

## **Attachment to the Home Country or Hometown? Examining Diaspora Tourism across Migrant Generations**

### **1. Introduction**

Many people remember and feel nostalgic towards places from their past, be it their hometown, alma mater, or childhood home (Oxfeld & Long, 2004). This desire to return to and reconnect with the past often inspires people to travel (Pearce, 2012). One such case is people of migrant ancestry traveling back to their homeland, which is known as “diaspora tourism” (Coles & Timothy, 2004). While it’s difficult to estimate the size of the diaspora tourism market, within the past decade, more than four million people migrate permanently to foreign countries every year, and the number of international migrants worldwide has reached 244 million in 2015 (OECD, 2017; United Nations, 2016). As traveling becomes more convenient and affordable, transnational migration and diaspora tourism will continue to grow. Compared to other international tourists, diaspora tourists tend to have a stronger attachment to the destination, as their “home” or ancestral homeland. This personal connection allows them to experience the destination differently from other tourists, and they are generally more supportive of local development and heritage conservation (Huang et al., 2016; Iorio & Corsale, 2013). Traveling back to their homeland also helps migrants maintain a physical connection and sense of belonging to their country of origin (Bruner, 1996; Tie, Holden, & Park, 2015).

It’s not surprising that migrants feel a certain connection to their country of origin. Previous studies have examined the impact of diaspora tourism on migrant identity and sense of belonging towards the homeland (e.g., Iorio & Corsale, 2013; Li & McKercher, 2016; Maruyama & Stronza, 2010; Tie et al., 2015). On the other hand, the nature of such attachment and its impact on travel motivation and intention has been less explored. While place attachment has been used to explain the relationship between migrants and their former home (Li & McKercher, 2016), one question that remains unanswered is: how big is this “home”? Is it the actual house, neighborhood, hometown, or home country? Research has shown that attachment to a place may occur at different geographic levels, including site-specific, area-specific, and physiography-specific (Williams et al., 1992). According to Hammond (2004), the definitions of “home” include “locations of various levels of scale, including an individual dwelling, a village, a

territory, region, or nation-state” (p. 37). For diaspora tourists, can they feel at “home” the moment they set foot in their country of origin? Or must they return to their family’s former residence in order to really connect with their roots? And how do different levels of place attachment influence their intention to visit the homeland?

Moreover, like other segments of the tourism market, diaspora tourists are not a homogeneous group. Weaver, Kwek, and Wang (2017) segmented diaspora tourists based on their connectedness and experience with the culture of their homeland. Li and McKercher (2016) identified five types of diaspora tourist, with different travel motives and migration history. Previous studies have found that migrants visit their homeland for a variety of reasons, including leisure, business, VFR, genealogy, family reunion, religion, pilgrimage, roots seeking, language learning, sharing family traditions with their children, and more (e.g., Hung et al., 2013; Huang et al., 2017; Li & McKercher, 2016; Meethan, 2004; Santos & Yan, 2010; Schramm, 2004; Uriely, 2010). However, most of the literature on diaspora tourism utilized qualitative approaches. There is a lack of quantitative studies to examine the importance of different motivations and their impact on travel decision-making. Furthermore, migrants can be classified into different generations. In migration studies, the “first generation” refers to foreign-born individuals who relocated to a new country (Rumbaut, 2002). Second-generation migrants are native-born individuals with one or two foreign-born parents, and third-generation migrants are those with foreign-born grandparents. The first generation has personal ties to the homeland, as their place of birth and first home. For second and subsequent generations, their attachment to the homeland may not be as strong (Maruyama & Stronza, 2010; Tie et al., 2015). Oftentimes it is the migrant parents who bring their children back to the homeland to meet extended family and learn the language and culture of “home”(King & Christou, 2010). With increasing globalization and mobility of populations, more and more people can trace their family roots to another part of the world. The desire to connect with and visit the homeland should be quite different for recent migrants versus those whose ancestors migrated several generations ago. To gain a better understanding of diaspora tourism, it is necessary to explore how homeland attachment and travel intention get passed on from one migrant generation to another.

To address the aforementioned research gaps, this study aims to examine the homeland place attachment and diaspora tourism motivation of international migrants. Specifically, study objectives are:

- 1) To identify the dimensions of homeland place attachment and diaspora tourism motivation.
- 2) To compare international migrants' place attachment towards their ancestral home country vs. hometown.
- 3) To compare the attachment and travel motivation of different migrant generations (i.e., first-generation, 1.5-generation<sup>1</sup>, second-generation, third-generation, fourth-generation or more).
- 4) To explore the relationship between homeland attachment, motivation, and travel intention.

## 2. Literature Review

### 2.1 Diaspora Tourism

Diaspora, simply defined, is “the dispersal of a people from its original homeland” (Butler, 2001, p. 189). The term is originally associated with the forced exile of the Jewish people from the Land of Israel. Over time, other migrant populations who maintain strong collective identities have also been labeled, or self-defined themselves, as “diaspora.” Cohen (1997) classified diasporas into five types, including: *Victim/refugee diaspora* (e.g., Jews, Africans, Armenians), *Imperial/colonial diaspora* (e.g., Ancient Greek, British, Spanish, Portuguese), *Labor/service diaspora* (e.g., Indentured Indians, Chinese, Japanese), *Trade/business/professional diaspora* (e.g., Lebanese, Chinese; Today's Indians, Japanese), and *Cultural/hybrid/postmodern diaspora* (e.g., Caribbean peoples; Today's Chinese, Indians). As “diaspora” constitutes many complex categories of dispersal, it is difficult to assess their numbers and boundaries (Sheffer, 2006). Multiple waves of migration took place within the same ethnonational group, and different migrant generations have varied experiences in their arrival and reception in the host society.

Numerous theories have attempted to explain the processes of migrant adaptation and integration, such as assimilation, acculturation, and transnationalism (DeWind & Kasinitz, 1997). In the traditional model of assimilation, the longer one lives in the host society, the more s/he becomes incorporated into the new country and disengaged from the old country (Alba & Nee, 2003). Ties to the homeland also tend to decrease from generation to generation, as each generation is more assimilated than their parents (Levitt & Glick-Schiller, 2004). However, not

---

<sup>1</sup> “1.5-generation” refers to foreign-born individuals who migrated to a new country, typically with their parents, before the age of 18 (Rumbaut, 2004). They are first-generation in being foreign-born yet tend to behave like the second generation in being “children of immigrants.”

all migrants follow the same trajectory. Some groups cannot escape poverty and experience downward mobility, in which case they may assimilate into a minority “underclass” or remain close to their ethnic subcultures and networks (Portes & Zhou, 1993; Zhou & Xiong, 2005). Given the heterogeneous formations of diasporic communities, there is no standard in how identities and membership may change over time or last through the generations. Nevertheless, one shared characteristic of diasporas is a strong sense of community and desire to remain connected to the homeland (Safran, 1991; Shuval, 2000). Such identities can be passed down from generation to generation through “the transmission of knowledge, traditions, memory, and other cultural practices within families and by institutions” (Berg & Eckstein, 2009, p. 7).

For contemporary diasporas, the longing for “home” may not necessarily be a permanent return to the homeland, but as a form of tourism. According to Coles and Timothy (2004), diaspora tourism refers to “tourism primarily produced, consumed and experienced by diasporic communities” (p. 1). Given the wide range of migrant-sending and receiving nations, it is difficult to calculate the size of the diaspora tourism market (Iorio & Corsale, 2013). However, previous studies on the transnational activities of migrants provided some information on the frequency of their homeland trips. The 2002 Pew Hispanic Survey revealed that 30% of first-generation Hispanic immigrants in the US travel to their homeland at least once a year (Waldinger, 2008). The Comparative Immigrant Enterprise Project also found that 19.1% of the Colombian, Dominican, and Salvadoran immigrants travel annually to their country of origin (Guarnizo, Portes, & Haller, 2003). Data from the Children of Immigrants Longitudinal Study and the Immigration and Intergenerational Mobility in Metropolitan Los Angeles study indicated that second-generation immigrants in the US travel to their parents’ home country approximately 2.6 times by the age of 39 (Portes & Rumbaut, 2008; Rumbaut et al., 2008). Another New York-based study showed that 67% of second-generation immigrants have visited their parents’ country of origin (Kasinitz et al., 2002). Among different nationality groups, it is worth noting that 62% of second-generation Chinese-Americans in the New York area have visited China, which is very high considering the geographical distance between New York and China (Kasinitz et al., 2002). These large-scale sociology projects provide compelling evidence that diaspora tourism is common among contemporary migrants.

## 2.2 Homeland Attachment

Diaspora tourism is one of the activities that signify a tie between migrants and their homeland. Compared to earlier migration waves, contemporary migrants have more ways to develop networks across national borders and remain connected to their homeland (Glick-Schiller, 1996; Portes, 1997). Basch, Glick-Schiller, and Blanc (1994) used the term “transnationalism” to describe “the processes by which immigrants forge and sustain multi-stranded social relations that link together their societies of origin and settlement” (p. 7). As transnationalism is considered a process, measures of transnationalism are generally activity-based, such as: importing and exporting goods abroad, investing in home country businesses, traveling abroad at least twice a year for business (Portes, Guarnizo, & Haller, 2002), sending money for projects in hometown, participating in hometown associations, buying things from country of origin, taking items to sell in country of origin, etc. (Itzigsohn & Giorguli-Saucedo, 2005). These transnational practices can be categorized into different types, including: political (Guarnizo et al., 2003), economic (Portes et al., 2002), religious, civil (Levitt, 2001), and sociocultural activities (Itzigsohn & Giorguli-Saucedo, 2005). Research has shown that levels and types of transnationalism vary among different migrant generations as well as nationality groups (Louie, 2006; Perlmann, 2002; Rumbaut et al., 2008).

While the frequency of transnational activities is one indicator of migrants’ ties to the homeland, these interactions may not necessarily reflect their perceptions of and emotional attachment to their country of origin. Originating from environmental psychology, the concept of place attachment explains how people associate meanings to a place and “the affective bonds that individuals develop with their physical environment” (Giuliani, 2003, p. 138). In tourism and leisure studies, place attachment has been used to explore the influence of such people-place relationship on visitors’ attitudes and behavioral intentions (e.g., Bricker & Kerstetter, 2000; Gross & Brown, 2008; Hwang, Lee, & Chen, 2005; Kyle, Absher, & Graefe, 2003; Prayag & Ryan, 2012).

Place attachment consists of two basic dimensions: functional and symbolic (Williams & Vaske, 2003). *Place dependence* refers to functional attachment, which people develop because the unique attributes of a place can satisfy their specific needs and goals (Williams, Patterson, Roggenbuck, & Watson, 1992). Symbolic attachment to a place is known as *place identity*, which is “a sub-structure of the self-identity consisting of . . . cognitions about the physical

world in which the individual lives” (Proshansky, Fabian, & Kaminoff, 1983, p. 59). Kyle, Graefe, and Manning (2005) identified a third dimension in place attachment—*social bonding*. They proposed that social relationships are developed in specific settings, and these settings become meaningful through shared experiences. For example, Hidalgo and Hernández (2001) examined people’s attachment to their house and found the social aspect to be stronger than physical attributes. Kyle, Mowen, and Tarrant (2004) further argued that existing measures of place identity included both emotional attachment to a place and the symbolic identification process between people and place. Therefore, *affective attachment* should be separated from place identity, resulting in a four-dimension scale of place attachment: place dependence, place identity, social bonding, and affective attachment.

The dimensions of place attachment may have different implications in the context of transnational migration. Place dependence is typically formed through personal experience, while place identity is constructed through perception and imagination (Proshansky et al., 1983). Considering migrants of different generations, the first generation has more personal experience with the homeland, compared to second and later generations. As such, the strength and nature of homeland attachment may vary based on migrant generations. For second and subsequent generations who do not have the actual experience of living in the homeland, it would be interesting to explore whether their feelings towards the homeland is more functional or symbolic. The social bonding dimension may also be stronger for earlier generations who still have close friends and relatives back home, whereas later generations may not feel such connections to relatives that they have never met before.

### 2.3 Travel Motivation

Moreover, how diasporas feel about the homeland is largely dependent on the original contexts of their exit, such as voluntary migration for economic or educational reasons versus refugees who were forced to leave their home behind (Haller & Landolt, 2005). For victim diasporas, their connection to the homeland is more symbolic. They are not necessarily looking for an actual home, but an imaginary homeland. For example, for diasporic Jews, “Israel is not the home of their parents/grandparents, but the God-given ancestral homeland, the diasporic place of origin” (Marschall, 2017, p.22). Their trips to the homeland can be seen as a form of pilgrimage—to form, negotiate and sustain a collective identity. Notable examples are the case

of Taglit-Birthright Israel, an educational pilgrimage tour for diasporic Jews (Ari & Mittelberg, 2008; Cohen, 2004, 2008; Ioannides & Ioannides, 2004; Kelner, 2010), and African diaspora's trips back to "Mother Africa" to make peace with the history of slavery (Holsey, 2004; Ebron, 1999; Reed, 2015; Schramm, 2004; Timothy & Teye, 2004). Imperial/colonial diasporas mainly consist of European emigrants and their descendants. Thus, many European countries are popular destinations for ancestral or genealogical tourism, where people of Scottish, Irish, Italian, etc. ancestry can trace their family roots, and visit the towns where their ancestors once lived (Alexander et al., 2017; Basu, 2007; Meethan, 2004; Ray & McCain, 2012). For more recent migrants who are still in touch with their relatives back home, their diaspora tourism activities often include spending time with family, attending weddings and funerals, participating in family rituals, etc., and thus partially overlap with VFR tourism (Hughes & Allen, 2010; Long, 2004; Nguyen & King, 2004; Stephenson, 2002; Uriely, 2010).

Due to complex migration histories and national origins, there are different types of diasporas as well as diaspora tourism experiences. It can be said that diaspora tourism intersects with other forms of tourism, including pilgrimage, genealogical tourism, and VFR tourism. As such, motivation for diaspora tourism may also include different dimensions. In his seminal work on travel motivations, Crompton (1979) identified nine motives for pleasure vacations, amongst which "exploration and evaluation of self" and "enhancement of kinship relationships" are characteristic of diaspora tourism. Diaspora tourism can be considered a sub-segment of heritage tourism, and heritage itself is an important travel motivation (Lowenthal, 1998). Poria, Reichel, and Biran (2006b) categorized five main motives for visiting heritage sites, including "connecting with my heritage." A heritage site is more than its physical attributes. Tourists of different backgrounds tend to perceive the destination according to their individual heritage, which would, in turn, influence their travel behavior (Poria, Reichel, & Biran, 2006a). Poria, Butler, and Airey (2003) divided the tourists visiting a heritage site into four groups, arguing that only those who are motivated by heritage and consider the site to be part of their personal heritage are the real "heritage tourists." In this case, diaspora tourists are more likely to be the real heritage tourists, as they have a stronger connection to the culture and heritage of the destination when compared to other international tourists.

Besides heritage tourism, the reasons why diasporic communities travel back to the homeland can be found from previous qualitative research related to the different aspects of

diaspora tourism. Li and McKercher (2016) identified five types of motives for diaspora tourism, including leisure, quest, retain ties, roots-seeking, and obligation/business. Ray and McCain's (2012) study of "legacy tourists" surveyed respondents at family history, genealogy, and general history events in North America, the UK, and Ireland. They found that the top reasons why people are interested in family history include: personal identity, connection with place, obligation to ancestors, discovering continuities, quest, finding oneself, closing the gap, and recovery of social identity. Kluin and Lehto's (2012) study on "family reunion travel" identified five dimensions of family reunion motivation. One of the dimensions is "Family History and Togetherness," which reflects the VFR component of diaspora tourism. Diasporas may also travel back to the homeland for business purposes. In addition to corporate trips, some migrants conduct small-scale business (e.g., import, export) and travel across national borders, which is known as transnational entrepreneurship (Portes, Guarnizo, & Haller, 2002; Zhou & Liu, 2015). As business trips are undertaken for work, the "motivation" of business travelers is rarely considered, and work/business is usually not included in travel motivation research (e.g., Huang & Hsu, 2009; Li & Cai, 2012). Other than business trips, the travel of diaspora tourists can be for leisure and VFR, and involves a wide range of motivations. Given the lack of existing measurements on diaspora tourism motivation, there is a need for more quantitative research to identify the underlying motivational dimensions, compare the motivations of different groups, and explore how diaspora tourism motivation relate to travel behavior.

### **3. Methods**

#### *3.1 Population and Sampling*

This study aimed to examine the attachment, motivation, and travel intention of transnational migrants. Specifically, overseas Chinese residing in North America was selected as the target population for three reasons. First, the United States and Canada are ranked #1 and #7 in the world as destination countries with the largest population of international migrants (United Nations, 2015). Second, according to the *Annual Report on Chinese International Migration 2015*, the population of overseas Chinese worldwide has reached 60 million, and concentrated mainly in the U.S., Canada, Australia, Korea, Japan, and Singapore (Wang, Zheng, & Miao, 2015). Specifically, the population of people with Chinese ethnicity is over 4.8 million in the U.S. and 1.7 million in Canada (Statistics Canada, 2017; U.S. Census Bureau, 2016). Third,



previous studies have found that overseas Chinese residing in non-Asian countries have a stronger desire to re-connect with their heritage and higher expenditure when traveling to their homeland (Lew & Wong, 2005). To highlight the geographical and cultural distances between immigrant sending and receiving nations, this study will focus on the experience of the Chinese diaspora in North America.

For this specific population of interest, the service of a reputable and reliable international online survey company was obtained. The survey company sent out emails to potential respondents in their nationwide panels in Canada and the United States, pre-targeting people with Chinese ethnicity. Incentives were provided through the service of the survey company to encourage participation. To ensure that respondents were indeed migrants who have relocated permanently to the host country, rather than international students and temporary workers who may return to the home country shortly, nationality (i.e., American or Canadian) was used as a screening question. Moreover, this study aimed to compare respondents' place attachment towards their ancestral homeland at the country level and hometown level. Given the debate over the sovereignty of Taiwan and relationship between Taiwan and China, there might be some confusion with regard to the "ancestral home country" of people with Taiwanese ancestry. Therefore, Chinese ancestry was used as another screening question. This study only focused on people whose family's ancestral home was located in Mainland China, Hong Kong, and Macau, but excluding Taiwan. Overall, respondents were eligible to participate in the study if they are: 1) age 18 or above, 2) with American or Canadian nationality, and 3) with family ancestry in Mainland China, Hong Kong, and Macau.

### 3.2 Survey Instrument

A questionnaire was developed to measure Chinese diaspora tourists' place attachment, travel motivation, and travel intentions. The place attachment scale is adapted from existing measurements, based on the works of Williams and Vaske (2003), Kyle, Mowen and Tarrant (2004), and Kyle, Graefe and Manning (2005). The place attachment construct consists of 19 items and four dimensions: *place dependence*, *place identity*, *affective attachment*, and *social bonding*. Items were modified according to the context of migration and diaspora tourism, and measured using a five-point Likert-type response format (1=Strongly Disagree to 5=Strongly Agree). Moreover, respondents' attachment to China and to their "ancestral hometown in China"

were measured separately. Respondents were first asked to indicate their family's "ancestral hometown in China" in an open-ended question. Subsequently, respondents were asked to think about their hometown in China when answering questions related to their ancestral hometown.

The measures for diaspora tourism motivation was developed based on Poria and colleagues' scale for heritage tourism motivation (2004; 2006a; 2006b), Kluin and Lehto's (2012) scale for family reunion travel motivations, and Li and McKercher's (2016) qualitative study on diaspora tourists. Respondents were asked to rate these motives on a five-point scale of importance (1=Not at all Important to 5=Extremely Important). To measure respondents' future intention to visit their homeland, a four-item measurement of travel intention was adopted from Hung and Petrick (2011). Similar to place attachment, travel intentions to China and hometown in China were measured separately.

The last section of the questionnaire was used to collect respondents' demographic information and their past travel experience in China. Besides age, gender, income, and education, there were some questions regarding respondents' Chinese ancestry, including: foreign or native born, migrant generation, Chinese language proficiency, and ancestral hometown in China. The travel experience questions included: number of trips to China, number of trips to hometown in China, age of their first visit, most recent trip, and longest length of stay. To ensure face validity, the questionnaire was pilot tested with eight Chinese-American, Chinese-Canadian, and Chinese-Australian respondents. No significant problems were identified. The questionnaire was deemed ready for administration after minor modifications.

### *3.3 Data Analysis*

Various statistical approaches were utilized to analyze data. Exploratory factor analysis was used to identify the underlying dimensions of diaspora tourism motivation. The validity of multi-item scales measuring country place attachment, hometown place attachment, and diaspora tourism motivation was assessed using confirmatory factor analysis (CFA). Moreover, a series of multiple analysis of variance (MANOVA) and analysis of variance (ANOVA) were conducted to compare the generational differences in country attachment, hometown attachment, and tourism motivation. Finally, multiple regression analyses were conducted to assess the effect of place attachment and diaspora tourism motivation on travel intention.

## 4. Findings

### 4.1 Demographic Profile of Respondents

Data collection took place from December 2016 to January 2017. A total of 844 responses were gathered by the survey company. However, a number of responses (n=36) were not included in the data analysis, because the completion time was too short (i.e., less than six minutes) and there were “long string responses” (i.e., consecutive items with the same response category chosen) (Meade & Craig, 2012). This resulted in a final sample size of 808. Table 1 presents the demographic profile of respondents. The age and gender distributions were fairly even. In terms of migrant generation, approximately 30% of the respondents were *first-generation* migrants, meaning that they were foreign-born and then migrated to North America. 38% of respondents were *second-generation* migrants, meaning that at least one of their parents migrated to North America, and they themselves were native-born in North America. 13% were *third-generation* migrants, with at least one foreign-born grandparent, and 19% were *fourth generation or more*, as their grandparents were all born in North America.

Within first-generation migrants, the behaviors and attitudes of those who migrated as adults were distinct from those who migrated as children—who did not initiate the migration but were brought to a new country by their parents. As such, immigrants who moved to a new country before the age of 18 were labeled as “1.5 generation immigrants” (Rumbaut, 2002). The behavioral patterns of the 1.5 generation were found to be similar to the second-generation, and the two groups were often examined together in research (e.g., Lee & Zhou, 2014; Rumbaut et al., 2008; Terriquez & Kwon, 2015). Among the first-generation respondents in this study (n=245), around half of them were definitely first-generation (n=119), whom migrated to North America at or after age 18. The other half migrated before age 18, so they can be categorized as 1.5-generation (n=126). Therefore, respondents in this study were further divided into five generation groups (i.e., 1-gen, 1.5-gen, 2-gen, 3-gen, and 4-gen+) before conducting subsequent analysis on their place attachment and travel motivation.

Table 1. Demographic Profile of Respondents (N=808)

Variables	Categories	Frequency (Percentage)
Gender	Male	399 (49.4%)
	Female	409 (50.6%)
Age	18-29	250 (30.9%)
	30-39	268 (33.2%)

	40-49	139 (17.2%)
	50-59	78 (9.7%)
	≥60	73 (9.0%)
Nationality	American	568 (70.3%)
	Canadian	240 (29.7%)
Chinese Ethnicity	Mainland Chinese	520 (64.4%)
	Hong Kong	288 (35.6%)
Immigrant Generation	1-Generation	119 (14.7%)
	1.5-Generation	126 (15.6%)
	2-Generation	307 (38.0%)
	3-Generation	106 (13.1%)
	4-Generation or more	150 (18.6%)
Education	High school or below	75 (9.3%)
	Some College/Associate Degree	203 (25.1%)
	Bachelor Degree	356 (44.1%)
	Postgraduate Degree	174 (21.5%)
Annual Household Income(USD)	<\$40,000	140 (17.3%)
	\$40,000-\$59,999	121 (15.0%)
	\$60,000-\$79,999	144 (17.8%)
	\$80,000-\$99,999	124 (15.3%)
	\$100,000-\$149,999	147 (18.2%)
	\$150,000-\$199,999	71 (8.8%)
	≥\$200,000	61 (7.5%)

#### 4.2 Past Travel Experience in China

Approximately 80% of respondents have been to China (Table 2). 24.3% have visited China three to five times, and 23.5% have visited more than five times. Comparing the number of trips to China and to “hometown in China,” approximately 20% of respondents had never been to China, and 31.6% had never been to their “hometown in China,” which showed that respondents did not necessarily go back to their ancestral hometown when they traveled back to China. In terms of length of stay, 40% of respondents’ longest trip was between 7-14 days, and 30% of respondents’ longest trip was 15-30 days.

Table 2. Respondents’ Travel Experience in China

Variables	Categories	Frequency (Percentage)
Number of Trips to China	0	164 (20.3%)
	1-2	258 (31.9%)
	3-5	196 (24.3%)
	6-10	126 (15.6%)
	11-20	34 (4.2%)

	21-30	13 (1.6%)
	≥31	17 (2.1%)
Number of Trips to “Hometown in China”	0	255 (31.6%)
	1-2	247 (30.6%)
	3-5	161 (19.9%)
	6-10	102 (12.6%)
	11-20	29 (3.6%)
	21-30	6 (0.7%)
	≥31	8 (1.0%)
Longest Trip in China (n=644)	<7 days	71 (11.0%)
	7-14 days	258 (40.1%)
	15-30 days	194 (30.1%)
	31-60 days	68 (10.6%)
	>60 days	30 (4.7%)
	Live in China	23 (3.6%)

#### 4.3 Homeland Attachment

The measurement of home country and ancestral hometown attachment was based on existing place attachment scales (Kyle et al., 2004; 2005; Williams & Vaske, 2003). Hence, two measurement models were built using CFA to confirm the factor structure of place attachment and to assess the fit of the measures. Each measurement model included three 5-item factors (Place Dependence, Place Identity, and Affective Attachment) and one 4-item factor (Social Bonding). Results from CFA showed the initial measurement models for country attachment ( $\chi^2=776.76$ ,  $df=148$ ,  $CFI=.95$ ,  $GFI=.89$ ,  $NFI=.94$ , and  $RMSEA=.072$ ) and hometown attachment ( $\chi^2=.679.69$ ,  $df=148$ ,  $CFI=.96$ ,  $GFI=.89$ ,  $NFI=.95$ , and  $RMSEA=.066$ ) both had poor fit indices as the GFI values for both models were lower than the threshold of .90 (Byrne, 1998). Therefore, since all regression weights were significant at the .01 level, the subsequent step involved deleting items associated with the highest residuals and modification indices. A total of two items were thus deleted, including one item of affective attachment (“I have little, if any, emotional attachment to China”) and one item of social bonding (“I don’t tell many people about China”). The error variances of these two items were highly correlated with the error variances of other items, so they were considered as redundant. The resulting measurement models had good fit indices (country attachment:  $\chi^2=473.70$ ,  $df=115$ ,  $CFI=.97$ ,  $GFI=.93$ ,  $NFI=.96$ , and  $RMSEA=.062$ ; hometown attachment:  $\chi^2=396.99$ ,  $df=115$ ,  $CFI=.98$ ,  $GFI=.94$ ,  $NFI=.97$ , and  $RMSEA=.055$ ).

Further, the validity of the measures was assessed using average variance estimate (AVE) and composite reliability (CR). As shown in Table 3, the AVE values of Place Dependence, Place Identity, Affective Attachment, and Social Bonding in the country attachment model were .58, .68, .73, and .54 respectively, which all were higher than the suggested value of .50 (Netemeyer, Bearden, & Sharma, 2003). The CR values of all four dimensions in the country attachment model were higher or close to the suggested threshold of .80 (Netemeyer et al., 2003). Similarly, the AVE and CR values of all four dimensions in the hometown attachment model exceeded the suggested values. These findings indicate that the validity of the measures of country attachment and hometown attachment was deemed high.

Table 3. Results of CFA for Place Attachment

Factors/Items	Country <sup>2</sup>		Hometown <sup>3</sup>	
	Loading	Error	Loading	Error
<b>Place Dependence</b> (Country: AVE=.58 & CR=.87; Hometown: AVE=.68 & CR=.91)				
No other country can compare to China <sup>1</sup>	.70	.51	.83	.31
I enjoy visiting China more than any other country.	.85	.29	.86	.27
The types of things I do in China cannot be substituted in any other country.	.65	.57	.81	.34
Traveling to China is more important to me than traveling to any other country.	.83	.31	.85	.29
I would prefer to spend more time in China if I could.	.77	.41	.79	.38
<b>Place Identity</b> (Country: AVE=.68 & CR=.91; Hometown: AVE=.74 & CR=.94)				
I feel China is a part of me.	.82	.33	.87	.24
I identify strongly with China	.84	.30	.86	.26
Visiting China says a lot about who I am.	.77	.41	.84	.30
I feel that I can really be myself in China.	.80	.36	.85	.28
China reflects the type of person I am.	.88	.23	.89	.20
<b>Affective Attachment</b> (Country: AVE=.73 & CR=.92; Hometown: AVE=.77 & CR=.93)				
China means a lot to me.	.86	.27	.77	.23
I am very attached to China.	.86	.26	.79	.21
I feel a strong sense of belonging to China.	.87	.24	.78	.22
China is very special to me.	.84	.29	.76	.24
<b>Social Bonding</b> (Country: AVE=.54 & CR=.78; Hometown: AVE=.67 & CR=.86)				
I have a lot of fond memories about China.	.75	.44	.84	.30
I have a special connection to China and the people who live there.	.83	.31	.89	.21
(If I have children,) I will bring my children to visit China.	.60	.64	.71	.49

<sup>1</sup> When measuring ancestral hometown attachment, items were modified from “China” to “my ‘hometown in China’.”

<sup>2</sup> Model fit indices:  $\chi^2=473.70$ ,  $df=115$ , CFI=.97, GFI=.93, NFI=.96, and RMSEA=.062

<sup>3</sup> Model fit indices:  $\chi^2=396.99$ ,  $df=115$ , CFI=.98, GFI=.94, NFI=.97, and RMSEA=.055

#### 4.4 Migrant Generations

The differences in place detachment towards China and towards their ancestral hometown in China among the five generation groups were compared using a series of MANOVA and ANOVA. The results of MANOVA showed that the five generations differed significantly across the four dimensions of country attachment (Wilk's Lambda=0.907,  $F=5.102$ ,  $P<.001$ ) and hometown attachment (Wilk's Lambda=0.908,  $F=4.925$ ,  $P<.001$ ). Therefore, the subsequent analysis involved using a series of ANOVA to examine the differences in each dimension of country and hometown attachment.

As shown in Table 4, the five generational groups differed significantly in three dimensions of country attachment ( $p<.001$ ) and all four dimensions of hometown attachment ( $p<.001$ ). Overall, the first and fourth generations had the highest level of place attachment, and the second generation had the lowest place attachment. Among the four dimensions of place attachment, Social Bonding was the strongest for all groups, and the weakest dimension varied depending on generation groups. Although the second generation had the lowest levels of place attachment, the Scheffe post hoc tests showed that there was no significant difference in 1.5-generation's and second-generation's Place Dependence, Place Identity, and Social Bonding towards China ( $p>.05$ ) and Hometown Place Dependence ( $p>.05$ ). No significant differences were found between the second- and third-generations in all four dimensions of country attachment and hometown attachment ( $p>.05$ ).

Table 4. Attachment towards Homeland and Ancestral Hometown by Different Generations

	Migrant Generation Groups						
	1-Gen (n=119)	1.5-Gen (n=126)	2-Gen (n=307)	3-Gen (n=106)	4-Gen+ (n=150)	F	Sig.
<b>Country Attachment<sup>1</sup></b>							
Place Dependence	3.36(a,b) <sup>2</sup>	3.16(a)	3.09(a)	3.32(a,b)	3.53(b)	6.60	<.001
Place Identity	3.42(b)	3.26(a,b)	2.96(a)	3.29(a,b)	3.49(b)	9.86	<.001
Affective Attachment	3.52(b)	3.33(a,b)	3.01(a)	3.33(a,b)	3.57(b)	10.28	<.001
Social Bonding	3.66(a)	3.57(a)	3.33(a)	3.46(a)	3.58(a)	3.94	.004
<b>Hometown Attachment</b>							
Place Dependence	3.39(b)	3.28(a,b)	2.97(a)	3.15(a,b)	3.42(b)	7.16	<.001
Place Identity	3.45(b)	3.30(b)	2.89(a)	3.13(a,b)	3.42(b)	10.26	<.001
Affective Attachment	3.49(b)	3.37(b)	2.89(a)	3.10(a,b)	3.37(b)	10.56	<.001
Social Bonding	3.75(c)	3.52(b,c)	3.09(a)	3.28(a,b)	3.43(a,b,c)	10.77	<.001

<sup>1</sup>Items measured on a five-point scale, from 1=Strongly Disagree to 5=Strongly Agree

<sup>2</sup> Based on the results of Scheffe post hoc tests, means with the same letter are not significantly different at the .05 level.

Subsequently, paired t-tests were conducted to compare how each generation feel about China versus their ancestral hometown in China (Table 5). No significant differences were found in first-generation and 1.5-generation's place attachment towards China and towards their hometown in China, in all four dimensions of place attachment. For second and fourth generations, no significant differences were found for the Place Identity dimension. Other than that, the second, third, and fourth generations had a stronger attachment to China than to their hometown in China, and the differences were statistically significant.

Table 5. Paired t-test: Attachment towards Homeland and Ancestral Hometown

1-Generation				
	Homeland China	Ancestral Hometown	t	Sig.
Place Dependence	3.36	3.39	-.499	.619
Place Identity	3.42	3.45	-.623	.534
Affective Attachment	3.52	3.49	.506	.614
Social Bonding	3.66	3.75	-1.524	.130
1.5-Generation				
Place Dependence	3.16	3.28	-1.892	.061
Place Identity	3.26	3.30	-.663	.508
Affective Attachment	3.33	3.37	-.517	.606
Social Bonding	3.57	3.52	.836	.405
2-Generation				
Place Dependence	<b>3.09</b>	<b>2.97</b>	3.151	.002
Place Identity	2.96	2.89	1.834	.068
Affective Attachment	<b>3.01</b>	<b>2.89</b>	3.243	.001
Social Bonding	<b>3.33</b>	<b>3.09</b>	6.334	<.001
3-Generation				
Place Dependence	<b>3.32</b>	<b>3.15</b>	3.721	<.001
Place Identity	<b>3.29</b>	<b>3.13</b>	3.188	.002
Affective Attachment	<b>3.33</b>	<b>3.10</b>	4.045	<.001
Social Bonding	<b>3.46</b>	<b>3.28</b>	3.093	.003
4-Generation				
Place Dependence	<b>3.53</b>	<b>3.42</b>	2.038	.043
Place Identity	3.49	3.42	1.495	.137
Affective Attachment	<b>3.57</b>	<b>3.37</b>	3.931	<.001
Social Bonding	<b>3.58</b>	<b>3.43</b>	2.967	.004

#### 4.5 Diaspora Tourism Motivation



Principal Component Analysis with varimax rotation was conducted to identify the dimensions of diaspora tourism motivation. Of the twelve items, one item “to increase my sense of Chinese-ness” was removed due to double loading. The other eleven items loaded on one of two factors. Factor I explained 55.4% of the variance, with six items related to Chinese culture and attractions, so it was labeled “Chinese Culture.” Factor II explained 13% of the variance, with five items related to family history and heritage, so it was labeled “Family Heritage.” The assumptions in factor analysis were met (KMO=0.922; Bartlett’s Test of Sphericity Sig. <.001). Reliability analysis showed high internal consistency of the items. Cronbach’s Alpha was .879 for Factor I, .899 for Factor II, and .917 for the whole scale. Overall, items in Factor I had higher mean scores than those in Factor II. Among all eleven items, the items with the highest mean scores were: To enjoy Chinese cuisine, To enrich my knowledge of Chinese culture, and To visit interesting attractions. The item with the lowest mean was: To fulfill family obligations.

To assess the validity of the measures of diaspora tourism motivation, a measurement model was further developed using CFA. The initial measurement model, consisting of one 6-item factor (Chinese Culture) and one 5-item factor (Family Heritage) had acceptable fit indices ( $\chi^2=307.35$ ,  $df=41$ , CFI=.95, GFI=.94, NFI=.95, and RMSEA=.090). Since all regression weights were significant at the .001 level, no modification was made to the model. As shown in Table 6, the AVE values in both factors were higher than the suggested value of .50. The CR values in both were higher than the threshold of .80 as well. Thus, the validity of the measures of diaspora tourism motivation was deemed high.

Table 6. Results of CFA for Diaspora Tourism Motivation

Factors/Items <sup>1</sup>	Factor	Error	AVE	CR
<b>Chinese Culture</b>			.53	.87
To visit interesting attractions	.58	.66		
To learn more about China	.81	.35		
To enjoy Chinese cuisine	.58	.66		
4. To enrich my knowledge of Chinese culture	.87	.24		
5. To learn about the history of the Chinese people	.87	.25		
6. To have some entertainment	.58	.67		
<b>Family Heritage</b>			.65	.90
1. To maintain my connection to China	.80	.36		
2. To discover my family roots	.87	.24		
3. To listen to life stories about family members	.84	.29		
4. To remember our family’s history	.85	.28		

As an attempt to compare the generational differences in diaspora tourism motivation, a series of MANOVA and ANOVA were conducted. The results of MANOVA showed that the five generations differed significantly across the six variables of Chinese Culture (Wilk's Lambda=0.912,  $F=3.096$ ,  $P<.001$ ) and the five variables of Family Heritage (Wilk's Lambda=0.892,  $F=4.627$ ,  $P<.001$ ). Therefore, the subsequent analysis involved using a series of ANOVA to examine the differences in each item of Chinese Culture and Family Heritage. Significant differences were found in eight out of eleven motivation items. Overall, the motivations of the third and fourth generations were significantly higher than that of the first and 1.5 generations. The second generation presented an interesting case, as their motivations were similar to third and fourth generations in the Chinese Culture factor and similar to first and 1.5 generations in the Family Heritage factor. Moreover, the second, third, and fourth generations were more motivated by Chinese Culture than by Family Heritage. It should also be noted that within eleven motivation items, three items did not reveal any between-group differences: To enjoy Chinese cuisine, To have some entertainment, and To remember our family's history. In other words, the importance of these three items was the same for migrants of all generations.

Table 7. ANOVA: Diaspora Tourism Motivation of Different Generations

Importance of reasons to travel to China	Migrant Generation Groups					F	Sig.
	1-Gen (n=119)	1.5-Gen (n=126)	2-Gen (n=307)	3-Gen (n=106)	4-Gen+ (n=150)		
<b>Chinese Culture<sup>1</sup></b>	3.17 (a) <sup>2</sup>	3.19(a,b)	3.37 (a,b,c)	3.51(b,c)	3.65(c)	7.02	<.001
To enjoy Chinese cuisine	3.63	3.54	3.54	3.66	3.73	.95	.437
To enrich my knowledge of Chinese culture	3.08(a)	3.13(a)	3.49(a,b)	3.65(b)	3.77(b)	9.28	<.001
To visit interesting attractions	3.32(a,b)	3.16(b)	3.37(a,b)	3.50(b)	3.67(b)	4.03	.003
To have some entertainment	3.24	3.40	3.31	3.36	3.53	1.48	.206
To learn more about China	2.88(a)	2.91(a)	3.29(a,b)	3.46(b)	3.62(b)	11.49	<.001
To learn about the history of the Chinese people	2.89(a)	2.98(a,b)	3.23(a,b,c)	3.42(b,c)	3.58(c)	7.62	<.001
<b>Family Heritage</b>	3.18	3.15	3.18	3.34	3.46	2.33	.055
To remember our family's history	3.18	3.26	3.38	3.53	3.49	1.78	.131
To discover my family roots	3.00(a)	3.08(a)	3.33(a,b)	3.48(a,b)	3.63(b)	5.80	<.001
To maintain my connection to China	3.37(a)	3.13(a)	3.04(a)	3.42(a)	3.39(a)	3.48	.008

To listen to life stories about family members	3.06(a)	3.05(a)	3.19(a)	3.24(a)	3.50(a)	2.89	.022
To fulfill family obligations	3.28(a)	3.25(a)	2.93(a)	3.02(a)	3.27(a)	2.795	.025

<sup>1</sup> Items measured on a five-point scale, from 1=Not at all Important to 5=Extremely Important  
<sup>2</sup> Based on the results of Scheffe post hoc tests, means with the same letter are not significantly different at the .05 level.

#### 4.6 Motivation, Attachment, and Travel Intention

The last step of data analysis involved examining the effects of place attachment and diaspora tourism motivation on migrants' intentions to visit China and their hometowns in China. A couple of stepwise multiple regression analyses were conducted, with the four dimensions of place attachment towards China and two dimensions of diaspora tourism motivation as independent variables, and future intentions to visit China and ancestry hometowns as dependent variables (see Table 8). Results showed that Social Bonding ( $\beta=.367$ ;  $p<.001$ ), Place Dependence ( $\beta=.203$ ;  $p<.001$ ), Chinese Culture ( $\beta=.171$ ;  $p<.001$ ), and Affective Attachment ( $\beta=.159$ ;  $p=.001$ ) were found to be significant predictors of intention to visit China. The four predictors in combine explained 63% of the variance associated with intention to visit China. It is also worth noting that the assumption of independence of errors was not violated in that the Durbin-Watson statistic of 1.958 was within the suggested range of 1.50 to 2.50 (Hair, Anderson, Tatham, & Black, 1998). Moreover, the VIF values for all four predictors were below the suggested threshold of 10 (Hair et al., 1998), which indicates that the issue of multi-collinearity was absent.

Regarding the hometown model, a total of five predictors were found to be significant, including: Social Bonding Hometown ( $\beta=.366$ ;  $p<.001$ ), Affective Attachment ( $\beta=.252$ ;  $p<.001$ ), Chinese Culture ( $\beta=.100$ ;  $p<.001$ ), Place Dependence ( $\beta=.126$ ;  $p=.008$ ), and Family Heritage ( $\beta=.076$ ,  $p=.02$ ). All five predictors in combine explained nearly 67% of the variance associated with intention to visit hometown in China. Similarly, the values of Durbin-Watson statistics and VIF indicate that the assumption of independence of errors was met and the issue of multi-collinearity was absent.

Table 8. Multiple Regression: Attachment and Motivation on Travel Intention

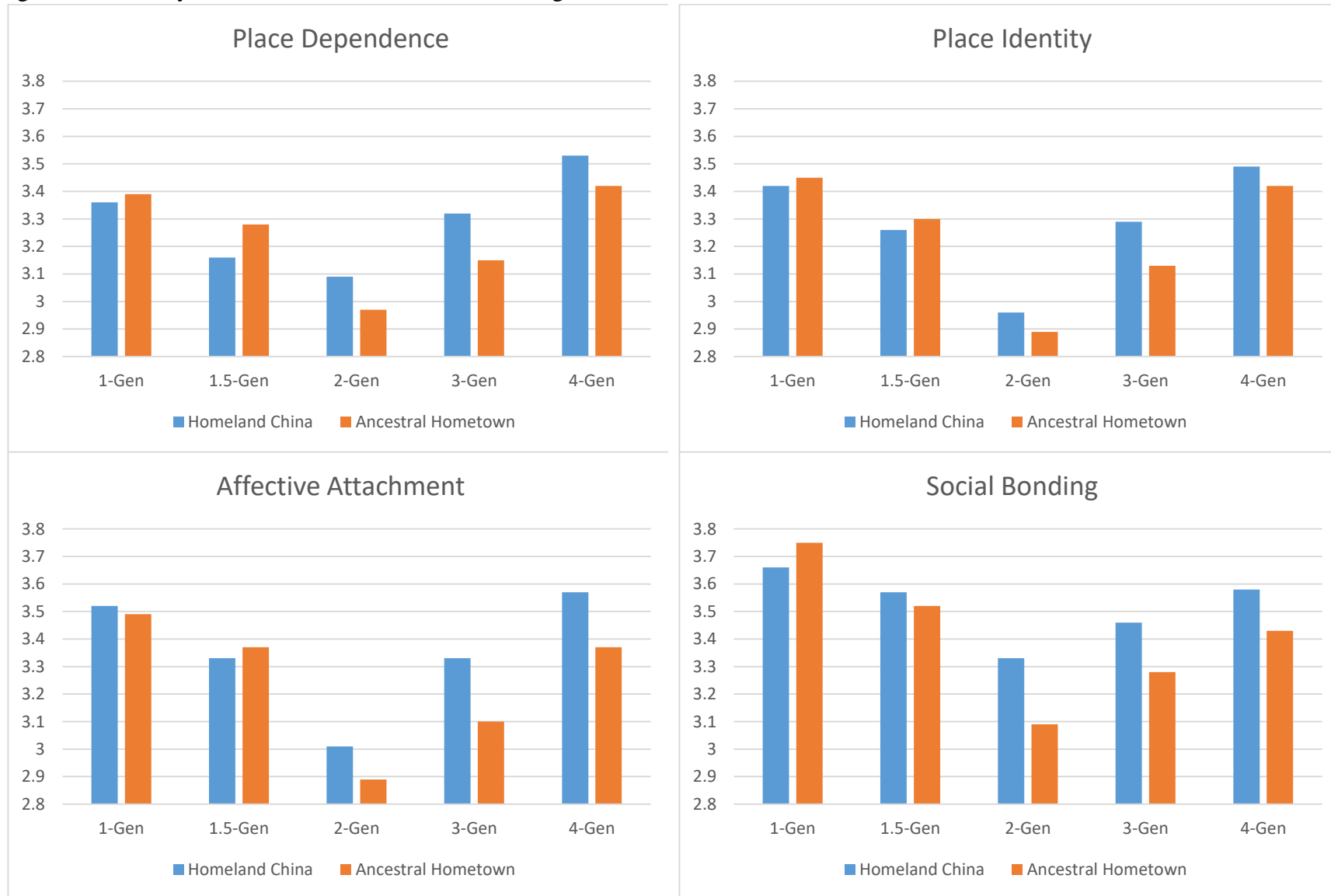
Models	Standardized Beta	p	VIF	R	R-square	Durbin-Watson
<b>Model I: Intention to Visit China</b>				.793	.627	1.958
Social Bonding	.367	<.001	3.414			
Place Dependence	.203	<.001	4.143			
Chinese Culture	.171	<.001	1.499			

Affective Attachment	.159	.001	4.937			
<b>Model II: Intention to Visit Hometown</b>				.817	.666	1.996
Social Bonding	.366	<.001	4.784			
Affective Attachment	.252	<.001	6.825			
Chinese Culture	.100	<.001	1.755			
Place Dependence	.126	.008	5.452			
Family Heritage	.076	.02	2.61			

## 5. Discussion

To understand the relationship between migrants' and their homeland and its impact on diaspora tourism, this study examined the homeland attachment of diasporic Chinese. Comparing homeland attachment across different migrant generations, there was a clear trend that homeland attachment decreased from the first to the second generation, but increased from the second to the third generation, and continued to increase for the fourth generation (Figure 1). According to assimilation theory, transnational ties to the homeland will decrease from one generation to the next, as each generation is more assimilated than the previous generation (Levitt & Glick-Schiller, 2004). As such, the finding that second-generation Chinese had lower levels of place attachment than the first generation was understandable. The first generation was born and raised in China. The 1.5 generation might have been young when their family left China, yet China was still their place of birth. The first and 1.5 generations are likely to have close relatives in China. Thus, the social bonding dimension of their homeland attachment is particularly strong. For second and later generations, their home and birthplace is the new country, and the homeland is the place of their parents, grandparents, or ancestors (Tie et al., 2015). Thus, they may feel less connected to the homeland compared to the first generation. Previous research on second-generation transnationalism also found the second generation's level of transnationalism to be lower than that of their parents (Itzigsohn et al., 1999; Jones-Correa, 2002; Perlmann, 2002; Wessendorf, 2013).

Figure 1. Summary of Homeland Attachment across Migrant Generations



Recent studies on Chinese diaspora tourists generally distinguished between the first generation (e.g., new migrants, upbringing in China) versus later generations (e.g., long migration histories, upbringing outside China) (Li & McKercher, 2016; Weaver, Kwek, & Wang, 2017). According to Li and McKercher (2016), first-generation diaspora tourists self-identified as Chinese and had stronger homeland attachment, more frequent visits, and longer length of stay compared to those with long migration histories. Weaver, Kwek, and Wang (2017) segmented diaspora tourists into four types based on cultural connectedness to the homeland. The “Intrinsics” and the “Hybrids,” who spent most of their formative years in China, had deeper cultural connectedness and a higher level of engagement with China compared to the “Shallows” and “Extrinsics,” whose upbringing was outside of China. These findings can be supported by the current study, specifically reflecting the case of the first and second generations.

Departing from previous research, this study further examined the differences between second, third, and fourth generations. While the decrease in homeland attachment from the first generation to the second was to be expected, the case of the third and fourth generations was more curious. Findings showed that third and fourth-generation Chinese exhibited stronger homeland attachment than the second generation. According to Gans (2009), third-generation transnationalism “may be limited to those whose ancestors own homes by the sea or on a mountain top” (p. 128). He suggested that transnational ties will wither, and the third generation travels to their homeland for vacation rather than for ancestry, which contradicts the findings of this current study. While traveling to the homeland for vacation or for ancestry can both be considered diaspora tourism, the importance of diasporic heritage in one’s travel behavior and decision-making varies. Borrowing the terminology from ecotourism, there may be “hard” and “soft” variants of diaspora tourism (Weaver, 2005). Compared to second-generation migrants, are the third and fourth generations more connected and more “hardcore” when it comes to diaspora tourism?

As transnationalism in third and later generations has been less studied, it is possible to return to an older theory to examine the case of third and fourth-generation migrants. Hansen (1938) developed a “third generation hypothesis”—“What the son wishes to forget the grandson wishes to remember.” He proposed that second-generation immigrants struggle with their foreign parentage, and long to be assimilated into the American mainstream. The third generation, however, feels secure about their American-ness and take more interest in their ethnic origin.

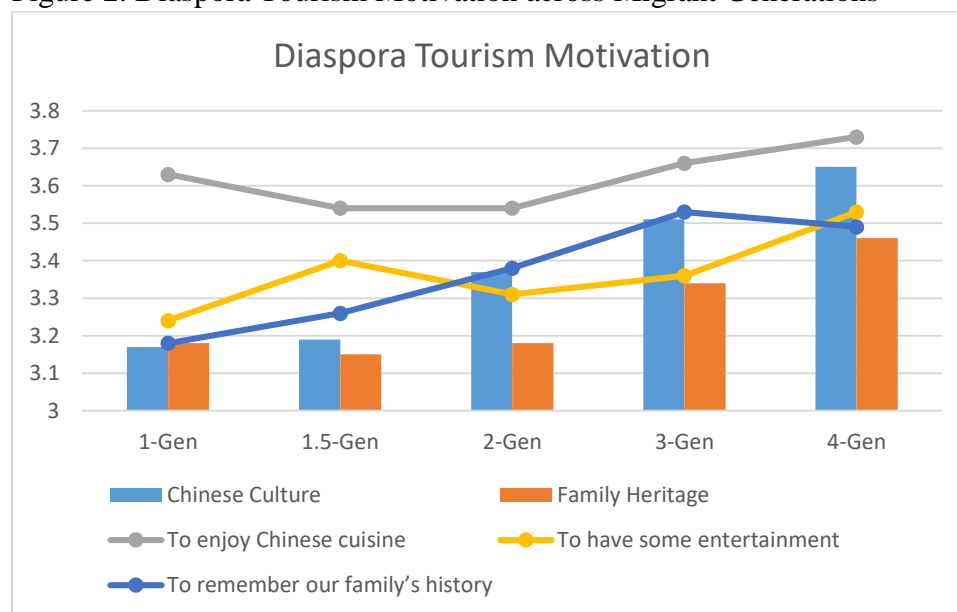
While Hansen's hypothesis inspired much research, with both supporting and contradictory evidence, these studies primarily focused on earlier migration waves (e.g., Bender & Kagiwada, 1968; Gans, 1979; Newton et al., 1988). In the case of contemporary (post-1965) immigrants, this current study revealed a similar pattern in the increased homeland attachment of third and fourth-generation Chinese. With better communication and transportation technologies, the lives of contemporary migrants experience a paradigmatic shift from assimilation to transnationalism (Levitt & Glick-Schiller, 2004). Hence, it might be time to revisit and reconsider Hansen's third generation hypothesis.

This study also compared overseas Chinese's attachment to their ancestral home "country" vs. "hometown" (Figure 1). The first and 1.5 generations were found to be equally attached to their homeland and hometown. But later generations expressed a stronger attachment to China than to their ancestral hometown. The difference is understandable, given that first-generation migrants had personal experience with their hometown while second and later generations usually learn about this hometown from their parents/grandparents. As Marschall (2017) explained, "many migrants travel specifically to introduce their children to their cultural home and provide them with an opportunity to meet relatives" (p. 17). Moreover, research has shown that second-generation immigrants in the U.S. sometimes adopts pan-ethnicity (e.g., identify themselves as Asian- or Hispanic-American rather than by national origin) (Louie, 2006; Park, 2008). For later generations, as they are distant from their ethnic homeland, they may adopt a broader conceptualization of their ethnicity. Likewise, their perception of and attachment to the homeland is broader at the national level, rather than the local, hometown level. On the other hand, research by Ray and McCain (2012) revealed that "finding a specific location relevant to one's own ancestor" was the most important reason for genealogy travel, which is different from the findings of this current study. Ray and McCain's study focused on genealogy tourists, specifically the later generations of Norwegian and Scotch-Irish immigration to the U.S. Our contradictory findings suggest that the importance of a specific ancestral location is likely to vary among migrant groups, and has different implications for genealogical versus diaspora tourism.

Diaspora tourism intersects with other forms of tourism, including genealogy and VFR. As such, diaspora tourists may be driven by a range of motivations. This study identified two dimensions of diaspora tourism motivation: Chinese Culture and Family Heritage, and their importance varied across migrant generations (Figure 2). The first and 1.5 generations perceived

Chinese Culture and Family Heritage to be equally important. For second, third, and fourth generations, the Chinese Culture dimension was more important to them than Family Heritage. Li and McKercher's (2016) typology of diaspora tourists also indicated that the main diaspora tourism motive of new migrants was to "retain ties." For immigrant families with long migration histories, their motives include quest, roots-seeking, leisure, obligation, and business. Findings revealed that the family aspect of diaspora tourism is more important for recent migrants. Moreover, most items' perceived importance increased from the first generation to the fourth generation. However, three items were perceived similarly across the five generation groups: To enjoy Chinese cuisine, To have some entertainment, and To remember our family's history. Specifically, "To enjoy Chinese cuisine" received the highest mean score overall, and was considered highly important by all groups. Io's (2015) study of first-generation Chinese immigrants in Macao found that "meeting old friends/relatives" and "eating the local food I ate before" were the top two most frequently participated activities when they traveled back to China. Weaver, Kwek, and Wang (2017) also identified the importance of gastronomic moments in creating backstage experiences at the homeland destination, and found that such desire existed across different segments of diaspora tourists. These findings suggest that the importance of local food and taste of home in diaspora tourism motivation and experience can be further explored.

Figure 2. Diaspora Tourism Motivation across Migrant Generations





Lastly, this study examined whether or not homeland attachment and motivation would influence migrants' intention to visit the homeland. Among the four dimensions of place attachment, "social bonding" not only received the highest mean scores (across all generation groups and for both home country and hometown attachment), but it also contributed the most to travel intention. Findings demonstrate the importance of memory, family, and passing down cultural heritage to the next generation in the context of diaspora tourism. Furthermore, "place identity" did not emerge as a significant predictor of travel intention, in both the home country and hometown models. This result is surprising, as "identity" is one of the key themes in diaspora tourism research (Ray & McCain, 2012; Tie et al., 2015). However, it should be noted that many studies utilized qualitative approaches to explore how diaspora tourism trips affect migrant identity and attachment to the homeland (Iorio & Corsale, 2013; Li & McKercher, 2016; Maruyama & Stronza, 2010; Tie et al., 2015), rather than identity and attachment as predictors of future travel intention. While identity construction and/or re-affirmation may be some of the positive outcomes of diaspora tourism, identifying with the homeland is not a required condition for migrants to engage in diaspora tourism.

## **6. Conclusions**

This study sheds light on the complexities and underlying dimensions of migrants' homeland attachment and travel motivation. Findings provide significant contributions to migration and diaspora tourism research. First, transnationalism is typically measured by the frequency of transnational activities. The use of place attachment to investigate the bonds between migrants and the homeland provided a better understanding of the symbolic and emotional dimensions of such transnational ties. By examining the notion of "homeland" at national and hometown levels, this study also illustrated how transnational ties occur on different geographic scales. Moreover, this study measured and compared diaspora tourism motivation across migrant generations. Past studies have identified a wide range of reasons and motives for diaspora tourism, but there is a lack of research to empirically assess the importance and impact of these motives. While the relationship between motivation and travel intention is not new, given the diversity of migrant communities, it is necessary to investigate the factors that facilitate diaspora tourism in different contexts. In addition, many studies focused on the experience of existing diaspora tourists and their transformation after the trip. However, this study explored the

factors that influence future travel intentions. The study sample included second, third, and fourth-generation migrants, some of whom have never visited the homeland. Nevertheless, they can still feel connected to the homeland and have the desire to travel there. This study revealed the patterns of transnational attachment and diaspora tourism motivation from one generation to the next, and incorporated the opinions of both existing and potential diaspora tourists.

The findings of this study have important implications for national and local destination marketing organizations (DMO) in the countries with large numbers of international migrants living abroad, such as India, China, Russia, Mexico, Philippine or United Kingdom (United Nations, 2016). This study demonstrates that diaspora tourists are a significant market segment because these “homecoming” tourists frequently visit their home countries, and sometimes stay for an extended period of time. Moreover, while international tourists typically visit the major cities in the destination country, this study reveals that diaspora tourists like to visit their hometowns, which are usually spread out across the country. Another important characteristic of diaspora tourists, as shown in the study results, is that diaspora are emotionally drawn and attached to the home country and hometown, which greatly contributes to the shaping of their intentions to visit the homeland. Given that diaspora tourists can be more cost-effectively reached and communicated with using social media, word-of-mouth, or database marketing (Morgan, Pritchard, & Pride, 2003), the national and local DMOs of the home country should design advertising campaigns specifically targeting on homecoming tourists living abroad. The results of the study also suggest that the marketing and advertising efforts should focus on the social and emotional bonding between diaspora tourists and the destination. This sense of social bonding can be further reinforced and nurtured by providing a holistic experience at the destination. Arguably, these efforts can potentially create an additional income for destinations, and promote the mutual understanding between the hosts and the diaspora.

The generational differences in place attachment and tourism motivation are also identified in this study. Overall, the five generations can be grouped into three distinct market segments for the home country and local destinations. First, the third- and four-generations are a viable market segment for the home country as these diasporas have a strong attachment to the home country and a great appreciation of the culture of the home country. Therefore, marketing efforts should be centered on the emotional and social connection as well as the cultural aspects of destination attractiveness. However, the third- and four-generations are less attached to the

hometown and family obligation, which poses a challenge to attract these homecoming tourists to visit local destinations near the hometown. Another market segment is the first and 1.5-generations, who are reachable and actionable for the home country and local destinations. Diaspora in this segment are highly attached to the home country and hometown, and greatly appreciative of local culture and family obligation. The national and local DMOs should make concerted efforts to attract these tourists who have potential to bring in tourism income to many local communities across the country. Similarly, marketing efforts should focus on the social connection and culture, while the message can be more specific to local contexts. Lastly, the results of this study indicate that marketing to the second-generation diaspora is challenging because they are less attached to the home country and less motivated to visit the country. Generally, marketing efforts should be at the national level because they have a stronger attachment to the home country.

The purpose of this study was to examine the homeland attachment and travel motivation of international migrants—in this case the overseas Chinese population in North America. While the key constructs in this study are relevant to most, if not all, migrant communities, findings are not generalizable to other populations. As indicated by Cohen's (1997) typology of diasporas, the diverse cultures and histories of diasporic groups will have different implications for diaspora tourism. Contemporary Chinese migrants are mostly members of labor diaspora and trade diaspora. The rise of China's economy and the entrepreneurship and business-orientation of the Chinese diaspora certainly played a role in strengthening the ties between overseas Chinese and the homeland (Kwek, Wang, & Weaver, 2014; Shenkar, 2005). The conditions of other diasporas and home countries may be different, resulting in different relationships and motivations. Future studies can explore the experience of other diasporic groups, such as contemporary victim and refugee diasporas. Moreover, this study distinguished between different migrant generations, but cannot take into account all of the factors that may influence diaspora tourism motivation and intention. It is important to note that even within the same generation, the same migrant group, and in the same host country, there are individual characteristics, such as traveler personality and preferences that may influence one's propensity for diaspora tourism. Lastly, when comparing ancestral home country and hometown attachment, this study did not focus on a specific locale in China. Migrants' ancestral hometown attachment might vary depending on whether the hometown is a famous city with a distinctive image or a small town in rural areas. Further

insights may be acquired by exploring the hometown attachment of migrants from specific ancestral origins.

## References

- Alba, R., & Nee, V. (2003). *Remaking the American mainstream: Assimilation and contemporary immigration*. Cambridge: Harvard UP.
- Alexander, M., Bryce, D., & Murdy, S. (2017). Delivering the past: providing personalized ancestral tourism experiences. *Journal of Travel Research*, 56(4), 543-555.
- Ari, L.L., & Mittelberg, D. (2008). Between authenticity and ethnicity: Heritage tourism and re-unification among diaspora Jewish youth. *Journal of Heritage Tourism*, 3(2), 79-103.
- Basch, L., Glick-Schiller, N., & Blanc, C.S. (1994). *Nations unbound: Transnational projects, postcolonial predicaments and deterritorialized nation-states*. New York: Routledge.
- Basu, P. (2007). *Highland homecomings: Genealogy and heritage tourism in the Scottish diaspora*. Abingdon: Routledge.
- Bender, E.I., & Kagiwada, G. (1968). Hansen's law of "Third-Generation Return" and the study of American religio-ethnic groups. *Phylon*, 29(4), 360-370.
- Berg, M.L., & Eckstein, S. (2009). Introduction: Reimagining migrant generations. *Diaspora*, 18(1/2), 1-23.
- Bricker, K.S., & Kerstetter, D.L. (2000). Level of specialization and place attachment: An exploratory study of whitewater recreationists. *Leisure Sciences*, 22(4), 233-257.
- Bruner, E.M. (1996). Tourism in Ghana: The representation of slavery and the return of the black diaspora. *American Anthropologist*, 98(2), 290-304.
- Butler, K.D. (2001). Defining diaspora, refining a discourse. *Diaspora*, 10(2), 189-219.
- Byrne, B.M. (1998). *Structural equation modeling with LISREL, PRELIS, and SIMPLIS: Basic concepts, applications, and programming*. Mahwah: Lawrence Erlbaum Associates.
- Cohen, E.H. (2004). Preparation, simulation and the creation of community: Exodus and the case of diaspora education tourism. In T. Coles & D.J. Timothy (Eds.), *Tourism, diasporas and space* (pp. 124-138). London: Routledge.
- Cohen, E. (2008). *Youth tourism to Israel: Educational experiences of the diaspora*. Buffalo: Channel View.
- Cohen, R. (1997). *Global diasporas: An introduction*. Seattle: University of Washington Press.
- Coles, T., & Timothy, D.J. (2004). "My field is the world": Conceptualizing diasporas, travel and tourism. In T. Coles & D.J. Timothy (Eds.), *Tourism, diasporas and space* (pp. 1-29). London: Routledge.
- Crompton, J.L. (1979). Motivations for pleasure vacation. *Annals of Tourism Research*, 6(4), 408-424.
- DeWind, J., & Kasinitz, P. (1997). Everything old is new again? Processes and theories of immigrant incorporation. *The International Migration Review*, 31(4), 1096-1111.
- Ebron, P.A. (1999). Tourists as pilgrims: Commercial fashioning of transatlantic politics. *American Ethnologist*, 26(4), 910-932.
- Gans, H.J. (2009). Reflections on symbolic ethnicity: A response to Y. Anagnostou. *Ethnicities*, 9(1), 123-130.
- Gans, H.J. (1979). Symbolic ethnicity: the future of ethnic groups and cultures in America. *Ethnic and Racial Studies*, 2(1), 1-20.

- Giuliani, M.V. (2003). Theory of attachment and place attachment. In M. Bonnes, T. Lee, & M. Bonaiuto (Eds.), *Psychological theories for environmental issues* (pp. 137-170). New York: Ashgate.
- Glick-Schiller, N. (1996). Who are those guys? A transnational reading of the U.S. immigrant experience. Paper presented at the conference *Becoming American/America Becoming: International Migration to the United States*. Social Science Research Council. Sanibel Island, FL.
- Gross, M.J., & Brown, G. (2008). An empirical structural model of tourists and places: Progressing involvement and place attachment into tourism. *Tourism Management*, 29(6), 1141-1151.
- Guarnizo, L.E., Portes, A., & Haller, W. (2003). Assimilation and transnationalism: Determinants of transnational political action among contemporary migrants. *American Journal of Sociology*, 108(6), 1211-1248.
- Hair, J.E., Anderson, R.E., Tatham, R.L., & Black, W.C. (1998). *Multivariate data analysis* (5th ed.). Upper Saddle River: Prentice-Hall.
- Haller, W., & Landolt, P. (2005). The transnational dimensions of identity formation: Adult children of immigrants in Miami. *Ethnic and Racial Studies*, 28(6), 1182-1214.
- Hammond, L. (2004). Tigrayan returnees' notions of home: Five variations on a theme. In F. Markowitz & A. H. Stefansson (Eds.), *Homecomings: Unsettling paths of return* (pp. 36-53). New York: Lexington.
- Hansen, M.L. (1938). *The problem of the third generation immigrant*. Augustana Historical Society, Rock Island, Illinois.
- Hidalgo, M.C., & Hernández, B. (2001). Place attachment: Conceptual and empirical questions. *Journal of Environmental Psychology*, 21, 273-281.
- Holsey, B. (2004). Transatlantic dreaming: Slavery, tourism and diasporic encounters. In F. Markowitz & A. H. Stefansson (Eds.), *Homecomings: Unsettling paths of return* (pp. 166-182). New York: Lexington Books.
- Huang, S.S., & Hsu, C.H.C. (2009). Effects of travel motivation, past experience, perceived constraint, and attitude on revisit intention. *Journal of Travel Research*, 48(1), 29-44.
- Huang, W.-J, King, B., & Suntikul, W. (2017). VFR tourism and the tourist gaze: Overseas migrant perceptions of home. *International Journal of Tourism Research*, 19(4), 421-434.
- Huang, W.-J., Ramshaw, G.P., & Norman, W.C. (2016). Homecoming or tourism? Diaspora tourism experience of second-generation immigrants. *Tourism Geographies*, 18(1), 59-79.
- Hughes, H., & Allen, D. (2010). Holidays of the Irish diaspora: the pull of the 'homeland'? *Current Issues in Tourism*, 13(1), 1-19.
- Hung, K. and Petrick, J.F. (2011). Why do you cruise? Exploring the motivations for taking cruise holidays, and the construction of a cruising motivation scale. *Tourism Management*, 32(2), 386-393.
- Hung, K., Xiao, H., & Yang, X. (2013). Why immigrants travel to their home places: Social capital and acculturation perspective. *Tourism Management*, 36, 304-313.
- Hwang, S., Lee, C., & Chen, H. (2005). The relationship among tourists' involvement, place attachment and interpretation satisfaction in Taiwan's national parks. *Tourism Management*, 26(2), 143-156.
- Io, M.-U. (2015). Exploring the Chinese Immigrants' preference of tourist activities during their homeland visit and use of past memories. *Asia Pacific Journal of Tourism Research*, 20(9), 990-1004.

- Ioannides, D., & Ioannides, M.C. (2004). Jewish past as a “foreign country”: The travel experiences of American Jews. In T. Coles & D.J. Timothy (Eds.), *Tourism, diasporas and space* (pp. 95-110). London: Routledge.
- Iorio, M., & Corsale, A. (2013). Diaspora and tourism: Transylvanian Saxons visiting the homeland. *Tourism Geographies*, 15(2), 198-232.
- Itzigsohn, J., Cabral, C.D., Medina, E.H., & Vazquez, O. (1999). Mapping Dominican transnationalism: Narrow and broad transnational practices. *Ethnic and Racial Studies*, 22(2), 316-339.
- Itzigsohn, J., & Giorguli-Saucedo, S. (2005). Incorporation, transnationalis, and gender: Immigrant incorporation and transnational participation as gendered processes. *International Migration Review*, 39(4), 895–920.
- Jones-Correa, M. (2002). The study of transnationalism among the children of immigrants: Where we are and where we should be headed. In P. Levitt & M.C. Waters (Eds.), *The changing face of home: The transnational lives of the second generation* (pp. 221-241). New York: Russell Sage.
- Kasinitz, P., Waters, M.C., Mollenkopf, J.H., & Anil, M. (2002). Transnationalism and the children of immigrants in contemporary New York. In P. Levitt & M.C. Waters (Eds.), *The changing face of home: The transnational lives of the second generation* (pp. 96-122). New York: Russell Sage.
- Kelner, S. (2010). *Tours that bind: Diaspora, pilgrimage, and Israeli birthright tourism*. New York: New York University Press.
- King, R., & Christou, A. (2010). Cultural geographies of counter-diasporic migration: Perspectives from the study of second-generation ‘returnees’ to Greece. *Population, Space and Place*, 16(2), 103-119.
- Kluin, J.Y., & Lehto, X.Y. (2012). Measuring family reunion travel motivations. *Annals of Tourism Research*, 39(2), 820-841.
- Kwek, A., Wang, Y., & Weaver, D.B. (2014). Retail tours in China for overseas Chinese: Soft power or hard sell? *Annals of Tourism Research*, 44, 36-52.
- Kyle, G., Absher, J., & Graefe, A. (2003). The moderating role of place attachment on the relationship between attitudes towards fees and spending preferences. *Leisure Sciences*, 25(1), 33-50
- Kyle, G., Graefe, A., & Manning, R. (2005). Testing the dimensionality of place attachment in recreational settings. *Environment and Behavior*, 37(2), 153-177.
- Kyle, G., Mowen, A., & Tarrant, M. (2004). Linking place preferences with place meaning: An examination of the relationship between place motivation and place attachment. *Journal of Environmental Psychology*, 24(4), 439-454.
- Lee, J., & Zhou, M. (2014). From unassimilable to exceptional: the rise of Asian Americans and “stereotype promise.” *New Diversities*, 16(1), 7-22.
- Levitt, P. (2001). *The transnational villagers*. Berkeley, CA: U of California P.
- Levitt, P., & Glick-Schiller, N. (2004). Conceptualizing simultaneity: A transnational social field perspective on society. *International Migration Review*, 38(3), 1002-1039.
- Lew, A.A., & Wong, A. (2005). Existential tourism and the homeland: The overseas Chinese experience. In C. Cartier & A.A. Lew (Eds.), *Seductions of place* (pp.286-230). Abingdon: Routledge.
- Li, M., & Cai, L. (2012). The effects of values on travel motivation and behavioral intention. *Journal of Travel Research*, 51(4), 473-487.

- Li, T.L., & McKercher, B. (2016). Developing a typology of diaspora tourists: Return travel by Chinese immigrants in North America. *Tourism Management*, 56, 106-113.
- Long, L.D. (2004). Viet Kieu on a fast track back? In L.D. Long & E. Oxfeld (Eds.), *Coming home? Refugees, migrants, and those who stayed behind* (pp. 65-89). Philadelphia: U of Pennsylvania P.
- Louie, V. (2006). Growing up ethnic in transnational worlds: Identities among second-generation Chinese and Dominicans. *Identities: Global Studies in Culture and Power*, 13(3), 363-394.
- Lowenthal, D. (1998). *The heritage crusade and the spoils of history*. Cambridge: Cambridge UP.
- Marschall, S. (2017). *Tourism and memories of home: Migrants, displaced people, exiles and diasporic communities*. Bristol: Channel View.
- Maruyama, N., & Stronza, A. (2010). Roots tourism of Chinese Americans. *Ethnology*, 49(1), 23-44.
- Meade, A.W., & Craig, S.B. (2012). Identifying careless responses in survey data. *Psychological Methods*, 17(3), 437-455.
- Meethan, K. (2004). "To stand in the shoes of my ancestors": Tourism and genealogy. In T. Coles & D.J. Timothy (Eds.), *Tourism, diasporas and space* (pp. 139-150). London: Routledge.
- Morgan, N., Pritchard, A., & Pride, R. (2003). Marketing to the Welsh diaspora: The appeal to hiraeth and homecoming. *Journal of Vacation Marketing*, 9(1), 69-80.
- Netemeyer, R.G., Bearden, W. O., & Sharma, S. (2003). *Scaling procedures: Issues and applications*. Thousand Oaks: Sage.
- Newton, B.J., Buck, E.B., Kunimura, D.T., & Scholsberg, D. (1988). Ethnic identity among Japanese-Americans in Hawaii: A critique of Hansen's third-generation return hypothesis. *International Journal of Intercultural Relations*, 12, 305-315.
- Nguyen, T.-H., & King, B. (2004). The culture of tourism in the diaspora: The case of Vietnamese community in Australia. In T. Coles & D.J. Timothy (Eds.), *Tourism, diasporas and space* (pp. 172-187). London: Routledge.
- OECD. (2017). *International Migration Outlook 2017*. Paris: OECD Publishing.  
[http://dx.doi.org/10.1787/migr\\_outlook-2017-en](http://dx.doi.org/10.1787/migr_outlook-2017-en)
- Oxfeld, E., & Long, L.D. (2004). Introduction: An ethnography of return. In L.D. Long & E. Oxfeld (Eds.), *Coming home? Refugees, migrants, and those who stayed behind* (pp. 1-15). Philadelphia: U of Pennsylvania P.
- Park, J.Z. (2008). Second-generation Asian American pan-ethnic identity: Pluralized meanings of a racial label. *Sociological Perspectives*, 51(3), 541-561
- Pearce, P.L. (2012). The experience of visiting home and familiar places. *Annals of Tourism Research*, 39(2), 1024-1047.
- Perlmann, J. (2002). Second-generation transnationalism. In P. Levitt & M.C. Waters (Eds.), *The changing face of home: The transnational lives of the second generation* (pp. 216-220). New York: Russell Sage.
- Poria, Y., Butler, R., & Airey, D. (2003). The core of heritage tourism. *Annals of Tourism Research*, 30(1), 238-254.
- Poria, Y., Butler, R., & Airey, D. (2004). Links between tourists, heritage, and reasons for visiting heritage sites. *Journal of Travel Research*, 43(1), 19-28.
- Poria, Y., Reichel, A., & Biran, A. (2006a). Heritage site management: Motivations and expectations. *Annals of Tourism Research*, 33(1), 162-178.

- Poria, Y., Reichel, A., & Biran, A. (2006b). Heritage site perceptions and motivations to visit. *Journal of Travel Research*, 44(1), 318-326.
- Portes, A. (1997). Immigration theory for a new century: Some problems and opportunities. *International Migration Review*, 31(4), 799-825.
- Portes, A., Guarnizo, L.E., & Haller, W.J. (2002). Transnational entrepreneurs: An alternative form of immigrant economic adaptation. *American Sociological Review*, 67(2), 278-298.
- Portes, A., & Rumbaut, R.G. (2008). *Children of Immigrants Longitudinal Study (CILS), 1991-2006* [Computer file]. ICPSR20520-v1. Ann Arbor, MI: Inter-university Consortium for Political and Social Research [distributor].
- Portes, A., & Zhou, M. (1993). The new second generation: Segmented assimilation and its variants. *Annals of the American Academy of Political and Social Science*, 530, 74-96.
- Prayag, G., & Ryan, C. (2012). Antecedents of tourists' loyalty to Mauritius: The role and influence of destination image, place attachment, personal involvement, and satisfaction. *Journal of Travel Research*, 51(3), 342-356.
- Proshansky, H.M., Fabian, A.K., & Kaminoff, R. (1983). Place identity: Physical world socialization of the self. *Journal of Environmental Psychology*, 3, 57-83.
- Ray, N.M., & McCain, G. (2012). Personal identity and nostalgia for the distant land of past: Legacy tourism. *The International Business & Economics Research Journal*, 11(9), 977-990.
- Reed, A. (2015). *Pilgrimage tourism of diaspora Africans to Ghana*. New York: Routledge.
- Rumbaut, R.G. (2002). Severed or sustained attachments? Language, identity, and imagined communities in the post-immigrant generation. In P. Levitt & M.C. Waters (Eds.), *The changing face of home: The transnational lives of the second generation* (pp. 43-95). New York: Russell Sage.
- Rumbaut, R.G. (2004). Ages, life stages, and generational cohorts: Decomposing the immigrant first and second generations in the United States. *International Migration Review*, 38(3), 1160-1205.
- Rumbaut, R.G., Bean, F.D., Chávez, L.R., Lee, J., Brown, S.K., DeSipio, L., & Zhou, M. (2008). *Immigration and Intergenerational Mobility in Metropolitan Los Angeles (IIMMLA), 2004* [Computer file]. ICPSR22627-v1. Ann Arbor, MI: ICPSR.
- Safran, W. (1991). Diasporas in modern societies: Myths of homeland and return. *Diaspora*, 1(1), 83-93.
- Santos, C.A., & Yan, G. (2010). Genealogical tourism: A phenomenological examination. *Journal of Travel Research*, 49(1), 56-67.
- Schramm, K. (2004). Coming home to the motherland: Pilgrimage tourism in Ghana. In S. Coleman & J. Eade (Eds.), *Reframing pilgrimage: Cultures in motion* (pp. 133-149). London: Routledge.
- Sheffer, G. (2006). Transnationalism and ethnonational diasporism. *Diaspora*, 15(1), 121-145.
- Shenkar, O. (2005). *The Chinese century: The rising Chinese economy and its impact on the global economy, the balance of power, and your job*. Upper Saddle River: Wharton School Publications.
- Shuval, J.T. (2000). Diaspora migration: Definitional ambiguities and a theoretical paradigm. *International Migration*, 38(5), 41-57.
- Statistics Canada. (2017). *2016 Census topic: Immigration and ethnocultural diversity*. Retrieved from <http://www12.statcan.ca/census-recensement/2016/rt-td/imm-eng.cfm>
- Stephenson, M.L. (2002). Travelling to the ancestral homelands: The aspirations and experiences



- of a UK Caribbean community. *Current Issues in Tourism*, 5(5), 378-425.
- Terriquez, V., & Kwon, H. (2015). Intergenerational family relations, civic organisations, and the political socialisation of second-generation immigrant youth. *Journal of Ethnic and Migration Studies*, 41(3), 425-447.
- Tie, C., Holden, A., & Park, H.Y. (2015). A 'reality of return': The case of the Sarawakian-Chinese visiting China. *Tourism Management*, 47, 206-212.
- Timothy, D.J., & Teye, V.B. (2004). American children of the African diaspora: Journeys to the motherland. In T. Coles & D.J. Timothy (Eds.), *Tourism, diasporas and space* (pp. 111-123). London: Routledge.
- United Nations, Population Division. (2016). *International Migration Report 2015: Highlights*. New York: United Nations.
- United Nations, Population Division (2015). *Population Facts: Trends in International Migration*, 2015. Retrieved from <http://www.un.org/en/development/desa/population/migration/publications/populationfacts/docs/MigrationPopFacts20154.pdf>
- Uriely, N. (2010). "Home" and "away" in VFR tourism. *Annals of Tourism Research*, 37(3), 854-857.
- U.S. Census Bureau. (2016). *Asian alone or in any combination by selected groups: 2016*. Retrieved from <https://www.census.gov/history/pdf/acs15yr-korean62017.pdf>.
- Waldinger, Roger. (2008). Between "here" and "there": Immigrant cross-border activities and Loyalties. *International Migration Review*, 42(1), 3-29.
- Wang, H.Y., Zheng, J.L., & Miao, L. (2015). *Annual Report on Chinese International Migration 2015*. Center for China and Globalization. Retrieved from: <http://en.ccg.org.cn/annual-report-on-chinese-international-migration2015/>
- Weaver, D.B. (2005). Comprehensive and minimalist dimensions of ecotourism. *Annals of Tourism Research*, 32(2), 439-455.
- Weaver, D.B., Kwek, A., & Wang, Y. (2017). Cultural connectedness and visitor segmentation in diaspora Chinese tourism. *Tourism Management*, 63, 302-314.
- Wessendorf, S. (2013). *Second-generation transnationalism and roots migration: Cross border lives*. Burlington: Ashgate.
- Williams, D.R., Patterson, M.E., Roggenbuck, J.W., & Watson, A.E. (1992). Beyond the commodity metaphor: Examining emotional and symbolic attachment to place. *Leisure Sciences*, 14(1), 29-46.
- Williams, D.R., & Vaske, J.J. (2003). The measurement of place attachment: Validity and generalizability of a psychometric approach. *Forest Science*, 49(6), 830-840.
- Zhou, M., & Liu, H. (2015). Transnational entrepreneurship and immigrant integration: New Chinese immigrants in Singapore and the United States. In J.A. Vallejo (Ed.), *Immigration and Work* (pp.169-201). Bingley: Emerald.
- Zhou, M., & Xiong, Y.S. (2005). The multifaceted American experiences of the children of Asian immigrants: Lessons for segmented assimilation. *Ethnic and Racial Studies*, 28(6), 1119-1152.