

Influence of Transnational Leisure on Diaspora Tourism among Contemporary Migrants

Abstract

Leisure and tourism constitute important means for migrants to keep in touch with their homeland. This study is the first to investigate the relationship between the leisure and tourism activities of contemporary migrants in a transnational social field. Overseas Chinese residing in North America were surveyed to compare transnational leisure participation, involvement, and travel behavior across five migrant generations, and examine the effects of transnational leisure on travel behavior and intention. A u-shaped pattern was found in respondents' media-based and event-based leisure, leisure involvement, frequency of travel, and intention to visit China, with the second generation being the lowest. In most cases, transnational leisure has a positive influence on diaspora tourism. The only exception was the negative impact of media-based leisure on the travel intention of second-generation migrants. Overall, transnational leisure participation predicts the number of homeland trips and leisure involvement predicts travel intention, with varying effects on different generations.

Keywords: transnational leisure, diaspora tourism, leisure-tourism relationship, involvement, frequency of travel

Introduction

The relationship between leisure and tourism has been a subject of scholarly discussion (Carr 2002b; Moore, Cushman, and Simmons 1995). Taking place in holiday versus home environments, tourism and leisure activities are often conceptualized as separate domains (Chang and Gibson 2011; Cohen 2010). As such, people's attitude and behavior have been found to change when they are on holiday, especially with regard to hedonic or deviant behaviors (e.g., Andriotis 2010; Briggs 2013; Hesse and Tutenges 2011). On the other hand, tourism is also perceived as a special form of "leisure away from home." As leisure and tourism share similar motivations and benefits (Mannell and Iso-Ahola 1987), they can be interrelated, overlapping, and sometimes indistinguishable (Carr 2002b). While there is yet to be a consensus on the relationship between leisure and tourism, recent studies focused more on their connections and similarities, such as how leisure motivation and involvement may spillover into tourism activities (Brey and Lehto 2007; Chang and Chung 2018; Chang and Gibson 2011; Sthapit and Björk 2017), and behavioral consistencies across leisure and tourism (Chang and Gibson 2015; Marinkovic, Dimitrovski, and Senic 2017; Smith, Pitts, and Litvin 2012; Sthapit, Kozak, and Coudounaris 2019).

Previous studies have examined leisure-tourism connections among specific populations, including students (Chang and Chung 2018), paddlers (Chang and Gibson 2011), gold panners (Marinkovic et al. 2017), and family vacationers (Sthapit and Björk 2017). Interestingly, such a relationship has not been explored in the context of international migration, where leisure and tourism constitute important means for migrants to keep in touch with their country of origin (Stodolska 2015). Moreover, emerging technologies enable contemporary migrants to connect with their homeland as never before, which may also change the relationship between their leisure and tourism pursuits. In the past, it was costly and time-consuming for migrants to

maintain homeland ties. Thus, they need to either assimilate into the mainstream society, or form ethnic enclaves (e.g., Chinatown, Little Italy) where they can uphold the traditions of “home” (Alba and Nee 2003; Portes and Manning 1986). Contemporary migrants, however, live in a transnational social field (Levitt and Glick-Schiller 2004). They can easily communicate with folks back home via mobile technologies. They can shop online for groceries, books, fashion, and household products from halfway across the world. They can listen to hit songs in their native language, keep up with major news events, follow the newest TV series, cheer for their favorite sports teams, watch live election results, and more—almost as if they have never left.

Amongst all types of transnational practices, traveling allows migrants to maintain physical contact with their country of origin (Haller and Landolt 2005). Such trips are commonly known as diaspora tourism (Coles and Timothy 2004). Migrants may visit the homeland for various reasons, including: leisure, business, local food, culture and heritage, medical treatment, retain ties, roots-seeking, personal identity, connection with place, obligation to ancestors, and family togetherness (Alexander, Bryce, and Murdy 2017; Kluin and Lehto 2012; Li and McKercher 2016; Mathijssen 2019; Ray and McCain 2012). Given that contemporary migrants can engage in many homeland-related leisure activities after migration, the question is: do they still travel back to the homeland? Or since everything is easily available in the host country, perhaps they do not need to visit the homeland as often as before. On one hand, participating in homeland-related leisure activities may strengthen their attachment and increase their longing to return. On the other hand, the accessibility of homeland goods, services, culture, and relationships through global networks may decrease the desire and frequency of traveling back to the homeland. Does transnational leisure influence migrants’ travel behavior and intention?

Transnational leisure can be defined as “leisure that is maintained by transnational migrants to foster their ties with their countries and communities of origin” (Stodolska and

Santos 2006, 162). Previous research on leisure-tourism relations generally focused on one type of leisure activity, and used leisure involvement to predict whether tourists will continue to take part in that same activity when they travel (Chang and Gibson 2011; 2015; Smith et al. 2012; Sthapit and Björk 2017). Given that transnational leisure includes a wide range of activities, ranging from celebrating traditional holidays to watching YouTube videos (Huang, Norman, Ramshaw, and Haller 2015), it is necessary to also examine the effects of different types of transnational leisure on migrants' tourism behavior. Moreover, the relationship between leisure and tourism may vary among different migrant generations. Recent migrants with friends and relatives back home may still prefer face-to-face reunions over video chats. But for later generations who have no personal connections to the homeland (Kaftanoglu and Timothy 2013), perhaps they can learn of their ancestry through transnational leisure, without having to travel.

Based on the issues identified above, this study aims to investigate the relationship between leisure and tourism in the context of transnational migration. Specifically, overseas Chinese residing in North America were surveyed to 1) compare the transnational leisure participation, involvement, travel behavior and travel intention of different migrant generations, 2) test the effects of transnational leisure on migrants' travel behavior and intention, and 3) examine whether the effects of transnational leisure on diaspora tourism vary across migrant generations.

Literature Review

Relationship between Leisure and Tourism

Earlier research posits that leisure and tourism exist in two distinct and separate realms (Fedler 1987). A study by Moore et al. (1995) concluded that tourism and leisure may have a relationship but may be classified as a special type of connection where tourism is a type of leisure.

Nevertheless, more recent research by Carr (2002b) used the term leisure tourism-continuum to illustrate that leisure activities at home often spill over to people's behavior when they travel.

This entails that tourism is not necessarily a type of leisure, but the activities performed in one situation (leisure) will motivate engagement in the same activity in another context (tourism).

However, this study was limited to pleasure-oriented leisure and tourism activities. As leisure and tourism activities are multi-faceted and not always hedonistic and pleasure-seeking (Havitz and Dimanche 1997), the leisure-tourism relationship may vary with other types of activities (e.g., knowledge-seeking, risk-seeking, physically-demanding).

To understand this relationship, researchers over the years have focused on the activities undertaken in leisure and tourism scenarios. Many studies utilize the concept of leisure involvement as it describes how people partake in leisure or recreational activities irrespective of where they are (Sthapit and Björk 2017). Other terms such as commitment, loyalty and habit have been used interchangeably with involvement (Sthapit and Björk 2017), but Chang and Gibson (2015) argued that each of these concepts has their own distinct meaning and influence the leisure tourism relationship differently. Studies by Moore et al. (1995) and Sthapit et al. (2019) found that habits are the most influencing behavior that explains this relationship. Such habits may include physically demanding activities such as golfing, hunting, biking, skiing, paddling (Brey and Lehto 2007; Chang and Gibson 2011), or socially engaging activities such as shopping and visiting museums (Sthapit et al. 2019). Despite this assumption that leisure habits at

home are likely to be continued during tourism visits, researchers have found that differences in these participations may exist as a result of some external factors (Carr 2002a).

Prominent among these factors are, sociodemographic factors (Chang and Chung 2018), cultural influence and personality differences (Carr 2002a). Deep-rooted habits may explain why people who engage in one leisure activity at home may choose the same during vacation (Carr 2002b). However, in research conducted by Chang and Gibson (2011) on habitual paddlers, a high percentage of survey participants indicated that they will prefer other leisure activities when on vacation. This could be explained by different personality preferences (Heung, Qu, and Chu 2001). Additional factors such as gender and age (Heung et al. 2001), a person's cultural values (Carr 2002a; 2002b) or the presence of family members during vacation (Sthapit and Björk 2017) have also been found to influence whether leisure habits continue during travel.

Transnational Leisure

The relationship between leisure and tourism has not been examined in the context of migration. Migrants are the people who have left their place of origin and now reside in a new society where they seek to call home (Portes 1997). In many cases, they are characterized as minorities, which implies that they constitute relatively small racial or ethnic groups within the population (Stodolska and Floyd 2015). Irrespective of this existence in different societies, researchers have noted that migrants typically under-participate in the leisure activities of their host community (Kloek, Buijs, Boersema, and Schouten 2015; Koshoedo, Paul-Ebhohimhen, Jepson, and Watson 2015; Krymkowski, Manning, and Valliere 2014), which, otherwise, would have aided their assimilation or acculturation in the new society (Stodolska 2015; Kim, Heo, and Lee 2016). On this note, the trends in documenting the leisure activities of migrants have shifted from the difference between the majority and minority groups to more complex inter/intra-group analyses

(Kloek, Buijs, Boersema, and Schouten 2017). A typical example is a study by Kloek et al. (2015), which demonstrated that Turkish immigrants in the Netherlands had high participation in recreational activities, but their Chinese counterpart had low participation. In the same vein, Kim et al. (2016) examined Korean immigrants in the US and found they had low participation in physical activities which was negatively associated with their acculturation.

While the effects of acculturation on leisure have been well established, transnationalism provides a new paradigm to examine the leisure activities of migrants. Transnationalism refers to the interconnected lifestyle and social experience of immigrants, which allows them to maintain multiple ties with their home and host societies (Levitt and Glick-Schiller 2004).

Transnationalism could be sustained through economic, political, social, familial, religious, and cultural activities. Although leisure has not been a focus of transnationalism research, some cultural transnational practices, such as listening to ethnic music, overlap with leisure activities (Kasinitz et al. 2008). For example, Rumbaut et al. (2008) found that 8.1% of second-generation immigrants participated in organizations associated with their parents' home country, and 48.7% watched TV or listened to the radio in their parents' language.

Stodolska and Santos (2006) were the first to propose the concept of "transnational leisure." Huang et al. (2015) further identified four types of transnational leisure activities by second-generation Chinese-Americans, which includes: ethnic events and festivals, ethnic social clubs and organizations, ethnic media and pop culture, and Internet-based activities. Other studies have examined migrant's leisure activities in relation to their homeland engagement. Bilgili (2014) found that Moroccan and Ethiopian migrants in the Netherlands had more engagement with their home country; thus, they participated in sociocultural activities oriented towards their home country. On the other hand, Afghans and Burundians who had less contact with their home country accumulated more sociocultural traits of the host community. These differences may

exist because of their cultural or religious backgrounds (Özgüner 2011). In other situations, migration histories, experiences, health beliefs (Koshoedo et al. 2015), individual characteristics such as age (Kloek et al. 2017) and being a first- or second-generation migrant (Huang et al. 2015), and the uneven distribution of ethnic minorities across settlement types in the host community (Kamenik, Tammaru, and Toomet 2015) may constitute the reason for the differences among migrant groups.

Diaspora Tourism

Compared to transnational leisure, the tourism activities of migrants have received considerably more attention. Migrants leave their country of origin for various reasons (e.g., work, education, religious freedom, escaping from political persecution, etc.), which would, in turn, influence their relationship to the homeland and their reasons for visiting the homeland after the relocation. Shuval (2000) developed a framework to categorize the key attributes of different diaspora migration, which includes characteristics of the homeland, host country, and diaspora group. As these attributes vary, certain destinations are better-known for particular forms of diaspora tourism. For example, being the religious and spiritual center for the Jewish diaspora, diaspora tourism to Israel tends to overlap with *pilgrimage* and *educational tours* (Cohen 2016; Kelner 2010). Diaspora tourism can also be associated with *dark tourism* and *battlefield tourism*. Numerous studies have examined the case of African diasporas visiting slavery-related sites in Ghana (e.g., slave castles, slave markets) as a form of dark tourism (Mowatt and Chancellor 2011; Lelo and Jamal 2013). Lockstone-Binney, Hall, and Atay (2013) linked diaspora tourism to battlefield tourism as they explored the experience of Australian tourists visiting Gallipoli, a World War I battlefield in Turkey, to reconnect with their history and national identity. Diaspora tourism also intersects with *VFR tourism* (Uriely 2010). First-generation immigrants, in

particular, keep in touch with friends and relatives through journeys back to the homeland.

Kaftanoglu and Timothy (2013) found that first-generation Turkish-Americans differ from later generations in their length of stay and choice of accommodation when traveling back to Turkey, which allows them to have closer contact with their families back home.

While there are various forms of migrant-related travel due to complex migration origins and histories, the same national-ethnic group of migrants may still have different reasons for visiting the homeland. Li and McKercher (2016) developed a typology of Chinese diaspora tourists, including reaffirmative, quest, reconnected, distanced, and detached. Each type has different migration backgrounds and cultural identities, which in turn influence their travel motives, experiences, and place attachments. For example, new migrants go back to the homeland to retain ties, while those of long migration histories embark on a quest to search for their roots. Huang, Hung, and Chen (2018) also identified two dimensions in the motivations of Chinese diaspora tourists: (1) to experience Chinese culture and attractions, and (2) to learn about their family history and heritage. They found Chinese culture to be a better predictor of travel intention than family history and heritage. Specifically, enjoying Chinese cuisine, learning Chinese culture, and visiting interesting attractions were perceived to be the most important by diaspora tourists. Another study by Otoo, Kim, and Choi (2020) generated a five-factor scale of diaspora tourism motivation, with a focus on older African diaspora tourists. The five domains include escaping, connectedness, memorable experience, diaspora events, and spirituality, and a sense of pride and learning. “Seeking memorable experience” received the highest mean score, and was found to have significant effects on diaspora tourists’ destination image, attachment, satisfaction, and future intention.

Previous studies on diaspora tourism focused on international trips. Nevertheless, diaspora tourism can be domestic, in which case the line between transnational leisure and

diaspora tourism is blurred. Coles and Timothy (2004) identified six distinctive patterns of tourism associated with diasporas, three of which can occur in the domestic context. The first type involves the consumption of homeland-related events and festivals in the host country. Second, migrant descents may also desire to visit the previous transit spaces in their ancestors' migration journey, such as Ellis Island and the Statue of Liberty. Third, there are resorts, retreats and vacation spaces designed for specific diaspora groups within their country of settlement, such as the Catskill Mountains resorts in New York for American Jews. A similar case was examined in Etemaddar, Tucker, and Duncan's (2015) study on Iranian immigrants in New Zealand, who were unable or unwilling to travel back to Iran. Instead, they joined a domestic tour to get together with other Iranians in New Zealand, and the sense of *being together* was a way for them to maintain their Iranian-ness.

Although previous literature has not considered leisure-tourism relations in the context of migration, some of the domestic travel activities of migrants may fall under both leisure and tourism. Kaftanoglu and Timothy's (2013) study was one of the few tourism studies that explored the cultural activities of Turkish-Americans (i.e., watching Turkish television, listening to Turkish radio, and reading Turkish literature) and their return travel to Turkey. While the term "leisure" was not used, these activities, taking place in Arizona, USA, can be considered transnational leisure. Kaftanoglu and Timothy (2013) found no relationship between these cultural practices and respondents' frequency of visits to Turkey, length of stay, and accommodation type used. One limitation of the study was its relatively low sample size (n=105) and that 87% of the respondents were first-generation migrants. Hence, there is a need for more comprehensive research on the relationship between transnational leisure and diaspora tourism across different migrant generations.

Methodology

Study Population

To investigate the relationship between transnational leisure and travel behavior of contemporary migrants, an online survey was conducted to gather the opinions of Chinese migrants residing in North America. As the United States is by far the country hosting the largest number of migrants in the world, and Canada is also consistently ranked in the top 10 in terms of permanent migration inflows (United Nations 2017), international migrants in North America were selected as the study population. Among the top 10 diaspora groups in the United States¹ (Migration Policy Institute 2017), overseas Chinese were selected to highlight the geographic and cultural distances between migrant-sending and receiving nations. Geographic and cultural distances have been known to influence migration decisions (Crockett 2013; Niedomysl 2011; Wang, De Graaff, and Nijkamp 2016). After migration, the distance between home and host societies also affects the frequency of homeland trips, and cultural differences result in the assimilation and transnational practices of migrants (Soehl and Waldinger 2012; Van Oudenhoven, Ward, and Masgoret 2006). Hence, rather than studying migrants moving between neighboring or culturally similar countries, this study focused on migrants who experienced long-distance migration and cultural changes.

A survey company, Survey Sampling International (SSI), was utilized to recruit potential respondents in their nationwide panels in Canada and the United States. To ensure that respondents were permanent “migrants” rather than temporary workers or international students, nationality (i.e., American or Canadian) was used as a screening question. Eligible respondents

¹ Top 10 Diaspora Groups (in order): Germany, Mexico, Ireland, United Kingdom, Italy, Poland, France, Puerto Rico, China, and India.

were 18 or above, of Chinese ethnicity, and citizens of the United States or Canada. Emails were sent out to people of Chinese ethnicity in nationwide databases with incentives paid by SSI provided to encourage participation. Data collection took place from December 2016 to January 2017, and a total of 808 valid responses were gathered.

Questionnaire Development

The survey was developed based on existing literature and included questions on migrants' transnational leisure, leisure involvement, diaspora tourism behavior, and intention. First, a list of transnational leisure activities with 19 items was compiled based on the work of Huang et al. (2015). Respondents were asked to indicate how often they participate in "China-related" leisure activities in their everyday life, and to rate each activity on a five-point scale of frequency (1=Never, 2=Rarely, 3=Sometimes, 4=Often, 5=Always/Everyday). Given that there are many types of transnational leisure, respondents were presented with the list of activities in the first set of questions, and then asked to think about "these activities" as they answered the second set of questions on their involvement in these activities. The transnational leisure involvement scale was adapted from the works of Kyle, Graefe, Manning, and Bacon (2003) and Kyle, Bricker, Graefe, and Wickham (2004). The scale consists of 14 items and three dimensions (i.e., *Attraction*, *Centrality*, and *Self-expression*), measured using a five-point scale of agreement (1=Strongly Disagree to 5=Strongly Agree).

For respondents' diaspora tourism behavior, frequency of travel and length of stay were included as the most common measures of travel behavior (Kaftanoglu and Timothy 2013). In addition to the number of homeland trips, respondents were asked to specify the number of times they visited their "ancestral hometown" within China, to capture the scope of their visit. Moreover, previous studies on place attachment and involvement have conceptualized "past

experience” as not only the number of trips, but also the age of one’s first visit and the number of years since they have visited the destination (Backlund and Williams 2003; Budruk et al. 2008; Lee and Allen 1999). Thus, respondents’ age when they first visited China and the year of their most recent trip to China were also included in the questionnaire. To measure respondents’ future intention to visit China, a four-item measurement of travel intention was adopted from Hung and Petrick (2011), using a five-point scale of agreement (1=Strongly Disagree to 5=Strongly Agree).

The last section of the survey consisted of demographics and family ancestry questions. Besides the common demographic variables, such as age, gender and education, respondents were asked whether they were foreign or native-born, and whether their parents and grandparents were foreign-born or not. These questions were used to determine whether respondents should be classified as first-, second-, third-, or fourth-plus-generation migrants. If the respondent was foreign-born (i.e., not born in the USA or Canada), s/he would be a first-generation migrant. Native-born respondents would be second-generation migrants. Native-born respondents with native-born parents would be the third generation, and native-born respondents with native-born grandparents would be considered the fourth-plus generation.

Findings

Respondents' Profile

The profile of the respondents was illustrated in Table 1. In terms of migrant generation, respondents were categorized into five generation groups (i.e., 1-gen, 1.5-gen, 2-gen, 3-gen, and 4-gen+). About 30% of the respondents were foreign-born and then migrated to the U.S. or Canada. These individuals were further divided into first-generation (those who move to the new country as adults) and 1.5-generation migrants (those who migrated before the age of 18). These two groups were separated because each group has distinct attitudes and behaviors (Kasinitz 2012). 38% of the respondents were second-generation migrants, who were native-born in North American with at least one of their parents as a first-generation migrant. It was also found that 13.1% of the respondents were third-generation migrants, meaning that they were born in the States or China with at least one foreign-born parent, and 18.6% of the respondents were fourth-generation or more. Moreover, nearly 80% of the respondents had visited China and nearly 48% had visited China more than three times. It was also found that more than 70% of the respondents had visited China after 2010.

[Table 1]

Exploratory Factor Analysis

The next step of data analysis involved identifying the underlying structure of transnational leisure. Since the factors associated with each construct should be correlated to each other, the method of Principal Axis Factoring with PROMAX rotation was used (Netemeyer, Bearden, and Sharma 2003). Moreover, the latent root criterion of 1.0 and the factor loading of .50 for item inclusion and exclusion were used for factor extraction, based on Hair, Anderson, Tatham, and

Black's (1998) recommendations. The results of EFA yielded a 3-factor structure with 74.9% of the variance explained for transnational leisure, while three items were excluded because of high cross-loading values (*visit websites related to Chinese culture*, *watch YouTube videos related to Chinese culture*, and *read/watch the news related to China*). As shown in Table 2, the assumptions in EFA were met as the KMO value for the analysis was higher than 0.80 (KMO=.912) and the Bartlett test of sphericity was significant at the 0.001 level. The first factor included 9 items associated with a variety of Chinese-related events or group activities and was thus labeled as *event-based leisure*. The second factor was named as *media-based leisure* because this factor consisted of four items associated with Chinese popular culture. The other three items were basic common activities in migrant life and were labeled as *basic transnational leisure*. The results of the reliability analysis indicated high internal consistency for event-based ($\alpha = .95$), media-based ($\alpha = .94$), and basic transnational leisure ($\alpha = .76$).

[Table 2]

Scale Reliability and Validity

The reliability and validity of the measures were assessed using CFA, which involved establishing a measurement model with all six theoretical constructs (Table 3). The result of CFA revealed that the initial model had unsatisfactory fit indices ($\chi^2=1499.9$; $df=390$; $\chi^2/df=3.60$; SRMR =.038; NFI=.91; CFI=.93; RMSEA=.059) as the χ^2/df ratio was higher than the suggested threshold of 3 (Byrne, 1998). The model was then refined by deleting items associated with the highest modification indices. After removing one item of event-based leisure (*attend events/festivals hosted by Chinese ethnic organizations*), the resulting measurement model had good fit indices ($\chi^2=1029.2$; $df=359$; $\chi^2/df=2.87$; SRMR =.034; NFI=.95; CFI=.97; RMSEA=.048).

The factor loadings of all 29 items in the model were significant at the .001 level. The reliability of the measures was then assessed by examining the values of composite reliability (CR) for each factor. As the CR values for all factors were higher than the suggested value of .80 (Netemeyer et al. 2003), the reliability of the measures was deemed high. The convergent validity was examined using variance extracted estimate (AVE). The AVEs for all factors were higher than the threshold of .50 (Netemeyer et al. 2003), which indicates the high convergent validity of the measures. The discriminant validity of the scales was further assessed by comparing the square of each pair of factors and the AVEs of each factor in the pair. The results of CFA showed that 15 correlation coefficients were all significant ($p < .001$), and the values ranged from .27 to .80. As the squares of the correlation coefficients were much lower than the AVEs for eight factors, the discriminant validity of the measures was considered as high.

[Table 3]

Differences across Migrant Generations

The mean values for each factor across migrant generations were further examined (Table 4). Overall, basic leisure received the highest mean score ($M=3.82$) across migrant groups, followed by media-based leisure ($M=2.91$) and event-based leisure ($M=2.56$). This pattern was found to be consistent in each migrant group. The results of within-subject ANOVA indicated that the differences among three types of leisure were significant across the migrant groups ($F=651.1$; $p < .001$; $\eta^2 P\text{-square}=.62$) as well as in each migrant group ($p < .001$). The results of post-hoc analyses further revealed that the mean score for each type of transnational leisure varied significantly across migrant groups ($p < .05$) and in each migrant group ($p < .05$). For leisure involvement, attraction ($M=3.41$) had a higher mean score across the migrant groups than centrality ($M=3.33$) and self-expression ($M=3.19$). The results of ANOVA showed that the

differences among the three factors of leisure involvement were significant ($F=81.1$; $p<.001$; η^2P -square=.17), while the difference in each comparison was not significant ($p>.05$). Table 4 also reveals that respondents had visited China significantly more times ($M=4.53$) than their hometowns in China ($M=3.37$), which means that they didn't always visit the hometown when they traveled in China. Significant differences between the numbers of homeland trips and hometown trips were observed within each generation group ($p<.01$) and across migrant generations as well ($t=8.8$; $p<.001$).

In the next step, a series of between-subject ANOVAs were conducted to examine the differences among migrant groups (Table 4; Figure 1). It was found that the mean scores in event-based ($F=15.0$, $p<.001$, R -square=.07), media-based ($F=12.0$, $p<.001$, R -square=.06), and basic transnational leisure ($F=4.7$, $p<.01$, R -square=.02) differed significantly among migrant groups. The mean scores of leisure involvement also differed significantly in attraction ($F=5.6$, $p<.001$, R -square=.03), centrality ($F=7.4$, $p<.001$, R -square=.04), and self-expression ($F=4.0$, $p<.01$, R -square=.01). Overall, the fourth generation had the highest mean scores across three factors of leisure involvement, followed by the first, 1.5, and third-generation, while the second-generation had the lowest mean scores. Regarding travel behavior and intention, the differences were found in the frequency of visiting China ($F=8.3$, $p<.001$, R -square=.04), the frequency of visiting hometown in China ($F=10.7$, $p<.001$, R -square=.05), and travel intention ($F=3.8$, $p<.01$, R -square=.02). Overall, the mean scores of travel behavior and intention followed a u-shaped pattern across migrant groups—higher scores on both ends (1-generation and 4-generation+) and lower scores in the middle (Figure 2).

[Table 4]

[Figure 1]

[Figure 2]

Predictors of Travel Behavior and Intention

The effects of transnational leisure participation and involvement on the number of homeland trips were examined using multiple regression analyses. As some respondents had visited China many times, log transformation of the dependent variable was used. As shown in Table 5, the relative influence of leisure participation (Model 1) and involvement (Model 2) were assessed separately. The results of Model 1 showed that basic transnational leisure did not have a significant effect on the number of homeland trips. The effects of event-based and media-based leisure were significant in general ($p < .001$), but event-based leisure did not have a significant effect on the first and 1.5 generations, and media-based leisure was not significant for the second and third generations. Model 2 showed that among the three dimensions of leisure involvement, centrality was the only significant predictor of the number of homeland trips, for all generations ($p < .05$) except first-generation migrants.

Next, all variables were entered the regression model using the stepwise method (Model 3). It was found that media-based leisure had significant effects on the first generation ($\beta = .27$; $p < .01$) and 1.5-generation ($\beta = .34$; $p < .001$), whereas event-based leisure had significant effects on the second ($\beta = .35$; $p < .001$), third ($\beta = .63$; $p < .001$), and fourth-plus generations ($\beta = .59$; $p < .001$). Regarding the R-square values, the third and fourth generations had relatively high R-square values compared to the earlier generations, which was consistent across Model 1, Model 2, and Model 3.

[Table 5]

The predictors of travel intention were subsequently examined (Table 6). The relative influence of leisure participation (Model 4) and involvement (Model 5) were assessed separately

as well. The results from Model 4 showed that the effects of event-based and basic leisure on travel intention were found to be significant ($p<.05$) across migrant groups, while the effect of media-based effect was significant only among the fourth-generation+ migrants ($p<.05$). In addition, the R-square values were lower among the first and 1.5 generations, while climbed up through later generations. In terms of leisure involvement (Model 5), attraction was found to be the only significant predictor of travel intention ($p<.001$) across generations, while the only exception is that self-expression was the only significant predictor ($p<.05$) for second-generation migrants.

In the final step, all variables were entered the regression model using the stepwise method (Model 6). It was found that attraction had the highest effect in the model with all migrant groups ($\beta=.49$; $p<.001$), followed by basic leisure ($\beta=.18$; $p<.001$), and event-based leisure ($\beta=.13$; $p<.05$). The first two variables were also found to be significant in the first-generation, second-generation and fourth-generation+ models ($p<.05$). However, basic leisure was not found to be significant in the 1.5- and third-generation models ($p>.05$). It is also worth noting that self-expression had the highest effect in the 1.5-generation model ($\beta=.38$; $p<.001$). Regarding the R-square values, the first (R-square=.42) and 1.5 generations (R-square=.31) had the lowest values, while the third (R-square=.58) and fourth generations (R-square=.60) had the highest values.

[Table 6]

Discussion

This study examined the transnational leisure, involvement, diaspora tourism behavior and intention of contemporary overseas Chinese in North America. First, within three types of transnational leisure, *basic* leisure had the highest mean scores across all migrant generations. Although the mean scores of *event-based* leisure and *media-based* leisure were not as high, it should be noted that the nature of these activities is different. While it is possible for respondents to “eat Chinese food” every day, activities such as “watching Chinese movies” and “attending Chinese concerts/performances” cannot take place with such frequency. Compared to the four types of transnational leisure by Huang et al. (2015), ethnic social clubs and Internet-based activities were combined into one factor (i.e., event-based leisure). Otherwise, the result of the factor analysis was fairly consistent with Huang et al.’s (2015) qualitative study.

Amongst the five migrants groups, participation in basic transnational leisure decreased from the first generation to the fourth-plus generation. But for media-based and event-based leisure, the pattern of participation was u-shaped, decreasing from the first generation to the 1.5 and then the second generation, and increasing from the second generation to the third and then the fourth-plus generation. For the three dimensions of leisure involvement, a similar u-shaped pattern was observed. The fourth-plus generation expressed the highest level of involvement in transnational leisure in all three dimensions, and the second generation had the lowest level of involvement. A similar u-shaped pattern was also found in respondents’ number of trips to China and intention to visit China, with the second generation being the lowest and the first generation being the highest.

A key question of interest in migration and transnationalism literature is: Is transnationalism a “one-generation phenomenon” (Somerville 2008)? Based on assimilation theory, cultural assimilation will increase with time, which means that transnational ties to the

homeland will decrease (Levitt and Glick-Schiller 2004). Previous studies have found second-generation migrants to be more English dominant, less likely to be bilingual, less likely to return, less likely to send remittances, and more likely to marry outside of their original nationality group compared to their parents (Jones-Correa 2002; Perlmann 2002). This current study identified a similar pattern in migrants' transnational leisure and diaspora tourism activities, in that participation and involvement in all types of transnational leisure, as well as travel behavior and intention, dropped from the first generation to the second generation.

For the third and fourth-plus generations, however, the situation was different. While the frequency of their basic transnational leisure activities was lower than previous generations, they participated in more media-based and event-based leisure and were more *involved* than the second generation. Their travel frequency and intention were also higher than the second generation. The surge in transnationalism in the third and fourth-plus generations corresponded to Herberg's (1960) "third-generation hypothesis." Herberg argued that second-generation immigrants tended to reject their parents' culture and religion. However, the third generation grew up feeling curious about their ethnic origin and might choose to return to the religion of their grandparents. In this study, third- and fourth-generation migrants' connection to the homeland also appeared to be more internal and symbolic. They didn't necessarily need to eat Chinese food, but they were attracted by Chinese culture and considered it to have a central role in their lives. In Wohlfart's (2016) study on three generations of German-speaking immigrants in New Zealand, she also pointed out that "the third generation appreciates their ethnic roots exactly because these aspects have become symbolic tokens weak enough not to be cultural restraints in any way" (24).

Does transnational leisure influence migrants' decision to visit the homeland? Among the three types of transnational leisure, *media-based* leisure influenced the first and 1.5-generations'

frequency of visiting the homeland. *Event-based* leisure, however, had significant effects on the second, third, and fourth-generations. Most event-based activities are social in nature and require more people to participate, whereas media-based activities generally take place at home, alone or with family/close friends. Findings suggest that transnational leisure and diaspora tourism may be more of an individual activity for first and 1.5-generation migrants. Given that first-generation migrants are typically fluent in their native/heritage language, they can listen to music and watch TV in Chinese on their own. Moreover, as they are likely to have personal ties back home, they can also travel by themselves and meet up with friends and relatives once they arrive. For later generations, however, the social aspects of transnational leisure seem more important. As they may not have personal connections in the homeland, they can meet other members of the Chinese diaspora through event-based transnational leisure. The social influence of these activities can inspire them to visit the homeland.

Another interesting finding was that *basic* transnational leisure did not have a significant effect on the number of homeland trips, despite the fact that basic activities had the highest level of participation. According to Levitt and Glick-Schiller (2004), transnationalism can be divided into “ways of being” and “ways of belonging.” Some practices allow migrants to *be* transnational, without necessarily feeling a sense of *belonging*. It is possible that some basic activities (e.g., eating Chinese food, celebrating Chinese holidays) take place because of habit or family tradition, rather than signifying an emotional connection to China. This may explain why basic leisure did not have a significant impact on diaspora tourism behavior across all generations.

As for the predictors of travel intention, *event-based* leisure was found to be the strongest predictor for most generations, followed by *basic* leisure. However, when factoring in the effect of leisure involvement, the impact of transnational leisure participation was not as high. As

existing studies have confirmed a positive relationship between leisure involvement and frequency of participation (Havitz and Dimanche 1999), the effect of leisure participation in Model 4 might be partially replaced by leisure involvement in Model 6. Another point to note in Model 6 was the significant yet *negative* effect of media-based leisure on the travel intention of second-generation migrants. Among all predictors in Models 3 and 6 across all generations, only one negative relationship was found. As discussed earlier, second-generation respondents displayed the lowest level of leisure participation, involvement, travel frequency, and intention overall. Was their lack of interest in Chinese heritage so extreme that watching Chinese movies would reduce their intention to visit China? It is possible that the second-generation's participation in media-based leisure was not entirely voluntary but led by their parents. Moreover, nowadays most media-based activities are available online. Since respondents could already enjoy such activities at home (in the USA or Canada), perhaps these activities could not inspire the second generation to visit China.

Among the three dimensions of leisure involvement, *attraction* was the only significant predictor for most generations, which showed that the pleasure derived from transnational leisure activities was the most important in increasing their intention to visit the homeland. Overall, findings are consistent with previous research on leisure involvement. *Attraction*, sometimes also labeled as *hedonicity*, was found to have the highest mean scores and to be the strongest predictor of attachment and loyalty (Chang and Gibson 2011; Chang and Chung 2018; Lee and Shen 2013). The only exception was the 1.5 generation, where *self-expression* was the significant predictor of their travel intention. *Self-expression* refers to the extent to which leisure provides opportunities for people to express themselves to others (Jun et al. 2012). Compare to other generations, the 1.5-generation group is caught “in-between” two generations. Being foreign-born, technically they are first-generation migrants. However, they are also “the children of

immigrants” and may have younger siblings who are second-generation (Kasinitz 2012). Perhaps due to their “in-between” status, the 1.5 generation was more likely to use transnational leisure to express themselves. Therefore, the *self-expression* dimension of leisure involvement was more important in influencing their travel intention.

Lastly, from Model 1 to Model 6, R-square values were generally lower among the first and second generations and higher for later generations. This consistent pattern revealed that the effect of transnational leisure on diaspora tourism frequency and intention grew stronger with later generations. First and second-generation migrants may need to return to the homeland because of family obligation (Li and McKercher 2016). For third, fourth, and later generations, trips to the homeland could be more leisurely and spontaneous, as seen from the significant role that transnational leisure plays on their travel behavior.

Conclusion

Given the interdisciplinary nature of tourism, this study is the first to investigate the relationship between the leisure and tourism activities of migrants in a transnational social field. Overall, the relationship was found to be positive. Participating in transnational leisure increases migrants' frequency and intention to visit the homeland. Among different types of transnational leisure, basic, event-based, and media-based activities have varying effects on different migrant generations. Previous studies on leisure-tourism connections were conducted in the context of one type of leisure (e.g., paddling, gold panning, recreational running) and examined whether people would participate in the same activity when traveling (e.g., Chang and Gibson 2011; Marinkovic et al. 2017; McGehee, Yoon, and Cardenas 2003). Compared to a specific recreational activity, transnational leisure is a broader concept that incorporates a wide range of activities related to one's ethnic origin. While existing research has also examined multiple activities across leisure and tourism, the general focus was on comparison and consistency, such as the likelihood of tourists engaging in their favorite leisure activities when they are away from home (e.g., Brey and Lehto 2007; Chang and Gibson 2015; Smith et al. 2012; Sthapil and Björk 2017). Rather than looking at behavioral consistency across leisure and tourism, this study is unique in establishing a relationship between leisure and tourism. Participating in transnational leisure in the host society is positively related to migrants' frequency of visiting the homeland and future travel intention.

The number of international migrants worldwide has reached 258 million (United Nations 2017). Thus, many countries should be aware of the diaspora tourism market and, understanding the market, should develop tourism products to attract returning migrants (Frost, Laing, and Reeves 2013). Study findings are useful in understanding the activities and attitude of migrants across different generations. Other than direct promotional activities, transnational leisure

provides an alternative way for homeland destinations to increase migrants' engagement and travel intention. In the case of the Chinese diaspora, findings showed that different generations are inspired by different forms of transnational leisure. Media-based leisure was found to be more attractive to the first and 1.5 generations, who speak the heritage language and can enjoy these activities by themselves. Event-based leisure, such as cultural activities organized by ethnic clubs, seems more appealing to later generations. Social activities in a group setting can enhance their emotional bond to the homeland and motivate them to travel. Although second-generation migrants pose the biggest challenge, migrants' ties to the homeland do not end with the second generation. There is hope in the later generations, as transnational leisure provides good opportunities for homeland destinations to connect with the overseas population. The *attraction* dimension of leisure involvement was also found to be the most effective in increasing migrants' travel intention. As such, the message to be delivered through transnational leisure should focus more on interest, pleasure and enjoyment, rather than reminding migrants to remember their roots and identity.

The findings presented here are based on data collected from the overseas Chinese diaspora in North America. As nationality was used as a sampling criterion, findings are limited to permanent migrants who have become citizens in the host country, whereas those who have relocated recently and have yet to obtain citizenship were excluded. Moreover, migrants bring with them the cultures and traditions of "home." As migration histories and the distance between home and host societies vary, the effect of leisure activities on diaspora tourism may also change. Therefore, findings may not be generalizable to other diaspora groups. In the case of the Chinese diaspora, martial arts was included as a type of cultural activity in this study. Other than that, the role of sports as an important type of transnational leisure has not been explored, due to the lack of a Chinese national heritage sport. Future research can investigate the leisure-tourism relations

of other migrant populations, specifically the role of sports. The Indian diaspora is currently the largest diaspora group in the world (United Nations 2017), and cricket is an important sport associated with their diasporic heritage (Fletcher 2012). It would be interesting to consider cricket as transnational leisure and explore its impact on the travel frequency and decision of the Indian diaspora. Furthermore, the spillover hypothesis explains how everyday leisure activities may spillover into tourism. On this note, this study only examined how transnational leisure influenced tourism. However, does diaspora tourism influence migrants' transnational leisure behavior afterward? Future studies can investigate leisure-tourism relations from the opposite perspective, and shed light on the symbiotic relationship between leisure and tourism in the era of global migration.

Table 1 Respondents' Profile

Variables	Categories	Frequency (Percentage)
Gender	Male	399 (49.4%)
	Female	409 (50.6%)
Age	18-25	166 (20.5%)
	26-35	272 (33.7%)
	36-45	178 (22.0%)
	46-55	89 (11.0%)
	56-65	73 (9.0%)
	66 or more	30 (3.7%)
Nationality	American	568 (70.3%)
	Canadian	240 (29.7%)
Education	Some high school or below	12 (1.5%)
	High school graduate	63 (7.8%)
	Some college	135 (16.7%)
	Two-year college degree	68 (8.4%)
	Four-year college degree	356 (44.1%)
	Graduate or professional degree	174 (21.5%)
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%)
Annual Household Income (USD) (Median=\$60,000- \$79,999)	Less than \$20,000	53 (6.6%)
	\$20,000-\$39,999	87 (10.8%)
	\$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 or more	132 (16.3%)
Number of Trips to China (Mean=4.53; Median=2)	0	164 (20.3%)
	1	139 (17.2%)
	2	119 (14.7%)
	3-4	125 (15.5%)
	5-6	108 (13.4%)
	7-10	89 (11.0%)
	11 or more	64 (7.9%)
Age of First Trip to China (n=644)	0-5	240 (37.3%)
	6-11	111 (17.2%)
	12-17	105 (16.3%)
	18-29	113 (17.5%)
	30-39	38 (5.9%)
	40 or more	37 (5.7%)

Year of Most Recent	1989 or before	24 (3.7%)
Trip to China (n=644)	1990-1999	43 (6.7%)
	2000-2009	122 (18.9%)
	2010-2014	231 (35.9%)
	2015-2016	224 (34.8%)

Table 2 Results of EFA – Transnational Leisure

Factors & Items	Mean ¹	Loadings	Communalities
Factor I: Event-based (Cronbach's Alpha=.95)			
Participate in Chinese cultural activities	2.60	.95	.76
Join Chinese ethnic clubs/organizations	2.55	.91	.76
Attend events hosted by Chinese ethnic organizations	3.04	.74	.67
Play Chinese board or card games	2.72	.72	.61
Attend Chinese concerts/performances	2.38	.81	.77
Follow Chinese(-American) sports players or teams	2.46	.74	.66
Sing Chinese songs in the karaoke	2.36	.66	.76
Online shopping for Chinese/Asian items	2.71	.64	.66
Connect with friends and relatives in China through social media	2.68	.54	.60
Factor II: Media-based (Cronbach's Alpha=.94)			
Watch Chinese/Asian movies	3.01	.86	.80
Watch Chinese/Asian drama	2.88	.86	.84
Watch Chinese/Asian TV shows	2.86	.82	.82
Listen to Chinese/Asian songs and music	2.89	.70	.72
Factor III: Basic (Cronbach's Alpha=.76)			
Eat Chinese food	4.03	.72	.51
Shop for Chinese/Asian groceries	3.69	.71	.59
Celebrate Chinese holidays	3.73	.62	.50
% Variance Explained: 74.9			
Kaiser-Meyer-Olkin Measure of Sampling (KMO): 0.958			
Bartlett's Test of Sphericity: 10974.7; Significance <.001			

¹ Items measured on a five-point scale of frequency (from 1=Never to 5=Always/Everyday).

Table 3 Results of CFA

Factors	Items	β	Errors
<i>Event-based Leisure</i>	*Participate in Chinese cultural activities	.81	.34
	*Join Chinese ethnic clubs/organizations	.83	.32
	*Play Chinese board or card games	.77	.40
	*Attend Chinese concerts/performances	.86	.26
	*Follow Chinese(-American) sports players or teams	.86	.26
	*Sing Chinese songs in the karaoke	.82	.32
	*Online shopping for Chinese/Asian items	.83	.31
AVE=.68 CR=.94	*Connect with friends and relatives in China through social media	.79	.38
<i>Media-based Leisure</i>	*Watch Chinese/Asian movies	.89	.21
	*Watch Chinese/Asian drama	.92	.15
	*Watch Chinese/Asian TV shows	.91	.16
	*Listen to Chinese/Asian songs and music	.85	.28
AVE=.80 CR=.94			
<i>Basic Leisure</i>	*Eat Chinese food	.69	.31
	*Shop for Chinese/Asian groceries	.78	.22
	*Celebrate Chinese holidays	.70	.30
AVE=.53 CR=.85			
<i>Centrality</i>	*I enjoy discussing these activities with my friends	.80	.36
	*I find a lot of my life is organized around these activities	.85	.28
	*Most of my friends are in some way connected with these activities	.79	.37
	*These activities have a central role in my life	.87	.25
AVE=.69 CR=.90			
<i>Attraction</i>	*These activities interest me	.78	.40
	*These activities are important to me	.86	.27
	*These activities are pleasurable.	.76	.43
	*Participating in these activities is one of the most satisfying things	.85	.28
	*These activities offer me relaxation when pressures build up	.83	.31
	*I really enjoy these activities	.82	.33
AVE=.67 CR=.92			
<i>Self-expression</i>	*These activities say a lot about who I am.	.81	.34
	*You can tell a lot about a person by seeing them doing these activities	.77	.41
	*When I participate in these activities, I can really be myself	.85	.28
	*When I participate in these activities, others see me the way I want them to see me.	.85	.28
AVE=.67 CR=.89			

Table 4 Within and Between Subject Comparisons

	1-Gen (n=119)	1.5-Gen (n=126)	2-Gen (n=307)	3-Gen (n=106)	4-Gen+ (n=150)	Total	Between Subject F-value	<i>p</i>
Transnational Leisure¹								
Event-based	2.69	2.46	2.26	2.74	3.02	2.56	15.0	<.001
Media-based	3.44	2.98	2.63	2.84	3.05	2.91	12.0	<.001
Basic	4.06	3.85	3.79	3.79	3.68	3.82	4.7	<.01
Within Subject F-value	154.2	277.8	403.7	69.4	33.2	651.1		
<i>p</i>	<.001	<.001	<.001	<.001	<.001	<.001		
Leisure Involvement								
Attraction	3.40	3.48	3.27	3.4	3.66	3.41	5.6	<.001
Centrality	3.24	3.18	3.00	3.23	3.50	3.19	7.4	<.001
Self-expression	3.36	3.34	3.20	3.34	3.55	3.33	4.0	<.01
Within Subject F-Value	9.1	20.4	42.7	6.4	8.5	81.1		
<i>P</i>	<.001	<.001	<.001	<.001	<.001	<.001		
Travel Behavior								
Number of Trips to China	7.25	4.66	2.99	5.63	4.67	4.53	8.3	<.001
Number of Trips to Hometown in China	5.86	3.80	2.09	3.98	3.24	3.37	10.7	<.001
Within Subject t-Value	3.4	5.9	5.6	4.1	3.3	8.8		
<i>p</i>	<.01	<.001	<.001	<.001	<.01	<.001		
Travel Intention²	3.86	3.72	3.55	3.67	3.79	3.68	3.8	<.01

¹ Items measured on a five-point scale of frequency (from 1=Never to 5=Always/Everyday).

² Items measured on a five-point scale of agreement (from 1=Strongly Disagree to 5=Strongly Agree).

Figure 1. Transnational Leisure Participation across Generations

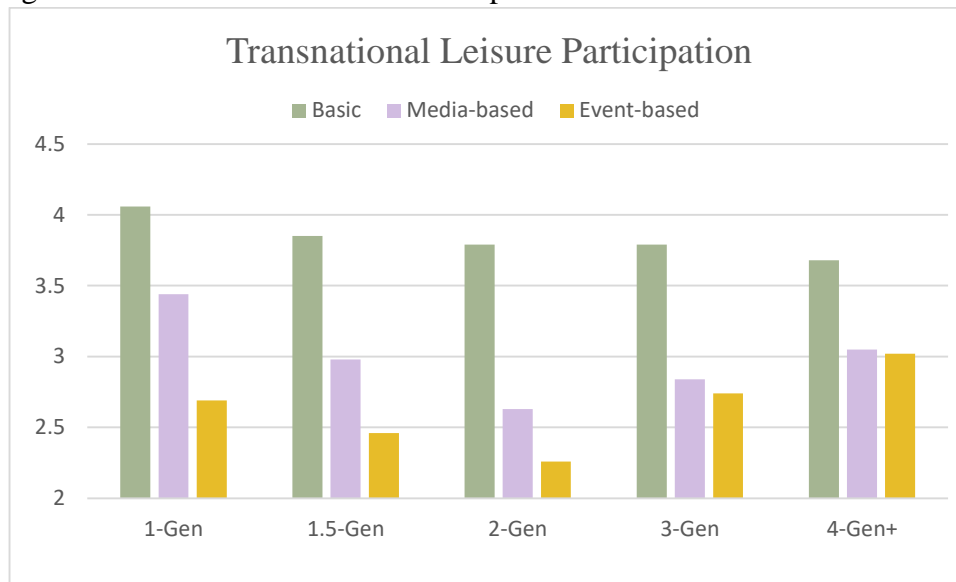


Figure 2. Travel Behavior and Intention across Generations

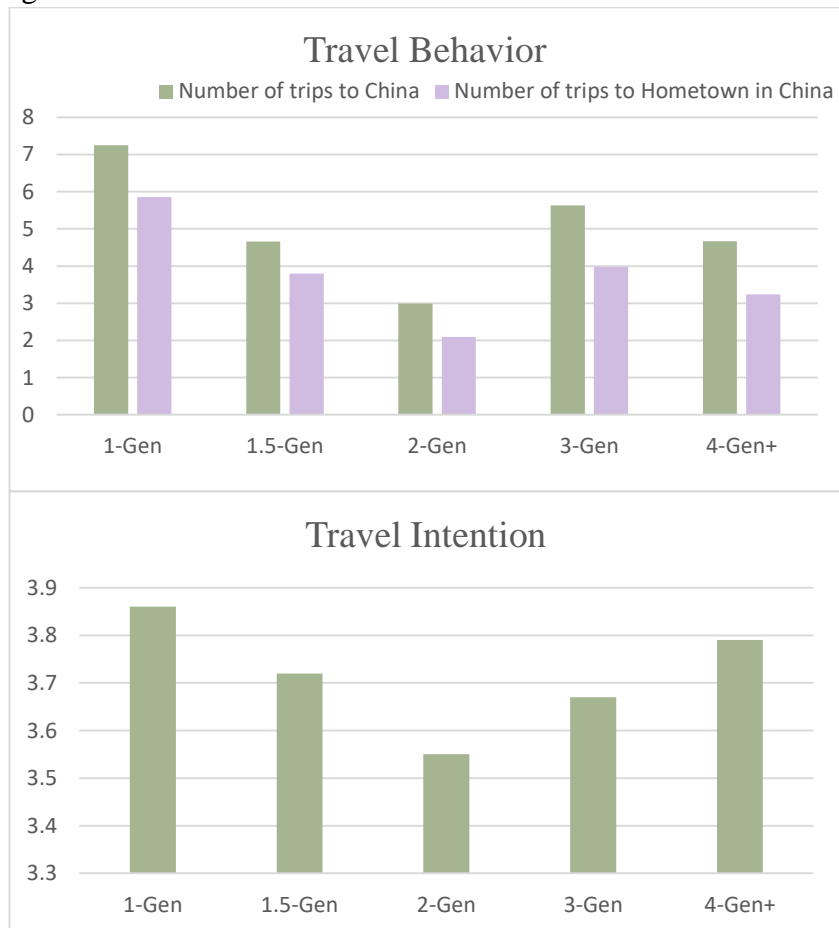


Table 5 Results of Regression Analyses: Number of Trips to China

		Total	1-Gen	1.5-Gen	2-Gen	3-Gen	4-Gen+
Model 1	<i>Event-based</i>	.24***	.01	.12	.37***	.72***	.34*
	<i>Media-based</i>	.21***	.25*	.33*	-.05	-.03	.21*
	<i>Basic</i>	.03	.03	-.13	.04	-.12	.03
Transnational							
Leisure	R-square	.20	.07	.14	.12	.40	.36
Model 2	<i>Centrality</i>	.33***	-.04	.42*	.23*	.36*	.73***
	<i>Attraction</i>	-.05	.23	.03	-.05	-.06	-.33
Leisure	<i>Self-expression</i>	.07	-.10	-.18	.10	.28	.09
Involvement	R-square	.12	.01	.09	.07	.39	.28
Model 3	<i>Event-based</i>	.25***	-	-	.35***	.63***	.59***
	<i>Media-based</i>	.23***	.27**	.34***	-	-	-
	<i>Basic</i>	-	-	-	-	-	-
All	<i>Centrality</i>	-	-	-	-	-	-
	<i>Attraction</i>	-	-	-	-	-	-
Variables	<i>Self-expression</i>	-	-	-	-	-	-
	R-square	.20	.07	.12	.12	.39	.35

*Regression methods: Model 1 & 2 = Enter; Model 3=Step-wise

Table 6 Results of Regression Analyses: Travel Intention

		Total	1-Gen	1.5-Gen	2-Gen	3-Gen	4-Gen+
Model 4 Transnational Leisure	<i>Event-based</i>	.38***	.33**	.34**	.51***	.50**	.01
	<i>Media-based</i>	.03	.13	0.11	-.09	-.06	.25*
	<i>Basic</i>	.29***	.21*	0.12	.27***	.27**	.56***
	R-square	.36	.29	.22	.34	.41	.52
Model 5 Leisure Involvement	<i>Centrality</i>	.17**	.15	.17	.11	.14	.22
	<i>Attraction</i>	.47***	.22***	.09	.54***	.60***	.47**
	<i>Self-expression</i>	.06	-.23	.31*	.05	.05	.06
	R-square	.45	.40	.28	.45	.58	.51
Model 6 All Variables	<i>Event-based</i>	.13***	-	.26**	.26***	-	-
	<i>Media-based</i>	-	-	-	-.18*	-	-
	<i>Basic</i>	.18***	.17*	-	.18**	-	.42***
	<i>Centrality</i>	-	-	-	-	-	-
	<i>Attraction</i>	.49***	.56***	-	.54***	.77***	.44***
	<i>Self-expression</i>	-	-	.38***	-	-	-
	R-square	.48	.42	.31	.49	.58	.60
*Regression methods: Model 4 & 5 = Enter; Model 6=Step-wise							

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