2018).

Figure 2.3 shows the annual status of 3 Ethiopian immigrant groups across 10 years (2009 to 2018). In terms of overall volume, permanent residents comprise the largest group, whereas the refugees comprise the smallest. These trends indicate that the number of new migrants every year increases the size of the Ethiopian diaspora. However, the three groups of Ethiopian immigrants seem to increase in similar proportions every year. Ethiopians are the second-largest African immigrant group in the US next to Nigerians. They were estimated to be 220,000 in 2015 (Anderson, 2017) and 305,800 in 2016 (IOM, 2018). Latest data show that 49.6% of these immigrants are male, whereas 50.4% are female. The vast majority (more than 60%) of these migrants have at least a college/professional degree. In terms of age, 99,914 are aged below 18 years, 81,656 are aged between 18 and 34 years, 111,711 are aged between 35

and 64 years, and 12,528 are aged above 65 years. Nearly 150,000 of these immigrants have jobs with an annual median income of $41,357, the second lowest income received by immigrant groups in the US. However, above 60% of these Ethiopian diasporas are holding an associate degree or above, which is similar to the educational attainment of the general US population. Many of these immigrants are living in Virginia, Maryland, California, Minnesota, and Texas (Migration Policy Institute, 2014). In the 1990s, Ethiopians account for the largest group of Africans living in the Washington Metropolitan area, which accommodates nearly 25% of all Ethiopians in the US (Chacko, 2003b). According to the Migration Policy Institute (2014), 35,000 out of the 251,000 Ethiopian diasporas lived in Washington–Arlington–Alexandria in 2014.

2.3.3. Transnational roles of Ethiopian diasporas

Ethiopian diasporas keenly participate in the socio-political and economic aspects of their home countries. Despite lack of empirical evidence, some studies have divulged that Ethiopian–Americans contribute to homeland development. For instance, Chacko and Gebre (2013) disclosed that the engagement of US-based Ethiopian diasporas in investment (37%) surpasses that of diasporas from other countries in 2012. Kebede (2019) and Chacko (2003a) found that diasporas influence Ethiopian politics through social media and satellite TV broadcast and by advocating democracy and human rights. Through in-depth interviews, Kebede (2019) identified the transnational roles of second-generation Ethiopian immigrants as sending remittance, promoting the Ethiopian culture, embracing charity, and participating in homeland politics. These second-generation immigrants also travel back to Ethiopia to strengthen their ties with their homeland (Kebede, 2017). The contribution of tourism to Ethiopia's economy also increased as these immigrants started inviting their parents to travel for VFR, business, and leisure purposes.

The roles of Ethiopian diasporas in their home country are partly supported by government policies that grant them extended rights and responsibilities (Kuschminder & Siegel, 2011). According to Cohen (2017), these measures increase the participation of diasporas in investment, politics, and social development. Some special rights given to these immigrants include the Yellow Card (Ethiopian Origin Card), investment incentives, and valuable information. The Yellow Card grants Ethiopian immigrants the same rights as those enjoyed by locals, excluding the rights to vote and assume political positions (Chacko & Gebre, 2013). Meanwhile, the right to obtain information and financial support for organizing cultural events in the host country encourages diasporas to host these events and promote their culture to their host community. Despite receiving limited support in this aspect, many immigrants continue to organize social events in their communities. The government also offers incentives for diasporas to invest in such events, such as custom duty exemptions for imports of capital goods and construction materials. Even though the availability of special investment incentives and personal desires to help the community have been widely acknowledged as the drivers behind their investments, diasporas only accounted for only 3% and 10%, respectively, of all investments made in 2012 at the national and Addis Ababa levels (Chacko & Gebre, 2013). In 2019, Ethiopia's parliament passed a bill that allows Ethiopian diasporas to invest, buy shares, and set up lending businesses in the financial sector (Atabong, 2020).

Opening a bank account, sending remittances, and buying diaspora bonds are some fundamental obligations that allow diasporas to show their commitment to their home countries. Diasporas, especially returnees and investors, are urged to open either one or all three types of accounts, namely, a fixed account (minimum of $5000 in various banks), a current account (minimum of $100 in a single bank), and a non-repatriable Birr account. Having more foreign currency reserves justifies the need for diasporas to open bank accounts. Remittance is a crucial economic contributor to developing nations with low balance of

payments, such as Ethiopia. This obligation encourages diasporas to send some money back home through formal channels. A special instrument called diaspora bond was also designed to collect foreign currency from Ethiopian diasporas to finance the construction of the Grand Renaissance Dam. Figure 2.4 shows the economic role of Ethiopian diasporas in the fiscal year 2019 to 2020.

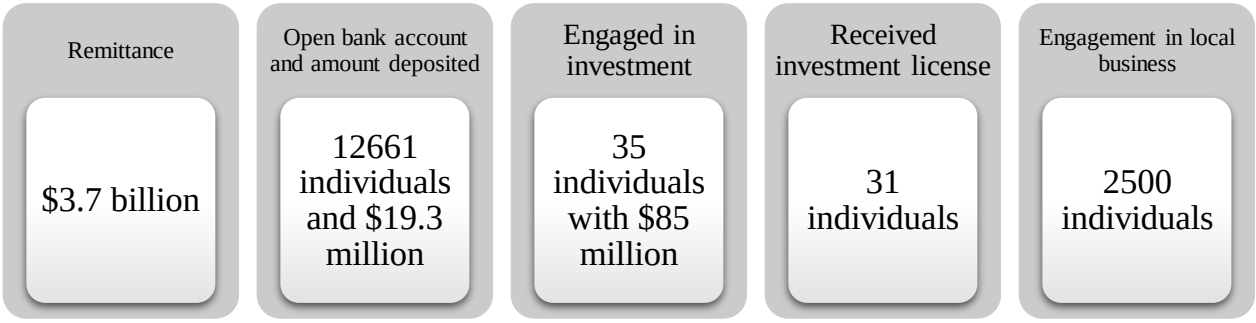


Figure 2.4: Economic contribution of Ethiopian diasporas during the fiscal year 2019 to 2020 (July 1, 2011 to June 30, 2012, EC).

Source: Ethiopian Diaspora Agency (2020).

Ethiopian diasporas actively engage in the political arena in many ways, such as by participating in peaceful demonstrations or joining opposition, consulting, and advising parties. However, even though some individuals and groups are working toward peacebuilding, Ethiopia is continuously experiencing conflicts. Therefore, for practical peacebuilding efforts, Ethiopian diasporas should take lessons from other African diasporas, such as the Kenyan (Beyene, 2015) and Rwandan diasporas (Martin, 2019), who play significant roles in peacebuilding in their home countries.

Despite their promising role, such initiatives require immediate interventions to address various obstacles. Chacko and Gebre (2013) specified political sensitivity, bureaucratic red tape, poor access to finance and land (unless the ethnic background of diasporas fits the local elite), and weak contract enforcement as the bottlenecks that prevent diasporas from investing in their home country. Kuschminder and Siegel (2016) argued that most diasporas living in the

Netherlands (58.8%) lack information about diaspora policies. They reported a response rate of below 10%, which reflects the general lack of involvement of Ethiopian diasporas in the Netherlands. Specifically, only few of these diasporas have shown interest in the Yellow Card (6.3%), diaspora bonds (2.4%), foreign currency bank accounts (1.8%), and investment incentives (1.8%).

2.4. Research on diaspora festivals

This study performed a systematic review of diaspora festivals research published up to May 22, 2022. During this period, the researcher retrieved 27, 26, and 5 articles from the Scopus database using the keywords “ethnic festival,” “multicultural festival,” and “diaspora festival,” respectively. After reading their abstracts and titles, the number of articles that address migrants/diasporas was reduced to 7 ethnic festivals, 14 multicultural festivals, and 4 diaspora festivals. A total of 28 articles were retained in the analysis, and 21 additional articles were added through Google Scholar, hence leaving 49 articles that were indexed in Scopus and Google Scholar.

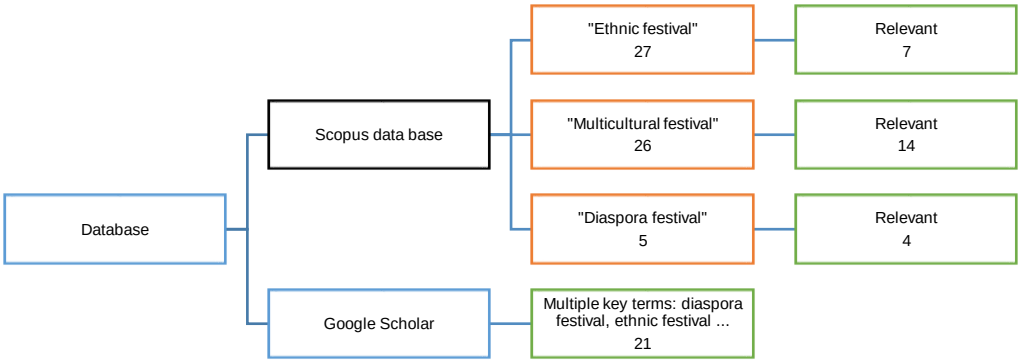


Figure 2.5: Procedure for the selection of relevant articles

2.4.1. Diaspora festival themes/topics

The topics in diaspora festival research were clustered into five themes. As shown in Figure 2.6 and Table 2.4, diaspora festival roles received the most attention in the literature,

followed by diaspora festival and identity, diaspora festival experience, tourism and festival evolution, and diaspora festival management.

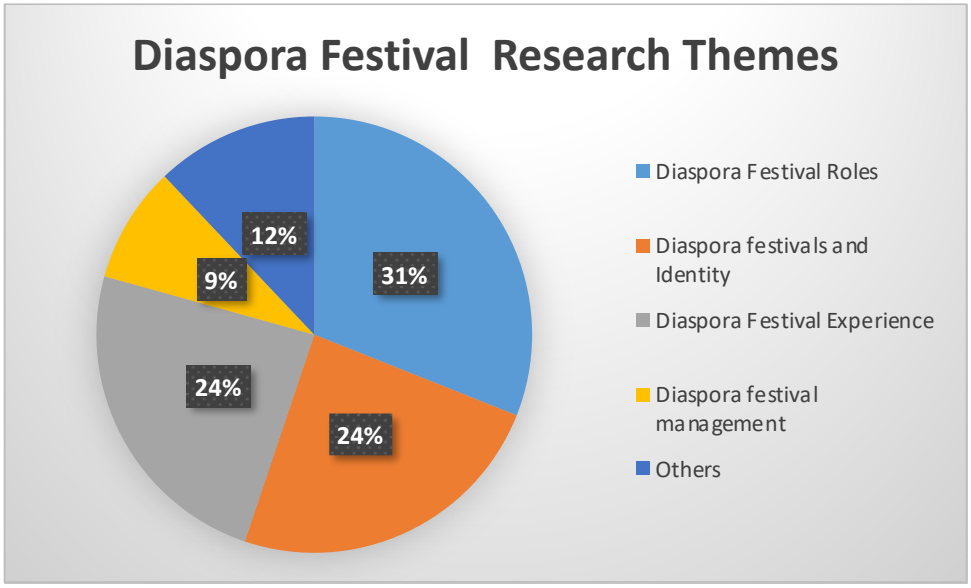


Figure 2.6: Main themes in diaspora festival research

Table 2.4 shows the main themes and sub-focus areas in diaspora research. Diaspora festival roles are associated with many issues and remains an active field of study. More than two studies have reported that diaspora festivals play roles in enhancing and bringing a sense of place, community, homeland connection, and belonging to their attendees. Meanwhile, three studies mentioned that migrant communities enjoy a sense of solidarity and serve as agents of public diplomacy in these festivals (Becker, 2002; Fu et al., 2014; Goirizelaia & Iturregui, 2019). Other studies show that diaspora festivals contribute to fostering social sustainability (McClinchey, 2017, 2021), enhancing QOL (Walters & Venkatachalam, 2022), and overcoming daily life challenges (Hassanli, Walters, & Friedmann, 2020), hence necessitating further inquiries into this topic.

In addition to these roles, diaspora festivals have been evaluated based on their contributions to identity formation, maintenance, and revival. Diaspora festivals help attendees

preserve and develop their heritage and identity, including their dual, ethnic, dynamic, and diasporic identities.

Experience has also been studied in both monocultural and multicultural festival research. Given the themes and targets of festivals, studies on diaspora festival experience are similar to studies on broader festival experiences.

Table 2.4: Diaspora festival research themes and sub-themes

Main theme	Sub themes	Authors
Diaspora Festivals and Identity (14)	Ethnic identity formation: diasporic, dual, ethnic, dynamic	Becker (2002), Drammeh & Andersson (2019), García & Rúa (2007), Ghorashi (2004), Laing & Frost (2013), Mackley-Crump (2013), Petrucci & Miyahira (2009), Tondo (2010)
	Identity maintenance	Avieli (2005)
	Revival of ethnic identity	Zeitler (2009)
	Heritage preservation	Adams (2010), Jackson (2020)
	Heritage development	Khoo & Noonan (2011)
Diaspora Festival roles (18)	Homeland connection and commitment	Ong, Ormond, & Sulianti (2017), Tondo (2010)
	Social sustainability	McClinchey (2017, 2021)
	Sense of place	Chacko (2013), Laing & Frost (2013), McClinchey (2017)
	Multiple senses development	McClinchey (2021)
	Sense of community	Hassanli, Walters, & Williamson (2020), Van Winkle & Woosnam (2014), Van Winkle, Woosnam, & Mohammed (2013)
	Overcoming challenges	Hassanli, Walters, & Friedmann (2020)
	Reinforces sense of belonging	Chacko (2013), Leal (2016), Mackley-Crump (2013)
	Promote sense of solidarity and serve as agent of public diplomacy	Becker (2002), Fu et al. (2014), Goirizelaia & Iturregui (2019)
	Festival impact	Woosnam, Van Winkle, & An (2013)
	Subjective well-being	Walters & Venkatachalam (2022)
	Promote inequality and discrimination	Burdsey (2008)
Diaspora Festival Experience (14)	Relationship between motivation, satisfaction, and revisit intention	Abbasian & Lundbergm (2020), Lee, Lee, & Arcodia (2014), Savinovic, Kim, & Long (2012)
	Motivation	Kim, Savinovic, & Brown (2013), Lee & Huang (2015), Tkaczynski & Toh (2014)
	Loyalty process	Chang, Gibson, & Sisson (2014)

	Importance and performance of festivals	Baker & Draper (2013)
	Festival attributes	Kim, Sun, & Jogaratnam (2019)
	Experiential benefits of multicultural festivals	Dewilde, Kjørven, Skrefsrud, & Saether (2021), Lee, Arcodia, & Lee (2012), Lee, Arcodia, & Lee (2012b), Lee & Huang (2015)
	Imagine experiences	Mackellar & Derrett (2015)
Diaspora festival management (5)	Place marketing	McClinchey (2008)
	Local government intervention	Booth (2015)
	Festival collaboration and production networking	Booth (2016)
	Stakeholder collaboration	Fu et al. (2014)
	Functional and ethnic stakeholders	Spiropoulos, Gargalianos, & Sotiriadou (2006)
Others (6)	Festival evolution Tourism and economic regeneration	Adams (2010), Bankston & Henry (2000), Ferdinand & Williams (2018), Fu et al. (2014), Khoo & Noonan (2011), Zeitler (2009)

Source: author's compilation.

2.4.2. Number of yearly publications on diaspora festivals

The number of diaspora festival articles published per year shows how these events have been neglected in tourism and other fields of research. On average, only 2 diaspora festival research articles were published annually in academic journals from 2000 to May 22, 2022. Meanwhile, in the fields of tourism and events among others, this number remains above and below one, respectively. These figures suggest that diaspora festivals have not received much attention among scholars in either tourism or other fields. Nevertheless, the research trend shows that 56% paper were published before 2011 in other fields, indicating that other fields have paid much attention to this topic decades ago. While 87% of event and tourism articles were published after 2012, only 4 papers were published on and before 2011, thereby suggesting that diaspora festivals are gradually attracting the attention of tourism and event scholars. Spiropoulos, Gargalianos, and Sotiriadou (2006) was the first diaspora festival article to be published in a tourism and event journal.

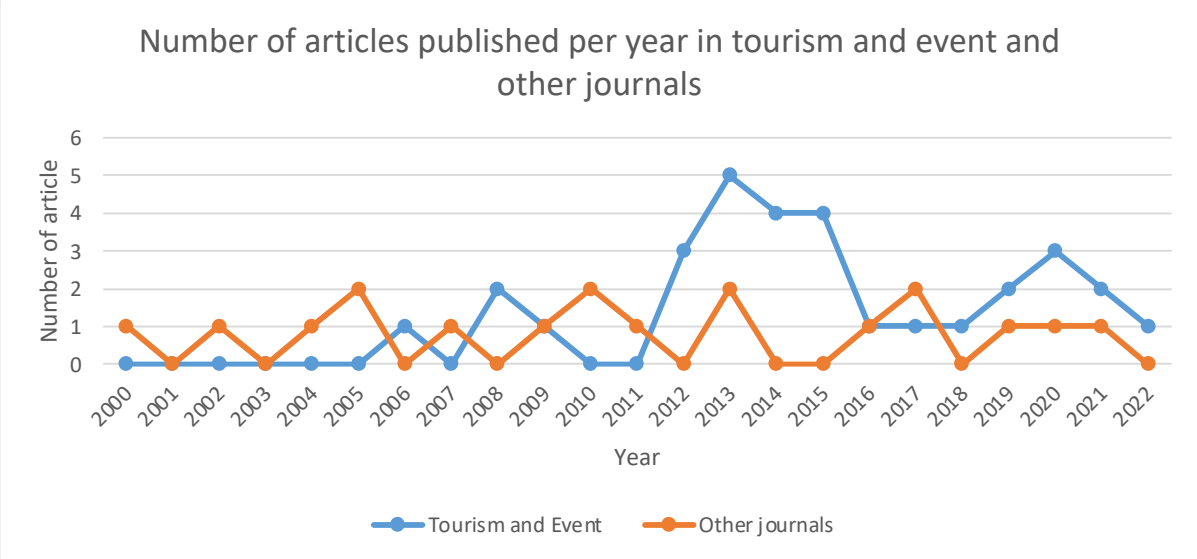


Figure 2.7: Number of diaspora event articles published per year since 2000.

2.4.3. Publication destinations of diaspora festival research

As shown in Table 2.5, 31 articles were published in Q1- to Q4-ranked journals, 16 were published in event and tourism journals, 6 were published in 1 journal (Event Management), and 25 were published in 15 other journals. Comparably, the article-to-journal ratio is higher for tourism and event journals (approximately 1:2) than for other journals (approximately 1:1, or 18 articles in 17 journals). This result suggests that diaspora festivals have been explored from diverse perspectives in journals other than tourism and event journals. In fact, the subject areas of journals greatly differ across multiple disciples, including management, history, sociology, anthropology, political science, cultural studies, geography, education, music, and art. Such diversity calls for further investigations into diaspora festivals to enhance and offer critical contributions to both knowledge and practice.

In terms of quality, most diaspora festival articles were published in Q1- to Q3-ranked journals, with the Q1-ranked tourism and event journals publishing the least number of articles.

Table 2.5: Name of journals that published diaspora festival articles

	Q1	Q2	Q3	Q4	Journals name
Tourism, Event, and Hospitality journal	10	9	11	01	Event management (6), journal of heritage tourism (2), tourism, culture, and communication (2), tourism analysis (2), leisure studies (3), journal of travel and tourism marketing (2), African journal of leisure hospitality and tourism, tourism management perspective, international journal of event and festival management (2), journal of sustainable tourism (2), Leisure, journal of convention and event tourism (2), current issues in tourism (2), tourism management, tourism review, Scandinavian journal of hospitality and tourism
Other journals	10	05	01	0	Diaspora Studies, Latino Studies, GeoJournal, social and cultural geography, culture and organization, sociological spectrum, Asia Pacific journal of anthropology, journal of inter-cultural studies, the journal of North African studies, current issues in language planning, musicology Australia, Asia Pacific Viewpoint (2), Ethos, Continuum, Sustainability, International Review for the Sociology of Sport, Journal of Peace Education
Total	20	14	12	1	

2.4.4. Geographical context

A lion's share of diaspora festival studies (75%) were conducted in North America and Pacific regions, with the US accounting for 29%, followed by Australia (22%) and South Korea (10%). Conversely, diaspora festival studies in Africa (4%), Europe (12%), and Asia (16%) are relatively scant. Except for South Korea, the tourism and event research in Asia, especially Indonesia, Japan, and Vietnam, is basically non-existent. Moreover, four of the five studies conducted in South Korea were published in tourism and event journals. Therefore, from a regional perspective, Asia has not yet received scholarly attention in the events and tourism field. By contrast, despite the lack of related studies in this region, four studies in Europe were

conducted from the tourism and event perspectives. Interestingly, the proportion of diaspora festival studies by tourism and event scholars was high in Australia, Canada, and South Korea but disproportional in the US and New Zealand. The dearth of diaspora festival research in Asia and Africa may be attributed to issues related to immigration and cultural policies, the absence of diversity, and other factors.

Table 2.6: Diaspora festival studies across region and countries

Region	Country	Tourism and Event	Non-tourism and event	Total	%	Regional total (percent)
North America	USA	7	7	14	29%	17 (35%)
	Canada	3	0	3	6%	
Pacific	Australia	9	2	11	22%	15 (31%)
	New Zealand	3	2	5	10%	
Europe	UK	3	0	3	6%	6 (12%)
	Norway	0	1	1	2%	
	The Netherlands	1	0	1	2%	
	Sweden	0	1	1	2%	
Africa	The Gambia	1	0	1	2%	2 (4%)
	Morocco	0	1	1	2%	
Asia	Japan	0	1	1	2%	8 (16%)
	South Korea	4	1	5	10%	
	Indonesia	0	1	1	2%	
	Vietnam	0	1	1	2%	
Total		31	18	49	100%	49 (100%)

2.4.5. Methodological approach

Contrary to the methodological approaches of generic festival studies (Crowther et al., 2015; Draper et al., 2018), diaspora festivals scholars largely utilized a qualitative design. Among the articles selected in this work, 71% were qualitative, whereas 22% were quantitative (Table 2.7). Such dominance of qualitative diaspora festival research can be attributed to two reasons. First, diaspora festivals are under-explored in the tourism and event fields, and qualitative approaches are most suitable for exploring such topic. Second, some social science fields principally use the qualitative approach, hence introducing disciplinary bias. All

quantitative articles selected in this study were produced in the tourism and event fields, whereas the qualitative articles adopted ethnographic and case study designs. In the sample, the quantitative methodology was employed in only nine articles.

These quantitative studies share three similarities. First, all these studies viewed diaspora festivals as cultural festivals, hence including residents and visitors as their research subject (Baker & Draper, 2013; Chang et al., 2014; Van Winkle et al., 2013; Woosnam et al., 2013). Second, these studies were conducted in European–American or European–Australian festival contexts, whose race and culture are similar to those of the dominant group in the host country. Specifically, four studies explored the Czech–American Kolache Festival (Van Winkle & Woosnam, 2014; Van Winkle et al., 2013; Woosnam et al., 2013; Zeitler, 2009), two explored the Festa Croatia in Australia (Kim et al., 2013; Savinovic et al., 2012), and two separately explored Dutch–American and Italian–American festivals, where most participants in the Italian–American festivals were of non-Italian descent. Third, the objectives of these studies allowed the researchers to include visitors or persons who did not belong to the focal ethnic group. For example, Van Winkle et al. (2013) examined the relationship between the sense of community of festival attendees (including Czechs and non-Czechs) and the frequency of their festival attendance. Given these characteristics, this study specifically focused on ethnic minority members and visitors from the dominant group.

Table 2.7: Research design and method used

	Event and tourism	Other journals	Total
Research design			
Qualitative	15 (48%)	17 (94%)	32 (65%)
Quantitative	14 (48%)	0	14 (29%)
Mixed	2 (4%)	1 (6%)	3 (6%)
Total	31 (100%)	18 (100%	49 (100%)
Data collection method			
Interview	13 (32%)	14 (42%)	26 (36%)
Participant observation	8 (20%)	14 (42%)	22 (29%)
Document analysis	4 (10%)	5 (15%)	9 (12%)
Survey	16 (39%)	1 (3%)	17 (23%)
Total	41 (100%)	34 (100%)	75 (100%)

2.4.6. Festivals and ethnic groups

The diversity in the festival and ethnic context can determine the progress of diaspora festival research. As shown in Table 2.8, multicultural festivals were used as the research context in 16 articles, followed by Chinese festivals and the Kolache Festival. Iranian, Indian, Croatian, and Italian festivals were investigated by a couple of diaspora festival scholars, whereas the remaining 14 studies each focused on different diasporas. None of these studies specifically focused on contemporary migrants and events from Africa and the Middle East. For example, even though Ethiopians stage transnational and ethnic migrant festivals each year, they were not considered in any of these studies.

Table 2.8: Name of the diaspora festival and the diasporas that celebrate them

Festival name	**Diaspora name**	**Festival name**	**Diaspora name**
Multicultural festivals	Multiple origin (16)	Santo-Nino Fiesta	Filipino
Kolache festival	Czech American (4)	Cajun festival	Cajun diaspora
Diwali	Indian-New Zealand (2)	Basque Festival	Basque diaspora
Mehregan, and Persian Fire Festival	Iranian diasporas (2)	Ismkhan festival	Sudanic African
'Go for Gold Chinese Festival,' Chinese Australian, Chinese Vietnamese festival, Chinese Indonesian, Chinese New Year,	Chinese diasporas (4)	Pacifica Festivals	Pacifica diaspora
Viva Chicago, Fiesta Boricua, and celebration of Mexican independence, La Fiesta DC	Latinos (2)	Australian Celtic Festival	Celtic diaspora
Festa Croatian food and wine festival in Adelaide, South Australia	Croatian diasporas (2)	The Tulip Time Festival	Dutch diaspora
Festa Italiana in Houston, The Swiss Italian Festa and The La Dolce Vita Festival, Italian and Swiss Italian	Italian diaspora (2)	London Notting Hill Carnival	Afro-Caribbean
KW Greek food festival, Greek festival in Sydney	Greek diasporas	Holy Ghost Festa of Azorean	Portuguese diaspora

German festivals	German American	Root festival	African American
Polish American Festival	Polish diaspora	Uchinanchu Festival	Japanese diaspora
South Korean sport event	South Korean		

2.4.7. Forms of diaspora festivals

Figure 2.8 shows the key terms that have been used in the literature to describe diaspora festivals. Multicultural, ethnic, diaspora, and ethnic minority cultural festivals are just some of the typologies that are most suitable for describing diaspora festivals. However, cultural festivals do not specifically refer to the festivals of immigrants. Such key terms may have broader theoretical implications, and the festivals may become localized even if they belong to immigrants. Unless consideration is given to immigrants, the management and sustainability of these festivals may become questionable. Even though "ethnic festival" and "diaspora festival" may be suitable, the term "homecoming" is ideal for describing those festivals that are celebrated in the home country.

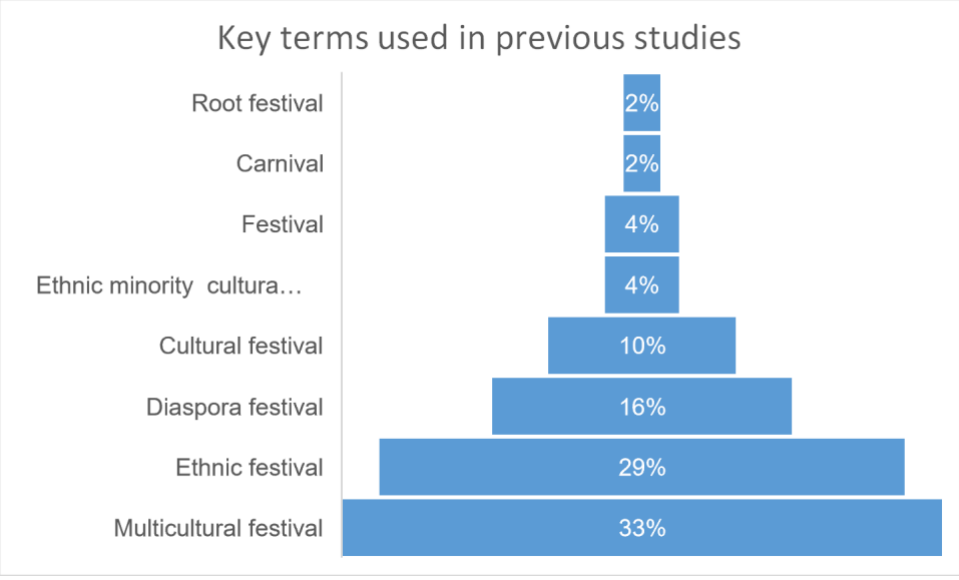


Figure 2.8: Forms of diaspora festivals.

2.5. Diaspora festival typologies

The term “ethnic festivals” does not exclusively represent diaspora festivals because ethnic and community festivals cover both migrant and non-migrant celebrations. A diaspora is a community with an ethnic identity (Grossman, 2019), where the word “ethnic” denotes any social group sharing a common cultural, language, or religious background (Ben-Rafael & Sternberg, 2015). The term “ethnic festival” has also been used in the past to describe non-migrant minority festivals (Tao, Huang, & Brown, 2020; Wei & Dai, 2019; Zou, Meng, Li, & Pu, 2020).

The festivals celebrated by the diaspora are not limited to their host countries. Previous studies show that diasporas attend events in both their home and host countries. As illustrated in Figure 2.9, immigrants participate in ethnic migrant, multicultural, and host festivals in their host country. During their temporary movement from their host country, diasporas can also attend events in their home country and other third countries. In their home country, diasporas celebrate two types of festivals, namely, homecomings and home festivals, of which the former is primarily organized for them, whereas the latter is primarily organized for the locals. The festival experience of diasporas in third countries may also differ from those in their host or home country.

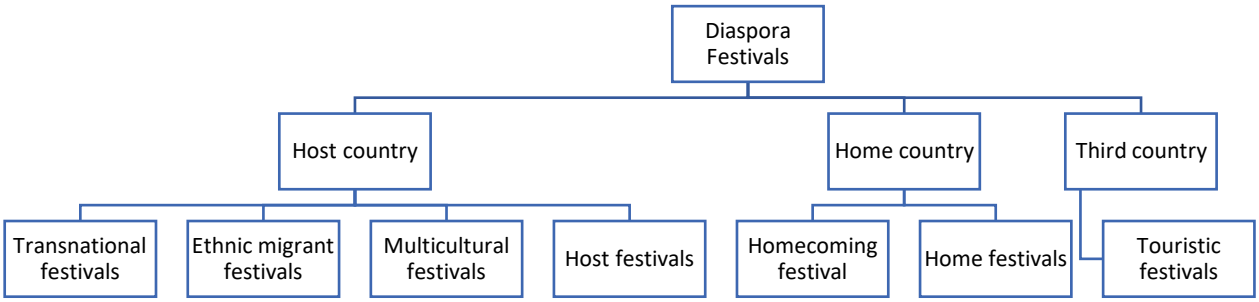


Figure 2.9: Typologies of diaspora festivals.

2.5.1. Diaspora festivals in the host country

Transnational festivals

Transnational festivals are celebrated simultaneously by diasporas from the same ethnic or national group living across different countries. In other words, immigrants celebrate these festivals in their host countries, whereas their families and relatives celebrate in their home countries. By its nature, ethnic members regularly celebrate transnational festivals in various geographical spaces. For example, Ghorashi (2004) reported that nearly 200,000 Iranian diasporas in Los Angeles celebrate *Mehregan* (Persian Autumn Festival) and Persian New Year every year. Chinese New Year (Fu et al., 2014), Diwali (Booth, 2015), and Ethiopian Epiphany (Kebede, 2019) are some examples of transnational festivals being celebrated worldwide. Therefore, the components of festivals in host countries ought to be authentic to attract diasporas; otherwise, these festivals may only attract few attendees, such as the case of Diwali in New Zealand (Booth, 2015). Most diasporas remain connected to their homelands through these events.

Ethnic migrant festivals

Ethnic migrant festivals exclusively refer to diaspora festivals that are organized by diaspora communities, members, entrepreneurs, governments, or agencies in the host country primarily for diasporas. Examples of ethnic migrant festivals include the Italian festival in Australia (Laing & Frost, 2013), the Polish festivals in the US and Canada (Jackson, 2020), the Greek festivals in Canada (McClinchey, 2008, 2017, 2020), the Bavarian festivals in the US, the Portuguese *Festa* in the US (Leal, 2016), the Chinese–Vietnames Phuoc Kien and Hai Nam festivals (Avieli, 2005), and the Chinese Noodle Festival in Australia (Khoo & Noonan, 2011). By their nature, these festivals are cultural festivals that help immigrants remember their home country. Some of these festivals are absent in their home country, such as the Cajun Festival (Bankston & Henry, 2000; Jackson, 2020) and the Ismkhan Festival (Becker, 2002). However, they tend to have the same purpose and setting as transnational festivals. Nurse (1999) noted that host communities participate in these festivals as spectators, managers, masqueraders, and pan players.

> *"Oversea Caribbean communities organize and celebrate festivals to symbolize their quest for a psychical, if not physical, return to an imagined ancestral past, the search for a pan-Caribbean unity, a demonstration of the fragile but persistent belief that 'all we are one'" (Nurse, 1999, p. 674).*

Meanwhile, Graf (2017) reported that Eritrean immigrants used the Bologna Festival to foster their home links by celebrating their culture and function as a wedding market.

Host festivals

Diasporas participate in host festivals for multiple reasons, including relaxation, novelty, socialization, and cultural learning (Yan & Halpenny, 2019). Such festivals may be organized by private event organizers, communities, the public, and associations for tourism, economy, fun, and other reasons. They are helpful for diasporas to rapidly integrate and

assimilate themselves into the mainstream society. Traditional determinants are critical in confirming the participation of diasporas in these festivals. However, additional empirical evidence is required to confirm such conceptual statement.

Multicultural festivals

Lee et al. (2012) defined multicultural festivals as *"public, multicultural themed celebration at which multi-ethnic people—including both ethnic minorities and member of the dominant population—have an extraordinary as well as beneficial experience"* (p. 95). Multicultural festivals have three characteristics, that is, they are cultural celebrations, useful for cultural identity maintenance and expression, and offer opportunities for social interactions. Unlike transnational and ethnic migrant festivals, multicultural festivals are useful for both the minority and dominant groups in the host country, especially for the former. The government usually organizes these festivals to promote harmony, diversity, and integration between hosts and their guests (Lee, Arcodia, & Lee, 2012a). The organizers allow immigrants of different origins to showcase their cultural music, dance, items, and heritage (Hassanli, Walters, & Friedmann, 2020). Unlike ethnic festivals, multicultural festivals allow migrants to interact not only with their own people but also with others who have been displaced from other countries (Duffy, 2005).

> *"Multicultural festivals are sites for ongoing dialogues and negotiations within communities as individuals and groups attempt to define meaningful concepts of identity and belonging and notions of exclusion, which adequately account for complex sets of belonging to multiple spatial and communal sites." (Duffy, 2005, p. 679).*

2.5.2. Diaspora festivals in home countries

Diaspora festivals are also being organized by governments or associations in home countries for the purpose of celebration or to attract participation in forums or conferences. Diasporas may participate in other festivals that are organized either regularly or irregularly in

their home country. Diaspora festivals may be classified into homecoming and home festivals depending on their nature.

Homecoming festivals

Homecoming festivals are cultural events organized by governments, diaspora associations, or private event organizers (agencies) in the home country for returning diasporas (Petrucci & Miyahira, 2009). Diasporas should travel back home to attend these festivals. In some countries, homecoming festivals are held annually or biannually to foster tourism. For example, Scotland and Ireland hosted a tourism campaign called Homecomings and Gatherings in 2014 and 2013, respectively (Cater, Poguntke, & Morris, 2019; Leith & Sim, 2016). Certain festivals, such as the First World Festival of Black Arts in Senegal, which is being staged since 1966, (Araujo, 2010), and the Roots Festival in The Gambia (Drammeh & Andersson, 2019), are organized to contribute to tourism development. The National Vodun Day (a traditional religious festival annually celebrated on January 10 since 1996) and the Festival of Gospel and Roots of Benin aim to attract Beninese–African diasporas (Araujo, 2010). The Ghanian government organizes the Emancipation Day (a Pan African Event) to attract African diaspora tourists to commemorate the abolition of slavery (Hasty, 2002). However, these festivals may or may not be regularly celebrated by diasporas.

Previous studies show that homecoming festivals provide substantial economic benefits for the home country. For instance, the Homecoming 2000 Festival generated GBP 25 million for the Scottish government (Li et al., 2019). Similarly, the Indian government organized a homecoming festival to motivate diasporas to invest in their homeland (Bose, 2008). In addition to economic benefits, homecoming festivals also help diasporas nurture their attachment to their homeland and participate in its development (Petrucci & Miyahira, 2009). Bhandari (2016) defined festivals as a means for diasporas to experience and enhance their

sense of identity or attachment to their motherland. Meanwhile, Scottish diasporas travel back home to understand their Scottishness, enhance their distinctiveness, and keep their cultural ties to their home country.

Other homecoming festivals are organized for social and cultural learning reasons. One example is the Worldwide Uchinanchu Festival, which is organized every 5 years since 1990 in Japan to encourage Uchinanchu diasporas to return home, maintain their attachment to their motherland, and develop their sense of Uchinanchu identity (Petrucci & Miyahira, 2009). The South Korea–New Zealand Homecoming Sports Festival is another event that reinforces the athletic, nostalgic, and political experiences of attendees (Chang, Sam, & Jackson, 2017).

Home festivals

Diasporas have plenty of opportunities to experience transnational and national festivals in their home countries. Traveling back home at any time based on their schedule allows them to further understand their culture (Li, 2020). Unlike homecoming festivals, which are usually formal and sometimes artificial or staged, free participation is apparent during home return travel. Moreover, homecoming festivals have fixed places of celebration whereby a limited number of people can attend. However, how diasporas celebrate these festivals during their leisure travel may vary depending on their preferences (e.g., celebrating in their birthplace or celebrating in another location with many other people). For example, instead of celebrating *Timket* in their birthplace, some diasporas may prefer to celebrate this event at Gondar, which is a well-recognized hotspot for *Timket* festivities.

2.5.3. Diaspora festivals in the third country

Touristic festivals

Touristic festivals take place in outside the home or host country of diasporas. These events are tailored to diasporas in search of leisure or are offered to them as part of their travel

packages. Therefore, those events that are primarily organized to attract diasporas as tourists can be considered touristic festivals.

Table 2.9: Summary of the different typologies of diaspora festivals

Typology	Place of celebration	Engagement level	Primary products	Primary attendees
Transnational festival	Home and host countries	Moderate to high	Holidays: traditional	Diasporas
Ethnic migrant festival	Host country	High–all	Cultural and sport	Diasporas
Multicultural festivals	Host country	Higher Mainly- the government	Cultural showcasing	Migrants and locals
Host festival	Host country	Low	Noncultural	Locals
Homecoming festival	Home country	Low	Music, business events, cultural shows	Diaspora tourists
The home festival	Home country	Low	Family and cultural Multiple	Diaspora tourists
The touristic festival	Third country	Very low to none	Multiple	The general tourists

2.6. Ethiopian diaspora festivals

This section discusses Ethiopian diaspora festivals being organized in the homeland and the host country, starting from homeland festivals, which is the dominant type of diaspora festival.

2.6.1. Festivals in the homeland

No previous study has reported the exact number, classification, and role of festivals in the homeland. Nevertheless, some of these festivals have been featured in government websites, Lonely Planet guidebooks, tour guides, and media. For instance, the MoCT (2016) listed 10 festivals as intangible heritage attractions, whereas Warkentin (2019), a writer on Lonely Planet, mentioned the Genna Festival as one of the 8 traditional Christmas festivals being celebrated around the globe. However, academic or non-academic efforts to classify and use festivals for economic development have been scarce. In his study of the Millennium Celebration in Ethiopia, Orlowska (2013) found that this festival was a government initiative

to celebrate notable festivals, such as Adwa, Irrecha, religious festivals, and Ethiopian New Year. UNESCO inscribed four intangible heritages, namely, *Timket*, *Meskel*, Fichee-Chamballaala, and the Gada system.

Given the absence of a festival classification in Ethiopia, this study proposed its own classification of Ethiopian festivals based on their scope, theme, ownership, impact, and roles. These festivals have four types of owners, including government agencies, non-profit organizations (e.g., religious institutions), private companies, and communities (Getz et al., 2010). Community festivals are irregularly yet continuously celebrated events. While significant in number, these festivals have limited potential to attract tourists. Nevertheless, some cultural celebrations in the community have drawn tourists, such as Hamer's weddings and the Surma–Mursi donga game (Kifle & Tensay, 2017). In terms of location, Ethiopian festivals take place in the streets and in closed or public spaces. Most festivals in the country are held outdoors. As shown in Table 2.10, following the ritual criteria of Falassi (1987), festivals in Ethiopia can be either religious or non-religious, which can be further divided into several sub-categories.

Table 2.10: Types of festivals and their description

Type of festivals	Sub-classification	Basic Features	Examples
Non-religious festivals	National holidays	• Government-sponsored and organized by the government • Has political importance • Less touristic appeal except for Adwa	Martyr's day (February 20), Victory of Adwa (March 1), Ginbot 20 (May 20),
	Traditional festivals	• Community-public agency • High tourist appeal • Narrow geographical coverage	Irrecha, Fiche
	Arts and entertainment	• Indoor … less for tourist • Ticketed … for local	Concerts, Guma awards

Religious-Orthodox Christian festivals	Street-based religious festival	• Celebrated on the streets and outside the churches • Have a substantial touristic appeal • Nationwide & celebrated by diasporas	Meskel and Timket
	Annual Feasts Day	• Annual feasts of Saints at historical churches and monasteries • Require people to move to the place of celebration	Christmas at Lalibela, Debre Damo (feast of Abune Aregawi), Feast of St. Mary at Gishen Mariam
	Home-based or village-based religious festivals	• Mixed with traditional practice • Evening events • Organizers and participants are family members, villagers, neighbors • Social significance • Not yet explored and used for tourism	Buhe/Debre tabor and Lideta
Islamic	• An equivalent way of celebrating Islamic holidays throughout Ethiopia • Less touristic appeal to foreign tourists • Travel to Al-Nejashi and Dirre Shiek Hussien as well Shonke Hara during festival season are		Mawlid, Ramadan, and Eid

Source: author's work based on ritual and mixed criteria festival classification.

Table 2.11 shows the local, national, and global heritage (UNESCO inscribed) calendars of Ethiopian festivals. Except for April, June, and sometimes July, all months of the year have at least one festival. Ethiopian Orthodox Christians hold an annual saints feast every month. Ethiopians also have many church-specific feasts that attract domestic pilgrims. Monasteries, such as Abune Teklehaimanot (twice a year: Tahisas 24 (January 2 and 3) and Nehassie 24 (August 30)), Haik Abune Iyesus and Istifanos (Meskerem 15 (September 25) and Hidar 26 (December 5)), Ziquala [Chuqala] Abune Gebremenfes Qidus (Tiqimt 5 (October 15) and Megabit 5 (March 14)), Tsadqane Mariam (Nehassie 1-16, 21 (August 7 to 22 and 27)), and Debre Damo Abune Aregawi (Tiqimt 14 (October 24)), are some of the top pilgrimage

destinations in Ethiopia for the celebration of religious feasts. Therefore, festival tourists interested in religious festivals can travel to Ethiopia at any month of the year.

Table 2.11: Selected festivals calendar

Gregorian Calendar	Festival	Place of celebration	Remark
Sept. 26	Meskel festival	On streets, global	High tourists
Last Sunday of Sept.	Irrecha festival	Bishoftu	The ethnic festival, high touristic value
October 01	The feast of St. Mary	Gishen Mariam	A top pilgrimage sites
November 30	The feast of Zion Mary	Axum Zion Mary Church, house for the Ark of Covenant	High domestic travel
December 28	Feast of Arch Angel Gabriel	Qullubi, Hawassa, and other significant churches	Domestic travel is high
January 7/ 8	Gena/Lidet (Birthday of Jesus Christ and King Lalibela)	This festival is celebrated uniquely at Lalibela	People travel to Lalibela for Christmas besides visiting the churches of Lalibela
Jan 18-20	Timket (Ethiopian Epiphany)	Transnational On streets	Higher tourists
March 1	Victory of Adwa	Adwa Town and Addis Ababa	Less tourist but have the potential to attract African
May 5	Veterans' day	Arat Kilo	Political, historical
May 9	Lideta (St. Mary's birthday)	At church and in villages Diasporas celebrate Strong social value	This festival was a national holy day during the Derg regime Potential
August 21	Debre Tabor or Buhe/Transfiguration	At church & village Community-based At the national level for three days (10-13 Nehassie)	Celebrated to commemorate the revelation of the Mystery that Jesus is God to his apostles
August 24-29	Ashenda/Ashendiye/Solel	In northern parts of Ethiopia, specifically Tigray, Agew, North Wollo and some other parts of Amhara	Traditional female street festival (female day)
No fixed date	Fiche Chembelala	Gudumale, Hawassa Throughout Sidama	Attracts tourists Traditional heritage UNESCO inscribed

2.6.2. Major transnational festivals

Meskel (Finding of the True Cross) and *Timket* (Ethiopian Epiphany) are two transnational religious festivals celebrated annually in Ethiopia. *Meskel* is among the intangible global cultural heritages inscribed by UNESCO in 2013. Each year on September 26, Ethiopian Orthodox Church believers around the world commemorate the finding of the True Cross by Empress Helena, the mother of Constantine (Antohin, 2019; Shenk, 1988). On this day, designated places for bonfires are cleaned, prepared, and occupied by *Demera* (bonfire). People place branches and torches around a conical pyre of poles decorated with yellow flowers (Abyssinian daisies) and grass and covered with flags (Antohin, 2019; Kaplan, 2008). This festival starts with gatherings and prayers at *Meskel Demera* places in the afternoon, usually after 2:30 PM. Until the burning of the *Demera* at around 5:30 PM, different programs, such as preaching, singing, religious shows and dramas, public official speeches, and blessings by the head of the church, are organized for the attendees. Afterward, government officials, together with the patriarch or archbishop (a priest or abbot), light the *Demera*. Once the *Demera* fire fizzles out, believers put a sign of the cross on their foreheads using the remnant ashes. The festival has cultural significance in the southern part of Ethiopia, particularly the Gurage community (Baker, 1992).

Timket is another religious festival celebrated throughout Ethiopia to commemorate the baptism of Jesus Christ by Habtamu the Baptist (Luke 3:21) in the river Jordan (Kebede, 2013) and for blessing and purification (Shenk, 1988). *Timket* was inscribed as a representative intangible cultural heritage of humanity in 2019 and is celebrated in the streets every year from January 18 to 20 of the Gregorian calendar (10 to 12 of *Tir* of the Ethiopian calendar) (Zeleke, 2015). On the first day (*Ketera* or eve of *Timket*) of this three-day feast, *tabots* from all Ethiopian Orthodox churches (EOTCs) are taken and accompanied by Sunday school members, priests, church servants, and faithful and non-faithful people as they sing and march

to the river (Kebede, 2013) or a gathering place called *Timkete-bahir* or *Bahire-Timket* in the early afternoon. On the second day (*Timket* or feast day), mass services start at early morning, which will be followed by songs, preaching, or a holiday message from the head of the church, diocese, or *bete-kihinet*. The head priest sprays holy water (water blessed with prayer) to all the faithful attending the ceremony. In some places with ponds or rivers, believers immerse their bodies three times in the water or pour the water on their heads after these water bodies are blessed with prayer. *Timket* is a religious feast and a cultural and political rite where people can showcase their dance, music, and clothes and even find a wife, especially in the rural parts of the country (Marcus, 2008; Zeleke, 2015). People celebrate this festival to mark the harvest period and to remember the first miracle of Jesus Christ when he turned water into wine at Cana's wedding in Galilee (John 2:1-11). When asked why the church celebrates this festival, a church informant said:

> *"Even though Jesus did the first miracle in Yekatit 23 (March 1), the church remembers the feast in T'ir 12 (January 20) for two reasons: 1) the miracle has an association with water as does epiphany; and 2) the actual date (March 1) falls in great Lent, when we cannot possibly celebrate*" *(Interview, January 23, 2020).*

Shenk (1988) noted that dancing is *"taken from the Old Testament, as is antiphonal singing, chanting of psalms, and perhaps also the high-pitched, falsetto voice"* (p. 264). This expression reflects the pre-Christian content of *Timket*. This festival is a unique holiday for all Orthodox Christian followers in Ethiopia where traditional clothes and T-shirts painted with different religious icons are worn (Marcus, 2008). Zeleke (2015) claimed that youths play primary and critical roles in celebrating religious festivals throughout Ethiopia. She identified six significant youth groups in these festivals, namely, deacons and priests, Sunday school members, Gibi Gubae fellowship groups, Mahibere Kidusan members, Christian celebrities and artists, and associations (*Mahiberat*). These youths guard the church against its enemies. Owing to its unique cultural and touristic value, tourists visit Ethiopia to attend these festivals

every year (Tadesse, 2010). Empirical evidence suggests that *Timket* has been the main tourist attraction in Ethiopia for many years (Kebede, 2013; Tafesse, 2016). Gondar town and Addis Ababa (*Jan'meda*) are well-known baptizing sites for tourists even though all places in Ethiopia are equally important and attractive for this celebration.

Table 2.12 compares *Meskel* and *Timket.* Both festivals are similar in their theme, size, primary stakeholders, owners/organizers, and inner and external cultural elements but differ in their places of celebration (despite having the same geographical coverage), duration, potential as tourist attractions, forms of participation, dates of celebration (four months in between), and purpose of celebration. The inner and upper cultural elements of these festivals are identified following Yeh et al. (2019).

Table 2.12: Summary of the two transnational festivals' features

Item	**Meskel festival**	**Timket festival**
Theme	Religious	Religious
Place of celebration	Mesqel square, open space, globally throughout the country	Around water bodies, street, open spaces, globally
A well-known place for tourism	Addis Ababa, Adigrat	Gondar
Participants	Residents, visitors	Residents, visitors
Duration	3-6 hours	Three days
Date	September 26	January 18-20
Purpose	To commemorate the finding of the True Cross by St. Helena	To commemorate the finding of the baptizing of Jesus Christ
Primary stakeholders involved	Government agencies, media, hoteliers, tour operators	Government agencies, media, hoteliers, tour operators
Owner, organizer	EOTC	EOTC (Ethiopian Orthodox Church)
Level of impact	Relatively lower	Relatively higher
Nature of the program	Staged	Less staged

Non-religious elements	Low	High (cultural dances, folks, modern dances, and songs)
Form of participation	Passive: watching, recording	Active: singing, dancing,
The upper level of cultural elements	Bone fire	Holy water
Inner level of cultural elements	Spiritual	Spiritual
Inscribed by UNESCO	2013	2019
Role of official	Lite the bone fire	Making keynote speech

2.6.3. Festivals in the US as the host country

The Ethiopian community in the US celebrate two forms of festivals regularly and irregularly, namely, transnational and ethnic migrant festivals. For transnational festivals, Ethiopian community members and other Christians celebrate *Meskel* and *Timket* across several districts, mostly within the Washington area: *"The celebration in DC reflects those in the Addis Ababa by using elements of the tradition, such as fire, light, songs, and prayers"* (Chacko, 2003a, p. 36). For ethnic migrant festivals, many small-scale gatherings are held in various states across the US. Meanwhile, Ethiopian–Americans celebrate two notable hallmark events, namely, the Ethiopian Day and the Ethiopian Sports and Cultural Festival.

Ethiopian Day

Ethiopian communities in the US celebrate Ethiopian Day every year on the first 10 days of September to celebrate the Ethiopian New Year. This festival is celebrated in all US states with Ethiopian community associations, such as the DMV area, Dallas, Texas, Seattle, Atlanta, and Minnesota. These associations also serve as the organizers of this festival, and some private firms even organize music festivals and concerts during the New Year's Eve. For instance, the *Enkutatash* was organized on September 4, 2021 by Solo Entertainment in Arlington, Virginia. The Ethiopian community association in Silver Spring has been

particularly effective in organizing Ethiopian Days over the past seven to eight years due to support from the local government and community. This association schedules the Ethiopian Day every first Sunday of September.

Ethiopian Day is a one-day event where attendees can visit 40 vendors or booths, including Montgomery College, souvenir shops, fashion designer shops, food and beverage booths, philanthropists, media, and religious organizations. The Ethiopian Day held on September 5, 2021, featured a dance performance, a fashion show, a traditional music performance, speeches from the congressman of Montgomery County and other invited guests, and musical performances from famous Ethiopian singers, such as Aregahagn Worash. The event ended at 9 PM.

Ethiopian Sports and Cultural Festival

The Ethiopian Sports and Cultural Festival is a weeklong event that attracts thousands of Ethiopians across the US and Canada. This event started out in 1984 as a soccer festival but eventually scaled up after a year by including cultural programs and exhibitions. This festival is organized by an NGO called Ethiopian Soccer Federation in North America (ESFNA). Unlike other diaspora events, this festival has no fixed location; every year, different states had to place a bid to host the event. Therefore, festival attendees should travel from one state to another every year. Thus far, the Ethiopian Sports and Cultural Festival has been held in 25 states in the US and Canada combined. In its website, ESFNA describes itself as an organization

> *"…dedicated to promoting the rich Ethiopian culture and heritage as well as building a positive environment within Ethiopian American communities in North America. Its mission is to bring Ethiopians together to network, support the business community, empowering the youth by providing scholarships and mentoring programs, primarily using soccer tournaments, other sports activities, and cultural events as a vehicle"* (Access date: 23/12/2021 from https://esfna.org/about/).

The festival scheduled from July 29 to August 2, 2020 in Minnesota was eventually canceled due to the COVID-19 pandemic. In the previous year, the event was held in Atlanta, Georgia.

Table 2.13: Number of Ethiopian diasporas attending the ESFNA (2003-2017)

Year	Host	No. of Attendants	Year	Host	No. of Attendants
2003	Houston TX	13,769	2011	Atlanta GA	28,200
2004	Seattle WA	31,949	2012	Dallas TX	20,513
2005	Atlanta GA	45,207	2013	College Park MD	45,359
2006	Los Angeles CA	32,771	2014	San Jose CA	15,216
2007	Dallas TX	26,438	2015	College Park MD	31,139
2008	Washington DC	61,861	2016	Toronto, Canada	18,500
2009	Chicago IL	19,460	2017	Seattle WA	n/a
2010	San Jose CA	24,133	2018		

Source: https://esfna.org.

3. CHAPTER 3: FESTIVAL ATTRIBUTES, EXPERIENTIAL BENEFITS, AND VALUES

3.1. Introduction

This chapter is divided into five sections. Sections 3.2 to 3.5 review the attributes, perceived experiential benefits, perceived values, and QOL values, respectively, whereas Section 3.6 reviews the literature on festival events and QOL.

3.2. Festival attributes

Festival attributes are the central elements of events that are being offered by organizers to festival attendees to assess the overall performance and sustainability of the event (Kim et al., 2016; Yeh, Lin, & Lu, 2019). In marketing, these attributes can be viewed as product or service features (whether tangible or not) that buyers consider when making their purchase decisions. These attributes can be used to measure festival quality (Wong, Wu, & Cheng, 2015; Yoon, Lee, & Lee, 2010), experience (Chen, King, & Suntikul, 2019), emotion (Carneiro, Eusébio, Caldeira, & Santos, 2019), and satisfaction (Tanford & Jung, 2017; Yoon et al., 2010). They are demand initiators, motivators, determinants of travel decisions, sources of experience, and drivers of future behavior (Jung, Ineson, Kim, & Yap, 2015; Tanford & Jung, 2017). Event organizers or managers must ensure that these elements are available to offer attendees with a memorable experience.

Previous studies have examined festival attributes mainly through a quantitative approach. Certain concepts, such as eventscape (Carneiro et al., 2019), festivalscape (Chen, King, & Suntikul, 2019; Lee, Lee, Lee, & Babin, 2008), and winescape (Quintal, Thomas, & Phau, 2015), have emerged to describe the festival attendees' perceptions toward the general atmosphere of an event or festival. Lee et al. (2008) identified seven dimensions that can affect satisfaction and intention. Among these dimensions, Yoon et al. (2010) adopted only five,

whereas Cole and Chancellor (2009) identified three attributes as relevant to their study context.

Apart from quantitatively identifying important festival attributes, few studies have explained their meanings and introduced some new concepts by adopting a qualitative approach (Gration, Arcodia, Raciti, & Stokes, 2011; Sun, Wu, Li, & Dai, 2019). For example, Sun et al. (2019) used a grounded theory method to develop a conceptual model of festival tourist-to-tourist interaction that comprises festivalscape (atmosphere and facility), social festivalscape (social interaction), and festival tourist-to-tourist interaction (entertainment and mutual assistance) as critical elements of festivals. Michael Morgan (2008) used an event experience prism model to identify and explain festival elements from the management and customer perspectives. Among the six elements identified by Morgan (2008), Fu, Zhang, Lehto, and Miao (2018) identified two as the experiential benefits of festivals (symbolic meaning and personal benefits). As shown in Table 3.2, historical enactment, social interaction, organization, and event design are some aspects of heritage festival attributes. By interviewing management representatives and music and cultural festivalgoers in Australia, Gration et al. (2011) identified people, place, and profit as three major non-urban festival elements that have implications for sustainability.

In general, quantitative or qualitatively studies have yet to identify the generalizable dimensions of festival attributes, and no common attributes may be valid to all forms of events. Sections 3.2.1 - 3.2.3 elaborate how festival attributes are setting-dependence.

3.2.1. Festival attributes from different types of festivals

Due to the lack of universality of festival attribute dimensions, Tanford and Jung (2017) categorized the dimensions identified in 36 studies into 6 for a meta-analysis on the relationship between the attributes of satisfaction, and loyalty. In their definition, Tanford and Jung

included 1) program, entertainment, education, food, and music into activities, 2) cultural exploration, festival authenticity, and unique features into authenticity, 3) provision of outlets for drink, food, and souvenirs in concession, 4) amenities quality, atmospherics, comfort, environmental quality, and facilities into environment, 5) emotional value, fun, excitement, and hedonism into escape or enjoyment, and 6) spending time with family and friends into socialization. In line with Tanford and Jung (2017), this study observed some differences in the components of dissimilar festivals, thereby confirming the dependent nature of festival attributes.

Previous studies also show that even though some are shared with other festivals, most attributes are unique to a setting. Table 3.1 shows that none of the 10 attribute dimensions are common among all 6 studies in the sample. However, amenities (Cole & Chancellor, 2009), product and environment (Lee, Lee, & Choi, 2011), and generic feature (Baker & Crompton, 2000) are unique to the setting. Meanwhile, program, facilities, souvenirs, entertainment, and food are common dimensions in at least two contexts. Program refers to the activities scheduled in a festival, whereas information relevant, adequate, and available are the most common attributes. Common dimensions may also not lead to similar consequences, and not all attribute dimensions can have a significant effect on experience and satisfaction.

Table 3.1: Festival attribute dimensions identified in some selected settings

Attribute dimensions	Context					
	Pungi Ginseng festival	Holy Year, Santiago de Compostela	Downtown festival	Boryeong Mud Festival, South Korea	Generic	Aboriginal festivalscape
Information	✓	✓		✓	✓	✓
Program	✓	✓	✓	✓		✓
Souvenir	✓	✓				✓
Food	✓	✓				
Facilities		✓		✓	✓	✓
Amenities			✓			
Entertainment			✓		✓	
Product				✓		
Environment				✓		
Generic feature					✓	
Reference	Yoon et al. (2010)	Novello & Fernandez (2016)	Cole & Chancellor (2009)	Lee, Lee, & Choi (2011)	Baker & Crompton (2000)	Lee & Chang (2017), Zhang, Huang, Green, & Qiu (2018)

3.2.2. Cultural festival attributes

Not all or most attributes are similar across different festivals regardless of their theme as can be seen in Table 3.2 in the case of cultural festivals and Table 3.3 in the case of diaspora festivals. As shown in Table 3.2, among the 26 attributes identified from 9 cultural festival studies, only 6 are common to at least 2 settings, namely, environment/atmosphere, historical re-enactments/culture, infrastructure and accessibility, physical facet, event design, and socialization. The most common attributes include socialization/people, atmosphere/environment, and history/culture. The lower level of commonality among

attributes in cultural festivals can be ascribed to two reasons. First, previous studies have utilized different research methods even though most of them have adopted a qualitative design (Alexiou, 2020; de Jesus & Alves, 2019; Michael Morgan, 2008). Therefore, those studies that adopted a qualitative method focused on crucial attributes without a presumed or perceived attribute. Second, even though designated as cultural festivals, these events may also come in different types, including heritage festivals, folk festivals (Michael Morgan, 2008), cultural events (de Jesus & Alves, 2019), and religious festivals.

3.2.3. Diaspora festival attributes

Similar to cultural festivals, the attributes of diaspora festivals are dependent on their settings. As shown in Table 3.3, none of the 15 identified attributes are common across all 4 studies. Nonetheless, socialization, education, escaping, entertainment, and food/drinks are shared attributes in at least two studies. Comparably, Kim, Sun, and Jogaratnam's (2019) study partially shared its dimensions with other settings, which may be attributed to their adoption of similar cultural festival indicators. By contrast, the absence of similar festival attributes in other studies may be ascribed to the theme, place, and purpose of these events. For instance, Festa Italiana was held in the US celebrating a festival theme of ethnicity, which allowed the organizer to offer a range of activities to the attendees. Meanwhile, the Korean–New Zealand Sports Festival was a homecoming sports event that was held in South Korea, and the Festa Croatia Food and Wine Festival was held in Australia where food and wine are the core products of the event.

Table 3.2: List of festival attributes identified from cultural festivals

Cultural festival attributes	Yeh & Lin (2017)	Borges, Vieira, & Romão (2018)	Kim, et al. (2016)	Fu et al. (2018)	Michael Morgan (2008)	de Jesus and Alves, (2019)	Troisi, et al. (2019)	Alexiou (2020)	Kim (2015)
Folk exhibition	✓								
Local natural environment and atmosphere	✓		✓			✓	✓		
Historical relic/ Historical re-enactment /cultural	✓			✓	✓		✓		
Temple for worship	✓								
Activities		✓							
Infrastructure and accessibility		✓							✓
Foodservice facilities		✓							
Long contemplation and self-reflection			✓						
Socializing/people			✓	✓	✓		✓		
Culture			✓						
Physical exercise			✓						
Praying			✓						
Physical facet/organization				✓	✓				
Event design				✓	✓				
The setting								✓	
The whole MRF concept								✓	
Medieval costumes and music								✓	
Diverse re-enactment activities								✓	
Use of volunteers								✓	
Online purchase of a ticket						✓			
Collateral service							✓		
Commercialization									✓
Convenience									✓
Information						✓			
Vendors						✓			
Parking						✓			

Table 3.3: List of festival attributes identified in diaspora festival contexts

Diaspora festival attributes	Festa Italiana, the USA	Korean-New Zealand sports festival, South Korea	Festa Croatia food and Wine Festival, Australia	Migrants' Arirang Multicultural Festival, South Korea
Ethnic food/drinks	✓			✓
Unique experience	✓			
Escaping	✓		✓	
Atmosphere (venue	✓			
Education	✓		✓	
Socialization	✓	✓	✓	
Competitive sport		✓		
Entertainment		✓	✓	
Interaction with politicians and businessmen		✓		
Community support			✓	
Family togetherness			✓	
Marketing			✓	
Restroom, parking, & staff				✓
Programs and activities				✓
Accessibility and location				✓
Reference	Baker and Draper (2013)	Chang et al., (2017)	Kim et al. (2013)	Kim et al. (2019)

3.3. Festival experiential benefits

The subject of experience was explored in the 1960s before "tourism experience" emerged as a research topic in the 1970s, which later expanded its scope to include "understanding the thought and feelings of tourists and how it was used as a tool for service

management" (Coelho, Gosling, & Almeida, 2018). The suppliers' perspective of experience received much attention following the introduction of the concept of experience economy. This concept defines experience as a distinctive economic offering that consumers demand and companies respond to through their design and promotion (Pine & Gilmore, 1998).

Festival experiential benefits have been identified, measured, and explained using different approaches. The first stream of research that measures festival experiences has adopted the four realms of experience economy (Manthiou, Lee, Tang, & Chiang, 2014; Mehmetoglu & Engen, 2011; Oh, Fiore, & Jeoung, 2007; Park, Oh, & Park, 2010). Depending on the level of participation (active vs. passive) and connection (immersive vs. absorption), individuals gain four broad experiential benefits, namely, escapism (active immersive participation), educational (active absorption participation), aesthetic (appreciating the beauty of nature or the surroundings through passive participation and immersive connection), and entertainment (outcome of passive participation and absorption connection).

The second stream has adapted and contextualized tourism experience models to events and festivals. Four equivalent broad categories of experience, including affective, cognitive, physical, and novelty, were tested and contextualized in multiple festival studies (Biaett & Richards, 2020; Geus, et.al., 2016; Richards, 2020; Richards, King, & Yeung, 2020). For instance, Geus et al. (2016) measured the experience of festival participants across three phases, namely, condition, core, and outcomes, and observed significant differences in all these phases. Accordingly, they concluded that the degree of gaining experiential benefits varies depending on the level of engagement and interaction in the three phases of festival experiences.

The third stream has identified setting-dependent festival dimensions (Packer & Ballantyne, 2011). For instance, Packer and Ballantyne (2011) identified four facets of music festival experience, including music, festival, social, and separation experiences. Among these

facets, music, festival, and separation refer to entertainment, aesthetic, and escapist experiences, respectively, whereas social is unique to the music festival setting.

The fourth stream has employed quantitative and qualitative approaches to identify specific experiential benefits from festivals. Quantitative studies have focused on determining specific festival attributes that generate experiential benefits (Kim et al., 2016; Yeh & Lin, 2017; Yeh, Lin, & Lu, 2019b). For instance, Yeh and Lin (2017) studied the direct link among the attributes, consequences, and value of festivals. Kim et al. (2016) identified 14 experiential benefits resulting from 14 attributes. Meanwhile, qualitative studies have identified and explained the stories of respondents who received specific experiential benefits differently.

Table 3.4: Festival experience dimensions

Dimensions	Park et al. (2010)	Packer & Ballantyne (2011)	Geus et al. (2016),	Rai & Nayak (2020)	Chang et al. (2017)	Zhang et al. (2021)
Escapist/ separation	✓	✓				✓
Education/ Cognitive	✓		✓	✓		✓
Esthetic/festival	✓	✓				✓
Entertainment/music	✓	✓				✓
Social connection		✓			✓	
Affective			✓	✓		
Physical			✓	✓		
Novelty			✓	✓		
Well-being				✓		
Flow						✓
Athletic					✓	
Nostalgic					✓	
Context	Film Festival	Music festival	Event	Trade show event	Homecoming sport festival	Art performance

The aforementioned discussion alludes to previous studies on the experiential benefits of diaspora festivals. Four of these studies identified different experiential benefits by adopting various research methods. Three enquiries into multicultural diaspora festivals (Dewilde et al., 2021; Lee et al., 2012; Lee & Huang, 2015) and one enquiry into homecoming diaspora festivals (Chang et al., 2017) revealed certain aspects of experiential benefits from these events. For instance, Dewilde et al. (2021) found that youths aged 12 to 20 years in Norway perceived multicultural festivals as environments that promote inclusiveness, allow attendees to maintain their transnational identities, and reinforce a sense of belonging and safety. Lee et al. (2012) identified four experiential benefits (transformational, cognitive, affective, and social) from two multicultural festivals (the Global Village and colorful multicultural festivals) whose attendees mostly comprise Koreans (68%). Among the attendees of Australian multicultural festivals, Lee and Huang (2015) observed certain experiential benefits, including a sense of cultural self-esteem, enhanced ties to the Asian culture, positive feelings toward Australia, a sense of social support, and an improved understanding of other cultures.

Neuhofer et al. (2020) recently explored the roles of festivals in transforming the personal lives of attendees. Other scholars have reported that festivals can generate hedonic and eudemonic well-being outcomes, of which the former is measured by positive emotions or emotional experiences (Knobloch, Robertson, & Aitken, 2017). Generating experiential benefits for visitors can help them experience positive emotions (Song, Kim, & Choe, 2019), and emotion is one of the critical festival values that are considered by many before visiting or revisiting such events. Attendees of diaspora festivals tend to gain emotional benefits, such as memories of their homeland, nostalgia, and pride. The following section then presents a review of emotional experience.

3.4. Emotional experiential benefits from diaspora festivals

Emotion refers to an individual's psychological response to an external stimulus that s/he usually experiences. Some authors interchangeably use this term with affective experience, but emotion not only refers to feelings btu also involves cognitive and behavioral experiences. Therefore, emotion is a multi-dimensional construct, even though some scholars have viewed this concept as unidimensional. Festivals offer diversified emotional experiences to their attendees (Lee, 2014).

The emotions elicited in festivals have been assessed using several models (Lee & Chang, 2017), the most common of which include the pleasure, arousal, and dominance (PAD) model (Mehrabian & Russell, 1974 cited in Bakker, van der Voordt, Vink, & de Boon, 2014), the consumption emotion set (Richins, 1997), and the positive and negative affect schedule (Watson, Clark, & Tellegen, 1988).

The PAD model has been used in some studies to measure festival emotions (Carneiro et al., 2019; Song, Kim, & Choe, 2019) or to explain and group specific emotion descriptors (Filo & Coghlan, 2016). Song et al. (2019), including joyful, cheerful, and happy to please, excited, astonished, and elated to arousal, and confident, flexible, and proactive to dominance. Meanwhile, Carneiro et al. (2019) used bi-polar measurement scales to measure arousal as sleepy-wide awake, unaroused-aroused, and sluggish-frenzied and pleasure as unhappy-happy, bored-relaxed, unsatisfied-satisfied, annoyed-pleased, and melancholic-contented. These two studies highlighted the significant effect of arousal and pleasure on the overall satisfaction of festival attendees. Lee et al. (2008) reduced these three dimensions into positive (pleased, satisfied, excited, and energetic) and negative (bored, sleepy, annoyed, and angry) emotions.

After an extensive literature review and conceptualization, Laros and Steenkamp (2005) proposed the hierarchy of consumer emotion model. As shown in Table 3.5, the subordinates in this category contain positive and negative emotions, with each emotion having

four main categories. Laros and Steenkamp tested their proposed framework and found four negative and two positive significant main emotion descriptors. Lee and Kyle (2012) reviewed and proposed a six-dimensional festival consumption emotion model. As shown in Table 3.5, this model merged the two positive emotions (happiness and contentment) from Laros and Steenkamp (2005) and renamed them as joy, reduced one negative (shame) and one positive (pride) emotion, and proposed the new emotion of surprise (which was reduced in Laros and Steenkamp (2005) due to its neutral nature) to propose a six-dimensional festival emotion scale. However, a year later, Lee and Kyle (2013) further reduced this scale to four dimensions by merging all three negative emotion sub-dimensions. These four dimensions include love (caring, loving, and compassion), joy (happy, pleased, glad, delighted, and contented), surprise (surprised and astonished), and negative (Bakker et al., 2014).

Rodríguez-Campo et al. (2022) adopted this measurement scale to observe the effect of emotions on satisfaction and social identification. They observed that love and joy enhance social identification but not surprise, and all emotion dimensions affect the satisfaction of visitors of the Vilalba International Festival in Spain. However, in their previous study, Rodríguez-Campo, Braña-Rey, Alén-González, and Antonio Fraiz-Brea (2020) used only one dimension, hedonism (delight, enjoyment, and getaway), to measure the value of satisfaction in a religious festival (A Festa do Boi). Similarly, Lee and Chang (2017) assumed emotional experience as a single dimension and used only positive emotion descriptors (all emotions categorized under happiness) to examine its antecedents and consequences. They eventually identified facilities and programs as antecedents of happiness and festival identity as its consequence.

Table 3.5: Emotions consumption set

Hierarchy of consumer emotion (Laros & Steenkamp, 2005)							
Negative affect				Positive affect			
Anger	Fear	Sadness	Shame	Contentment	Happiness	Love	Pride
Angry Frustrated Irritated Unfulfilled Discontented Envious Jealous	Scared Afraid Panicky Nervous Worried Tense	Depressed Sad Miserable Helpless Nostalgia Guilty	Embarrassed Ashamed Humiliated	Contented Fulfilled Peaceful	Optimistic Encouraged Hopeful Happy Pleased Joyful Relieved Thrilled Enthusiastic	Sexy Romantic Passionate Loving Sentimental Warm-hearted	Pride
Festival consumption emotion (Lee & Kyle, 2012)							
Angry	Fear	Sadness		Surprise	Joy	Love	
Annoyed Frustrated Irritated Aggravated	Worried Tense Uneasy Nervous	Unfulfilled Unhappy Unsatisfied Discontented		Amazed Surprised Astonished	Happy Pleased Glad Cheerful Contented Joyful	Caring Loving Compassionate	
Festival Consumption scale (Lee & Kyle, 2013)							
Negative				Surprise	Joy	Love	
Annoyed, Frustrated, Irritated, Aggravated, Unfulfilled, Unhappy, Unsatisfied, Discontented, Worried, Tense, Uneasy, Nervous				Surprised Astonished	Happy Pleased Glad Delighted Contented	Caring Loving Compassionate	

Despite the lack of studies that specifically examined emotional experiences in diaspora festivals, some scholars have explored those emotions elicited during the participation in these events. For example, Abbasian and Lundberg (2020) found *"happy/happiness,"* followed by hope, peace, love, and warmth as the mostly elicited emotions and *"a sense that spring is coming," "pride/proud," "childhood/nostalgia,"* and *"community and belonging"* as the least elicited emotions during the Persian Fire festival.

3.5. Festival participants' perception of values

Value has two distinctive meanings. First, this term may refer to a person's value, which is shaped by culture and ethics and influences his/her attitudes (e.g., attitudes toward the festival). Second, this term may be synonymous with other words, such as worth, benefit, profit, utility, merit, and usefulness (Getz, Andersson, Armbrecht, & Lundberg, 2017). From an economic perspective, value refers to utility, and utility represents the benefit or pleasure that consumers gain from purchasing products (Andersson, Armbrecht, & Lundberg, 2017b). Most event studies have adopted the second definition to determine the value of events. As such, value is highly related to the term evaluation, which refers to an assessment of festival values. Events have use and non-use values (Andersson et al., 2017b). The experiential or perceived value at a festival is the direct use value, whereas the perceived value before and after the festival is the indirect use value

Perceived value refers to the overall assessment of consumers of a product or service based on their perceptions (Lee, Hwang, & Shim, 2019). Although most researchers assumed perceived value as a multidimensional concept, few have measured such concept as a unidimensional construct (Lee, Hwang, & Shim, 2019; Sung, Su, & Chang, 2016).

Event values have been studied in the literature using economic and psychological models. Traditional event value research can be divided into three groups based on their methodological and philosophical approaches. The first group explored the use value of events by adopting economic models, such as contingent valuation and travel cost methods. These studies aimed to estimate and identify the determinants of festival values in monetary terms by asking about the willingness of visitors to pay for direct and indirect experiential use values (Andersson & Armbrecht, 2014b, 2014a; Andersson, Armbrecht, & Lundberg, 2012, 2017a; Borges et al., 2018; Choi, Lee, Lee, & Dattilo, 2015).

The second group used psychometric measurement items to assess the level or rate of agreement of individuals and employed multidimensional and unidimensional approaches to measure the perceived value of festivals. Nonetheless, most researchers have agreed on the multidimensional nature of perceived value. Table 3.6 lists some of the dimensions adopted in previous studies. Functional, emotional, social, cultural, and overall values are the most adopted dimensions of festival value. Functional value refers to the quality or benefit perceived relative to cost, whereas emotional value refers to the feelings that festivalgoers expect from festivals. Dimensional approaches have also been used to measure the antecedents and consequences of festival perceived value. Some festival value antecedents include festival attributes (Yoon et al., 2010), emotional experiences (Yang, Gu, & Cen, 2011), festival quality, and experiential benefits (Aşan, Kaptangil, & Gargacı Kınay, 2020; Fu et al., 2018), whereas the most reported festival value consequences include satisfaction (Aşan et al., 2020; Gallarza, Arteaga, Floristán, & Gil, 2009; Kim, Kim, & Jai, 2016; Lee et al., 2019) and behavioral intention (Tanford & Jung, 2017; Yang et al., 2011).

Table 3.6: Festival value dimensions from some selected studies

Author/s	Value dimension	Context
Lee, Yoon, & Lee (2007), Lee et al. (2011), Yoon et al. (2010)	Functional	Pungi Ginseng festival Korea, Boryeong Mud Festiva
	Emotional	
	Overall	
Fu et al. (2018)	Functional value for money	Heritage, cultural festival
	Functional value for quality	
	Social value	
	Emotional value	
Kim et al. (2016)	Personal happiness	Pilgrimage (Camino de Santiago)
	Health life	
	Fun and enjoyment	
	Reinforcement of social bond	
	Self-satisfaction and achievement	
	Maturity of religious belief	
	Understanding others' culture	
	Enhancement of QOL	
	Hedonism	

Rodríguez-Campo et al. (2020)	Communitas (belonging)	A Festa do Boi in Allariz (Spain)
de Jesus and Alves (2019)	Functional and motivational elements	Ethnography Cultural event Marketing perspective
	Communicative elements	
	Technological elements	
	Element of interaction between consumers, with service and with employee	
	Atmospheric elements	
	Service process elements	
Aguado, Arbona, Palma, and Heredia-Carroza (2021)	Cultural—cultural enrichment	Petronio Alvarez Pacific Music Festival, Colombia
	Managerial—enjoyment of well-executed festival plan	
Kim, Choi, and Jung (2017)	Personal value	Tourism promotional cultural event … 2016 Songdo Global Festival
	Artistic value	
	Socio-cultural value	
Yeh & Lin (2017)	Sense of beauty	Sung Chiang Battle Array festival, Cultural festival
	Nature and sincerity	
	Uniqueness	
George (2015)	Cultural value to the community	3 South Australian festivals Cultural values
	Sense of place	
	Community identity	
Abbasian and Lundberg (2020), Savinovic et al. (2012)	Identity maintenance value	Diaspora festival

The third group employed emerging approaches, namely, the fuzzy Kano model and the hierarchical interview and analysis method, to highlight specific attributes, consequences, and the perceived value relationship. These studies mainly aim to identify the experiential benefits that lead to specific perceived values. Unlike dimensional studies, the above approaches help event organizers focus on a particular festival aspect to satisfy their customers and identify context-specific perceived values. For example, Kim et al. (2016) investigated eight constant and dynamic values of pilgrimages resulting from experiential benefits, including personal happiness, healthy life (physical aspect), fun and enjoyment, reinforcement of social bonds through socializing, enhancement of QOL, self-satisfaction and achievement,

maturity of religious beliefs, and understanding of other cultures or countries following the yellow arrow facilities on the way.

The fourth group adopted qualitative approaches to explore multiple perceived values and to define specific festival values. George (2015) investigated the cultural value of festivals in depth from the perspectives of festivalgoers. She identified sense of place, community identity, and understanding the cultural value of the community as the cultural values of festivals. Meanwhile, Warfield, Baker, and Foxx (2014) used a CGT method and identified biological, psychological, social, and spiritual as the four values of pilgrimages. Although advantageous in identifying and explaining values, only few studies have adopted such approaches.

In general, the value of festivals has been identified in various contexts, but the benefits that festivals have for the lives of those who attend have not been sufficiently and thoroughly investigated. As indicated in Section 2.3.1, diaspora festivals have essential value in maintaining one's identity and preserving heritage. However, given that diaspora festivals have not been adequately evaluated, little is known about them, and they are not growing well. One crucial personal value of these festivals is enhancing the QOL and well-being of attendees. Kitchen and Filep (2019) pointed to the dearth of research on event well-being or QOL values and called for further studies to examine event values from a psychological well-being perspective.

3.6. Quality of life (QOL) value

Multiple interpretations have been given to the term QOL since 360 BC, starting from Plato and his student Aristotle (Philips, 2006; Sirgy et al., 2006). Plato contended that harmony with oneself and others leads to happiness, whereas Aristotle saw virtue as key to QOL (Sirgy et al., 2006). Most definitions of QOL use certain terms, such as achievement, satisfaction with

life, pleasure, belonging, and sense of fulfillment (Kerstetter & Bricker, 2012). The conceptual explanation of QOL stems from disciplinary bias in economics, medicine, and social sciences (Hajiran, 2006). For instance, economists objectively defined a good life using "the living standard" (Philips, 2006), whereas social science scholars defined a good life as a happy life from the subjective perspectives of individuals (Sirgy et al., 2006). Hajiran (2006) argued that his conceptualization of such term is free from bias and based on "*the product of the interaction between an individual's personality and the continuous episodes of life events. Life events occur within a multidimensional set of domains: liberty, knowledge, economics, health, safety, social relationships, spirituality, environment, and recreation"* (Hajiran, 2006, p. 33). Such diverse conceptual explanations leads to the absence of a commonly accepted definition for QOL, thereby forcing WHO to define this term as *"an individual's perception of their position in life in the context of the culture and value systems in which they live and about their goals, expectations, standards, and concerns."* (WHO, 2012, p. 3). WHO also acknowledged that QOL is a broad concept that encompasses various dimensions, but the above definition is still not accepted as a leading definition in several disciplines.

Nevertheless, researchers have reached unanimous agreement on the objective and subjective measurements of QOL. The objective indicators measure the material and extrinsic aspects of a person's life situations, whereas the subjective indicators assess the intrinsic aspects of individuals' lives (Philips, 2006). QOL conceptualization follows four principles:

> *"QOL may be conceptualized as a construct that: (1) is multidimensional and influenced by personal and environmental factors and their interactions; (2) has the same components for all people; (3) has both subjective and objective components; and (4) is enhanced by self-determination, resources, purpose in life, and a sense of belonging" (Cummins, 2005, p. 700).*

Cummins (2005) proposed two forms of QOL, namely, objective and subjective, both of which are valid indicators of QOL. In this characterization, the satisfaction of needs and the

utilization of opportunities cannot define QOL, the fundamental elements of QOL are universal, and opportunity and need are causal states instead of end results.

Individuals have a good life when they are objectively good and subjectively well. Figure 3.1 shows that the dichotomous outcomes of the intersection between these two indicators lead to four scenarios as demonstrated in the Paradise and Hell parable of Sirgy et al. (2006) and the living standard and subjective well-being matrix of Rapley (2003). The first scenario is Real Paradise, which occurs when the objectively measured life features of individuals are good or when these individuals feel subjectively healthy. The second scenario, Fool's Paradise, occurs when the living condition of an individual is objectively poor and subjectively good. For example, a person may have been medically diagnosed with an ailment even if s/he feels well. The third scenario, Fool's Hell, occurs when people feel unhappy and objectively well. The fourth scenario, Real Hell, occurs when people feel unhappy with their lives and when all their living features are measured as bad. This scenario includes migrants with traumatic experiences and people lacking basic needs. Rapley (2003) argued a poor connection between subjective and objective assessments. However, according to his matrix, well-being is the positive combined result of these assessments. The subjectively measured aspects in this matrix include autonomy, competence, relatedness, hedonic features (positive and negative affect), and life satisfaction, whereas the objectively measured aspects include employment status, income, living standard, and housing, all of which are externally assessed.

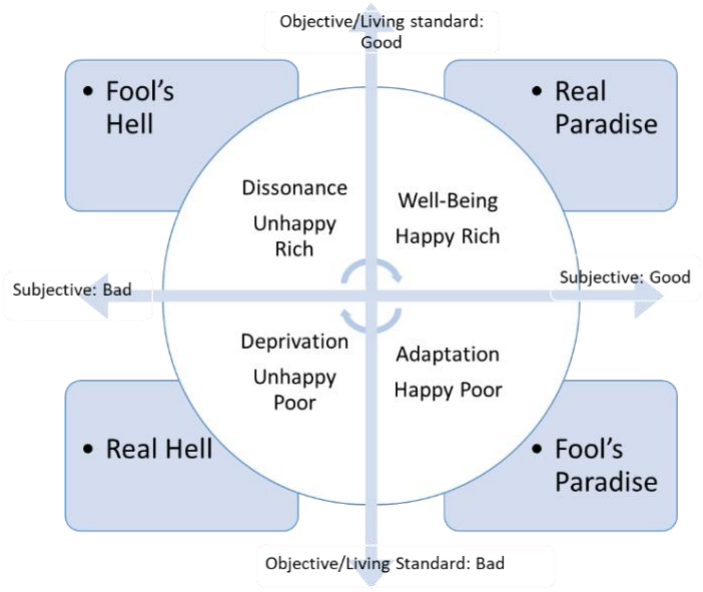


Figure 3.1: Four scenarios of the objective–subjective evaluation of QOL (adapted from Rapley, 2003 and Sirgy et al., 2006).

3.7. QOL in events/festivals studies

While only few scholars have examined QOL in events research (Table 2.3), they reported that festivals can affect the QOL of both attendees and residents (Booth & Cameron, 2020; Jepson & Stadler, 2017; Jepson, et al., 2019; Uysal & Sirgy, 2019; Yolal, et al., 2016). Therefore, this study extensively searched for papers on "festivals/events" and "QOL/well-being" in Scopus and retrieved 36 papers (30 empirical and 5 conceptual) published up to the end of December 2021. As shown in Tables 3.7 to 3.9, only few event scholars have examined QOL and well-being. These empirical studies are divided into three main research streams, namely, impacts of festival/events on QOL enhancement, role of family events in family QOL, and festival/event experiences and QOL/well-being.

3.7.1. Festival impact and QOL

A total of 10 empirical studies on the relationship between the impact of festivals and QOL were retrieved (Table 3.7) and were subsequently categorized into impact of sports event

legacies (Kaplanidou, 2012; Ma & Kaplanidou, 2017b, 2017a) and perceived impact on QOL (Magno & Dossena, 2020; Ouyang, Gursoy, & Chen, 2019; Yolal et al., 2016).

The first category, impact of sports event legacies on QOL, included three studies examining the effects of mega-sports events legacy on the QOL of residents by using quantitative approaches. Kaplanidou (2012) compared four Olympic legacies impacting residents, namely, the Sydney, Athens, Atlanta, and Beijing Olympics, and found emotional investment and space for socialization as the most important dimensions for the QOL of Atlanta and Sydney residents and tangible legacies as the most important dimension for the QOL of Athens and Beijing residents. Meanwhile, Ma and Kaplanidou (2017b, 2017a) examined the impact of legacy outcomes on the QOL of host city residents in Taiwan and found that these residents perceived an enhancement in their QOL due to the importance and their evaluation of these legacy outcomes. These residents also indicated their interest in supporting such events due to such enhancement.

The second category, perceived impact on QOL, included seven studies on the impact of festivals/events on the QOL enhancement of residents (four studies) and attendees (three studies). Kaplanidou et al. (2013) compared the pre- and post-2010 FIFA World Cup impacts on the QOL of residents and reported that the psychological and social benefits gained before and after this event enhanced such QOL. However, certain benefits, such as political and economic benefits, only affected the QOL of residents before and after this event, respectively. They observed that QOL can enhance the support of residents for event development. This finding coincides with those of Li et al. (2020) and Ouyang et al. (2019). Similar to other studies (Kaplanidou et al., 2013; Li, et al., 2020; Yolal et al., 2016), Ouyang et al. (2019) observed the effect of perceived festival impact on QOL. However, they uniquely tested the effect of community concern and event attachment on perceived impact to test its effect on

QOL, which predicts festival support (Li et al., 2020). The effect of satisfaction on happiness, safety feeling, and overall QOL was measured in that study.

Magno and Dossena (2020), Walters and Venkatachalam (2022), and Yamashita and Muneda (2021) studied the role of festivals/events in the QOL of attendees. Magno and Dossena (2020) and Yamashita and Muneda (2021) found that perceived benefits (economic, community, and cultural benefits) improve the QOL of festival attendees, whereas Walters and Venkatachalam (2022) explored the impact of diaspora festivals on the SOC and QOL reinforcement of attendees.

Except for Walters and Venkatachalam (2022), all the above studies adopted quantitative approaches to examine the impact of perceived benefits on the QOL of residents and attendees. Some of these studies also reported that those individuals who understand the benefits of these festivals/events demonstrate an enhancement in their QOL and show a positive intention to participate in future festivals/events.

Table 3.7: Festivals impacts and QOL

Authors	Major finding	Research design
Kaplanidou (2012)	Emotional investment and spaces for socialization were important for Atlanta and Sydney residents QOL Tangible legacies were more important to Athens and Beijing residents QOL	How important was each outcome of the Olympic Games for your QOL? Sports event
Ma and Kaplanidou (2017a)	Importance of legacy outcome → (+) legacy outcome evaluation → (+) QOL → (+) support for event Importance → (+) QOL, (+) support Evaluation → (-) support	Three international sport events in Taiwan; 605 host city residents; t-test and MANOVA.
Ma and Kaplanidou (2017b)	Importance of legacy outcome → (+) legacy outcome evaluation → (+) QOL → (+) support for the event Importance → (+) QOL, (+) support Evaluation → (-) support	QOL: 3 items (satisfied with the place, the future is bright, & satisfied with my QOL)
Kaplanidou et al. (2013)	Pre and post events: psychological + social benefits → QOL; QOL→ Only pre: political→ QOL	Overall QOL Support for the event: 1 item Sports event

	Only post: economic→ QOL	
Yolal et al. (2016)	Community benefit + cultural/education benefit→ subjective well-being (+) QOL concern →SW (-)	Subjective well-being: 3 items adopted from Sirgy (2002)
Ouyang et al. (2019)	Perceived benefit and costs of events affect QOL, which in turn affects support for tourism	1873 residents of HK in a survey; SEM
Li et al. (2020)	Social-cultural benefit→ support for festival development; social-cultural benefit→ social-cultural QOL→ Life satisfaction→ support for festival development	Social-cultural QOL: 3 items (satisfaction with leisure, social life, and cultural life) (McCabe & Habtamuson, 2013)
Magno & Dossena (2020)	Economic and cultural benefits and community pride influence QOL positively	Onsite survey on residents of Milan after three years of the event being held; SEM
Yamashita and Muneda (2021)	Community and cultural/educational benefits enhance SWB, which in turn encourages the support for the event	Survey: 452 samples; spectators of 2 wheelchair basketball tournaments
Walters and Venkatachalam (2022)	Showed the intersection between a sense of community and SWB to show festivals' contribution to immigrants QOL. Membership, need fulfillment and shared emotional connection are points of intersection	Mixed qual.: observation, video recording, and interviews with attendees and organizers Diaspora festival—Diwali

3.7.2. Role of festivals in family QOL

The role of festivals in family QOL is a relatively new research area. The few inquiries into this topic have reported that attending festivals with family can improve family QOL (Booth & Cameron, 2020; Jepson et al., 2019; Liu & Draper, 2021). The specific factors contributing to such improvement include attending multiple events/festivals, attending with children, and performing cultural activities. The indicators of family QOL outcomes include positive family memory, bonding, family connection (Allan Jepson et al., 2019), improving lives as a whole (Booth & Cameron, 2020), and enhancing SWB (Liu & Draper, 2021). However, two studies identified family event participation determinants that contribute to family QOL, namely, money/wealth, time and space, environment and happiness (Stadler &

Jepson, 2017), and commitment (Booth & Cameron, 2020). According to Stadler and Jepson (2017),

> *"Families would also benefit from understanding the frame condition of QOL, which enable or restrict their ability to attend events; from this, an appreciation as to how events can foster social bonding, belonging, attachment to place, and create happiness in the family through the creation of positive memories and values" (p. 171).*

Table 3.8: Summary of past studies on festival role in FQOL

Author/s	Main finding	Research design
Allan Jepson et al. (2019)	Attendance creates positive family memories; Feel a stronger family connection; Family emotional bond increased	Mixed research: FGD, interview and survey
Stadler and Jepson (2017)	Conditions for an event to contribute to family QOL through family's attendance: sufficient time and space for children and parents to engage in activities; event ticket price should be fair; attractive facilities, environment, and happiness.	FGD: life satisfaction, happiness, and morale
Booth and Cameron (2020)	The cultural element of the event is essential for participation Participation creates strong positive family memories and makes a strong family connection Money, work commitment … barrier for participation	Mixed research: interview and survey
Liu and Draper (2021)	Attending with children enhances SWB and FQOL; Event experience affects SWB positively	585 family event attendees; in the USA; SEM

3.7.3. Festival experience and QOL

Among the research streams discussed thus far, the festival experience and QOL research stream has the largest number of studies (19; Tables 3.9 to 3.11). On the basis of their focus and QOL measurements, these studies can be clustered into impact of festival attributes/experiences on QOL, specific aspects of festival experience on QOL/well-being, and festivals' well-being or QOL experiences.

The first group includes four articles that examined the dimensions of the effect of festival experiences on QOL (Table 3.9). Two festival experience models were used in these studies. First, Tan et al. (2020), Ballantyne et al. (2014), and Payini et al. (2021) used the music festival experience facets proposed by Packer and Ballantyne (2011) to examine the effect of festival experience on SWB. As shown in Table 3.9 (Payini et al., 2021), Ballantyne et al. (2014), and Packer and Ballantyne (2011) observed the significant effect of all four, three, and two experiential dimensions on SWB, respectively. Unlike these three studies, Tan et al. (2020) tested the effects of four festival attributes, observed the effects of food, program, information on SWB through festival value and satisfaction, and confirmed the positive effect of festival value on SWB.

Table 3.9: Festival attributes and QOL

Author/s	Main finding	Research design and context
Packer and Ballantyne (2011)	Four facets of music festival: music, festival, social, & separation Music & separation → well-being	Mixed: FGD & survey Music festival attendees Australia
Ballantyne et al. (2014)	Music, separation, and social experiences affect PWB.	Survey on 441, Music festival, Australia
Tan et al. (2020)	Food, program, & information qualities → festival value Festival value →satisfaction → SWB	Six items for SWB Music festival Malaysia
Payini et al. (2021)	Festival, music, social, separation → SWB	Survey, Cultural festival, India

The second group includes eight studies that measure a specific aspect of festival experience to understand its effects on QOL (Table 3.10). These aspects include environmental clue (Chou et al., 2018), event intention (Ma & Kaplanidou, 2018), quality and satisfaction (Theodorakis et al., 2019), active leisure participation (Sato et al., 2014), level of participation in the festival (Liburd & Derkzen, 2009), and enjoying the music festival (Snowball & Antrobus, 2020). Ma and Kaplanidou (2018), Chou et al. (2018), Theodorakis et al. (2019),

and Sato et al. (2014) observed that positive experience or participation enhances the QOL of participants. Snowball and Antrobus (2020) found a positive causal relationship between enjoying African music and QOL. Despite a small sample size, Armbrecht and Andersson (2020) confirmed the positive effect of fun experience and service quality on SWB through hedonic satisfaction and that of flow experience on SWB through the mediating role of eudemonic satisfaction in sports events.

Liburd and Derkzen (2009) and Rossetti (2021) offered detailed accounts of the QOL of festival participants. Liburd and Derkzen (2009) explored the QOL expectations of the Danish Wadden Sea Festival organizers as well as the positive energy and SWB perception of the involved artists and visitors to understand the effect of cultural festivals in QOL. They found that organizers aim to *"stimulate a sense of belonging and local sense of pride through unique encounters with contemporary art in familiar surroundings that would positively affect residents' subjective well-being in the long term"* (p. 139), which applies to artists but not to visitors/residents. Specifically, artists/performers experience a high level of connectedness that lead to an enduring artist network and high integrity, which in turn can help them express their ideas and feelings through art and enhance their sense of achievement in life. Liburd and Derkzen (2009) noted that compared with others, artists feel better and confident, tend to be more creative, and see life more positively.

Therefore, these authors placed the perception of visitors in a two-extreme continuum, wherein the far-right extreme includes arousal and spiritual uplifting that lead to meaningful encounters and enhance subjective well-being and connectedness, whereas the other extreme includes the experience of ridicule and the feelings of differentiation and alienation. Unlike other articles, Liburd and Derkzen's (2009) study targeted festival organizers, performers, and visitors as research subjects and shows that even though organizers specifically aim to improve the QOL of participants, they achieve such objective also for festival performers, who show

positive energy and connectedness during the event. However, as discussed above, the experiences of visitors in festivals are inconsistent. Despite its limitations in examining the various aspects of QOL, this study is one of the few qualitative works that offer an in-depth analysis of the role of cultural festivals in improving QOL.

Rossetti (2021) developed five themes that portray the five broad well-being outcomes, namely, social, health, emotional, spiritual, and physical. These themes represent the need for social interaction, a sense of being mentally well, an enjoyable moment, an experience suitable for the soul, and a healthy event. Rossetti (2021) also considered literary festival program, social, place, weather, and visitors' background in measuring the health and well-being of attendees. This study can be considered one of the projects to answer the call for further research on the contributions of events experience in the health QOL domain (Wood, 2019).

Table 3.10: Specific experience aspect that influences QOL

Author	Relevant findings	Research method
Chou et al. (2018)	Environmental cues related to the festival environment → SWB	Survey, resident Lantern festival, Taiwan
Liburd & Derkzen (2009)	It compares events QOL contribution to performers and visitors. It found that performers showed a greater QOL than visitors/residents.	Danish Wadden Sea Festival
Sato et al. (2014)	Life domain satisfaction→ overall life satisfaction	10 life domains, Bottom-up spill over
Ma & Kaplanidou (2018)	Taiwan: physical environ + outcome qualities → QOL; QOL →RPI	Survey
Theodorakis et al. (2019)	Interaction + outcome qualities → satisfaction → happiness with purchase → QOL; outcome quality → happiness	Survey
Armbrecht & Andersson (2020)	Service quality and fun experience → hedonic satisfaction → SWB happiness. Similarly, flow experience → eudemonic satisfaction → SWB happiness.	Five types of sporting events
Snowball & Antrobus (2020)	Liking African music enhances life satisfaction	Mixed research
Rossetti (2021)	Provide evidence of five domains of QOL: the need for social interaction, a sense of being mentally well, an enjoyable moment, an experience good for the soul, and a healthy event.	Qual

The third group includes six papers on festival experience and QOL (Table 3.11). These studies adopted positive psychology, specifically the PERMA model, to identify well-being domains in the context of events. These studies also responded to the call of Felip et al. (2015) for the adoption of positive psychology in event studies across the three phases of event experiences. Except for Saragih and Amelia (2020) that employed a mixed research design, all of these studies adopted a qualitative approach. Filo and Coghlan (2016) identified well-being domains in the context of large-scale participatory charity sports events from the perspective of the PERMA model. Filo and Coghlan (2016) provided evidence on how festivals contribute to the well-being of individuals. For instance, emotional states, such as hope, inspiration, happiness, relief, pride, being loved, and feeling, are good indicators of positive emotions. They also used to exemplify talking and feeling lost while swimming as indicators of engagement well-being. Togetherness, support, encouragement, strengthened friendships, and connections with people all indicate the presence of a relationship. Meanwhile, a sense of purpose and faith and being part of something indicate meaning and purpose, whereas a sense of achievement and confidence confirm that festival attendees can enhance their well-being through accomplishment.

In their longitudinal study, Doyle et al. (2021) interviewed 15 residents before and after the Gold Coast 2018 Commonwealth Games to understand how this event affected their well-being. They identified five domains of the PERMA model after the event, three of which were supported before the event. However, in both pre- and post-event phases, the participants did not experience engagement. Therefore, Doyle et al. (2021) identified the activators of the four elements of the PERMA model. In spite of the differences in their methodological approaches, this study adopted a similar framework as that of Filo and Coghlan (2016) and generated similar findings accordingly.

Saragih and Amelia (2020) segmented music festival visitors into three groups based on the hedonic, life satisfaction, and eudemonic dimensions and five specific criteria, namely, pleasure, avoidance, self-reflection, meaning, and impact. They called the first segment "pleasure seekers" owing to their interest in pleasure, affection, personal enjoyment, and escape, the second group was labelled "playful learners" due to their interest in pleasure and learning something from the event, and the third group was called "transcendentalists" because of their desire to balance pleasure, escapism, self-reflection, meaning, and impact.

Perhaps the one that addresses Filep et al.'s (2015) recommendation well is Neuhofer et al.'s (2020) study that proposed transformative festival experience model. Neuhofer, Celuch, and To (2020) argued, *"in transformative travel experience, tourists seek an experience that offers meaning, purpose, and personal fulfilment*" (p. 2883). A transformative experience has an everlasting impact owing to intensive and emotional exposure. In other words, this peak experience leads to maximum levels of happiness and positive emotions. A transformative experience has six dimensions, namely, positive emotion (which is triggered intrinsically (personal) by the surrounding people (collective) or by an organization), engagement (which is influenced by internal drive, surrounding people, design, new connections, and development of friendships), meaning (escapism or avoidance of stress and struggle in reality, personal interest or the need to pursue one's own interest and remembering EDM culture, memory formation or the feeling of excitement about memory formation), accomplishment (including life achievement, which denotes the feeling of pride after achieving something, mental growth, which denotes the feeling of happiness, and self-discovery, which denotes the discovery of one's true self), relationship (the development of new friendships and impact on one other, such as one's actions positively influencing his/her friends and family), and liminality (including physical appearance or the visual aesthetics and design of a place, and ambience or the atmosphere of the festival).

Table 3.11: QOL experiences in festivals/events

Author/s	Major finding	Research design
Kruger, Rootenberg, & Ellis (2013)	Tourism experience enhances wine festival attendees QOL. Five life domains were influenced by tourism experience to predict QOL through the overall life domain.	329 respondents at Wacky Wine Festival: SEM
Filo & Coghlan (2016)	Find evidence of the five domains of PERMA. For example, happiness, talking and feeling lost, togetherness, a sense of purpose and faith, and a sense of achievement and confidence, respectively, are evidence to each dimension of PERMA.	Conducted five FGD across three events—the inaugural Ballina to Byron Bay Charity Walk, the Cancer Council's Relay for Life taking, and the 2014 MS Swimathon in Gold Coast, Australia.
Ma & Kaplanidou (2018)	Taiwan: physical environ + outcome qualities → QOL; OQ → Exercise intention → event intention; QOL →RPI; Greece: exercise intention → RPI	3 domains of QOL: mental health, physical health, and social relationships
Saragih & Amelia (2020)	Developed three segments: pleasure-seekers, playful learners, and transcendentalists based on five criteria.	Mixed research design
Neuhofer et al. (2020)	They proposed six dimensions of transformative experience in events (festivals).	In-depth interviews with 31 people (snowball sampling) electronic dance festivals
Doyle et al. (2021)	Mega sports event activates four dimensions of PERMA model	QOL: interviewed 15 community members before and after the large-scale sports event in Australia.

3.5.2. Section summary

As discussed above, QOL has been studied in the events and festivals context from three perspectives, including impact and QOL, roles of festivals in family QOL, and experience and QOL. The first research stream viewed QOL as an outcome generated by a positively perceived impact of an event. Except for one, all studies in this stream adopted a quantitative approach and observed the positive contributions of events in enhancing the QOL of residents. Most of these eight studies focused on sports events and cultural festivals, and none of them examined the topic from a festival/event value perspective. This stream also failed to provide

a detailed explanation of how the perceived benefits from sports legacies and festivals affect the QOL of individuals, thereby limiting our understanding of how individual attendees value a festival.

The second research stream emphasized how festivals contribute to improving family QOL. This stream only included four articles and one book section, hence reflecting the infancy of research on this topic. Given that diaspora festivals are community festivals that are especially convenient for parents to join along with their entire families, these events can have positive contributions to family QOL. However, these studies only focused on events held in three countries, thereby limiting our understanding of whether or how the attendees of diaspora festivals value their family QOL.

The third research stream has the highest number of related articles. These studies examined how festival experience contributed to the QOL of visitors. This stream can be divided into three sub-streams, namely, dimensional experiences and QOL, particular aspect of experience and QOL, and well-being experiences elicited from festivals. The first sub-stream is related to this current research but only has four quantitative studies that tested the effect of the multiple dimensions of festival experiential attributes on SWB. However, these studies did not test the effect of these dimensions on QOL. The second sub-stream included eight studies that focused on identifying the contributors to QOL to enhance our understanding of which aspects of festival experience can improve the QOL of attendees. Studies in the third sub-stream adopted positive psychology and well-being theories to identify the dimensions of well-being. All of these studies, except for one, adopted a qualitative design guided by the PERMA model. Even though these studies offered detailed accounts of the five well-being dimensions, they neither identified the QOL dimensions elicited from events nor used the CGT method.

The above review is summarized in Figure 3.2, which includes both the antecedents and consequences of QOL.

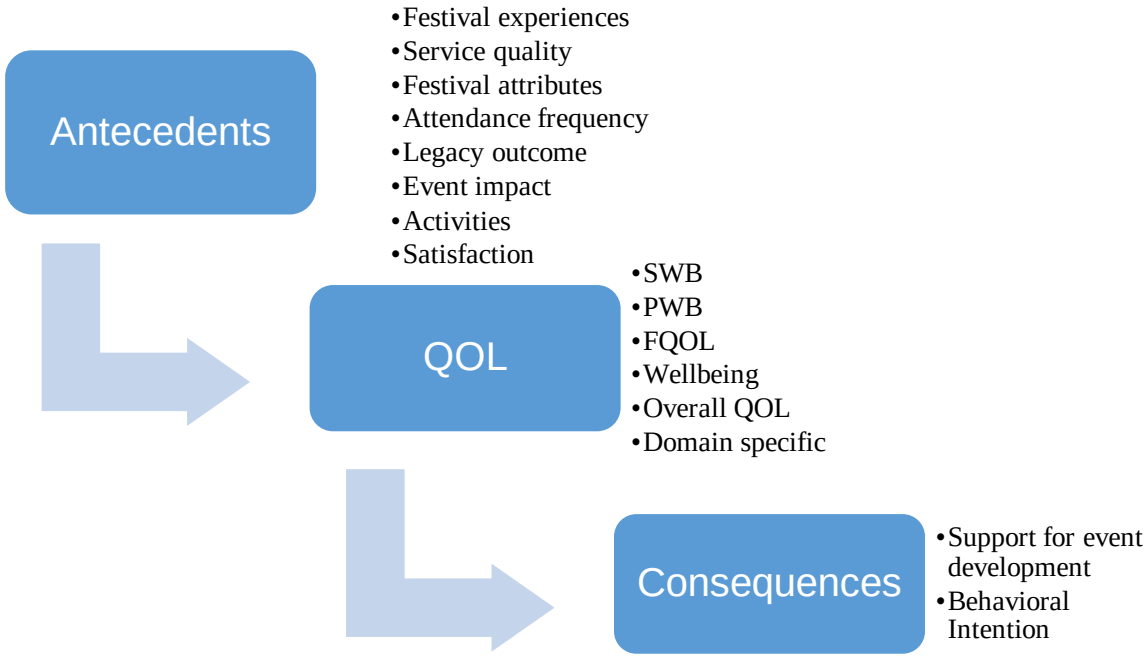


Figure 3.2: Antecedents and consequences of QOL (designed based on the literature review)

3.8. Summary

The literature review reveals that diaspora festivals are the least studied type of festivals, hence leading to limited knowledge about their attributes, experiential benefits, and values. However, diaspora festivals share some common attributes and benefits with other forms of festivals, such as cultural festivals. Therefore, certain festival attributes, such as culture/history, atmosphere, and souvenir, may be used in exploring diaspora festivals. Moreover, while previous studies utilized different dimensions of values, functional and emotional values emerged as the dominant dimensions. These studies also explored how QOL can be improved through festival experience, attendance, and influence on perception, none of them investigated the festival value of QOL. Nonetheless, these studies such value in different ways, including eudemonic happiness, hedonic happiness, life satisfaction, meaning, social well-being, and flourishing.

4. CHAPTER 4: METHODOLOGY

4.1. Introduction

This chapter discusses the philosophical and methodological aspects of the thesis in six sections. The following section presents a brief review of qualitative event studies to highlight the methodological gaps in this field that this study aims to address. Afterward, the philosophical stance of this thesis is elaborated along with the proposed grounded theory method. The remaining sections discuss the sampling, data collection instrument and procedure, analysis, and justification of the academic rigor of this thesis.

4.2. Qualitative research in event studies

The literature review highlights an insufficient application of qualitative approaches in event research. This methodological gap was observed in all reviewed articles, and qualitative studies that underpin subjective philosophical stances were also lacking. Crowther et al. (2015) reviewed the methodological approaches adopted by 161 event studies published in 21 journals until 2013 and found that surveys (60%) were the dominant data collection method, followed by interviews (24%). Crowther et al. (2015) then called for future research to focus on subjective inquiries and philosophical stances that require clearance from the beginning. Draper, Young Thomas, and Fenich (2018) studied the data collection and analysis procedures of 615 event studies published between 2004 and 2016 in 23 journals (6 event, 10 tourism, and 5 hospitality journals). Most of these articles were quantitative in nature (53.8%), followed by qualitative (21%), conceptual (15.5%), and mixed (9.7%). Leisure was the most investigated type of event (76.2%), survey (53.5%) and statistical analysis (95%) were the most adopted data collection approaches, and qualitative methodologies, including grounded theory (0.9%), phenomenology (0.7%), and ethnography (1.9%), were the least utilized approaches. These statistics indicate that event research has not shown much growth in terms of building theories.

Kim and Kaewnuch (2018) conducted a descriptive meta-analysis to identify research gaps in event management. They analyzed 302 articles published in 4 event journals and found insignificant differences between quantitative and qualitative studies. They recommended future research to explain the behavior of festival participants using qualitative approaches.

Walsh (2003) cite some benefits of qualitative hospitality research, including creating new theories, interpreting quantitative findings, and building practically valuable models. She noted that qualitative approaches are especially useful for researchers who wish to study a phenomenon in its natural setting, immerse themselves in their research context, and answer "how" and "why" questions. Given the above advantages and the need to fill the gaps, this thesis raises a qualitative research question and adopts a constructivist grounded method.

4.3. Philosophical stance of the thesis

A philosophical stance denotes the position from which researchers conduct their inquiries, hence guiding their research focus. This stance also reveals the perspective of the researcher to his/her reader, guides the methodology of his/her work, and clarifies the research outcomes. According to Savin-Baden and Howell Major (2013), *"a philosophical stance suggests a view of reality and knowledge that in turn informs researcher perspectives, approaches, and methods"* (p. 54). Researchers most often adopt ontology, epistemology, and paradigm as their philosophical stances (Savin-Baden & Howell Major, 2013).

4.3.1. Ontology

The history of the term ontology can be traced back to the Greek terms *Onto* (being) and *Logia* (study, science, or theory), which together mean the "study of reality" (Slevitch, 2011). Formally, ontology refers to *"claims regarding the nature and structure of being"* (Rawnsley, 1998, p. 2). The most common views of this philosophical stance are realistic and

idealistic (Savin-Baden & Howell Major, 2013). The realistic view assumes the existence of an objective reality (including entities or objects that are independent of our understanding and experience) that is not perfectly known by man, whereas objectivism is directly linked to the notion of objective reality. Meanwhile, idealism suggests that the nature of being is known in the mind of individuals who experience and understand it (Rawnsley, 1998). Some scholars prefer relativism over idealism. For Mills, Bonner, and Francis (2006), relativists believe that reality should be understood relative to the context (culture, life form, and conceptual scheme).

Research on human experience tends to believe the relative existence of truth. These studies assume that the event experiences of migrants are stored in their minds and require further exploration. In this case, the entity or object is not observable but rather abstract. Therefore, the ontological stand of this thesis posits idealism/relativism.

4.3.2. Epistemology

Epistemology is a branch of philosophy that deals with the study of knowledge (Savin-Baden & Howell Major, 2013). Similar to ontology, the history of the term ontology can be traced back to the Greek terms *Episteme* (knowledge) and *Logia* (study, theory, or science), which together mean the "study of knowledge" (Slevitch, 2011). Epistemology can be formally defined as *"the process of thinking. The relationship between what we know and what we see"* (Lincoln, Lynham, & Guba, 2018, p. 115). We know what we know by *"believing, perceiving, constructing, reflecting, remembering, inferring, imagining, and corroborating"* (Rawnsley, 1998, p. 3). The process of knowing depends on our ontological stances. Rawnsley divided the way of knowing into two, namely, priori (rationalism) and posteriori (depends on experience).

Other scholars defined epistemology from the perspective of the source of knowledge. As such, the knowable entity becomes known through either subjective or objective dimensions. Subjectivists believe that researchers construct knowledge by actively engaging

in study, whereas objectivists propose that knowledge should be independently discovered. This research aims to explore the perceived attributes, experiential benefits, and values of diaspora festival attendees, which require the researcher's interpretation through an active involvement in the research process.

4.3.3. Research paradigm

There are paradigmatic controversies, contradictions, and conflicts (Lincoln, Lynham, & Guba, 2018). Subsequently, the philosophical nature of paradigms and the absence of a universal list of paradigms lead to confusion. Guba and Lincoln (1994) included four paradigms in their initial work, which they increased to five in their latest study (Lincoln, Lynham, & Guba, 2018). By contrast, Savin-Baden and Howell Major (2013) identified six types of paradigms, some of which were not considered by Guba and Lincoln. Another confusion emanates from the perspectives on which these paradigms were built. Paradigms are distinguished based on the philosophical stances in ontology, epistemology, and methodology. However, Lincoln et al. (2018) distinguished the paradigm positions based on the nature of knowledge, knowledge accumulation, values, ethics, and training. Among the five paradigms listed in Table 4.1, this study follows the constructivism paradigm.

Table 4.1: Basic beliefs of alternative inquiry paradigms

Issue	**Positivism**	**Post-positivism**	**Critical theory**	**Constructivism**	**Participatory**
Ontology	Naïve realism	Critical realism	Historical realism—virtual reality shaped by varied factors	Relativism	Participative reality
Epistemology	Objectivist	Objectivist	Subjective value mediated	Subjectivist	Critical subjectivity

Methodology	Quantitative	Modified quantitative	Dialogic	Hermeneutic	Political participation in collaborative action inquiry

Source: Adapted from Lincoln, Lynham, and Guba (2018).

Constructivism follows a subjective research approach where the researcher actively participates in the investigation. Ontologically, the proponents of this paradigm believe reality exists in the mind of individuals who experience and think. Hence, the source of knowledge in for this study was immigrants who participate in one or all four Ethiopian diaspora festivals and the researcher himself. Its epistemological assumption posits the construction of knowledge by the researcher than discovery. Inquiries that attempt to answer research questions related to understanding individuals' thoughts, experiences, perceptions, and motivations adopt this paradigm. Therefore, this paradigm is suitable for answering the current research question. This thesis then adopts a CGT approach through the lens of constructivism as will be discussed in the following section.

4.4. Research method

This thesis adopted the CGT method, its background, types, justification, and relevance was discussed thoroughly as follows.

Grounded theory was introduced as a qualitative research method by Glaser and Strauss in 1967 (Charmaz, 1996; Glaser & Strauss, 1999; Marvasti, 2004). Despite its divergent evolution over the last 50 years, grounded theory has been considered as an inductive, iterative, comparative, and emergent qualitative approach (Charmaz, 2008b). As its fundamental tenet, grounded theory is both a method and analysis technique crucial to building a middle-range substantive theory that can eventually become a full-range theory (Charmaz, 2017). Unlike other qualitative approaches, grounded theory is known for its openness throughout the inquiry

and its focus on local needs, flexibility, and power in explaining a social phenomenon (Charmaz, 2008b; Matteucci & Gnoth, 2017). Given these advantages, this theory has been adopted in multiple fields, including sociology, nursing, psychology, and tourism.

However, diversified grounded theory methods have been criticized for their excessive focus on theory building, rigidity in coding, unclear paradigmatic position, limited creativity, and insistence of early proponents (notably Glasser) not to accept modification. Classical, Straussian, and constructivist are the three most widely adopted grounded theory methods (Charmaz, 2008b; Kenny & Fourie, 2015; Matteucci & Gnoth, 2017), all of which involve constant comparison, theoretical sampling, memo writing, and theory generation (Charmaz, 2017; Kenny & Fourie, 2015). However, these types differ in terms of philosophical stance, coding practice, and literature review timing (Charmaz, 2008a, 2017; Hunter, Murphy, Grealish, Casey, & Keady, 2011; Kenny & Fourie, 2015). For instance, classical grounded theory believes in realistic assumptions, whereas pragmatists and constructivists embrace critical realism and relativism of ontological assumptions, respectively (Charmaz, 2008a; Junek & Killion, 2012). As shown in Table 4.2, classical is objectivist and positivist, but constructivists are subjectivist in their epistemological stands. As a result, the proponents of classical grounded theory advocate that the literature review should be conducted after the data collection and analysis to free researchers from preconceptions and to discover new theories (Charmaz, 1996; Glaser & Strauss, 1999). By contrast, critical realists and relativists believe that preconception and the influence of researchers are inevitable. CGT is sensitive to how contextual factors, such as time, place, and culture, influence the research process, and a researcher can subjectively interpret data while taking the respondents as part of the analysis (Charmaz & Thornberg, 2020; Marvasti, 2004; Mills et al., 2006). Glasserians do not conduct a literature review before completing the study, and this feature has triggered the skepticism of doctoral students when adopting CGT in their studies. In terms of coding procedure,

Straussians claim that the later versions of grounded theory differ from the original version (Walker & Myrick, 2006). The grounded theory versions of Charmaz and Glasserian share similarities yet also show some slight differences.

Table 4.2: Comparison between the three types of GT

Issue	**Classical GT**	**Straussian GT**	**Constructivist GT**
Ontology	Realist	Critical realist	Relativist
Data	Treats data as unproblematic and self-correcting: "All is data" (Glaser, 1998)		Assumes data are co-constructed, relationships matter
Epistemology	Objective	Objec-subjective	Subjective
Paradigm	Positivist	Post positivist/ pragmatic	Constructivists
Aim	Discover theory	Create theory	Construct theory
Coding	Two steps: substantive (open and selective) and theoretical coding	Rigorous and robust five steps that include open, axial, selective, conditional matrix, GT	Flexible (two steps: open and refocused)— encourage creativity
Literature review	No literature until the end of the study to ensure open-mindedness	Literature review at each stage of the study, but no comprehensive review before embarking on the research	Literature review at all stages, but advise delay in writing until analysis
Reflexivity	Optional Discover generalities abstract of time, place, or individuals— erases difference	Crucial	Crucial Data analyses and methods are constructed in specific times, locations, and situations
Research question	Why	Why and how	What and how
Event research adopted the method	(Mesana, de Guzman, & Zerrudo, 2021)	(Khare, Awasthi, & Shukla, 2019; Zou et al., 2020)	(Black, 2016; Sun et al., 2019)

Source: Compiled by the researcher.

Regardless of the insufficient explanation about their chosen versions, the number of tourism scholars embracing GT is growing (Matteucci & Gnoth, 2017) due to its advantages in building tourism theories, exploring the experiences of tourists, and explaining social

processes and individual behaviors across various settings (Junek & Killion, 2012). The literature review identified 158 GT-based articles published in 46 tourism journals indexed in Scopus between 1995 and May 30, 2021 (TITLE-ABS-KEY: ("tourism" + "grounded theory") OR ("tourism" + "constructivist grounded theory") OR ("tourism" + "Glaser") OR ("tourism" + "Strauss and Corbin")). Leading tourism journals, such as the Annals of Tourism Research, Journal of Sustainable Tourism, and Tourism Management, are the three leading journals that publish research outputs based on GT. Compared with that published before 2016 (84 articles), a total of 75 GT papers were published over the last four years (since 2017). This trend highlights the bright future of GT in tourism research. Junek and Killion argued that GT plays exploratory, explanatory, and confirmatory roles depending on the purpose of an inquiry.

However, the adoption of GT in event management research remains in its infancy. In fact, less than 12 event management studies using GT were identified in Scopus on May 31, 2021, indicating that GT remains relatively unknown among event scholars. Similar to tourism scholars (Matteucci & Gnoth, 2017), event researchers adopting GT choose one of its three versions without paying much attention to their similarities and differences. For example, Mesana, de Guzman, and Zerrudo (2021) adopted classical GT to theorize Filipino repeat visitor festival loyalty, Goulding and Saren (2010, 2016) employed Straussian GT, and Black (2016) and Sun et al. (2019) used CGT as their guiding framework.

This thesis uses CGT for four reasons. First, the paradigm embraced in this study is similar to CGT (Kenny & Fourie, 2015). The constructivist paradigm emerges from the belief that investigators construct (create) knowledge and reality existing in the minds of those who have experienced specific phenomena. Marvasti (2004) noted that CGT helps researchers explain a socially constructed reality. For example, the social benefits of festivals in improving QOL are outcomes of social interaction. Therefore, CGT is an appropriate method for constructing knowledge regarding the effects of festivals on the QOL of immigrants. Second,

this study asks what and how research questions, which CGT can answer. The main research question of this study is "what are the perceived attributes, experiential benefits, and values of diaspora festivals?" As shown in Table 4.2, while the Glasserian and Straussian GT versions are practical for answering why and how questions, they are not applicable for answering what questions. Third, CGT addresses the drawbacks of GT. As discussed above, the original GT has been criticized for its rigidity, for preventing researchers from conducting literature reviews before the data collection, for its claims to generate theories, and for its lack of reflexibility. The updated GT version proposed by Strauss and Corbin was also criticized for its coding strategy (which discourages creativity from researchers) (Kenny & Fourie, 2015), less reliance on emergence (Charmaz, 2008b), and lack of storytelling. The latest GT version, which has been gaining increasing acceptance among scholars, not only addresses these limitations but also offers higher adaptability and dynamism. Fourth, event management research is severely constrained by the lack of relevant theories. Carrying out research aiming at developing a field-based theory may advance this field by at least one step forward. Such efforts may reduce the dependency of event researchers on marketing and social science concepts. Moreover, if the event management field needs to influence other fields, the number of studies adopting GT methods should also increase.

This thesis adopts the research framework proposed by Chun Tie, Birks, and Francis (2019) (Figure 4.1). It started with participant recruitment and ended with constructing a theory.

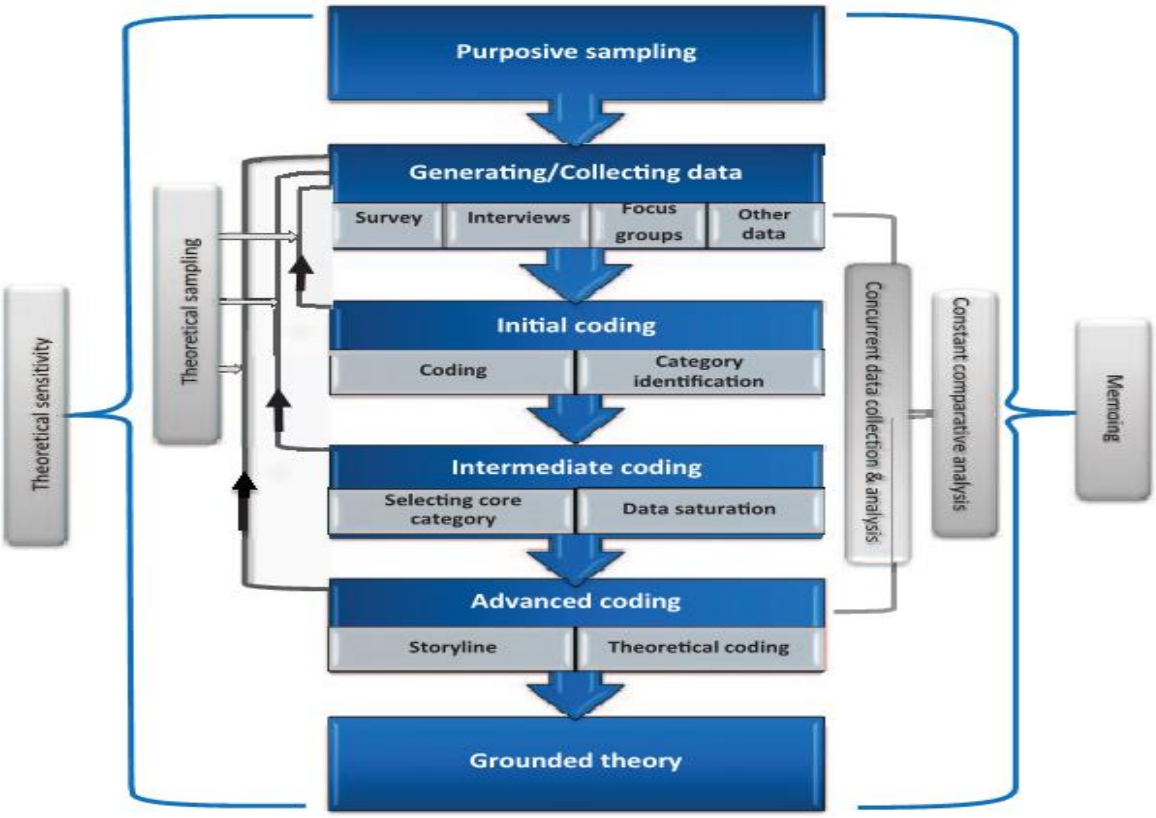


Figure 4.1: Research framework: Summary of the interplay between the GT method and process

Source: Chun Tie, et al. (2019).

4.5. Sampling

Qualitative research emphasizes how much data would be sufficient to represent an entire population (Creswell, 2012). Unlike quantitative approaches, qualitative methods can provide detailed explanations of empirical findings (Daymon & Holloway, 2011; Savin-Baden & Howell-Major, 2013). Therefore, unlike quantitative research, the ultimate target of qualitative research is to ensure that sufficient data are available to answer the research question. Researchers using this approach have the freedom to rely on certain conditions when choosing research participants. They are required to ask, "who is the right person to answer my research question" than "how many people are enough to answer my research question?"

Therefore, the sampling techniques most commonly employed in qualitative research include non-random or non-probability sampling, including purposive, convenient, snowball, quota, and judgmental sampling. Given that this study adopts a CGT method, purposive and snowball sampling techniques are used to select the participants.

The sampling in CGT research depends on analytical stages (Morse & Clark, 2019). Contrary to other methods where samples and sampling are specific, GT researchers have different sample types, including research subjects, data, literature, categories, people, ideas, and stories, thereby necessitating the adoption of multiple sampling techniques. For instance, Morse and Clarke (2019) identified six types of theoretical sampling across various levels of data analysis, namely, purposive or retrospective interviews with experts, a purposive or theoretical expanding variety of cases, theoretical sampling for depth and range of experiences within stages, sampling for library search for familiar concepts and theory, sampling seeking negative cases, and sampling group interview. Therefore, taking these various types of theoretical sampling across various levels of analysis, this thesis identified and invited its respondents using the purposive and snowball sampling techniques.

Before starting recruiting its study participants using snowball sampling method, the researcher sought information about the study site and its people from three individuals living in the DMV area to familiarize himself with the phenomena under investigation. The information revealed that festivals were cancelled for two years and there was no concrete evidence that they would be staged during the data collection period. This helped researcher decide to include those diasporas who attended in 2020 Timket and 2019 Meskel.

However, now that there was no list of attendees and the researcher had limited knowledge about the research population, the snowball sampling technique was adopted as a suitable method at this stage. Daymon and Holloway (2011) argued that chain reference

sampling can be used in studies where the investigators *"cannot identify useful informants"* (p. 215).

Hence, the researcher recruited Ethiopian immigrants who had previous festival experiences using chain referral sampling method (Table 4.3). First, the researcher contacted four referees two months ahead of the actual data collection period. These referees included contacts with one institution (i.e. Addis Ababa Mahibere Kidusan head office) and three individuals: (1) a high school friend who lived in Maryland, (2) a church scholar who lived in Addis Ababa, and (3) a former church teacher of the researcher living in Texas. These referees were asked to recommend 2020 Timket and 2019 Meskel festival attendees. Second, the researcher contacted three non-research participants during the actual data collection period in Maryland and Virginia. These referees were asked to refer 2020 Timket and 2019 Meskel festival attendees who are second generations.

Third, after conducting some interviews and realizing that ESFNA is an important festival organizer for the Ethiopian community, the researcher contacted the organization. Using the contact information shared on the ESFNA website, the researcher randomly called board members whose resident address was within the DMV area. Fortunately, two board members picked up the call. One of these respondents was highly cooperative and even gave the researcher the contact details of the ESFNA president after discussing about the organization. The researcher then discussed about ESFNA with its executive members via Zoom for approximately two hours. The discussion revolved around the background, success stories, and contribution of ESFNA to the Ethiopian community in the US and contributed valuable information about who should be selected for the interviews. On the basis of such information, the researcher formulated some criteria and asked one referee and executive member to recommend potential participants who attended the recent ESFNA Festival in Atlanta. The researcher also filed formal requests for a list of contacts comprising business

owners, lottery winners, festival attendees who found their partners in the same event, festival players, scholarship winners, Ethiopians born in the US, and loyal fans. A total of six individuals referred by three non-participants were eventually interviewed.

In total, 8 non-research participants referred 15 participants for the interviews, and 9 of these 15 interviewees further referred 18 participants (Table 4.3). The remaining interviewees were invited following the recommendations of the first interviewee to promote relaxation and trust between the researcher and these participants. The referring participants were also given the sampling criteria to ensure that their referrals are ideal for this study. For example, at the initial stage before the coding, the referees were informed that the study was looking for individuals living in the DMV area who participated in *Timket* in the past two years (January 2020 and January 2021). The criteria also considered gender, generation, and other demographic variables to check for contextual and demographic variations. The researcher chased important leads that emerged during the interviews.

Table 4.3: List of the snowball sampling technique samples and their referee

Non interviewed referee	**Referred by non-interviewed**	**Referred by interviewee**		
Belay to Nehemiah	Adam	Yared	Sami	Elsa
	Zeru			
Etenesh	Gebre	Abel, Fikru, Yosef, Eden		
	Hiwot	Henok, Meskerem		
Kirubel	Martha	Meron, Tefera, Meseret, Hewan		
MK (Mahibere Kidusan)	Robel	Selam, Desta, Gashaw		
Million	Nigus, Mulu			
Sara	Tsehay	Eden		
Elias	Hilina	Yilma		
	Solomon	Ketema		
	Meto	Assefa		
Elias to Abiye	Abebe, Eyasu			

The researcher then visited two festivals, namely, the Ethiopian Day and *Meskel* festivals, to interview live event attendees. Five and six respondents were interviewed from the former and latter festivals, respectively. Age and gender were considered throughout the selection process. Given that interview summaries and initial analyses were being conducted during these events, the samples recruited from these two festivals were used as theoretical samples.

The samples were recruited based on multiple considerations, including leadings, socio-demographic variables, types of festivals, places of residence, roles in festivals, and generation cohort. The first 25 samples were primarily selected for their participation in *Timket* and/or *Meskel*, 8 were recruited for their experience in ESFNA, 12 were selected due to their participation in the Ethiopian Day in Silver Spring and in *Meskel* at St. Michael's Church, DC. On the basis of the leading responses, a son of Adam and the wife of Gebre were recruited as additional respondents. In addition, Ketema and Mesay were recruited based on the leading information received from previous interviewees. Generation cohort was considered throughout the sampling period. As shown in Table 4.4, out of the 46 respondents, 15 are above the first generation.

Table 4.4: Respondents' demographic and migration profile

Pseudo name	**Gender**	**Age**	**Marital status**	**Education**	**Generation cohort**	**Year moved—lived in the USA**	**Migration reason**
Abebe	Male	56-65	Married	AD	1	1982—39	Political
Abel	Male	18 - 25	Single	HS	1.5	2012—9	Family
Adam	Male	36-45	Married	PD	1	2000—21	DV
Assefa	Male	46-55	Divorced	AD	1.5	1986—35	Political
Beza	Female	18 - 25	Single	PD	2	NA	NA
Dagim	Male	46-55	Married	PD	1	2001—20	DV
Desta	Male	46-55	Single	AD	1	2008—13	Political
Eden	Female	18 - 25	Single	AD	2	NA	NA
Elsa	Female	18 - 25	Single	BD	1.5	2012—9	Family
Eyasu	Male	56-65	Married	BD	1	1997—24	Political

Fikru	Male	36-45	Married	BD	1	2013—8	DV
Gashaw	Male	36-45	Married	PD	1	2014—7	Education
Gebre	Male	36-45	Married	PD	1	2011—10	DV
Genet	Female	36-45	Married	BD	1.5	1999—22	DV
Habtamu	Male	18 - 25	Single	BD	2	NA	NA
Hailu	Male	18 - 25	Single	PD	1.5	1999—22	Family
Helen	Female	18 - 25	Single	BD	1.5	2017—4	Education
Henok	Male	36-45	Single	AD	1	2013—8	DV
Hewan	Female	46-55	Married	HS	1	2001—20	Political
Hilina	Female	26-35	Single	PD	1.5	2007—14	Economical
Hiwot	Female	26-35	Married	PD	1	2011—10	DV
Ketema	Male	46-55	Married	BD	1	1988—33	Education
Lidya	Female	18 - 25	Single	BD	1	2015—6	Education
Martha	Female	36-45	Married	PD	1	2000—21	Political
Meron	Female	26-35	Married	BD	1	2011—10	Family
Mesay	Male	26-35	Single	HS	1	2013—8	Family
Meseret	Female	36-45	Married	AD	1	2009—12	DV
Meskerem	Female	26-35	Married	PD	1	2013—8	Family
Meto	Male	56-65	Single	HS	1	1989—32	Political
Mulu	Female	36-45	Single	AD	1	2005—16	DV
Nigus	Male	46-55	Married	PD	1	2004—17	Economical
Robel	Male	36-45	Married	BD	1	2013—8	Economical
Saba	Female	36-45	Married	AD	1	2012—9	DV
Sami	Male	18 - 25	Single	BD	2	NA	NA
Selam	Female	26-35	Single	HS	1	2016—5	Family
Solomon	Male	36-45	Married	BD	1.5	1997—24	Family
Tamirat	Male	46-55	Married	AD	1	2011—10	DV
Tefera	Male	26-35	Single	PD	1	2013—8	DV
Tesfa	Male	36-45	Married	BD	1	1999—22	DV
Tesfaye	Male	56-65	Married	BD	1	1991—30	Political
Tsehay	Female	18 - 25	Single	BD	2	NA	NA
Tsion	Female	26-35	Married	AD	1	2015—6	DV
Yared	Male	18 - 25	Single	BD	2	NA	NA
Yilma	Male	26-35	Single	BD	1.5	2001—20	DV
Yosef	Male	18 – 25	Single	BD	1.5	2006—15	Family
Zeru	Male	36-45	Married	PD	1	2005—16	DV

Note: HS = high school, AD = associate degree, BD = Bachelor's degree, PD = post graduate degree

As shown in Table 4.5, 24 respondents attended at least one of the four festivals considered in this work, 12 attended only the 2 transnational religious festivals, 6 attended only the 3 festivals (ESFNA festival and religious events), and 2 attended only the Ethiopian Day, thereby suggesting that these respondents had sufficient knowledge about Ethiopian diaspora festivals and are thus eligible for answering the research questions.

These participants played various roles in festivals, especially for those who attended both transnational and ethnic migrant festivals. Specifically, those who participated as performers in transnational festivals participated in ethnic migrant festivals as visitors, whereas those who participated as either performers or volunteers in ethnic migrant festivals participated as visitors in transnational festivals. These respondents attended at least one event within the last two years. Specifically, 19 attended *Timket* in 2020, 13 attended *Meskel* in 2021 and 2019, 8 attended the ESFNA Festival in 2019, and 6 attended the Ethiopian Day in 2021, thereby confirming that these respondents satisfied the minimum sampling criteria. In terms of their roles in festivals, 18 participated as performers (mostly in transnational festivals), 22 participated as visitors, and 6 participated as organizing committee members.

Table 4.5: Festival participation behavior of respondents

Pseudo name	Name of festival attended	Role in the festival	Recently attended	Year
Abebe	All	ORG	ESFNA	2019
Abel	ESFNA, Timket, and Meskel	PER & VIS	Timket	2020
Adam	All	ORG, PER, VIS	Timket	2020
Assefa	All	All roles	ESFNA	2019
Beza	ESFNA, Timket, and Meskel	VIS	Meskel	2021
Dagim	All	VIS	Meskel	2021
Desta	ESFNA, Timket, and Meskel	VIS	Timket	2020
Eden	All	PER & VIS	Meskel	2019
Elsa	Meskel, Timket, and Ethiopian day	VIS	Ethiopian Day	2019
Eyasu	All	All	ESFNA	2019
Fikru	Meskel and Timket	VIS	Timket	2020

Gashaw	Meskel, Timket, and Ethiopian day	All	Timket	2020
Gebre	Meskel and Timket	PER, VOL	Meskel	2020
Genet	All	VIS	Meskel	2021
Habtamu	ESFNA, Timket, and Meskel	PER, VIS	Timket	2020
Hailu	ESFNA, Timket, and Meskel	VIS	Meskel	2021
Helen	Ethiopian day	VIS	Ethiopian Day	2021
Henok	Meskel and Timket	PER	Timket	2020
Hewan	All	PER, VIS	Timket	2020
Hilina	All	PER, VIS	ESFNA	2019
Hiwot	Meskel and Timket	VOL, VIS, PER	Timket	2020
Ketema	All	PER, VIS	ESFNA	2019
Lidya	Ethiopian day	VIS	Ethiopian Day	2021
Martha	Meskel and Timket	PER	Timket	2020
Meron	Meskel and Timket	PER	Timket	2020
Mesay	All	VIS	Ethiopian Day	2021
Meseret	ESFNA, Timket, and Meskel	PER, VIS	Timket	2020
Meskerem	Meskel and Timket	VIS	Meskel	2020
Meto	All	ORG	ESFNA	2019
Mulu	Meskel and Timket	VIS	Timket	2021
Nigus	Meskel and Timket	VIS	Meskel	2021
Robel	All	ORG, PER	Timket	2019
Saba	All	VIS	Ethiopian Day	2021
Sami	All	PER, VIS	Meskel	2019
Selam	Meskel and Timket	VIS	Timket	2020
Solomon	All	VIS	ESFNA	2019
Tamirat	All	VIS	Ethiopian Day	2021
Tefera	Meskel and Timket	PER, VIS	Meskel	2019
Tesfa	All	VIS	Meskel	2021
Tesfaye	All	VIS	Meskel	2021
Tsehay	All	PER, VIS	Timket	2020
Tsion	Meskel and Timket	VIS	Meskel	2021
Yared	All	VOL, VIS, PER	Timket	2020
Yilma	All	PER, VIS	ESFNA	2019
Yosef	All	PER, ORG, VIS	Timket	2020
Zeru	All	All	Timket	2020

Note: Roles: VIS = visitor, PER = performer, ORG = organizing committee member, VOL = volunteer; Year refers to the most recent year the interviewee had attended.

4.6. **Data collection instrument and procedures**

4.6.1. Instrument

Guided interviews were used to collect data. Interviews serve as the backbone of GT (Charmaz, 1996; Friese, 2019; Morse & Clark, 2019). Justifying the choice of interviews as an instrument in GT research is trivial; instead, this approach is mainly concerned about why a specific interview technique (among unstructured, guided, semi-structured, and focus group interviews) was selected (Morse & Clark, 2019).

Morse and Clark (2019) suggested that researchers without any experience in conducting unstructured interviews should adopt guided instead of unstructured interviews. Given that the researcher had no prior experience in conducting unstructured interviews, guided interviews gave him more confidence in the data collection. Furthermore, compared with semi-structured interviews, guided interviews provide greater flexibility to the interviewer. In semi-structured interviews, the interviewer lists all questions and then asks these questions in the order that they appear in the questionnaire. Even though this approach allows the researcher to ask questions that are not listed in the questionnaire, the researcher cannot ask these questions in just any order. In this case, guided interviews offer very limited reflexivity, which is an integral feature of Charmaz's GT (Charmaz, 2008a). Guided interviews therefore require the researcher to be flexible, confident, and remain guided by CGT. This interview approach has also been employed in numerous tourism studies (Li, 2015).

4.6.2. Procedures

The researcher initially developed interview and post-interview questions. The interview questions were open ended, whereas the post-interview ones were close ended (Appendix A and B). The draft questions were discussed with supervisors and colleagues to receive their feedback. After amending these questions based on the feedback received, the

researcher conducted two interviews as a pilot test in July 2021 in Addis Ababa with 2 home returnee diasporas. The researcher then organized a Zoom meeting with his supervisors for further feedback and guidance prior to actual data collection in the same month. The interview questions were then revised while taking the comments and suggestions of the supervisors and the prior experience of the researcher into account. During the trial period, the researcher learned how to control the interviews, interrupt the interviewees when they go out of focus, ask follow-up questions, write summary notes after the interviews, share post-interview questionnaires to manage time and data, and use various interviewing techniques. The author also had a phone call with one informant about the DMV (DC, Maryland, and Virginia) area.

The researcher then travelled to Washington, DC on July 31, 2021 for 2 months to collect the data. The interviews were conducted both on and off site. As off-site interviews are more relaxed than on-site ones, the researcher was able to ask more questions to the participants, such as the reason behind their festival participation, their participation behavior, the activities they performed, their feelings, the benefits they gained from the festival, their definition of QOL, their perspectives toward celebrating *Timket* and/or *Meskel* in the US and Ethiopia, and the overall value of the festival to their QOL. Among the core questions, second-generation diasporas and those who moved below the age of 10 years were not asked about their comparative experience in transnational festivals. To triangulate the data, the author asked some interviewees the following questions: “how would you feel if you did not attend,” “what would you lose if you had not participated,” “what did you feel when you could not attend the festival over the past one or two years,” “what do you suggest for someone who wants to improve his QOL by attending the festival,” and “how should they attend in a way that improves their QOL?”

The researcher also developed a post-interview questionnaire including questions related to demographic profile, festival experience, migration reason, and acculturation

background. This questionnaire was designed on Qualtrics (Appendix B). After the interviews, the interviewer asked the respondents to complete this post-interview questionnaire online. A total of 26 responses were received. Those who were interviewed off site filled out a hard copy of the post-interview questionnaire immediately after their interviews.

The core questions for those respondents who were interviewed at festival locations (*Meskel* in St. Michael's Church, Washington, DC and Ethiopian Day in Silver Spring, Maryland) revolved around the activities they performed, their feelings, and the benefits they gained from their participation. The interviews lasted for 10 minutes on average (ranging from 3 to 16 minutes). While some participants were unable to complete the post-interview questionnaire online due to time limitations, they managed to answer some demographic questions during the interviews.

Before the interviews, the participants were given a separate script informing them about the purpose of the study, a space for them to sign indicating their consent to be interviewed and to have their responses recorded on tape, and a statement guaranteeing the confidentiality and anonymity of their responses (Appendix A). The interviewer met the interviewees at their most convenient time. While the initial negotiations or scheduling were completed in at least an hour, the actual interviews lasted for only 30.1 minutes each (1414.9 minutes or 23.6 hours for the entire sample; Table 4.5).

As shown in Table 4.6, the researcher interviewed 23 and 24 participants in English and Amharic, respectively, depending on their preference and English language proficiency. To maintain interaction with interviewees, Richards (2009) recommended using three types of questions, namely, reflecting or checking, following up, and probing or confirming questions. Audio recording instruments were used in the face-to-face interviews in order for the research to focus on asking questions and listening to the responses, accurately record the interviews, relisten to these recordings when needed, capture direct quotes without any bias, and

permanently store data (Saunders, Lewis, & Thornhill, 2009). The interviews were recorded on audio with the full consent of the interviewees.

Even though face-to-face interviews are preferred for this research, online video chats and phone interviews were also conducted to collect additional data from the Ethiopian community in the US (Table 4.6) and to avoid the health risks associated with COVID-19. When the researcher has limited access to his/her subjects, online interviews are more suitable than face-to-face ones (Savin-Baden and Howell Major, 2013). The Zoom meetings and phone interviews included two students attending a university in another state, three respondents living in Texas, nine respondents who were unwilling to attend face-to-face interviews due to the pandemic, and four respondents who were only available at night. Meanwhile, the face-to-face interviews involved 10 respondents in Virginia (of which 4 were interviewed in their private houses, 1 was interviewed in a private car, 3 were interviewed in cafés or restaurants, 1 was interviewed during the Ethio-enqutatash Festival, and 1 was interviewed in at church (Teklehaimanot)), 9 respondents in Maryland (of which 5 were interviewed during the Ethiopian Day in Downtown Silver Spring, 2 were interviewed in a private car, and 2 were interviewed in the Medhanialem Church), and 8 respondents in DC (of which 7 were interviewed in the *Meskel* in St. Michael's Church and 1 was interviewed in an office).

Table 4.6: Summary of critical variables

Variable	Category	Count	Variable	Category	Count
Gender	M	29	Mode	Zoom	5F, 8M, 13T
	F	18		F2F	13F, 15M, 28T
Generation	1st	12F, 20M, 32T		Telephone	0F, 5M, 5T
	1.5	3F, 6M, 9T	Duration	Max	82.52 min
	2nd	3F, 3M, 6T		Min	3.35 min
Marital status	Married	9F, 18M, 27T // 1st=25, 1.5=2		Average & Total	30.1 min and 1414.9 min/ 23.6 hrs.

	Single	9F, 11M, 20T // 1st=7, 1.5 =7, 2nd=6	Education	Post grad	5F, 9M, 14T // 7 Amharic
Language	Amharic	24		Bachelor	6F, 11M, 17T // 5 Amharic
	English	23		Associate de	4F, 5M, 9T // 6 Amharic
				High sch	2F, 2M, 4T // 3 Amharic

Note: M= male, F= female, T = total.

4.7. Data Analysis

As discussed in Section 4.3, data collection and analysis should be managed simultaneously when using a GT method. Unlike other qualitative research methods, data analysis is integral to GT. Therefore, this research followed the GT analysis approach wherein the researcher author coded the data, categorized the codes, and constructed a theory. Given that this study adopted CGT, initial and focused coding was imperative before constructing a theory (Kenny & Fourie, 2015). In other words, this study followed three coding procedure: initial or open, focused, and theoretical (Chun Tie et al., 2019).

Before coding, the researcher transcribed audio-recorded the interviews verbatim. Afterward, the 24 Amharic interviews were translated into English, and 11 transcripts were sent to the interviewees to check for validity (Table 4.7). Such procedures are customary in cross-cultural studies (Esfehani & Walters, 2018). For example, Matteucci and Filep (2017) interviewed their participants in French and English, and the first author translated the transcribed interviews into English, and the transcriptions were later checked by co-authors who spoke English as their first language. In his study of the global practice of GT, Charmaz (2014) suggests the importance of considering cultural differences in translation and coding. As the researcher is familiar with the language and culture of the respondents, the validity of the collected data was not a concern for this study. The Amharic to English translations from Google Translate complemented the forward and backward translations. The English interviews were manually transcribed following the Amharic interviews. The English

interviews were also completed much faster than the Amharic ones. After editing, the researcher shared 11 translated transcripts to the respondents for their confirmation. Eight respondents then confirmed that these transcripts accurately reflected the information they shared during the interviews (Table 4.7).

Table 4.7: Confirmed transcripts

Educational background	Interviewee	Status	Remark
Postgraduate degree	Meron, Gebre, Hiwot, Meskerem, Gashaw	Confirmed	No comment
	Tesfaye, Dagim	Unreachable	Interviews at a festival place
Bachelor	Robel and Fikru	Confirmed	
	Eyasu, Helen, Lidya, Genet	Unreachable	Interviews at a festival place
Associate degree	Henok, Desta, Mulu	Partially confirm.	
	Meseret	Confirmed	No comment
	Tamirat, Tsion	Unreachable	Interviews at a festival place
High school and below	Selam, Hewan	Seek checking	
	Mesay	Unreachable	Short interview at a festival place

Initial or open coding

The collected data were inputted into NVivo before the initial coding. Four nodes were constructed for this phase of the coding, namely, diaspora festival attributes, emotional values, eudemonic values, and QOL dimensions.

The researcher examined the data for initial or open coding line by line, word by word, and sentence by sentence to generate codes for phrases, ideas, and sentences (Bryant, 2014; Charmaz & Belgrave, 2019). Most of the time, the researcher used the exact words and phrases mentioned by the interviews. As a result, many of the approximately 700 codes generated during this round were overlapping. The researcher then read all these codes and addressed the overlapping issue by modifying these codes and avoiding redundancy. Specifically, those codes that shared the same meaning but were worded differently were reduced to one. This

procedure reduced the code count to 200, which was further reduced to 110 and then to 66 after reading and comparing each code with the coded texts and removing, replacing, and merging the other codes.

The researcher continued this practice throughout the drafting of the manuscript in order to break the data and start seeing the process. During this coding stage, the researcher used sensitizing concepts and recorded a series of concepts as they came to mind. The researcher asked several questions, such as "what are these data about" and "what is the text trying to communicate, and how" (Marvasti, 2004). The researcher used active verbs and abstract terms as consistently backed by GT proponents (Bryant, 2014; Charmaz, 1996). Coding with a gerund helped *"detect processes and stick to the data"* (Friese, 2019, p. 291) and *"keep the analysis active and emergent"* (Charmaz, 2008b, p. 164).

Focus coding

After they were thought to be ready for grouping, the initial codes were grouped into more than 40 categories. Unlike initial codes that are open, the constructed focused codes are theoretical, abstract, and conceptual (Charmaz, 1996). The researcher used memos to specify conditions, describe properties, and indicate relationships. In addition, the researcher constantly compared the data between respondents, within the same respondent, and the categories within data to strengthen the theoretical foundations of the focus codes. These pertinent juxtapositions *"help achieve greater precision and consistency"* (Corbin & Strauss, 1990, p 9). After constant comparison and review of literature, the researcher reduced the number of focused codes to twenty-five. Furthermore, as Marvasti (2004) recommended, the researcher remained theoretically sensitive, flexibly dealt with the emergent categories (theory), and provided support from the literature to those codes that contribute to the emergence of theory and concepts. Some focused codes were created based on extant literature

review. For example, the study grouped initial codes under focused code happiness and arousal based on festival emotion set and PAD model.

Tentative theoretical categories were created by scrutinizing the focus codes and evaluating which of these codes better explain the phenomenon. Conversely, after constructing substantive theory or propositions, the researcher performed theoretical sampling, which aims to collect additional data to fill the theoretical gaps that are identified through continual analogy and emergent of innovative ideas during the analysis until a theoretical data saturation is reached (Daymon & Holloway, 2011; Kenny & Fourie, 2015). After reaching theoretical saturation, the researcher explained and described the needed categories, and some of these categories were redefined, merged, and replaced.

As part of the GT method, the researcher wrote memos throughout the entire study (in other approaches, researchers only take memos between the data collection and the writing of the first draft) to elucidate processes, assumptions, and actions (Corbin & Strauss, 1990; Friese, 2019). These memos may include the codes, categories, connections among categories, emerging research questions, concerns, and musings by the researcher (Charmaz, 2008b; Friese, 2019). These memos help researchers collect, code, and refine their data and to clarify categories. Charmaz (1996) proposed several guidelines for memo writing, such as 1) give a title or topic to the memo for easy tracking and storing, 2) write the memo starting from coding up to drafting, 3) describe the codes based on the properties of the data, 4) place the data into categories or codes, 5) outline the causal relationships between codes or categories, and 6) identify the gaps in the data and close them.

Table 4.8: Examples of coding

The data	Initial codes	Focused codes
Tsehay, *"I just mostly listened to music"*	Ethnic music	Ethnic music and food
Sami, *"There are people selling Habesha clothes, the iconic Habesha soccer shirts, or has the stripes here."*	Souvenir	Souvenir
Meron, *"That was really touching, and everybody was happy to see that it's here in the US."* Meskerem, *"My soul will get satisfaction."*	Happy Satisfaction	Happiness
Tsion, *"it takes me home memories. … Just like now, people gathered, the sermon, the song, all these things, reminds me of my past life back home."*	Homeland memories	Participation, famous person, and memories
Gashaw, *"A man should be satisfied with what he has. He should work and limit his wants."*	Be thankful with what we have	Virtue

4.8. Academic rigor and trustworthiness

The researcher followed the 10 markers of designing quality in qualitative tourism research as proposed by Frost and Frost (2021). On the basis of these markers, the philosophical underpinning of this research in stated in Section 4.2, the methodological approach is described in depth in Section 4.3, the sampling strategy is explained in Section 4.4, the data collection and analysis are discussed in detail in Sections 4.5 and 4.6, and the use of a thick description and narrative is described in Chapter 5 along with the trustworthiness of this study.

When proving the trustworthiness of GT research, Sikolia, Biros, Mason, and Weiser (2013) recommended using four criteria, namely, credibility, transferability, dependability, and confirmability. First, to ensure credibility, the researcher sought the help of the respondents in validating the interview transcripts (Table 4.6), engaged with the respondents at three events and business centers, used the exact words of the respondents in emerging theory, and performed theoretical sampling under the guidance of the participants (Section 4.4). Second, to ensure transferability, the researcher used thick descriptions when presenting the findings in

Chapter 5. Third and fourth, respectively, the dependability and confirmatory were checked by supervisors, who also monitored the research process from the beginning to end. In addition, the supervisory committee of the university validated the objectivity of this research.

Charmaz and Thornberg (2020) proposed some guidelines to ensure the quality of CGT-based research, including the need to be methodologically self-conscious, justify the chosen type of GT, review the literature, collect the data comprehensively, explain the sampling strategy transparently, collect and analyze the data simultaneously, and compare the analyzed data with those in the literature. Following these guidelines, the researcher extensively reviewed the related literature, clearly discussed the research methodology, transparently explained the research to the participants, and conducted interviews and data analysis simultaneously. This study was also evaluated based on the four CGT research criteria proposed by Charmaz and Thornberg (2020) to ensure its credibility, originality, resonances, and usefulness.

After attesting to the credibility of this work using the above evidence, the following sections test its originality, resonances, and usefulness. The originality of this work is reflected in its outcomes, its resonance is reflected in its concepts that denounce the experiences and insights of participants, and its usefulness is highlighted in Chapter 1.

Reflexivity

The motivation, experience, and background of the researcher influenced his research choice/topic and helped collect credible the interview data, accurately translate them, transcribe them, analyze them, and interpret them. His migration history from Eritrea to Ethiopia at a young age and his temporary life in Hong Kong as a student immigrant from Ethiopia for two years played an important role in understanding the Ethiopian diaspora's sad and happy life situations. In addition, his research background on religious tourism, participation in religious activities as a member of the Sunday school and Mahebere Kidusan, and regular participation

in religious events, including Timket and Meskel, helped him to write an in-depth description of the religious festivals in the literature review. It also allowed the researcher to know some important persons who were referees to this study's interview participants. Despite the lack of previous traveling and living experience in the USA, the researcher relied on the audience's honest responses and two-month participant observations in different locations. The researcher visited many Ethiopian diaspora homes, commercial centers such as restaurants and shops, and events. During these visits, the researcher had informal conversations about life, festival participation, and homeland affairs. In general, the researcher's involvement in the community through visits, informal conversations, and formal interviews helped the researcher gain a deeper understanding of the phenomenon and produce quality research results.

5. CHAPTER 5: FINDINGS

5.1. Introduction

This chapter consists of four sections. The first section presents seven diaspora festival attributes and their benefits. The second section examines the perceived hedonic value of diaspora festivals. The third section discusses the second aspect of QOL values, namely, the eudemonic value of diaspora festivals. The fourth section focuses on Ethiopian diasporas' perception of QOL.

5.2. Perceived attributes of diaspora festivals and their consequences

The researcher identified 18 initial codes through initial coding and categorized them into 8 main themes using focus coding (Table 5.1). The categories include transnational religion, homeland atmosphere, entertainment, convenience, soccer tournament, volunteering, interaction with homeland people, and souvenir. This section centers on these attribute dimensions and their consequential experiential benefits.

Table 5.1: Diaspora festival experiential perceived attribute dimensions

Focused Code	Initial Codes	No. of respondents
Transnational Religion (34)	The Ark (Tabot)	21
	Water (baptism)	12
	The religious programs	23
	The Mass Prayers	16
	The religious songs/hymn	25
Convenience (8)	Freezing weather	5
	Parking shortage	5
The Homeland Atmosphere (23)	The bone fire at Meskel	5
	The human crowding	11
	The Ethiopian costume	14
Ethnic Music and food (n=21)	Ethnic food/drinks	10
	Ethnic music	10
Soccer tournament (n=10)	Soccer tournament	10
Volunteering (n=17)	Managerial volunteering	7
	Non-managerial volunteering	13
Homeland People (n=12)	Opportunity to chatting	7
	Opportunity to make or meet friends	8
Souvenir (n=8)	Opportunity to buy souvenir items	8

5.2.1. Transnational religion

Religion has three elements: belief, practices, and ritual (Koenig, 2009). The Ethiopian Orthodox Tewahido Church is an oriental orthodox autocephalous church whose headquarters is located in Addis Ababa. The experiential attribute dimension of this transnational religion comprises five attributes, of which two are tangible (the ark and water (pond)) and three are intangible (religious programs, songs, and mass services). A total of 34 respondents participated in ritual practices, such as singing religious songs, participating in mass prayer, being baptized, watching religious programs, and escorting Tabots from two events.

5.2.1.1. Religious hymns

Religious hymns are valuable intangible elements of transnational festivals where event attendees sing for spiritual enjoyment and to offer their gratitude to the Lord. Hymns are indispensable elements of *Timket* and *Meskel*. As Ethiopians celebrate *Meskel* to commemorate the finding of the True Cross, the *Meskel* attendees sing about the extraction and finding of this cross, the suffering and salvation of Christ, and the healing power of the cross.

Given that *Timket* is dedicated to commemorating the baptism of Jesus, Ethiopian diasporas sing about Christ's baptism, the revelation of God, the Holy Trinity, John the Baptist, and the journey to salvation. This festival celebrates the start of life, creates meaning (Section 5.4), and promotes positive spiritual feelings. Meron felt loved by Christ when she sings songs dedicated to *Meskel* and thought that Christ had suffered for her.

Attendees can participate in religious hymns in two ways. Performers have a higher/longer engagement than visitors and organizers. Specifically, performers (11 respondents) prepare for several months prior the festival, whereas visitors (13 respondents) only sing on the festival itself. According to McClinchey (2021), the performers start participating a year before the actual date of the festival, and Sunday school members start

singing songs three to four months before the festival. Such long preparation can be considered a form of educational experience. Among the interviewees, six females and one male participated in studying hymns. Martha and Meron are friends who studied hymns for several weeks or months before the festival. Meron described the days she studied the *wereb* (a song accompanied by a spiritual dance): *"Whoever is willing to participate in wereb and mezmur come together in the church every Friday and Saturday.* [We studied for long] *because it is not only our church; we also have to group with choirs from other churches."* Meanwhile, Zeru, who taught Martha and Meron the *wereb,* shared:

> *"We had trainers from different churches with a lot of experience from home in preparing choirs for the big event; we have at Meskel Square a prominent place called Janmeda. Having those experiences trained us on how to perform mezmur. It's not simply singing, but there are other performances involved, such as creating the shape of the cross or any other activities that can make the festival colorful."*

These performers need to study hard to deliver an excellent performance in *Meskel* and *Timket*. Unlike visitors who only sing while accompanying tabots or during the religious programs at *Meskel,* performers engage in both song and dance while accompanying tabots and while positioned at podiums in these festivals. Meron and Zeru shared that they sang and created the shape of a cross while dancing to make the festival colorful. Second-generation immigrants, such as Abel and Habtamu, also shared that they participated in singing and presenting St. Yared's hymn and dance:

> *"When we are singing our song to lead all the others outside, we are just spreading the word of God. They usually know how to find the way. We are spreading the word of God and showing that we have not forgotten our religion."*

> *"After we took the tabots there, the next morning, we also had a traditional mezmur (form of worship) or song. We had to study once a week to prepare, and we studied twice a week. Near the festival, we met at Mariam Church to study all mezmurs together (Tsehay)."*

5.2.1.2. Mass prayers

Mass prayer is the second intangible religious attribute where attendees can pray with others. According to the interview data, five forms of mass prayers can be observed in the two transnational religious festivals, namely, *Mahilet, Seatat*, liturgy, blessing the water, and preaching *misbak* (see Table 5.2). Among these festivals, only few people participate in *Mahilet* and *Seatat.*

Role and spirituality determine the levels of participation of attendees in mass prayers (Table 5.2). Given that deacons are responsible for leading and co-leading prayers in the church, their participation in all types of prayers is greater than that of visitors and other performers. For example, deacons preach *misbak* and bless the water during *Meskel* and *Timket*, whereas all the other participants simply follow them. Therefore, performers with deacon roles have a much greater engagement in mass prayers compared with the other attendees. As described in Section 5.4, praying is a valuable experience of fulfilling one's duty. According to Yosef, *"After the liturgy service, we went out to the water. We prayed in the water and distributed water to the people*." Meanwhile, Yared shared, *"I took part in the liturgy. All churches came together, and we did the liturgy. I represented my church and took part in the liturgy. That was my representation and service in Timket.*"

Meanwhile, the other attendees show different degrees of participation in mass prayers. For instance, those attendees with higher spirituality have a greater participation in these prayers. For instance, Adam, Nigus, Robel, and Mulu participated in all prayers in *Timket*. Such differences in engagement may also correspond to differences in life benefits gained from prayer. In other words, the more diasporas engage in mass prayers, the more religious rewards they can receive.

Table 5.2: Types of prayers, their description, and participants

Name of the prayer	Description	Festival	Participants
Mahlet (Praying song)	Mid-night to 3 or 4 Am prayer	Timket	Few, visitors, performers, and organizing …
Seatat	Early morning 4-6 AM prayer	Timket	Few, visitors, performers, and organizing …
Kidassie (Liturgy)	6 – 8 or 9 PM depending on the number of people who receive Eucharis (it usually takes 2 hrs.)	Timket	Many, visitors, performers, and organizing.
Preaching Misbak	Praying with hymns	Meskel	Deacons
Blessing the water	Praying with priests to bless the water	Timket	Deacons

5.2.1.3. Arks

Arks are tangible and core elements of *Timket*. As the ark symbolizes God's presence, the attendees feel that they are accompanying tabots to be blessed. In the EOTC, every church should have at most three arks named after saints. When *Timket* comes as a special annual holiday, priests escort tabots out of churches to commemorate the day. On the eve of *Timket* (*ketera*), tabots are escorted to a special place where baptism is held. As they walk to this place, choirs lead the way while singing and chanting, the priests and deacons carry the arks, and the visitors accompany the arks. The presence of arks encourages the visitors to sing and pray. For example, Adam shared, *"we sing while taking the tabots from St. Mary Church to the Rock Creek park in DC.*" No mass prayer can take place without an ark in the EOTC. In the special place, priests place the arks inside tents overnight.

The next day during the festival, the arks will be returned to the church following the same procedure, and the attendees will need to accompany, lead, or escort the tabots again. However, Ethiopians in the US follow a different practice for two reasons. First, the harsh weather conditions in the US make it difficult to escort out the tabots and place them outside for extended periods. As discussed in Section 2.6.2, escorting these tabots is one aspect of

Timket that everyone should experience. Second, the distance to and accessibility of public spaces in the US are unlike those in the Ethiopia.

Nevertheless, the 2020 *Timket* attendees in the US still felt at home while accompanying the tabots. Some respondents shared their walking experience. For example, Martha said, *"we walked from Emebtachin (Our Lady) St. Mary Church in DC to the park. It was about a three-mile walk."* Nigus shared a similar experience: *"I accompanied the tabots with the faithful. Typically, these leave their posts in the church building to be placed in the tent."*

5.2.1.4. Blessed pond water

Pond or stream water is the second crucial tangible element of *Timket*. The water is considered a source of prayer that can be blessed for spraying or bathing. In religion, people get baptized for repentance, to be blessed, and to commemorate the baptism of Christ. However, for *Timket* attendees to be baptized, they should go to a special place early in the morning. Twelve respondents reported that they were baptized during their most recent participation in *Timket*. According to Gashaw, "*When you are baptized, you feel like you have been baptized in the Jordan River."* Yared stressed the importance of being baptized: *"In Timket, when I get sprayed with holy water, I feel very clean and almost one with God."*

5.2.1.5. Religious programs

A religious program is an intangible attribute that is highly valuable for visitors. Twelve respondents claimed that they passively interacted with most programs in the festival. Typical programs include prayer, sermons, Sunday school performances, and a message from an honored guest. Building the bonfire and blessing the water are unique to *Meskel* and *Timket*, respectively. Desta spent two hours watching the water blessing, the prayer program, and the priests dancing to and singing St. Jared's hymn. The quality and time management of these

programs play important roles in reinforcing positive experiences among the festival attendees. For instance, Nigus enjoyed the performances in these programs, whereas Tsion wanted to stand close to the podium and sing with the Sunday school choir. Hailu emphasized the importance of reading and the other programs in the festival:

> *"Afterward, they read very important texts, like about the finding of the True Cross. They also sang a couple of spiritual hymns that St. Yared wrote. We did a lot of singing as well. The event very much commemorated the finding of the True Cross."*

The programs allowed six respondents (Selam, Gebre, Elsa. Tsehay, Abel, and Lidya) to engage in learning activities. For example, listening to a special sermon instilled religious knowledge in Gebre and Meskerem. Abel commented described these learning activities: *"in those huge festivals, like Timket and Meskel, the fathers tend to teach about history, like how we got to this level."*

5.2.2. Homeland atmosphere

Atmosphere is one of the most widely measured attributes of festivals in different contexts (Baker & Draper, 2013; de Jesus & Alves, 2019; Kim et al., 2016; Yeh & Lin, 2017). Despite showing how immigrants feel at home when attending festivals (Hassanli, Walters, & Williamson, 2020; McClinchey, 2017, 2021), these studies did not identify homeland atmospheric vibe as an attribute of diaspora festivals. What these attendees see, sense, hear, and taste is the material, smell, music (song), language, and food of their homeland (McClinchey, 2021). In this sense, by participating in the festival, these attendees feel that they are in their homeland and not in a foreign place. Therefore, homeland atmosphere is named as a diaspora festival attribute in this study. Some examples of this attribute include the bonfire in *Meskel*, the crowds, and the traditional Ethiopian clothes. A previous study has confirmed that crowds evoke positive emotions and implicit satisfaction (Kim, Lee, & Sirgy, 2016). The

passive participation in festivals with these attributes can provide the attendees with a sense of aesthetic and the feeling of being at home (Section 5.3).

5.2.2.1. Ethiopian costumes

Ethiopian costume is one of the atmospheric festival attributes of the homeland that allows diasporas to co-create aesthetic experiential benefits by wearing traditional clothes in festivals. This experience is particularly prevalent in transnational festivals, where diasporas rarely wear formal or causal clothes as evidenced in the recent *Meskel* (Figure 5.2). According to Henok, *"Here, everybody, whether rich or poor, celebrates the festival the same way by wearing traditional clothes."* In line with this observation, 14 respondents valued their attendance in these festivals while wearing Ethiopian costumes. Most of them also had more experience attending transnational festivals than the ethnic migrant festival. For example, Tsehay revealed that she wore traditional green clothes and had her hair traditionally braided for *Timket*. A 1.5-generation diasporas, Hilina and Yilma also wore cultural clothes and Ethiopian shirts at the *Meskel* and ethnic migrant festivals. Meanwhile, Hiwot, Zeru, and Fikru added that they saw people wearing traditional clothes at religious events.

According to the interview data, the desire for co-creational experience by wearing traditional clothes stems from three causes. First, four respondents wore Ethiopian costumes to showcase their identity. According to Dagim, "*Here, you wear traditional clothes. It is part of your identity… The dress is your identity, you reflect yourself through it."* Second, some respondents believed that a festival is the most crucial occasion for wearing traditional clothes. Selam said, *"We look for reasons to wear our traditional white clothes."* Third, those attendees with children wear traditional clothing out of respect for their family norms. Nigus shared that his family always wears traditional clothes whenever possible when attending religious events. A father-and-son respondent presents a practical example of how families appear in an event

and how clothes can create happy moments. The father, Adam, said, *"I celebrate with spiritual devotion by dressing nicely with traditional and church-accepted white garments,"* whereas his son shared, *"We got dressed with cultural clothes."* Meanwhile, Hewan shared,

> *"First, when I wear them, I wear them like in Ethiopia. I also wear clothes painted with the colors of our flag (green, yellow, and red). They also wear clothes like that. It starts with their dressing; it makes them feel like Ethiopians. When they go to the event, they should look like Ethiopians."*

Figure 5.1: Participants wearing traditional clothes at the Meskel Festival in DC St. Michael Church, September 26, 2021 (photo by the author).

5.2.2.2. Human crowds

The opportunity to see a large number of Ethiopians in one place is another homeland atmospheric experiential attribute. Human crowding, which refers to *"feelings related to high human density reflective of social interaction"* (Kim et al., 2016, p. 295), influences the emotions and satisfaction of festival attendees (Kim et al., 2016). For 12 respondents, seeing many Ethiopians together in one place was a form of passive engagement that triggered a special feeling and a sense of unity and togetherness. This attribute was particularly salient after 2018. Before 2018, Ethiopians had no chance to celebrate together in one place due to division in the church for more than a decade. Following many others, Martha shared, *"Before 2018, there was some issue between our popes. Because of that, the churches had their own division, so they couldn't come together to celebrate the event."* Abel added, *"For many years,*

people had separated families that divided churches and the entire community." Nigus claimed that this division led to transnational festivals being celebrated in several locations with only few people:

> *"Until the reunion of the synods, churches had no chance to celebrate the festival together because they had been divided into three groups, the Ethiopian, the exile, and the neutral. As a result, people used to attend the festival in their preferred churches."*

Following the reunion of the churches, the festivals started to allow people to celebrate in unison. Seeing large crowds helps these people develop a sense of unity, security, and togetherness. According to Desta, *"Many churches were united. At that time, we celebrated the festival well, and it was good."* Nigus explained how a large number of people gathered after the unity:

> *"Over the past three years, people have celebrated the event by coming to only one church. All parish churches, approximately 40, became members of the DMV area diocese. For the first time, it was celebrated in St. Michael's Church, which hosted over 15 tabots. It had never happened before, and it was the same when we attended the festival two years ago."*

Adam described his aesthetic experiences in *Timket* and *Meskel* as follows:

> *"The last Timket was wonderfully coordinated. If I am not exaggerating, at least 25,000 to 30,000 people showed up at that festival. That's a lot of people, it was so beautiful! Still, the festival remains fresh in my memory… it was like Friday evening. During Fridays, it is so tough to commute around the Washington DC metro. Many people were eager to celebrate together for the first time after the unity of the two synods. That was the first Meskel celebration after the reunification."*

In sum, crowds represent a homeland atmosphere attribute that promotes homeland vibes, positive affect, pride, and ethnic sense of community (Sections 5.3.2 and 5.4.6) and allows attendees to experience a sense of unity and togetherness, thereby increasing their positive emotions and ethnic sense of community.

Figure 5.2: Human crowd at ESFNA (photo from Facebook).

5.2.2.3. Bonfire

The bonfire is the key element of *Meskel*. This homeland atmospheric attribute allows visitors to see and evoke positive emotions. The interaction of the participants with the bonfire is passive with different levels of connection. Attendees see when the pile is lit from the direction in which the main one with the cross symbol will fall. Unlike back home, *Meskel* in the US allows attendees to appreciate and admire the bonfire from a very close distance. Zeru said that among the elements of *Meskel*, he enjoyed the bonfire the most: *"I enjoyed them all, but the best part is when the bonfire was lit from Demera."* Meanwhile, Abel said that the burning of the bush and herbs helped him understand the story of the finding of the True Cross by Queen Helena of Constantine.

Although small, the bonfire promotes a homeland atmosphere in the festival and reminds the attendees about the story about the finding of the True Cross, whose location is indicated by the direction to which the central pile of the bonfire fell. However, this

understanding requires sufficient theoretical knowledge and interpretation from the participants. Whether such assertion is true or not, the bonfire evokes positive emotions and creates an aesthetic experience for the attendees.

Figure 5.3: Demera at the Meskel Festival in St. Michael's Church, DC (photo by the author).

5.2.3. Ethnic music and food

Ethnic music and food are combined into a single attribute given their similar experiential benefits. Specifically, both of them allow the attendees to experience entertainment (enjoyment) and education (learning culture). These attributes are unique to ethnic migrant festivals.

5.2.3.1. Ethnic music

Ethnic music is the main experiential attribute of ethnic migrant festivals (Ethiopian Day and ESFNA). The expression "my music" indicates that music belongs to a particular group. According to Eden, *"It's nice to hear my music, our culture."* In this case, ethnic music refers to Ethiopian music, which has two aspects, namely, the performers and the performance (content). The profiles of the performers motivate and allow visitors to see them in person. The organizers of the two ethnic migrant festivals invite different famous Ethiopian singers,

dancers, and artists to perform every year. For example, during the 2021 Ethiopian day festival, they invited famous and senior singers, such as Mahmoud Ahmed and Aregahagn Werash, thereby encouraging people to attend the event. Saba shared that she saw Aregahagn in person. Meanwhile, Hilina shared that the ESFNA brings some of her favorite artists: "*I see the performers I love. Whenever they bring artists to the event, I attend just to watch them in person."*

However, one interviewee claimed that his overall festival experience was affected by the cancellation of the famous singer Mohamud Ahmed, who backed out of the event due to an emergency.

Meanwhile, performance offers two experiential benefits, namely, entertainment and teaching children. Most of the respondents participated in ethnic migrant festivals by watching and listening to ethnic music and dances. Tsehay, Eyasu, and Ketema described their ESFNA experience as *"I just mostly listened to music," "We participated in the cultural show, in watching music,"* and *"We hear your music,"* respectively. Meanwhile, Tamirat and Eden had the same experiences at the Ethiopian Day. Mesay and Hilina described their active engagement in the Ethiopian Day and ESFNA Festival along with their friends/family as an escapism experience. Saba taught Ethiopian dances to her children while she was enjoying herself in the festival. She claimed, "*I feel at home when I listen to the music, see the social life, and watch the dance."* The same sentiments were shared by Sami, Desta, Adam, Yilma, and Solomon.

5.2.3.2. Ethnic food and drinks

Ethnic food and drinks are not the main products but are still integral elements of the festivals organized by vendors. In this research, availability and variety encouraged 10 respondents to taste and or eat/drink indigenous Ethiopian cuisine at ethnic migrant festivals.

According to Solomon, attendees can try out diverse types of Ethiopian food at ESFNA: *"When you go to the tournament, you see over 50 to 60 restaurants in one spot, testing their food."* Some of the favorite Ethiopian dishes mentioned by the respondents included kitfo, dorowot (spicy chicken curry), kocho, kurt, and injera (Figure 5.4).

Some respondents went to the ethnic migrant festivals to try out Ethiopian dishes and drinks. For instance, Elsa and Ketema tried out ethnic food during their most recent festival. Elsa mentioned that she had kitfo and dorowot with injera on the Ethiopian Day in 2019, whereas Ketema, when asked what he did at ESFAN, shared: *"So just go, eat, get together, drink our beer, not to get drunk but for fun, social drinking… All you do is eat your food and drink the traditional drink."* Saba, Hilina, and Solomon are just some of the respondents who enjoyed the food and drink in these events. Saba stated that she had equally enjoyed the food, watching soccer, and shopping during the festival.

Figure 5.4: Left picture: Kitfo with injera (rolled thin bread) and kocho (bread made of false banana); and right: kurt (raw beef meat).

Source: https://edition.cnn.com/travel/article/ethiopian-food-best-dishes-africa/index.html

5.2.4. Soccer tournament

The main element/product of festivals is usually a sports competition. For example, in the South Korea–New Zealand Homecoming Sports Festival, a sports competition was reported

as the main festival attribute (Chang et al., 2017). Likewise, ESFNA stages sports tournaments as their core product aiming to connect Ethiopians from various states across the US and Canada. The success and failure of a festival depends on the tournament, which offers two experiential benefits, namely, watching/supporting one's club and playing. Six respondents had the opportunity to watch these tournaments, whereas four reported that they played soccer in these festivals.

Watching games for a week is an entertainment experience. All respondents who attended the ESFAN festival had witnessed such games. For example, Sami watched games and described his experience as *"there's a nice soccer game going on; it was a very fun experience."* Given that watching Ethiopians playing and visitors supporting their respective teams reminded her of her homeland stadium, Saba loved attending the ESFNA festival. She shared, *"I enjoy soccer."* Meanwhile, when asked what they did in the soccer festival, Zeru, Eyasu, and Ketema responded "*I watched some games*," "*I was watching soccer games*," and *"I was watching people playing soccer*," respectively.

These tournaments also create an opportunity for the talented ones to play and show their skills at the event. Even those who used to play soccer or are currently retired from the sport are actively playing in these tournaments. Assefa, Solomon, Ketema, Meto, Abebe, Adam, and Eyasu used to play soccer in tournaments representing their ethnic soccer teams, such as Virginia Ethio Lions, Ethio LA Stars, Ethio Maryland, DC Ethio Stars, Toronto Ethio Stars, Seatle Baro, San Francisco Baro, and Ethio Dallas. Assefa said, *"When I was 17 and 18, I started playing."* Among the active players, Yilma shared, *"I've been playing with them since 2011 till now."* During the interviews, Yilma was an ethnic club player for St. Michael (Ethio Maryland). Hilina was the only female playing for the single women ethnic soccer club. Regarding her recent participation in the ESFNA, she shared, *"I went as a player. Since then, I have been playing every year."*

Apart from allowing visitors to show their talent, these tournaments play a crucial role in the QOL of attendees (Section 5.4.4). For instance, the event allowed Solomon to play *"at the highest level possible in front of the best teams in the US."* These tournaments also contributed to developing a tradition of playing every week or twice a week. For example, Solomon and Ketema started playing soccer every week to maintain their physical health and socialize with others. Other festival attendees have also developed this habit. For instance, Hilina and Yilma are active soccer players when they were interviewed in Silver Spring on September 6, 2021, and the researcher even had the chance to play soccer with them at Maryland University college park despite his fractured ankle. This experience gave the researcher a better understanding of how these tournaments encourage the younger generation to play soccer every week, stay healthy, and remain connected.

5.2.5. Volunteering

The use of volunteers is another experiential attribute of diaspora festivals. Alexiou (2020) identified the "use of volunteers" as an attribute in the context of heritage festivals. The festivals explored in this study are non-profit community events that involve participation from volunteers (Getz, Andersson, & Carlsen, 2010; Getz, 2002). Therefore, these events offer diaspora community members an opportunity to engage in volunteer work. Volunteering experience can be classified as either managerial and non-managerial.

5.2.5.1. Managerial volunteering experience

Most diaspora festivals are community festivals that are managed, organized, and coordinated by committees, boards, and elected individuals (Getz et al., 2010). Therefore, they offer individuals the opportunity to lead and manage the event. However, how such opportunity is offered differs in the contexts of transnational and ethnic migrant festivals.

Church fathers play the core managerial or leading role in transnational religious festivals. As a result, the managerial roles of volunteers fall below the higher governance level. Four respondents share that they had prior managerial volunteering experience in these festivals. These respondents are either members of and holding positions in a religious association or Sunday school and are actively participating in church affairs. Their activities in their recent festival included coordinating parking spaces, preparing the water pool for baptism, planning the programs, training small spiritual groups, and creating and overseeing different committees during the festival. Three of these respondents shared their managerial experiences as follows:

> *"Because we were MK members, we were invited to assist churches in coordinating the programs, choirs, and events. A few of us assisted in the festival management and organization that involved the tabots of five to six churches. My primary responsibility was organizing and coordinating in addition to participating in the prayer and other programs" (Robel).*

> *"I started my contract from the beginning of the festival. They came, and you should organize a colorful event. We communicate to the public about the event three weeks or a month before schedule. As I have mentioned earlier, we discuss about the facilities such as water pools, plan the songs (mezmur), and teach groups such as Sunday schools and small informal associations about mezmur. I help prepare the water pool, I monitor its readiness before the event. I also assign a parking coordinator and a church coordinator, select, train, and group Sunday school members and others into sub-committees and then oversee all of these sub-committees" (Gashaw).*

> *"I must make sure that the festival is coordinated with the clergy. With the church fathers, I have to ensure that we have ample space for the event and secure every local permit without notifying the government. They have to assign police to the event for safety patrols. If you are doing Meskel or light a bonfire, they need to assign the fire department and we need to have a permit for that as well. As a Sebeka Gabae member, I have to work on all of this. I also had to help out in the office, ensuring all the letters were sent out three or four months ahead of time. We have to follow up with different institutions after getting the security permits. We also need to organize perishers and create various committees, such as food, environmental safety, choir, and cleaning committees" (Adam).*

By contrast, the volunteers in the sports and cultural festival assumed core and sub-core managerial roles. The executive members take the higher positions, whereas the board

members take the subordinate roles. Unlike transnational festivals that allow individuals to actively participate in administrative roles as long as they want, ethnic migrant festivals offer two years of managerial opportunities. Abebe, Assefa, Meto, and Eyasu had managerial experience at ESFNA. They all lived for more than 20 years in the US, had prior participation in festivals, played football before their retirement, and joined the ESFNA governing body. Abebe assumed a public relations position in the ESFNA, which allowed him to manage the marketing, cultural, and musical entertainment of the organization. Meto claimed, *"I am always an organizer of these events, and I am part of the Ethiopian Day festival in Silver Spring."* Meanwhile, Assefa shared,

> *"Me, I work under the tournament coordinating group, which means I make sure the players have enough water and ice. I need to make sure that the soccer ball, trophies, medals, awards, and the ESFNA logo, such as this one (showing the logo on his T-shirt) are all there. I was once a player for ESFNA."*

Only few respondents experienced this type of volunteering function. However, as the discussion in the next sections shows, this aspect of diaspora festivals contributes to QOL.

5.2.5.2. Non-managerial volunteering experience

Non-managerial roles do not require managerial and administrative experience. The only requirement for volunteers in such roles would be their willingness and time. According to the interview data, volunteers participate before and during the festival. Before the festival, five respondents participated in non-managerial activities. Three male volunteers prepared the *Demera*, which involved cleaning, arranging the seats, delivering the stage items, building tents, and setting up the sticks. Yosef along with his teammate were once in charge of creating a nice festival atmosphere by decorating the church and building tents. Yosef said that he *"had a team that decorated the church to make sure the tabot and the priest would have a path to walk through."* Meanwhile, two female participants arranged clothes, prepared *mequamiya* (standing sticks), and coordinated with food services. Hiwot described her experience as

follows: "*my contribution could be preparing uniforms for the choir and teaching, rehearsing, and studying the songs. I also arranged and bought some items that are crucial for the festival."*

During the festival, volunteers can contribute either directly or indirectly. Direct participation refers to those volunteers who are assisting with the planned activities. According to the interview data, three members from the 1.5 generation diasporas helped out in selling tickets and modelling during the ethnic migrant festival, and these activities can be classified as direct contributions. Elsa assisted people in serving food at the Ethiopian Day and even participated in a fashion show. Another example of direct experience during the festival is helping the other attendees. For example, Tefera claimed that he *"helped the elders, disabled persons, and children and even helped in the preparations for the next day in a special place called Bahre-Timket."*

Indirect contributions are related to helping businesses or companies that rent booths or spaces in the event. For example, Robel, a member of Mahibere Kidusan, participated in selling books on behalf of the association, whereas Zeru and Helen helped some families and other businesses in the ethnic migrant festival. Such engagements are valuable for fulfilling their religious obligation and enhancing their religious attachment (Section 5.2.2).

5.2.6. Homeland people

Interacting with homeland people is another attribute of diaspora festivals. In transnational and ethnic migrant festivals, attendees see and meet mainly people from their homeland, hence explaining why many respondents used certain phrases, such as "your people," "my people," "our people," "Ethiopian," "the same kind," "like-minded people," and "my homeland people," during the interviews to describe their "own people" whom they meet in these festivals. They perceive the ethnic people as valuable sources of information about

their homeland, positive relationships, and sense of belonging. As discussed in Section 5.4.5, this attribute is valuable in creating, restoring, and maintaining positive relationships. Two initial codes are included in this category, namely, chatting or talking and making or meeting friends

5.2.6.1. Opportunity to meet others

Opportunity to meet others refers to the opportunity for festival attendees to see new people, meet old friends, and get acquainted with important figures. From the value perspective, seeing new people allows diasporas to make friends, meeting old friends allows them to rekindle ties, and meeting important figures helps them create meaning in life and achieve fulfillment.

Solomon and Ketema shared their experiences in meeting people from other states during the festivals. On the one hand, Solomon stated that people can see Ethiopians from various places at ESFNA. He claimed, *"You get the chance to see people you know, your own people, and Ethiopians from all over the world, whether you talk about the US back home from Ethiopia."*

On the other hand, Ketema spent some time with Ethiopians from different states, from Ethiopia, and from the EU at the ESFNA. He shared,

> *"I can play soccer anytime, anywhere, but when you go to a tournament, people you don't see regularly come because we live far apart from one another. Some of these people live in California, whereas others are living in Atlanta. However, for that week, we are all in one place, so you get to see people you don't know… I do not recognize the majority of them because, like what I told you, they live in faraway locations. Some of them come from Ethiopia, Europe, and other parts of the world. This festival gives us a chance to get together."*

All types of festivals allow the attendees to reconnect with old friends. For instance, Assefa, Eyasu, and Solomon met with old friends at ESFNA, whereas Hewan found her old-time friend in *Timket*. She shared, "*Interestingly, that day in Timket, we all met those people*

who we had known for long and those we had worked together a long time ago." These respondents also met their friends and many other Ethiopians in sports and cultural festivals.

The opportunity of meeting other people extends to meeting famous individuals. Many attendees had the chance to see significant and famous people at the ESFNA more than in other events. For example, Adam met the Ethiopian ambassador for the first time in *Meskel* and for the second time in *Timket*. Such experiences brought him a feeling of togetherness, which consequently discouraged feelings of loneliness. Assefa described his experience as follows:

> *"Meeting Ethiopians and other people from the community was a way of showing our culture once a year. As stated in its logo, ESFNA brings Ethiopians from all over the world. This is a place where you can find a lost brother, a lost sister, a lost friend, or anyone. This event is something that you do not want to miss at any cost."*

5.2.6.2. Opportunity to chat with others

Another essential attribute in the homeland people dimension is the opportunity to chat with others, which is crucial in sharing daily life challenges and emotions and in maintaining existing relationships by generating positive emotions and fulfillment (Sections 5.3.1 and 5.4.5.3). The interview data revealed that the homeland-born respondents talked to other people about their excitement of being watched by natives while celebrating in the streets with their family in a foreign land (Selam), their previous experiences (Hewan), their soccer experience (Assefa), and the situation in their homeland (Ketema). Ketema narrated his experience of talking to his friends at the sports and cultural festival in 2019 as follows: "*We talked about how way things are going on in Ethiopia. We exchanged information on whether there is drought, war, or unfair political activities back home and if we need to participate in meetings, demonstrations, and civil discussions."*

5.2.7. Souvenirs

Souvenirs are objects that remind us about people, places, and events. They are historical and cultural items that come in multiple forms (Ballengee-Morris, 2003) such as utility items, mediators, fetish, tuner, or artwork (Haldrup, 2017). Some example souvenirs include quilts, T-shirts, feather art, carved items, coal carvings, postcards, rocks, food items, clothes, photographs, recordings, and videos. Souvenirs have been recognized as a dimension of event experiential attributes (Lee & Chang, 2017; Zhang et al., 2018).

Given their presence, importance, and affordability, eight respondents mentioned that they purchased souvenirs, including T-shirts, traditional clothing, Ethiopian flags, and paintings, to remind them of their homeland (Table 5.3). Lidya, who bought only traditional clothes from the festival, observed some stalls selling products that one may not find in other shops, such as traditional clothes, jewelries, and paintings. Sami also observed many people selling Habesha food at the ESFNA: *"There are people selling Habesha clothes. The iconic Habesha soccer shirts with the stripes are also being sold here."* Similarly, Tamirat saw Ethiopian cultural items and products for children being sold during the Ethiopian Day festival:

> *"Sometimes, if you want to buy something, such as an Ethiopian cultural item, you can find anything that is related to Ethiopia in the festival. You can even buy something for the kids. Sometimes, you might find unexpected useful products when you get here."*

Hilina shared her experience of purchasing souvenirs at the ESFNA:

> *"I bought a lot of stuff. I actually had a hat, which I took off recently. I bought it like a holder. It had the Ethiopian flag with a lion on it, like the Haileselassie, the lion. I had that, and I took it out recently because it got really old. They have products that you don't usually see outside or anywhere else. That's for those people who would like to find those rare things."*

Table 5.3: Souvenir items purchased by festival attendees

Item	Description	Participant
Calendar (Ethiopian calendar)	Churches design it	Nigus

T-shirt	They are designed and decorated with the Ethiopian alphabet and …	Nigus, Helen
Habesha cloth/Traditional cloth	Females' skirts, males' coats and pants, white garment	Sami, Lidya, Saba
Habesha soccer shirts	Ethiopian national team or particular club team's t-shirt at ESFNA	Sami
Unspecified	Cultural products, something that kids want, unexpected Ethiopian product	Mesay, Tamirat
Key holder and hut	Ethiopian flag with the lion on it	Hilina

5.2.8. Convenience

Festivals usually need to be convenient to offer attendees an excellent experience. Any sign of inconvenience can make a festival unattractive and unsustainable. Therefore, organizers pay special attention to the environmental and facility aspects of the festival location. In this study, convenience refers to the overall quality of the environment (e.g., weather) and the facility of the festival. This theme considers two aspects of festivals, namely, weather and parking. Those festivals that are organized under good weather conditions and have sufficient and accessible parking facilities are more convenient than those that are organized under poor weather conditions and lack parking facilities. Weather and parking may or may not provide experiential benefits to festivalgoers. According to the interview data, the respondents perceived both these aspects as challenging, with some mentioning that *Timket* and other festivals were organized under harsh weather conditions and lacked parking facilities.

5.2.8.1. Cold weather

Weather determines the success or failure of an event. People tend to attend festivals when the weather conditions are favorable and tend to avoid them under harsh weather conditions (Getz, 2002). Nonetheless, the impact of weather conditions alone may not result in the eventual failure or cancellation of religious festivals. *Timket* is one of those holidays that has never been postponed or cancelled in its history. Regardless of the freezing temperatures

in DC and its surrounding environment, *Timket* is celebrated every year between January 18 and 19. The chilly weather has eventually become a unique attribute of this festival.

The festivals explored in this study are all being celebrated outside in the streets and require the attendees to stand outside for at least four hours. Therefore, attendees of the *Timket* had to endure mild to extreme cold weather. One respondent who attended *Timket* in 2020 shared that the freezing weather affected the performance of the choir and even resulted in health problems. Three female members of the choir felt too cold that they were unable to open their mouths to sing or clap their hands. Hewan shared, *"Oh my God, the weather was freezing. We even were unable to clap and sing."* Another attendee claimed,

> *"At some point; it was so cold. I just couldn't open my mouth. That is how cold it was. I put my jacket around my head, and they were like who is this person? They just kept poking me, and I said, sorry, I have to warm up a little bit before I sing because I couldn't sing. That experience was really funny because they don't like me being out of the line. Because I'm covered, they could not see who I was, and all the choir members lined up and they were unable to see my face. They thought somebody had just entered the line and they were saying it out loud… They were there all night, and one of our friend's legs were literally frozen. We had to run to the store and get a leg warmer, wrap it around his legs, and shake them so that his blood circulation would not be cut out" (Martha).*

The wintery weather condition also forced some attendees to shorten their stay. For example, Mulu shared, "*The weather was freezing. We had no chance other than to wait. The weather and the time we spent forced us to return home."*

Celebrating *Timket* in a freezing environment also triggered the nostalgia of the attendees. Given that *Timket* is usually celebrated under mild weather conditions in Ethiopia, the attendees could not help but compare the festival atmosphere back home with that in their host country.

In sum, Ethiopian diasporas attend *Timket* regardless of the chilly weather condition. Given the potential health consequences of such cold weather, organizers of *Timket* should provide some heating facilities that can warm up the festival location and the attendees.

5.2.8.2. Parking

Parking is a critical determinant of the success of a festival. The presence, accessibility, and closeness of parking spaces to the festival venue can positively contribute to the experience and satisfaction of festival attendees. Many event organizers are aware of this fact and do their best to satisfy the demand for parking. However, when festivals are held in public spaces and expect a large audience, organizers may not be able to fulfill such a high parking demand. Five respondents experienced parking problems. Nigus was surprised that he was unable to find a parking space and had no choice but to park his car far away from the venue: *"Surprisingly, there was no parking. We parked far from the church because there were many people."* Meanwhile, Mulu shared, *"I went early to find a parking space."* This excerpt indicates that she already expected that arriving to the event on time would mean losing a parking space. These experiences clearly show that some attendees are willing to make sacrifices just to join in the celebrations.

Meskerem shared, *"You see a space for bonfire, but parking remains a challenge given the very large crowd. It is especially difficult when you attend the event with your kids. Virginia, Maryland, and DC residents attend this festival."*

Hiwot shared a similar experience:

> *"The critical problem in DC is parking. The community has no sufficient parking spaces. When we parked far from the festival venue, it became a challenge because the space was so crowded; you cannot find a bus or taxi as easily as you wish."*

Tamirat shared, *"We even went to festivals, such as Timket, during freezing weather."*

5.3. Perceived emotional values of diaspora festivals

This section presents the findings related to the perceived hedonic values of diaspora festivals. These findings were based on the responses of 46 Ethiopian diaspora festival attendees to the question, "what are your emotional experiences during your recent

participation in at least one of the four festivals?" A total of 11 emotions were identified and categorized into 5 main themes, including happiness, pride, arousal, feeling at home, and feeling not lonely. Prior emotion measurement schemes and theories, such as PAD and consumer emotion set, were used to group the initial codes. However, this study lacked a theoretical background for categorizing "feeling at home" and "feeling not lonely" into positive emotional dimensions. Therefore, these themes were treated as unique emotions elicited in diaspora festivals.

In addition, given that most emotions elicited in diaspora festivals are positive, they were considered hedonic well-being outcomes of these festivals. Positive emotion is mostly used to assess hedonic experiences. These emotions, including joy, happiness, contentment, or pride, indicate goal progress or needs fulfillment (Schindler, 2014). Happiness and relief are usually felt in music and sports festivals, whereas hope, inspiration, relief, being loved, pride, and feeling good are usually elicited in sports events (Filo & Coghlan, 2016). Excitement, appreciation, and peacefulness in music festivals (Neuhofer et al., 2020) were also identified as positive emotions or hedonic well-being outcomes, and the identified positive emotions were also treated as hedonic well-being outcomes.

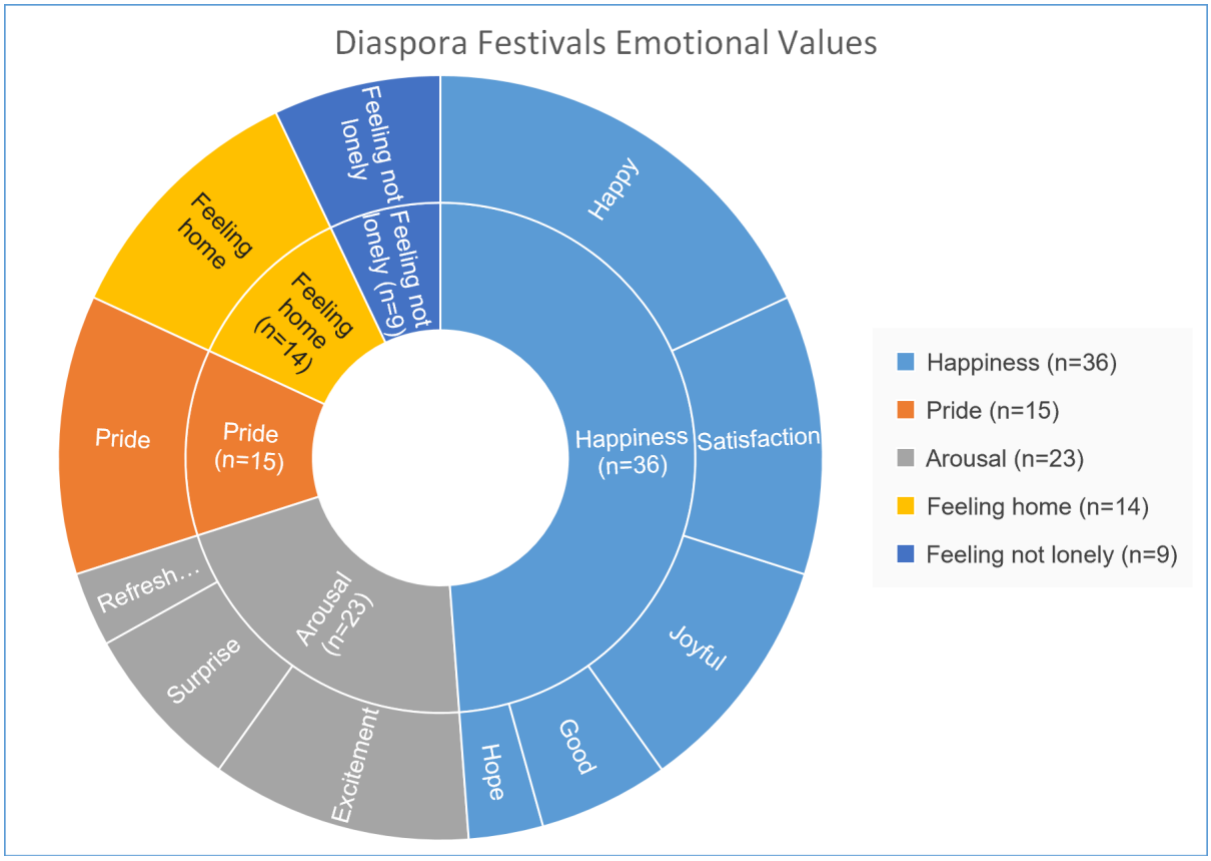


Figure 5.5: Emotional values of diaspora festivals

5.3.1. Happiness

Happiness is *"the subjective condition of hedonic happiness, or hedonia."* (Waterman, 2011; p. 358). This condition is an outcome of QOL, a predictor of subjective well-being, and a positive emotion descriptor. Laros and Steenkamp (2005) grouped the following emotion descriptors into happiness: happy, joyful, pleased, optimistic, and hopeful. The five positive emotion descriptors elicited during festivals are grouped under happiness by considering emotion consumption models. A total of 36 respondents with varying demographic, migration, and festival participation characteristics used the five happiness descriptors "happy," "good," "joy," "satisfaction," and "hope" to describe their emotional experiences in diaspora festivals.

5.3.1.1. Happy

Happy emerged as the most expressed positive emotion during the interviews (23 respondents). These respondents used certain words and phrases, such as "happy," "very happy," "cannot contain," "no words to express," "spiritual happiness," and "happiness," to express their happy feelings. Two respondents, Meto and Tamirat, even expressed their happiness with tears. With tears in his eyes, Tamirat said, *"When my boy sees me crying, he will tell his mom. It's surprising because you can't hide your happiness."* Meanwhile, Meto shared that he was crying because he was happy:

> *"I can't control it. I don't have control of it… Sometimes I cry when I see the crowd or when I see my flag because the last time I carried my flag was when I was 24 years old playing for my national team outside Ethiopia… I felt tired, but at the end of the day, I felt very happy. I laughed about it, cried about it. Because when I see people around me, that is the best feeling for me… When my flag is raised up, and when I see everybody carrying and waving the flag, my tears fall down."*

This "happy" emotion is driven by two causes, namely, simply being there (experience with passive and absorption engagement) and actively engaging oneself in activities. A total of 13 respondents mentioned that they felt happy by simply being at the festival (Henok, Meseret, Mulu, Fikru, Yosef, Habtamu, Meto, Assefa, Tsion, Tesfaye, Dagim, Genet, and Tamirat). Meto shared, "*When I attend these events, I feel very happy,"* whereas Genet mentioned, *"I feel very happy to celebrate the festival here. When I celebrate Meskel, I feel happy."* The presence of these two transnational festivals also elicited happy feelings from Robel and Nigus, the latter of which claimed, *"Simply its presence and being allowed to celebrate makes you happy."*

Active engagement in transnational religions, interacting with people from the homeland, volunteering, and entertainment activities can also elicit happiness from others. The answers of some respondents confirm how the experiential benefits of religion reinforce

hedonic experiences. For instance, Desta commented, "*Here, mostly you hear the hymns, the songs you follow, you feel happy."* Meanwhile, Selam shared, *"Because I thank and glorify God the whole day, I feel happy when I get home."*

Seeing the human crowd and interacting with people from the homeland have also elicited happiness from some diasporas. For example, Tsehay, Elsa, Meron, and Lidya felt happy after seeing their "own people" in the crowd. According to Helen, *"Nothing more than seeing your own people can make you feel happy."* Mesay described spending time with people from the same country as a happy moment*: "It makes you happy when you spend time with your fellow countrymen in a foreign country. Even now, when I talk to you, I don't know where you are from, and I would say OK to help you. That makes me happy. When you meet with your own people, you will feel happy."* Another respondent, Hiwot, mentioned,

> *"It's like you want to do something, and you feel happy when you get to do it. There is social interaction, you can see many clothes, we exchange cultural gifts with one another, you will see the little Ethiopia during Timket, and we see Habeshas and some locals at the event. Locals are proud of such celebrations. They make me feel happy. When you see other people who left their country being an example for others with their good character and good culture… it has the potential to attract others to appreciate us. That gives us happiness."*

Some male respondents mentioned that their volunteering experience (the engagement itself and the results of their volunteering) brought them happiness (Gashaw, Gebre, Meto, Zeru, and Tefera). Tefera and Gebre felt happiness by showing directions and serving the community in the events. Meanwhile, Gashaw and Meto felt happy specifically after seeing the fruits of their labor. Gashaw shared, *"You feel happy when you see that the festival is being appropriately celebrated, when things go well, when everything is successful, and when you see people are enjoying their time."* Meanwhile, Meto claimed that he felt incredibly happy after seeing the success of the festival even though the preparations left him exhausted.

Entertainment was a valuable factor behind the happiness of Ketema and Solomon. According to Ketema, "*The whole week, you just throw yourself in parties… I'm happy when I look forward to it. At the end of the day, life is about happiness. It makes me happy doing all those things."* Meanwhile, Solomon shared,

> *"When you go to the tournament, you see over 50 to 60 restaurants in a single spot. You try out their food, listen to different music, and meet the entertainers. I really look forward to that every year. The feeling is just amazing, and it's hard to describe. I was overwhelmed to be able to see my friends almost every summer. The feeling is just happiness, and it's a feeling you cannot contain."*

5.3.1.2. Feeling good

Good feeling emerged as an emotion descriptor in the interviews with seven respondents. This stimulus has two drivers, namely, attendance in diaspora festivals and listening to religious programs. On the one hand, the following quotations show how simply attending festivals can make one feel good:

> *"When I attend these festivals, I feel good by incorporating the balance"* (Yared).
>
> *"The feeling is really great. I really don't have any words to say. It's just an important thing, a good feeling"* (Abebe).
>
> *"It's kind of falling in love all over again. It's a good feeling"* (Hilina).

On the other hand, four respondents felt good by listening to religious programs. According to Ketem, he felt good in these programs because he *"found another person who speaks Ethiopian language."* For Meseret, she felt good by joining others in singing: *"… going to the festival to perform songs along with others gives you a unique feeling that you can't get by spending your time in another place."* Participating in religious festivals can also make the attendees feel that they are doing something right. Beza enjoyed participating in these festivals, which she thought gave her *"a message that is advocating for peace and Christ's love for us."*

5.3.1.3. Joyful

Joyful experiences are elicited by simply being in the festival, meeting with old friends, listening to ethnic music, participating in religious service, and feeling the homeland atmosphere. These experiences were reported by eight interviewees. The following excerpts highlight the different experiential benefits that lead to joy: 1) *"Have you imagined that feeling? When I saw my long-time colleague that day, I was too excited to the point that I was suddenly unable to sing. I cannot express my joy… Beseme Ab (in the name of God the Father)"* (Hewan, who met a long-time friend in the festival), 2) *"Listening to the music of different ethnic groups gives me internal joy"* (Tamirat, who listened to different ethnic music), and 3) *"We are not in our own country, but we want to have our own part in it… freely celebrating this festival creates a special type of joy"* (Lidya, who enjoyed the homeland atmosphere of the festival).

5.3.1.4. Satisfaction

The dictionary defines satisfaction as "*fulfilling one's wish or desire or pleasure-driven from this*." Some respondents described this feeling as "very satisfying," "soul satisfaction," and "spiritual satisfaction." Fifteen interviewees reported feelings of satisfaction from some festival attributes, such as transnational religion, volunteering, and homeland people. Most respondents pointed toward religious experiential benefit as their source of satisfaction. According to Henok, *"It's not only for one day that I get satisfaction but for the whole year when I am baptized."* Meanwhile, Adam and Abebe shared that they felt the most satisfaction from their volunteering experience. On the one hand, Adam shared, "*When you see people are happy doing Elilta, singing, coming into the festival in thousands, not getting hurt, or going back to their respective homes, it makes you feel happy and healthy. You feel a lot of satisfaction there."* On the other hand, Abebe mentioned, *"The reward—self-satisfaction—is*

really great. When you see this organization grow up and bring Ethiopians together in the same place, you feel rewarded."

5.3.1.5. Hopeful

Comparatively few respondents reported hope as a positive emotional experience. Unlike other emotions, the stimulus of this emotion is abstract and indirect. This experience was only reported by four people who felt hopeful about themselves (Tsehay and Gashaw) and the future (Habtamu and Adam). The implicit provokers of such experience included the homeland atmosphere at the religious festival (Tsehay), being able to celebrate the homeland festival freely by doing a chosen activity (Gashaw), and seeing the younger generation taking important roles in the church (Adam). According to Gashaw, *"You feel hopeful and fulfilled when you exercise your own beliefs."* Tsehay said that having a community and strong faith in these festivals makes one feel hopeful about himself/herself and others. Meanwhile, Adam shared, *"The incredibly special thing is when I see the next generation participate in these festivals. When these kids are established on Christian values, I feel that Ethiopia remains in good hands."* He further explained,

> *"When I see these kids stand to express their religious values, go out at 12 AM for their midnight prayer, and serve their churches as deacons day and night, it gives me hope. I do see the light, and I do see a brighter future for Ethiopia and EOTC. With this feeling of hope, I don't feel depressed. I can see how this festival adds to our QOL."*

Table 5.4: Diaspora festival experiential attributes that generate happiness

Attributes/Experience	Elicited emotion
Simply attending	Satisfaction, joy
Interaction with homeland people Homeland atmosphere	Satisfaction, Happy, Joyful
Homeland atmosphere: the bonfire	Happy
Ethnic music	Joyful, happy
Soccer tournament	
Volunteering	Happy, satisfaction
Religion: companying Tabot on foot, praying, the songs, Serving God	Happy, Joyful, satisfaction

5.3.2. Pride

Pride is the second most elicited positive emotional experience in diaspora festivals. This independent emotion descriptor has no subordinate under positive emotion (Laros & Steenkamp, 2005; Lee & Kyle, 2012, 2013). Therefore, this experience is considered an independent dimension. Respondents used words and phrases such as "pride," "sense of pride," "full of pride," "nationality," "glad to be," "national pride," "feeling of we have something to show," and "very proud to express my emotion." Two quotes stand out from the interview: "*I feel that we have something to show. We have faith and culture that we can share publicly"* (Meskerem) and *"I am glad to be the follower of the EOTC and thank God"* (Dagim).

Pride is mainly evoked by two diaspora festival experiential attributes, namely, transnational religion and homeland atmosphere. Six respondents reported the influence of religious experiential benefit on pride. Given that religious experiences have cultural and spiritual elements, some differences were observed in the elements of religious experience that stimulated the sense of pride of the respondents. For example, the spiritual element of religious experience was essential for Eden to feel proud: *"I feel like I have done by God, made him proud, and I feel better and proud of how I have executed my religion and my faith."* Meanwhile, the heritage aspect of religious experience triggered the sense of pride of Robel and Yosef:

> *"I feel proud, emotional, and a sense of national pride. In addition, how our church is rich in culture and tradition—you don't see it in another community. You can even say that I became an Ethiopian (I am an Ethiopian) and Orthodox religion follower when you see such things"* (Robel).

> *"I feel like I take pride, maybe in Ethiopia. This is a Christian event. Ethiopia is the only one that celebrates Timket and Demera in such a way. I take pride in keeping that… It makes me proud that I am Ethiopian"* (Yosef).

The homeland atmosphere (human crowding) also generated a sense of pride for some respondents. Human crowds provided two experiential benefits, namely, seeing Ethiopians

together in one place and non-Ethiopians watching Ethiopians. The first aspect triggered a sense of pride for diasporas, such as Eden, Hiwot, Meskerem, Yilma, Elsa, and Sami. Eden shared that she felt a sense of pride after being surrounded by "*people who were proud of their culture*." Similarly, Hiwot shared, *"I am so proud of my culture, my people, for celebrating the festival peacefully and freely."* Yilma also expressed, *"I feel pride, honestly. I think the strongest emotion I feel is pride just seeing your people get together."* Sami described, *"They blessed the water, they took water pumps and hoses, and spread it on everyone. That also made me feel immensely proud because many people were there."* Sami further explained,

> *"When I was there, I felt immensely proud because before going to the festival, I've never seen that many Habesha people gathered in one place at the same time. The place is right in the middle of the city. I thought, oh wow, so Habesha people are very, very respected. We were noticed as an established community in Silver Spring because of that. I'm not the only Habesha there."*

Human crowding also elicited similar emotions in five respondents. For instance, Helen felt that she had a visible culture after seeing white people visiting Ethiopian festivals: *"When I see white people visiting, I feel that we have a visible culture that leaves people with their mouths open in amazement… I am not downing theirs… Our culture is untouchable and unchangeable."* Meanwhile, Sami shared, "*I've seen a lot of Americans, a lot of people from different backgrounds, different countries coming and seeing our culture. I see their interest in our culture, and I feel proud because of that."* Abel shared,

> *"It also brings a sense of national pride. In America, they teach you to be proud of your country, but they don't tend to share with Ethiopia, like those African countries where they say 'you guys are poor, you guys are this and that…' But when you come together, they start seeing the true wealth of the country, whether in terms of knowledge or history… They start discovering things, like Queen Andromeda being Ethiopian. When I saw these people joining our festival, I felt proud of being from Ethiopia."*

Sami and Yilma also saw Ethiopians celebrating with other nationalities in ethnic migrant festivals, which left them feeling proud:

"Most people I have ever seen in one place at one time. I think maybe 10,000 to 15,000 people at once? It was probably the largest crowd I have ever seen in person. I'm not the only Habesha there. I've seen many Americans, many people from different backgrounds and countries coming and seeing our culture" (Sami).

"Honestly, it's nice. You see a lot of people that you may or may not know or you may or may not be familiar with. You also see people of other nationalities taking an interest or showing curiosity about our culture. They come up to you and ask, 'Oh, what is this? Oh, what is going on here?" (Yilma).

5.3.3. Arousal

Arousal is among the three-factor emotion measurement schemes that refers to the degree of excitement and stimulation. Arousal has been measured by emotion descriptors, such as excitement, surprise, and elatedness in some festival studies. In the original PAD model, arousal has multiple emotion descriptors, including excitement and surprise (Mehrabian & Russell, 1977). Therefore, excitement and surprise were adopted in this work as arousal emotion descriptors.

5.3.3.1. Excitement

Excitement is a positive arousal and happiness emotion descriptor. Given its outcome and closeness to arousal, the PAD model was used in this study to categorize this descriptor under arousal. Previous studies used excitement to indicate an elevated level of arousal (Kensinger, 2004; Kerr, 1985) and to measure arousal (Song, Ahn, & Lee, 2015; Song et al., 2019).

Excitement is one of the most experienced emotions in diaspora festivals. A total of 14 respondents divided their levels of excitement into excited (Selam and Meskerem), thrilled (Hailu), and very (so) excited/thrilled (Hewan, Yared, Habtamu, and Saba). This experience has multiple triggers, including ethnic music, seeing homeland people, being able to attend Ethiopian festivals, and homeland atmosphere. Being able to attend Ethiopian festivals more than Americans and interacting with homeland people are the sources of excitement for Yared

and Habtamu/Helen, respectively. Habtamu felt excited after seeing many Habeshas who often congregate in one place. Helen felt excited because her attendance allowed her to share her festival experiences in the future. As discussed in Section 5.2.4.1, ethnic music allowed the festival attendees to see high-profile singers and musicians. Such experience generated this emotion in some respondents. For example, Saba felt excited after seeing a famous Ethiopian singer, Aregahagn Worash, at the Ethiopian Day festival in Maryland. Similar to Yared, Hailu was excited by his attendance at *Meskel*: *"It's always been a positive experience because you get back home after a long day of being physically thrilled."*

Refreshment is another arousal emotion descriptor experienced by four respondents. These respondents described their experience as "refreshed," "becoming active," "focused on work," "planning new things," and "rejuvenating full energy." The primary stimuli of this emotion are transnational religious engagement and entertainment experiences. Henok and Gashaw described how their religious experiences helped them feel refreshed: *"After I went the following year, I became refreshed"* (Henok), and *"For example, when I enjoy the festival, I refresh myself and plan new things, so I can work with complete focus"* (Gashaw). Eyasu and Ketema described the result of their participation in the ethnic migrant festivals as follows: *"You will be refreshed in your mind and be active in your job"* (Eyasu) and *"When you come back from your vacation, you feel renewed, rejuvenated, and full of energy"* (Ketema).

5.3.3.2. Surprise

Surprise is a positive emotion descriptor with three sub-descriptors, namely, surprise, amazement, and astonishment (Lee & Kyle, 2012; Richins, 1997). Eight respondents expressed this emotion using words such as "amazing," "appreciating," "wow," "no words to express," and "wondering." Its stimulants include seeing foreigners watching the diaspora festival, the meaning of the songs and religious activities, the festival, the crowd, and the ability of

Ethiopians to stage homeland festivals and be able to attend these festivals continuously. These triggers can be detected in the interview excerpts of some respondents. For instance, two respondents felt surprised by the transnational religious experiential benefits. After understanding the meaning of the songs, Meron and Hewan started wondering, with Hewan saying, *"Aha, I got it. That is why I sing this song."* Robel and Martha also felt surprised by the homeland atmospheric experience in the festival. Robel observed some people saying "wow" upon seeing foreigners celebrating with them: *"When you see foreigners coming to visit the festival, you can only say wow."* Similarly, Martha explained how human crowds can reinforce amazement:

> *"…because it was the first time after a long time to see all the churches come together and celebrate, and it was about 10,000 congregations gathering around to celebrate on both days. On top of that, we walked from Emebtachin (Our Lady) St. Mary's Church, the one in DC, to the park. It was about a three-mile walk. It was far, and our unity created a huge power that the DC government had to block all the streets. They also had the police helping us keep everything safe and see that we could walk the whole three miles with so many congregations… I do not know. I don't have any words to express it… The feeling was just amazing."*

Surprise was also elicited in the ethnic migrant festivals as reported by Saba and Sami. On the one hand, Saba attended the Ethiopian Day festival in September 2021 and was impressed by the performance of the event: *"I don't know how to express it. That day was exceptional."* On the other hand, Sami felt surprised in all four festivals. Although human crowd (homeland atmosphere) triggered the surprise of attendees, such emotion was triggered in different ways, namely, explicitly (many people coming together to celebrate the festival) and implicitly (the organizers being able to bring that such a large number of people together and securing expensive venues). The excerpt, *"Oh wow, all these people are here [Timket] to celebrate the baptism of Jesus Christ,"* describes explicitly triggered surprise, whereas the quote *"I always thought that it was amazing how they had all the resources and the money and the time to bring all these people together at one time to have this huge cultural celebration*

[ESFNA and Ethiopian Day]," describes implicitly triggered surprise. With regard to his experiences in Ethiopian Day, Sami shared,

> *"…of course, the festival in downtown Silver Spring where they rented a huge area of the middle of the city and have this space dedicated just to Ethiopian food, music, and dancing. I always thought it was amazing how they were able to secure this area to celebrate the Ethiopian and Habesha cultures… I thought, oh wow, so the Habesha people are very, very respected. We were noticed as an established community in Silver Spring because of that."*

5.3.4. Feeling at home

Feeling at home was the fourth emotional value reported by 12 respondents. All of these respondents were born in Ethiopia and attended one or more transnational festivals. Given their festival experiences back home, these respondents were able to identify elements in festivals in their host and home countries that can make them feel at home. Meron, Gashaw, Hewan, and Nigus described their experiences differently. For instance, Meron shared, *"Back home, we celebrated Demera in Meskel Square, and we do the same thing over here."* Similarly, Hewan said, *"I just felt like I was in Ethiopia."* Nigus described this emotion in detail as follows:

> *"All the people came, the children were wearing traditional clothes, and the environ (vibe) was reminiscent of our country's vibe… Here, for me, it's highly subdued. In fact, you sense that the festival is being held at home… It was like we all gathered at Meskel Square in Addis Ababa."*

In addition to promoting homeland atmosphere, the presence and accessibility of transnational festivals made Adam, Tefera, Robel, and Selam feel at home. Tefera highlighted how attending the festival, even with a few people, promoted a feeling of being at home. Similarly, Adam reported, *"Celebrating these festivals provides me with the opportunity not to feel like I am in a foreign land."*

Two members of the 1.5 diasporas also felt at home in these festivals because of their interactions with people from their homeland. Hilina said, *"You feel that you are back home*

by connecting with your culture, tradition, and religion." Meanwhile, Yilma explained, *"The camaraderie of everybody made us feel that we are back home. These events just help you remember what it feels like to be at home with your own people."*

5.3.5. Feeling not lonely

Loneliness is a negative emotion descriptor in different emotional experience measurement schemes (Mehrabian & Russell, 1977). Even though exploratory reports reveal the contribution of events in reducing loneliness, only little is known about its measurement and the dimensionality of negative emotions in a festival context. Moreover, while most emotion descriptors have antonyms, loneliness has none. Therefore, this study used the term "feeling not lonely" as an emotional and experiential benefit of diaspora festivals.

The feeling of not being lonely was experienced by nine respondents aged between 36 and 45 years, holding post-graduate degrees, and moved to the US recently with different migration backgrounds (mostly first-generation diasporas who attended *Timket* and *Meskel* recently). As evidenced in the interview excerpts, this emotion is triggered by interactions with homeland people and seeing a crowd of Ethiopians.

Robel moved to the US eight years ago and experienced loneliness. However, after attending Ethiopian festivals, he no longer felt lonely: *"You become concerned, feel loneliness, stress, and many other things because you are far away from your family and country. Fortunately, the presence of many Ethiopians here allowed us to receive the same service as we did back home."* Similarly, Abel curbed his loneliness by interacting with people from his homeland: *"An important part of life is people sharing their feelings with you, so you start feeling like 'I am not alone in this.' Socially, that is very important to my day-to-day life."* Martha explained in detail how interacting with the homeland people helped her feel not lonely:

> *"When you gather around with the congregation, you feel that you are not alone even when you are facing challenges, whether financial problems, prejudice,*

being disrespected, or being told by someone that you don't belong here. It feels different when you are sitting with your own people. You tell yourself, 'Oh, I'm not alone, there are so many of us and we can do so much. If I need anything, I know where to go.' Knowing where the church service is and the people are decrease my feelings of anxiety and loneliness."

The feeling of not being lonely is highly valuable for Nigus, who had lived long in places where he was unable to attend any of the festivals. To temporarily escape from his feelings of loneliness, he traveled to neighboring states/cities where some Ethiopians were residing every year during Ethiopian holidays. However, after moving to Virginia, Nigus started to feel that he was not alone anymore. His residence in Virginia allowed him to easily attend Ethiopian festivals in the DMV area. When asked why he no longer felt lonely, he answered, *"It's because I had once lived in a place where these festivals do not exist. That made me feel lonely as if I had lost something."*

Tefera recommended that one's active participation and immersion in the festival (escapist experience) can also help people escape their loneliness: *"Even if it is celebrated with only few attendees, each activity you do in the festival has value, which is not to feel lonely."*

Four respondents claimed that participating in these festivals can help diasporas reduce their stress, anxiety, and feelings of disappointment and even let them forget about their problems, at least temporarily. For instance, Gebre forgot about his difficulties while celebrating *Timket*: *"First, you have many ups and downs in your everyday life here in the US. I completely forget about them when I attend these festivals."* Similarly, Assefa narrated, "*Attending these events would make you forget all the pains you went through throughout the year."* Conversely, Meskerem argued that not attending these events would make her unhappy: *"I will be very disappointed when the celebrations are not staged. I feel sad when I don't attend. Therefore, I always try to participate in these festivals to avoid regret, sadness, and disappointment."* Henok shared a similar view:

"I actually did not got to Timket for a year. I was so stressed during that year. But when I went to Timket the following year, I was so refreshed and happy. If I also missed that event, I will continue being depressed. That feeling of satisfaction does not stay with you for only one day, you get that feeling for the whole year due to baptism."

5.4. Perceived eudemonic values of diaspora festivals

This section addresses the third objective of the study, which is to explore the perceived eudemonic values of diaspora festivals. The respondents were asked about their purpose of attending the festival, the overall contribution of the festival to their QOL, the personal benefits they gained from the festival, and the important values of the festival. The collected data were entered and analyzed in NVivo. A total of 26 initial codes were identified and categorized into 7 main themes. Table 5.5 shows these 7 eudemonic values, namely, fulfillment of responsibility, identity maintenance, homeland mastery, relationship with homeland people, meaning and fulfillment in life, ethnic sense of community, and spiritual growth. These values are referred to as diaspora festival perceived values of QOL dimensions.

Table 5.5: Diaspora festivals' perceived value of QOL

Main themes	Sub-theme	Number of respondents
Fulfilment of responsibility (n = 29)	Fulfilling generational responsibility	6
	Fulfilling parental duty	17
	Fulfilling religious obligation	22
Identity maintenance (n = 29)	Maintaining multiple identities	10
	Preserving culture	9
	Homeland attachment	11
	Festival attachment	11
Participation, famous people, and memories (n = 25)	Participation	8
	Meeting famous Ethiopian artists, athletes, and others	8
	Homeland Memories	16
Ethnic sense of community (n = 31)	Being recognized	5
	Connection with people	11
	Sense of belonging	6
	Serving the community	6
	Social support	7
	Togetherness	11

Spirituality (n = 30)	Becoming a role model	9
	Being blessed	16
	Attachment to God	10
	Spiritual growth	8
	Associating religious experience with one's life	8
Relationship with homeland People (n = 25)	Strengthening relationships	19
	Restoring relationship	17
	Starting relationship	9
Homeland mastery (n = 18)	Religious knowledge	15
	Leadership and managerial skills	6

5.4.1. Fulfillment of responsibilities

Fulfilling one's responsibility refers to the personal cognitive judgment of oneself regarding his/her accomplishments. Accomplishment is one of the crucial dimensions of well-being (Seligman, 2018) that correlates to life satisfaction. Specifically, high achievers tend to have greater life satisfaction than low achievers (Levasseur, Desrosiers, & Whiteneck, 2010). A total of 29 respondents felt that they had achieved at least one of their four responsibilities, namely, religious, parental, institutional, and generational. Most of these respondents are first-generation diasporas aged between 26 and 65 years who recently attended *Meskel* and *Timket*.

5.4.1.1. Fulfilling religious obligations

Fulfilling religious obligations refers to attending religious festivals to show one's commitment to his/her religion, religious activities, and church services. Every religion requires its followers to adhere to its basic principles and doctrines. One fundamental aspect of religion is to celebrate religious feasts regularly. People who fulfill this duty have a feeling of satisfaction and happiness. A total of 22 respondents reported that they had a religious obligation to attend the feasts of *Meskel* and *Timket* and thus had to go to at least one of these festivals to fulfill their religious duties. However, the visitors and performers in these festivals showed differences in their levels of duty and sense of fulfillment.

First, the visitors described their religious duty using the phrases "mandatory to remember religious holidays," "the commitment to show obedience to God," "fulfilling religious requirements," and "commitment to the religion." The same obligation also applies to performers even though they have additional duties. Asked why she celebrates *Timket*, Martha answered that *Timket* is *"a means to show that we obey the word of God."* Most respondents believed that their participation in religious feasts allows them to show their commitment to their Christian–Orthodox religion. Gebre admitted, "*For us Christians, remembering major holidays is mandatory. It is a means to show our commitment to our religion."* Hewan mentioned that attending religious festivals is vital for her family, including herself. She explained that her family members have roles to play in these festivals, thus implying that they could not possibly miss these celebrations:

> *"My boy is a deacon, my daughter is a choir member, my husband is a priest, and I am a choir member at Maryland Debre Medhanit Medhanialem. We all have a duty to fulfill during the festival, so we cannot be absent from this event."*

Second, deacons feel a great sense of religious obligation fulfillment when attending festivals. Abel and Yared each had a role in the festival, and their absence may result in delays or service interruptions. As neither *Timket* nor *Meskel* can be celebrated without them, attending these festivals gives them a sense of job accomplishment. Yared said that if he did not attend these festivals, he would feel that he did not do his job and, thereby negatively affecting his church service:

> *"If I don't attend, it means that I am not doing my job. Not attending those festivals would also be detrimental for the church because there are not that many servants there. The deacons do a lot of things in the church. There have been many times where we experienced manpower shortage. Things can get very difficult for the church if I skip the festival."*

Sunday schools fulfill their religious obligations by giving their time to God (Martha and Robel), offering spiritual services, and serving God or the church (Meron, Tefera, Hiwot, Meseret, Mulu, and Zeru). Martha said, *"Serving my good Lord is the way I express my thanks*

to God, not only by singing but also by giving my time." Tefera shared, *"The biggest thing is to take part in the festival in that way because I grew up in a church and my relatives who hosted me were all church servants. I started serving in the same church."*

The experiences of Hiwot and Mulu reflect one's achievement of duty. On the one hand, Hiwot suggested that sense of achievement is associated with sense of service: "*In my life, I feel as I serve."* On the other hand, Mulu pointed out that she only provides services that she likes: *"I love singing Mezmure and serving the church. I also serve the church not less than the priests."*

5.4.1.2. Fulfilling generational responsibilities

Mladjan and Marković (2021) defined generational responsibility as an aspect of an individual's relationship with the wider community, such as his/her family, parish, nation, or the whole humankind. Generational responsibility *"demonstrates care toward a wider community; it may incite other members of the community to reciprocate"* (Mladjan & Marković, 2021, p. 11).

In this sense, Ethiopian diasporas show their care for the Ethiopian community in the US by preserving and transferring their festivals to the future generation through their participation. In this context, fulfilling generational responsibilities can be defined as enjoying the festival today for oneself while preserving it for the future generations to enjoy and retain as part of their identity. The interview data show that married and single respondents fulfill their generational responsibilities differently. First, four respondents took their children to these festivals and taught them to help to fulfill their generational responsibilities. For instance, Zeru said, *"It's my duty as a Christian, Ethiopian, and person who wants to preserve my culture and pass it to the next generation."* Meanwhile, Ketema viewed attending ESFNA with his daughter as a way of passing his tradition to another generation:

> *"That's my way of passing my tradition. I took her to the festival to teach her. I am passing the torch. That's how it was given to me. I didn't grow up in this country. When I was growing up, I was told to love my country, to love my culture, and to respect my people."*

Meanwhile, the unmarried respondents fulfill their generational responsibilities through knowledge transfer. According to Habtamu, they learned to keep and transfer their knowledge to future generations by attending festivals:

> *"I want to pass my knowledge on to the next generation because I believe this is what life is about… Learning will help me pass down traditions and practices from my parents to my children. These traditions date back thousands of years in the Ethiopian culture."*

5.4.1.3. Fulfilling parental duties

Parents full their responsibilities in festivals by teaching their children about their homeland culture, moral values, religion, and tradition. Fulfilling such responsibilities can be perceived as a form of positive parenting. Livingstone and Byrene (2018) noted that positive parenting is essential for child development in terms of *"early childhood cognitive and emotional development, educational outcomes, improved communication and trust, reduction in risk-taking behavior among adolescents, improved social competence of adolescents and reduction of violence."* (p. 20). From this perspective, festivals allow parents to fulfill their parental duties.

The expressions of parental duty and its fulfillment were indirect for most respondents, except for Ketema, who believed that teaching his daughter meant fulfilling his duties as a father: "*I think I fulfilled my responsibility as a father to teach my language. It helps my daughter be multilingual in this country and will help her speak more than one language."* Meanwhile, the other respondents fulfilled their parental responsibilities through their expectations for their children. The explanation they provide about what their children gains from the festivals and their efforts to that end demonstrate fulfilment of the desire.

The respondents mentioned that they want their children to see, learn, and feel proud of their culture, have an identity, and build their confidence. For example, Zeru shared, *"I want to show them, I want to teach them, I want them to know what a rich culture we have."* Tamirat wanted his children to be aware of his culture to help them avoid cultural shocks later in life: *"There are various Ethiopian cultures that I want my kids to know so that they will not be confused when they return home one day."* Similarly, Saba mentioned, *"The primary purpose of attending this event is to let my children know what culture I have."* Meskerem wanted her two children to be proud of her culture and to answer questions about their identity:

> *"I have two kids. Attending the festival helps them avoid feeling inferior when they are asked why they do not celebrate the festivals of their host country with their friends. I want my kids to know their parent's culture and religion. It helps them to answer questions related to their identity. At least they will see what I do, they learn from practice. In general, despite my spiritual benefits, teaching my kids drives me to attend the festival."*

The respondents believed that their children gained some cultural, religious, and social knowledge and skills in the festivals. For instance, Hewan felt happy because she raised her kids in such a way that they are proud of and love their parent's culture by teaching them about the culture of her motherland in Ethiopian festivals:

> *"It usually makes me happy when they schools here in the US teach our children about Ethiopia. My daughter is brilliant at school. She even visited The White House twice and had a picture with Michelle Obama. I was so proud when she presented about Ethiopia in The White House. When they gave her an assignment, she presented to the class Ethiopia's food and clothes while wearing traditional Ethiopian clothing… I took my children to the festival to teach them about our music and ethnic dances… My children are good in spiritual and cultural dances!"*

Given the theme of these festivals, the knowledge and benefits gained by children may vary from one festival to another. Therefore, some diasporas take their children to one or all of the four festivals to teach them about these diverse types of knowledge. For example, in *Timket*, Nigus reported that children would learn *"How to celebrate, dress, what songs to sing, how the tabots cleave and enter, what is being done, and why they are being sprayed with holy*

water," whereas at *Meskel,* they would learn about the meaning of the bonfire and the stick pile and the purpose of the event. Moreover, in the ESFNA Festival, Ketema mentioned that children can learn about *"music, ethics, culture, and communication skills… Ethiopia is a wealthy country historically. It is a vibrant, independent country, so we have all this music, culture, and language."*

Most respondents believed their children can learn knowledge and skills by just doing and seeing. Therefore, festivals are ideal places for them to teach their children about their homeland culture and religion. In this case, taking their children with them to these festivals helps enhance their sense of achievement. In explaining how children learn by doing, Martha asserted, *"You tell these children five million times and they won't listen to you, but if you do something once, they will also do it. Therefore, for the kids to see what we are doing and why we are doing it was an important thing for me."* Similarly, Meskerem mentioned: *"It will be memorable for them, they keep it in their minds forever. That adds more value to me."* Gashaw and Zeru reflected similar views:

> *"Even I took part in the teaching of kids at my church. One way to teach them is by doing something. We need to show them and tell them what we expect them to know. Whether it is religious or not, whatever we are doing is what they are going to follow and help them learn"* (Zeru).

> *"If you show him that you are fasting yourself, that boy will know the benefits of fasting. See the kids during Seatat, Mahlet, and Kidasse, and you will be surprised... You don't even have to tell them... they will understand you through your actions"* (Gashaw).

5.4.2. Identity maintenance

Diasporas live in a host country whose people have a different cultural identity (Shuval, 2000). As a result, they go under an acculturation process that determines their identity in their host country. On the one hand, maintaining their homeland identity is crucial for them to stay in a diaspora community (Grossman, 2019) and to participate in identity manifestation practices. Some examples of their group identity include ethnic, religious, or racial identity.

On the other hand, acculturation strategies determine the well-being and adaptation of diasporas in their host country (Gans, 1992; Ward & Rana-Deuba, 1999). Integration is the most ideal acculturation strategy, where immigrants fully embrace the culture of people in their host country while exercising their own culture (Berry & Hou, 2016). Therefore, participation in diaspora festivals helps these diasporas implicitly improve their well-being by staying with their homeland people and retaining their identity.

A total of 29 respondents acknowledged the value of diaspora festivals in maintaining their identity. The first aspect of identity maintenance dimension is direct (maintain multiple identity) while the other dimensions are indirect (preserving homeland culture, homeland attachment, and festival attachment).

5.4.2.1. Maintaining multiple identities

Maintaining multiple identities refers to keeping three forms of identities, namely, cultural, personal, and religious identities. Ten respondents valued the importance of maintaining multiple identities. These respondents were mostly visitors aged below 56 years holding at least a bachelor's degree and had non-political migration reasons.

Cultural or national identity is elicited more among children of first generations. The respondents attended the festivals because they assumed that these events were closely tied to their cultural identity. For instance, Beza and Elsa attended diaspora festivals to maintain their identity. Beza viewed *Meskel* as *"closely tied to my culture, identity, language, and heritage,"* whereas Elsa perceived the Ethiopian Day festival as important *"because it's my identity. It's who I am… I identify with the Ethiopian culture."* Yilma explained how his regular attendance in the ESFNA festival helps him maintain his identity:

> *"I can give you a good example. Like I mentioned, I came here with my family. My brother is a year younger than me. If you were to meet him in person, he would barely speak Amharic. He barely understands the language, so he will not interact with you in Amharic. He's adapted to the American culture, so he's*

> *more Americanized than I am. So if you see us, culturally we're completely different even though we came here at the same time. We're also only a year apart, it's not like he was 2 years old when he came here, but I was 15 years old. It's such a close age gap, completely different."*

Another first-generation respondent, Gashaw, shared the same sentiments: "*The festival enables one to have a real identity and live with it."* Meanwhile, Dagim perceived that people from the host country understand the reason for staging these festivals: *"People see you when you go for parking on your way. When they ask who you are, you say that you are Ethiopian, and they may become interested and start telling you that they know our identity."*

As for maintaining self-identity, attending Ethiopian festivals also helped the attendees stay connected to and know themselves. Zeru, Yilma, and Elsa said that these festivals helped them know who they are as persons as reflected in the following quotes: *"Timket helps me to know who I am"* (Zeru) and *"It's basically staying connected with who I am and just to make sure I know who I am"* (Elsa).

Religious identity was also elicited in the first-generation *Meskel* attendees Beza and Hailu, who perceived the festival as their religious identity and hence are motivated to take part in the celebrations. Beza explained:

> *"It has always been important to me. It's crucial to my identity. I feel like I was born into it; I was raised in it, it makes me who I am. I came to celebrate those festivals that are central to my faith and learn the history behind them."*

5.4.2.2. Preserving culture

Attending diaspora festivals with the aim of preserving one's culture demonstrates the desirable behavior of diasporas in maintaining their cultural identity. Nine respondents supported such idea. These respondents were mostly festival performers aged below 56 years, holding at least a bachelor's degree, and had non-political reasons for their migration.

Manifestations of cultural preservation include attending the festivals to maintain one's culture and to remember or speak one's native language. Tefera explained that celebrating these

festivals in the host country the same way they are being celebrated back home contributes to cultural preservation: *"Even if it's not the real festival itself, celebrating it in a similar way creates an opportunity for us to preserve our culture."* Speaking in their native tongues also helped these diasporas maintain their homeland identity: *"It makes you remember your language because the mezmur and kidassie are just the same as those being sung back home."*

Being able to preserve one's homeland culture has different implications for diasporas outside the 1st generation. Specifically, for the 1.5 and 2nd generation diasporas, preserving one's culture generates positive emotions, such as pride, wanting to continue ancestral traditions, and patriotism. For example, Tsehay felt proud of observing her religious traditions in the US. Meanwhile, Yared shared, *"In America, we must keep our culture strong. We shouldn't be diluted, and we shouldn't be divided by places on Earth. For me, that's national patriotism."*

By contrast, cultural preservation helped the 1st generation diasporas to shape the homeland-based identity formation of the younger generations. On the one hand, Martha believed that staging these festivals every year is a ritual that has been performed for thousands of years and is therefore important to pass on to the next generation. Nigus argued that watching these festivals every year helped his children maintain their ancestral culture and religion: *"It is especially important for my kids to grow and keep their ancestral culture."* As posited by segmented assimilation theorists, children of 1st generation immigrants tend to maintain their parental culture and identity when they receive support from their ethnic communities, parents, and schools (Portes, Fernández-Kelly, & Haller, 2005). However, if parents do not offer such support, their cultural identity will not be maintained by their children. Gashaw argued that some 2nd generation diasporas already lost the cultural identity of their parents because they did not attend religious events. He blamed their families for failing to encourage their children to maintain their cultural identity:

"In this country, children are confused. Most of them don't know what is happening, especially those who are not close to the church and the community. Therefore, they are neither American nor Ethiopian. Do you know why I am saying this? Their families are Ethiopians, but they don't have experience in the family. In addition, when they go outside, they don't know because what they do outside is different. Subsequently, they become lost. If you show your identity excellently, even if filtered, these children will have a clear sense of identity."

Gashaw believed that maintaining culture means having an identity:

"As I said earlier, in this country, cultural shock is the main problem that you may face. You can lose your culture. Man's identity is tied to his culture. It is not the money you make; your identity, your culture, your language… You have many things."

5.4.2.3. Homeland attachment

Homeland attachment is another manifestation of maintaining one's homeland identity. As discussed in Chapter 2, homeland attachment allows these diasporas to show their commitment and identity to their origin country. However, such connection may become shallow and weak over time unless maintained. Therefore, homeland-orientated diasporas need to attend their festivals in the host country to keep and preserve their homeland attachment. In the interviews, 11 respondents valued their participation in these festivals to enhance and reinitiate their homeland attachment.

Diaspora festivals enhance homeland attachment in two ways. The first is by helping the attendees feel more connected to Ethiopia and its culture after the celebration. Eyasu believed that the festival *"basically connects you to your culture and religion. This festival gives me a sense of connection to my culture and religion."* Likewise, Eden felt more connected to Ethiopia after attending these festivals:

"I am definitely more connected to my homeland country after attending an Ethiopian festival purely because I feel like after living in America for some time, I have experienced America enough, and I am 100% connected to the American nationality. However, when I attend Ethiopian religious festivals, I feel more connected to Ethiopia because while I don't live there or I didn't grow up in there, I still feel connected to my background, to my family, and my parents."

The second way these festivals enhance homeland attachment is by teaching the attendees to love and appreciate the Ethiopian culture. Four female respondents showed their attachment to Ethiopia through their love and appreciation. Hiwot was impressed by the diversity of the Ethiopian language, culture, and traditional clothes in transnational festivals. Similarly, Tsehay and Hilina appreciated the Ethiopian culture as evidenced in the following excerpts: *"The Ethiopian culture has quite a lot of values that are necessary to be appreciated, like the American culture and gogo (public virtue right now)"* (Tsehay) and *"It makes you appreciate your culture and your tradition"* (Hilina).

5.4.2.4. Festival attachment

Festival attachment is another manifestation of maintaining one's identity and meaning creation. Eleven respondents showed their attachment to diaspora festivals through their love, dependence, and long-term or frequent attendance.

Three female respondents demonstrated their festival attachment through their love and appreciation for such event. Selam and Mulu attended these festivals simply because they loved attending these events: *"It is the festival that I love"* (Selam) and *"I love Meskel… who else can't love it?"* (Mulu). Meanwhile, Genet described *Meskel* as a great and special event:

> *"I celebrate Meskel because Jesus Christ descended to Earth. Born from the Virgin Mary, he gave us his life on the cross. He gave us life by sacrificing himself. Therefore, Meskel is a great and special feast for us Christians. We believe in our savior Jesus Christ."*

Some respondents described these festivals as part of their life, family, or faith and hence have established a sense of connection to these events. For example, Assefa shared, *"The festival is part of my life,"* whereas Adam claimed, *"They are part of my life."* Beza valued the importance of the *Meskel* to her faith as saying, *"The center of our faith is knowing that the cross has always been there and that nothing can diminish its meaning. The cross is big. It's part of our faith. I like laying on it."*

A frequent festival attendance can also demonstrates one's attachment to the event. Gebre and Adam paid close attention to these festivals and never took them for granted. According to Gebre, *"The unique (biggest) benefit I get here is that I devote my undivided attention to it when I attend the festival here than at home (in Ethiopia)"* Frequent visit increases one's connection to a particular festival (Davis, 2017). Meskerem celebrated these festivals since her childhood.

The festival attachment of Ethiopian diasporas was manifested in three ways: continuous and deep attendance, love and appreciation, and perceiving these festivals as important parts of their lives. Their persistent connection to homeland festivals can be explained by these diasporas' intention to maintain their homeland identity and to create meaning in their lives.

5.4.3. Participation, famous people, and memories

A total of 29 respondents valued diaspora festivals for giving them meaning and fulfilment in life, which are eudemonic well-being dimensions (Ryff & Keyes, 1995; Seligman, 2018). These respondents reported that diaspora festivals directly elicited meaning and fulfilment in life by helping them feel that they are living a meaningful and fulfilled life and indirectly by creating meanings and through experiential benefits that manifest meaning in life and fulfilment. The three sub-themes include participation, homeland memory, and meeting famous persons.

5.4.3.1. Participation

Eight respondents reported that they felt a sense of meaning and fulfilment in life during the diaspora festivals. These respondents were all born in their homeland, were married (except for one), and were holding at least an associate degree.

The sense of meaning and fulfilment in life of these respondents was triggered in two ways. First, performing different activities in these festivals gave them a sense of meaning and fulfilment, particularly among religious festival attendees who served as performers and organizers. Gashaw, Martha, and Meron explained that their lives become meaningful and fulfilled due to their engagement in religious activities. Gashaw, who played a coordinating role during his most recent festival, shared, *"When you light a bonfire and celebrate Demera, many things come to your mind. It takes you out of several things and makes you complete."* Martha and Meron sing in the choir for the same church, and their involvement in religious festivals ranged from preparation to separation. Both reported that their contributions to these festivals made their life meaningful and complete:

> *"Being able to participate and contribute to these festivals gives me a purpose in life. I say, ' OK; I can do this. This is how I show respect to my culture, this is how I can show and tell other people what my religion is and what our religious practice is.' It helps you gain friends, achieve things, and empower yourself… When you have a purpose in life, you consistently achieve more things"* (Martha).

> *"My contribution to the festival lasts for one or two days, but since I have a role to play in these ceremonies, I must prepare myself beforehand. It may take us a month, two months, or six months to finish all preparations. This experience pushed me to dedicate my life to something meaningful… Videos were being recorded during the event, and I was part of them… All those things in which I am indirectly or directly involved make me so happy. They make my life complete and make me enjoy whatever things I am doing"* (Meron)

Second, attendees can feel a meaningful and fulfilling life just by simply celebrating and attending these festivals. Adam, Assefa, Eyasu, and Lidya reaffirmed that diaspora festivals have valuable roles in making their lives meaningful, grounded, fulfilled, and revived. Adam shared, *"I am grounded here; I feel fulfilled,"* whereas Assefa believed that the festival *"gives a revival of life."* Likewise, the diaspora festival made Eyasu productive and made Lidya's life more fulfilling. Nigus lamented that living in a place where his homeland festivals are not being celebrated was meaningless; he only started to realize a meaningful life after

moving to locations where Ethiopian events, particularly *Meskel* and *Timket*, were being celebrated:

> *"If you live in a place where you do not celebrate festivals, your life becomes meaningless… The presence of these festivals has extraordinary significance. Otherwise, we would feel crazy and lost… Timket and Meskel have substantial contributions. As I told you earlier, one value of these festivals is that they allow you to celebrate your religious customs and culture. These festivals help me live such a life."*

To conclude, attending festivals regularly and performing multiple activities during these events can instill a sense of meaning and fulfilment in life among the participants.

5.4.3.2. Meeting famous Ethiopian artists, athletes, and others

Meeting important persons, such as famous Ethiopian artist, athletes, and singers, could also lead to a sense of meaning and fulfilment in life. Unlike the previous case, this value is particularly important in the ESFNA and Ethiopian Day festivals. Eight respondents reported that they met famous people during their recent participation in transnational and ethnic migrant festivals. These respondents were all born in Ethiopia.

The respondents confirmed that these festivals gave them the chance to see some of their role models, their favorite athletes or artists, and other people with special skills, which left them a sense of achievement and meaning in life. Martha commented that the festival attendees can have the chance to *"see people with different socio-economic backgrounds and achievements."*

The type of festival also determines the types of people that festival participants can see. For instance, in ethnic migrant festivals, festival participants can see artists, singers, musicians, and performers. Meanwhile, in the ESFNA Festival, the attendees can see professional soccer players, referees, famous people who made significant contributions to their fields, and politicians. For example, Saba felt excited because she saw the famous Ethiopian Singer Aregahagn Worash at the Ethiopian Day festival. Likewise, Assefa shared

that he saw the *"legendary Ato Mengistu Worku, the artist Dr. Tilahun Gessesse, Ato Getachew Kurabachew, and Ato Tekabe Zewdie"* in the ESFNA festival. Solomon also saw his all-time favorite singers Teddy Afro, Tilahun Gessesse, Aster Awoke, and Mahmoud Ahmed among the more than 50 artists who graced the event. None of these respondents expected that they would see these people in these festivals, let alone in the US. As meeting such people was a one-time chance that he could not have back home, Assefa felt a sense of accomplishment: *"It's a dream come true to meet these people alive."* In addition, Solomon commented that seeing famous singers gave his life a new meaning:

> *"It does bring me a quality life. I want to listen to somebody on the radio or my iPhone, Android, or CD player. But seeing that same person live just brings a new meaning to life and a lot of quality to your life because you get to enjoy these people, their music, their food, and other things that you do not expect. You might think about one aspect of the event, but the event then brings you a new life."*

Attending the ESFNA Festival as players also allowed some respondents to play, interact, and get to know well-known soccer players and managers. For Ketema, playing with iconic players gave him a sense of accomplishment, which he described as *"a dream come true for me to play with people whom I grew up idolizing."* For Solomon, such opportunity allowed him to become an admirable player. He also felt a sense of achievement because he and his teammates won the tournament in 2008 and 2015 under the leadership of Mulugeta Woldeyes, a previous coffee player and national team player. However, those who participated in festivals as managers tend to meet diverse types of people. For instance, Eyasu had the chance to meet famous Ethiopians and US politicians by participating as a manager in the ESFNA Festival.

5.4.3.3. Homeland memories

Twelve interviewees reported that attending diaspora festivals left them with some memories of their homeland. These respondents were all born in Ethiopia and recently attended any of the four festivals.

Memory creation value can take two forms, the first of which is remembering one's homeland. This form of memory makes diasporas feel positive about their lives. By attending diaspora festivals, respondents started remembering their homes, people, childhood, culture, religious practices, and special occasions. For Hewan and Selam, these festivals reminded them about the place, the activity, and the time they spent celebrating *Timket* back home. Selam shared, *"You will remember the place, the time, and the activity. It leaves you with memories*." At the same time, the religious and soccer tournament attributes brought memories of home and childhood to Tsion and Saba, respectively. According to Tsion, "*It takes me back home… Just like now, people gathered, the sermon, the songs… all these things remind me of my past life back home."* Meanwhile, Saba shared, *"It takes me back to my childhood."* Yilma and Hilina also remembered their homeland culture when attending diaspora festivals. Hilina said, *"Even though you're in a different country, you still get to see and experience the different traditions we have, our food, and everything else. It's a good reminder of your culture or yourself."* Furthermore, Hailu and Gashaw imagined the biblical story of baptism. Hailu contended that people *"…will be living that story, especially when the tabot comes out from the inside of the church and the spraying of the holy water. It's just like living in the past."* Meanwhile, Gashaw shared,

> *"Even though they have passed, you can still imagine that they are happening now. You feel the moment as it happens now. It became part of your life, not a story. You get to remember, live, and experience it. That is why you see people of Israel searching for a visible God to worship after they had left Egypt as written in the holy scriptures. God gave them an arch as a symbol of His presence. God gave them a visible thing. When you see something, you feel and*

connect. Likewise, when we bring the festivals here, we get the blessing and experience it. You feel it. Many of these festivals... you live them as part of your culture and belief. In this sense, you are transforming theory into practice… You remember the whole story... when you go to Timket, you can see many things."

The second form of memory creation is negative emotion, including missing home and wanting to go home. Diaspora festivals also triggered nostalgia among the attendees. Meseret mentioned that diasporas are missing the holiday vibe inside their homes, being with their parents, doing what they used to do back home, and the local programs. Selam said that she did not sense any holiday spirit upon reaching her house in the US after attending a diaspora festival. However, she remembered about the holiday vibe back in their homeland:

"Back in my home country, you bring the holiday vibe back to your house. Indeed, these festivals are given due attention at home. At home, during festivals, you can smell Tella (local beer), you see grass and smoke, and you can sense the overall holiday vibe. But here, in the morning, you go to work, then you go to the festival, and then return back home. Therefore, the festivals here lack the holiday vibe/atmosphere back home."

Hiwot also felt nostalgia from the festivals. Back home, she was a Sunday school member who had to sing songs, serve in the church, and celebrate religious holidays with her parents. However, after moving to Virginia 10 years ago, she became busy taking care of her children and family and no longer had the time to do the things she did back in her home country. She said that she usually felt disturbed and even started crying when attending *Timket* and *Meskel* in the US because she could not celebrate them like she used to do back home:

"Sometimes, it disturbs you. When I was there, I used to sing and be part of the festival. I saw my parents there watching the event. It disturbs you. It cannot be like what you celebrate in your hometown. I usually cry and feel depressed. Even if I tried to adapt, it was still challenging."

Abel, who is part of the 1.5 generation of diasporas, wished to return home upon remembering his good old days:

"America is my country. I can just stay here where everything is good. However, when you realize what you miss back home, you start feeling that you wanted to

go back. It brings you memories of good times and makes you realize that you belong back home."

5.4.4. Relationship with homeland people

According to self-determination theory, a positive relationship is a psychological need that contributes to positive functioning (Deci & Ryan, 2010). Well-being theorists consider positive relationships as a dimension of well-being that is necessary for flourishing (Ryff & Keyes, 1995). Given the closeness of the three initial codes (i.e., starting, restoring, and socializing with homeland people), the researcher grouped these three sequential relationship types into positive relationship with the homeland people as a domain of eudemonic well-being. The respondents who alluded to these relationship types during the interviews were all born in Ethiopia.

5.4.4.1. Starting a relationship

Starting a relationship refers to meeting new people just to chat, make friends, or start either temporary or continued relationships. This form of relationship can be either short or long term. Short-term relationships are generally shallow and may terminate in a matter of minutes, hours, or days. In the context of diaspora festivals, short-term relationships usually do last after the event. Attendees engage in such relationships to escape routine, to share information and feelings, or to fulfill desires temporary. Meron and Meskerem started forming relationships with other people in *Timket*. For Meskerem, these festivals serve as events where people can chill and socialize with one another:

"When it is hard to find people who you can chill or mingle with and when you feel bothered, these festivals allow us to meet new people, let our children play with one another, and chill out with others."

Long-term relationships are formed between people who meet each other in festivals and continue to keep in touch long after the event. This relationship can either be close or

shallow. Tefera, who was a performer in *Meskel*, had a long-term shallow relationship with some of the people he met during the festival:

> *"When you meet somewhere in another time, you greet each other. There are times you would ask each other, 'Do you serve in that church?' For example, some people I met in the festival told me that they knew me from somewhere. I continued to talk to some of those people after the festival, mostly for greetings or chitchat."*

Many interviewees and ESFNA executive members shared that the ESFNA Festival is an ideal place for many to start long-term close relationships that may eventually lead to marriage. Some respondents even perceived the ESFNA Festival as an opportunity to find a partner. For instance, Assefa met his wife for the first time in the ESFNA Festival back in 1989. After the festival, they kept in touch and continued seeing each other until they decided to get married and start a family:

> *"As a child, I met this young woman playing on the bleachers. There were not many people of our age at that time, so we played together for weeks. We even exchanged numbers and addresses. Back then, there were no cellphone or emails, so I used to write and send her a letter on Mondays. She also did the same thing, so we stayed connected for an entire year. That woman who I met in 1989, I ended up marrying her. Now we have three kids. The oldest is 18, the middle is 16, and our little girl is 13."*

5.4.4.2. Restoring a relationship

Restoring a relationship refers to continuing past relationships that had already been lost. Similar to starting a relationship, this form of positive relationship has two types, namely, restoring previous relationships torn by distance and restoring lost relationships. These previous or lost relationships may involve long-time friends, friends from school, people never seen for long, and existing friends.

As for the first type of restoring a relationship, Abel attended a festival to reunite with friends who he rarely saw because they are living miles apart from one another: *"I went because I want to see my friends. Seeing everybody there was enjoyable because we live a*

couple of miles apart. Each one of us is living his own life, and we don't really see each other that much." Meanwhile, Helen met her high school friends at the Ethiopian Day festival: *"When I came to the festival, I was reunited with many of my high school friends who I never saw again after I went to college."* Martha and Meseret also met long-time friends they had not seen for a long time in these festivals. Meseret shared,

> *"There was a time I met someone who I hadn't seen for a long time. We talked about our places of residence, the time we spent, our families, our life journeys, our education, our work, our friends, and our past life in Ethiopia."*

The ESFNA Festival also gave the attendees the opportunity to restore friendships that fell apart. Some attendees found their long-lost friends and families, high school friends/classmates, and friends living in different states. For example, Meskerem saw some of her friends who were living in another state, whereas Hewan found her old high school friend: *"We were lost for a long time, but I found her in the event. After a long time of being apart, we reunited at the sports and cultural festival in Maryland."* Meanwhile, Assefa met his lost friends and family members in the ESFNA Festival: *"This is truly a place where you can find your lost brothers, sisters, friends… anyone!"* Solomon also found his long-lost uncle in the ESFNA Festival in 2006:

> *"I have a funny story to tell you. In 2006 when I was in LA, I walked up to my uncle, shook his hand, and said, 'Hey, do you know me?' I hadn't seen him for over 10 to 12 years before that encounter. He just looked at me and said, 'No, I don't know who you are.' The last time he saw me was when I was still 13 years old, and I was about 21 to 22 years back then! I shook his hand. It was his first time to come to the US during that year, so he thought I was just a stranger shaking his hand. Then I told him, 'I am your sister's son.' And then out of the blue, he cried. He thought that I was just a stranger walking up to him to say 'hi,' but I was actually his nephew. I recognized his face. I live on the East Coast, but he lives on the West Coast. But because of the soccer festival in ESFNA, I visited LA for a week. I got a chance to talk to my uncle for about a week because he had moved to the US for good."*

5.4.4.3. Strengthening existing relationships

A total of 19 respondents aged 18 to 55 years reported that they met their "own people" in transnational and ethnic migrant festivals. Except for Beza, all of these respondents were born in Ethiopia, 14 of them were 1st generation diasporas, and 4 were 1.5 generation diasporas. None of these respondents moved to the US for political reasons.

Tefera met his Sunday school friends and continued meeting them after the festival: *"When you serve in Sunday school, you meet lots of people. You get to know one another, serve together, become a family, and be with one another during the happy and sad moments/events in your lives."*

Gashaw shared, "*You find your own people and talk about your country and culture,"* whereas Assefa mentioned, *"Meeting people is like enjoying our lives and daily conversations. We share our happiness, sadness, and whatever with people who make you feel good and feel like part of the family."*

As discussed in Section 5.3, maintaining relationships through interaction (bonding capital) generates positive emotions (Section 5.3.1) and sense of life fulfillment. For example, Abel felt happy after seeing people who carry similar values. Beza also enjoyed meeting *"so many like-minded people"* in the festivals. Lidya believed that social interactions with own people contributes to life fulfillment, especially for people who grew up in Ethiopia where social life is an integral part of everyone's lives:

> *"I think social life contributes to life fulfillment, and humans should socialize with others to sustain their nature and minds. When you meet with other people, you get many ideas and learn many things, including differences in opinion. And I think that's useful for our mental development. This festival gives us this opportunity, which I believe benefits me. You feel happy when you see these people. In Ethiopia, I grew up with these people. When you see your own people gathered in the same place, you will feel happy."*

5.4.5. Ethnic sense of community

A sense of community is another way of demonstrating positive relationships between individuals and members of ethnic communities. Six initial codes were grouped into this domain of value of QOL based on its theoretical definition. Theoretically, sense of community contains four dimensions, namely, membership, influence, integration and needs fulfillment, and shared emotional connection (McMillan & Chavis, 1986). According to its proponents, membership refers to the feeling of being part of a group or sameness with others. Usually, a sense of belonging and investment in a group confirm the existence of membership. Therefore, the three initial codes, namely, sense of belonging, sense of togetherness, and community service, were treated as reflections of membership in this study.

Meanwhile, influence describes those contexts where some community members have the power to influence others and be influenced by the community. Therefore, being recognized is treated as an influence domain of the sense of community elicited in this study.

Integration and needs fulfillment refer to gaining benefits from the community by being a community member. Even though diasporas have gained multiple benefits from festivals, the initial code of social support was used to reflect reflects needs fulfillment.

Emotional connection refers to connecting with others with a common history or background. The initial code of connection with others was then treated as an example of emotional connection in this study.

5.4.5.1. Sense of belonging

Sense of belonging was valued by six respondents aged 18 to 45 years who were born in Ethiopia and moved to the US in 2001 for non-political reasons. Except for Martha, all these respondents were males. They recently participated in *Timket* and the ESFNA Festival as either performers or organizers.

Ethiopian diasporas perceive that their participation in festivals not only enhanced their sense of belonging to a specific group but also reassured them that they belong to Ethiopia. According to Martha, *"Knowing that I belong to a community to which I can contribute makes me hold myself to a high standard."* Similarly, participation in transnational festivals reassured Adam's belonging to the Ethiopian community. Yosef also developed a sense of belonging to this community by attending festivals: *"I feel a sense of belonging to a specific group or cause. Celebrating this type of festival gives me a keen sense of belonging and identity."*

In sum, attending diaspora festivals gives people the chance to be part of the community.

5.4.5.2. Sense of togetherness

Eleven respondents highlighted the importance of diaspora festivals in promoting a sense of togetherness. Ten of these respondents were born in Ethiopia, and the other one was a 1.5 generation diaspora. These respondents recently participated in *Timket* and the ESFNA Festival with dissimilar roles.

Sense of togetherness can also demonstrate one's membership to the community. This value can be described in terms of coming together, being with people, unity, and being bound. Togetherness reinforces a strong migrant community in the host country, facilitates the achievement of unity, and promotes a sense of security and safety. Habtamu believed that togetherness can strengthen ethnic communities: *"The part that is most significant to my life is seeing all these people together because it shows how strong our community is in a foreign land."* Ketema enjoyed being together with others: *"That is the most important part of it, being with people the whole week and doing the things you like."*

Individuals feel togetherness with others and within groups, such as families, communities, and Christians. Meron witnessed family unions in these festivals, whereas Yosef

observed how these events bound the community. Abel shared, *"The church brings us together under the same faith, backgrounds, values, and views,"* whereas Eden commented that "…*there is nothing better than coming together with people that you grew up with, your family, and people sharing the same culture and religion as you to celebrate the festival regardless of the cause of our celebration."* The following excerpt from Abel highlights the importance of festivals in bringing a sense of togetherness:

> *"I attend soccer events because I also get to see my family. It really brings the church and Christians together. Cultural activities like soccer can bring everybody together regardless of religion. I have friends that are Muslims and Protestants. It brings us all together under the same home country."*

5.4.5.3. Serving community

Serving the community is the direct word/phrase used by six respondents who valued diaspora festivals for allowing them to show their commitment to the Ethiopian community. These respondents had a higher level of engagement in the festivals as performers and organizers. Meto and Assefa in the ESFNA Festival and Martha, Gebre, Hiwot, and Adam in *Timket* viewed their roles as a way of serving their community. Martha shared, *"You feel like you are contributing to your community, especially since we teach young kids about their religion, culture, and language. That makes me feel that I'm giving back to my community."* Meanwhile, Adam stated, *"Whenever I prepare and celebrate for the festival, my mental state is calm, incredibly happy, and fulfilled because I am contributing to my religion and community. I feel that I am giving back to my community."*

As discussed in Sections 5.2.1.1 and 5.4.2.1, serving the community is a duty for deacons and Sunday school members. Therefore, serving the community reinforces a sense of achievement or fulfillment of membership responsibility. Neither deacons nor Sunday school members can be a member of the church community if they do not serve this community.

Similarly, those who assume a position in the ESFNA cannot consider themselves members of the ESFNA community if they fail to show their commitment as expected.

Overall, serving the community presents a means for attendees to give back to their community, fulfill their duties to serve, feel happy, and achieve a sense of fulfillment.

5.4.5.4. Being recognized

Recognizing is another element of a sense of community representing influence. Three forms of recognition were identified based on the source of recognition, the recognition process, and how the recognition is described. The first form of recognition is the recognition from some visitors owing to performing in transnational religious festivals. In this form of recognition, the reward is receiving greetings and liking the performer's religion. For example, after performing in *Timket*, some visitors started greeting Tefera: "*There are times they would ask me, 'Do you serve in that church?' There were also these people who I met at work and saw me in the festival. They said that they knew me from somewhere."* Liking one's religion because of his/her positive performance in *Timket* is another example of being recognized. According to Fikru,

> *"People will see me and my religion when I perform in the festival. As a result, they may like my religion. In fact, I have to perform in a way that people would like. I had seen others like my religion."*

The second form of recognition stems from the host people, who mostly know and understand immigrants because of these festivals. All individuals belonging to the Ethiopian community are recognized by people in their host countries regardless of their participation role and frequency of attendance. According to Meskerem, one manifestation of this form of recognition is giving their children an excused absence from school during festivals:

> *"First, I see that I am being recognized in the community not because I celebrate the festival but because it is being celebrated. For example, we forced our kids to be absent from school for the festival. Then our county's schools*

gave our kids an excused absence to celebrate the Ethiopian holidays. This is not simple. Second, positive recognition in the community."

The third form of recognition stems from the immigrant community to those individuals who have made contributions to the community. Persistently serving the community earned Meto the admiration of the ESFNA festival community, who gave him financial, emotional, and psychological treatments at a time when he was ill and made him feel loved:

"I don't know how to tell you. I have had two cancers in the past four years, but I am still here. I survived. You wouldn't believe what the Ethiopians did to me. They made me realize, 'People love me like this!' Because everyone was contributing their money and praying for me. I loved their prayers, and I have never seen so much money being contributed for one person. People really loved me that much. That's the benefit of serving the community. How would these people know me if I didn't serve the community? When I saw their comments, it gave me more power. I said, 'These people really love me!'"

Helen thought that people knew her because she participated in the festival as a model. She believed that her appearance at the festival helped her build a positive profile of herself, create a positive image, and make herself relatively famous:

"I am building my personal profile because I do modeling. My participation in such an event has given me multiple opportunities. People started asking, 'aha, can she do this,' and then contact me. I am incredibly open with people. Even though I don't have a huge fan, I have 40k followers on TikTok. When people see me, they tend to say, 'we know this girl' and want to take a picture with me. Such event gave me more opportunities than social media for people to see me. These people would start making imaginative interpretations of your character when they see you on social media, but when they see you in person, they will start changing their minds about you. My presence in such a social gathering positively built my profile."

5.4.5.5. Social support

Social support is the manifestation of the third SOC domain, namely, needs fulfillment and integration. Even though many attendees gained multiple benefits from the festivals, the researcher only considered the two benefits received by six respondents, namely, 1) information and 2) emotional and financial support.

Information is a powerfully elicited need that was fulfilled among four respondents. Information is critical in improving one's knowledge and skill on a particular matter, reduce his/her anxiety, and update his/her homeland, college, and work status. Martha thought that sharing information from her own people helped her reduce her anxiety and depression. Saba obtained relevant information associated with businesses that are important to her husband: *"We are making fun and searching for information about the activities, businesses, and lives of the Ethiopian community."* Tamirat mentioned that the information he gathered during the Ethiopian Day festival cleared his confusion and helped him plan for his future:

> *"It helps in clearing the confusion... This information helps me plan for the future. For example, I mentioned to you earlier that I found a realtor for a house. I am preparing myself for what to do. The information gives me a direction for my future. Because what you receive here today is knowledge for tomorrow. It shapes my future decisions… You can get accurate information here… You will see what has been done in the community."*

Emotional and in-kind support foster physical health and well-being. Meseret experienced receiving continuous emotional and in-kind support from religious festival performers: *"We mezemran (choir members) support one another. We regularly meet when we have private parties (birthdays, weddings, or graduations) and when we encounter sad events (accidents, illnesses, or deaths)."* Meskerem also received emotional and social support:

> *"The healer for a man is man himself. Therefore, meeting people, being sociable, and chatting with people are all beneficial. For instance, I have brothers and sisters who I met them at the event. Sometimes they make you forget your home when you start discussing about yourself, your life, your emotions, and your concerns. I met them in the church and not in another place. When you leave and visit such places, you leave with good people."*

Meto received emotional, financial, and material support from the Ethiopian community at the time when he was diagnosed with cancer. He continuously received phone calls and comments on Facebook during his cancer treatment in a hospital:

> *"People were calling me because they heard that I was sick. People phoned me, but I couldn't talk to them because my throat was shut. Anything I said, you couldn't hear. I went on Facebook and said, 'Guys, I am not answering because*

my throat is shut; I was in chemo. I am in a hospital for my cancer treatment. So please forgive me if I don't answer your call.' On that day, my Facebook page almost exploded because of comments saying 'Don't worry.'"

These comments made him feel loved. He also burst into tears upon learning that people opened a GoFundMe account for him and accumulated more than US $45,000. After his cancer treatment, Meto bought a car to replace an old car that he almost lost because of an accident. He treated this car as a remembrance for the people who loved him:

"When I saw these comments, it gave me more power. I said, 'These people really love me! I didn't know that.' They even stood in the middle of Washington, DC while telling others, 'Guys, we have a GoFundMe for Meto. Let's do this!' They even recorded it on video. When I saw the video, I started crying. They opened up a GoFundMe for me. At the time, my friend took my car when I was sick, and I was not even receiving my treatment yet. My friend then had an accident, and my car was crushed. Luckily, nobody died. The good thing is that my insurance covered all expenses. I had US $18,000 left in my account, and I spent almost all of it on my treatment. I had nothing left, so people started contributing money for my treatment. They also didn't know that I didn't have a car. This is the car that people bought for me. We collected almost US $45,000 for my treatment. There is no such thing as a small gift. Any gift is valuable. I said, 'OK, now I am safe.'"

5.4.5.6. Connection with other diasporas

Connection with other diasporas is the fourth domain of SOC that is equivalent to the emotional connection aspect. Eleven diasporas valued their connection to the Ethiopian community as one value of QOL. These respondents were socially or culturally connected (Nigus), connected with people more (Tefera), and wanted to remain connected (Abebe). Abebe in particular attended the ESFNA Festival so that he can stay connected to the Ethiopian community: *"We don't want to be detached."*

Diasporas value their connections due to their benefits on their relationships, professional goals, and positive emotions. For instance, Ketema developed a strong, positive relationship with friends he had not seen for a year by playing a family game:

"For the last 3 to 4 years, we started playing a small family game on Saturday mornings. A family game is a game that you play with friends that you haven't seen

for an entire year. I only got to see them that week. We just played that game, had lunch, and had fun. And then we promised one another that we should meet again the following year."

Tsehay emphasized how the connection with people her age is crucial in building a broad spectrum of relationships. Tsehay was born in the US and turned 19 in 2021. She is still living with her parents. As she wanted to extend her social circle beyond her family, she usually attended diaspora festivals in the US. These festivals gave her the chance to know people from her same age group and establish strong connections with them: *"These types of festivals push you closer to your community, especially to your own age group, because sometimes you're your family is not enough."* As a result, her connection to her festival friends was stronger than her connection to her school friends:

"Specifically, people that serve (mezemrans and deacons), just like others that serve in the church and are dedicated to the community, usually have stronger connections. Since we have seen one another, we have a powerful connection. My relationships and friendships became stronger, sometimes even stronger than what I have in school. My church friends are very close to me. When I went to school, I had school friends, but I was not as close to them."

As discussed in Section 5.3.1, remaining connected with one's own people can generate positive emotional rewards. Eden shared, *"I am extremely happy to be connected with people… You don't really have that type of connection with other people who may not be from your country or region."*

Establishing connections with other people is also crucial for those who are serving specific roles in their community. Sami valued her connections highly as they helped him play his part in the community: "*I want to stay close to my roots and the Ethiopian community. As a deacon, it's hard for me to be away from the community because we are always connected to the Ethiopian diaspora and the church."*

5.4.6. Spirituality

Spirituality can be conceptualized from its four characteristics, namely, faith, meaning and purpose search, connection or relatedness to others, and self-transcendence (Delgado, 2005). Spirituality brings inner peace and well-being and has been proven to improve QOL (Pilger, Molzahn, Pilotto de Oliveira, & Kusumota, 2016). Delgado (2005) noted that *"the most common quality in descriptions of spirituality was transcendence, followed by meaning, mystery, animating or life-giving, connecting or unifying"* (p. 159).

Five initial codes are grouped under this domain, namely, attachment to God, being blessed, spiritual growth, associating religious experiences with one's life, and becoming a better person and a role model.

5.4.6.1. Attachment to God

Attachment to God refers to an individual's proximity to God. For Christians, connecting with God is necessary to remain feeling safe and have a meaningful life. God is a secure base for theological exploration and can help free oneself from anxieties and worries (Beck, 2006). According to Counted et al. (2020),

> *"In a believer–God relationship, particularly in Christianity, God seems to clearly capture the attribute of a protective figure and pictured as always sensitive and available for his people, serving as a source of hope, security, and comfort for those in need"* (p. 68).

Ten respondents fostered or initiated their attachment to God in religious festivals. These respondents were all born in Ethiopia and moved to the US as early as 2015. Except for Tsion, all of these respondents were males and had a higher level of engagement in religious festival activities. Some of them even had religious experiences back home.

These respondents expressed their connection to God in two ways. First, Zeru, Tsion, and Yosef reported that the festivals increased their connection with God. Second, Meron,

Meseret, Adam, Dagim, and Eyasu said that these festivals enhanced their religious connection. For Gashaw, his bond with God or religion was either initiated or increased through his engagement in religious activities. Accompanying the tabots in *Timket* allowed him to be close to God, and he believed that seeing these tabots/arks solidified his connection with and justified his belief in biblical stories:

> *"That is why you see people of Israel searching for a visible God to worship after they had left Egypt as written in the holy scriptures. God gave them an arch as a symbol of his presence. God gave them a visible thing. When you see something, you can feel it and connect to it."*

Eyasu narrated how staying connected to one's religion is important to his/her personal life: *"It is important to my life to stay connected to my religion and culture while residing in the US."*

5.4.6.2. Being blessed

Sixteen respondents valued the transnational festivals for their blessings. Except for Yared, all of these respondents were born in Ethiopia. Such value can be seen from its interpretations, effects, and sources.

First, blessing can be interpreted in many ways. For instance, blessing can be perceived as a high level of gift that cannot be valued one can purchase with money, being protected from evil things, feeling safe and secure, and clothed with invisible grace. Meron viewed blessing as something that cannot be valued with money: *"How much money should I have to buy that kind of blessing? Where am I going to buy it here? I counted on it; it's not valuable. I can't put a price on it; I cannot spend this amount."* For Fikru, blessing means being clothed with invisible grace, being protected from dreadful things, and receiving gifts from God:

> *"I was clothed with invisible grace, and God has given it to me. God protects me from bad things and internal sicknesses. For what he knows that I don't know, God keeps me from many things. All the good things I have are gifts from God. I am glad because I celebrated the festival that day."*

Moreover, blessing reinforces spiritual happiness and indicates a positive relationship (attachment) between God and humans. The expression "God gives me/us blessing" manifests the existence of a relationship between God and man. The positive emotion resulting from gifts from God reflects such positive relationship. Joy, peace, good, and satisfaction are the initiated positive emotions. Tefera said, *"When I feel joy, I will be satisfied. I believe that I get the answers to my life-related questions."* Fikru felt that he was blessed by God, which made his life peaceful: *"He blesses me. When I get the blessing, it makes my life peaceful."* Yared also explained what kind of blessing he received. He noted that the blessing made him feel good, exceptionally clean, holy, and one with God:

> *"It's hard to put into words because it's not a physical or tangible object that you can describe. The different blessings that get through for me when I am attending the festival with the respect that I am doing right by having a good mind and a good heart, pushing to make sure that I am doing my best in this festival. I can feel—my whole body actually—I can feel the sense of a blanket, which I know how to express. I feel good, I feel that all the bad has been sacked out. For example, in Timket, when I was getting sprayed with holy water, I felt very clean. I can almost say that I was holy and one with God."*

Blessing has many sources, including the event program, being closer to the arks, praying, and engagement in services. Each respondent had a different source of blessing. For instance, Yosef claimed that his presence in the festival and the services he gave were his sources, whereas Meron and Robel claimed that they received their blessing by accompanying the tabots. Meron shared, *"I felt that I'm getting blessed when the tabots come out and when I am seeing all the crosses… When you see all that, it is just something that I can't buy."* Meanwhile, Robel commented, *"My prayers will be heard. When you think of Timket, you stay longer with the tabots. That is why I believe that God accepts my pleas during Timket more than in any other time."*

5.4.6.3. Spiritual growth

Spiritual growth refers to becoming spiritually mature and living according to God's will. Eight male respondents aged 18 to 45 years valued transnational religious festivals for their spiritual growth and maturity values. Except for Desta and Hailu, all of these respondents had recently assumed performing and volunteering roles in transnational religious festivals (mainly in *Timket*). Delgado (2005) noted that *"a strong spiritual connection may improve one's sense of satisfaction with life or enable accommodation to disability"* (p. 157).

Respondents used certain phrases, such as "growing in faith," "keeping the homeland's spiritual strength," "strengthening spiritual life," and "rejuvenating spiritual life," to describe the value of diaspora festivals in bringing spiritual growth. For example, participating in religious festivals helped Robel maintain his spiritual strength and rejuvenated the spirituality and commitment of Adam to his religion. Meanwhile, praying together strengthened the spiritual life of Abel. Desta explained how participating in religious events contributes to one's spiritual life transformation:

> *"When you know the reason behind the event, you will understand it more, keep it inside, and think about your future life through it... There is a situation where your life can be changed. It directs your life to a spiritual life. For example, you start celebrating the festival for non-spiritual causes, but later on, once you know and understand it well, you will change your reason for attending this festival into something religious or spiritual, that is, you start celebrating this festival for religious purposes, and it helps you improve your spiritual life. Previously, you just went to see the crowd or dance, but now you go to the festival to fundamentally understand its religious meaning. Your religious understanding of the event will be useful for your future. It will change you spiritually when you have more spiritual things inside you."*

5.4.6.4. Becoming a role model

Nine interviewees aged 18 to 45 years valued diaspora festivals for allowing them to become better people and role models. Eight of these respondents had recently participated in *Timket* with performing and organizing roles.

Becoming a better person is the prerequisite for being a role model. However, an individual can evaluate him/herself as s/he becomes a better person if s/he initially accepts his/her weaknesses before attending the festival. The sermons they listen to, the topics of their discussion with friends, the songs they sing, and the atmosphere of the festival can all teach, remind, and preach to them the importance of having a good personality. These attendees then evaluate their personal lives and take lessons to overcome their weaknesses. Therefore, the benefit of becoming a better person represents two psychological well-being dimensions, namely, self-concept and personal growth. Far beyond personal growth, a person evaluating himself/herself as good will think of others; s/he wants others to follow his/her spiritual or religious life. On the one hand, they believe that everyone should live with a religious practice and show their care for others. On the other hand, being a role model for others can give an individual a meaning and purpose in life and a self-concept.

Four respondents mentioned how these festivals inspired them to become better persons. Adam became in *"decent shape and moral grounds,"* whereas Sami felt humbled. Yared shared, *"Because of these festivals, I became more open minded. I became accepting and more loving. I gained more patience, and my mind is at a better place because of these festivals."* Yilma reported a similar experience:

> *"If you know your history and background, you can gauge what kind of person you are and why you are turning out the way you are. I think the festival helps me mold myself into a good individual because I feel that our culture encourages us to do good and be good all the time. I feel that it helps me become a better person in general."*

Meanwhile, three female 1.5 generation diasporas (Hiwot, Hewan, and Meron) shared that their participation in transnational festivals inspired them to become role models for children and others. Going to churches or festivals and performing songs are some of the good behaviors that parents want their children to imitate. As indicated in the literature, role models are *"adults who are worthy of imitation in some area of life"* (Pleiss & Feldhusen, 1995, p.

163). Parents have a strong influence on the perception and behavior of their children (Scaglioni, Salvioni, & Galimberti, 2008), including their religious or spiritual life. As such, parents can improve their family QOL by building their children into people who are sharing common values. For instance, Meron shared that she wanted to become a role model for her children by going to the festival: *"The only way I can teach my daughter is to become a good role model for her and be the person who I want my daughter to be. I am setting an example for her and maybe for other young people."*

Although not as effective in influencing children as other people (adults), some diaspora festival participants have also set examples for others. For instance, Hiwot commented that these festivals allow them to meet people who possess good character. Martha and Meron were among those respondents who think of themselves as role models for others. Her participation in religious festivals as a choir member empowered Martha to become an example for other people: *"You're becoming an example for other people, especially when you are a member of the choir. When you stand on that podium, whoever is watching you will not see you as a person."* Meron also thought that she can motivate and inspire the younger generation by doing good in these festivals. In sum, both Martha and Meron shape their characters from the religious perspective each time they go to church and festivals, which they thought turned them into good people.

5.4.6.5. Associating religious experience with one's life

Religious experiences, especially those that involve engagement (e.g., singing songs, praying, and baptizing), reinforced eight respondents to develop a sense of meaning and fulfilment in life. These respondents all had recently attended transnational festivals, moved to the US 8 to 22 years ago for non-political reasons, and are aged below 56 years.

These respondents associated the meanings of the festival songs, sermon, atmosphere, and performances with their lives. Given that the contents of the two transnational festivals are religious (i.e., the baptism and crucifixion of Christ), they viewed Jesus Christ as their salvation and believed that God sacrificed himself for them. Martha believed that she must be baptized to have a meaningful life and to become spiritually fulfilled: *"It's remembering what happened, what was sacrificed for us to live an everlasting life. As the Bible explains, whoever is not baptized with the Holy Spirit and water cannot inherit the Kingdom of Heaven."* Mulu was happy with her life because she thought that Jesus saved her life:

> *"Jesus Christ was baptized in the river Jordan to remove the letter containing a contractual agreement among Adam, Eve, and Satan. Because of that, we are free from being thrown into hell. I feel happy as it is the day when our Lord Jesus Christ was baptized."*

The respondents who attended *Meskel* remembered and learned about the crucifixion, suffering, sacrifice, love, and salvation of Jesus Christ. They associated these factors with their lives and believed that God sacrificed himself to save the world (Eden, *"The most important part is understanding and remembering the sacrifices Jesus made for us, so we must return the favor"*), to reconcile humankind with himself by defeating the enemy (Genet, *"Because Meskel is the day in which God rescued us by killing our enemy on the cross. He showed us his love by sacrificing himself"*), and to rescue mankind from sin (Meron, *"Demera is about celebrating the finding of the cross that healed us. That's the cross where our Christ crucified himself to save us from our sins. That is the main reason for the festival"*).

Meron also found meaning in her life by associating the meanings of her activities in *Meskel*:

> *"Everything has a reason; the way we sing, the way we wave our hands, the way we dance. Each of them has a meaning. Whenever I sing, I think pretty much of myself. What we do with the mequamia (standing stick)? Right to left or up and down… It shows how they pushed Christ to the ground and then forced him to get up. So I tried to attach myself to my performance. It's not just doing it like how you see others do. When I sing the mezmur or wereb, I think*

about how Christ suffered and how the cross saved the people. All these things swim around my head. That's what I want… if I can, every day, get myself close to my creator."

In sum, the diaspora festivals helped the attendees remember God's deeds and relate them to their lives, hence resulting in meaning creation. This value was only observed in the two transnational festivals.

5.4.7. Homeland mastery

Knowledge about one's homeland culture, religion, and leadership skill contains two initial codes, namely, homeland culture and religious knowledge and leadership skills. Eighteen respondents treasured the value of diaspora festivals for knowledge and skill development. They attended these festivals to enhance their environmental mastery and well-being.

5.4.7.1. Homeland religious knowledge

As indicated in Section 5.2, diaspora festivals may be an educational experience for some people by enhancing their homeland cultural and religious knowledge. For example, 15 respondents valued their attendance in these festivals, which they claimed helped them understand religious knowledge, the meaning and historical background of various religious activities, and their homeland culture.

In terms of gaining religious knowledge, Gebre claimed that *Timket* fostered his religious knowledge. Similarly, Hewan imagined and learned about the biblical story of Jesus Christ's journey from heaven to earth after singing *"werede weld, werede weld (descended God the Son, descended God the Son)."* Beza and Abel also shared that the festival helped them know about the historical background of *Meskel*.

The festival attendees can also improve their understanding of the meaning of religious practices through deeper engagement and spiritual maturity. Robel and Desta paid greater

attention to the fundamental message and purpose of the festival than its fun part. Hewan shared how her continuous engagement and maturity helped her understand the meaning of the religious songs she sings. Hewan served as a choir member in the Maryland EOTC Holy Savior Church in 2021. Before moving to her current Sunday school, she attended *Meskel* at DC St. Mary Church for several years. While she was in Ethiopia 20 years ago, she used to serve the St. George's Church in Addis Ababa since her childhood years. She never missed *Timket* or *Meskel* under normal circumstances and usually sang in these festivals. When she was young, she ignored the meaning of these songs but started figuring out their meanings and relating them to her life upon reaching adulthood: "*When I celebrate Timket, I know/understand the story of Christ's baptism through demonstration."* She also explained how she understood the meanings of the songs and related them to her life:

> *"We sing, 'descended from heaven, born from Virgin Mary, being baptized by Habtamu the Baptist...' When we learn these lines, on Timket after the tabot leaves its seat, we start singing 'werede weld werede weld (God the Son has descended, God the Son had descended)... em'semayat wuste mitmaqat (from the heavens to rivers)...' You attach the meanings of these songs to the real story and the event and then realize, 'Aha, I got it; that is why I am singing this song!'"*

Martha and Gashaw shared that religious festivals helped them understand the meaning of the holy scriptures. These events motivated them to critically think about these scripts and associate them to their religious practices. Martha said that celebrating *Timket* based on the scriptures allows the attendees to see a demonstration of Jesus' baptism by John the Baptist. Gashaw mentioned that attending *Timket* can help people travel back in time and understand the biblical story of the baptism of Christ in Luke 3:21:

> *"Timket is one of our major holidays. It was the day when Jesus was baptized and revealed the mystery of divinity. The mystery of trinity was revealed through epiphany. The three beings were seen on the river Jordan. The Son was seen being baptized by Habtamu the Baptized, the Father was heard through the clouds saying, 'He is my beloved son whom you shall hear,' and the Holy Spirit was seen through the bird laying on Jesus's body. So when we celebrate the*

festival, we do not only simply enjoy it, but we also perceive its spiritual content to a certain extent."

Festivals also allow the attendees, particularly the younger generation, to understand Ethiopia and their homeland culture. According to Gashaw, *"You're Ethiopian for yourself and for other generations... By celebrating the festivals, the generation will understand it well."* Abel confirmed that the festival helped him understand his religion and Ethiopia, including how the EOTC was tied to Ethiopia: *"It's to really have a deep understanding of my church and how it is tied closely to my country. It's EOTC, not just the Orthodox church. It goes hand in hand. It's also the history of the country."* Elsa thought that attending Ethiopian Day every year would improve her cultural knowledge. Sami also acknowledged the importance of diaspora festivals in enhancing his cultural knowledge:

"Outside the church, we get a chance to focus on other parts of the Ethiopian culture, like things that are not based on religion, such as the New Year Enkutatash. There are more things I can think about on top of my head. But it's to expose me to things from the Habesha culture that are not associated with religion."

5.4.7.2. Leadership and managerial skills

Six male respondents fostered their leadership and managerial experience because of their volunteering experiences in diaspora festivals.

Given the theme of these festivals, the attendees' experiences can be divided into religious and non-religious. Religious experiences include preaching, leading prayers, baptizing, and coordinating the faithful. Gebre and Sami learned how to lead the church and the religious feast. Gebre gained experience from his senior church scholars. As a deacon, meeting with well-known preachers allowed Gebre to identify some areas for improvement: *"I get the chance to chat, pray, and participate in various programs with some of the teachers/priests I know by their work."* Sami gained experience from his overall observation

and engagement in the festival. He believed that his attendance was crucial in gaining practical skills that may be useful in his future religious career:

> *"We're responsible for the church's future because we're going to become the church's leaders when we grow up. And that comes with a lot of responsibilities. With great power comes responsibility, as they say. With that responsibility, you have to have a lot of knowledge about yourself and know the ins and outs of the Ethiopian culture and religion. Because we (Yared and I) were both born in America, we don't get the same exposure to Ethiopian culture as others who were born in Ethiopia. So what we have to do is put more effort into, you know, by going to these ceremonies, cultural celebrations, and things like that to develop a love and appreciation for a culture that we weren't born in but one that our parents are learning."*

Meanwhile, non-religious experiences include monetary management, leadership, and managerial experiences. Such experiences were reported in the ESFNA Festival. For instance, assuming leadership roles in the festival allowed Meto and Eyasu to improve their leadership skills and develop their CVs. Meto developed his confidence in doing many things related to organizing festivals because of his long-term experience in the ESFNA: "*I have a lot of experience. I can do whatever things I want to do. I can organize a community festival because I know what to do with it now if I want to organize it. That's the benefit of it."* Eyasu also realized that his leadership experiences in the ESFNA gave him valuable management knowledge that proved to be useful when he was looking for a job:

> *"The festival gave me rich experience in managing human resources, which is valuable to my regular job. I remember when I was interviewed for a job, I had to mention the ESFNA as a work experience. It was great for my interview managers to see how many people I managed during the tournament. In my department, I managed 25 people and even generated over half a million-dollar income in that one week. That was why they picked me as a manager in my regular job. My experiences in the festival had a lot of contributions."*

Desta also believed that religious festivals offer life-changing knowledge to attendees:

> *"You will not go out there to celebrate but to know why it is celebrated. What relationship does it have? What do you do? When you know the answers to these questions, you begin to understand these festivals more, keep it inside, and think of your future life through these events… There is a situation where your life can be changed."*

5.5. QOL of Ethiopian Diasporas

This section has a dual purpose, namely, to reveal the Ethiopian diasporas' definition of QOL and to compare their concepts with the identified QOL value from festivals.

Economic, political, and familial reunions are the main migration reasons for Ethiopian diasporas. Most of the respondents shared that their migration reasons were fulfilled. For example, Gashaw commented that most Ethiopians improved their income and living standards after moving to the US: *"You come from a low-income country, you adjust your life (economically), improve your income, and be happy with your new life."* This claim was supported by Gebre, who commented that his living standards improved after moving to the US.

However, these diasporas also experience several problems, including financial difficulties, missing their family, social exclusion, poor job satisfaction, and depression. Three respondents, including Meskerem and Meseret, reported that they missed their families. Meseret described her homesickness as the main challenge in her new life. Adam also felt an absence of family connection after leaving Ethiopia: "*A problem is that you get disconnected you're your family. You are emotionally, culturally, and spiritually disconnected when you are geographically disconnected."*

Some respondents also experienced negative emotions. Meskerem said that living alone can lead to anxiety and depression. This claim was supported by Gebre, who shared, "*First, you have many ups and downs in your everyday life here in the US. I couldn't get a job here with my educational qualifications and work experience."* Meanwhile, Meskerem described the challenges she faced during her migration:

> *"Even if I have family in my home country, most of the time I don't celebrate with them and instead celebrate with my friends. Back in my country, no one asks me to go to church; I just go and then return home. Upon returning home, I eat my dinner and chill with my family. I miss my togetherness with my extended family,*

brothers, sisters, and close friends. Although my family is not here, our community is strong. We continued our celebrations during the pandemic by organizing small physical gatherings in our parish. The community preserves the festival."

Confirming earlier scholars' assertions that QOL is dynamic, Ethiopian immigrants' QOL was changed from economic to non-economic QOL (intrinsic and relationship). Such change in QOL perception was particularly evident in Henok and Gebre. On the one hand, Henok was dissatisfied with his recent life, which shifted from an economic to a positive relationship with God. Even though he was satisfied with his living standards, he was not satisfied with his life because he was not sure of his performance in his spiritual life. On the other hand, despite his high income and good living standards, Gebre was unhappy with his overall QOL for social and the related challenges he has been experiencing.

Figure 5.6 divides the Ethiopian diaspora QOL concepts into five major themes, namely, relationship, economic and health satisfaction, happiness, being positive, and others. These concepts were identified from 22 respondents who recently participated in diaspora festivals.

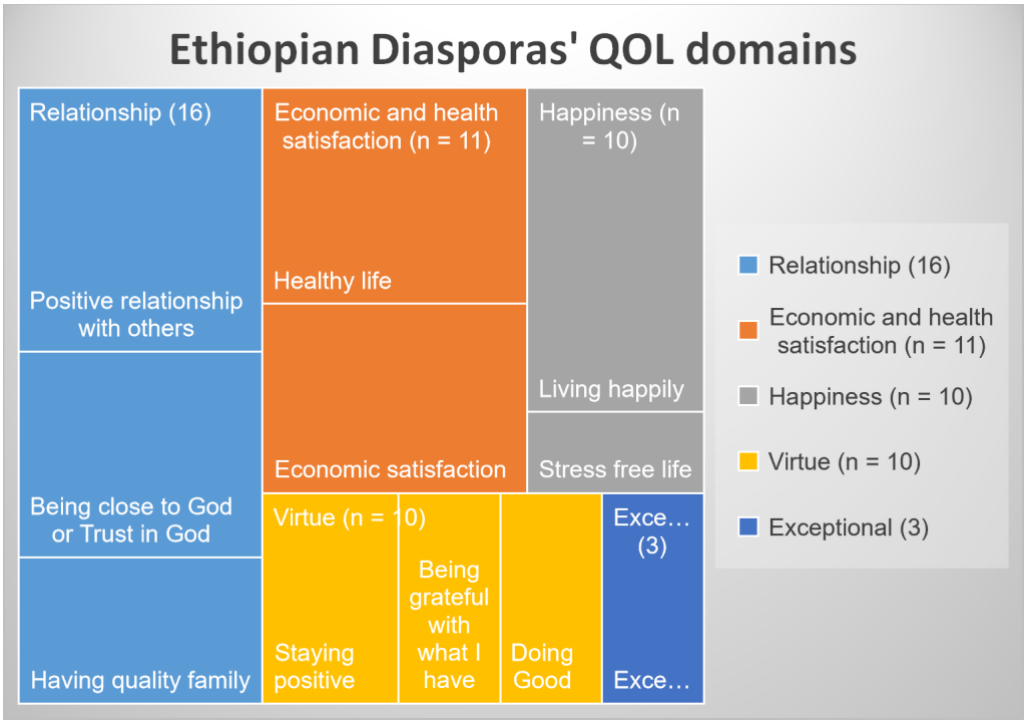


Figure 5.6: Ethiopian diasporas' QOL

5.5.1. Relationship

Most Ethiopian diasporas evaluate their QOL by maintaining positive relationships with God, their family, and others. As highlighted above, diasporas are less satisfied with their social needs as confirmed by previous studies showing that immigrants have a lower social well-being than the mainstream society (Adedeji & Bullinger, 2019; Jarosz & Gugushvili, 2020). Social exclusion, loneliness, and missing social interactions contribute to the dissatisfaction of one's relationship needs. Because of that dissatisfaction, the relationship became incredibly important for living a good life for them. As a result, most of the diasporas evaluate their QOL based on their interactions with different beings.

Given their background, the respondents considered their relationship with God as the most important part of their lives. For some respondents, having a close relationship with God without having any material or economic status is a "good life." The three forms of positive relationships with God are discussed as follows.

5.5.1.1. Having a close relationship with God

Closeness to God is a measure of QOL for seven respondents. A good life means living with God while doing things according to His will. Personal achievement can lead to happiness when an individual's aspirations are based on God's will. Meanwhile, achieving success without God cannot lead to a good life.

Closeness to God is manifested in two ways, namely, trusting God and doing things according to His will. For Meron, QOL means being close to God and doing things according to His will, whereas Henok, Gashaw, and Eden perceive that their trust in God is crucial to

their QOL. Henok said that believing in God anytime and anywhere and thanking God with all one's heart and mind can lead to high satisfaction in life. Gashaw described how someone's QOL should be viewed: *"As a Christian, he should trust God and say he has God when he is poor/problematic situation. He should not worry about material things; instead, he should focus on spiritual matters."* Similarly, Meron explained:

> *"It doesn't matter how much education I have. It doesn't matter how much money I have in the bank. What matters is how much I am close to my creator; how much am I doing the things that God wants me to do. I am a religious person, and I go to church every Sunday… When I do these things in the eyes of my creator, look, what you are doing my job, my child that he gonna warn me, he gonna say you know what you are doing my work."*

The need to be with God is another manifestation of closeness to God. Fikru explained the importance of God's presence and the condition where people can worship God. Hewan explained that a person's success in life depends on the existence of God. Yosef also believed that his QOL was improved when he had peace of mind and a strong connection with God. Eden said, *"The most important thing is that you have to make sure you are keeping in touch with your religion and that you are always saying thank you for what you have been given."*

5.5.1.2. Having a quality family

Those respondents with and without families differed in their perspectives toward having a family. Mulu, who had no family, mentioned that having a family is vital regardless of its quality. By contrast, for those respondents with families, family quality is equally important.

Quality is viewed in three ways, including having the same value and religion between husband and wife, having happy family members, and raising children according to the Ethiopian values and culture. Nigus and Hiwot mentioned that having the same value between husband and wife is crucial in evaluating one's QOL. Hiwot also shared the same culture,

religion, and values as his family and children: *"I have family, I have children, and I am very happy with that. We have the same culture, religion, values... that makes me feel happy."* Nigus defined QOL as follows: "*I define QOL first when you live a family-value-oriented life. When you have a family that shares your values and when you have a harmonious family relationship… it gives you a quality life."*

Having happy family members is another way of defining family QOL. According to Zeru, *"It helps me live a quality life—having a happy kid, a happy wife, and people who know God. When my kids are happy, I also feel happy."*

Raising children according to the Ethiopian values and culture can also lead to QOL. Fikru shared, *"Because I am a father, I should raise my children following our country's principles, culture, and customs and foster their good behavior."*

5.5.1.3. Positive relationship with others

A relationship is a psychological need that should be fulfilled in order for humans to flourish and be well (Ryan & Powelson, 1991). However, all relationships cannot lead to well-being or QOL (Keyes, Shmotkin, & Ryff, 2002) because a negative relationship can affect many lives. For someone to have QOL, establishing a positive relationship is crucial. Humans need emotional, psychological, and physiological support from others because we are social animals. Therefore, given that immigrants are human, they seek positive relationships with the people around them. The need to interact and establish friendships to overcome their social exclusion and discrimination. In this case, apart from having a positive relationship with God, diasporas seek love, affection, support, and fair treatment of others. Eight respondents evaluated their QOL as having a positive relationship with others. These respondents define

QOL as having a caring and loving personality and creating a peaceful environment for others to create positive interactions and relationships.

Desta commented that becoming rich is one reason for Ethiopians to emigrate. However, due to challenges in their social lives, mots diasporas are unable to achieve such goal. Desta shared that having good friends and communicating with them made him happy even if he is not wealthy. Similarly, disconnection from friends and family affected the QOL of Gebre, who claimed that having the opportunity to meet friends and family is one criterion for assessing QOL:

> *"You will be happy if you have good friends, communication, and interaction in the community. You come to America to be rich, but becoming reach may not be easy. As you are away from your family, your brothers, and your sisters, your happiness could be affected."*

Meanwhile, Gebre commented,

> *"My happiness in life is low here than in Ethiopia. If we were in Ethiopia, we would have the opportunity to meet our families. I can see my brothers, sisters, and parents during the Easter holiday every year. When we were 10 years old, we gathered with our families in our parent's house. That experience has high value. After I came here, I could not attend these gatherings anymore, so my happiness is affected by such lack of opportunity. It is hard to find a friend here because everyone is busy. Unlike in Ethiopia, hanging out with your friends here is not easy. Your schedule might not match your friend's schedule."*

Caring for and loving others is another indicator of having a positive relationship. Three respondents defined their QOL as making oneself happy while making others happy (Tefera), living oneself while making others live (Gashaw), and doing right while helping others (Yosef). Meskerem said that showing compassion for others, living *"harmoniously with others,"* and caring and supporting others with empathy demonstrate QOL. Meanwhile, Gashaw viewed QOL beyond oneself:

> *"QOL is not only for you but also for your close brother, friends, and others. To say that you live a quality life, you need to live yourself and make others live. It gives you great satisfaction when you see yourself live while enabling others to live."*

Creating and having peaceful interactions with others is another source of QOL. Fikru, Meseret, and Meskerem highlighted the need for peaceful socialization with others. They believed that they could not achieve QOL without a peaceful or harmonious interaction. Eden argued that sharing with others is an indicator of QOL. Meanwhile, Meseret shared,

> *"If you are healthy and your environment is peaceful, then you are also at peace. Giving your spouse and family some peace is a big thing. When you go to work, you are the source of peace... Even if the person is highly aggressive, your calmness keeps the environment peaceful… If you spend your daily interactions with your friends, family, and others harmoniously and adorably, then you are living a quality life."*

5.5.2. Economic and health satisfaction

5.5.2.1. Economic satisfaction

Some Ethiopian diasporas moved to the US for economic reasons, that is, to have a better life. However, this dimension of QOL seems less important for most respondents. Only six respondents who moved to the US used economic indicators of QOL that can be classified into better income and job satisfaction. None of these respondents considered economic satisfaction as their only measure of QOL. Three respondents, Desta, Yosef, and Henok, used better income as their QOL indicator. For example, Yosef defined his QOL as good because he was not living hand to mouth: *"Financially, I think I am not living from hand to mouth. I have the pleasure of doing things."* Meanwhile, Henok felt satisfied with his basic needs but not with his spiritual life. According to Desta,

> *"Sometimes, you may face economic ups and downs. If you are not economically satisfied, you will somehow be frustrated. But it doesn't affect your happiness. You cannot say I am not happy. You have income, you live, but you don't have profit. You are happy with what you have. As you have inner calmness, when you are economically satisfied, when you are in a better position, when you are internally healthy, and you can work, it gives you happiness."*

Gebre and Mulu evaluated their QOL based on their effectiveness at work and job satisfaction. Mulu shared, *"When you are successful at work but you don't like your job because both your boss and your work are very stressful."* Although Gebre was earning a higher income in the US, he was not satisfied with his job. He also could not find a job in the US that is related to his educational background and previous work experience. However, after obtaining his IT certificate, he found a job that made him happy:

> *"My QOL was completely changed when I came to this country. In fact, I expected something; I had information before moving to the US. I conjectured that I would have unprofessional job/work for some time until I adapted to the situation, then start doing professional work and support my family. Nevertheless, I got new babies after coming here, which affected my plans. I couldn't get a job with my educational qualifications and work experience here. Even though I could work in a field related to my educational background, I preferred labor work for better payment."*

5.5.2.2. Healthy life

Both the 1st and 2nd generation diasporas perceived QOL as living a healthy life, that is, a good life is all about a healthy one. A healthy life serves as the foundation of happiness, a critical criterion of QOL, and an extra dimension of measure of QOL. Two 1st generation respondents, Desta and Meseret, viewed health as the foundation of their happiness. Meseret said, *"Health is happiness,"* whereas Desta commented, *"Being healthy by itself makes you happy. Your health enables you to move... I am healthy, I work, and I am happy with what I do."*

Meanwhile, the 2nd generation respondents viewed health as their primary criterion in assessing their overall QOL. Eden said, *"As long as you are healthy, you can continue living."* Meanwhile, Yosef shared,

> *"I would say that I have a good QOL if I am healthy, able to move, and do things with my body as much as possible because there is a limit. I am healthy, and I can do things with my body."*

However, some 1st generation respondents, such as Tefera, Selam, and Hiwot, considered being healthy as merely one dimension of their QOL.

5.5.3. Virtue

Virtue refers to doing morally good things while avoiding bad ones. This dimension is highly related to living a righteous life. Being righteous or virtuous has three elements, namely, think good, speak good, and do good. Three initial codes were categorized under this dimension, namely, positive thinking, behavior, and gratefulness.

5.5.3.1. Be optimistic

Some 2nd generation diasporas defined QOL as living life with a good heart, an optimistic outlook, and positive thinking. Tsehay believed that someone's life becomes good when s/he interprets things positively: *"Your outlook defines how you ultimately like seeing everything. If you can interpret things optimistically, then your life is good."*

Yosef identified doing good as a QOL measure, whereas Eden defined QOL as possessing a good personality and living positively: *"You are apologizing for your sins. You must say please when you are asking. The best thing to do is to live positively no matter how you are treated. You should definitely stay positive."* Yared perceived QOL as having a good heart and feeling good. He evaluated his QOL positively because he thought that he had a good heart, did good, and felt good:

> *"I think that at the end of the day, QOL comes down to your heart. Whether you have money or not, as long as you have a good heart, you will always feel good. You may be the richest man in the world, but you are also evil. You will always feel evil, and you can never be at rest no matter how much assets or money you have. The opposite also holds true. You can be good hearted, feel good, and remain rich. To sustain my QOL, I do all I can to do good and have a good heart. Treat people with respect and equally. If I feel good doing these things, then I*

always feel good regardless of my situation. For me, that's QOL. I think I am living QOL even though I am young. I feel happy with my life."

5.5.3.2. Doing good

Some 1st generation immigrants perceived that doing good things can lead to a good life. For instance, Nigus said that doing psychologically and mentally satisfying things gives him satisfaction in life. Tefera also commented that doing good brings happiness and success in life. Meseret shared that *"to live a quality life, be kind, generous, and happy with what you have."*

5.5.3.3. Be thankful for what we have

Some 1st generation respondents argued that one can have a good life if s/he is happy and thankful for what s/he has. This concept emanates from the understanding of humankind's limitless need. According to Gashaw, *"What existence? People may say that they are living, but existence without limitless demand is meaningless. If his wants are limitless and unknown, that person cannot have QOL. A man should be satisfied with what he has. He should work and limit his wants."* Supporting the above statement, Hiwot and Abel commented that QOL is all about being thankful for what we have. They admitted that they are dissatisfied with some aspects of their lives. For example, Hiwot said that she is thankful that nothing bad happens to her family, health, and other aspects of her life and thus has no complaints about her life. The interest to avoid complaints and regret demonstrate adaptation (Philip, 2006). Meanwhile, for Abel, despite having regrets and being unhappy with some aspects of his life, he still felt thankful for what he has. Upon realizing that he could not fulfill all aspects of his life, he convinced himself to just be thankful in order to live a good life: *"I am happy. I might have a couple of regrets here and there, but for the most part, I am thankful for who I am. I am grateful for what I have."* Rapley (2003) labeled an individual's lousy objective and good subjective

assessments of QOL as adaptation. Individuals develop adaptation strategies when they realize that an objectively measured QOL cannot be satisfied, such as buying a house, having a steady employment, or earning a higher income (Philips, 2006). Those individuals who remain happy through adaptation are called "happy poor" (Rapley, 2003).

> *"I thank God for what I have, for a healthy life, and for making sure that nothing happens to my parents. I am always thankful. I don't complain. That is my quality of life. QOL means being grateful for what I have. I don't want to have regrets"* (Hiwot).

Gashaw further suggested that persons have a limited life as per the will of God:

> *"On the other hand, do not worry. You plan and work if God wills it. You will be happy when you succeed. Nevertheless, that happiness is temporary. As long as your foundation is spiritual, a person who has a connection with God, whose life path is God's path, and who has received the Eucharist is safe at least. Thus, he is happy. It doesn't matter if he eats roasted beans or sorghum. However, I am not saying that he should be lazy. He plans, works, and lives a limited life as per God's will."*

5.5.4. Happiness

Happiness in life is a measure of QOL (Diener, Oishi, & Lucas, 2015; Sirgy, 2021). The respondents revealed that living a happy and stress-free life is their measurement of QOL. Both 1st and 2nd generation respondents perceived QOL as living a happy life, but only the 1st generation respondents perceived living a stress-free life as a QOL.

Tefera, Selam, Zeru, and Hewan are 1st generation diasporas who assessed their QOL from the viewpoint of a happy life. However, they held different standards of measuring living happily, which included peace, freedom, living in the house of God, and having everything that you need. Tefera and Selam regarded having a peaceful mind as a happy life. Selam shared, *"Someone can be happy in his life if he has peace of mind."* Meanwhile, Desta's source of a happy life was his freedom in the US. As for Hewan, a happy life is equivalent to living in the house of God and worshipping him: *"The main thing that makes me happy in life is living in*

the house of God. You will get your partner from God when you live in the church, so you will have a common aim." Meanwhile, Zeru claimed that a happy life means having everything that you need and enjoying what you have:

> *"QOL for me is getting whatever I want, not only getting it but also being happy with what I have. It's not money that is going to give you happiness. As long as you enjoy whatever you have, that's what I feel is QOL."*

Similar to Zeru, the 2nd generation respondents defined a happy life as enjoying one's life. Tsehay, Habtamu, and Eden regarded happiness as their measure of QOL. Tsehay commented*, "The most important thing about QOL is just being happy."* She believed that enjoying life and being optimistic are critical contributors to having a good life. Similarly, Habtamu claimed that QOL is about happiness and not about *"materialistic things."* He shared, *"I evaluate my life based on how satisfied and happy I am."* Having everything but not being happy can only be perceived as living a fake life.

Although some scholars have argued that QOL does not lead to a stress-free life (Cummins, 2005), two respondents defined QOL as a stress-free life. Both of these respondents viewed QOL from a life satisfaction viewpoint. According to them, life should be stress-free for someone to be satisfied with his/her life. Gebre said, *"In terms of economic gain, obviously I get higher income here than in Ethiopia. But paradoxically, my satisfaction is lower here because of stress. I joined a new department and started working long hours. As such, my QOL is lower here."* Meanwhile, Fikru shared, *"Life satisfaction means a stress-free life, a life without worry, without restraint, free from thinking of what to eat tomorrow, what to drink tomorrow, or what to feed my children, mortgage, financial worries, and so on."*

5.5.5. Others

Three individual concepts of QOL are included in this category, namely, self-acceptance, environmental mastery, and the multidimensional concept of QOL. Desta alluded

to the dynamic nature of QOL in terms of life success and happiness. He also argued that QOL is all about self-realization, which is a component of self-growth and development. Meanwhile, Meskerem commented that QOL reflects a psychological well-being dimension of environmental mastery (Ryff, 2013). She said, *"I wish I do something with knowledge, and I speak with conviction."* Adam gave an outlier professional definition and explained the four domains of QOL that he evaluated in his life. He also pointed out that his QOL could only be evaluated by himself, thereby supporting the subjective measurement of QOL (Sirgy, 2011).

> *"It's difficult to say that someone had a good life. First, from the beginning, life is as you expect. You start saying that I would become this or I would like to be that. What you are trying is to reach your life goal. But you may not live as you planned or intended to be. When you say success, it may not only be about achieving or reaching your goal... I think success in life means being able to realize oneself, understand one's behavior and character, live with humans, be effective at work, change oneself economically, and reach goals. Self-realization is the first step in achieving success. I am not fully happy, but my happiness is sufficient. Your happiness has limitations"* (Desta).

> *"QOL is a very broad topic. Personally, QOL starts from physical well-being. If a person wants to have QOL, then s/he should maintain his/her physical well-being, be free from illnesses, and manage existing illnesses. One must stay healthy by protecting oneself from disease or managing current diseases. That is the physical well-being aspect. The second one is mental well-being. It is different from physical well-being. One must have peace of mind, love for self and others, and a stable mind to think positively and enjoy every moment of life. Emotional well-being is the other aspect. It involves the community, belonging, family, attachment, priests, and people around you. Relationships are built around people. For instance, I am a father to my children, a husband to my wife, a cousin to my cousins, and a friend to my friends. Emotionally, I am happy when I am healthy, when I am around my loved ones, and when I am fulfilling all the roles expected of me as a father, a husband, or a friend"* (Adam).

Adam added that his QOL should be assessed by himself instead of by others:

> *"I believe that I am the only one who should be in the driver's seat when it comes to evaluating my QOL. I don't expect myself to give myself a high QOL. I take charge. For instance, I take days off to be here in the church to celebrate these festivals. I don't want someone to work for me and bring me some QOL. When I take a day off during Filseta Tsome (Assumption Feast), the first thing I do is run three to four miles to maintain my physical well-being. I don't expect my doctor to give me my health. I am in the driver's seat when it comes to my health. I make sure that I eat right, I exercise, and I always wear a mask. I see QOL from the four main pillars."*

5.6. Summary

The key findings of this study were presented in four sections. Section 5.2 presented the findings associated with the perceived experiential attributes of diaspora festivals and their consequences. Section 5.3 provided detailed accounts of emotional experiences in diaspora festivals and their five dimensions. Section 5.4 highlighted the eudemonic values of diaspora festivals. Section 5.5 discussed the five dimensions of the Ethiopian immigrants' concept of QOL.

6. CHAPTER 6: DISCUSSIONS

6.1. Introduction

This study identified eight dimensions of diaspora festival experiential attributes by taking two transnational and two ethnic migrant festivals as examples. Given the nature of the two transnational festivals, religion emerged as a unique experience in *Timket* and *Meskel*.

6.2. Perceived attributes of diaspora festivals and their consequences

On the basis of data collected from 46 respondents attending four Ethiopian diaspora festivals, this study constructed 8 diaspora festival attributes, namely, transnational religion, homeland atmosphere, convenience, ethnic music and food, soccer tournament, homeland people, and souvenir. This section presents an in-depth discussion of each dimension followed by two summary tables (one for each attribute and its consequences, and the other is for the attribute dimensions across the four festivals).

First, transnational religion is the most rated diaspora festival attribute domain. Due to the theme of the two transnational festivals, transnational religion emerged as a core attribute. The five attributes of religious festivals that bring relevant experiential benefits and QOL values emphasize the importance of these festivals' religious aspect. Previous studies have also explored religious experiences, such as praying, singing, and worshiping, in different contexts. For instance, Tondo (2010) reported that Filipino diasporas in New Zealand attended religious events to connect with their God and homeland. Unlike other religions, the Ethiopian Orthodox has unique elements that only Ethiopians understand. These religious elements not only bring spiritual experience but also reminds them of their home. They have more than religious values. Mass prayers and songs reinforce immersive spiritual experiences, religious programs offer learning opportunities, and the tabots allow the festival attendees to accompany the ark (for

novelty) and the water for baptism (to feel connected with God). These attributes also evoke multiple positive emotions.

However, performers and visitors report different experiences across all attributes. Specifically, before an event, performers need to study and rehearse hymns and spiritual songs and need to sing before and during the festival. Meanwhile, visitors only sing during the festival. As for their experiences in mass prayers, performer deacons take the upper hand because leading and co-leading prayers is their religious job/commitment. As a result, deacons participate in all mass prayers more frequently than the other attendees. Among the visitors, regular church visitors and attendees participate in two or more mass prayers regardless of their roles in the event. Despite these positional differences where performers lead the way and visitors follow the ark, their experiences are similar. Religious programs are also more important for visitors than for performers. Except for deacons, the experiential benefits of the holy water are the same for both visitors and performers (being baptized), and the only requirement for this experience is to be available in the morning.

As shown in Table 6.1, not all attributes are common to these two transnational festivals. Among the five attributes, only mass prayer, spiritual songs, and religious programs are the same even though their contents differ. As a two-day festival in the US, *Timket* provides a more spiritual experience than *Meskel* (an evening festival). Attendees can also experience non-religious aspects during *Timket* more than *Meskel*.

Second, the dimension of ethnic music and food is created by merging two crucial attributes of ethnic migrant festivals. Where ethnic music is the core product, ethnic food is a supplementary product. In most ethnic festivals, music is the primary element of the program (Booth, 2015; Mackellar & Derrett, 2015; McClinchey, 2021). Although previous studies have merely focused on the program content (Kim et al., 2013), this study reveals that diasporas also pay attention to the opportunity to interact with performers and the program content itself.

Interacting with music performers brings them a sense of achievement, whereas the music reinforces a positive emotional experience. Although not a core product similar to the Greek KW of the Greek Food Festival, ethnic food and drink was reported as important aspect of ethnic migrant festivals. This attribute also plays an important role in the ethnic Festa Italiana in the US (Baker & Draper, 2013) and the Multicultural Festival in South Korea (Kim et al., 2019). In addition to identifying ethnic food as an important attribute, this study also reveals that diasporas enjoy eating, drinking, and feeling at home in these ethnic migrant festivals.

Third, as discussed in the Findings chapter, soccer tournament is the core product of the ESFNA Festival. The participants in the tournament are of Ethiopian descent, and this festival allows them to play and or watch football competitions. Sports competition is the main attribute of sports festivals. Chang et al. (2017) also identified sports competition as a core experiential attribute of the New Zealand–South Korea Homecoming Sports Festival. However, given the nature and the purpose of sports festivals, transnational sports competitions have some additional experiential benefits and values that many sports events cannot provide. Most sports events generate positive emotions and entertainment experiences. In addition, this study reveals that diasporas play soccer, interact with people, remember sports events back home, and develop positive emotions by attending these festivals. Apart from offering opportunities to play soccer, the ESFNA Festival significantly contributes to the QOL of diasporas. Such opportunity allows young diasporas to showcase their talent and connect with their peers. Watching games is also a source of enjoyment. The opportunity to play soccer is crucial in maintaining the identity of homeland-born diasporas. Therefore, sports events are crucial to bringing both the young and senior diasporas together. Ensuring the success of this event and encouraging 1st generation diasporas to visit the playing grounds can help achieve such experiential benefits.

Fourth, the people or social domain is one of the attributes of cultural and diaspora festivals (Baker & Draper, 2013; Chang et al., 2017; Kim et al., 2013). Unlike previous studies, this work used the term "homeland people" to indicate the sense of belonging of the attendees to those Ethiopians they talk to or meet in diaspora festivals. As most respondents reported that they met, saw, and talked to fellow Ethiopian immigrants, using the term "homeland people" was deemed appropriate for this study. These people comprise a special group that provides unique benefits to the festival attendees, especially diasporas. For diasporas, the meaning of interacting with their people far exceeds what has been reported in other contexts, such as cultural and music festivals. This domain has two attributes, namely, the opportunity to meet or make friends with homeland people and the opportunity to mingle/talk with other Ethiopian diasporas. These experiences have also been reported in previous studies. For example, migrant visitors of a multicultural festival in Australia acknowledge the importance of sharing and talking about everyday life with people from the same ethnic group (Hassanli, Walters, & Friedmann, 2020; Hassanli, Walters, & Williamson, 2020).

A quantitative study that evaluated the importance of the performance aspect of ethnic festivals highlighted the importance of talking and meeting with fellow diaspora community members (Baker & Draper, 2013). Notwithstanding, the level of social experiences is more significant in the ESFNA. Being staged across different states and cities every year allows many people to find and interact with many of their friends from other locations. In addition, the week-long duration of this festival offers the attendees more opportunities to talk to one another.

Fifth, unlike festival atmosphere in other contexts, such as cultural or music festivals, homeland atmosphere refers to the ability of festivals to carry the vibe of the homeland. Previous studies have assessed the attractiveness, conduciveness, and quality of the festival atmosphere. However, in the diaspora festival context, these measures can only measure the

atmospheric situation in the host country rather than the homeland. As reported in previous studies, diaspora festivals have a distinct nature in that they bring the feeling of one's home. Some empirical studies have also reported that diaspora festivals reinforce the homeland atmosphere (Fu et al., 2014; McClinchey, 2020). Therefore, if the atmosphere of a diaspora festival is to be assessed, it should be assessed while considering the host country and the physical sense of the home country. To this end, this study introduces homeland atmosphere as a festival attribute that brings distinct experiential benefits and values. This dimension has three attributes, namely, the bonfire in *Meskel*, Ethiopian costumes, and human crowds, all of which generate experiential benefits, such as educational, emotional, and religious benefits. The bonfire is a critical element of *Meskel* that allows attendees to experience spirituality in addition to aesthetical and educational experiences. Meanwhile, human crowds bring a sense of togetherness and unity, especially in *Timket* and *Meskel*, following the church reunion in 2018. Ethiopian costumes also provoke certain positive emotions and feeling at home. These costumes also serve as sources of co-creation, that is, the attendees wear traditional costumes to gain an aesthetic experience and to feel at home, especially in transnational festivals. The smell, scene, dresses, people, and languages in these festivals all constitute the homeland atmosphere.

Sixth, unlike previous studies that measured souvenirs as an attribute (Lee & Chang, 2017; Novello & Fernandez, 2016; Yoon et al., 2010), this study identifies souvenirs as a domain of diaspora festival attributes by adopting a qualitative approach. Despite the methodological difference, the findings of this work support the importance of souvenirs for migrant visitors (Kim et al., 2019). This study also identifies souvenir items from diasporas at ethnic migrant festivals, including ethnic traditional clothes, Ethiopian and local club jerseys, T-shirts, and scarfs/hats. Even though previous studies have identified multiple reasons, such as memory and evidence (Lunyai, de Run, & Atang, 2008; Wilkins, 2011), none of them have

focused on diasporas and their festivals, hence preventing them from identifying the other critical reasons mentioned in this study. The Ethiopian diasporas bought souvenirs during the event because they have no opportunities to buy these items at another time. Tamirat said that the events offered them a one-time opportunity to buy homeland products, including souvenirs. However, partially in line with previous positivist approaches to measuring souvenirs based on their price feasibility, variability, and quality (Yoon et al., 2010), this study highlights availability and variability as critical aspects in the diaspora festival context.

Seventh, as a common experience in community and sports events (Doyle, et al., 2021; Gallarza, Arteaga, Floristán, & Gil, 2009), this study identifies volunteering opportunities as a diaspora festival experiential attribute dimension and argues that volunteering opportunities should be an experiential attribute. As shown in the empirical literature (Gallarza, Arteaga, & Gil-Saura, 2013), volunteering experience brings hedonic and eudemonic values. Ethiopian diaspora festivals offer managerial and non-managerial volunteering experiences. Given the limited number of managerial positions in these festivals, only few people, particularly the event organizers and coordinators, can have such experience. Meanwhile, non-managerial volunteering experiences are available to both performers and visitors. As long as they are willing, individuals can participate in these non-managerial roles. All festivals, except for Ethiopian Day, have this attribute.

Lastly, while identified only by eight respondents as an important domain, this study still underscores the importance of convenience, a festival attribute that is considered by organizers when staging diaspora festivals. Convenience represents the other side of the festival atmosphere, which allows diasporas to experience the physical settings and environment of the host country. Freezing weather and parking were mentioned by the respondents as the most challenging aspects under this domain. Unlike previous studies showing that festivals being held under harsh weather conditions generally attract few

attendees, many Ethiopian communities continue to attend *Timket* every year despite the weather as celebrating under the cold weather brings them a nostalgic feeling. Convenience in terms of parking can be measured by the adequacy of parking spaces, their distance to the festival location, and their accessibility. The respondents rated the parking facilities of diaspora festivals negatively. Some respondents were even forced to cancel their attendance, park at a distance, and arrive late to the festival due to parking issues.

Table 6.1: The diaspora festival attributes and their consequences

Diaspora festival attributes	**Experiential benefits**
Spiritual songs	Studying hymns (educational) Singing songs (spiritual)
Mass prayer	Praying (spiritual)
Ark/Tabot	Accompanying Tabot (spiritual) Walking
Pond/water	Baptism, being baptized (spiritual)
Religious programs	Learning/education (educational) Following the program (education
Ethiopian costume	Esthetic Wearing
Human crowd	Feeling together (social) Seeing many Ethiopians (esthetic)
The bonfire	Watching the bonfire (esthetic)
Freezing weather	Personal growth
Parking	Overcoming challenge
Ethnic music (the performance vs. the performer)	Entertainment and teaching kids Finding famous Ethiopian singers/musicians
Ethnic food/drink	Exploring different types of Ethiopian food
Soccer tournament	Enjoyment, opportunity to showcasing talent, remembering homeland, togetherness
Managerial/organizational role	Organizing/coordinating the festival
Non-managerial roles	Helping with the preparation Supporting the festival, family, and people
Homeland people	Making friends, talking with others (socialization)
Souvenir items	Provide a one-time opportunity to buy homeland products (shopping)

This study confirms the setting-dependence of festival attributes in two ways. First, compared with previous studies, certain attributes such as transnational religion, homeland atmosphere, soccer tournament, and volunteering are unique to the context of this research.

However, convenience and souvenirs are common to all cultural festivals. Second, a comparison of four Ethiopian diaspora festivals confirms the setting-dependent nature of these festivals. Table 6.2 shows that the ESFNA Festival has 6 attributes, whereas the other festivals only have 5. Among the eight attributes, homeland atmosphere, homeland people, and use of volunteers are common to all festivals, ethnic music and food, soccer tournaments, and souvenirs are unique to ethnic migrant festivals, and transnational religion and convenience are unique to transnational festivals.

Some differences can be observed among the four festivals when specific attributes are considered. First, the transnational religion domain contains more attributes in *Timket* than *Meskel*, thereby revealing the presence of unique attributes, including include pond/water and ark (which play key roles in *Timket*). These attributes allow people to experience flow, spirituality, education, and home. Second, *Meskel* has three homeland atmospheric attributes, whereas *Timket* only has two. The bonfire is a unique and key product of *Meskel,* and human crowds are equally important in the ESFNA Festival and in transnational festivals. Fewer attendance contributed to the absence of human crowds in the Ethiopian Day festival. Human crowds and Ethiopian costumes are prevalent in both transnational and ethnic migrant festivals. Soccer tournament is a unique attribute of the ESFNA Festival given its nature as a sports and cultural festival. The opportunity for interacting with homeland people is high in both the ESFNA and *Timket* festivals.

Table 6.2: Diaspora festival experiential attribute domains

Perceived attribute	Transnational festivals		Ethnic-migrant festivals	
	Timket	**Meskel**	**Sport and culture**	**Ethiopian day**
Transnational Religion	Mass prayers Spiritual songs Religious programs Pond/stream water Arks	Praying Singing Religious prog.	—	—
Homeland Atmosphere	— Human crowd Ethiopian costume	The bonfire Human crowd Ethiopian costume	Human crowd Jersey	— Ethiopian costume —
Convenience	Freezing weather Parking	Parking	—	—
Ethnic music and food	—	—	Ethnic food/drink Ethnic music	Ethnic food/drink Ethnic music
Soccer tournament	-	-	Soccer tournament	-
Homeland People	Opportunity for making friends and meeting friends Opportunity for chatting with friends	Opportunity for making friends and meeting friends Opportunity for chatting with friends	Opportunity for making friends and meeting friends Opportunity for chatting with friends	Opportunity for making friends and meeting friends Opportunity for chatting with friends
Volunteering	Managerial Non-managerial	Managerial Non-managerial	Managerial Non-managerial	Managerial —
Souvenir	—	—	Buying cultural items	Buying cultural items

6.3. Perceived emotional values of diaspora festivals

As discussed in Section 5.3, this study identifies 5 hedonic value domains and uses the emotion set and PAD model in categorizing the elicited emotions. Specifically, this study uses the emotion set to categorize happiness and pride emotion descriptors and uses the PAD model to categorize the arousal emotion descriptors. Even though loneliness is one of the negative emotions identified in the emotion set, this value is considered in this study as a single dimension because no existing scheme categorizes “not lonely” as an emotion set or considers

the importance of feelings in diaspora festivals. However, a similar approach considers "feeling at home" as the primary domain of the perceived emotional value of diaspora festivals. Unlike most studies that emphasize measuring or identifying emotions, this study explores their evokers. Therefore, the discussion on the five central emotion values will focus on their causes and outcomes.

When looking at the arousal descriptors, excitement and surprise emerge as the least elicited emotions in diaspora festivals, whereas happiness is the most elicited. This study identifies five emotions as happiness descriptors based on a hierarchical emotion set. First, happy is the most commonly triggered emotion in diverse festival contexts (Doyle et al., 2021; Filo & Coghlan, 2016; Neuhofer et al., 2020). Given the dearth of festival studies on emotional values and QOL, identifying the stimuli of this emotional value positively contributes to our understanding. Happy feelings are initiated by simply being present in the festival and participating in activities, such as religious activities, volunteering, interaction with homeland people, homeland atmosphere, and entertainment. This emotion was also used to predict the satisfaction of Iranian diaspora festival attendees in Sweden (Abbasian & Lundberg, 2020).

Feeling good is another happiness emotion descriptor and festival emotional value measurement item used in some studies (Fu et al., 2018; Lee et al., 2007). This descriptor has also been reported as one of the positive emotions elicited in charitable sports events (Filo & Coghlan, 2016). Given the absence of empirical studies on the driver of this emotion in diaspora or cultural festivals, the findings of this study can identify which attributes specifically elicit this emotion. Despite measuring the effect of experiential benefits on emotional value in general, Fu et al. (2018) did not identify which specific experience brings feeling good emotions. This study then sets out to fill such gap, and results show that simply being in the festival and following religious programs can evoke good feelings.

Third, according to the respondents, joyful is the second most elicited happiness emotion descriptor in diaspora festivals. Even though some studies measured joyful as an emotional value item (Lee et al., 2007; Lee & Kyle, 2012, 2013), only little is known about which specific experience can generate such emotion. Therefore, this study identifies some experiential benefits of generating this emotion, whose elicitors include being there, meeting long-time friends, listening to ethnic music, participating in religious services, and feeling the homeland atmosphere.

Satisfaction has been used to measure the success and quality of festival operations and experience. Contrary to previous studies, this research highlights satisfaction as a happiness emotion descriptor. However, in line with previous studies that investigate the effect of festival attributes and experiential benefits on satisfaction, this study identifies transnational religion, volunteering, and homeland people as satisfaction stimulants.

Hope is another descriptor of happiness. Sources of hope include homeland atmosphere, celebrating homeland festivals, and seeing the young generation taking a vital role in religious services. Even though hope has been rarely adopted or assessed in quantitative studies, Abbasian and Lundberg (2020) and Filo and Coghlan (2016) reported hope as one of the emotions elicited in diaspora and sports festivals, respectively.

Pride is the second perceived emotional value of diaspora festivals. Although less elicited, Abbasian and Lundberg (2020) identified pride as one of the emotional experiences elicited during the Persian Fire Festival. Interestingly, in this study, this emotion is more experienced by young respondents than by 1st generation diasporas. The generators of this emotion include showcasing homeland culture and religion on the streets, transnational religion, and homeland atmosphere.

Arousal is another emotional value dimension of diaspora festivals that includes two emotions, namely, excitement and surprise. Contrary to Liburd and Derkzen (2009), this study

reveals that visitors and performers are aroused during their participation in festivals. In quantitative research, excitement is treated as a measurement item of arousal across different contexts (Carneiro et al., 2019; Lee et al., 2008; Song et al., 2019). Both excitement and surprise have also been identified as positive emotions experienced by the attendees of different festivals (Neuhofer et al., 2020). However, neither excitement nor surprise have been felt by respondents aged between 56 and 65 years. Excitement has multiple triggers, including ethnic music, homeland people, attending the festival, and homeland atmosphere. Meanwhile, the triggers of surprise include seeing foreigners watching the festival, understanding the meaning of religious songs and activities, the crowd, the festival, and the ability to stage such event.

Feeling at home is one of the two unique emotional values of diaspora festivals elicited in this study. Although reported in previous studies (Hassanli, Walters, & Friedmann, 2020; Hassanli, Walters, & Williamson, 2020; McClinchey, 2015), this emotion has never been discussed as an emotional value of festival attendees. This emotion, which is particularly apparent among 1st generation diasporas, is generated by homeland atmosphere. However, no extant emotion measurement scheme has categorized feeling at home as an emotion descriptor. Some scholars have also reported that diaspora festivals generate a sense of place and enhance one's connection and commitment to his/her homeland (McClinchey, 2021; Ong et al., 2017; Tondo, 2010). This empirical work reports similar observations and uniquely identifies feeling at home as an emotional experiential value of diaspora festivals.

Feeling not lonely is a unique emotional value of diaspora festivals. All respondents who valued such emotion were born in their homeland and moved to the US within the past 10 years. This emotion is triggered by homeland atmosphere and people. Given that immigrants are vulnerable to discrimination, exclusion, and racism, they have a high probability of experiencing feelings of loneliness (Hassanli, Walters, & Friedmann, 2020), thereby explaining why such emotional value is highly valuable to them. As festivals are ideal places

for people to build their social networks and receive support, immigrants can attend such events to overcome their feelings of loneliness.

6.4. Eudemonic values of diaspora festivals

This study identifies seven dimensions of perceived diaspora festival QOL values, with each dimension having at least two sub-themes. Given that previous studies have not discussed and identified these dimensions across multiple contexts, these domains may be considered a valuable contribution to the literature. As discussed in Chapter 3, previous studies have focused on identifying the overlapping well-being dimensions and testing how festivals contribute to QOL.

The first eudemonic value of diaspora festivals is fulfillment of responsibility. As members of a particular group, society, community, organization, and population, individuals have duties and responsibilities and willingly fulfill them. This study identifies three types of responsibilities that are fulfilled in diaspora festivals, namely, religious, parental, and generational responsibilities. These religious duties include showing commitment to one's religion or a religious association and performing a religious job. By attending diaspora festivals, immigrants can fulfill their religious responsibilities regardless of their roles in the event. However, job duty accomplishment is exclusively important for deacons, and performing hymns and spiritual dances are most relevant to Sunday school members and *Mahibere Kidusan*. For these two groups of attendees, the fulfillment gives a high sense of accomplishment as failing to achieve give the other extreme (negative feeling). According to Yared,

> *"If I don't attend, it means that I am not doing my job. Not attending those festivals would also be detrimental for the church because there are not that many servants there. The deacons do a lot of things in the church. There have been many times where we experienced manpower shortage. Things can get very difficult for the church if I skip the festival."*

In support of previous studies (Booth & Cameron, 2020; Liu & Draper, 2021) exploring the role of festivals in enhancing family QOL, this research explains how diaspora festivals improve the lives of parents and families in general and explains which aspects of parents' QOL can be improved by achieving parental responsibilities. When fulfilling their parental responsibilities, diasporas engage in meaning creation and perform certain activities. Going to the festival with the desire to teach demonstrates meaning creation, whereas taking the children to the event reflects engagement to achieve their purpose. It is understood from interviewees' expression that their attendance helped them to achieve their desire; thus, they felt fulfilled. Setting expectations for their children also helps parents improve their relationship with their children. Overall, this sub-dimension helps improve the relational, purpose in life, and accomplishment well-being domains.

Another responsibility fulfilled in diaspora festivals is generational responsibility, which takes a different form when family status is considered. For people who are married with children, fulfilling their generational responsibility is the same as fulfilling their parental responsibility. Nonetheless, these two responsibilities have dissimilar meanings. Taking their children to the festival in order to teach them goes beyond caring and raising these children positively. This responsibility extends beyond the family up to the community and also considers the future grandchildren. Therefore, the meaning of fulfilling generational responsibility goes beyond fulfilling parental duties. Some respondents shared that taking and teaching their children to the festivals is one way of preparing the future generation. Therefore, fulfilling generational responsibilities can also help parents fulfill their parental responsibilities. Indeed, such a conclusion cannot be easily reached. Meanwhile, unmarried or single people have different generational responsibilities. The unmarried respondents shared that they fulfilled their generational responsibilities through knowledge transfer. Such interest in sharing their knowledge with the future generation implies that festivals help them master

their religious and cultural knowledge. They believe that they cannot achieve generational fulfillment without acquiring sufficient knowledge. Therefore, fulfilling generational responsibilities enhances one's environmental mastery, relationships, and well-being. Unlike religious responsibilities, parental and generational responsibilities can be fulfilled in all festivals.

Identity maintenance is the second perceived eudemonic value of diaspora festivals with four sub-domains. Except for the first (keeping multiple identities), the remaining three sub-domains are manifestations of identity maintenance. As discussed in Chapter 2, identity is a critical topic in diaspora festival research (Avieli, 2005; Becker, 2002; Tondo, 2010; Zeitler, 2009). Several studies have confirmed that ethnic migrant and transnational festivals reinforce identity formation, maintenance, and restoration. Savinovic et al. (2012) noted that diaspora festivals confirm and reinforce one's identity and improve his/her understanding of self. Identity maintenance is a critical value that migrant visitors consider in their decision to attend festivals. Waterman (2011) argued that identity is a eudemonic well-being dimension. In line with previous studies, this research shows that Ethiopian diasporas attend festivals to maintain their ethnic, religious, and self-identities.

Identity maintenance is implicitly manifested in its three sub-dimensions, the first of which is preserving homeland culture. Fu et al. (2014) contend that diasporas use their festivals to preserve their culture. On the one hand, their commitment or desire to preserve their culture exhibit individuals' promise to keep their identity. On the other hand, the feeling of being reinforced after engaging in cultural preservation reflects a sense of achievement. Therefore, attending festivals to preserve culture can lead to meaning creation, whose outcomes include keeping one's identity and sense of achievement. Contrary to many cultural festival studies, preserving culture is more valuable for the younger generation than the older ones. Similarly, the younger generation is more keen to maintain their identity.

Another indirect manifestation of identity maintenance is attachment to homeland and festivals. Although previous studies have examined how and what initiates festival and place attachment in the event context (Davis, 2016; Scarpi, Mason, & Raggiotto, 2019), only little is known on how these attachments manifest identity maintenance. This study offers an important contribution to the literature by addressing this gap. The elicited two types of attachment illustrate the connection of Ethiopian diasporas to their important identity markers. The mere interest of attaching oneself to these manifestations of identity is indicative of cultural identity maintenance. As the conceptual definition of diaspora indicates, individuals should have an imagined or real homeland attachment/orientation (Grossman, 2019; Shuval, 2000). Evidence in this study suggests that participating in diaspora festivals helps individuals maintain their homeland orientation. Attachment to homeland is expressed in two ways, namely, loving the culture and Ethiopia more after attending and feeling connected more to the homeland. In line with previous research, this study shows that the attachment of participants to festivals is initiated and developed in three ways, namely, loving these festivals, regarding these festivals as highly important to their lives, and regular and continuous attendance to these festivals. With regard to the relevance of festivals in enhancing eudemonic well-being or individual QOL, this study shows that attachment to homeland initiates and fosters hedonic well-being and meaning or purpose in life. In addition, attachment to festivals manifests meaning and engagement. Interestingly, the identity maintenance value is equally important for the 1st and 2nd generation diasporas.

The diaspora festival values for meaning and achievement in life are manifested in three sub-domains, the first of which is participation or regularly attending diaspora festivals and engaging in activities that lead to a sense of purpose and accomplishment. Filo and Coghlan (2016) and Doyle et al. (2021) found that attendees of sports events felt a sense of purpose after their involvement in such events. This aspect of meaning and fulfilment value can appertain to

all festival types. Meanwhile, the other two sub-domains are pertinent only to certain types of festivals. For example, in this study, homeland memories can demonstrate meaning. In contrast to Neuhofer et al. (2020), who found that attendees form memories to create meaning in their lives, this research identifies two forms of memories, namely, remembering similar elements of the festival and nostalgic memories. Remembering homeland culture brings a sense of home and being with others, thereby giving individuals a sense of purpose. At the same time, nostalgic memories drive people to miss their homes and remember their good times and elements of their homeland. Routledge, Wildschut, Sedikides, and Juhl (2013) noted that nostalgia is a potent source of meaning that improves one's well-being and assists in his/her coping with stressful experiences. The third meaning and fulfilment value is seeing or meeting a favorite singer, artist, and dignitary, which is highly relevant to ethnic migrant and music and art festivals that usually invite celebrities.

Similar to other studies exploring multiple settings, a relationship is of apt value in this study. Given their background, festival attendees tend to start and restore relationships and interact with homeland people. The study identifies two forms of positive relationships, namely, starting a new relationship and restoring a relationship, of which the former can be further classified into one-time and continual. The purpose of one-time relationships is to fulfill a temporary relationship need and seek interaction. By contrast, a continual relationship is a long-term relationship that mostly leads to family formation as in the case of Assefa. Somehow related to strengthening a relationship, restoring a relationship has two sides, namely, existing but separated by distance and lost relationship. Previous studies have identified new friendship development, strengthening existing relationships, and bonding with others as manifestations of relationship well-being initiated in various settings (Doyle et al., 2021; Filo & Coghlan, 2016; Neuhofer et al., 2020). Therefore, this domain has a highly relevant eudemonic value that should be considered when evaluating the value of festivals.

The term “ethnic sense of community,” which is borrowed from Hassanli, Walters, and Williamson (2020), refers to the sense of community that an individual develops toward his/her ethnic community, in this case, the Ethiopian community. Hassanli, Walters, and Williamson (2020) described ethnic psychological sense of community (PSOC) as the tightest, which enables migrants to showcase their ethnic identities, create a sense of home, safety, and groupness, allow freedom of expression, build a sense of connection to their homes, evoke nostalgia, provide social support, help address the demand of the new society, and create a safe place. Some evidence reported by Hassanli et al. (2020) can also be found in this study. Meanwhile, another recent study revealed an overlap between each element of PSOC and subjective well-being (Walters & Venkatachalam, 2022). This research extends these earlier studies by offering further explanations and evidence. Multiple studies have proven that SOC strongly correlates with QOL and well-being (Chi, Cai, & Li, 2017; Coulombe & Krzesni, 2019; Mannarini, Rochira, Ciavolino, & Salvatore, 2020).

Six of the initial codes are correlated with the four dimensions of SOC. In line with previous research, this study identifies sense of belonging, togetherness, and serving people as evidence of membership SOC. These elements are linked to positive relationships well-being (Doyle et al., 2021; Neuhofer et al., 2020). Recognition relates to the influence domain of SOC. In this study, diasporas receive the recognition of their host and home communities, thereby highlighting a positive relationship between these diasporas and others. By attending festivals, diasporas receive intangible and in-kind support from their community. Some examples of support include relevant information and the emotional and financial support received by Meto and other respondents. As all these examples are benefits, they echo the needs fulfilment dimension. The information helps receivers improve their environmental mastery, whereas the emotional support improves their overall mental and physical health. Overall, fostering a sense of community means fostering eudaimonia.

Spirituality is a type of motivation (Matheson, Rimmer, & Tinsley, 2014) and religious festival experiential benefit (Lee et al., 2019; Piramanayagam & Seal, 2021). From a conceptual perspective, spirituality incorporates *"meaning and purpose in life, connection with others, peace, existential well-being, comfort, and joy"* (Koenig, 2009). In line with this conception, this study identifies five aspects representing the fundamental elements of spirituality in diaspora festivals, namely, fostering one's attachment to God, being blessed, religious maturity, seeing oneself from a religious lens, and becoming a role model.

As indicated in the conceptual definition of spirituality, connection with God is a manifestation of spirituality. Such attachment can help individuals feel safe and secure, develop an intimate relationship with GOD, avoid or reduce anxiety and negative feelings, and learn and explore their environment (Counted et al., 2020). Given that the two transnational festivals allow individuals to participate in multiple religious and spiritual activities, they valued them for fostering their connection with God. Participating in prayer, reading or quoting religious texts, and engaging in religious rituals or services also help them maintain their relationship with God (Counted et al., 2020).

Blessing is a valuable gift from God; a blessing can be anything that individuals assume they have received from a higher power. This aspect activates positive emotions, supports the mental or psychological well-being of individuals, and highlights their positive relationship with God. According to the respondents, being blessed means getting protection and becoming spiritually rich and mentally or spiritually healthy. In this sense, blessing can be considered an example of middle-level spiritual maturity that one expects to receive from God (King & Crowther, 2004).

Spiritual maturity is measured by how far individuals are close to God, see their relationship (King & Crowther, 2004), and engage in religious activities. The respondents shared that their participation in religious festivals helped them maintain their spiritual

strength, rejuvenate their spiritual lives, and foster their religiosity. This value is particularly important in religious festivals and pilgrimage sites (Bona Kim et al., 2016).

Becoming a better person and role model is a manifestation of self-transcendental behavior. On the one hand, people accepting their weaknesses and improving their personalities exemplify one of their psychological well-being dimensions, namely, self-concept. On the other hand, the change in personality after attending a festival manifests a person's spiritual transformation and personal growth. Emotional experiences, such as surprise and admiration, inspire people to behave in a certain positive way that others can imitate (Van Cappellen, Saroglou, Iweins, Piovesana, & Fredrickson, 2013). In this regard, this study proves that transnational religious festivals are valuable in making people good and setting an example for others.

Matching religious experiences and their meanings to one's life can make individuals feel loved, saved, and indebted to God. The songs, sermons, rituals, and prayers that were seen, heard, or sung by the respondents reminded them about God's love, his sacrifices, and his promise of an eternal life as well as their identities as sons or daughters of God who will inherit his kingdom. In this way, these respondents felt that their lives are purposeful.

Fostering personal knowledge and skills is also a crucial value in diaspora festivals. According to psychological well-being theory, individuals want to know and understand their environment to grow personally, do different things effectively, and feel good in their lives (Ryff & Keyes, 1995). Therefore, acquiring new knowledge about their homeland, culture, or religion is indispensable for immigrants to maintain their identity and fulfil their generational responsibilities. Despite assessing and reporting the educational value of festivals, only few studies have explored this eudemonic aspect of festival values. By disregarding or contextualizing the content of the theme of festivals, researchers can evaluate the educational value of these events. This study reveals that Ethiopian diasporas seek three forms of

knowledge, namely, religious knowledge, meaning and historical background of festivals, and knowledge about their homeland culture. These diasporas can also enhance their managerial experience by attending festivals. Gallarza et al. (2013) also revealed that volunteers place more value on efficiency.

6.5. QOL values of diaspora festivals and overall QOL perception

Previous studies have examined the contributions of festivals to the QOL of residents or visitors by adopting certain measurement items or constructs, such as overall QOL, life satisfaction, and happiness (X. Li et al., 2020; Ma & Kaplanidou, 2018). In contrast to these studies, this research identifies five domains of Ethiopian migrants' QOL perception to evaluate whether their perceived QOL value matches with the overall perceived QOL. As discussed in Sections 5.4 and 5.5, the QOL values of diaspora festivals reflect the Ethiopian diasporas' perception of QOL (Table 6.3).

First, according to the respondents' definition of overall QOL, relationship comprises three sub-dimensions, namely, relationship with God, quality family, and relationship with others. These sub-domains, together with the main domains, match with positive relationship with homeland people, ethnic SOC, and spirituality. Specifically, relationship with God is in line with attachment to God and spiritual maturity, quality family is highly related to fulfilling parental duties and becoming role models, and relationships with others match with ethnic SOC and relationship with homeland people. Therefore, diaspora festivals enrich the multiple relationships of diasporas to enhance their QOL.

Second, certain values, such as ethnic SOC, spirituality, and relationship, are ideal in satisfying the economic and health aspects of diasporas' lives. Section 5.4.5.5 identifies several social support values, including information, emotional, and in-kind support. Information helps enhance the economic well-being of diasporas as in the case of Tamirat and Saba, who used

such information to improve their living conditions and family business, respectively. Meanwhile, emotional and in-kind support is particularly helpful for Meskerem and Meto to overcome their mental and physical health issues. Section 5.3.5 also provides evidence of how diaspora festivals support immigrants in overcoming their depression, loneliness, and mental illnesses. Spirituality values, especially being blessed, are also helpful in maintaining and improving the mental health of diasporas. Therefore, diasporas value their festivals for improving their economic and health well-being and increasing their overall QOL by reducing their loneliness and enhancing their ethnic SOC, spirituality, and relationship with homeland people.

Third, virtue pertains to the moral value of thinking and doing good things while avoiding wrong. As such, virtue is highly related to spirituality and religiosity. The manifestations of virtue are in line with the spirituality values activated in diaspora festivals. For example, being optimistic means thinking positively and doing good, which match with the spirituality values of diaspora festivals, such as being blessed, feeling good, and religious maturity. Being thankful with what we have is an adaptation type of well-being (Rapley, 2003) that requires individuals to be spiritually mature. As people become more religious, the value they give to material or non-religious elements is reduced. Being economically or materially rich becomes less meaningful for these individuals because their spiritual maturity helps them find an everlasting life. Therefore, spiritual maturity gives them the strength to be thankful for and content with what they already have. Doing good can be matched with various values, including spirituality (e.g., being a role model), fulfilment of responsibilities, serving the community, and maintaining identity. These findings suggest that diasporas value their festivals for maintaining their cardinal virtues and improving their overall QOL.

Fourth, in line with many QOL proponents, some Ethiopian diasporas defined their QOL from the perspective of living a happy life, which they define as a stress-free life. Some

respondents mentioned that a happy life consists of emotions, such as feeling good, happy, hopeful, and peaceful. The emotional values elicited in diaspora festivals include hope, goodness, and happiness, activate similar emotions that allow individuals to live a happy life. Meanwhile, eudemonic values, such as blessings, can activate peace and freedom. Therefore, happiness and spirituality values are important for those immigrants who define their QOL from the perspective of a happy life. Therefore, these diasporas choose to engage in activities that can activate the aforementioned values.

Fifth, this study proposes three exceptional conceptualizations of QOL identified from three respondents. As discussed in Section 5.5.5, Adam's view coincides with the theoretical definition of QOL in that QOL is the sum of feeling well in different aspects of one's life (Sirgy, 2021). Meanwhile, Desta's and Meskerem's perceptions of QOL reflect self-concept and environmental mastery of psychological well-being domains, respectively. In other words, Adam valued all diaspora festivals for their contributions to his multiple QOL domains, Desta valued transnational festivals for enhancing his spiritual maturity (Section 5.4.6.3), and Meskerem valued these festivals for promoting his cognitive development.

Table 6.3: The intersections between diaspora festivals' QOL values and extended QOL

Diaspora festivals' QOL value	**Extended QOL**
Happiness Blessing	Happiness Feeling good
Spirituality Ethnic SOC	Healthy life Economic satisfaction
Ethnic SOC Spiritual growth Being a role model	Do good Be optimistic (living a positive life, having a good personality)
Spiritual maturity God attachment	Be thankful for what we have
Ethnic SOC Relationship with homeland people	Positive relationship with others
Fulfilling parental responsibility Starting relationship	Having Quality family
God attachment	Having a close relationship with God

6.6. Summary and theoretical model

Diaspora festivals provide emotional and eudemonic values through their experiential attributes and existence. Figure 6.1 presents the theoretical model of this thesis. The eight dimensions of diaspora festival attributes generate experiential benefits, including spirituality, education, entertainment, social interaction, volunteering, and shopping benefits. Transnational religious attributes (especially religious programs and hymns) and ethnic music and food provide educational experiences. All transnational religious attributes help attendees elevate and or initiate religiosity at the two transnational festivals. Homeland atmosphere, such as the bone fire, also generate spiritual experience. As for the social and aesthetic experience, homeland people and homeland atmosphere are important attributes. The aesthetic experience comes from the interaction with the homeland atmosphere and entertainment from ethnic music and food and soccer tournament. The benefits of volunteering and shopping opportunities result from the presence of volunteering activities and souvenir items. Contrary to previous studies, convenience gives the opportunity people overcome challenges and personal growth.

The arrow from experiential benefits to emotional value shows that the interaction with the critical experiential attributes allow attendees to perceive multiple emotional values. The relationship can be summarized as follows: i) homeland people brings satisfaction, happy, joyful, feeling at home, excitement, and feeling not lonely; ii) homeland atmosphere elicits pride, satisfaction, happy, joyful, feeling at home, excitement, surprise, and feeling not lonely; iii) ethnic music generate joyful, happy, and excitement; iv) volunteering trigger happy and satisfaction; v) religion evokes pride, happy, joy, surprise, and satisfaction. Comparatively, 'homeland people' and 'homeland atmosphere' generate both common and unique emotional values, making them highly useful in activating the hedonic well-being of attendees.

These experiential attributes and benefits also bring eudemonic well-being outcomes as values of diaspora festivals. The constructed seven eudemonic values in diaspora festivals

include fulfilling responsibility, identity maintenance, 'participation, famous people, and memories,' relationship with homeland people, ethnic sense of community, spirituality, and homeland mastery. Each domain comprises at least two sub-domains and more than one specific eudemonic well-being outcome. For example, diasporas value festivals for the fulfillment of responsibility for a sense of achievement and meaning in life.

Emotional and eudemonic values represent QOL values of diaspora festivals. As indicated in Table 6.3, these values intersect with extended perceived QOL, confirming the value of diaspora festivals in enhancing the QOL of diasporas. The emotional values converge with the happiness domain of Ethiopian immigrants QOL. Eudemonic values relationship with homeland people and ethnic SOC enhance relationship QOL; spirituality, ethnic SOC, and fulfilling responsibility elevate virtuous behavior; and ethnic SOC, specifically social support, improves physical and mental health and living conditions. Furthermore, participation, meeting famous people, remembering their homeland, and maintaining their identity also help individuals improve their mental health and life meaning.

The arrow pointing toward the overall box indicates the effect of demographics, migration reasons, and festival participation on the experiences and value perceptions of diasporas. For example, this study found all respondents who had managerial volunteering experience were educated, those who valued fulfilling parental responsibility were married, and those who felt not lonely were adults. As for the influence of migration background, this study found that all respondents who felt at home, not lonely, and remembered their homeland were first and one point five generations. Finally, the influence of festival participation behavior, roles in several domains, attendance frequency in some, and the type of festival

attended in several dimensions determine attendees' experience and QOL value perception.

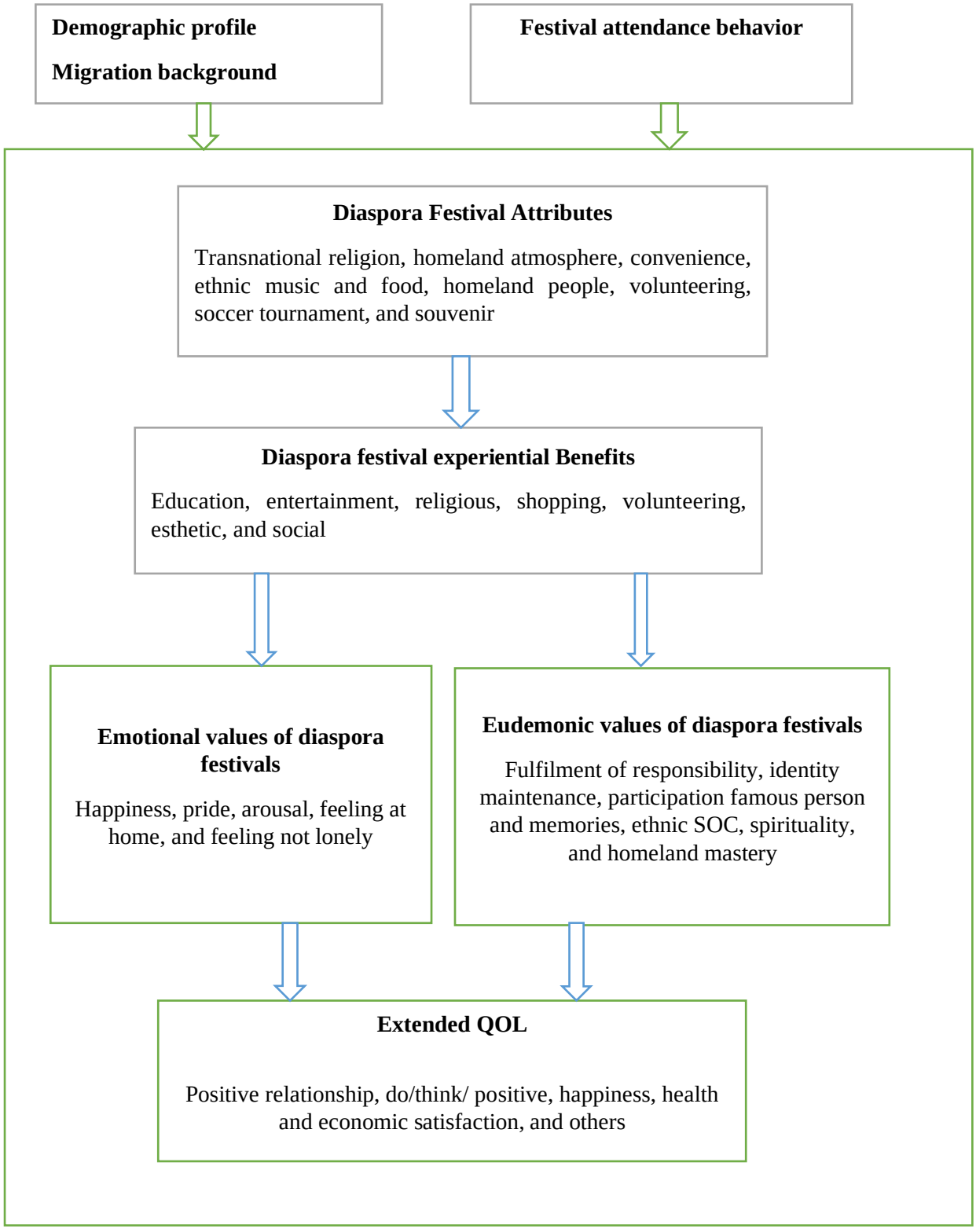


Figure 6.1: Diaspora festival participants' experiential dimensions and extended QOL

7. CHAPTER 7: CONCLUSIONS

The thesis investigates the perceived attributes, experiential benefits, and QOL values of Ethiopian diaspora festivals. By adopting the CGT method, this study identifies several dimensions that are relevant to the attributes, hedonic values, and eudemonic values of these festivals. This chapter presents the implications of the findings, the limitations of this work, and some directions for future research.

7.1. Implications

7.1.1. Theoretical implications

This study has at least eight theoretical implications. First, the review on diaspora festivals divulges the existing research practice, gaps, and potential areas for further research. Previous studies have mostly focused on festival roles, identity, and festival experience, adopted qualitative approaches, conducted in America and Australia, and used certain terms, such as “ethnic” and “multicultural.” Only few of these studies have focused on QOL (Walters & Venkatachalam, 2022), conceptualized diaspora festivals, and explored the experiences of diasporas in ethnic migrant, homecoming, and transnational festivals. In addition, these studies lack methodological diversity and completely ignore contemporary African migrants and their festivals. Hence, future diaspora festival studies should focus on bridging these research gaps.

Second, to address the limitations in diaspora festival conceptualization, this study proposes seven diaspora festival typologies, namely, transnational, ethnic migrant, homecoming, and multicultural festivals as the primary diaspora festival typologies, host and home festivals as the secondary typologies, and touristic festivals as the tertiary typology. These same typologies have also been used in previous research, for example, multicultural festivals (Lee et al., 2012a). Therefore, this study suggests that scholars use these typologies to avoid ambiguity, enhance understanding, and broaden research settings and topics.

Third, this study extends the current knowledge of festival experiential attributes by introducing eight dimensions relevant to diaspora festivals and explaining how these attributes can lead to multiple experiential benefits. The findings also confirm the context dependence of these attributes (Tanford & Jung, 2017), that is, some of these attributes are common to all festivals, but others are unique to diaspora festivals. Contrast to previous studies that only show the relationship between attributes and experience (Yeh et al., 2019) and emotions (Carneiro et al., 2019), this study identified and explained the result of interaction.

Fourth, the emotional values identified in this study are relevant in extending the concept of experiential value by offering detailed accounts. Apart from developing diaspora festival emotional values, this study identifies emotions that are rarely elicited or measured (e.g., pride, excitement, and hope) and distinct to diasporas (e.g., feeling at home and not feeling lonely). This may imply that the use of models such as festival consumption emotion set (Laros & Steenkamp, 2005) and PAD (Mehrabian & Russell, 1977) may not sufficiently or correctly evaluate festivals emotional values. Instead, this study suggests, future research needs to adopt the five-dimensional diaspora festival emotional values in measuring emotional experiences and values. In addition, research guided by other theoretical frameworks needs to encompass pride, feeling at home, and feeling not lonely in emotional experience or values assessment items.

Fifth, the eudemonic values of festivals are explored for the first time in this study. Seven dimensions of eudemonic values are constructed in the diaspora festival context, with some dimensions being applicable to other contexts. For example, eudemonic values, such as fulfilment of religious responsibilities and spirituality, can be relevant to religious event studies. In addition, festivals that have important implications for identity negotiation and manifestation are valuable for identity maintenance. Therefore, research on these festivals should assume identity maintenance as a critical value. Cultural preservation, festival

attachment, and homeland attachment values can be used as identity maintenance measurement items.

Sixth, this study proposes the QOL dimensions of Ethiopian diaspora festival attendees and sheds light on how migrants from Sub-Saharan Africa and contemporary festival attendees interpret their QOL. While previous studies paid little attention to identifying the various domains of festival attendees QOL, this study confirmed the multi-dimensionality of the concept of QOL (Sirgy, 2021; Uysal et al., 2016) and the change of QOL perception (Adekunle Adedeji, 2021) by identifying five Ethiopian immigrants' QOL domains that encompasses relationship, virtue, health, and happiness. Future research needs to investigate other migrants' QOL perspective to compare and design generalizable migrants QOL domains.

Seventh, this study provides a foundation for further research on diaspora festival experience and QOL by introducing a theoretical model (Figure 6.1). Researchers can adapt and extend this framework across multiple settings.

Eighth, while previous studies have used one or two items to measure overall QOL (Li et al., 2020), this research introduces a new way of examining such QOL, that is, through the QOL values of festivals. This study also compares the elicited QOL values against the perceived general QOL to show how these values match with the perceived QOL of festival attendees. The use of respondents' QOL perspectives as indicator of overall of QOL may offer more precise results than asking most common questions.

7.1.2. Practical implications

This study has five practical implications relevant to different stakeholders. First, this study offers various key contributions to festival organizers and managers. For example, this study provides information about diaspora festival values for event organizers that they can consider when organizing diaspora festivals. Event organizers or managers can also identify

common and unique attributes and understand their experiential benefits. When designing programs, event organizers should identify which attributes are crucial in bringing experiential benefits and values toward the QOL of attendees. For instance, while they are staging transnational festivals, the homeland atmosphere, people, and culture are important attributes, and while staging ethnic migrant festivals, food, music, and cultural are important attributes.

Information on the demographic profiles, participation behavior, and migration backgrounds of attendees are relevant in marketing diaspora festivals. A festival that targets 2nd generation diasporas may focus on attributes and values that are pertinent to this population (e.g., promoting sense of pride and happiness). However, when targeting 1st generation migrants, organizers should advertise how their festivals are relevant for building relationships with the homeland people, promoting a sense of homeland, and preventing feelings of loneliness. Diaspora festival organizers should also be mindful of the migration reasons of their attendees. Political migrants do not value identity maintenance, sense of pride, and shopping and are more interested in entertainment.

Second, diasporas may refer to the findings of this study when making travel decisions and activity choices. Given that festival attributes and values are setting dependent, diasporas can choose and attend to one that fits their QOL values. They may also select those activities that can bring their desired experiential benefit and value. For example, those who want to improve their spirituality should attend religious festivals and engage in religious activities, whereas those who want to escape their routine or find entertainment should participate in ethnic migrant festivals.

Third, this study also offers important contributions to host countries. Migrant-receiving countries want to effectively and efficiently use the talent and potential of immigrants (Nurse, 2004). Some countries have already drafted and implemented migration and multicultural policies (McClinchey, 2021). Although some countries allow and support

migrants in displaying their identity through their festivals, others have yet to see the value of diaspora festivals in improving QOL. The US is one good example of a country that promotes multiculturalism. Beyond that, the findings of this study help promote awareness about the QOL values of diaspora festivals.

Fourth, this study has relevant policy implications. Taking Ethiopian migrants as an example, the host government can design a policy that makes sure that the immigrants can live good lives according to their subjective judgment. A policy for improving the QOL of immigrants should focus on providing these immigrants the opportunities to build positive relationships, live healthy lives, and feel happy and virtuous. Allowing immigrants to stage their festivals helps maintain their good life. For instance, celebrating *Timket* in a public space and the support provided by the host government both activate the positive emotions of the festival attendees. Local governments should also allocate more parking spaces to these festivals to address the parking issue.

Fifth, this study offers relevant implications for the tourism development and cultural preservation of the homeland. On the one hand, the values elicited in festivals, such as identity maintenance, can ensure intangible cultural heritage preservation in the host country. Second, continuously attending and staging homeland festivals in the host country promotes homeland tourist attractions and consequently inspire more travel to the home country. Third, certain values, such as home memories, homeland attachment, and feeling at home, can motivate diasporas to reconnect with their homeland through travel, remittance, and information sharing. Therefore, the homeland government must encourage and support diasporas in staging ethnic migrant and transnational festivals.

Sixth, international organizations should consider supporting immigrants in organizing diaspora festivals given that these events are valuable in enhancing their QOL. In doing so, international organizations contribute to the achievement of SDGs 3, 8, 10, and 11. Emotional

and eudemonic values can support the promotion of good health and well-being in society (goal 3). Some Ethiopian immigrants also viewed their QOL from an economic satisfaction perspective, and ethnic SOC helped to overcome their financial challenges. Such value exemplifies decent work and economic growth (goal 8). Sustainable cities can accommodate diversity and enable minorities to enjoy their lives. As reported in this study, Ethiopian migrants in the US stage four festivals every year.

7.2. Limitations

This study has four limitations. First, this work only focuses on ethnic migrant and transnational festivals; therefore, the above implications are limited to those two festival typologies and not to homecoming or multicultural festivals. Second, the researcher and respondents did not attend the ESFNA and *Timket* festivals in 2021 due to the COVID-19 pandemic. As a result, the interviews revolved around the past festival experiences of the respondents, which may reduce the chances for the researcher to obtain data of temporary nature and then triangulate the interview data. Nonetheless, such information was helpful in identifying those experiences and persistent values that are still fresh in the minds of the respondents. Third, the results of this study face generalizability issues as they cannot be applied to all diaspora festivals. For example, Meskel and Timket festivals are religious festivals where the transnational religion experiential attribute domain may only apply to religious festivals. Similarly, some of the unique attributes of ethnic festivals may also not apply to religious festivals. Fourth, this study ignored the significant differences among some important constructs despite explaining their relationships. Fifth, this study targets only Ethiopian diasporas though some non-Ethiopian descendants attended. This may limit our understanding of how these people perceive their experience and the QOL value of diaspora festivals.

7.3. Future research directions

This study opens up some potential avenues for future research. First, extending the theoretical framework of this study is critical in extending or strengthening our knowledge about diaspora festival experiences and eudemonic values. It can be achieved in two ways: investigating the various experiential attributes and their values and guiding their inquiries by the proposed theoretical framework. Second, future research may explore the perceived eudemonic values of festivals or tourism experiences. Third, explorations of homecoming and multi-cultural festivals can broaden our knowledge of diaspora festival experience and QOL. Fourth, future studies should investigate the effects of the diaspora festival participants' demographics, migration reasons, and participation behavior on their perceived experiential attributes, benefits, and values. Fifth, a diaspora festival experience measurement instrument should be developed. Sixth, after developing measurement instruments, testing the relationship between attributes and benefits and emotional values is needed to overcome generalizability concern of this study. Seventh, future research needs to explore the perspective of non-immigrant diaspora festival attendees. These efforts will also contribute to delineating common and unique dimensions.

APPENDICES

Appendix A: The guided interview

Interview schedule for Ethiopian community members of the USA

You are invited to participate in this study being conducted by Ermias Kifle Gedecho, a doctoral candidate of the School of Hotel and Tourism Management, the Hong Kong Polytechnic University. The study aims to explore the roles of diaspora festivals in immigrants' quality of life by focusing on the Ethiopian community living in the USA. I would appreciate it if you could spare approximately an hour of your valuable time to share your experiences and opinion to the best of your ability. Please note that your participation in the interview is voluntary for academic exercise. The information you provide as part of the study is the research data that will be recorded via audio recorder upon your consent. Even though your response is crucial to the study's outcome, you have every right to withdraw from the study at any time without penalty of any kind. There is no direct personal benefit to you, but your participation likely helps us determine how festivals improve immigrants' quality of life.

Finally, all information will remain confidential, and your anonymity is assured. You will be identifiable by codes only known to the researcher when direct quotations are used in the report resulting from this study. If you have any questions, you may contact Ermias Kifle Gedecho (tel. no.: +8526354 / email: ermias.gedecho@) or Dr. Karin Weber (karin.weber@) now or later, even after the study has started. This research project has received ethics clearance from the Hong Kong Polytechnic University Human Subjects Ethics Sub-Committee (HSESC). The information will be kept until the publication of the results (in my Ph.D. dissertation and other research outlets).

Thank you for your interest in participating in this study.

Ermias Kifle Gedecho

Section	Core questions	Additional questions
Diaspora festival experience	1. Do you attend cultural or Ethiopian community events/festivals? Can you tell me more about this? (In terms of frequency, duration of stay, purpose, and place choices) 2. What activities do you perform during your attendance?	3. Have you ever attended a festival in Ethiopia? When?
Diaspora festivals and QOL	1. What do you feel when you attend the festival? 2. What are the contributions of the festivals to your personal life? 3. How do you describe the festivals' importance for immigrants' life such as you in the host country (USA)? 4. What do you get from the festival uniquely in the USA than Ethiopia? 5. What aspect of the festival has made a valuable contribution to your life? (To what aspect of your life) 6. How do you define your QOL? 7. Do those activities help you improve your QOL? How? 8. How do you describe your overall satisfaction with the festivals? 9. Overall, does your participation in the festival help improve your QOL? How?	10. What is the feeling of attending the festival in the USA than Ethiopia? 11. Have you ever thrown a lemon and got your partner from the festival?

Appendix B : Post interview questionnaire

Introduction

I, Ermias Kifle Gedecho, a doctoral candidate of the School of Hotel and Tourism Management, the Hong Kong Polytechnic University, am conducting this study to explore the roles of diaspora festivals in Ethiopian Americans' quality of life. In addition to the interview, we did earlier, I prepared this post-interview questionnaire that you can fill in five to fifteen minutes online to obtain the complete information necessary for the research. I thus kindly ask you to fill in this questionnaire. The questionnaire has three sections: migration background, festival experiences, and demographic features. All questions are close ended.

If you have any questions, you may contact Ermias Kifle Gedecho (tel. no.: +8526354 / email: ermias.gedecho@) or Dr. Karin Weber (karin.weber@) at any time. This research project has received ethics clearance from the Hong Kong Polytechnic University Human Subjects Ethics Sub-Committee (HSESC).

Section 1: Migration Background

Q1 What country were you born?

- ☐ Ethiopia
- ☐ USA (please go directly to Q3)
- ☐ Another country, please mention (Please go directly to Q3)

Q2 What year did you migrate to the USA? _____

Q3 What year did your ancestor migrate to the USA? _____

Q4 How many years have you lived in the USA?_____

Q5 Is the USA the only migration destination for you or your ancestor?

- ☐ Yes
- ☐ No, please mention the other destinations besides to USA _____

Q6 What was your or your parent's migration reason?

- ☐ Economical
- ☐ Political
- ☐ Diversity visa
- ☐ Family
- ☐ Other, please mention _____

Q7 What do you have in Ethiopia that you contact?

- ☐ Parent
- ☐ Relatives
- ☐ Family
- ☐ Brother/sister
- ☐ Friends/neighbor
- ☐ None

Q8 How would you describe your sense of belonging to the USA?

- ☐ Very strong
- ☐ Strong
- ☐ Weak
- ☐ Very weak
- ☐ No opinion

Q9 How would you describe your sense of belonging to Ethiopia?

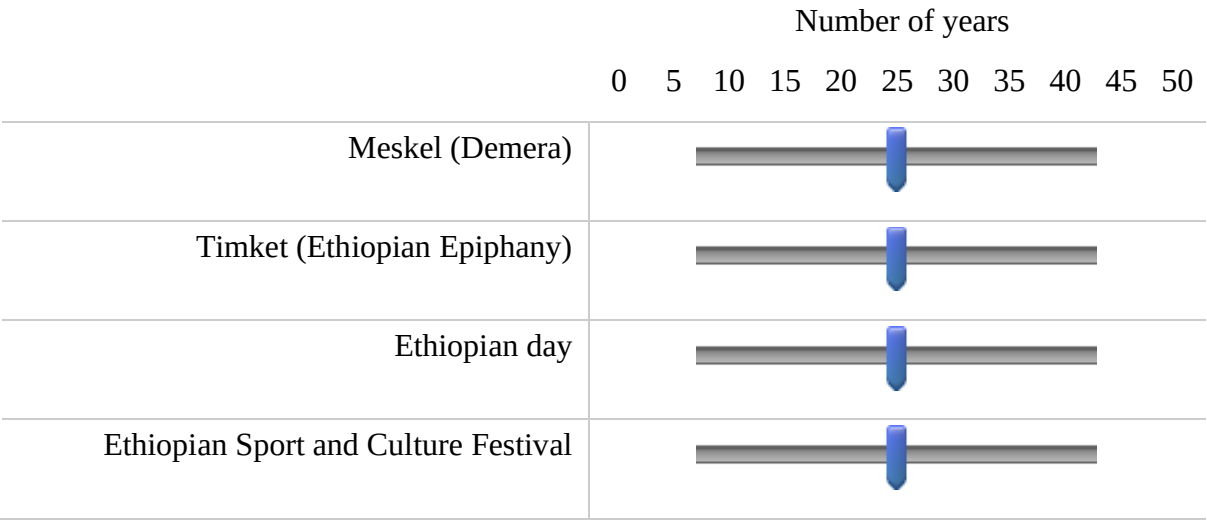
- ☐ Very strong
- ☐ Strong
- ☐ Weak
- ☐ Very weak
- ☐ No opinion

Q10 Which transnational activities have you performed in the last three years?

- ☐ Remittance
- ☐ Promote culture
- ☐ Political activism
- ☐ Philanthropy
- ☐ Investment
- ☐ Visit Ethiopia
- ☐ Other, please specify _____
- ☐ None

Section 2: Festival Experience

Q1 How many years did you attend the Ethiopian festival/s during your stay in the USA?



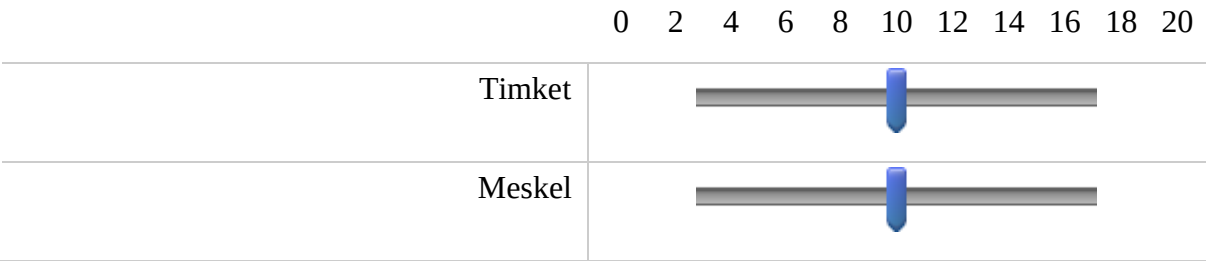
Q2 How do you describe your participation in the festival?

Role	Name of the festival			
	Meskel	Timket	ESFNA	Ethiopian Day
Spectator/visitor	☐	☐	☐	☐
Volunteer	☐	☐	☐	☐
Organizing committee	☐	☐	☐	☐
Performer	☐	☐	☐	☐
Other, please specify	☐	☐	☐	☐

Q3 Where did you celebrate the festival/s during your entire stay in the USA?

	Name of the festival	
	Meskel	**Timket**
Single place	☐	☐
Multiple places	☐	☐

Q4 How many times did you attend the following festivals in Ethiopia after you moved to the USA?



Section 3: Your identity

Q1 Gender

- ☐ Male
- ☐ Female

- ☐ I prefer not to say

Q2 Age

- ☐ 18-25
- ☐ 26-35
- ☐ 36-45
- ☐ 46-55
- ☐ 56-65
- ☐ Above 65

Q3 Education

- ☐ High school or below
- ☐ Some college/associate degree
- ☐ Bachelor's degree
- ☐ Post graduate degree

Q4 Occupation _____

Q5 Annual income in USD

- ☐ Below18,000
- ☐ 18,000 - 44,999
- ☐ 45,000 - 64,999
- ☐ 65,000 - 84,999
- ☐ 85000-99,999
- ☐ 100,000 & Above

Q7 Marital status

- ☐ Married
- ☐ Never married
- ☐ Other _____

Q8 Religion

- ☐ Orthodox
- ☐ Protestant
- ☐ Catholic
- ☐ Islam
- ☐ Other _____

Q9 Language you speak

- ☐ English
- ☐ Amharic
- ☐ Other languages _____

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