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**THE IMPACT OF DIASPORA TOURISM ON RETURN
MIGRATION INTENTIONS ACROSS CULTURAL
DISTANCE AND MIGRATION GENERATIONS**

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PhD

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School of Hotel and Tourism Management

University of Surrey

School of Hospitality and Tourism Management

**The Impact of Diaspora Tourism on Return Migration Intentions
across Cultural Distance and Migration Generations**

Liu Ting Yao

A thesis submitted in partial fulfilment of the requirements for the degree of

Doctor of Philosophy

July 2023

Certificate of Originality

I hereby declare that this thesis is my own work and that, to the best of my knowledge and belief, it reproduces no material previously published or written, nor material that has been accepted for the award of any other degree or diploma, except where due acknowledgement has been made in the text.

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Liu Ting Yao

Abstract

As temporary mobility, tourism may either have a complementary and symbiotic relationship with permanent mobility or act as a precursor to permanent relocation (Bell & Ward, 2000). There are strong connections between tourism and migration based on both the roles played by identities and by the knowledge accumulated through travelling to places that individuals have prior knowledge of and social ties (Duval, 2006). However, limited research in the tourism field considered diaspora tourism under the broader construct of mobility, not only because of the methodological challenges for locating and sampling the population of diaspora tourists, but also the complexity of disentangling concepts at the junction of migration, tourism, and mobility. (Basu, 2004). Taking transnationalism approach, this research connects diaspora tourism to return migration intention, through the cultural factors of cultural identity and homeland attachment (Cassarino, 2004; Rishbeth & Powell, 2013).

This research was conducted in two phases: the qualitative interviews for determinant factors exploration; followed by the quantitative survey questionnaires for measurement scales validation and relationship modelling. Six dimensions with 24 items of were developed and validated to measure the diaspora's memorable tourism experience (DMTE), including Affective Emotions, Accessibility and Infrastructure, Nostalgia Re-enactment, Social Interaction, Newness, and Personal Milestone. Return Migration Intention was measured by the diaspora's personal plans and the social environments in the origin country, and a positive relationship was evidenced between DMTE and return migration intention.

For the cultural factors, the value commitment and attachment to the origin country were deemed influential on the relationship between DMTE and return migration intention, taking

the positive partial mediation effects. The generalisability of the research findings was also ensured by cultural distance and migration generations, as no statistically significant difference was found on the relationship between DMTE and return migration intention between European and Asian migrants and across first- and second-generation migrants.

Theoretically, this research highlights the facilitating role of diaspora tourism in return migration (Duval, 2004b; Pelliccia, 2018), drawing on the notion of the “myth of return” (Anwar, 1979), contributing to the transnationalism approach to return migration (Cassarino, 2004), and placing tourism in the broader domain of human mobilities research. It also brings the concept of superdiversity in contemporary globalisation to address the homogeneity of diaspora tourists by cultural distance and migration generations, enriching the acculturation and adaptation strategies in a cross-cultural context (Vertovec, 2007).

Practically, this research provides empirical evidence in support of the notion of a path-dependency relationship between tourism and migration (Williams, 2013), and has potential to inform the prediction of national migration patterns and their demographic consequences by enhancing the knowledge of memories and behavioural decisions of diaspora tourists. The output of this research also has potential to inform tourism policies, etc. Furthermore, this research also contributes to national economic and social development concerned by the increasing scale of diaspora communities and returnees in both diaspora-receiving and diaspora-sending countries.

Keywords: diaspora tourism, memorable experiences, return migration, cultural identity, homeland attachment.

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Chapter 1. Introduction

1.1 Background and Rationale

The population of diaspora reached 281 million in 2020, and 3.6% of the global population lives outside of their countries of birth. Diaspora communities have also grown rapidly in the past 50 years. As of 2020, the global population of diaspora reached three times the diaspora population in 1970 (International Organization for Migration, 2022). Although diasporas are scattered worldwide, and are the cumulative outcomes of long histories of migration and settlement, some leading immigrant-receiving countries host a significant portion of the global diaspora population. According to the United Nations (2020), the United States (US) is the largest country for immigration, with over 50 million foreign-born residents, followed by Germany, with more than 15 million and Saudi Arabia, with more than 13 million. In terms of emigration, nine out of the top 10 rankings are Asian and European countries. It is also worth noting that the numbers of the emigration population include refugees and asylum seekers, who are usually forced migrants. Table 1.1 lists the top 10 countries with the highest number of immigrants (foreign-born residents) and emigrants (former residents living internationally) in 2020.

Table 1.1 Immigration and Emigration by Country, 2020

Rank	Country	Immigrants Population	Country	Emigrants Population
1	United States (US)	50,632,836	India	17,869,492
2	Germany	15,762,457	Mexico	11,185,737
3	Saudi Arabia	13,454,842	Russia	10,756,697
4	Russia	11,636,911	China	10,461,170
5	United Kingdom (UK)	9,359,587	Syria	8,457,214
6	United Arab Emirates	8,716,332	Bangladesh	7,401,763
7	France	8,524,876	Pakistan	6,328,400
8	Canada	8,049,323	Ukraine	6,139,144
9	Australia	7,685,860	Philippines	6,094,307
10	Spain	6,842,202	Afghanistan	5,853,838

Source: United Nations (2020), data retrieved from United Nations Department of Economics and Social Affairs, Population Division (2020)

Travel and tourism are important outcomes of migration and the growth of diaspora communities, and this has increased because of the widespread dispersion of diaspora communities under globalisation (Dwyer et al., 2010; Williams & Hall, 2000). Diasporas dispersed from their original homelands and formed communities with a shared ethnic consciousness (Cohen, 1997; Safran, 1991). They maintain their physical and emotional ties through travelling back to their ancestral origins (Coles & Timothy, 2004; Tie et al., 2015). The topic of diaspora and diaspora tourism has attracted scholars from multiple disciplines, such as sociology, psychology, geography and migration studies (Higginbotham, 2012).

Calculating the exact number of diasporas is challenging, as data not only includes emigrants but also the descendants of the migrants. Furthermore, migrant movements across national borders can be both regular and irregular. The lack of legal status makes the movement of irregular migrants difficult to record (Düvell, 2011; Koser, 2010). Tracking the movements

of regular migrants can also be complicated because of the dynamic status of diasporas, such as those involved in transilient migration and return migration (King, 1986).

However, a rapidly growing number of diasporas participate in diaspora tourism to maintain their close ties to their ancestral hometowns through frequent travel (Guarnizo et al., 2003; Kasinitz et al., 2002; Lew & Wong, 2002; Li & Chan, 2023; Rumbaut, 2008). The significance of diaspora tourism is also measured by its economic contribution, especially for immigrant-sending countries. The values of diaspora tourism for middle- and lower-income countries were estimated to be about \$551 billion and \$597 billion, as of 2021, which makes it an attractive niche tourism market (Ratha et al., 2019).

1.2 Diaspora Tourism

Diaspora tourism concerns the people of migrant ancestry travelling back to their homeland (Coles & Timothy, 2004) and connecting with their ancestral roots (McCain & Ray, 2003) and personal heritage (Huang et al., 2013). Multiple concepts have been utilised by researchers to describe the phenomenon of travelling to return to the diaspora's ancestral culture of origin, with different meanings, such as temporary return migration (e.g. Basu, 2017) and visiting friends and relatives (VFR) tourism (e.g. Duval, 2003).

Because of its complex nature, diaspora tourism encompasses other types of tourism, and some studies may cross diaspora tourism notions with shared commonalities. These notions include ancestral tourism (Murdy et al., 2018), dark tourism (Collins-Kreiner, 2016; Lennon & Foley, 2000; Lockstone-Binney et al., 2013; Stone & Sharpley, 2008), ethnic tourism (Butler, 2003; King, 1994; Ostrowski, 1991; Yang, 2011; Yang & Wall, 2009), genealogical tourism

(Bhandari, 2016; Higginbotham, 2012; Marschall, 2015; Santos & Yan, 2010), heritage tourism (Cohen, 2016; Lev Ari & Mittelberg, 2008; Poria et al., 2003), homeland tourism (Powers, 2011, 2017), legacy tourism (McCain & Ray, 2003; Ray & McCain, 2012), memory tourism (Godis & Nilsson, 2018), nostalgia tourism (Kim et al., 2019), pilgrimage tourism (Ioannides & Ioannides, 2004; Marschall, 2017; Reed, 2015), roots tourism (Basu, 2005; Bruner, 1996; Higginbotham, 2012; Pelliccia, 2018) and VFR (Huang et al., 2017; Pearce, 2012; Uriely, 2010). These notions either examine the same tourist group as diaspora tourism—the diaspora community—or focus on the same travel purpose as diaspora tourism, which seeks ancestral roots and personal heritage connections. Table 1.2 summarises the characteristics of these notions with leading authors.

Table 1.2 Related Notions Discussing Diaspora Tourism

Name	Characteristics	Leading Authors (Year)
Ancestral Tourism	Connecting or reconnecting individual with ancestral past	Murdy et al., 2018
Dark Tourism	Visiting places historically associated with death and tragedy and recalling the memory of trauma	Collins-Kreiner, 2016; Lennon & Foley, 2000; Lockstone-Binney et al., 2013; Stone & Sharpley, 2008
Ethnic Tourism	Exploring cultural and historical heritage represents ethnic minorities for an authentic experience	Butler, 2003; King, 1994; Ostrowski, 1991; Yang, 2011; Yang & Wall, 2009
Genealogical Tourism	Supports family history research and seeks to reaffirm cultural affinity and commonness	Bhandari, 2016; Higginbotham, 2012; Marschall, 2015; Santos & Yan, 2010
Heritage Tourism	Exploring cultural and historical heritage for an authentic experience	Cohen, 2016; Lev Ari & Mittelberg, 2008; Poria et al., 2003
Homeland Tourism	A subset of personal heritage tourism involving both family reunions and tourism site visitations	Powers, 2011, 2017
Legacy Tourism	Genealogical endeavours discovering distant land and forgotten places as a participant of heritage tourism experience	McCain & Ray, 2003; Ray & McCain, 2012
Memory Tourism	Activities revolving around embodied memories	Godis & Nilsson, 2018
Nostalgia Tourism	Cultural tourists seeking for own ancestral culture	Kim et al., 2019
Pilgrimage Tourism	Travelling to places and experience activities for religious and spiritual purposes	Ioannides & Ioannides, 2004; Marschall, 2017; Reed, 2015
Roots Tourism	Seeking family's ancestral roots	Basu, 2005; Bruner, 1996; Higginbotham, 2012; Pelliccia, 2018
VFR Tourism	Visiting family and home-related places as the main travel purpose	Huang et al., 2017; Pearce, 2012; Uriely, 2010

Source: the author

As stated, diaspora tourism is defined as satisfying two essential criteria in this research: the production, consumption and travel experience made by the diasporic community and with travel purpose of connecting ancestral roots and personal heritage. According to Figure 1.1, dark tourism, ethnic tourism, memory tourism, pilgrimage tourism and VFR tourism do not align closely with the two essential criteria adopted in this thesis. Homeland tourism studies diasporic communities that may or may not travel for ancestral roots and personal heritage connections. Tourists in heritage tourism, legacy tourism and nostalgia tourism travel for ancestral roots and personal heritage connections but may or may not travel from diasporic communities. Three of these 12 tourism notions are the most relevant to be distinguished from diaspora tourism: ancestral tourism, genealogical tourism and roots tourism. They focused on the diasporic community travelling for ancestral roots and personal heritage connections. However, it is worth noting that the diasporic community considered under these three tourism notions has a long migration history and has little or no living experience or social connections in their ancestral homelands. In contrast, this research will focus on diaspora tourism, with an interest in the return travel experience of the more recent generations of diasporic communities, which themselves or at least one of their parents was born in their countries of origin, to engage in leisure activities, visit family and friends or seek ancestral connections. Diaspora tourism, as defined in this research, partially overlaps with VFR tourism, as diasporas usually visit their families and friends during their travels to their countries of origin due to nostalgia. However, neither travelling for VFR purposes nor attending VFR activities in the origin country is essential in this research.

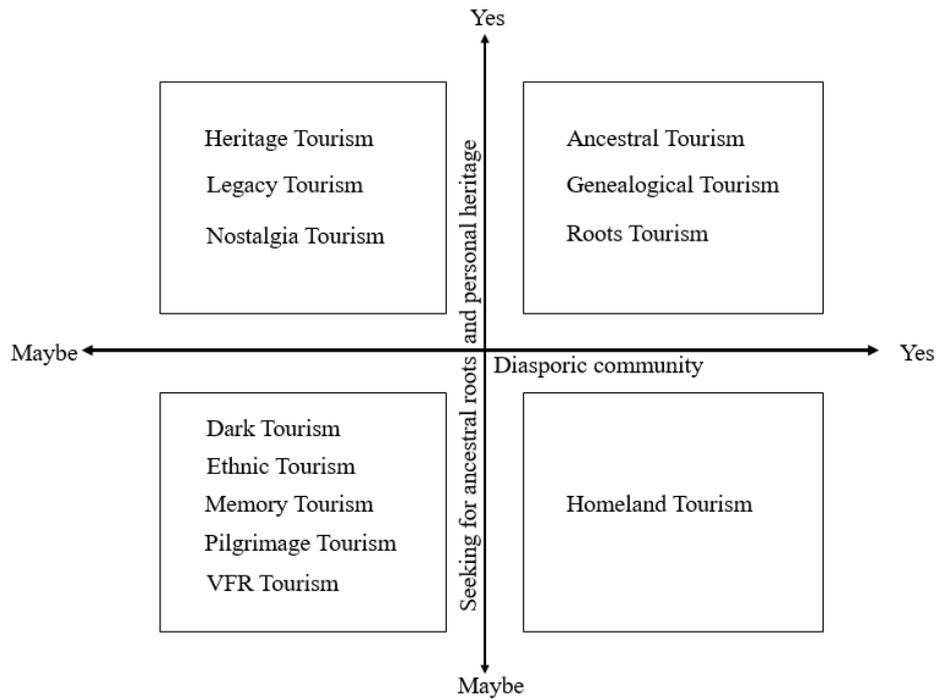


Figure 1.1 Situating Diaspora in Relation to Other Forms of Tourism

Source: the author

1.3 Migration and Return Migration

To grasp the concepts of diasporas and diaspora tourism, it is essential to comprehend the mechanics of international migration and return migration. The modern history of international migration is defined into four periods: the ‘mercantile period’, the ‘industrial period’, the ‘period of limited migration’ and the ‘post-industrial migration’ (Massey, 1998). World migration in the modern period is considered by many researchers to have begun with major flows from Europe to the Americas, Africa, Asia and Oceania for colonisation and mercantilist capitalism. The plantation production of Europe created the racial and ethnic compositions of America by sending cheap labourers, mainly from Asia (Hui, 1995; Tinker, 1977) and Africa (Curtin, 1972), to the New World. The second wave of world migration began 300 years later

in the early nineteenth century, led by industrialism and the economic development of Europe. Significant movement occurred from European countries (Massey, 1989) to the Americas and Oceania, with Argentina, Australia, Canada, New Zealand and the US as the top five destinations (Ferenczi, 1929). During this period, the global migration pattern was described as movements from North to North, South to South and North to South, but with limited South to North movement (de Haas, 2007). Shortly after the second wave, the outbreak of World War I brought European emigration into a third period: 'limited migration' (Massey, 1995). Massey's work also suggested that immigration laws were introduced and restricted policies were implemented by the receiving countries, led by the US in the early 1920s, which made it difficult for Europe to revive emigration. This was followed by the Great Depression in the 1930s and World War II in the 1940s.

After the emergence of the globalisation of immigration, 'post-industrial migration' in the 1960s led to an increasing number of sending and receiving countries worldwide (Czaika & de Haas, 2014). A phenomenon of diversification in immigrant origins and emigrant destinations was evident in the 1960s, with an unprecedented trend of non-Western migrants moving to Western countries (de Haas, 2007). Particularly in the 21st century, the perceived increases in the scale, diversity, geographical scope and overall complexity of international migration were closely associated with and influenced by advanced transportation and communication technologies in the globalisation processes (Czaika & de Haas, 2014).

While return migration has been present for a considerable time, the formalised notion of international return migration dates back to approximately 1885 (Gmelch, 1980). It refers to the movement of an individual back to an earlier place of residence (Newbold, 2013). Most

international migrants consider returning to their homeland sometime in the future (Battistella, 2018). Historically, roughly one-quarter of the 16 million European immigrants in the US returned in the early twentieth century (Gmelch, 1980). In contemporary transnationalism, cheaper and faster transportation makes return migration more accessible and convenient. According to Dustmann and Weiss (2007), more than half of the immigrants in the UK left within five years of arrival and a higher departure rate goes to those migrants from relatively wealthy nations. Recent studies have also referred to return migration as re-immigration (Tannenbaum, 2007) or counter-diasporic migration (Bartram et al., 2014). Such actions are driven by different reasons, such as the fulfilment of migration goals and the consequences of revised intentions (Bartram et al., 2014). Moreover, the movement of immigrant talents from developed countries back to their developing home countries has been defined as ‘reverse brain drains’ (e.g. Miao & Wang, 2017), ‘talent flow’ (e.g. Carr et al., 2005) or ‘brain circulation’ (e.g. Schuler & Jackson, 1987). A sharp accentuation of this trend occurred during the 2008 global economic crisis.

1.4 Identity and Attachment

Both identity and attachment are important topics in diaspora tourism and return migration studies. Diaspora tourism forms and negotiates the identities of the diaspora (Parry, 2018; Pelliccia, 2018). The relationship between diaspora tourism and cultural identity is dynamic, as travel between the home and host nations leads to repeat negotiations on the sense of belonging (Bhandari, 2016; Wagner, 2015) and transnationalism (Dillette, 2021; Iarmolenko & Kerstetter,

2015). Failing to adapt and integrate into the host country also contributes to diaspora remigration (Boccagni, 2011).

Identity involves the way that individuals perceive and define themselves, serving as a predictor of various important psychosocial and relational outcomes (Côté & Levine, 2014). Social science research has adopted and investigated different types of identity, such as ethnic identity (Phinney, 1989), social identity (Tajfel & Turner, 1985), and genealogical identity (Nash, 2002). Cultural identity refers to the values that are internalised from the cultural groups to which the person belongs to (Arnett Jensen, 2003). It revolves around the cultural values and practices of the ethnic or cultural groups to which one individual belongs as well as the relative emphasis placed on the individual versus the group (Schwartz et al., 2008).

Like identity, the relationship between diaspora tourism and homeland attachment is also not a static phenomenon, where diaspora tourism either enhances (e.g. Sim & Leith, 2013) or diminishes (e.g. Maruyama et al., 2010) a diaspora's attachment to their homeland. Strong homeland attachment also leads to higher return migration intentions (Tannenbaum, 2007).

Furthermore, the notion of home is defined on different geographical levels (Hidalgo & Hernandez, 2011; Williams, 2017), and homeland is defined as 'an embodied, affective and symbolic site' (Abramson, 2017, p. 21). Thus, the homeland attachment in this research considers not only a physical place, such as the diaspora's country of origin or hometown, but also a symbolic home (Skrbis, 2007), such as people and networks.

1.5 Problem Statement

Both tourism and migration are defined in terms of mobility (e.g. Hall & Page, 2014; Hall &

Williams, 2002; King et al., 2000; Williams & Hall, 2000). As temporary mobility, tourism may either have a complementary and symbiotic relationship with permanent mobility or act as a precursor to permanent relocation (Bell & Ward, 2000). In short, there are strong connections between tourism and migration, based on both the roles played by identities and the knowledge and experience accumulated through travelling to places where individuals have prior knowledge and social ties (Duval, 2006).

Limited frameworks have been linked to tourism and migration studies. Duval (2003) positioned return visits within the larger category of VFR tourism to state return visits as a transnational exercise and conducted a conceptual model of return visits under the broader migration, diaspora and transnationalism concepts. The grid/group theory (Douglas, 1978), which had been previously used in the social sciences, especially anthropology, was then applied to the tourism–migration relationship to emphasise the strong transnational belonging and transnational participation involved in the return visits (Duval, 2006). This study sees tourism as a form of temporary mobility at the individual or micro level. Another series of studies by Hall (2003, 2004a, 2004b) viewed tourism as a form of leisure-oriented temporary mobility, opposing permanent migration and with limited periods of movement. These studies addressed the role of geographies and created a macro model of temporary mobility, seeking to integrate tourism with other forms of mobility through the number of trips and spaces. Finally, Williams (2019) considered the reciprocal nature of tourism and migration and proposed an interfolding relationship between them as a path-dependent, path-creating framework. This study also adopted a three-level approach measuring the relationship on macro, meso and micro scales.

In short, these frameworks conceptualised return visits from different perspectives and constructed the relationship between tourism and migration at different levels. However, these frameworks examine the generic contexts of the tourism and migration fields without focusing on diaspora tourism and return migration, and there is, as yet, still a missing framework conducted from the tourism perspective.

Limited research in the field of tourism has considered diaspora tourism under the broader construct of mobility. This is due not only to methodological challenges for locating and sampling the population of diaspora tourists, but also to the complexity of disentangling concepts at the junction of migration, tourism and mobility. (Basu, 2004; Iarmolenko & Kerstetter, 2015; King & Christou, 2010; Pelliccia, 2018). Nonetheless, both tourism and migration are situated in the broader domain of human mobility, and diaspora tourism, as temporary return visits to the diaspora's homeland, has potential value and influence on the intentions and decisions to return migration. Therefore, this research illuminates the facilitating role of diaspora tourism in return migration (e.g. Basu, 2004; Duval, 2004b; King & Christou, 2010; Pelliccia, 2018), drawing on the notion of the 'myth of return' (Anwar, 1979), contributing to the transnationalism approach to return migration (Cassarino, 2004) and placing tourism in the broader domain of human mobilities research.

Besides the influence of diaspora tourism and travel behaviours on travel satisfaction and return migration intentions, cultural factors also play a significant role. Diasporas recognise their cultural identity by their commitment, exploration and belonging to the culture of their countries of origin, or in between their home and host nations (Cortés et al., 1994; Phinney, 1992; du Preez & Govender, 2020). Their levels of attachment to their countries of origin are

also measured by place identity, place dependence, social bonding and affective attachment (Huang et al., 2018; Yankholmes & McKercher, 2019; Zou et al., 2021). However, how the impact of diaspora travel experience on cultural factors will further influence return migration intentions is as yet unexplored. This research aims to enrich acculturation and adaptation strategies in a cross-cultural context.

Moreover, this research also brings the concept of superdiversity into contemporary globalisation to address the changing nature of diaspora tourists in terms of cultural distance and migration generations. Vertovec (2007) introduced the concept of superdiversity to represent the phenomenon of an increasing number of ‘new, small and scattered, multiple-origin, transnationally connected, socio-economically differentiated and legally stratified immigrants’ (Vertovec, 2007, p. 1024) under globalisation. Superdiversity captures how contemporary global migration patterns extend beyond ethnic diversity and are shaped by interactions involving immigration status, labour market experiences and varying degrees of segregation, giving to the new forms of social positioning (Vertovec, 2019). Superdiversity in this research is considered by two aspects. Firstly, the diaspora’s origin country, whether culturally similar or distant between the host and home nations, makes diasporas and diaspora tourism different. Secondly, the generation of migration makes diasporas and diaspora tourism different.

For cultural distance, only a limited number of studies on diaspora tourism have examined diasporas with either multiple origins (e.g. Dias et al., 2022) or multiple settlements (e.g. Vong et al., 2017). However, this research will break new ground as a pioneer that compares multiple diasporic communities within a single settlement, focusing on the differences between culturally distant and culturally similar groups. For the migration generation, first-generation

migrants commonly exhibit a stronger identity and attachment to their home countries compared to the second and subsequent generations (e.g. Chhabra, 2013; Huang et al., 2018). This research will enhance the comprehension of migration generations by comparing first-and second-generation migrants in terms of their influences on the relationships between diaspora tourism, return migration intention, cultural identity and homeland attachment.

1.6 Research Aim and Objectives

This research aims to investigate the impact of diaspora tourism on return migration intentions.

The following objectives will be addressed:

1. To explore the determinant factors that make a diaspora's tourism experience memorable.
2. To identify the determinant factors of cultural identity that influence the impact of diaspora tourism on return migration intentions.
3. To identify the determinant factors of homeland attachment that influence the impact of diaspora tourism on return migration intentions.
4. To investigate the relationship between the diaspora's memorable tourism experience and return migration intentions.
5. To examine the mediating effect of cultural identity and homeland attachment on diaspora tourism and return migration intentions.
6. To investigate the moderating effect of cultural distance (diasporas of European origin vs. Asian origin) and migration generation (first generation vs. second generation) on the relationship between diaspora tourism and return migration intentions.

1.7 Research Context

Empirical studies in diaspora tourism commonly discuss diaspora movements across national borders involving two countries: the home and host destinations. According to a geographical review of diaspora tourism (Liu et al., 2023), Europe is the second-most popular home continent, after Asia, and the second-most popular host continent, after North America. Although Europe is popular for being both a home and host destination, in terms of different countries, the UK is one of the most studied countries for both sending and receiving immigrants (Liu et al., 2023).

As indicated in Section 1.1, the UK ranks as the world's fifth largest immigrant-receiving country as of 2020 (United Nations, 2020), with over 9.3 million residents born overseas representing 13.79% of the country's overall population. Over the past two decades, the UK has also witnessed a significant increase in its immigrant population, rising from the ninth position globally in 2000 to the fifth position in 2020, as depicted in Figure 1.2. These migration data are significant because this research focuses only on the first- and second-generation migrants within the diaspora. Thus, with the large population of both sending and receiving migrants, this research will use the UK as the research context. More specifically, first-and second-generation British residents with European and Asian roots are included.

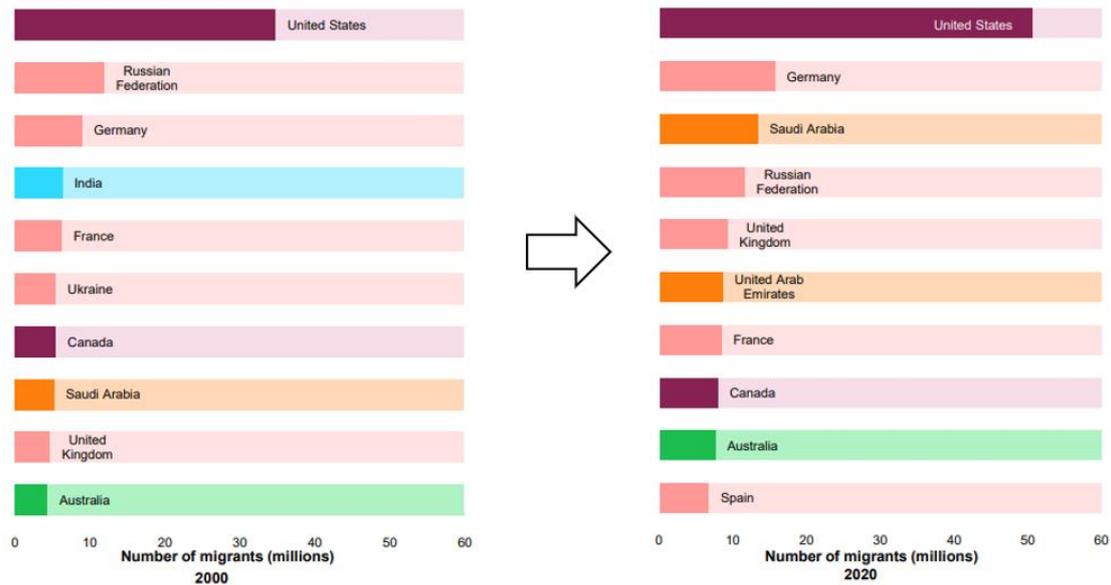


Figure 1.2 Top 10 immigrant-receiving countries from 2000 to 2020

Source: United Nations (2020), data retrieved from United Nations Department of Economics and Social Affairs, Population Division (2020)

1.8 Key Terminologies

Diaspora: A community of deterritorialised and transnational people who are dispersed from their original homeland, with strong ethnic group consciousness, alienation solidarity and various levels of desire to return home (Butler, 2001; Cohen, 1997; Safran, 1991; Vertovec, 2004).

Diaspora tourism: The tourism segment in which people of migrant ancestry travel back to their homeland (Coles & Timothy, 2004), connecting ancestral roots (McCain & Ray, 2003) and personal heritage (Huang et al., 2013).

International migration: The movement of people from one country to another as a result of temporary or permanent resettlement (Bartram et al., 2014).

Return migration: The movement of an individual back to the earlier place of residence, the

re-immigration or counter-diasporic migration (Bartram et al., 2014; Newbold, 2013; Tannenbaum, 2007)

First-generation migrant: A foreign-born citizen or resident of a country who immigrates to a new country of residence (Rumbaut, 2002).

Second-generation migrant: A native-born individual of a family in the country with one or two foreign-born parents (Kasinitz et al., 2008).

1.9 Structure of the Thesis

This thesis is organised into six chapters. The current chapter (Chapter 1) introduces the research background and rationale, research context, research aim and objectives and key terminologies. The subsequent chapters are structured as follows.

Chapter 2 is the literature review chapter. First, it provides a comprehensive review of the literature on diaspora tourism and return migration. In the diaspora tourism section, the unique characteristics of diaspora tourism are recognised, and the importance and influential factors with measurement scales of the diaspora's memorable tourism experience are identified. The return migration section adopts the Macro-Meso-Micro Level approach to explain the economic, social and cultural factors that are considered in this research. Then, the relationship between diaspora tourism and return migration is built through cultural factors (cultural identity and homeland attachment). This chapter also reviews the heterogeneity of diaspora communities by cultural distance and migration generation. It concludes by providing the theoretical framework and research hypotheses.

Chapter 3 justifies the research methodologies. It broadly discusses research philosophies

and paradigms, followed by theory development approaches and research methods. The mixed-methods approach adopted in this research is illustrated in the methodological flowchart, and the research designs of the two research phases, the qualitative research phase and the quantitative research phase, are elaborated upon. The chapter ends with a declaration of research ethics.

Chapters 4 and 5 present the research findings and discussion. Chapter 4 provides the qualitative research findings and discussion. The primary role of this chapter is to explore the determinants of memorable tourism experiences, cultural identity, homeland attachment and return migration intentions for diaspora tourists. It also covers the impacts of the diaspora's memorable tourism experience, cultural identity and homeland attachment on their return migration intentions and the heterogeneity of the diaspora community.

Chapter 5 provides the quantitative research findings and discussion. This chapter validates the determinants of memorable tourism experience, cultural identity, homeland attachment and return migration intentions for diaspora tourists. It then constructs a path model to illustrate the relationships between them and uses multi-group analysis to investigate the effects of cultural distance and migration generation on those relationships.

Finally, Chapter 6 concludes and summarises the key findings of this research and discusses the theoretical and practical contributions and implications. It also points out the limitations of this research and recommends directions for future research.

Chapter 2. Literature Review

2.1 Introduction

Diaspora tourism is an important segment of the tourism industry because of the population and travel frequency of diaspora communities worldwide. The notion of diaspora has been and is being widely discussed by multiple disciplines to analyse the returning travel movement to the ancestral culture of origin of ethnic minorities without the intention of permanent settlement (Day-Vines et al., 1998). It is cross-referenced with many other notions with shared natures or perspectives.

International migration refers to the movement of people from one country to another because 'of temporary or permanent resettlement' (Bartram et al., 2014). It has long historical roots in connecting people globally and has been driven by some goals, such as alleviating global poverty, accelerating resource allocation and facilitating financial cooperation and cultural exchange between nations (Massey, 1998). The circulatory nature of migration movement makes international movement a multi-direction act.

Return migration describes migrants' return movement back to their countries of origin by their own decisions, usually after a significant period in host countries (Dustmann & Weiss, 2007). The notion of return migration has been noted by scholars in multiple disciplines and the growing diversity of migration categories designates various types of returnees. The impact of return migration extends beyond the simple idea of going back home but also includes topics such as determinants of intention, challenges of involvement and the relationships between returnees and the development of their countries of origin.

This chapter has five main sections. Section 2.2 focuses on diaspora tourism, reviewing the existing literature on diaspora, diaspora tourism and the diaspora tourism experience. Section 2.3 centres on return migration. It starts with the circulation of international movements and then takes the Macro-Meso-Micro Level approach to elaborate the economic, social and cultural factors of return migration. Section 2.4 connects diaspora tourism with return migration by discussing the tourism–migration nexus and tourism–migration framework, followed by the impact of cultural factors (cultural identity and homeland attachment) on the relationship between diaspora tourism and return migration. Furthermore, the heterogeneity of diaspora and diaspora tourism is considered in Section 2.5, including the differences in cultural distance (Europe vs. Asia) and across migration generations (first vs. second). Lastly, the conceptual framework and hypothesis development are provided in Section 2.6.

2.2 Diaspora Tourism

2.2.1 Diaspora

The word diaspora derives from the Greek word *diaspeir*, where *dia* means from one to the other and *speir* represents the scattering of seeds (Helmreich, 1992). There has been a proliferation of literature devoting interest to members of ethnic minority groups. The notion of diaspora started by describing the diasporic populations of Jewish, Armenian and Greek people (Safran, 1991). It conceptualised the community of deterritorialised and transnational people who were dispersed from their original homeland, with strong ethnic group consciousness and various levels of desire to return home (Butler, 2001; Cohen, 1997; Safran, 1991; Vertovec, 2004). It is difficult to assess the numbers and boundaries of diasporas because

they are complex and contain multiple categories of dispersal (Sheffer, 2006).

The International Organization for Migration (IOM, 2020) defines diaspora as the migrants or descendants of migrants with an identity and sense of belonging shaped by migration background and experience. They share a strong sense of community, a desire to remain connected to their homeland and stretch over time across generations since the original migrations (R. Cohen, 2008).

Cohen (1997) proposed a five-fold typology of diaspora based on the commonalities of migration experience, including victim or refugee diaspora, labour or service diaspora, imperial or colonial diaspora, trade or professional diaspora and the cultural or postmodern diaspora. This research only covers regular migrants; thus, victim or refugee diasporas are excluded. Furthermore, it is important to note that this research specifically targets recent generations of diaspora, either the migrants themselves or their parents, and does not encompass empirical or colonial diaspora groups.

The diaspora tourism of victim diasporas acts as pilgrimage tourism and heritage tourism with emotional bonds (Marschall, 2017). The return travels of diasporic Africans for the remembrance of slavery history (Bruner, 1996; Reed, 2015; Schramm, 2004; Timothy & Teye, 2004) and diasporic young Jews for heritage trips back to Israel (Cohen, 2016; Ioannides & Ioannides, 2004; Lev Ari & Mittelberg, 2008) are two notable examples of victim diaspora tourism. The British Raj, the period of British rule in the Indian subcontinent, represents a labour diaspora in which people were scattered to find employment (Ramusack, 2004). Imperial or colonial diaspora, the Europeans and their descendants who emigrated from Europe during

colonisation, connects to the homeland of Europe with family roots tracing. Their diaspora tourism intersects with ancestral and genealogical tourism (Alexander et al., 2017; Basu, 2007; Meethan, 2004; Ray & McCain, 2012). The trade diaspora connects traders and merchants across countries and continents. Known examples are Chinese traders in the Southeast Asian Age of Commerce (Lockard, 2010) and Lebanese merchants in South America (Karam, 2013) and West Africa (Arsan, 2014). Cultural diaspora attempts to address collective identity between homelands and receiving nations (Cohen, 1997) and it exists under the belief of common ethnic and cultural origins (Hague, 2001). The Caribbean diaspora is a representative group because it brings Caribbean culture to migrant destinations and transports new elements back to its homeland simultaneously (Cohen, 2002). These five types of diasporas are not mutually exclusive, and individual diasporas may have instances under multiple categories.

2.2.2 Diaspora Tourism

Diaspora tourism concerns the people of migrant ancestry travelling back to their homeland (Cole & Timothy, 2004), connecting with ancestral roots (McCain & Ray, 2003) and personal heritage (Huang et al., 2013). Diaspora community members use these homeland travels to maintain their physical and emotional ties to their origins (Tie et al., 2015). Travel and tourism are needed for migrants worldwide because of the widespread dispersion of diaspora communities under globalisation (Dwyer et al., 2010; Williams & Hall, 2000). Diaspora tourism is a crucial segment of the global tourism market in terms of migrant population and travel frequency, and this has been demonstrated by the literature focusing on various diaspora communities (Guarnizo et al., 2003).

Although diaspora tourism research has been a sustained topic for decades, there have been only a limited number of reviews on the topic to date. Two of them constructed conceptual frameworks. Higginbotham (2012) provided evidence of the transdisciplinary nature of tourism, but the notion applied was heritage tourism, referring to psychological and sociological literature. Although this research studied the diaspora community, it contributed to heritage tourism (travelling to seek roots and trace lineages) rather than diaspora tourism. A study by Li et al. (2020) reviewed diaspora tourism. However, rather than a systematic analysis of the existing literature, this research aimed to conduct a conceptual framework with supply–demand perspectives. Furthermore, Panibratov and Rysakova (2021) applied bibliometric analysis and identified distinctive features of diaspora phenomena based on the business and management fields. Zhu and Airey (2021) focused on China as the country of origin and investigated Chinese diaspora tourism. The most recent reviews considered diaspora tourism in multiple disciplines, where Chen et al. (2023) used the systematic literature network analysis (SLNA) to point out the complex nature of diaspora tourism and the diverse theories and frameworks applied in diaspora tourism studies and Liu et al. (2023) followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) to advise the superdiversity, beyond ethnic difference, of diaspora tourism.

2.2.3 Diaspora Tourism Experience

The notion of the tourism experience originated in the early 1970s to describe both superficial and authentic encounters (Cohen, 1979). It expanded in the 1990s to encompass the emotional responses of tourists (Andereck et al., 2006). The understanding of the tourism experience

shifted the focus from tangible elements to subjective perceptions and personal engagement (Uriely, 2005; Ritchie & Hudson, 2009). Iwashita (2003) highlighted the dynamic nature of human activities, including travel behaviours, which are influenced by both internal factors (biological or psychological) and external factors (political, economic and cultural). Additionally, memory plays a crucial role, with either positive or negative impacts on the travel experiences of tourists.

The diaspora's overall travel experience in the homeland is constituted and influenced by multiple factors. Firstly, diaspora tourists visit their homelands for different reasons and different motivations affect the diaspora tourists' behaviours and travel experiences in their countries of origin. Both social bonding (Adam & Amuquandoh, 2019; Huang et al., 2018; Weaver et al., 2017) and emotional links (Abbasian & Muller, 2019) drive diaspora for return travels. The motivations for diaspora tourism have been explained in related tourism fields. The enhancement of kinship relationships and the exploration and evaluation of self are the two motives for diaspora tourists, as identified by Crompton (1979) in a study of leisure tourists. Connecting with culture and heritage is the motivation for diaspora tourism, as suggested from the heritage tourism perspective (Poria et al., 2003; Poria et al., 2006a, 2006b). The reasons driving interest for legacy tourists to explore family history are personal identity, connection with place, intellectual challenge, the obligation to ancestors, discovering continuities, completing the circle, quest, finding oneself, closing the gap and recovery of social identity (Ray & McCain, 2012). The motivations for family reunion tourism are family history and togetherness, immediate family cohesion, family communication and family adaptability (Kluin & Lehto, 2012).

The motivations for diaspora tourism have also been discussed in different research contexts, indicating heterogeneity across diasporic communities. For the Chinese diaspora, lineage, clan and surname associations, geographical and physical associations and special interests including trade, cultural and sports associations are the three reasons driving them to return to their home of origin (Lew & Wong, 2004). By studying mainland Chinese in Hong Kong, Hung and her colleagues (2013) also suggested that strengthening social capital at the family level also motivates return visits. African American expatriates were motivated to return for a permanent stay in Ghana to escape from historical and contemporary racism in the US (Yankholmes & Timothy, 2017). For the Muslim diaspora, religious obligations are highly associated with VFR travel (Sattar et al., 2013). Scottish ancestral tourists are highly pulled by the heritage segments in their ancestral origin, and they are motivated by full heritage immersion, the ancestral enthusiast, heritage-focused, and general interests (Murdy et al., 2018).

Research has also focused on subsegments within the diaspora tourism field. Bandyopadhyay (2008) and Nanjangud and Reijnders (2020) discussed movie nostalgia as a return motivation. Diaspora is also a crucial segment contributing to medical tourism, and scholars have provided examples of the Polish diaspora from the UK (Horsfall, 2020) and the diasporas of Guatemala and Barbados, mainly from the US (Snyder et al., 2016). Furthermore, Mathijssen (2019) focused on time availability, relative cost, cultural affinity and shopping for the best quality as travel motivations. To satisfy the emotional links to the homeland and connect with friends and families, diaspora second-home tourism was also explored by Abbasian and Muller (2019). Not only intrinsic wishes, but the homeland also pulls diasporas to return by providing overseas citizenship cards and a sense of pride, for example (Desai, 2019).

Otoo, Kim and Choi (2021) developed and validated measurement scales for the motivations of diaspora tourists, drawing on social identity theory: achieving a sense of pride and learning, attending diaspora events and exploring spirituality, seeing connectedness and seeking memorable experiences. First, the value of learning and the feeling of pride in gaining personal and social identity are desired by diasporas through ancestral heritage and roots seeking in their homelands (Huang et al., 2016; Louie, 2000; Schramm, 2004). Second, diasporas attend diaspora events to explore spirituality in their homeland, which makes them achieve greater fulfilment (Cohen, 2011; Cole & Timothy, 2004; Vong et al., 2017). Third and most popularly, diaspora tourists visit their homeland to strengthen family and friend connections (Butler, 2003; Chhabra, 2013; Vong et al., 2017) and rediscover ancestral language (Drozdowski, 2011) and families' and friends' living places (Desai, 2019; Iorio & Corsale, 2013; Huang et al., 2018), touching these themselves (Chhabra, 2013) and seeking a sense of belonging (Chhabra, 2013). Finally, diasporas travel back to their countries of origin to seek memorable experiences, such as enjoying authentic cuisine and having entertainment (Huang et al., 2018). They also retrieve memories from back in the homeland (Marschall, 2015; Santos & Yan, 2010).

Furthermore, the home image and imagination are challenged by return travel experiences for diasporas, especially for generations born in their host countries (Darieva, 2011). Diaspora's travel experience in the homeland is also deemed an act of achieving authenticity and human existence, where Wang's (1999) existential authenticity was commonly adopted. Lev Ari and Mittelberg (2008) constructed an experience of authenticity to support personal and collective identity-bridging diasporas and homelands in the context of the Jewish diaspora. Carter (2019)

discussed authenticity, place and memory making based on the African diasporas with relatively more ancestral migration generations. Bryce et al. (2017) interviewed curators, archivists and volunteers to investigate the relationships between zones of supply and demand under the notion of authenticity.

The travel experiences of diaspora tourists have also been discussed in relation to the local society of their homelands. First, living experiences abroad gave diasporas different consumption and behavioural habits, both in their tourism activities and daily life. The existing literature comprises the tourist–host relationship during the diaspora’s return visit. For instance, the expenditure pattern of diaspora tourists adopting the customer behaviour theory (Dzikiti & van der Merwe, 2017), the economic divisions between diaspora tourists and Moroccan residents for car-based consumption (Wagner, 2017) and the bargains on handicrafts between local sellers and diasporic buyers in Ghana (Afrifah & Mensah, 2021). Second, tourist–resident interactions are also crucial to the overall diaspora tourism experience. To avoid potential conflicts between diaspora tourists and residents, a diasporic contact zone exists to separate diaspora tourists from local activities and accommodate their unique demands and travel characteristics (Williams, 2017). Although different from locals, residents also have different perceptions and attitudes about diaspora than general leisure tourists, who have no roots or connection with the destination (Holsey, 2013; Parry, 2018; Teye et al., 2011).

Lastly, diaspora tourism is a cultural practice at the individual level and a mechanism for governmental and political uses of cultural diplomacy and ethnic governance. Studies incorporated the supply side of diaspora tourism and focused on local organisations and national actions for marketing and promotion; more specifically, the supplier entities that served and

were involved in the diasporic travel experience. Many of these studies applied to the Scottish diaspora. The national annual homecoming events in Scotland were successful in attracting millions of tourists to experience authentic Scottish cultural heritage (Bryce et al., 2017). Murdy et al. (2018) also discussed the motivators from home destinations that pulled the Scottish diaspora. Basu (2004) investigated the packaged events provided for diasporas to return. Furthermore, studies aim to assist diasporic organisations, where Leith and Sim (2016) conducted research within Scottish diasporic organisations to suggest giving more participative roles to this group. For diasporas in other countries and regions, there are diasporic politics applied to Polish and Hawaiian diasporas (Drzewiecka & Halualani, 2002) and public monuments, memorial plaques, and exhibitions in Poland for narrating the German past (Marschall, 2015). In Asian countries, a return migration study on Japanese Peruvians proved the positive influence of migration policy on cultivating and maintaining ties between the host country and diasporic community (Takenaka, 2014), and shared identity reinforced for Macanese after the handover to China (Pereira, 2018).

2.2.3.1 Memorable Tourism Experience (MTE)

Memorable tourism experience (MTE) is defined as ‘selectively constructed from tourism experiences based on the individual’s assessment of the experience’ (Kim et al., 2012:13). Among the existing literature that focuses on diaspora tourism and the travel experiences of diaspora tourists, the MTE of diaspora tourists in their homelands has attracted limited attention to date. Nevertheless, memories of tourism experiences, especially the pleasant memories that made the tourism experience memorable, play a positive role in influencing the behavioural intentions of tourists (e.g. Kerstetter & Cho 2004; Kim & Ritchie, 2014; Kim, 2014), and thus

research on the MTE of diaspora tourists is needed.

A growing body of research has been dedicated to investigating MTE. For example, Tung and Ritchie (2011b) proposed five key characteristics of MTE: identity formation, family milestones, relationship development, nostalgia re-enactment and freedom pursuits. Other influential factors of MTE that have been identified include destination attributes (Crouch & Ritchie, 2005), affective factors (Duman & Mattila, 2005), external, social and personal factors (Morgan & Xu, 2009), social interaction and relationship development (Szarycz, 2008), psychological factors and tourism destination facilities (Kim, 2014), as well as escapism, recognition, interactivity, learning, unique involvement and peace of mind (Ali et al., 2016). While two main dimensions of MTE have been highlighted in the existing literature, namely destination-related attributes and personal psychological factors (Wei et al., 2019), few studies have conducted in-depth analyses of MTE and explored the cognitive and affective emotions that are associated with destination-related attributes or behavioural characteristics.

2.2.3.2 Dimensions and Measurement Scales of MTE

To date, empirical studies have explored the dimensions of MTE from different perspectives and named them in different ways. After a careful review of the definitions, this research combined the similar dimensions of MTE and ultimately reorganised and summarised them under 12 dimensions (see Table 2.1). Most of these dimensions are supported by research conducted on samples of general tourists. Affective emotions refer to the emotions and feelings associated with experiences. Experiences and involvement represent tourists' active participation and involvement in MTEs. Self-value, significance and meaningfulness are defined as the personally perceived importance from the outcome of the trip since the

experiences are believed to become part of the tourists' self-image and subsequently help to define who they are. Knowledge and novelty refer to the exploration of new cultures and the acquisition of new knowledge on a trip. It is the psychological feeling of newness resulting from having a new experience. Then, hospitality and local contact consider the tourist experiences of friendly local people, local hospitality services, tour guides and operators. Social interaction and relationship development is defined as the interactions and relationship development of tourists with significant others, including tourist–travel companion, tourist–tourist and tourist–agent (residents and service providers) relationships. Lastly, serendipity, surprise and beyond expectation is the fulfilment of intentions and surprises encountered during the trip, which were above and beyond the tourists' planned agendas.

It is also suggested that tourists in different market segments have distinctive characteristics. Learning and extreme experiences were explored based on a student sample (Kim, 2010; Larsen & Jenssen, 2004) and outdoor and creative tourism (Ali et al., 2016; Arnould & Price, 1993) to refer to learning and participation in extreme sports activities and other activities that are not easily accessible at home. Recollection includes the efforts made and the actions taken by respondents to remember the tourism experience and reflect on their trips. This was conducted based on research on college students (Tung & Ritchie, 2011a). Furthermore, freedom pursuit is the pursuit of novel, post-retirement travel experiences. Recollections underscored the freedom from work and financial and family obligations and signalled the transition of memories from the period of the reminiscence bump into the recency period. Family milestones centred on family events to discuss memorable experiences with the family. Nostalgia re-enactment occurs when tourists travel to relive past experiences, including

returning to places where they grew up or re-experiencing a major life event. Freedom pursuits, family milestones, and nostalgia re-enactment were developed for a senior group with emigration experience and children born and raised abroad (Tung & Ritchie, 2011b). Table 2.1 lists these, along with the corresponding definitions and key references.

Table 2.1 MTE Dimensions Explored in the Tourism Field of Study

Dimension	Definition	References
Affective Emotions	Emotions and feelings associated with the experiences.	Ali et al., 2016; Anderson & Shimizu, 2007; Chandralal et al., 2015; de Freitas Coelho et al., 2018; Gunter, 1987; Kim, 2010; Tung & Ritchie, 2011a
Experience and Involvement	Tourists' active participation and involvement in the memorable tourism experiences.	Ali et al., 2016; Chandralal & Valenzuela, 2013; Chandralal et al., 2015; de Freitas Coelho et al., 2018; Kim, 2010; Mahdzar et al., 2015
Self- Value, Significance and Meaningfulness	Personally perceived importance and self-image construction from the outcome of the trip.	Chandralal & Valenzuela, 2013; Chandralal et al., 2015; Gunter, 1987; Larsen & Jenssen, 2004; Mahdzar et al., 2015; Tung & Ritchie, 2011a, 2011b
Knowledge and Novelty	The exploration of new cultures and the acquisition of new knowledge on a trip.	Ali et al., 2016; Chandralal & Valenzuela, 2013; Chandralal et al., 2015; de Freitas Coelho et al., 2018; Gunter, 1987; Kim, 2010; Mahdzar et al., 2015; Morgan, 2006; Morgan & Xu, 2009
Hospitality and Local Contact	Tourist experiences of friendly local people, local hospitality services, tour guides and operators.	Ali et al., 2016; Chandralal & Valenzuela, 2013; Chandralal et al., 2015
Social Interaction and Relationship Development	Interactions and relationship development with significant others in the trip.	Chandralal & Valenzuela, 2013; Chandralal et al., 2015; de Freitas Coelho et al., 2018; Larsen & Jenssen, 2004; Mahdzar et al., 2015; Morgan, 2006; Morgan & Xu, 2009; Tung & Ritchie, 2011a, 2011b
Serendipity, Surprise, and Beyond Expectation	The fulfilment of intentions and surprises encountered during the trip.	Chandralal & Valenzuela, 2013; Chandralal et al., 2015; de Freitas Coelho et al., 2018; Mahdzar et al., 2015; Morgan, 2006; Tung & Ritchie, 2011a

Learning and Extreme Experiences	Learning and participation in extreme sports activities and other activities not easily accessible at home.	Ali et al., 2016; Arnould & Price, 1993; Kim, 2010; Larsen & Jenssen, 2004
Recollection	The efforts made and actions taken by respondents to remember the tourism experiences and to reflect on the trip.	Tung & Ritchie (2011a)
Freedom Pursuits	The pursuit of novel, post-retirement travel experiences which underscored the freedom from work, financial, and family obligations.	Tung & Ritchie (2011b)
Family Milestones	Memorable experiences with family and for family events.	Tung & Ritchie (2011b)
Nostalgia Re-enactment	Travelling to relive past experiences.	Tung & Ritchie (2011b)

Source: the author

For the measurement scales of MTE, there have been two main strands of how researchers have developed them to date. First, Kim (2010) stands out as a pioneer, where his work focused on measuring MTE by examining American college students. This study identified involvement, local culture and refreshment as key experiential factors that contribute to MTE. Subsequently, these factors were further developed and expanded upon himself and his colleagues into a comprehensive framework consisting of seven dimensions: hedonism, refreshment, local culture, meaningfulness, knowledge, involvement and novelty (Kim et al., 2012).

This seven-dimensional measurement scale for MTE has been verified and modified by researchers worldwide to address the applicability of MTE in various research contexts. For instance, Kim and Ritchie (2014) affirmed the validity of this measurement scale within the cultural setting of Taiwanese college students, and Kim (2014) investigated the crucial roles played by destination attributes, place attachment and negative travel experiences. This measurement scale has also been applied to general tourists. Mahdzar et al. (2015) examined tourists in Australia and introduced serendipity and surprises as new dimensions. Furthermore, de Freitas Coelho et al. (2018) proposed three types of influences on tourist MTEs: environmental and cultural influences, relational influences and personal influences.

The measurement scales by Kim et al. (2012) are controversial, according to some cross-context research findings. New measurement scales have also been developed, and cross-cultural studies on MTEs have been reviewed. For instance, Kim (2013) compared US and Taiwanese college students and found that five out of the seven aforementioned factors, namely, hedonism, refreshment, novelty, meaningfulness and knowledge, significantly differed between these two groups of students. Another study by Ayazlar and Arslan (2017) compared British

and Turkish tourists, and their results further confirmed the validity of Kim et al.'s (2012) measurement scale and identified local culture and hedonism as the most memorable factors for British and Turkish tourists, respectively. The different findings across these studies indicate that it is crucial to adapt the measurement scales of MTE across tourism segments and cultural contexts.

Although widely adopted in research on a range of topics related to MTE, this has been criticised because it is argued that MTE scales differ across tourist segments and that student samples cannot capture this variation (Chandralal & Valenzuela, 2015). Therefore, the second strand of this study also builds on the MTE scales developed by Chandralal and Valenzuela (2015), which focus on leisure-oriented travellers. These two studies used different methods to construct measurement scales and studied different research contexts but shared seven of the dimensions summarised in Table 2.1 with a total of 50 measurement scales: affective emotions, experience and involvement, self-value, significance and meaningfulness, knowledge and novelty, hospitality and local contact, social interaction and relationship development and serendipity, surprise and beyond expectation.

However, diaspora tourists' engagement in travel and tourist activities tends to differ from that of general leisure tourists during their homeland visits. Io (2015) suggested two types of activity that are popular in diaspora tourism: diaspora tourists act as locals when 'reliving the past' and behave like leisure tourists when 'sightseeing'. As part of 'reliving the past' activities, diaspora tourists retrieve memories, consolidate and regain ethnic community connections and affirm cultural identity through meeting friends and relatives (Mehtiyeva & Prince, 2020). 'Sightseeing' activities act to refresh old feelings and experiences and to learn about changes

in the development of the homeland (Io, 2015). Hence, diaspora tourists have dual roles, being both hosts and guests, while travelling in their homelands. They are distinct from the general leisure tourists and thus, it is necessary to investigate diaspora tourism as a unique tourism segment and develop new measurement scales of MTE to accommodate diaspora tourists.

Although diaspora tourism researchers have not investigated MTE for diaspora tourists, they have analysed preferred travel experiences, including 22 measurement scales under five dimensions: service, the basics, refreshment, fairness and local context and enrichment, where the first two dimensions are tangible and the last three are intangible (du Preez & Goender, 2020). Most of these are broadly the same as the MTE dimensions, but with the addition of one new dimension, fairness, which is understood as being treated similarly to others and receiving value for money. Moreover, experiences are believed to be built around both tangible indicators (Assaf & Josiassen, 2012; Benur & Bramwell, 2015) and intangible elements (Kim, 2014; Kim et al., 2012). The MTE dimensions and measurements mostly focused on the tourist's intangible experience, but the measurement scales for diaspora tourists' preferred tourism experiences included both tangible and intangible experiences. Although du Preez and Govender (2020) originally aimed to investigate preferred travel experiences rather than MTE, their work indicated the vital role of tangible experiences for diaspora tourists when in their home countries.

2.2.3.3 Identity and Tourism Experience

Theories of identity are rooted in multiple stems and adopted variously across research and geographical contexts, such as Phinney's (1989) ethnic identity (du Preez & Govender, 2020), Tajfel and Turner's (1985) social identity (Otoo, Kim, & Choi, 2021; Otoo, Kim, & King, 2021),

Dubois' theory of double consciousness (Dillette, 2021; Parry, 2018) and Nash's (2002) genealogical identity (Prince, 2021). Ethnic identity formation has a rich history, with plenty of discussions for decades. It is also one of the first topics that has attracted the attention of scholars in the diaspora tourism field. Diasporic identity is a 'continual process of becoming, rather than a fixed one' (Cater et al., 2019, p. 682). Travels between host and home nations contribute to repeat negotiations on the sense of belonging for diasporas (Wagner, 2015), and diasporic activities also change by time and place, stating that diaspora is not a static phenomenon (Darieva, 2011; Sim & Leith, 2013).

The topics of identity also reflect different characteristics of diasporas due to their national backgrounds and migration histories, especially for Asian countries as the research context. Studies examining ethnic Chinese communities commonly explored generational differences, comparing the first and recent migration generations (Huang & Chen, 2021). In the case of Jewish youth, research focused on immigrants with Israeli backgrounds, for their participation in the identity-shaping programme of Taglit-Birthright (Abramson, 2017; E. Cohen, 2008). Others have investigated diaspora identities with political views on the Israeli–Palestinian conflict (Schneider, 2020). Regarding India as a host country, the emphasis lied in cultural aspects, such as the cultural influence of Bollywood movies on identity construction (Bandyopadhy, 2008) and homeland image (Nanjangud & Reijnders, 2022). Finally, studies on the Iranian diasporic community primarily explored the challenges of returning home and the struggles to maintain identity (Etemaddar et al., 2015), including the notion of being at home (Etemaddar et al., 2016). This is due to the religious persecutions of asylum seekers, lack of job security and social freedom, as well as economic, political and family issues in their home

countries (Gholampour & Simonovits, 2021). Thus, with heterogeneity across identity types and research contexts, this research targets cultural identity, emphasising the cultural aspects of the diaspora's identity recognition and reflection.

Empirical studies have also investigated the impact of diaspora tourism on diaspora's identity. First, diaspora tourism contributes to identity development, identity maintenance and identity moderation and reconstruction (Cater et al., 2019). Food (Shum, 2020), language, dressing styles and nationality are the determinant factors for homeland identity (Vong et al., 2017). Tour guide narratives (Avni, 2013), memory and comparisons between home and host countries in terms of material environmental and social relations (Marschall, 2017) also affect the formation of social action in constituting present-day transnational identities.

Furthermore, travel length and frequency also influence the diaspora tourist's identity, both having positive impacts (Huang et al., 2013). Popular topics of diaspora's identity include identity formation and construction (Bandyopadhy, 2008; Godis & Nilsson, 2018; Parry, 2018), development and negotiation (Maruyama, 2017; Pelliccia, 2018), sense of belonging (Bhandari, 2016; Desai, 2019; Graf, 2017) and transnationalism (Dillette, 2021; Iarmolenko & Kerstetter, 2015). For example, Iorio and Corsale (2013) suggested an increasing sense of transnational community by studying Transylvanian Saxons and their descendants on return visits to Romania.

The impact of diaspora travel experiences on diaspora's identity varies. Some research showed that ethnic identity strengthened after return visits due to stronger cultural affinity (Bhandari, 2016; Sim & Leith, 2013), enhanced sense of family and ancestral heritage (Koderman, 2012; Koderman & Pulsipher, 2012) and evoked kinship feelings for the

participants within the diasporic community (Lev Ari & Mittelberg, 2008; Powers, 2011). For diasporas who are unable or do not want to travel back to their homelands, travelling within their country of settlement can also strengthen the ethnic identity of their homeland (Etemaddar et al., 2015).

Other scholars argued for a negative relationship; reasons include the ignorance of host-country identity because of appearance (Maruyama et al., 2010), lack of proficiency in the parental language (Huang et al., 2016; Maruyama, 2017; Maruyama & Stronza, 2011) and the distinctions between home and host lands in terms of class (Maruyama & Stronza, 2011), gender roles (Maruyama & Stronza, 2011), family structure (Maruyama & Stronza, 2011), political loyalty (Maruyama, 2017), power distance (Dillette, 2021), economic status (Maruyama, 2017) and sense of inauthenticity (Dillette, 2021). Some diasporas may also have transnational identities, thus searching for different authentic experiences than other tourists and implementing familial obligations, thus limiting their travel experiences (Huang et al., 2016).

Instead of a simple linear relationship, many other factors also affect the diaspora's ethnic identity, such as family, friends and social environment during return travel (Kim & Stodolska, 2013; Parry, 2018). New and hybrid diasporic identities outside of the homeland were (re)constructed and (re)affirmed by diaspora tourism, with the senses of insider and outsider simultaneously (Tie et al., 2015). The theory of double consciousness was also evidenced for diasporic travellers, which is caused by some leading reasons, such as stereotypes, internal conflicts and everyday racism between the two identities (Dillette, 2021; Parry, 2018).

Finally, identity also affects the diaspora's motivations for their return travel experiences.

Stronger motivations are associated with diasporic tourists having a greater intrinsic connection to homeland culture, which is caused by nostalgia and cultural familiarity (Weaver et al., 2017). The impact of acculturation levels on travel behaviours has been proven by du Preez and Govender (2020) and Li et al. (2020). Du Preez and Govender (2020) also stated that travel motivations are different for diasporas with a multicultural identity and full association with the homeland and diasporas with full association with the country of settlement. This research also categorised identity into ethnic identity and cultural identity and discussed their roles in affecting travel motivations and travel experiences in diaspora tourism experiences. Social capital and networks also play vital roles in constructing diasporic identities and communities (Adinolfi, 2019). Furthermore, the personal identity of the diasporic tourist, along with his or her values and personal interests, plays a significant role in building social capital activities. Some diasporic tourists build their own social networks within a small community or family, while others have extended ones to develop ties and resources for future benefits (Li, 2020).

Although it borrows ideas from the existing literature regarding different types of diasporic identity, this research specifically focuses on cultural identity. The concept of cultural identity has been defined and advanced by various researchers, each offering its own perspective. Fong (2004) defined cultural identity as the identification with a specific group based on key cultural categories, such as educational background, language or heritage. Kim (2007) claimed that both the family and cultural dimensions of an individual's identity should be considered when defining one's cultural identity. Miike (2002) emphasised the dynamics of cultural identity are enacted, negotiated, maintained and challenged continuously. Jameson (2007) emphasised the complexity of cultural identity and proposed the possibility of

multicultural group affiliations among individuals. Therefore, this research views cultural identity as values that are internalised from the cultural groups to which a person belongs (Jensen, 2003). Multicultural identity and identity conflict are also inclusive, depending on individual differences.

2.2.3.4 Attachment and Tourism Experience

‘Home’ is defined on different geographic levels, from site-specific to area-specific (Hidalgo & Hernandez, 2001; Williams, 2017), including an individual dwelling, a village, a territory, region or nation-state (Hammond, 2004, p. 37). A broader theorisation of homeland is ‘an embodied, affective and symbolic site’ (Abramson, 2017, p. 21). Like diaspora identity, the articulation of ‘home’ is also dynamic instead of fixed or permanent (Cater et al., 2019; Li & McKercher, 2016b). Etemaddar et al. (2016) brought attention to academia for better ways of bounding up ideas of home, identity and belonging. Diaspora tourism should not be defined as a limited idea of travelling to the original homeland but should be evaluated through the ‘symbolic home’ (Skrbis, 2007), or the lens of ‘moments of home’, and ‘no home is ever complete, but nor is it ever completely missing’ (Etemaddar et al., 2016). Therefore, this research considers the diaspora’s attachment to the home, where the concept of home can be either a physical place or a symbolic representation, such as people and networks.

Li and McKercher (2016b) discussed place–mobility relationships and suggested the possibility of multiple place attachments for diasporas at various spatial scales. In their research, a positive relationship between a personal connection to the ancestral homeland and a localised sense of place was found, with a collective personal identity drive for dispersed travel patterns. Furthermore, belonging for diasporas is attached to place or location and the diaspora peers

encountered (Graf, 2017).

Like identity, return tourism experiences also affect diasporas' homeland attachment in different ways. On one hand, the sense of connection and attachment to the homeland is enhanced after return travel (Bhandari, 2016; Etemaddar et al., 2015; Sim & Leith, 2013). Joseph (2011) studied nostalgia sport tourism and showed that the affiliation with homeland culture, history and community was rekindled after return visits for sports purposes. On the other hand, home-return travel may also have a negative impact (Maruyama et al., 2010). Iorio and Corsale (2013) found a sense of exclusion instead of belonging after return travel, which is explained by the replacement of inhabitant ethnicity and the changes in society look. Return travel could also result in a consciousness of belonging and strangeness simultaneously (Graf, 2017), which is in line with the double consciousness theory (Dillette, 2021; Parry, 2018). When diasporic return travel to the homeland is absent, diasporas also shape their relations with ancestral hometowns on the settlement land by visiting cities with most of their diasporas and attending traditional events and festivals (Ong et al., 2017). Skipper and Davidson (2018) also studied slavery site visits in the US for roots tourism of African Americans and called for more local home sites focus beyond distant homeland studies.

2.2.3.5 Revisit Intentions

Travel experience is also a significant segment of tourism studies because it creates memories that potentially influence the behavioural intentions of tourists, such as the tendency to repeat visits (Kim et al., 2012). They generate cognitive and affective benefits for tourists, which in turn influence revisiting intentions (Zhang et al., 2018). Furthermore, there is evidence to support the indirect link between MTE and satisfaction and loyalty, subsequently increasing

'tourists' revisit intentions and positive WOM promotion (Kim, 2018). Emotional assessments of experience influence the future behaviour of tourists, and tourist experiences from the distant past that they remember could significantly impact revisit intentions (Barnes et al., 2016).

Tourism scholars have investigated the relationship between MTE and tourist behavioural intentions in specific but different research contexts (e.g. Kim, 2018; Rasoolimanesh et al., 2022). For example, the MTE elements of local culture, novelty, involvement, hedonism and knowledge have a significant influence on the behavioural intentions of tourists in Finland (including intention to return, willingness to recommend and WOM) (Sthapit, 2013; Coudounaris & Sthapit, 2017); tourists in Denmark showed that positive, unique and multisensory travel experiences have positive influences on their revisit intentions (Barnes et al., 2016); and destination attributes play an important role in building positive MTEs of the tourists in Malaysia, which ultimately accelerates their revisiting intentions (Mahdzar et al., 2015). However, given the valuable insights of these studies on revisit intention, the generalisability of the research findings still needs to be further elaborated.

Regarding the relationship between diaspora tourism and revisit intention, intention has usually been conceptualised as being informed by diaspora tourists' homeland return travel satisfaction and by their identity and attachment to their homelands (e.g. Sousa et al., 2020; Vong et al., 2017). According to limited studies to date, diaspora tourists usually travel frequently between their home and host countries, especially first-generation migrants who have close connections to their countries of origin (Tie et al., 2015). Therefore, given the unique characteristics of diaspora tourism and the frequent travel movements of diaspora tourists between their home and host countries, there is a compelling rationale to investigate not only

the revisit intention but also the return migration intention of diaspora tourists, which represents relatively permanent behaviour. Further investigations on the relationship between diaspora tourism and return migration intentions are provided in Section 2.4.

2.3 Return Migration

2.3.1 Circulation of International Movements

2.3.1.1 International Migration

International migrants have been commonly discussed in terms of two types: reactive and proactive (Richmond, 1994). Reactive migrants include refugees and asylum seekers, whose migration movements usually happen to seek safety and a stable living environment, while proactive migrants are their decision makers for when and where to migrate. International migrants are also categorised by lead and accompanying migrants (Föbker & Imani, 2017; Williams, 2009), where the lead migrant is the first person in the family or community who emigrated and the accompanying migrants are the dependents, such as the partner, who move with the lead migrant.

Torkington (2010) defines migration as economic migration and lifestyle migration. Economic migrants make decisions under employment scarcity and low wage concerns or with opportunities for welfare and income increase, but lifestyle migrants make decisions to pursue a higher standard of life quality. More studies have also found that migration decisions commonly involve a combination of economic and lifestyle considerations (Dickmann et al., 2008). According to de Haas (2007), people expect and depend more on the nonmaterial benefits of migration. Wealth increase, education, infrastructure improvement, and security and

media accessibility are some of the reasons for migration. The better situations of the above-mentioned factors also increase people's actual abilities to migrate. Lastly, irregular migrants are also an important group. Unlike regular migrants, they owe to irregular entry and a lack of legal status in their host countries (Düvell, 2011; Koser, 2010).

As mentioned, international migration movements are circulatory and can be summarised into three stages, according to King (1986). The first stage is emigration. This is identical for all migrants, which is their first movement from their original homeland to the receiving country. After certain years of residence, during the second stage, a migrant may choose to either stay in the receiving country (stay), return to the original homeland (return migration) or move to the third destination (transilient migration). The migration circulation ends when the decision of either stay or transilient migration is made but continues in the third stage with the decision of return migration. In the case of returning to the homeland, the migrant may choose to stay in the homeland (stay), re-emigrate to the previous receiving country (re-emigration), emigrate to a new destination (second-time emigration), or keep moving between the homeland and the previous receiving country (circulatory migration). As highlighted in Figure 2.1, the scope of this research is the second stage of migration circulation. More specifically, diaspora tourism in this research happens after the initial emigration and before making the decision between stay in the receiving country (stay), return to the original homeland (return migration) or move to the third destination (transilient migration).

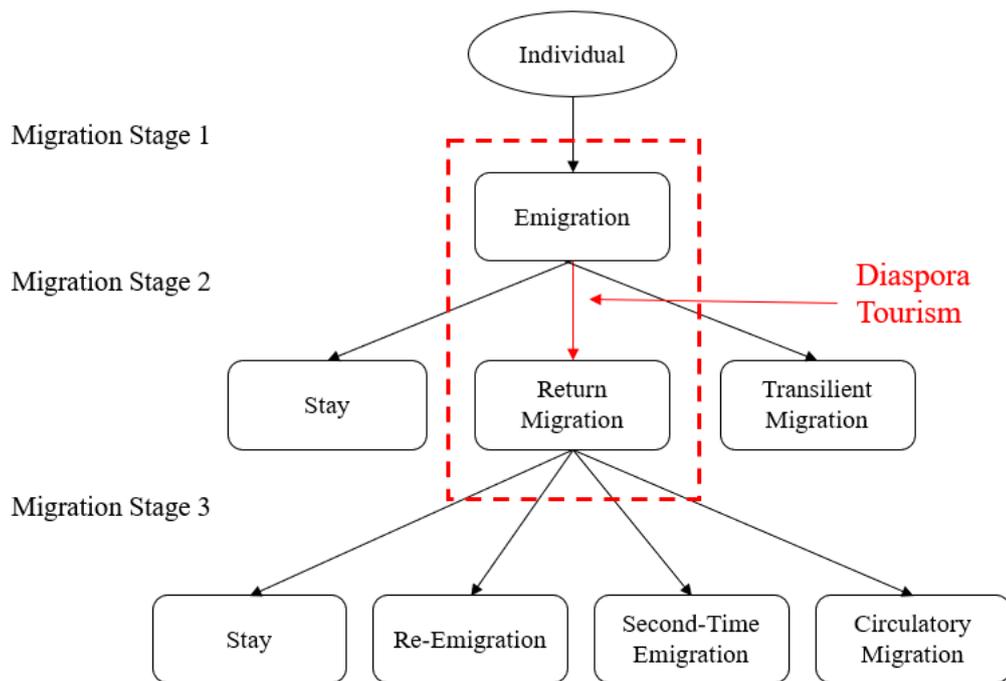


Figure 2.1 Three Stages of Migration

Source: Developed from King (1986)

2.3.1.2 Return Migration

Cerase (1974) proposed a typology of returnees with four types: return of retirement, return of failure, return of conservatism and return of innovation. The first two types are self-explanatory, where migrants are motivated to return home for a more socially or culturally comfortable environment after retirement or fail to fully integrate in the host countries because of prejudices, stereotypes and other matters. The remaining two types of return migrants planned for their return before emigration. In return for conservatism, migrants return to fulfil their personal and household needs. They migrate back with enough money and invest in economic assets. In contrast, returnees under the innovation type contribute capital and skills that they gained and earned during emigration to their homelands. They act as innovators assisting in the development of their countries of origin.

Remittances and human, financial and social capitals are the major sources that benefit emigrant sending countries (Cassarino, 2004; de Haas et al., 2015; de Haas & Fokkema, 2011) and some governments encourage emigrants to return as part of their diaspora-building strategy (Bartram et al., 2014). Studies have also proved the efforts made by return migrants in their early ages, especially. Conway and Potter (2007) focused on return migration to the Caribbean and defined youthful migrants as ‘agents of change’ who are more diverse, with transnational identities contributing between two countries and cultures. Ammassari (2004) discussed elite return migrants to West African countries and confirmed their entrepreneurial efforts to support the development of their home countries. In addition to the financial contributions, Kilinc and King (2017) coined a new term, ‘lifestyle return migration’, in which second-generation Turkish-Germans enhanced their transnational capital while balancing their work and life. Bucheli et al. (2019) also proved a negative relationship between the return migration rate and the local homicide rate in the home country, showing that return migrants contributed to violence reduction.

Return migration is largely influenced by the initial motivations for migration, the duration of the stay abroad and the conditions under which the return takes place (Ghosh, 2000). Success or failure in destination countries and frustration or achievement of dreams are some but not the only determinants explaining the reason and length of stay for return decisions (Tannenbaum, 2007).

Lastly, return migration also considers the preparedness of returnees. According to Cassarino (2004), return migration is not only based on a migrant’s willingness, but also the readiness to take the action. More specifically, migrants need to gather both tangible and

intangible resources to return. Battistella (2018) categorised return migration based on two variables: time to return and decision to return. This research emphasised the importance of implementing appropriate return policies and proposed corresponding ones to cope with return migrants in different situations. Returnees who make achievements in their host countries voluntarily return to their home countries, so development policies are set to encourage their entrepreneurship. The second type is returnees, who return to their homeland after completing their contracts overseas. Their return is involuntary because they are unable to extend their stays further. Policies in their countries of origin are set to assist in reintegration. The third group returns voluntarily but before the end of their migration process and the policies are set to either assist them with reintegration or redeployment. Finally, the forced returnees leave the host countries due to political upheaval, environmental disasters or deportation of criminals after prison sentences. Thus, redeployment programmes and emergency policies are expected to assist them once they return to their homelands.

2.3.2 The Macro-Meso-Micro Level Approach

Migration research considers four types of influential factors that affect the return migration intentions of migrants: legal, economic, social and cultural. As demonstrated in Figure 2.2, this research includes both tourism field and migration field of studies, connecting diaspora tourism with return migration intentions through cultural factors.

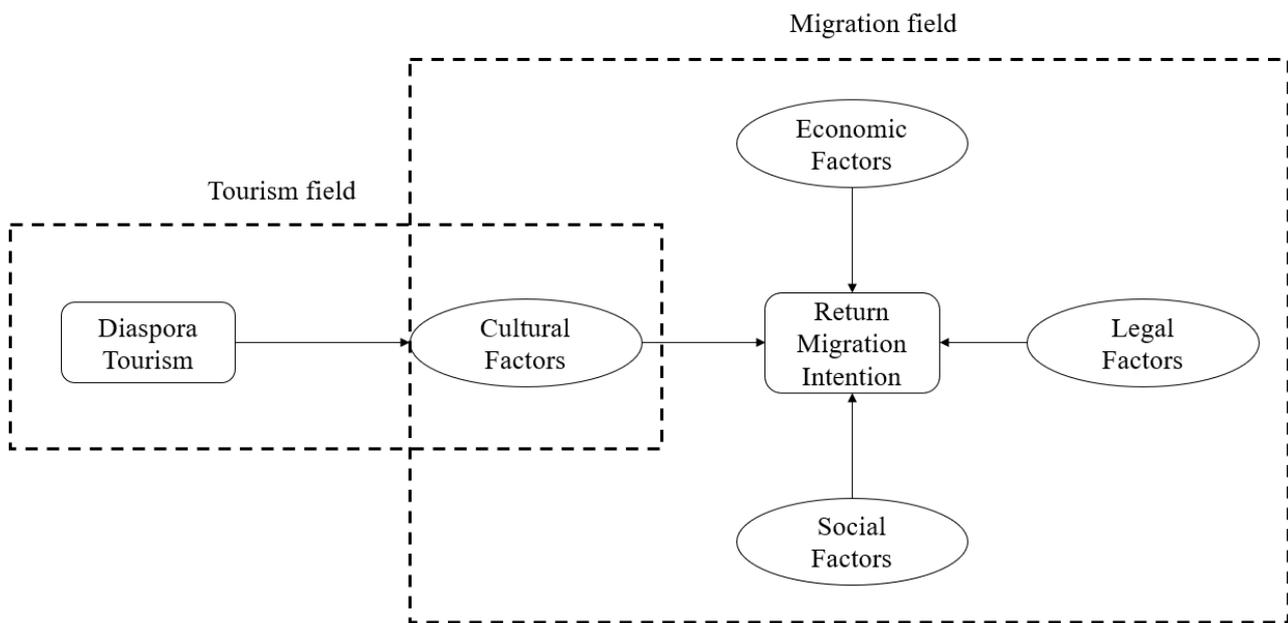


Figure 2.2 Connecting Diaspora Tourism with Return Migration

Source: the author

In the migration literature, the determinants of return migration are summarised according to two dimensions: the temporal dimension and the multilevel dimension (Cassarino, 2004; Faist, 1997; Parella & Petroff, 2019). The temporal dimension is based on the level of preparedness and asset accumulation, while the multilevel dimension is based on the macro-structural level, meso-relational level and micro level.

Figure 2.3 applies the Macro-Meso-Micro Level approach (Parella & Petroff, 2019) to illustrate how the determinants of this research were derived from the four influential factors: legal, economic, social and cultural. Starting from the macro level, the four factors are expanded into meso- and micro-level factors, and the determinants of this research sit at the individual level and are thus derived from the micro-level factors. Legal factors concern personal legal status at the micro level, and the legal determinant in this research is the stay permit. Economic factors primarily concern personal and household savings at the micro level, and the economic determinant of this research is disposable personal income. The social factor concerns social and transnational ties, social capital and resource mobilisation, and dominant discourse and ideological collision at the meso level, followed by family ties and personal health and safety concerns at the micro level. The social determinants in this research are friends, family and relatives and health and safety. Lastly, the cultural factor concerns the integration and inclusion of the dominant culture at the macro level, then the sense of belonging and emotional bond at the micro level. The cultural determinants in this research are cultural identity and homeland attachment.

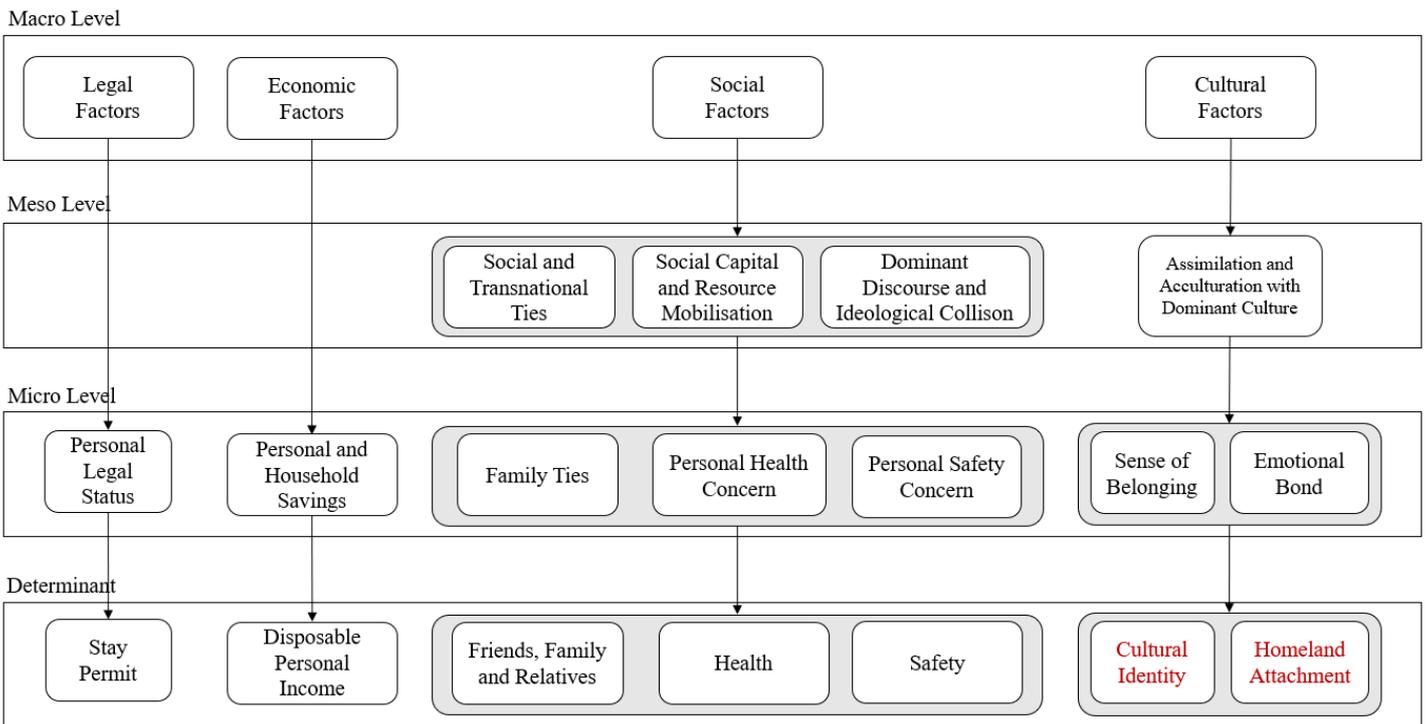


Figure 2.3 The Macro-Meso-Micro Level Approach to Return Migration

Source: Developed from Parella and Petroff (2019)

Compared to the other three factors, limited research has been conducted on the voluntary return visits and return migrations of irregular (or previously irregular) migrants. This is due not only to the difficulties of counting this population (Koser, 2010), but also to the perpetuating status of irregularity deters the return intentions of irregular migrants because they are afraid of being identified and expelled, as well as the potential restrictions of returning to their host countries (Bonifazi & Paparusso, 2019; Borodak & Tichit, 2014). Therefore, this research also excludes irregular migrants. The following sections will discuss the economic, social and cultural factors of return migration with their relevant theoretical foundations and determinants.

2.3.3 Economic Factors

2.3.3.1 Neoclassical Economics Theory

Economic reasons are a key driving factor for return migration (Conway & Potter, 2009; Tezcan, 2019b). Macro-level neoclassical economics theory believes that the geographical differences of labour in demand and supply are the cause of international migration (Todaro & Maruszko, 1987). As explained by the labour demand and supply curves, migrants are led by wage differentials on returns to labour inputs, and international migration ends when a global equilibrium level is reached (Massey, 1998). Micro-level neoclassical economics theory views individuals as rationales for making migration decisions on cost–benefit calculations, usually in the cases of migration that generate monetary net returns (Borjas, 1989; Todaro, 1969). They are the benefit-seekers using international migration as a form of human capital investment, moving towards the highest possible productivity and the maximisation of skills (Sjaastad, 1962).

According to neoclassical economics theory, migrants decide to return when they have achieved their desired level of savings, when the benefits yielded at the destination country are below their expectations or when higher returns on human capital investments are expected back in their countries of origin (Cassarino, 2004; de Haas et al., 2015; Sjaastad, 1962). This is usually applied to labour migrants seeking to gain higher economic benefits or higher earnings.

As a well-known theory rests in the economic discipline, neoclassical economics theory is determined only by financial and economic factors, but pays little attention to sociological and cultural factors (Van Naerssen et al., 2008). It explains when and why the return migration decision is made without directing the location to which the migrant returns. Moreover,

migrants are in fact irrational decision makers based on limited and restricted information (de Haas et al., 2015), but neoclassical economics theory ignores market imperfections and the heterogeneity of migrants and migrant societies (for both migrant sending and receiving countries) (Kurekova, 2011).

This research explains individual migrant's return migration intentions by economic reasons. This is in line with the conceptual approaches of neoclassical economics theory at the micro level, where wage differentials and earning maximisation are the main drivers of return migration. Migrants return with either economic failure in the host countries or financial success in terms of saving accumulation (de Haas et al., 2015; Sjaastad, 1962).

2.3.3.2 Determinants of Economic Factors

The consequences of return migration to origin societies are determined by time and space, which refer to the duration of stay abroad and the area of settlement (Cassarino, 2004). In terms of time, the consequence of return migration is driven by the changes that occur before and after migration, referring to the status of the returnee. In terms of space, settlement in rural or urban areas is a crucial determinant factor for the returnee's reshaped expectations and their reintegration process. Beyond individual migration experience, Lewis and Williams (2015) also pointed out the significant influence of locality on the impact of return migrants. Considering the economic development in the hometown and home country, they also argued the need for comparisons to local non-emigrants in order to better understand the net benefits of emigration (Lewis & Williams, 2015). The structural approach assumes little information is shared among the migrants and there are few exchanges between the sending and receiving countries. Thus, the return migrant is unable to access and mobilise adequate resources and skills for a smoother

reintegration process back to the home countries (Murphy, 2002).

For permanent migration, migrants' economic decisions are solely affected by their host country's conditions, but for temporary migrants, their return migration intentions are also influenced by their home country's conditions (Dustmann & Görlach, 2016). Return migration may be triggered by various reasons, such as consumption preference in the home country, the high purchasing power of the host country's currency in the home country and productivity in the home country using the human capital accumulated in the host country (Dustmann & Weiss, 2007).

Migrants may also return to their countries of origin or to return ahead of their planned time because of unemployment and the inability to send remittances under a global economic crisis (Bastia, 2011; Van Houte & Davids, 2008). Since return migration decisions are judged for economic reasons, migrants' intentions to return may also change after arriving in destination countries, depending on the financial situations they are experiencing (Piore, 1979). With return migration led by financial success as an example, migrants who originally intended to stay permanently may decide to return with financial wealth and others who planned for temporary sojourn may postpone return due to the less accumulation of savings than expected. Not only in terms of personal earnings and savings, employment and investment opportunities in the homeland may also attract migrants to return.

However, the stays in the host countries for migrants abroad are lengthened and accumulated as long as the expected earnings and savings have not been reached (de Haas et al., 2015), and permanent migration may therefore occur as a special case of return migration when there are higher benefits than costs by the end of the migrant's lifetime (Dustmann &

Weiss, 2007).

Another action is to stimulate remittances and promote trade liberalisation with the sending countries. The purpose of such actions is to address the root causes of migration and to assist with the development of migrants' countries of origin (Weil, 2002). Governments of the receiving countries also advocated temporary and return migrations. For example, temporary employment schemes were given priority and seasonal migration programmes were promoted by the Commission of the European Communities (CEC, 2005). Temporary and circular migrants are encouraged to return to their countries of origin and contribute to their home countries by sending remittances and investments (de Haas, 2005; Vertovec, 2007). One argument is that the co-development strategies aimed to reduce poverty, but most migrants are not from the poorest communities (Nyberg- Sørensen et al., 2002). The restrictive immigration policies mentioned earlier were also barriers to temporary migration strategies for achieving full potential (de Haas, 2005).

Furthermore, de Haas (2007) argued the existence of a certain assumption that migration and development should be linearly and negatively correlated; otherwise, promoting development strategies from sending countries would not work. Also, the migration hump theory raised by Martin (1993) and Martin and Taylor (1996) described a non-linear relationship between migration and development. A short-to medium-term increase in migration is expected to be driven by trade liberalisation and foreign investment. However, in the long run, migration tends to decrease as wage differentials decrease between home and host countries after sustained growth (Rotte et al., 1997).

2.3.4 Social Factors

2.3.4.1 Social Capital and Social Network Theory

Social capital concerns a group of resources, actual or intangible, that support the benefits and acquaintances of families and communities for mutual benefit and social development (Bourdieu, 1986; Bourdieu & Wacquant, 1992). Once people gain social capital through their social networks and relationships within human society, they convert them into other forms of capital, such as financial capital, to maintain their positions and prestige in society (Bourdieu, 1986; Coleman, 1990). Starting with the first migrant, who immigrates to a new destination without a relationship, the followers within his or her network will take a lower risk with more knowledge of the destination (Massey, 1998). Despite individual motivations, migrant institutions also play a crucial role in the access and ultimately the perpetuation of migration destinations since the demand for migration exceeds the supply of visa opportunities provided by the migration destinations (Goss & Lindquist, 1995).

Social capital is considered the sociological essence of communal vitality and is an essential theoretical concept under social motives. Two major theoretical streams define social capital. According to Bourdieu (1986), social capital provides the resources that connect with membership and social networks and mutual cognition and recognition among groups. Putnam et al. (1992) suggested moral obligations and norms, social values and social networks as the three components of social capital. Bourdieu's approach takes the individual view of engagement in struggling in the pursuit of interests, while Putnam's approach defines social capital as collective values and societal integration (Siisiainen, 2003).

When returning, the social network is a fundamental and crucial segment that links the

host and home countries and the resources of the return migrants (Cassarino, 2004). The migration experiences of the returnee are believed to be derived from his or her interpersonal relationships, which are also the resources necessary for their return. Return migrants are heterogeneous in terms of receiving and retaining different levels and sources of social capital. Although more social capital acquired overseas can give returnees a higher chance of success back to their homelands (Ma et al., 2018), their knowledge and skills acquired abroad cannot guarantee the effective achievement of return migrants' projects. Returnees must also consider the in-betweenness of their cross-border network involvement by mediating the resource flows between the two distinct network structures in the two countries.

2.3.4.2 Determinants of Social Factors

Social factors are also crucial for driving migrants' intentions to return. Returnees are involved in social relation systems on a communal or associative basis. The communal social relation system provides long-term relationships among network members and the associative social relation system includes a selective group of actors with associative membership. The dynamics and maintenance of the social network are caused by both endogenous and exogenous factors simultaneously, where endogenous factors refer to the patterns of exchange inherent within the cross-border network and exogenous factors refer to the changing and new institutional conditions and market opportunities in the home country, such as the economic situation and business environment.

Location-specific social capital influences migration decision-making in that the social capital in the sending country has a positive influence on return migration intentions, whereas the social capital in the receiving nation of residence has a negative influence on return

migration intentions (Haug, 2008). Family ties and social networks are the leading social considerations. Transnational family ties and social networks, as social capital resources, have also been examined as facilitators for maintaining cultural, emotional and spiritual ties with the homeland and driving return migration of migrant descendants (Reynolds, 2010; Tezcan, 2019b). Migrants return to their homelands to take care of their ageing parents and family relatives (Amit, 2018) and to enhance friend relationships and consolidate social networks (de Haas, 2015; Vanthomme & Vandenheede, 2021).

Health is another factor that influences the return migration decisions of migrants. It is evidenced that migrants have a higher likelihood of remigrating with poor health conditions and access to health insurance in their sending countries (Arenas et al., 2015). This finding also applies to deportees who had even less access to the host nation compared to voluntary returnees (Fernández-Niño et al., 2014). Migrants may also seek better health services, but may not remigrate to their countries of origin if their dual nationality gives them a better option (Davies et al., 2011). Therefore, multi-sectoral policies are called to facilitate access to appropriate and fair health and social services and continuity of care within and across borders (Davies et al., 2011; Fernández-Niño et al., 2014).

Migrants, especially ethnic minority migrants, face high levels of physical and mental health problems, compared to local populations in the receiving nation, due to financial stresses, family and friends' care and lack of access to healthcare (Ciobanu & Ramos, 2015; Hasan et al., 2021). Retirement remigration usually happens upon receiving pension and retirement compensation, and Klinthäll (2006) expressed the 'retirement effects', stating that return migration is an ingredient of the migrant's welfare optimisation strategy. However, some

migrants may also choose to stay in the migrant community in their destination country and take regular back-and-forth trips to their countries of origin due to reasons such as a better healthcare system, an established transnational community and the risk of reintegration issues (Hunter, 2011).

Social factors may also arise from unforeseen external events, which lead to health and safety concerns triggering migrants to return. Health and safety concerns might be caused by both public health emergency events and ideological collisions, such as racial discrimination. The 2019 coronavirus pandemic 2019 (COVID-19) is an example of a social factor. Migrants are likelier to catch the virus with severe symptoms, which makes it more difficult to integrate in their host country in terms of health and the labour market (Dumont et al., 2022). COVID-19 is also the social factor considered in this research, especially during the qualitative research phase, because of its impact on diaspora tourism and travel experiences.

2.3.5 Cultural Factors

2.3.5.1 Transnationalism Approach

Like social network theory, the transnationalism approach is also considered by social relationships and is constructed under a network theoretical stance (Cassarino, 2004). Transnationalism challenges previous theories that commitment to the country of origin is not necessarily a substitute but a complement to integration in receiving societies (de Haas, 2010a; Portes, 2003). Transnational migrants combine, integrate and negotiate their two identities between their host and home countries (Rishbeth & Powell, 2013). Transnationalism attempts to formulate a conceptual framework for a better understanding of the social and economic

links between the sending and receiving nations of migrants. Return migration is a part of the circular system of social and economic relationships, and regular and periodic visits back to home countries assist migrants in acquiring knowledge and better preparing for their reintegration (Cassarino, 2004; Guarnizo et al., 2003; Lew & Wong, 2002). Studies have also discussed return migration beyond going back home but for constructing and re-constructing the post-return sense of belonging back in the homeland (De Bree et al., 2010; Kunuroglu et al., 2018). Lastly, transnationalism also concerns the reverse transnationalism of second-generation migrants and their return movements to ancestral homelands (King & Christou, 2015; Reynolds, 2008). The transnationalism of migrants will be elaborated on more fully in Section 2.3.5.1.

Both the transnationalism approach and social network theory view returnees as actors who gather tangible and intangible resources to prepare and secure their return to the homeland. However, resources stemmed from the commonality of attributes of the diasporas, such as ethnicity and kinship, from a transnationalism perspective and the commonality of interests from the cross-border social network perspective. Social network theory also considers return migration as one stage in circular migration but differs from the transnationalism approach in terms of goals, configurations and organisational patterns (Cassarino, 2004). Compared to the transnationalism approach, a broader framework analysis is constituted by applying social network theory to better explain the nature of the complexity of return migration.

2.3.5.2 Determinants of Cultural Factors

Cultural Integration

Acculturation is the process of learning and adapting to a new culture (Berry, 2003). From a

cultural identity point of view, Berry's acculturation strategies (Berry, 1997) advocate that minority groups face two major issues in host countries: the balance between mainstream and personal ethnicities and the formulation of relationships with the host nation due to the difference in norms, values, rituals, etc. (Berry, 2002). However, acculturating to the dominant culture and rejecting heritage and ethnic minority culture is not the only way to acculturate (Nguyen & Benet-Martinez, 2013). Four distinct acculturation strategies have been pointed out: integration, biculturalism with orientation towards both cultures; assimilation, the orientation towards the dominant culture; separation, the orientation towards the heritage culture; and marginalisation, the orientation which is neither on dominant nor heritage culture (Berry, 1997; Nguyen & Benet-Martinez, 2013). Wiley et al. (2019) also provided evidence of the great potential for immigrants with compatible dual identities to thrive in the host country. Compared to other immigrants, those with dual identities are not only happy and healthy (Nguyen & Benet-Martinez, 2013), but also better engaged in normative national politics (Simon & Ruhs, 2008) and bridging the two otherwise separated groups with which they are affiliated (Love & Levy, 2019). Despite the benefits mentioned above, immigrants with dual identities also take a greater risk of being challenged by their own ethnic or religious communities as well as the national dominant group in aspects such as psychological well-being (Albuja et al., 2019) and political engagement (Cardenas, 2019).

Based on Berry's model, Sussman (2002) proposed a cultural identity model to further explain cultural identity and cultural transition in terms of return migration, suggesting that remigration triggers a shift in cultural identity patterns. Furthermore, the conceptual approaches also support the motivation for assimilation and integration. Neoclassical economics theory

states a negative association between sociocultural integration and return intentions (de Haas et al., 2015). In line with the structural approach, migrants who retain strong links with host countries stay away from their countries of origin with different ways of thinking and the loss of social relationships and networks. Thus, they are easier to pursue interests back in their home countries, with less connection and loose ties with host countries (Cassarino, 2004).

Since the nature of in-betweenness, the reintegration process and return migration decision for transnationalism highly depends on the subjective perceptions of the homeland and home society of the migrant in aspects of economics, politics and social networks of their background across societies (Al-Ali & Koser, 2003). Not all immigrants are accommodated and become involved in the host countries, as some of them are unable to fully and comfortably assimilate or integrate into the host society in terms of culture, ethnicities, etc. The early Chinese trade diaspora in Europe is an example of a lack of commitment to local political life due to the practice of sojourning rather than settling (Cohen, 1997). The return migration of international migrants due to cultural integration varies. Some migrants failed to integrate culturally into the host country and, thus, ultimately remigrated back to their home countries. Boccagni (2011) gave an example that studied the return migration of Italians from Ecuador and found that return migration is acted by a group of migrants who failed to adapt to life abroad or who need an urgent compulsion to recover family affections. Snel et al. (2006) explained immigrant integration as the incorporation of new immigrants into the existing social system in the destination country. They found that dual citizenship and financial investments in the country of origin are obstacles to immigrant integration, and that culturally distant groups are relatively harder to integrate culturally into mainstream society. Other migrants are prepared to return,

and their remigration is intentional behaviour. Bartram et al. (2014) argued that migrants under conservatism never tried to fully integrate into the host country and their migration experience has no impact on their return migration decision. Different from the conservatism group, the innovation group of migrants did absorb some of the values and practices from the host countries and they are motivated to return for the purpose of changing their home using what they have learned (Cerese, 1974). Migrants may also choose to return either after achieving their goals abroad or after failing to realise their dreams. They go back frustrated as well as when ageing and wishing to grow old and eventually be buried in their countries of origin (Tannenbaum, 2007).

Nevertheless, the concern of misleading 'home' cannot be ignored. Living abroad for an extended period makes the migrants arguably become foreigners of their countries of origin and thus, migrating to the country of origin is sometimes seen as an emigration instead of a return migration (Lee, 2009). The extended living experience abroad may also cause the returnee to fail to anticipate how much the homeland has changed or to fail to recognise how much he or she has changed while abroad (Boccagni, 2011). Thus, mistrust and misunderstandings are common between returnees and stayers in the homeland, which has resulted in disappointment, feeling left behind and re-emigration (Boccagni, 2011; Tannenbaum, 2007). It is also necessary for return migrants to make a re-adjustment process for re-integrating into their home countries (Battistella, 2018).

Transnationalism

Alienation in the host country and the desire for homeland return are two characteristics

of diaspora historically proposed by Shuval (2000). More recently, diaspora has had a broader meaning for population movement, synonymous with transnational communities (Castles et al., 2009). According to Basch et al. (2005), transnationalism refers to immigrants with multi-stranded social relations linking their settlement and original societies, and a paradigm shift achieved for contemporary immigrants because of transnationalism in terms of religious, economic, political and cultural activities (Portes et al., 2002).

Transnationalism is also considered a process measured by activities such as business travel and homeland investment, commercial goods imports and exports and remittances sent for hometown associations (Portes et al., 2002). Professional immigrants, such as economic entrepreneurs and political activists (Guarnizo et al., 2003) and non-professionals with family ties and remittances (Bryceson & Vuorela, 2002), who conduct regular cross-border activities with an impact on both sending and receiving countries, are transmigrants. Such transmigrants formed transnational communities (Vertovec, 1999), transnational social fields (Schiller & Fouron, 1999) and transnational social spaces (Faist, 2000).

Transnational identity and transnational mobility are two interrelated fields within the conceptual framework of migration (Cassarino, 2004). For transnational identity, the transnationalism approach suggests a combination of two identities (towards host and home countries) of the transnational migrants. The coexistence of double identities, rather than conflicting identities, allows transnational migrants to negotiate their identities between the home and host nations to be involved and integrated. Multiple factors shape migrant affiliations across nations, such as language skills, social networks and emotional geographies (Rishbeth & Powell, 2013).

Transnational migrants also consolidate their transnational mobility through frequent back-and-forth movements between the home and host destinations and by sending remittances back to their households periodically (Portes et al., 1999), which helps them better prepare for future remigration. In contemporary migration, growing technologies and advanced digital connections also ease cross-border activities, enhancing transnational identities and facilitating the transnational mobilities for international remigration (Guarnizo et al., 2003; Lew & Wong, 2002; Vertovec, 1999). Nevertheless, perceived cultural dilution is a notable concern for having a growing population of transnational migrants and the concepts of transnational space and transnational commodity culture are proposed to accommodate transnational migrants who need to address more than one culture simultaneously (Cragg et al., 2003).

It is controversial whether transnational migrants could integrate their social relations and connections with both sending and receiving countries. Being transnational, the migrant gathers resources to prepare for his or her return to the homeland. These resources are mobilised and stem from the commonality of attributes, such as ethnicity, between them and their countries of origin (Cassarino, 2004).

Possessing transnational abilities may have both positive and negative impacts on returning to the home country. Some support that transnational migrants are expected to be better prepared and organised for their return migration because of the double identities combined from both home and host countries. For instance, Phillips and Potter (2003) found that when looking for a local job in Barbados and St. Lucia, Caribbean migrants distinguished themselves from local job seekers by emphasising their symbolic and statutory attributes stemming from their staying experience in the UK. On the contrary, it is concerning that

transnational migrants are neither fully integrated into their host nor home societies. It is difficult for transnationalists to cope with the interests and social pressures of their countries of origin by maintaining strong ties and linkages with the migrant societies in host countries (Cassarino, 2004). The Nikkeijin faced social alienation and marginalisation in Japan due to their idealised perception of their homeland and the ethnic rejection by society, and this contributed to the emergence of this community's own identity, which is neither totally based in Japan nor Brazil (Tsuda, 2000).

It is worth noting that transnationalism not only applies to the first-generation migrants who were born in their countries of origin but can also be extended to the second-generationers. However, the notions of 'home' and 'return' are different, and their identities and sense of belongings are complex and vary from those of first-generation migrants (Christou & King, 2011). A term for counter-diasporic migration was also proposed by King and Christou (2010) to address the pattern of second-generation relocation to their homeland.

2.4 Diaspora Tourism and Return Migration Intention

2.4.1 Tourism–Migration Nexus

Although the tourism–migration nexus offers rich rewards for both migration and tourism researchers, there is still a lack of research on tourism–migration-related circulation due to data constraints and the weak theoretical base for a holistic approach (Williams & Hall, 2002). The travel experiences of diasporas in their countries of origin also influence return migration intentions in both temporary and permanent terms, from career opportunities and family ties to retirement (Cerese, 1974; de Haas & Fokkema, 2011; de Haas et al., 2015).

Little research has connected tourism and return migration with more contributions by scholars in the migration and mobility fields. From a tourism perspective, Iarmolenko and Kerstetter (2015) studied the US-based Ukrainian community and proved a growing trend in their return migration intentions. More studies have also claimed the facilitating roles of frequent return travelling and family relationship maintenance, as transnational practices, on return migration (Basu, 2004; King & Christou, 2010; Pelliccia, 2018).

From a migration studies perspective, Duval (2004b) studied Commonwealth Eastern Caribbean migrants in Canada, claiming that return travels as the transnational exercise that facilitates return migration. Return visits play an important functional role for migrants to investigate or re-investigate the changes in their homeland while assisting them in managing career opportunities and permanently re-integrating into the homeland society (Duval, 2004b). The trend for return migration has accelerated, which is proven by the growing returns of the Irish diaspora (Wulff, 2007) and New Zealanders in Australia (Poot, 2010). For causality from tourism to migration in detail, images and emotions are crucial links for individuals between migration and tourism. Williams and Patterson (1998) studied retirement migration as an example. Tourism tends to be the main source of knowledge for retired migrants. Their decisions on retirement migration destinations were highly driven by their previous travel places with positive images and feelings. Furthermore, affect plays a role in decision-making, linking tourism and migration through the images and feelings of people and places at travel destinations (Williams, 2019).

2.4.2 Tourism–Migration Framework

To date, limited frameworks have linked tourism and migration studies. Duval (2003) stated return visits are a transnational exercise and conducted a conceptual model of return visits under the broader migration, diaspora and transnationalism concepts. In this model, both multiple localities and multiple movements are expected for return visits due to the flow of transnational relationships among migrants. Another macro model of temporary mobility created by Hall (2003, 2004a, 2004b) sought to integrate tourism with other forms of mobility, such as migration and diaspora, through the number of trips and spaces. A larger space or longer distance between the destinations leads to fewer trips, where more trips take place with shorter distances between the two destinations. Moreover, most forms of tourism are mostly placed within the area with shorter travel time durations, but sojourning and migration have longer durations, from weeks to years long.

The most recent framework was created by Williams (2019). He summarised the interrelationships between migration and tourism, that individual mobility is enfolded from one form to another, which is tourism and migration in this case. This study also proposed an interfolding relationship between tourism and migration as a path-dependent, path-creating framework. According to this framework, the interrelationship between migration and tourism is situational-based and depends on the type of tourism applied. VFR tourism is an example of a travel decision made by the trajectory of the emigration experience, while retirement migration is the opposite, which is shaped by previous tourism flows. Another type of relationship between migration and tourism suggested in his study is called path creation, in which migrants and their families and relatives travel and gather in a third place without

previous tourism or migration experience.

However, the frameworks mentioned above examined the generic contexts of tourism and migration fields without focusing on diaspora tourism and return migration. Thus, the first research gap is the lack of connections between diaspora tourism and return migration. This research will shed light on the facilitating role of diaspora tourism in return migration (Pelliccia, 2018), drawing on the notion of the ‘myth of return’ (Anwar, 1979), contributing to the transnationalism approach to return migration (Cassarino, 2004), and placing tourism in the broader domain of human mobility research (Liu et al., 2023).

2.4.3 The Impact of Cultural Factors

In addition to the influences of diaspora tourism and travel behaviours on travel satisfaction and return migration intentions, cultural factors also matter. Studies have investigated the postmigration mobilities of diasporas and their relationship with the ancestral homeland (Maruyama, 2016; Parry, 2018). Diaspora tourism studies applied the two existing ethnocultural identity factors—cultural commitment and cultural exploration—followed by adding family belonging as a new factor (Cortés et al., 1994; Phinney, 1992; du Preez & Govender, 2020). Nostalgia, memory and social bonding with the homeland drive diasporas to return, but assimilation and integration attract them to stay in the host nations (Ali & Holden, 2006; Cakmak, 2021; Huang et al., 2018). Diasporas decide to return upon adaptation and integration failure in the destination country, including those who failed to adapt their lives (Boccagni, 2011), who never tried to integrate (Bartram et al., 2014), who encountered major language barriers (Tannenbaum, 2007) and who saw sociocultural integration as an obstacle (de Haas,

2015).

Studies have also suggested that attachment influences diasporas' satisfaction and loyalty in terms of revisit and recommendation intentions (Sousa et al., 2020). Adopting the theory from environmental psychology (Kyle et al., 2005; Williams & Vaske, 2003), scholars, especially in the tourism field, employed a four-dimension scale to measure diaspora's place attachment, including place identity, place dependence, social bonding and affective attachment (Huang et al., 2018; Yankholmes & McKercher, 2019; Zou et al., 2021) to discuss the relationship between diaspora and place. Diasporas with strong attachments or seeking and stabling attachments back to their home countries have greater intentions to return (Tannenbaum, 2007). This includes, for instance, migrants with less connection and loose ties to the host country (Cassarino, 2004), aged migrants who would like to be buried back in the homeland and migrant descendants who want to learn their mother tongue (Tannenbaum, 2007). New technology adoption and ability also triggered caregiving duties for them to return to transnational families (Baldassar, 2011).

Although the literature in both the return migration and diaspora tourism fields has discussed identity and attachment as cultural factors, how the impact of diaspora travel experience on cultural factors will further influence return migration intentions has not yet been discovered. This is the second research gap. As the pioneer for investigating the mediating effect of cultural factors (cultural identity and homeland attachment) on the relationship between diaspora tourism and return migration, this research aims to enrich acculturation and adaptation strategies in a cross-cultural context.

While the existing emphasis has predominantly focused on the impact of cultural factors

(cultural identity and homeland attachment) on travel experiences, the relationship between cultural factors and travel experiences of the diasporas are reciprocal. Within the limited body of literature available, diaspora's return visits were motivated by transnationalism and place attachment (Zhu & Airey, 2021) and served as a means of identity development (Ong et al., 2017). Additionally, the level of acculturation towards the host country indicated different travel designs for the return visits (du Preez & Govender, 2020) and transnationalism shaped diaspora travel experiences (Huang et al., 2016). Lastly, studies have also investigated the different travel patterns chosen by the diasporas with different degrees of place attachment and personal connection to their home countries (Li & McKercher, 2016b; Li et al., 2022).

Despite these broader reflections, this research primarily focused on the impact of diasporas travel experiences on return migration intention, where cultural factors only act as mediators. Thus, cultural identity and homeland attachment will only be considered as being influenced by the diaspora travel experiences, and the same direction of causal relationship will be taken for investigating their significant roles in shaping the connection between diaspora tourism and return migration intention.

2.5 Heterogeneity of the Diaspora Communities

The diverse nature of diaspora makes it necessary to be understood beyond a single defining characteristic, which is typically ethnicity. Instead, it should be recognised as a construct shaped by various traits, including country of origin, migration channel, legal status, generation and transnationalism. This research considers the diverse self-recognised cultures (cultural identity and homeland attachment) of diasporas and their influence on the relationship between diaspora

tourism and return migration intentions. It also investigates the nexus between diaspora tourism and return migration across cultural distances (Europe vs. Asia) and migration generations (first vs. second).

2.5.1 Differences in Cultural Distance

The research to date has focused more on diasporas with distant geographical locations with culturally distant home and host nations. However, fewer studies have discussed intra-continent diaspora tourism or short-haul culturally similar home and host nations. Diasporas from culturally similar origins have a sense of cultural difference, which in turn leads to hybrid diasporic identities (Tie et al., 2015). It is valuable to study short-haul diaspora travels between culturally similar destinations since behavioural patterns are shown differently from long-haul travels with culturally distant destinations.

Europe contributes the most to short-haul travel compared to other continents. Most intra-Europe studies investigating diaspora movements within the European Union (EU) and European Free Trade Association (EFTA) countries (note that the UK concluded its separation from the EU as the Brexit transition period came to an end on 31 December 2020) have benefited from the free-moving and working policies for EU nationals between EU countries. There was also an obvious movement pattern from Eastern Europe to Western and Northern Europe. This migration trend in Europe has been notable, with a large population encompassing various forms of migration in recent decades, such as labour migration, refugee migration and family reunification (Van Mol & De Valk, 2016).

Thus, it is worth addressing the distinctions between long-haul and short-haul travellers in

terms of their duration of stay and expenditure, as well as exploring the influence of cultural affinity on tourism patterns (Fourie & Santana-Gallego, 2013) and the myth of return (Anwar, 1979). Few diaspora tourism studies have investigated diasporas with either multiple origins (e.g. Dias et al., 2022; Huang et al., 2013) or multiple settlements (e.g. Koderman, 2012; Lev Ari & Mittelberg, 2008; Vong et al., 2017). Louie (2006) compared second-generation Chinese and Dominicans and suggested that transnationalism varies across national groups. Nonetheless, limited comparison studies have been conducted to compare diaspora communities in one settlement, and there is yet research in the tourism field that takes multiple diaspora communities in one settlement and compares culturally distant and culturally similar groups for diaspora tourism. With a large population of both sending and receiving migrants, this research will use the UK as the research context and compare British residents with European roots versus Asian roots to fulfil this third research gap.

2.5.2 Differences across Migration Generations

Diasporas are also heterogeneous across migration generations. Although a number of recent research studies have involved multiple generations of migration, only some of them have made generational comparisons. Existing studies in both the tourism and migration fields have found multiple aspects of the heterogeneity of diasporas across migration generations. First-generation migrants are foreign-born citizens or residents of a country who immigrate to a new country of residence (Rumbaut, 2002). A second-generation migrant is the native-born individual of a family in the country with one or two foreign-born parents (Kasinitz et al., 2008), and a third-generation migrant is a native-born individual who is the descendant of foreign-

born grandparents (Huang et al., 2018). The generation named '1.5' is relatively special compared to other generations, and there is no universal definition for this group. In the early years, the 1.5 generation was believed to be the group of migrants with biculturalism or multiculturalism from both host and home countries (Park, 1999). Bartley and Spoonley (2008) and Lee (2019) defined this group as children who migrated as part of a family unit between 6 and 18 years of age and have experienced at least some of their formative socialisation in their countries of origin. Some other scholars have claimed that 1.5 generations are expected to spend their preteen years in their countries of origin (Oh & Min, 2011; Park, 2004; Shin, 2016). In a cultural sense, 1.5 generations have cultural backgrounds in both home and host destinations.

2.5.2.1 Reasons for Return Visits

Diasporas with different migration generations visit their countries of origin for different reasons (Bandyopadhyay, 2008). The first generation was motivated by visiting family members and friends, emotional touch and a sense of belonging (Chhabra, 2013; Zou et al., 2021). However, second and later generations were more motivated by leisure, business and ancestral roots-seeking with their family (Arnone, 2017; Zou et al., 2021), which significantly impacted their first-generation adults' memories (Arnone, 2017). The return motivations for 1.5 generations are the most controversial. Some studies supported low motivation, since the diasporas' immediate family resides in the host country, but others believe that fond childhood memories are powerful factors which serve to push them back to their original homeland (Roberts, 2010). Studies have also found that the first and 1.5 generations perceived equal importance for homeland culture and family heritage as motivations for their return visits, but homeland culture was more important than family heritage for distant generations with longer

migration histories (Huang et al., 2018). As recommended by Li and McKercher's (2016a) typology, the main motivation for new migrants is to 'retain ties', but the motivations for migrants with long migration history are 'quest', 'roots-seeking', 'leisure' and 'obligation/business'.

2.5.2.2 Reasons for Return Migration

Migration studies of the return intentions and behaviours of international migrants have mostly focused on first-generation migrants, overlooking the potential effects of generational differences (de Haas & Fokkema, 2011; Tezcan, 2019a). In addition to the limited data access, researchers may also assume that the changing sense of belonging for subsequent generations diminishes their intentions to return (Alba & Nee, 2003). However, return migration is still an option for the descendants of first-generation migrants, especially when a better quality of life is provided (Tezcan, 2019a).

For first-generation migrants, language acquisition and maintenance also need to be pointed out. By studying emigrants from Israel, Tannenbaum (2007) found that some migrants encountered difficulties in applying a second language to express emotions exactly when abroad, which drives their emotions to return. In contrast, return migration is seen as a good way to remind the descendants of first-generation migrants of the language of their home of origin and to let them learn their mother tongue. Erciyes (2014) also made generational comparisons between first-and second-generation Adyge and Abkhaz people in the Caucasus and highlighted that advanced technology and communication connect immigrant descendants with their origins, giving them a stronger feeling of belonging and increasing their intentions to return eventually.

Return migration intentions for 1.5 and later generations are different from their parents and ancestors as first-generation migrants. Conway and Potter (2009) suggested that the cultural reason for rediscovering roots is an important reason for migrant descendants to return. Their study found that 1.5 generations retain their transnational links via frequent visits to their homelands, and transnationalism theory could be well applied for the development of dual identities. The notion of 'return migration' is suitable for describing 1.5 generations since the regular visits make their country/region of origin a 'homeland' instead of 'foreign land'. Wessendorf (2007) defined the concept of 'roots migration' to describe the return migration of second-generation migrants back to the homeland of their parents by researching the migration of Italians in Switzerland. The discrepancies between imagination and reality were also raised in this research as a barrier to successful return migration by descendants of migrants who lack prior knowledge of their countries of origin. Different from this dominant statement, Wang (2016) claimed a different point of view in which second-generation Chinese Americans can take advantage of Western training with knowledge of Chinese culture in their work in China, although they may still be concerned about being replaced by Western-educated Chinese natives.

Macpherson and Macpherson (2009) created a sixfold typology for second-generation returnees to Samoa, including 'service to family', 'culture seekers', 'social idealists', 'professionals', 'entrepreneurs' and 'explorers'. Returnees of 'service to family' support and care for their relatives. 'Culture seekers' return to improve language proficiency and cultural knowledge. 'Social idealists' aim to reform society. Young 'professionals' return for more responsibility and experience earlier than what they might have abroad within their profession. And 'entrepreneurs' return to take opportunities in a small and modernizing economy. Another

reason for return for second-generation returnees, added by Lee (2009), studying Tongan migrants, is named 'deportees', who are forced to return due to the irregular migration of their families and relatives.

2.5.2.3 Identity and Attachment

The diasporas' identities and attachments were also studied in terms of migration generations. Although return travel can strengthen ties to the ancestral homeland for both first and distant generations (Li, 2020), the generation gap still plays a crucial role in shaping diasporas' ties to their homelands (Zhu, 2020). Diasporas immigrated to their host countries at different times, and the diasporic communities were shaped based on their migration histories and ancestor's migration (Rumbaut, 2004). Most research in the diaspora tourism field is interested in recent generations of immigration and many of them discussed their ethnic and cultural identity formation and transformation from one generation to the next. First-generation migrants have strong emotional links and personal ties (Chhabra, 2013; Corsale & Vuytsyk, 2016) fuelled by nostalgia (Ali & Holden, 2006), while second and subsequent generations are more affected by cultural and historical links (Iorio & Corsale, 2013; Tie et al., 2015). Identities of third- and later-generation diasporas are more shaped by career plans, middle-class romanticism and attempts to build individual power and status back to the homeland community (Darieva, 2011).

The diaspora's identity (Anteby-Yemini, 2019; Xie, 2010) and subjective well-being (Li & Chan, 2020) are fluid and dynamic through activities, events and diaspora travel experiences. A process from 'de-diasporisation' to erase their diasporic memories and assimilate into the host nations (Ali & Holden, 2006) to 're-diasporisation', which re-established their sense and knowledge of homeland (Anteby-Yemini, 2019), is experienced by 1.5 and subsequent

generations. Ties to the countries of origin were also weakened after diaspora travels in the homeland for second-generation diasporas (Maruyama, 2016). As a result, their relationships between host and home countries were maintained, especially for the generations born in receiving countries (Andits, 2020) with “in-between identities” (Chhabra, 2013).

Not only ethnic identity development, but homeland attachment is also heterogeneous across generations. Ruting (2012) suggested that a sense of belonging to the descents of first-generation migrants in the homeland was established through return visits. Pre-trip images of the homelands for second-generation migrants are like those for general tourists, but with a certain level of personal ties. Their knowledge of their home country is extracted from education, and they view their homeland from a hybrid perspective (Huang et al., 2017). They try to adjust bad experiences into positive feelings and avoid judging from a purely host nation’s point of view. Moreover, Huang et al. (2018) concluded a decrease in identity from the first to the second generation, followed by an increase from second to third and then continued for the fourth. This study also investigated the diaspora’s attachment by geographical level; the first and 1.5 generations were also equally attached to their homeland and hometown, but later generations had a stronger attachment to the ‘country’ than their ancestral ‘hometown’.

Lack of language proficiency and the discrepancy between home and host cultures are constraints for migrant descendants in building ethnic identity and attachment to their homeland, especially for second and later generations (Li, 2020; Takenaka, 2014). Media-based leisure, the movie as the most popular one, is more attractive for new migrants who are first and 1.5 generations as they speak the homeland language, and event-based leisure provides cultural activities organised by ethnic clubs and attracts later generations (Huang & Chen, 2021).

Furthermore, the prioritised places during homeland visits are also different between the first and later generations, where historic places were found attractive to first-generation migrants, but shopping malls are more welcomed by foreign-born generations (Chhabra, 2013).

Nevertheless, existing studies have also attempted to understand diaspora tourists' attachments by typologies. Li and McKercher (2016a) grouped diaspora tourists into five categories: re-affirmative, quest, reconnected, distanced and detached, considering cultural identity and post-travel impact on place attachment. They studied home-return journeys to mainland China for Chinese who reside in North America and revealed that diaspora tourists with re-affirmative, quest and reconnected categories increased their attachment to homeland after diaspora tourism, but the distanced category had no change and the detached category decreased. Weaver et al. (2017) also studied overseas Chinese tourists in mainland China and segmented them into four groups of shallow, extrinsic, hybrid and intrinsic, based on their connectedness and experience with Chinese culture.

To summarise, the different generations within the diaspora have a different sense of belonging and emotional bonds with their homeland. Thus, it is important to consider their various behavioural intentions when examining return migrations. Moreover, return visits to countries of origin are driven more by nostalgia and VFR for first-generation migrants who have living experiences and connections in the homeland. They also recognise their identity and attach strongly to their countries of origin at both the regional and national levels. Compared to first-generation migrants, second and subsequent generations have weaker self-recognised identities towards their ancestral countries of origin. They take home-return visits as a way to build up or enhance their knowledge and attachment to the country, but only at the

national level, with a lack of belonging at the regional level. This research will draw on this fourth research gap and deepen the understanding of migration generations by comparing first- and second-generation migrants in terms of their influence on the relationships between diaspora's MTE, cultural identity, homeland attachment and return migration intentions.

2.6 Conceptual Framework and Hypothesis Development

This research proposes a conceptual framework connecting diaspora tourism with return migration intentions. Return migration intention is driven by four types of influential factors, including cultural, economic, social and legal factors, but this research narrows down the focus to the cultural factors only, which tourism and migration are being connected through cultural factors.

The conceptual framework of this research is shown in Figure 2.4. It shows the relationships between diaspora's MTE, cultural factors (cultural identity and homeland attachment) and return migration intention. The components of MTE proposed by the existing literature can be summarised into 12 dimensions: affective emotions, experience and involvement, self-value significance and meaningfulness, knowledge and novelty, hospitality and local contact, social interaction and relationship development, serendipity surprise and beyond expectation, learning and extreme experiences, recollection, freedom pursuits, family milestones and nostalgia re-enactment, although the MTE dimensions specific for diaspora tourists will be further explored in this research. The component of cultural identity is reflected in three dimensions: cultural commitment, cultural exploration and family belonging. The component of homeland attachment is reflected in four dimensions: place dependence, place

identity, affective emotions and social bonding. Lastly, return migration intention is a component measured by both temporary and permanent reasons and purposes.

Moreover, control factors are also included to measure the components of diaspora’s MTE and return migration intention. First, the distance between the home and host destinations matters. The distance decay theory states that tourism demand is negatively associated with the geographical distance between two destinations (Jackman et al., 2020; Li, 2014; McKercher, 1998). A positive relationship between geographical distance and trip duration has also been suggested (Jackman et al., 2020; Wang et al., 2012). This research thus counted travel frequency, number of trips and length of stay as control factors between the European and Asian groups.

Other control factors that had been commonly discussed in the empirical studies of diaspora tourism were also considered in this research, including travel purpose, travel companion and place of accommodation (Murdy et al., 2018; Otoo, Kim, & Choi, 2021), together with sociodemographic factors of age, gender, education, occupation, marital status, countries of origin, years of immigration, British identity and region of residence in the UK.

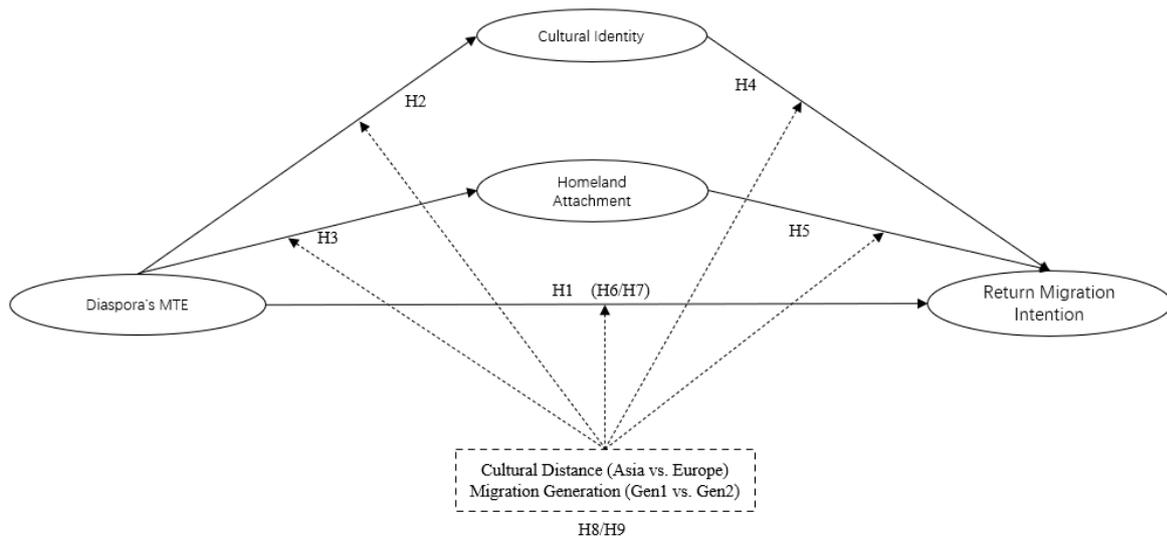


Figure 2.4 Conceptual Framework of the Study

Source: the author

The following hypotheses will be tested:

Hypothesis 1: There is a positive relationship between diaspora memorable tourism experiences and return migration intentions.

Hypothesis 2: There is a positive relationship between diaspora memorable tourism experiences and cultural identity.

Hypothesis 3: There is a positive relationship between diaspora memorable tourism experiences and homeland attachment.

Hypothesis 4: There is a positive relationship between cultural identity and return migration intentions.

Hypothesis 5: There is a positive relationship between homeland attachment and return migration intentions.

Hypothesis 6: Cultural identity has a mediating effect on the relationship between diaspora memorable tourism experiences and return migration intentions.

Hypothesis 7: Homeland attachment has a mediating effect on the relationship between diaspora memorable tourism experiences and return migration intentions.

Hypothesis 8: Cultural distance has a moderating effect on the relationship between diaspora memorable tourism experiences and return migration intentions.

Hypothesis 9: Migration generation has a moderating effect on the relationship between diaspora memorable tourism experience and return migration intentions.

2.7 Summary

There is substantial existing literature on MTE, but it is necessary to further explore and validate

the determinants of MTE for diaspora tourism, considering the distinctive characteristics of diaspora tourists who seek social bonding (Weaver et al., 2017) and emotional links (Abbasian & Muller, 2019) through home-return travels. Moreover, home-return travel experiences either strengthen or weaken the cultural identity and homeland attachment of diasporas (Bhandari, 2016; Maruyama et al., 2010).

Drawing on the transnationalism approach, this research emphasises the importance of the transnational identity of immigrants and their transnational mobility travelling between the home and host nations. It primarily focuses on the cultural factors of return migration and discusses the effects of identity and attachment on return migration intentions. Sociocultural integration in the host country negatively affects return migration intentions, but transnational ties and economic integration in the homeland work positively (de Haas & Fokkema, 2011; de Haas et al., 2015). Transnational engagement and cultural identity also trigger migrants' return intentions (Tezcan, 2019a). Career opportunities as an economic factor and family obligation and retirement as the social factors are also covered in this research, also to cultural factors. Legal factors focus on lower-skilled and irregular migrants, which are not part of this research context.

Through analysing the literature in both fields of study, this chapter found that despite recent research attempts to connect tourism with migration studies, there is still a lack of attention paid to the interfolding relationship between diaspora tourism and return migration. Thus, further action is needed to connect diaspora tourism and return migration intention through cultural factors (cultural identity and homeland attachment). It also points out the heterogeneity of diasporas and diaspora tourism, especially due to cultural distance and

migration generations. Finally, the conceptual framework illustrates that cultural factors act as the connection between tourism and migration in this research, with nine hypotheses.

Chapter 3. Methodology

3.1 Introduction

Understanding the philosophical stance and methodology and adopting the most appropriate research methods are important for scientific research. This chapter discusses the research methodology and methods. After introducing this chapter in Section 3.1, Section 3.2 covers the research philosophy and paradigms, including both the research assumptions and the research paradigms, and closes with the research philosophy of this thesis. Section 3.3 introduces the various approaches to theory development and the approach adopted in this research. Section 3.4 then reviews research methods, including qualitative, quantitative and the mixed-methods approach adopted in this research. The overall methodological flowchart is presented in Section 3.5, including two research phases: qualitative research as Phase 1 and quantitative research as Phase 2. Sections 3.6 and 3.7 present the qualitative and quantitative research designs of this study. More specifically, the discussions of qualitative research design include interview guide, participant recruitment, participant profile, and transcript analysis, and the quantitative design includes questionnaire design, data collection, and data analysis. Section 3.8 briefs the research ethics, Section 3.9 provides an overall summary of the chapter.

3.2 Research Philosophy and Paradigms

Research philosophy refers to the set of beliefs and assumptions about knowledge development (Creswell & Creswell, 2018; Saunders et al., 2016). Awareness of philosophical commitments is necessary when choosing a research strategy since it reflects how the researcher understands

what is being investigated (Johnson & Clark, 2006) and helps to identify appropriate research methods for achieving research aims and objectives (Easterby-Smith et al., 2018).

3.2.1 Research Philosophy

There are three types of assumptions that research philosophies make. Ontology refers to the assumptions on the nature of social entities and shapes how the research sees and studies the research objects (Bryman, 2016; Saunders et al., 2016). Epistemology assumes what constitutes acceptable, valid and legitimate knowledge and how we communicate it (Bryman, 2016; Burrell & Morgan, 1979; Steup & Neta, 2005). Finally, axiology assumes the role of values and ethics within the research process (Cresswell & Creswell, 2018; Saunders et al., 2016). Philosophical alignment sits within the intersection of these three components, as illustrated in Figure 3.1.

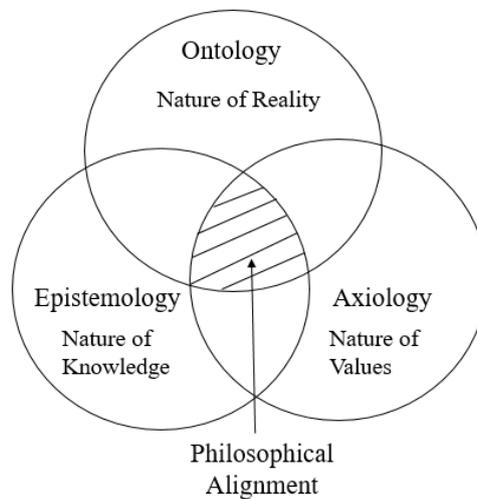


Figure 3.1 Research Assumptions and Philosophical Alignment

Source: the author

Ontologically, this research adopts both singular and multiple realities, where singular reality is concluded from hypotheses testing under positivism and multiple realities are quoted

from different perspectives under postmodernism. Epistemologically, this research collects data that works best to address the research questions. Axiologically, multiple stances exist due to both biased and unbiased perspectives included in this research (Creswell & Creswell, 2018; Creswell & Plano Clark, 2018).

3.2.2 Research Paradigm

Research philosophies are scattered along with a multidimensional set of continua (Niglas, 2010). On one hand, objectivism incorporates the assumptions of natural science, arguing that social reality is external to society and social actors (Saunders et al., 2016; Veal, 2011). On the other hand, subjectivism incorporates the assumptions of the arts and humanities, believing that social reality is made by the perceptions and consequent actions of social actors (Saunders et al., 2016; Veal, 2011).

Ontologically, objectivists embrace realism, where social entities exist independently from how we think about, label and are made aware of them (Bryman, 2016; Saunders et al., 2016). In contrast, subjectivism embraces nominalism, where the social entity is built by how social actors are attributed to, and multiple realities exist due to the variety of experiences and perceptions that people have (Burrell & Morgan, 1979; Creswell & Poth, 2016). Epistemologically, the truth of the social world is obtained through observable and measurable facts in universal social reality (Saunders et al., 2016), whereas the subjectivist understands realities under multiple contexts and takes different opinions and narratives to support different social realities (Saunders et al., 2016). Axiologically, objectivists seek freedom of values in research and remain detached from the values and beliefs detached through the research process

(Saunders et al., 2016), but subjectivists recognise the values researchers involved and that these are incorporated within the research process (Cunliffe, 2003). Table 3.1 summarises the characteristics of philosophical assumptions on the continuum of the objectivism–subjectivism dimension.

Table 3.1 Philosophical Assumptions on the Continuum of the Objectivism–Subjectivism Dimension

Type of assumption	Continua with two sets of extremes	
	Objectivism	Subjectivism
Ontology	Embraces realism, the world is constructed by externalities with one true reality (universalism), study on granular or things, being managed by order	Embraces nominalism or social constructionism, the world is socially constructed with multiple realities (relativism), study on flowing or process, being managed by chaos
Epistemology	Researchers adopt assumptions of natural scientists, facts and numbers are considered as good-quality data, knowledge made by observable phenomena, and law-like generalisations	Researchers adopt assumptions of the arts and humanities, opinions and narratives are considered as good-quality data, knowledge made by attributed meanings different among individuals, contexts, and specifics
Axiology	Taking the role of value-free and dealing with detachment	Taking the role of value-bounded and dealing with integral and reflexive ways

Source: Developed from Saunders et al. (2016)

This research takes both subjectivist and objectivist approaches. The subjectivist approach takes different opinions and narratives and embraces a variety of social entities and multiple realities to explore and explain the phenomenon. The objectivist approach takes observable and measurable facts, and social realities are relatively independent from individual entities within them.

3.2.3 Philosophical Perspectives

Five types of philosophical perspectives are generally considered in academic research (Saunders et al., 2016). This section covers these five philosophical perspectives and suggests the one to be adopted in this research (as shown in Figure 3.2).

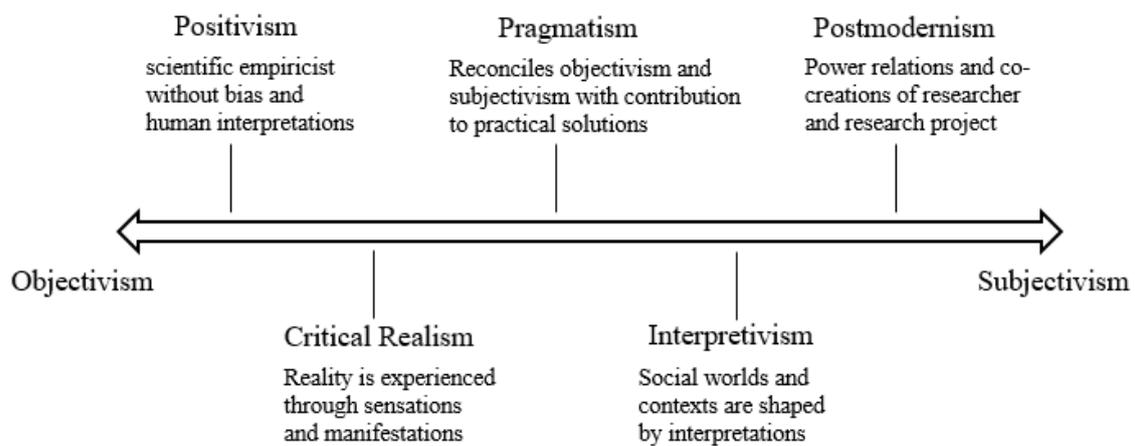


Figure 3.2 Objectivism–Subjectivism Continuum of Major Research Philosophies

Source: the author

Positivism

Positivism centres on a rigorously scientific and empiricist approach which aims to generate objective data and facts without being influence by bias or subjective human

interpretations (Saunders et al., 2016). It discovers observable and measurable facts and regularities (Krauss, 2005), applies existing theories to develop and test hypotheses and further confirms theories (Saunders et al., 2016). However, the philosophical stance of positivism is criticised for insufficiently explaining and understanding social actor behaviours (Easterby-Smith et al., 2018).

Critical Realism

Critical realism purports that epistemological relativism (Reed, 2005) plays a central role in understanding and explaining reality through observation and experience. Researchers adopting a critical realist perspective, acknowledging the influence of socio-cultural backgrounds and personal experience, but strive for objectivity by minimising errors and biases (Saunders et al., 2016).

Interpretivism

In contrast to positivist direct realism, interpretivism adopts a subjectivist stance which recognises the distinctiveness of human beings and their social worlds compared to physical phenomena (Creswell & Creswell, 2018). Interpretivism have a better axiological understanding and interpretation of research materials, acknowledging the significance of values and beliefs in the research process. However, it presents challenges in accessing social worlds and comprehending diverse perspectives of research participants (Saunders et al., 2016), and the replicability of results across different cases is problematic (Guba & Lincoln, 1994).

Postmodernism

Postmodernism heavily criticises positivism and objectivism (Saunders et al., 2016). It emphasises the role of language and power relations (Chia, 2003), challenges the established ways of thinking and knowing (Kilduff & Mehra, 1997), and gives voice and legitimacy to marginalised alternative views (Saunders et al., 2016). Research under postmodernism recognises the unavoidability of power relations, and the research process is co-created by the researcher and the research project (Saunders et al., 2016). More specifically, the thinking and writing (Cunliffe, 2003), as well as the moral and ethical positions of the researchers (Calas & Smircich, 1997), are radically reflected under postmodernism.

Pragmatism

Lastly, pragmatism sits at the middle of the research philosophies continuum, views reality as a dynamic phenomenon and focuses on the interrelationships between social entities (Kelemen & Rumens, 2008). Pragmatism finds a balance between objectivism and subjectivism, as well as integrates facts and values. Also, pragmatism recognises the importance of both reality and practical ideas, valuing knowledge for its ability to facilitate successful actions (Saunders et al., 2016). In practical terms, pragmatist research begins with a problem and aims to provide practical solutions for future improvements, rather than focusing on theoretical conclusions (Creswell & Creswell, 2018; Saunders et al., 2016). By adopting various approaches to understand the world and conduct research, pragmatists acknowledge the existence of multiple perspectives and realities that contribute to a comprehensive understanding (Kelemen & Rumens, 2008). Thus, researchers who embrace pragmatism often

employ a variety of methodological approaches (Brotherton, 2015), and mixed-methods research is frequently associated with a pragmatic perspective (Creswell & Plano Clark, 2018; Tashakkori & Teddlie, 2010).

The philosophical stance employed in this research is pragmatism, which prioritises the research itself and the research questions over the specific methods utilised (Creswell & Plano Clark, 2018). This research takes a middle ground between the positivist view, which emphasises strict scientific empiricism without bias, and the postmodernist view, which acknowledges individual differences. Each migrant in the UK is an independent individual but with commonalities within groups and communities. Considering the unique characteristics of diaspora and diaspora tourism, this research first explores the determinant factors of a diaspora's MTE, cultural identity and homeland attachment that specifically accommodate this research context. It also generalises the research findings by investigating the relationship between diaspora's MTE and return migration intention through cultural identity and homeland attachment and across cultural distance and migration generations. In order to address the research aim and objectives, a mixed-methods approach was adopted. In addition to theoretical conclusions, it also contributes to practical solutions (Creswell & Creswell, 2018; Saunders et al., 2016), which reveal the growth and scale of diaspora tourism and the potential population and impact of return migration.

3.3 Approach to Theory Development

Choosing a theory development approach allows researchers to make informed decisions on research design and select appropriate research strategies and methodologies, while taking into

account the constraints involved (Easterby-Smith et al., 2018). In research projects, three commonly employed approaches to theory development are deduction, induction and abduction.

3.3.1 Deductive Approach

As a dominant research approach in the natural sciences, deductive reasoning starts with academic theories and the research strategies are designed to test the theories with a set of premises (Neuman, 2011; Saunders et al., 2016). It is argued that the data generated using the deductive approach do not speak for themselves. The findings are used to suggest concepts, but with a limited ability to interpret the meanings of the research findings.

3.3.2 Inductive Approach

In contrast to the deductive approach, the inductive approach starts with collecting data to explore phenomena and generate theories (Creswell & Creswell, 2018; Neuman, 2011; Saunders et al., 2016). It helps researchers better understand the purpose and nature of the problem, as well as the meaning of the data (usually words or contents) collected. Compared to the deductive approach, the inductive approach is more feasible, with relatively small samples required; however, a variety of data collection methods are commonly applied to establish different views of a phenomenon (Saunders et al., 2016).

3.3.3 Abductive Approach

Combining the first two approaches, the abductive approach starts with the observation of a 'surprising fact'. Based on this surprising fact, a set of possible premises are determined that are sufficient or at least nearly sufficient to explain this conclusion (Ketokivi & Mantere, 2010).

Instead of simply applying an existing theory or generating a new theory, abductive reasoning tests the existing theory and makes modifications by collecting additional data (Gill et al., 2010; Saunders et al., 2016).

3.3.4 Comparisons of the Three Approaches

The principal difference between deductive, inductive and abductive approaches is how the conclusion is generated. More specifically, data follow theory under the deductive approach, but theory follows data under the inductive approach. For deductive reasoning, specific conclusions and contributions are generated from hypothesis-testing results, while for inductive reasoning, theories and explanations are followed by the data collected (Veal, 2011). Abduction has a more complicated pattern that moves back and forth, combining deduction and induction (Suddaby, 2006). This research uses the abductive approach, since it both tests existing theory and adds to the theory with primary data collection. Figure 3.3 draws the theory–data movement for these three above-mentioned approaches.

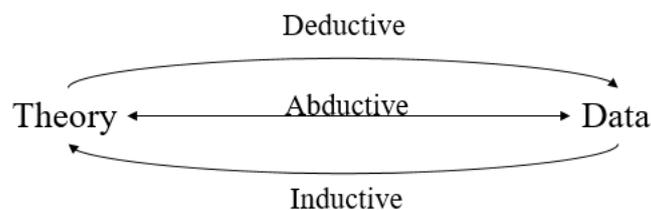


Figure 3.3 Theory–Data Movement for the Three Theory Development Approaches

Source: the author

In addition to the different theory–data movements, Table 3.2 also demonstrates other characteristics of these three approaches. Although the choice is made by individual researchers

and is based on the nature of the research projects, deductive reasoning is usually applied when there is a wealth of literature in the research field and either confirmation or rejection to be made on the specific research project to reflect the existing theories. Conversely, inductive and abductive reasoning are followed when there is scarce literature and theory generation is needed. The abductive reasoning, specifically, is the best choice when there are abundant discussions in the related field but needs to be adjusted in the researching context.

For this research, tourism and migration scholars have discussed the relationships between diaspora travel experience and cultural factors (cultural identity and homeland attachment), diaspora travel experience and return migration intention, cultural factors (cultural identity and homeland attachment) and return migration intention separately. Recent studies have also constructed a conceptual framework to connect tourism and migration. However, how the impact of diaspora travel experiences on cultural factors (cultural identity and homeland attachment) further influences return migration intentions is missing. Moreover, there is a need for a conceptual framework connecting diaspora tourism and return migration.

The second criterion was the time available for implementing the research project. A deductive approach is suitable when data collection is restricted within a limited timeframe. Although more efforts are expected to set up the study, data collection under the deductive approach is fast, since it is 'one take'. In contrast, inductive and abductive approaches take longer periods for data collection and analysis since ideas are expected to emerge gradually. This thesis takes a three-year research period, with about one year being used for data collection and analysis, which provides sufficient time for conducting an abductive approach.

Finally, the deductive approach is risk-averse in comparison to the other two approaches.

This approach typically employs quantitative data collection methods, and its primary foreseeable risk is the possibility of not receiving responses from the questionnaire respondents. However, the inductive and abductive approaches require a higher level of risk awareness due to the possibility of not concluding any data pattern or not emerging with a theory as a result. By adopting abductive reasoning, this research not only explores new phenomena but also tests hypotheses grounded in existing theories. More specifically, this research utilises a mixed-methods approach that combines qualitative and quantitative studies. The qualitative study employs an inductive logic, moving from data to empirical generalisations, while the quantitative study employs a deductive logic to test hypotheses derived from the theory informed by the existing literature and the qualitative research findings (DeCarlo, 2018). A full discussion of the research methods is included in Section 3.4.

Table 3.2 Comparisons of the Three Theory Development Approaches

	<i>Deduction</i>	<i>Induction</i>	<i>Abduction</i>
Wealth of Literature	Abundance of literature	Scarcity of existing literature	Wealth of generic information but limited in the researching context
Time Availability	Take time for setting up the study; data collection is ‘one take’	Longer period of data collection and analysis; ideas to emerge gradually	
Risk	Lower risk	Higher risk with the possibility of no data pattern and theory emerged	

Source: the author

3.4 Research Methods

Scientific research approaches, whether qualitative or quantitative, seek and apply predefined procedures to answer questions, collect evidence and show findings to fulfil the research gap while going beyond the existing boundaries of the study (Mack et al., 2005). Three types of research methods are commonly mentioned in research studies: qualitative, quantitative and mixed-methods research.

3.4.1 Qualitative Research

Qualitative research generally uses an inductive approach to explore phenomena and answer questions of ‘how’ and ‘why’. Open-ended questions are used to collect textual rather than numerical content. The study design was iterative, where the contents were flexible by the participant responses. Qualitative research describes variations and explains relationships between individuals and groups. Creswell and Poth (2016) also discussed five qualitative approaches to enquiry: case studies, ethnography, grounded theory, narrative research and phenomenology.

3.4.2 Quantitative Research

Quantitative research commonly applies a highly structured deductive approach to test hypotheses, find causal relationships between variables and answer questions of ‘who’, ‘when’ and ‘what’. Closed-ended questions were used to collect numerical data. The quantitative studies were predesigned without being affected by the respondents’ answers. By quantifying variables and predicting causal relationships, the findings of quantitative research are usually able to

present the overall population. Table 3.3 shows the comparison of qualitative and quantitative research approaches in the aspects of the general framework, analytical objectives, question format, data format and flexibility in study design.

Table 3.3 Comparison of Qualitative and Quantitative Research Approaches

	Qualitative Approach	Quantitative Approach
General Framework	To explore phenomena and provide in-depth interpretation	To test hypotheses and find causal relationships
Analytical Objectives	To describe variation and explain relationship; to reflect individual and group	To quantify variable and predict causal relationship; to represent the population
Question Format	Open-ended	Closed-ended
Data Format	Textual and contextual	Numerical
Flexibility in Study Design	Study design is iterative; some aspects of the study are flexible according to participant responses	Study is predesigned; statistical assumptions and conditions

Source: Developed from Mack et al. (2015)

3.4.3 Mixed-Methods Research and Strategies

In recent years, there has been a growing interest among social science scholars in utilising mixed-methods research (Bell et al., 2019). This is driven by the recognition of the complexity of research problems and the need for more comprehensive evidence (Creswell & Plano Clark, 2018). Mixed-methods research integrates positivist and constructionist epistemologies by incorporating both qualitative and quantitative research methods within a single study (Easterby-Smith et al., 2018). This research follows mixed-methods research and adopts an

exploratory design (Bergman, 2008) with two phases: the qualitative research phase and the quantitative research phase, which will be discussed in detail in Section 3.5.

The utilisation of mixed-methods research is recognised to possess strengths and challenges. Firstly, it harnesses the strengths and offsets the weaknesses of both qualitative and quantitative research, thereby enhancing the validity and credibility of the research results. Secondly, mixed-methods research provides a platform for generating novel insights and fostering innovation by addressing questions that are beyond the scope of a qualitative or quantitative approach alone. Third, it facilitates the integration of diverse paradigms and worldviews within a single study (Creswell & Plano Clark, 2018; Easterby-Smith et al., 2018). However, mixed-methods research presents its own set of challenges. It requires a higher level of proficiency in qualitative and quantitative methodologies from the researcher, as well as a substantial investment of time and resources to ensure the overall design (Creswell & Plano Clark, 2018; Easterby-Smith et al., 2018).

For the research strategy of this research, a case study provides initial insights into the phenomena during the qualitative exploratory stage. It examines the relationships between variables during the descriptive stage and explains the reasons for certain phenomena during the explanatory stage (Gill et al., 2010; Yin, 2014). This research applies multiple case studies with an embedded approach. It focuses on diaspora communities in the UK and investigates the impact of their memorable travel experiences on return migration intentions influenced by cultural factors (identity and attachment). It also compares these relationships by cultural distance and migration generation.

3.5 Methodological Flowchart

The methodological flowchart for this research is shown in Figure 3.4. Phase 1 is the qualitative research phase. Existing literature has discussed the impact of diaspora travel experience on cultural factors of cultural identity (e.g. du Preez & Govender, 2020), homeland attachment (e.g. Huang et al., 2018) and return migration intention (e.g. Pelliccia, 2018) separately. However, there is a lack of discussion on the nexus between diaspora tourism and return migration intentions by tourism scholars. Thus, Phase 1 targets the first three research objectives. Since there is as yet no scale validated to measure diaspora's MTE, this research phase first aims to explore the determinant factors of diaspora's MTE and how they potentially influence return migration intentions. Moreover, multiple stems of measurements are being adopted to measure cultural identity and homeland attachment; thus, another goal for Phase 1 is to explore the determinant factors of cultural identity and homeland attachment, which are affected by a diaspora's MTE and to further influence return migration intentions.

Phase 2 is the quantitative research phase, which targets the last three research objectives. By combining the measurement scales from the existing literature and the findings from the qualitative research in Phase 1, the relationships between diaspora tourists' MTE and return migration intention, diaspora's MTE and cultural factors (cultural identity and homeland attachment), and cultural factors (cultural identity and homeland attachment) and return migration intention were examined in this phase. Phase 2 also includes the examination of the mediating role of cultural factors (cultural identity and homeland attachment) on the relationship between diaspora's MTE and return migration intention and the moderating role of cultural distance and migration generations.

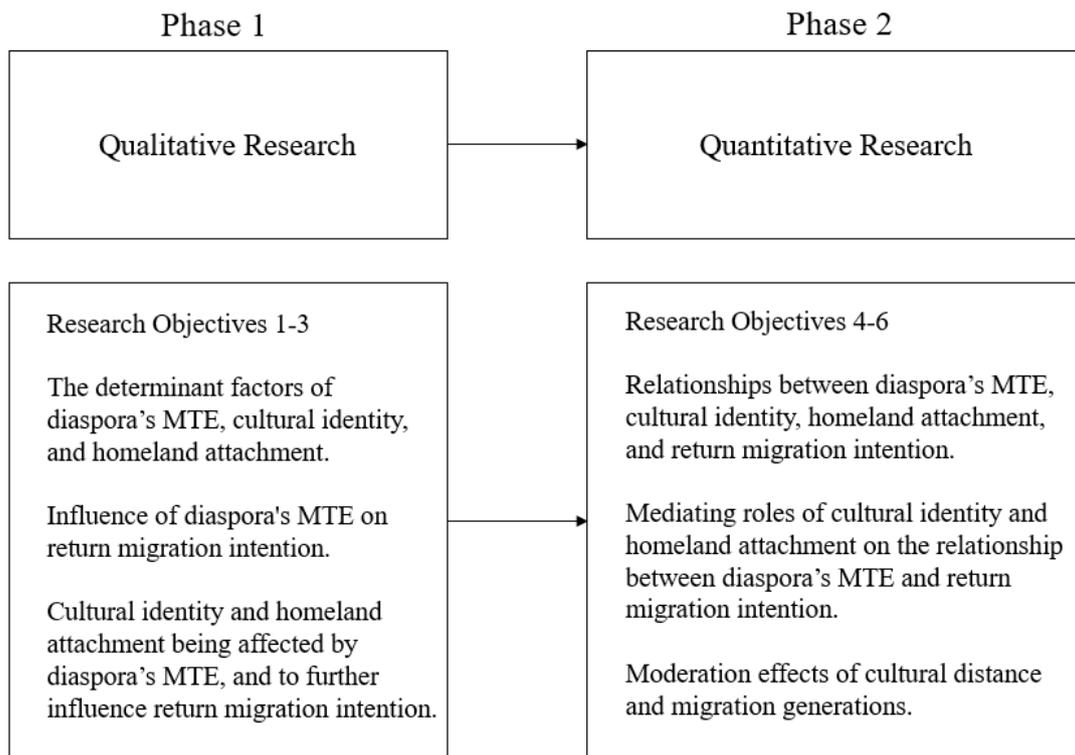


Figure 3.4 Sequential Embedded Design of This Research

Source: the author

Based on the research philosophy and approaches analysed above, semi-structured interviews were conducted for the qualitative research in Phase 1, and two rounds of survey questionnaires were delivered for the quantitative research in Phase 2.

3.6 Phase 1: Qualitative Research Design

3.6.1 Interview Guide

The interviews were semi-structured, meaning that the interview guide provided only key questions to guide the interview without restricting specific questions for each question. A semi-structured interview is a popular data collection method in qualitative research because of its

versatility and flexibility for research purposes and questions (Kelly et al., 2010). It enables reciprocity between the interviewer and participant (Kallio et al., 2016), and the follow-up questions can be adjusted based on the participants' responses (Polit & Beck, 2020). Referring to Appendix 1, the semi-structured interview guide first provides an introduction, which the researcher used to start the conversation by introducing the research information. The interview then starts with some fundamental migration and travel background questions of the participants, including immigration history, migration status, travel frequency, travel background and travel companion. Answering these questions not only helped the participants feel relaxed during the interviews, but also allowed the researcher to adjust the following questions according to the personal situations of the participants.

After establishing rapport, the interview consisted of four main sections: memorable travel experience, self-recognised cultural identity, self-recognised homeland attachment and return migration decision. The memorable travel experience section asks the participants to recall any moments, activities and experiences that happened when travelling in their countries of origin. Then, the sections on self-recognised cultural identity and self-recognised homeland attachment both focused on the participants' self-reflections. Considering the diverse backgrounds of the participants, they were asked to first explain the meaning of cultural identity and homeland attachment correspondingly and the researcher adjusted accordingly if necessary to ensure the correct understandings of these academic terms. Participants shared how and to what extent they committed themselves and behaved as British versus their countries of origin. They also expressed what home meant to them and where (or what) the homes were for them. Lastly, the participant was directed to think about his or her thoughts and plans for the future, such as the

willingness to return migrate, the level of acceptance of return migration and the openness of moving to the next destination.

For all of the above-mentioned sections, the participant was given the opportunity to share his or her thoughts freely, and for the researcher asked follow-up questions for more details. The last section lets the participant give additional demographic information and ask any questions before closing the conversation. It is noteworthy that the question set provided in Appendix 1 serves only as a checklist for the researcher to ensure that all the necessary points have been covered in the conversation. Also, as the participants shared their stories in different ways, the interview sections and questions took different sequences from one to another.

3.6.2 Participant Recruitment

Migration and national-state policies are crucial factors influencing migrants' willingness to return (Lim, 2020) and support the sustainability of diaspora tourism (Drzewiecka & Halualani, 2002; Takenaka, 2014; Zhu, 2020), especially for first-generation migrants who travel back to their homelands frequently (Tie et al., 2015). They used to live in their homelands and were motivated to visit family and friends (Chhabra, 2013). Diasporas stay in the UK either with British citizenship or under different stay permits supported by the British government. Therefore, this research investigates diasporas with permanent residences who can stay and work in the country permanently without any constraint. According to the UK Visas and Immigration (2023), this research focuses on first-generation immigrants either with British citizenship or under settled status (also known as Indefinite Leave to Remain or ILR under the EU Settlement Scheme).

Not only were the first-generation migrants with permanent resident status in the UK, but the qualified participants were also born in either a European or an Asian country. Migrants with European and Asian roots contribute to a large and growing population of the UK (Vargas-Silva & Rienzo, 2022) but also represent two migrant groups that are geographically and culturally proximate versus distant from the UK. Nevertheless, all participants were aged 18 and over at the time of the interview and had at least travelled once to their countries of origin after emigration to the UK. There were no specific inclusion or exclusion criteria in terms of any other demographic characteristics.

The first round of participants was reached by sharing recruitment posters on different social media platforms, including LinkedIn and Instagram. The researcher reached some participants through her personal network via LinkedIn. Instagram was used as a 'cold call', where the researcher proactively sent personal messages to the public account users who qualified for this research through their posts. Lastly, the recruitment poster was also circulated in some ethnic-minority Facebook communities by the researcher or the friends of the researcher who had a connection to such communities. The second round of participant recruitment was made with recommendations from the completed participants.

Purposive sampling was used for participant recruitment, since the research attempted to concentrate on people with certain characteristics (first-generation migrants with permanent status in the UK and with European or Asian roots). Although nonprobability sampling techniques have been criticised for their subjective nature in choosing the sample and the lack of representativeness of the population (Etikan et al., 2016), the target population of this research is relatively small and hard to locate, and the researcher has limited resources to access

the target population. To mitigate the bias, the researcher utilised multiple recruitment channels and every participant was restricted to recommending no more than one person.

From March to April 2022, a pilot study of 11 semi-structured interviews with Chinese diasporas was first conducted. This round adopted a convenience sampling method with the researcher's personal network, with the purpose of testing the interview schedule, including the clarity and representativeness of the interview questions to reflect the research aim and objectives and the length and flow of the interview. This round of pilot studies also provided experience for the researcher to lead the conversations and catch relevant and valuable information from the formal round interviews at a later stage.

Formal one-to-one interviews were then conducted between the researcher and the participants from May to July 2022, each lasting from 30 minutes to one hour. Except for the few participants who resided in the same region as the researcher who conducted the interviews in person, most of the interviews were conducted online using Zoom or Microsoft Teams under the influence of COVID-19 restrictions. Some researchers have proposed that online interviews give flexibility to research participation and increase the participation rate (Mukhtar et al., 2020). It also potentially enhances the presentation of the self and authenticity of the participants compared to face-to-face interviews, as the interactions are with relative anonymity and with limited shared social networks (Bargh et al., 2002; Ellison et al., 2006). Nevertheless, the limitations of online interviews cannot be ignored. One key issue is the missing nonverbal cues from online participants, especially when the interviews were made by audio rather than video (Lo Lacono et al., 2016). Participants may also be exposed to disruptive environments that affect their concentration and communication (Mukhtar et al., 2020).

3.6.3 Participant Profile

To reduce and recognise the sources of bias in the selected sampling method, the diverse demographic backgrounds of the sample were ensured. Table 3.4 shows a total of 30 participants who were included between 22 and 54 years of age. A broad balance in terms of gender with more female (n = 17) than male (n = 13), marital status with more single (n = 18) than married (n=12) and British identity with more citizens (n = 19) than ILR (n = 11). It also covers a wide range of occupations across industries. There is no obvious difference shown across the sociodemographics of gender, age, British identity and job industry, except for the more conservative intentions for both return and transilient migrations from the group of participants who have married and have their own families in the UK.

Furthermore, the participant profile includes diasporas originating from 18 countries, with nine countries on each continent, representing the diasporic communities in the UK from both Europe and Asia. In terms of geographical distance, the International Civil Aviation Organization (ICAO, 2015) defined short-haul travels as trips with less than eight hours of direct flight and long-haul travels as trips with more than eight hours but less than 16 hours of direct flight. Previous studies have also addressed the differences between long-haul and short-haul travellers (Fourie & Santana-Gallego, 2013; McKercher & Lew, 2003). The average direct flight time for all European and Asian countries involved in this study was satisfied with this standard. In terms of cultural distance, diasporas of European origin are deemed culturally proximate while diasporas of Asian origin are deemed culturally distant from the UK, referencing to the Hofstede's cultural dimension theory (1984). Turkey, which is geographically crossing the Eurasian continent, is categorised as a European country in this research because

of short-haul flights and the self-recognition of the participants.

Table 3.4 Sociodemographic Profile of the Interview Participants

No.	Gender	Age	Marital Status	British Identity	Continent of Origin	Country of Origin	Job Industry
P01	F	29	Single	ILR	Europe	Greece	Architecture
P02	F	23	Single	Citizenship	Asia	China	Air Transport
P03	F	31	Married	ILR	Europe	Germany	Education
P04	F	42	Married*	Citizenship	Asia	China	Catering
P05	F	47	Married*	Citizenship	Asia	China	Education
P06	F	30	Single	ILR	Asia	China	Medicine
P07	M	31	Married	Citizenship	Europe	Italy	Media
P08	F	49	Single	ILR	Europe	Turkey [^]	NGO
P09	F	34	Single	Citizenship	Europe	Italy	Tourism
P10	F	27	Single	ILR	Europe	Hungary	Hotel
P11	F	38	Married	Citizenship	Europe	Italy	Tourism
P12	F	46	Married*	Citizenship	Asia	India	Education
P13	F	54	Married	ILR	Asia	Japan	Education
P14	F	35	Single	Citizenship	Asia	Thailand	Education
P15	M	32	Single	ILR	Europe	France	Student
P16	M	43	Single	Citizenship	Asia	Korea	Theatre
P17	F	43	Married*	Citizenship	Europe	Poland	Psychology
P18	F	33	Married*	Citizenship	Asia	Vietnam	Healthcare
P19	M	46	Married*	Citizenship	Asia	India	Energy
P20	F	44	Married*	Citizenship	Asia	Thailand	Beauty
P21	M	32	Single	ILR	Europe	France	Hotel
P22	F	27	Single	Citizenship	Europe	France	Grocery
P23	M	22	Single	Citizenship	Asia	Singapore	Catering
P24	M	25	Single	ILR	Europe	France	IT
P25	M	24	Single	Citizenship	Europe	Spain	Automotive
P26	M	25	Single	Citizenship	Asia	Singapore	Automotive
P27	M	30	Single	ILR	Europe	Belgium	IT
P28	M	25	Single	Citizenship	Asia	Indonesia	Sports
P29	M	27	Single	ILR	Europe	Belgium	N/A
P30	M	43	Married*	Citizenship	Asia	Pakistan	N/A

Notes: * with children

N/A Participant did not disclose.

[^] The participant self-recognised as European

Source: the author

However, the demographic profile of the interview samples underrepresents the East–West migration population in the UK (Becker & Fetzner, 2018; Van Mol & De Valk, 2016). The influence of the Brexit referendum should also be counted as a major public event that had an impact on the research population (especially the European migrants) that happened during this research study period. The Brexit referendum caused a significant decline (58%) in the net migration of EU citizens to the UK, especially immigrants from EU-8 member states (126%), including the Czech Republic, Estonia, Hungary, Latvia, Lithuania, Poland, Slovakia and Slovenia (Sumption & Walsh, 2022). The Brexit process started with the 2016 referendum and the Brexit transition was formally completed by the end of 2020. This affects the cultural identity and homeland attachment of many European migrants to the UK and lets them rejudge their decision to return or stay.

Another public event to consider in this research is COVID-19. Although this research interviewed the participants at the post-COVID-19 stage, when travel had returned to normal in most countries, the pandemic restrained and even stopped international travel globally for up to two years. Therefore, many of the stories recalled and shared by the participants had occurred more than two years earlier before the COVID-19 shock; the self-reflected cultural identity, homeland attachment and return migration intentions of the participants may also be affected consciously or unconsciously by the travel bans and governmental responses in different countries. COVID-19 is deemed to have a stronger potential influence on Asians than Europeans for two reasons. First, Asian countries are geographically distant from the UK. Travels to Asia relied heavily on flights, which had been hugely cancelled and reduced during the COVID-19. Second, Asian countries, notably China, had stricter policies on travel

restrictions that eventually stayed closed longer during COVID-19. The impact of Brexit and COVID-19 will be further elaborated on in Chapter 4, the qualitative research phase.

3.6.4 Transcript Analysis

Thematic analysis was performed to analyse the interview transcripts using NVivo, and the six-phase guide proposed by Braun and Clarke (2006) was followed. Phase 1 was familiarising the research data, where the verbal data was transcribed into written form and initial ideas were noted by reading the transcripts. Then, the transcript data was organised into meaningful groups and the initial codes were generated in Phase 2. Annotations were also made on each transcript to note inspiring sentences and phrases that might be able to be further explained. Table 3.5 shows a sample piece of transcript that the participant enjoyed travelling in her homeland with locals. Phase 3 then collated codes into potential themes and gathered all data relevant to the potential themes identified. Phase 4 reviewed these themes to check their representativeness of both the coded extracts and the entire data set. The themes continued to analyse and refine the specifics of each theme, and the themes were confirmed with clear definitions and names given. Figure 3.5 illustrates how the theme of accessibility and infrastructure (with some of the codes as a sample) was created from Phase 3 to Phase 5. The last phase involved writing the final analysis using the selected extracts, which will be included in Chapter 4. Appendix 2 provides a sample of the original interview transcripts.

Lastly, the participants with children born in the UK often took their children back to their original homeland and expressed how these travel experiences visualised their imagination and built connections between second-generation migrants and their original homeland. Therefore,

it was decided that it was important to study more than the first generation, and for this purpose, the next quantitative phase targeted two sub-populations within the diaspora, the first and second generations.

Table 3.5 Sample of Initial Code Generation

Transcript data	Initial code
<p>So, every time I travel, I try to travel with someone who is from there so they can show me their local kind of living, but obviously that is not always possible. So, when I do not know any locals to travel with me, I just go and try to speak with locals, and I get to know them and their traditions and customs.</p>	<ol style="list-style-type: none"> 1. Travel companion 2. Interaction and development of relationships with locals

Source: the author

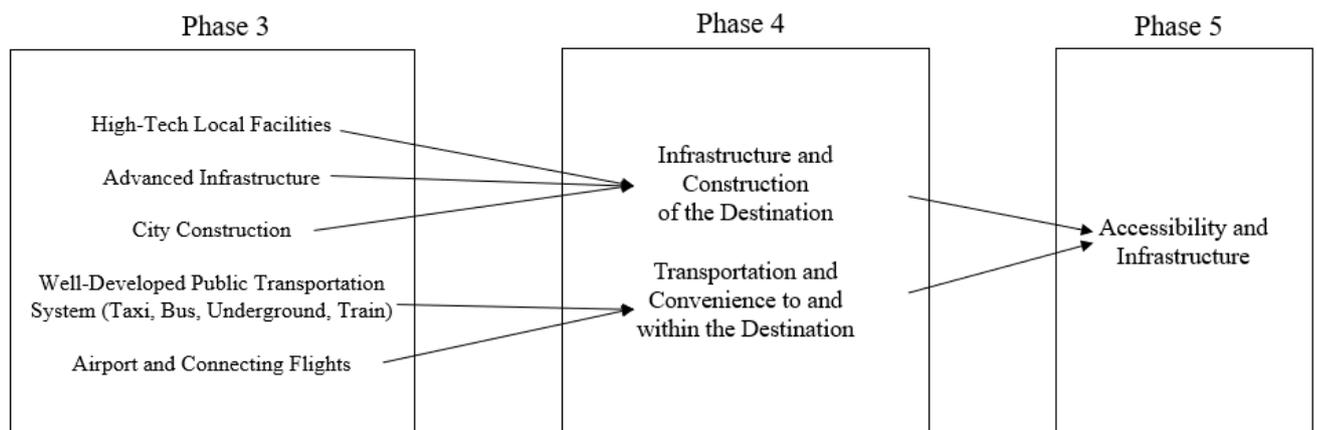


Figure 3.5 Sample of Searching, Reviewing and Naming Themes

Source: the author

3.7 Phase 2: Quantitative Research Design

The quantitative research phase contained two rounds of survey questionnaires. The questionnaires for both the pilot and main studies contained six sections.

3.7.1 Questionnaire Design

Pre-Selection: Background Check

As suggested by the interview findings, the target samples of the second-phase quantitative study include both first-and second-generation British residents who either hold a British passport or ILR in the UK. The first-generation respondents were either born in a European or an Asian country and immigrated to the UK, and the second-generation respondents had at least one parent born in either a European or an Asian country. Moreover, all participants were aged 18 and over at the time of the research and had at least travelled once in their or their parents' countries of origin after emigration to the UK. Thus, to complete this questionnaire, respondents had to pass the screening questions to qualify for this research in the pre-section. These criteria were summarised into three multiple-choice questions, and respondents who failed to answer any of these questions were excluded from participating in the rest of the questionnaire. There were no specific inclusion or exclusion criteria in terms of any other demographic characteristics.

Section 1. Travel Experience

The term country of birth has different meanings for first-generation versus second-generation migrants. Thus, the questionnaire was split into two versions. For those who

identified as first-generation migrants in the pre-section, they would be asked for their own countries of birth, but for those who were indicated as second-generation migrants, they would be asked for their parent(s)' countries of birth.

In general, Section 1 contains two parts. The first part concerns the general travel background and characteristics of the respondents, including country of birth, travel frequency, travel purpose, travel companion, length of stay, type of accommodation and their most recent trip. In the second part, the respondents were asked to recall their memorable experiences when travelling back to their countries of birth and then evaluate those experiences on a five-point Likert-type scale (1=Strongly Disagree; 5=Strongly Agree) questions. The questions were extracted from multiple sources, including the scale items of MTE validated on college students (Kim et al., 2012) and leisure tourists (Chandralal & Valenzuela, 2015), the scale items of diaspora's preferred travel experiences (du Preez & Govender, 2020), and the scale items that were newly explored from the first-phase qualitative interviews.

For those who were born overseas who immigrated to the UK, the second section asked about their memorable travel experiences back to their countries of birth, and for those who were born in the UK, the second section asked about their memorable travel experiences back to their parent(s)' countries of birth.

Section 2. Return Migration

The third section asked about the respondents' intentions for return migration for different reasons and purposes. The respondents were asked to think about where they would like to live in the future and to express to what extent they agree or disagree with different return migration

reasons and conditions on a five-point Likert-type scale (1=Strongly Disagree; 5=Strongly Agree) questions. The intentions of return migration include career opportunities (e.g. Cassarino, 2004; Conway & Potter, 2009), family obligations (e.g. Amit, 2018; Vanthomme & Vandenhede, 2021) and retirement (e.g. Hunter, 2011; Klinthäll, 2006) as well as political and economic situations (e.g. Cassarino, 2004; Cohen, 1997). The possibilities of continuing migration and bringing the family in the UK to return together were also asked, and all of these questions were reflected by the participants in the interviews.

Section 3. Self-Recognised Cultural Identity

Section 3 centred on the respondents' self-reflections on their cultural identities. The respondents were asked to think about the cultural differences between the UK and their countries of birth and to express to what extent they agreed or disagreed with the different given statements reflecting their own identities on the five-point Likert-type scale (1=Strongly Disagree; 5=Strongly Agree) questions. Recent diaspora tourism studies applied a mix of the Multi-group Ethnic Identity Measure (MEIM; Phinney, 1992; Phinney & Ong, 2007) and CRM Bicultural Scale (CRM-BS; Cortés et al., 1994), adopting two existing ethnocultural identity factors—cultural commitment and cultural exploration—adding to a new cultural identity factor: family belonging (du Preez & Govender, 2020). Thus, the questions in this section were adopted from both the measurement scales applied by du Preez & Govender (2020) and the interview findings in the first research phase.

Section 4. Self-Recognised Homeland Attachment

Section 4 collected the respondents' self-reflections on their homeland attachments. The

respondents were asked to think about the cultural differences between the UK and their countries of birth and to express to what extent they agreed or disagreed with the different given statements reflecting their attachment and sense of home on a five-point Likert-type scale (1=Strongly Disagree; 5=Strongly Agree) questions. The notion of homeland attachment originates from place attachment (Kyle et al., 2005; Kyle, Mowen, et al., 2004; Williams & Vaske, 2003). Recent diaspora tourism studies have applied the four dimensions of place attachment to measure homeland attachment: place dependence, place identity, affective attachment and social bonding (Huang et al., 2018; Zou et al., 2021). Thus, the questions in this section were adopted from both the measurement scales applied by Huang et al. (2018) and the interview findings in the first research phase.

Section 5. Additional Information

The last section collected the sociodemographic profiles of the respondents regarding their gender, age, education level, occupational status, marital status, year of immigration, current residence place in the UK and past residence place in the UK (if any).

Respondent carelessness was also monitored throughout the questionnaire by adding attention check questions (for example, ‘This is an attention check question. Please select Strongly Disagree’). Respondents who completed the survey too rapidly or failed the attention check questions were eliminated from the sample (Soulard et al., 2021).

Compared to the pilot test, the main survey questionnaire had fewer questions, as the scale items in the pilot study that did not pass the validity test were deleted from the main survey questionnaire. The sample questionnaires of the pilot and main surveys are attached in

Appendices 3 and 4.

3.7.2 Data Collection

The first-round pilot study was conducted in late November 2022, and the second-round main study was conducted in early February 2023. Both pilot and main study samples were collected through online questionnaires hosted on Qualtrics, where respondents were asked to complete the survey upon agreement with the consent statement. The target samples were reached via Prolific, which has a solid respondent pool based in the UK.

A total of 316 completed responses were received in the pilot study to perform data cleaning. Responses with missing data were removed from the sample. The final valid sample size was 302, which is also in line with the large-scale pilot study sample size rule suggested by Worthington and Whittaker (2006). Like the participant recruitment in the qualitative research phase, the quantitative research phase collected data using nonprobability convenience sampling (Etikan et al., 2016), and only people with Qualtrics accounts who were actively online when this questionnaire was published could be reached. The pilot study resulted in bias in which Asian migrants were underrepresented, especially first-generation Asian migrants (first-generation European = 93; second-generation European = 104; first-generation Asian = 45; second-generation Asian = 60). This might be explained by fewer people registered in the survey company's candidate pool.

In the main study, a total of 2,731 respondents participated, of which only 764 were qualified and completed the full questionnaire. All 764 submissions passed the attention check questions and completed the questionnaire within an acceptable time duration. Therefore, 764

valid responses were retained for analysis after data cleaning. Moreover, considering that this research will utilise multi-group analysis and examine the moderating effects of cultural distance (Europe vs. Asia) and migration generations (first vs. second), quota sampling was also applied when collecting data for the main study to ensure the relatively equal presence of these four sub-sample groups (first-generation European = 201; second-generation European = 196; first-generation Asian = 181; second-generation Asian = 186). This also mitigated the bias of nonprobability sampling.

3.7.3 Data Analysis

For quantitative data analysis, R Programming was used for data screening, descriptive analysis, factor analysis, and path model estimation for both pilot and main survey data analysis. Exploratory Factor Analysis (EFA) was conducted on the pilot data using the *psych* (Revelle, 2022) package in R Programming for the purpose of measurement scale purification. The dimensionality of the pilot data (N = 302) was explored using principal axis factoring with eigenvalues greater than 1.0 (Kaiser's criterion) and promax rotation in the EFA. It aims to identify the items to be analysed and their assumed underlying dimensions. Items with factor loadings below 0.5, cross loadings on another factor over 0.4, and communalities lower than 0.3 were eliminated (Hair et al., 2010). Internal consistency reliability was also examined using the identified dimensions, in which items with item-to-total correlations exceeding 0.4 (Thompson, 2004) and Cronbach's alpha greater than 0.7 (Hair et al., 2010; Nunnally, 1994) were retained.

Then, the *SEMinR* (Ray et al., 2022) package in R Programming was applied to run

Confirmatory Composite Analysis (CCA) to confirm the EFA results, and Structural Equation Modelling (SEM) was implemented to examine the relationships among the variables of DMTE, return migration, cultural identity and homeland attachment. Considering that the cultural factors (cultural identity and homeland attachment) in this research may lead to a potential second-order structure of factor analysis and the sample sizes for each of the four sub-sample groups are relatively small for around 200 samples, Partial Least square Structural Equation Modelling (PLS-SEM) was used to estimate the measurements and path model. Furthermore, Multi-group Analysis (MGA) was applied to determine the differences between the predefined data groups, which are cultural distance (Europe vs. Asia) and migration generations (first vs. second). Appendices 5 and 6 provide the R scripts for the pilot study and the main study, respectively.

3.8 Research Ethics

As a collaborative study, this research was conducted after being reviewed and confirmed with Favourable Ethical Opinion by both the Human Subjects Ethics Subcommittee at Hong Kong Polytechnic University and the Research Integrity and Governance Office from the University of Surrey (see Appendix 7). Both the data collection and analysis procedures were followed by these guidelines.

For the qualitative research, the participant information sheet (Appendix 8) and consent form (Appendix 9) were provided upon the interview participant's intention to take part in the research, and written informed consent was obtained prior to the interviews. The participant information sheet and consent form were also saved electronically. Moreover, all participants

were given a copy of the information sheet and had the opportunity to ask further clarification questions from the researcher. When recording the interview transcripts, codes instead of real names were applied to label participants and the list of code-name match-ups was kept separately from the data. Since the proposed project involved sharing participants' personal experiences and identities, participants may have potential concerns about privacy information. Thus, it offered options for the participants to reject answering any questions in the interviews.

For the quantitative research, informed consent was provided on the first page of the questionnaire. Participants were notified that by completing this survey, they consented to participate in this research. No personal information that could cause the participant to be identified was asked, including but not limited to the participant's name, address and phone number. There was also no disclosure of the information that could potentially identify the participants. When completing the questionnaire, the participants were free to skip any questions and withdraw from the research at any point before submitting their answers.

In terms of data management, all personal and research data related to the interviews and surveys were stored on a secure server and were accessible only to the researcher and the members of the research team. Furthermore, personal data were stored separately, and any working draft material shared within the research team was anonymised.

3.9 Summary

This research takes pragmatism as a philosophical stance with a combination of deductive and inductive approaches. A mixed-methods approach was conducted with two research phases.

The first qualitative research phase answered research objectives one to three. It identified the

specific determinants of diaspora's MTE and further clarified the determinant factors of cultural identity and homeland attachment. The second phase of quantitative research targeted research objectives four to eight. It tested the relationships between the diaspora's MTE, cultural identity, homeland attachment and return migration intention. It also discussed the mediating effects of cultural identity and homeland attachment on the relationship between diaspora's MTE and return visit intention, as well as the moderating effects of cultural distance and migration generations. Interview participants were recruited through social network adverts using purposive sampling, and survey respondents were approached through a combination of convenience and quota sampling by recruiting professional data collection companies based in the UK. NVivo software was then used to conduct thematic analysis of the qualitative transcripts, and the *psych* and *SEMinR* packages R Programming were applied to analyse the quantitative data.

Chapter 4. Qualitative Study Findings and Discussion

4.1 Introduction

As reviewed in Chapter 2, the unique characteristics of diaspora and diaspora tourism make it necessary to explore and validate the influential factors and measurement scales of MTE in the diaspora tourism context. This chapter analyses the interview findings in terms of the influential factors and impacts of diaspora's MTE, cultural identity, homeland attachment and return migration intention. The generalisability of the research findings across European and Asian diasporas representing culturally proximate and culturally distant migrant communities is also discussed. This chapter concludes with a critical discussion of the research findings and calls for further comparative studies across cultural distance and migration generations.

4.2 Diaspora Memorable Tourism Experience (DMTE)

In the semi-structured interviews, the participants recalled the moments and activities they experienced when travelling in their countries of origin. They also share how and to what extent they commit themselves to behaving as British versus from their countries of origin and express what home means to them and where (or what) they consider home. The last section of the interview includes their thoughts and plans for the future, such as their willingness to return migrate, the level of acceptance of return migration and openness to moving to the next destination.

The interview findings explore seven of the MTE dimensions identified from the existing literature in Chapter 2. First, the interviews confirmed the importance of Affective Emotions

and Nostalgia Re-enactment. Moreover, Local Experience is derived from experience and involvement to emphasise the importance of authenticity and localness for being memorable to diaspora tourists, Newness originates from knowledge and novelty highlighting the perceived changes in the homeland, and Personal Milestone sheds light on the time and moments spent with not only family but also friends in the homeland, which therefore extends the previous dimension of family milestone.

Second, the interviews not only provide broad support for the existing literature but also some new insights. Social Interaction and Relationship Development were split into separate dimensions. Social Interaction includes interactions with both hospitality contacts and locals, encompassing the previous dimensions of hospitality and local contact. Relationship Development reflects the relationships built and enhanced with different groups of people on a trip, such as travel companions, hospitality workers and locals. Lastly, the interviews also identified a new dimension: Accessibility and Infrastructure highlighted the convenient public transportation systems and advanced infrastructure with high-tech facilities experienced by diasporas, which will be discussed in the following paragraph. Therefore, the MTEs are defined specifically for diasporas as diaspora memorable tourism experiences (DMTE) in this research.

Table 4.1 summarises the eight dimensions of DMTE, along with their definitions.

Table 4.1 DMTE Dimensions

Dimensions	Definition
Affective Emotions	Emotional reactions to the tourism experiences.
Local Experiences	Physical involvement with the authentic local experience.
Newness	The psychological feelings of newness resulting from having a new experience.
Social Interaction	Social interactions with hospitality contacts and locals.
Relationship Development	Relationships built and enhanced with different groups of people during the trip.
Personal Milestone	Time and moments spent with family and friends.
Nostalgia Re-enactment	Reliving the experience and recollecting the personal memories that occurred in the past.
Accessibility and Infrastructure	The awareness and sense of pride in the convenient public transportation systems and advanced infrastructure with high-tech facilities in their homeland.

Source: the author

4.2.1 Affective Emotions

First, the most memorable moments and stories shared by the participants were associated with one or more emotions. This dimension aligns with previous empirical studies on MTE in different research contexts. In this research, Affective Emotion is a strong dimension of DMTE, where the emotions linked to the experiences serve to enhance memorability. On one hand, some were positive emotions. For instance, P15 (32, France) drove through different regions of France to see many of his families and friends during his last home return visit. When sharing, he kept expressing his excitement from this experience, such as “how exciting” and “I was excited”. Similarly, P14 (35, Thailand) recalled the prearranged vacation arranged by her family

to welcome her return visit, because it “was so surprising” and she “was so touched” when receiving this gift. Lastly, P03 (31, Germany), who usually spends her Christmas holidays back in her homeland, emphasised the enjoyment of having a break at her parents’ house, where she could get away from her work and be herself as a daughter.

On the other hand, these memorable experiences are also attached to negative emotions. P13 clearly remembered one home return trip. In her long story, she talked about the bad weather, the flight cancellations and the inconvenient flight connections, but all along with her anxiety about waiting at the airport, nervousness about catching the connecting flight, and disappointment with the attitudes of the airport staff and the captain. When describing what she had experienced at the last minute when catching a connecting flight from Shanghai to Osaka, she said:

‘The next flight was another Japanese airline company and (the flight) between Shanghai and Osaka was full of business (travellers). They looked at us in a kind of annoyed way. As soon as we sat in our seats, (the cabin crew) closed the door, and the captain announced in Japanese, “I’m sorry, we are two minutes late”. But I just tried my best to make it last minute, and what do you mean? Just a two-minute delay is nothing. I’d been waiting and delayed for long’. (P13, 54, Japan)

4.2.2 Local Experiences

The second dimension concerns the encounters and experiences which happened when the diasporas were travelling in their homeland. Different from general leisure tourists, diasporas take on two types of activities when travelling in their homeland, which were shared by the

participants: 'reliving the past' activities to retrieve memories and consolidate community connections by visiting their local family and friends and 'sightseeing' activities to refresh old experiences and discover changes in their homeland (Io, 2015). Their experiences are personalised to individual preferences and desires and local authenticity without being commercialised for mass tourism.

The diasporas used their return travel opportunities to revisit memories and the authentic travel experiences; living as locals made them memorable. For example, the local travel experience of visiting churches and beaches with family members near home makes the home return visit memorable for P01 (29, Greece). The long-lasting memories also generated from visiting non-tourist activities. For example, P02 shared her participations in local activities with her childhood friends in her hometown, the entertainment city of China:

'Changsha is a very entertaining place. When I returned, I went to nightclubs, shopping and KTV with my friends'. (P02, 23, China)

P08 also expressed her experiences of living in traditional Turkish way, by visiting musical restaurants with her local friends:

'We normally go for live music. That doesn't happen in this country (the UK). In Turkey, everywhere we go, people were playing cellos. We are very musical people'. (P08, 49, Turkey)

4.2.3 Newness

The dimension of Newness reflects the diasporas' psychological feeling of newness resulting from their homeland return travel experiences. This dimension concerns new cultural exploration and knowledge acquisition through tourism experiences (Chandalal et al., 2015; de

Freitas Coelho et al., 2018; Kim, 2010; Mahdzar et al., 2015). However, under Newness, the new experience results from a change in place or people compared to memories.

In the interviews, many participants indicated that their homelands were different from when they left and that a sense of newness was commonly derived from their perceptions of that change. First, P27 expressed that the change and development of his homeland was the most impressive part of his experience, which also made him feel the newness while travelling at home:

'I found that there were some new developments in town. I was amazed because I was not there when the projects were happening. And for a few seconds or for some few minutes, I felt like, I don't really think I know this place anymore. But, being there for maybe a couple of days, I felt like I was at home, but something had already changed'. (P27, 30, Belgium)

The perception of change may also come from residents living in the diaspora's homeland. P19 explained newness as a general feeling instead of any concrete thing that happened, which was mostly attributed to the movements of people with whom he had spent time and shared memories in his homeland:

'In terms of what I remember, very little is in terms of concrete things, because a lot of my friends and other people have moved on. The country has changed. Places have changed'. (P19, 46, India)

Stories and memories shared under the dimension of newness concern a feeling that results from the change, not the change itself. Diasporas differ from general leisure tourists (especially first-generation migrants), as they have knowledge and memories of their homeland, which allows them to compare their return visits and previous memories.

4.2.4 Social Interaction

Many scenes and stories shared by the participants were based on their interactions with hospitality service workers and other local people. Like the dimension of Newness, this dimension centres on the interactions instead of core travel activities. For example, P05 shared her experience of taking a taxi in her homeland:

'People use cardless payments in China. They made payments using WeChat... When I was in Xi'an and was in a taxi, I couldn't use my WeChat. I think because of the data things or the bank things. So, I paid for the taxi driver with cash'. (P05, 47, China)

Although she was embarrassed that she should not make a local digital payment, the taxi driver helped her, and the kindness received from the taxi driver made this story memorable and created the lasting impression on her homeland Xi'an.

The dimension of Social Interaction is broadly in line with the MTEs for general leisure tourists with diaspora-tourist-specific demands, especially in non-tourist activities. P20 praised the hospitality and personalised service she received at the border inspection:

'I remember travelling with my British passport, but the queue was so long at immigration. So, (the officer) just said to me to go through the Thai channel, even though I didn't have the Thai passport; but they knew I was Thai'. (P20, 44, Thailand)

The participant appreciated the goodwill gesture provided by the border staffs welcoming her home.

However, not all interactions were positive. The first thing recalled by P10 (27, Hungary) was the bad attitudes she received from the staff in the government office in her hometown. Comparing to the difficulties she encountered when dealing with the government paperwork, the poor hospitality made this experience more memorable over others.

4.2.5 Relationship Development

Diasporas developed and enhanced relationships with their travel companions, families and friends in their homeland, and local people through their home return travels. Many of the participants are married or in relationships with partners from different countries of origin. For them, going back to their homelands helped them to better understand each other's cultures and origins. P03 (31, Germany) spent every Christmas with her British husband at her parent's house in Germany in the past few years. Such experiences are memorable since her husband and his family know more about and getting closer to Germany through their travels. Similarly, P04 (42, China) brings her Turkish husband (and her British-born children) to visit her extended family every four years. These experiences positively impact their relationships, as they facilitate mutual understanding and provide valuable opportunities for cultural learning.

Diasporas also developed relationships locally with their families. P17 also had great family time in her homeland, taking her daughter to ski with her three sisters and their families.

It was a precious reunion, as they live in different countries. As P17 recalled:

'An interesting thing we did was a challenge. Each family had to do some performance with the kids... This was quite amazing... Our family performed a Mexican dance... it was very nice for kids to see their cousins and become united'. (42, Poland)

They had a good time dancing together as a family unit, and she appreciated this trip for fostering a relationship between the sisters and all the kids.

Home return travel also provides opportunities for the participants to develop relationships with local people, although this type of relationship development is broadly aligned with general leisure tourists. P16 (43, Korea), who is single and living alone, used his home return

travel for business and leisure purposes. He met different people while travelling in Korea through mutual friends or business opportunities, and the memorable experiences he recalled are mostly associated with the new and enhanced friendships along his way. He even remains friends with some of the local people he met on trips after returning to the UK.

The dimension of Relationship Development can broadly apply to MTEs for general leisure tourists, but diaspora tourism differs in the relationship development with partners from different origins and families and friends in the homeland (especially first-generation migrants).

4.2.6 Personal Milestone

As part of the Personal Milestone dimension, diasporas go back to their homelands for special occasions, such as celebrating life events, attending festivals and taking holidays, and these moments and experiences create long-lasting memories for them. First, people usually spend their special occasions with important people. For diasporas, their important people reside in both host (the UK) and home countries. Special occasions were a key and crucial motivation for many participants' home return travels. For example:

'I was back for Christmas and my sister and mother's birthdays after long separations from families and friends'. (P21, 32, France)

Celebrating Christmas and birthdays with family and friends in France was the most memorable part of P21's return visits, which is explained by the diasporas' emotional attachment on their homeland and their important people living there.

Second, life events are also significant for people to celebrate with important people in their lives. Diasporas sometimes return to their homelands just to celebrate a life event. P07

recalled attending a friend's wedding while travelling back in his homeland with his partner while celebrating his partner's birthday:

'We were back for a wedding, and my partner was turning 30. Definitely, those are the two occasions that will last in my memory'. (P07, 31, Italy)

When sharing his travel experiences, he thought these were the most impressive moments, since his partner could witness his friend's big day and it would bring his partner and friends together, as they are both important to him. Similar to special occasions, life events are the personalised important days where diasporas are more strongly attached to their homeland and would prefer to spend with their important people there.

Lastly, attending festivals and spending holidays in their homelands also make diasporas' trips memorable, especially cultural-related festivals. For example, P30 (43, Pakistan) spent an unforgettable time at the Uchal Festival during Thanksgiving in his hometown. Attending this festival was his primary purpose for his home return trip. The festival is the charm of his hometown, and he appreciated this opportunity for reminding him of his ethnic origin and involved him in traditional celebrations. Attending local festivals and events, especially the traditional ones, evoked the sense of belongingness for the diasporas toward the culture of their homeland, which is partially or totally missing while living in the host country.

The homeland has a special meaning for diasporas, giving them stronger attachment and belongingness on their special days and milestones. The originality of Personal Milestones, as a DMTE dimension, relies on the speciality of homeland and the families and friends there.

4.2.7 Nostalgia Re-enactment

According to Zou et al. (2021), nostalgic memory and affective arousal affect diaspora tourists' emotional hometown experiences. The diaspora experience of return travel is not an isolated phenomenon. Many diasporas, especially first-generationers born in their countries of origin, take it as an opportunity to relive the past. Food is the key mechanism that makes a diaspora's travel experience memorable. Many of the participants mentioned local food (e.g. P25, 24, Spain) and homemade food (e.g. P11, 38, Italy) in their experience sharing. P06 (30, China) had dinner in a restaurant, which she visited frequently during her childhood. As stated by P20:

'(The local Thai food) brings me back to childhood, all the lovely, yummy food that my family would cook ... going out to eat and having fun and sharing experiences'. (P20, 44, Thailand)

Food, as a mechanism, re-enacted the diasporas' childhood memories which they lost but missed after emigration. The country of birth is the premise of this dimension, where the past living experiences and memories are unique for diasporas (comparing to general leisure tourists) and necessary for them to retrieve their memories.

4.2.8 Accessibility and Infrastructure

As mentioned, Accessibility and Infrastructure is explored as a new dimension specific to diaspora tourists. This is represented by the appreciation of the functional value of convenient travel and public transportation, as well as the diaspora tourists' sense of pride in the high quality of the infrastructure in their homeland. Previous research has only identified Accessibility and Infrastructure as destination attributes that affect MTEs and generate negative memories (Kim, 2014, 2022). However, as suggested by du Preez and Govender (2020), tangible factors are as vital as intangible factors. The diaspora interviews indicated that, unlike

general leisure tourists, they consider tourism-supporting elements to be as important as the tourism core elements that directly influence their travel and travel experiences.

Under the dimension of Accessibility and Infrastructure, convenience to and from the countries of origin is important. For instance, both P01 (29, Greece) and P13 (54, Japan) thought that since they had travelled frequently between the UK and their countries of origin, their experience at airports and on flights would be as important as their experiences at their destination. A convenient public transportation system can make a positive impression and make the overall trip memorable. For example, P05 shared her experience of taking high-speed rail with her children in her homeland:

'We don't see many bullet trains in the UK, and I was impressed. My children are still talking about bullet trains now. That was high technology.' (P05, 47, China)

This also reflects the sense of pride arising from travelling on the advanced public transportation. Similarly, P23 talked about his sense of pride from experiencing the advanced infrastructure in his homeland:

'The progress and development... improvement in infrastructure, more buildings are being built, more roads, and also new people'. (P23, 22, Singapore)

National pride encompasses the positive emotions that individuals experience towards their country based on their national identity. It represents a sense of esteem, self-worth, and admiration for one's nation and the pride derived from identifying with it (Smith & Jarkko, 1998, p. 1). The sense of pride also facilitates an individual's belonging to a country and intentions to be part of it (Van Hilvoorde et al., 2010), although seen through a transnational lens in the case of the diaspora tourist.

The advanced infrastructure and transportation system represent the development of the diasporas' countries of origin. However, to date, the positive impact of infrastructure on building national pride has only been discussed concerning megasport events. Infrastructure development serves as a factor of material progress and service delivery, which was a source of pride for South Africans in the 2010 World Cup (Møller, 2014). In diaspora tourism and migration studies, the negative perceptions, and defensive reactions by the diaspora's home country on their host country increased their national pride towards the host nation (Tsuda, 1999). However, the interview findings suggest a general positive outcome of return visits and an awareness of infrastructure development in the home nation. Therefore, the positive relationship between national pride (towards the home nation) and Accessibility and Infrastructure can be further elaborated.

4.2.9 Summary of DMTE Dimensions

To summarise, Section 4.2 analysed the eight dimensions of DMTE that were explored from the interview findings: Affective Emotions, Social Interaction and Relationship Development are broadly in line with the empirical studies that investigated the MTEs of general leisure tourists and other tourist segments, but adjusted were to diaspora tourism-specific contexts. The dimensions of Local Experiences and Newness were adopted from the MTE dimensions but defined in different ways from other tourism segments to accommodate the uniqueness of diasporas and diaspora tourism. Then, the dimensions of Personal Milestone and Nostalgia Re-enactment were proposed from the existing literature, whereas this research acknowledged them as diaspora tourism-specific dimensions with further elaborations. Lastly, the dimension

of Accessibility and Infrastructure is an original contribution of this research. It points out the awareness of homeland development and emphasises the national pride raised by diasporas in light of advanced transportation systems and accessibility. Nevertheless, it is important to emphasize that some memorable experiences may be shared, with potential overlaps among these eight dimensions. Therefore, rather than focusing solely on the travel experiences, it is crucial to uncover the specific underlying factors that contribute to the memorability of these experiences.

Furthermore, 44 items under the above-mentioned eight DMTE dimensions were deemed influential in analysing the interview findings, which will be fully discussed in Chapter 5. Five dimensions coincided with the previous MTE studies and their corresponding measurement scales were mostly adopted from Kim et al. (2012) and Chandralal and Valenzuela (2015): Affective Emotion, Local Experiences, Newness, Social Interaction, and Relationship Development. Two dimensions are in line with Tung and Ritchie (2011b), but the measurement scales were originally found in the interviews: Personal Milestone and Nostalgia Re-enactment. One dimension with measurement scales was discovered from the interviews: Accessibility and Infrastructure. In sum, among the 44 items explored in the interviews, 20 items covering five dimensions were matched to the existing MTE measurement scales, nine items covering four dimensions were also supported by the measurement scales of diaspora's preferred travel experience, and 20 items covering six dimensions were original to this study. Although the interviews reflected all of the above-mentioned 44 measurement scales, they contributed mostly to the dimensions of Personal Milestone, Nostalgia Re-enactment and Accessibility and Infrastructure. Chapter 5 will test the measurement scales.

Although some negative experiences were shared in the interviews, none of the participants were unsatisfied with their travel experiences. Also, since the interviews did not find any measurement scale supported by negative experiences only, the measurement scales used in the pilot and main studies in Chapter 5 will be reversed to positive tones for the consistency of this research.

4.3 Cultural Identity

Tourism scholars are interested in the identity of diaspora tourists and discussions to date have commonly measured cultural identity by Cultural Commitment, Cultural Exploration and Family Belonging (Cortés et al., 1994; Phinney, 1992; Phinney & Ong, 2007; du Preez & Govender, 2020). In this qualitative research phase, participants responded to open-ended questions guided by the researcher and shared how and to what extent they committed themselves to behaving as British versus from their countries of origin.

As suggested by du Preez and Govender (2020), an objective stance towards identity features stronger than behaviour on diasporas, meaning that diasporas are influenced more strongly by Cultural Commitment than Cultural Exploration. The interview findings of this research support this and the participants even occasionally mentioned engaging in cultural activity to identify their culture. Moreover, the research findings align diaspora with a strong sense of family group identity (Nanda et al., 2007). However, this research extends the diasporas' identities beyond their nuclear families to their extended facilities and other people of importance and thus it is suggested to rename Family Belonging as Identity Belonging. In short, Cultural Commitment and Identity Belonging play vital roles in constructing cultural

identity for diaspora tourists.

The research findings also suggest that not only should diasporas' countries of origin be considered in the cultural identity, but also the UK as their host country. Taking the transnationalism approach, diasporas have multi-stranded social and cultural relations linked to their sending and receiving countries (Portes et al., 2002), which gives them a transnational identity that combines the two societies and cultures (Cassarino, 2004). For Cultural Commitment, participants indicated a stronger commitment to the UK regarding lifestyle, values, social order and norms and political culture, but their background and food habits originated mostly from their countries of origin. Participants also situated their identity between the UK and their countries of origin because of their languages and accents, where they either identified themselves as lacking in language fluency and proficiency or as bilingual, switching smoothly between the two. Regarding Identity Belonging, in addition to family, friends and other important people, some participants also reflected on belonging to themselves. Figure 4.1 illustrates the determinant factors of cultural identity using Cultural Commitment and Identity Belonging.

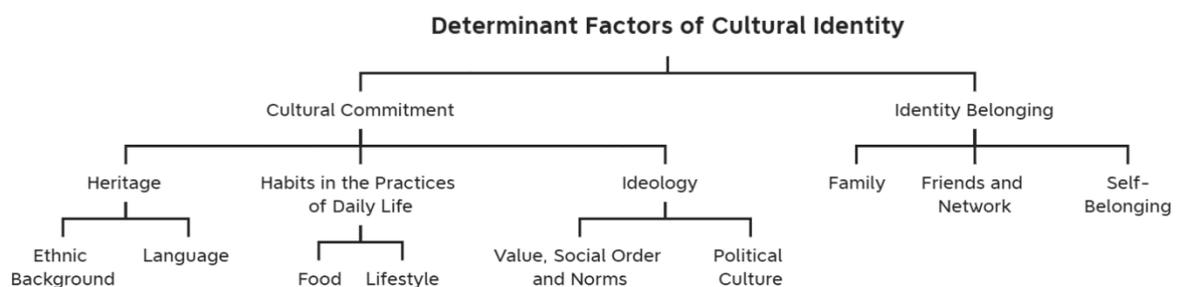


Figure 4.1 Determinant Factors of Cultural Identity

Source: the author

4.3.1 Cultural Commitment

4.3.1.1 Heritage

Ethnic Background

The participants were committed to their culture through both their ethnic background and their mother language. Previous literature has noted diasporas' commitments to their ethnic backgrounds (Huang et al., 2016; Kim & Stodolska, 2013). In this research, the interview findings further explore this and suggest that diasporas are proud of their ethnic background and the heritage of their countries of origin. They still identified themselves by their countries of origin, regardless of citizenship. As indicated by P21:

'I love my country. I just feel like it's my roots, my blood; that's where the people I love are'. (P21, 32, France)

Diaspora communities also act as transnational spaces between diasporas' sending and receiving countries (Crang et al., 2003). Between their home and host countries, the diasporic community provides a unique space to accommodate the cultural transnational identities of diasporas. For example, P19 indicated a strong identity commitment to his Indian origin, but associated strongly with the Indian community in the UK instead of India:

'I think at the core, probably I feel most comfortable saying I'm of Indian origin. There's a strong association with the Indian nest, even though I may not fit in very well back in India because of my experiences and my expectations'. (P19, 46, India)

Language

The interviews reflected cultural commitment via heritage through language, which has

been discussed as an important factor in constructing the transnational identities of diasporas (Kershen, 2004; Rishbeth & Powell, 2013). For the interview participants from non-English speaking countries (which attributes to most of the individuals in the samples in this research) or whose first language is not English, their language and accent can influence their self-recognised cultural commitment. For some diasporas, living experiences in multilingual environments created multiple identities and gave them the ability to speak multiple languages fluently and professionally. For instance, P03, who was born in Germany and has roots in the Netherlands, identified herself as a mixture of the three countries and cultures (including the UK). In her opinion, fluently switching between the languages of German, Dutch and English is a key contributor, where she shared exchanged multi-language communications in her family:

'So, we speak three languages, English, Dutch and German in our household. We speak all languages together. So, if I can't think of a word in English, I'll say in Dutch and the conversation can just continue mixed'. (P03, 31, Germany)

However, for other diasporas, the different languages and systems confused them, especially when switching between languages. P14, who originally came from Thailand and has spent half of her life in the UK, is still struggling between English and Thai in terms of language proficiency. She said:

'My English is not perfect, and my Thai is not perfect. So, I struggle in the middle as a bilingual person. So, none of the language is excellent for me'. (P14, 35, Thailand)

There are many factors that influence the language proficiency of migrants, especially adult migrants, such as age of entry, motivation for language acquisition, individual cognitive

ability and the linguistic distance between the native language and the host country language (Isphording, 2015). Chiswick and Miller (2005) studied the linguistic distances of multiple languages from English and claimed that linguistic distance negatively affects language learning and proficiency. Therefore, multi-language proficiency reflects the cultural commitment of diasporas. In many cases, it represents their transnational identities, but other influential factors of language competence and proficiency cannot be ignored.

4.3.1.2 Habits in the Practices of Daily Life

Food

Habits in the diaspora's daily life can be crucial for building their cultural commitment, and two aspects were mentioned by the participants: food and lifestyle. Previous literature suggests that eating habits and food traditions represent diasporas' cultural commitments (Abdallah et al., 2019; Rabikowska, 2010). The interview findings from this research coincided with eating habits and were further extended to cooking habits.

Many participants reflected on their cultural commitment according to their preferred cuisine. All of them retained a preference for traditional food from their home countries over British cuisine. For example, P16 (43, Korea) expressed his desire to keep eating Korean food, and P25 (24, Spain) went to Spanish restaurants frequently while living in the UK. Despite some participants expressing their love for some British dishes, such as Yorkshire Pudding and Sunday Roast (P07, 31, Italy), they hesitate to have them regularly (P13, 54, Japan).

This research also suggests a new point regarding the food habits of diasporas. Although many participants visit British restaurants frequently and highly accept British cuisine (e.g. P01, 29, Greece), they still cook their traditional (instead of British) dishes at home (e.g. P04, 42,

China) which demonstrates their commitment to their home food culture.

Lifestyle

Unlike food habits, most participants saw themselves as British in terms of their lifestyles.

For example, P10 feels that she behaves in a British way:

'The way I behave is very different. The way I talk, the way I apologise all the time. I thank people all the time.' (P10, 27, Hungary)

Participants also think that the British lifestyle has more privacy concerns and maintains social distance between people. P09 (34, Italy) valued the way the British people talked and interacted with each other. According to P12:

'(In India), a lot of people go to each other's houses. As I moved to the UK, I think privacy became much more valued.' (P12, 46, India)

It is noteworthy that the participants mentioned some cultural activities, such as reading social media (Christensen, 2012; Diminescu & Loveluck, 2014) and attending public events and festivals of their home culture in their host countries (Booth, 2015; Yu et al., 2022). Previous literature has discussed these as cultural exploration activities, as they assist in building and strengthening knowledge and understanding of the culture (Adams et al., 2016; Phinney and Ong, 2007). However, these activities are not popular among the participants. They expressed commitment rather than exploration by doing such activities. This can be explained by having first-generation migrant knowledge and living experiences and owning the transnational identities of both the home and host nations (Zimmermann et al., 2007).

4.3.1.3 Values

Values concern the set of beliefs and philosophies that are attributed to and shared among the people in the UK versus the diaspora's countries of origin. When reflecting their cultural commitment, participants usually think beyond physical appearance towards more British values on the national and societal levels.

Value, Social Order and Norms

Participants identified themselves as British regarding the equality and inclusivity of British values, social order and norms. A commitment to British culture requires an open mind and embracing individual differences. P07 (31, Italy) found his passion and changed his career path after the age of 30. He showed his appreciation for being accepted and encouraged. The participants noted the inclusion of the lesbian, gay, bisexual, transgender, intersex, queer/questioning, asexual and others (LGBTIQA+) in the UK. As P15 said:

'I appreciate how much more respectful people are about individual differences (in the UK), and racism seems lower here. Gays and lesbians seem better here'. (P15, 32, France)

Furthermore, the participants valued the simplistic relationships between people and freedom of self-expression in the UK (P05, 47, China) compared to their home countries. For example, P14 blamed the strict seniority rule in Thailand:

'In Thailand, social class is obvious...we have a language that really indicates seniority...even if you have a doctoral degree, or you have a successful experience, if another person lives longer by age, you need to take (his or her command)'. (P14, 35, Thailand)

These are reflected in the sociocultural identities of diasporas. Their commitments to the values, social order and norms of British society indicate their socio-cultural integration in their host nation (Hall & Kostić, 2009). This is formed by informal social contacts with natives and can be explained as the endorsement of ‘prevailing moral standards and values’ (Snel et al., 2006, p. 287) in the UK.

Political Culture

Nearly all participants saw their political views as another indicator of their self-reflected cultural identity. P01 compared her experiences of living in Greece and the UK.

‘Things are getting done (in the UK), but in Greece we have a lot of bureaucracy so it’s not easy to (proceed)’. (P01, 29, Greece)

P08 (49, Turkey) expressed the importance of political culture as the key reason why she decided to move to the UK. This indicates the political assimilation of first-generation migrants, as they are successfully integrated into the established political and civic system of the UK (Bloemraad, 2007).

There is a reason for the above-mentioned social and political culture (Vertovec, 2007, 2019). Beyond physical appearance and ethnicity, different reasons for migration and levels of segregation, as well as other intrinsic values, build heterogeneous diasporas with different self-recognitions in terms of identity.

4.3.2 Identity Belonging

Family

Diaspora's cultural identity is not as simplistic as being either British or from their home country, but is based on combining the two cultures and being transnationalism (Cassarino, 2004). Identity Belonging (formerly Family Belonging) was explored by du Preez and Govender (2020), who studied Indian diasporas in South Africa, with mostly second-generation migrants and descendants seeing India as their ancestral origin. This research further clarifies and broadens the context of families, including nuclear families, extended families, and other important people, such as friends and close relationships, in both host (the UK) and home nations. Thus, the renamed term Identity Belonging better accommodates the diverse types of belonging for diasporas.

In most cases, those participants who indicated belonging with their family had families in both the UK and their countries of origin. They are living in the UK with their own (or nuclear) families, while still having some extended family members back in their countries of origin. Family means different things for them. The differences in family belonging can be explained by the years of immigration in the UK or the participants' marital statuses. For example, P04 (42, China) felt belonging with her family in the UK. She has been living in the UK for 20 years and has two children with her husband. In contrast, P01 (29, Greece) feels belonging with her extended family in Greece. She is single and moved to the UK seven years ago.

Friends and Network

Some participants also mentioned the importance of friends and their personal networks. People who are more involved in their lives than their families are key components in their

building identity. The participants' identity belonging is based on networks from either the UK or their countries of origin. However, friends and networks in the UK had a stronger impact on the participants. For example, P11 (38, Italy) indicated that he has been working and living in the UK for years, and thus he has a close relationship with his friends in London instead of his family in Italy. For him, these friends shaped who he was, rather than his family.

Self-Belonging

The diasporas neither belong to the home nor the host country, and transnationalism gives them a low sense of belonging to the people around them. With transnational identity combining the identities of the host (the UK) and home countries (Cassarino, 2004), these migrants hold a unique identity apart from their host and home identities, leading to potential concerns about social alienation and marginalisation (Tsuda, 2000). After residing in the UK for years, P21 (32, France) started to feel distant from France, even when he was travelling home. He realised that he was decreasingly keeping up with local news and social media trends.

The immigration experience also brought international views and multicultural experiences to diasporas. As P16 shared, he stayed alone in the UK for more than 10 years and travelled frequently around the globe after immigration. The sense of being a global citizen mitigates the value and importance of nationality. He belonged to himself rather than to citizenship or place of residence:

'I don't have a strong feeling of nationality because I can meet them somewhere in between, rather than going to Korea ... so I don't feel I'm British or Korean. I'm just international'. (P16, 43, Korea)

In summary, the interview findings in this research suggest that diasporas, especially the first-generation migrants who are being studied in this research, are transnational. Host countries are as important as their home countries; thus, the influential factors of cultural identity explored and elaborated in this research were extended to both the UK and the countries of birth where possible. The measurement scales, which are discussed in detail in Chapter 5, will elaborate on both host and home countries. For example, the scale 'I am proud of British cultural heritage' is extended to 'I am proud of the cultural heritage of my country of birth'. In this sense, rather than oscillating between the two countries or two cultures, transnationalism and the co-existence of multiple commitments and belonging on cultural identity are possible for diasporas.

4.4 Homeland Attachment

Previous studies have mostly discussed diasporas' countries of origin as their home and have measured their homeland attachment by Place Dependence, Place Identity, Affective Attachment and Social Bonding (Huang et al., 2018; Zou et al., 2021). Place Dependence refers to functional attachment, which considers the unique attributes of a place (Jorgensen & Stedman, 2001; Williams & Vaske, 2003). Place Identity, in contrast, is the symbolic attachment to a place regarding the cognitive connection between the self and the place setting (Proshansky, 1978; Proshansky et al., 2014). Social Bonding is the conative component of place attitudes, considering the importance of social ties (Hidalgo & Hernández, 2001; Kyle, Graefe et al., 2004). Moreover, Affective Attachment was separated from Place Identity to emphasise emotional attachment to a place (Kyle, Mowen, et al., 2004).

In addition to supporting these statements, the interviews suggested that home means not only the origin country, but also the host country (the UK), the city of residence and the surrounding people and networks. Most participants expressed a self-recognised attachment to the UK instead of their home countries, not only because of the length of years spent and the ownership of property in the UK, but also because of family, friends, community connections, career and self-flourish opportunities. The country-level attachment to the UK aligns with previous studies on diaspora's homeland attachment, which compared home and host countries.

Many participants (who are living in London) specifically recognised London as their home instead of the UK in general. This echoes the diaspora community's 'new/unique culture' representation in metropolitan areas where being and living as a Londoner is different from being British. Another interesting phenomenon is attachment to multiple places, which happens in diasporas with either rich immigration backgrounds or who are considering transilient migration (King, 1986). Some participants have a part of themselves in every country in which they live, and they are attached to multiple countries simultaneously.

Not only attachment to place, participant in this research also indicated their attachment to the people and social connections around them as well as to themselves to achieve self-actualisation. Figure 4.2 illustrates the determinant factors of homeland attachment categorising by Attachment to Place, Attachment to People and Attachment to Self and Life, which will be explained in detail in the following sub-sections.

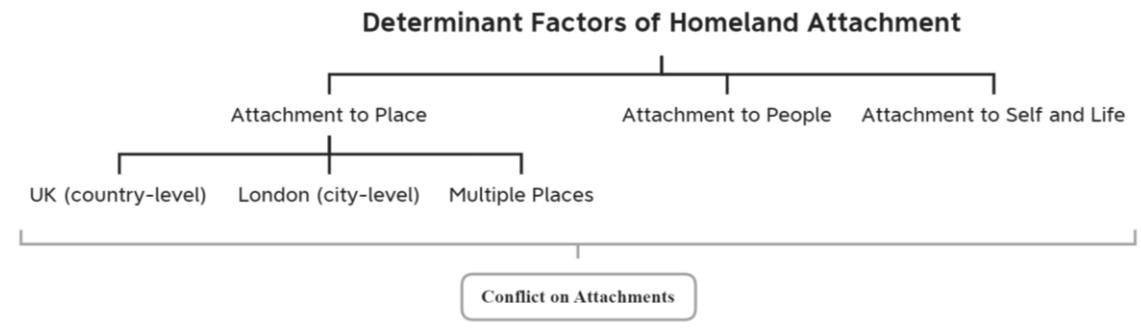


Figure 4.2 Determinant Factors of Homeland Attachment

Source: the author

4.4.1 Attachment to Place

The participants in this study most heavily shared their self-recognised attachment to place. According to Huang et al. (2018), first-generation migrants have close connections with their homelands and have stronger homeland attachments than their descendants (Huang et al., 2018). This research, however, suggests that even first-generation migrants consider the UK their home compared to their countries of origin. P27 began living in Sheffield when he emigrated to the UK six years ago. When reflecting on his self-recognised attachment, he considered his future:

'I would say England because I intend to raise my family here and spend the majority of my time here. So, I'll say I consider it as my homeland...during my travels, I find most of those areas I've been to are very friendly, very comfortable to live in. I'll take the whole country. I won't just be specific to one city or one town'. (P27, 30, Belgium)

London is commonly mentioned by London-based participants as a relatively special city due to its cultural diversity and that gives them a sense of attachment to the city rather than the whole country:

'Once again, probably more London. Maybe you go to the British countryside and people wouldn't be the same'. (P11, 38, Italy)

Cultural adoption is a key factor that gives diasporas a sense of attachment. As the capital of the UK and one of the world's cities, London not only provides transnational communities and transnational social spaces for migrants from different countries and cultures (Wiles, 2008) but also creates a unique culture that is constructed by the residents here. This culture is different from British culture. P16 reflected on being a Londoner and attached to London instead of the country:

'So, I would say London is my permanent home rather than any other places...in London, you will see lots of different people from (different) countries. And they adopt every culture'. (P16, 43, Korea)

Furthermore, place gives participants the feeling of attachment, but some participants attach to multiple places and even the places they attached are changing as they enrich their migration experiences. For example, P20 had immigration experience in France before settling in the UK, and she is considering continuing to migrate to Dubai or the US:

'My home is where the heart is. I've lived in France before with my husband, before I had a child, and that was my home. I'm living back in Guildford with my family. My home is in Guildford. But if we are going to move, for example, next year to Dubai or America, that would also be my home. I don't necessarily get so attached to buildings or areas. I think home is more of where I am within'. (P20, 44, Thailand)

Unlike P20, in which the rich immigration experiences gave her a sense of comfort in attaching to multiple countries and cultures, complicated immigration experiences may also

give the participants a sense of losing attachment and losing self. P02 was born in China and lived in Malaysia and Singapore during her childhood:

'I think this question is particularly complicated for me. I have a certain sense of belonging to all the places I've lived, but I also seem to be lost. It seems like I've lost such a small piece of myself. Part of me stayed in every country that I lived in'. (P02, 23, China)

Similarly, P19 was born in India and has spent more than 20 years in multiple cities in the UK. He is planning his settlement in Poland and says:

'You never really truly can belong (to one place). You always feel slightly out of place. The problem with moving so much is that you develop all sorts of attachments to different things in different places. Can't think of one place that is home. It's difficult, it's complicated'. (P19, 46, India)

4.4.2 Attachment to People

As mentioned above, with relatively weak physical attachments but symbolic and emotional attachments, people and social connections can be another key driver to give diasporas a sense of attachment. Some participants think the people around them and their networks are more important than places. The experience of settling and adapting to a new environment away from home diminishes place reliance on some participants, which in turn gives them a higher dependence on their accompanying family and friends. Attachment beyond a physical place but with people and networks was popular among the participants. P23 defined home as the small world around him, with all his important people:

'That's my home, that's my small world, the place that I'm living in community and with my friends. Also, my mom, my family'. (P23, 22, Singapore)

P07 also indicated that the concept of home should not be defined beyond a physical boundary:

'I don't think home is necessarily tied to place. (It is) people that you are with in the community, the relationships you have... It doesn't really matter where we live, whether we are in the UK or other countries'. (P07, 31, Italy)

4.4.3 Attachment to Self and Life

Another type of homeland attachment explored in the interviews was self-attachment, which is attributed to those who are still living alone in the UK, especially. In this sense, attachment is driven by existence and self-actualisation. For some participants, the sense of home can be defined as the place or space where the diaspora can truly be himself or herself:

'Home is just a place where I want to go back ... where I can find my bubble of comfort and happiness and loneliness, when I want to be alone, or where I can invite people in when I want them to come in'. (P09, 34, Italy)

Moreover, P06 left her family when she was young and moved to the UK without any relatives in the country. She mentioned that her sense of self-attachment was also partially due to her personality, regardless of her immigration experiences:

'I may not have a strong sense of attachment to China if I didn't go abroad (to the UK). I am not very good at establishing close relationships with the people around me, maybe because I'm a homebody. I think people like me may not have such a sense of attachment anywhere. I can live with a digital network wherever I go'. (P06, 30, China)

It cannot be ignored that personality is a complex concept that is affected by multiple

factors. For diasporas like P06 (30, China), their migration movements and independent living experiences may also influence their personalities and sense of rootlessness. The exploration of self-attachment also reminds us of the complex nature of attachment and calls for a full elaboration of the process and influential factors of attachment formation and reflection.

In summary, most participants spent more years in their countries of origin than in the UK. This suggests that although all the above-mentioned four dimensions of place attachment apply to diasporas, their homeland attachment is dominated by place identity, social bonding and affective attachment, rather than place dependence. For individuals who have a strong attachment to a specific place, the differences between physical locations, such as their host and home countries, are blurred. Symbolic and emotional attachments can also exist in multiple physical locations simultaneously, which ultimately leads to multiple place attachments. Moreover, with transnational identities, the participants had strong personal relationships and emotional ties to both their host (the UK) and home countries. Their connections and networks, in the form of social bonding, further enhanced their attachment beyond physical locations.

4.5 Return Migration Intention

4.5.1 Determinants of Return Migration Intention

Income and Career Opportunities

Some diasporas may return to live in their countries of origin if there are employment opportunities, especially for young participants. Both P06 (30, China) and P21 (32, France) mentioned that they would be happy to return if there was a good job opportunity, say higher earnings or a better career path. P03 is open to any future opportunities that would assist her

personal development. She would consider returning for the following reasons:

'For work or a change of scenery (of my life)'. (P03, 31, Germany)

Income and career opportunities are the economic factors that explain an individual migrant's decision to return. This aligns with the conceptual framework of neo-classical economics theory at the micro level, which emphasises wage differentials and the pursuit of maximising earnings as the key motivations for return migration (Borjas, 1989; de Haas et al., 2015; Todaro, 1969).

Family Obligations

Diasporas also return to fulfil family obligations. As first-generation migrants, most participants in this research either live alone or with their partners and children in the UK. Their extended families and other relatives stay in their countries of origin. When considering return decisions, many mentioned their ageing parents and their obligation to take care of them. For example, P19 has no intention of living back in India, but he would absolutely take care of his mother if necessary. Taking the words from P19:

'If I have to look after my mother, who is 75, if she needs, then I will drop everything and go to India because that is a responsibility'. (P19, 46, India)

Family obligation is deemed a social factor of diaspora's return migration. The families and relatives in the homeland are part of the diaspora's transnational family ties, which facilitate the maintenance of cultural, emotional and spiritual ties with their homeland, such as taking care of their ageing parents (Amit, 2018), and ultimately pulls their return migration (Reynolds,

2010; Tezcan, 2019b).

It is noteworthy that most participants in this research are not interested in taking their partners and children back to their countries of origin for permanent returns because of the foreseeable language barrier and cultural differences between the host and home countries. This was especially indicated by the participants with partners from different origins. For example, P11 (38, Italy) would not return because her husband is South African and unable to speak Italian, and P04 (42, China) worried that her Turkish husband and British-born children would have difficulty acclimate to Chinese social culture.

Retirement

In contrast, older participants considered their retirement more. P05 (47, China), who is currently living with her husband and two children in London, would only consider living in China again if she could have a more relaxed life there after retirement. P13 (54, Japan), who is living with her British husband in London, would also consider living in Japan after retirement because she would not have any family in the UK if her husband died. Another interesting point mentioned by this participant was health concerns after retirement. She is worried about getting serious illnesses when ageing, but concerning the healthcare system in the UK, she said:

'So only National Health Service (NHS) is my concern, especially when I'm getting older. My general practitioners (GPs) usually do not really do any scientific examinations. Now, I just go back and forth (between Japan and the UK)'. (P13, 54, Japan)

As another social factor, return migration for retirement echoes the 'retirement effects'

proposed by Klinthäll (2006) where return migration is an ingredient of the migrant's welfare optimisation strategy. Also, newcomers in the host country (especially first-generation migrants) experience weakening social ties and networks after retiring. Moreover, the health concerns are evidenced by Arenas et al. (2015), who noted migrants under poor health conditions are likelier to remigrate to their countries of origin with access to health care and insurance.

In short, participants were satisfied overall with their DMTEs, and for those who may consider returning, income and career opportunities, family obligations and retirement are the leading reasons. Income and career opportunities represent the economic factors of return migration. However, for economic benefit seekers, neither the host nor the home country stands out from other countries, where better financial benefits could be offered. Similarly, family obligation, as a social factor in return migration, usually pulls diasporas to return temporarily instead of permanently since this is not the ultimate personal plan for the diasporas themselves.

Retirement, as another social factor, is the only reason that most likely directs diasporas' permanent return migration, but it is highly dependent on individual differences in terms of their families in the host and home countries and health conditions and healthcare insurance in the home countries. Since the eldest participant in this research is 54 years old and a high proportion of the participants are in their 20s and 30s, it is also necessary to further elaborate on this point by interviewing more elderly people who have started to think and plan for retirement.

4.5.2 Impact on Return Migration Intention

The eight dimensions explored in the interviews have different impacts on diasporas'

return migration intentions. Diasporas' positive impressions of their home countries are mostly driven by two reasons. First, the interactions, relationships and celebrations with important people in their lives, i.e., family, relatives and friends in their homeland. Second, the nostalgia and memories were retrieved from their authentic travel experiences of reliving the past. Compared with the past, nationwide development of convenient transportation systems and advanced infrastructure also raised a sense of pride for them.

Diasporas also change their roles and place themselves as a guest/tourist and host in their home countries. They eat authentic food, enjoy entertainment and participate in traditional festivals and celebrations as residents, as well as in tourist activities and explorations. However, the switching of identity is not always smooth and comfortable. Exhaustion from travel, dissatisfaction with hospitality, and change and development of construction and infrastructure can give them a sense of being an 'outsider', and the strong perception of newness also makes them feel lost in their home countries. The participants expressed overall high satisfaction with their DMTEs but with some hesitations to return permanently.

In terms of cultural identity, although diasporas have a sense of commitment to their countries of origin led by their passively born and cultivated identities, their proactively learned and constructed identities in the UK have a more powerful impact that impedes their intentions to return. For identity belonging, diasporas (or the first-generation diasporas in this research) have their families, friends and social networks in both the UK and their countries of birth. Most participants have their nuclear families in the UK but extended families back in their home countries. Although they have friends and other close relationships in both countries, social networks tend to be more extensive in the UK, as they have lived more years in the

country. Thus, participants intend to stay in the UK for their future in the sense of identity belonging, although they may consider returning temporarily to take care of their extended families, such as ageing friends.

Considering homeland attachment, participants reflected multiple types, including place, people and self-attachments. Those who are attached to the UK or London (as a global city with unique cultural and transnational communities apart from the UK) have relatively lower intentions for return migration. Others, being attracted by their extended families and networks in their countries of origin, do consider returning temporarily, such as for economic opportunities. In the long term, for most participants in this research, place familiarity, social connections and self-achievement in the UK play a dominant role in affecting diaspora's intention to stay in the UK.

Furthermore, participants in their early ages, especially those who yet have their own families, have an overall higher intention to move, either migrate back to their countries of origin or continue to transiently migrate to next destinations. Another interesting finding from the interviews was that attachment is an important but complicated factor that influences diasporas' intentions and decisions regarding return migration. With multiple attachments, diasporas may feel that the conflicts and their decisions to stay or return are highly affected by which attachment has a stronger impact. For example, P10 is currently living alone in London, and she shared her feelings of attachment to London and her family in Hungary:

'I feel comfortable here. I live alone here; I have my own place, and I can do whatever I want. I have all my stuff here...I'm not saying I don't feel attached to (my family in Hungary), but I kind of take them for granted. Because I know that they will be there. That's why I know that I won't be here for a very long time'. (P10, 27, Hungary)

4.6 Generalisability of Research Findings

4.6.1 Cultural Distance

Cultural distance refers to the proxy of neutral genetic divergence between two populations, describing the degree of relatedness between them (Collier & Hoeffler, 2018). This research generalised the findings between culturally proximate and culturally distant diasporas. The sociodemographic profile embraced an equal distribution of participants from European and Asian roots, and a wide range of countries were covered on both continents. In terms of the influential factors (of DMTE, cultural identity and return migration intention) and the impacts on return migration intentions, there is no obvious difference between European and Asian diasporas, although Europeans generally stayed longer in their homelands and travelled more frequently than Asians.

It is worth noting that COVID-19 and the Brexit referendum affected many of the travel stories as well as the identity and attachment shared by the participants. COVID-19, one of the most serious public health emergency events, has had a global impact over the past three years, especially for the tourism sector, and is still having some long-lasting influences on different aspects of people's lives. Although the interviews in this research were conducted at the post-pandemic stage, when travel had in some ways returned to normal in most countries, it cannot be ignored that the pandemic restrained and even stopped international travel for up to two years. According to the reflections from the participants, many of the DMTEs recalled had occurred more than two years earlier, before the COVID-19 shock, and many of the scenes and stories shared were COVID-19 related, such as the limited airport services (P01, 29, Greece)

and meeting friends in a random restaurant because of dining restrictions (P13, 54, Japan). In general, the DMTEs of participants with Asian roots were affected by the COVID-19 more than the participants with European roots because of the long travel distance and stricter pandemic prevention policies and strategies.

The European participants were less affected by COVID-19, but many experienced travel inconvenience due to Brexit. Many of P09's friends (34, Italy) left the UK because of Brexit, although she was the one who decided to stay. Furthermore, P10, who had lived in the UK for 10 years but did not apply for British citizenship, started to feel inconvenienced when travelling between Hungary and the UK:

'It takes a long time to get through. I used to just pass because I had this European passport...That's inconvenient'. (P10, 27, Hungary)

The self-recognised identity of European diasporas in the UK was also influenced by Brexit. According to P21, the border controls alienated their two countries:

'I do feel things like Brexit. I just feel like foreigners or not as welcome as before. So, I think that's also to say I want citizenship'. (P21, 32, France)

Nevertheless, the generalisability of the qualitative research findings is broadly ensured across cultural distance, although comparison studies are recommended in the next quantitative research phase to further examine the influence of cultural distance. For other demographics, there was no difference to note between gender (male vs. female), age, British identity (citizenship vs. ILR) and marital status (married vs. single). It should be noted that participants who have children born and living in the UK tended to be more conservative about leaving the

UK, either returning to their countries of origin or moving to their next destination.

4.6.2 Migration Generations

Only first-generation migrants were accessed in this qualitative research phase due to the sampling method and participant accessibility. However, the interview findings from the first-generation migrants indicated the necessity of bringing second-generation migrants into the sample to better generalise the research findings. Eight of the interviewees had kids born in the UK and they also shared their travel experiences when taking their kids back to their countries of birth. The findings show that the kids' backgrounds were constructed by these travel experiences, and they reflected interest and enjoyment, especially from visiting historical and cultural sites (P04, P05). Parents can be the connection between their children and their own ethnic origins:

'Generally, people who are migrants tend to make sure that their kids understand the culture (of their countries of origin)'. (P12)

As discussed in Chapter 2, the existing literature also claims that not only should first-generation diasporas' return visits and return migration be studied, but also their descendants (Huang & Chen, 2021). Second-generation diasporas are close to their ancestral homes, where their parents were born. They live in a transnational social field and are dynamically influenced by their surrounding people and objectives, socialising between their current country and their parents' countries of birth (Levitt, 2009). New communication and travel technology also facilitate the contemporary experiences of diaspora travel, giving higher frequency and regularity of return visits for second and subsequent generations (Baldassar, 2011).

Thus, second-generation diasporas should be involved in the discussions of DMTE, cultural identity, homeland attachment and return migration intention and thus should be added to the samples in Chapter 5 to test the measurement scales and develop the path models. Comparison studies will also be applied to cultural distance (Europe vs. Asia) migration generations (first vs. second).

4.7 Summary

To summarise, this chapter discussed the interview findings from the qualitative stage of this research. First, this research provides evidence of some existing MTE dimensions. It also named the diaspora's MTE as DMTE and showed nuanced new aspects of DMTE dimensions. Affective Emotions, Social Interaction and Relationship Development are broadly in line with existing empirical studies. Local Experiences and Newness were adopted from the MTE dimensions but accommodated the uniqueness of diasporas and diaspora tourism. Personal Milestone and Nostalgia Re-enactment were developed from the existing literature but acknowledged as diaspora tourism-specific dimensions. Lastly, the original dimension of Accessibility and Infrastructure concerns the awareness of homeland development and emphasises the national pride raised by diasporas from advanced transportation systems and accessibility.

The cultural identity of diasporas, especially first-generation migrants, is complicated. Transnationalism and conflict in diasporas construct their identities, which potentially influence their return migration intentions. For place attachment, diasporas find themselves between the UK and their countries of origin, which makes them comfortable with their transnational

identities. They may also attach to people, including their families, friends and social networks; and symbolic and emotional attachments exist in multiple physical locations leading to attachment to multiple places.

Return migration intention is considered both temporarily and permanently. It is also influenced by economic and social factors, as well as by the different ways of DMTE, cultural identity and homeland attachment. Lastly, cross-cultural comparisons between European and Asian diasporas were applied, and generational comparisons between first-and second-generation migrants were incorporated to be implemented in the next quantitative research phase.

Chapter 5. Quantitative Study Findings and Discussion

5.1 Introduction

After conducting an in-depth exploration of the dimensions and scale items during the qualitative research in Phase 1, the quantitative research in Phase 2 will rigorously test the validity and reliability of these factors, as well as examine the intricate relationships between them. This research phase aims to provide a comprehensive understanding of the constructs under investigation, contributing to a more nuanced analysis in the subsequent stages of the research. This chapter presents the study findings and discusses the quantitative research. The chapter follows two main sections: Section 5.2 Pilot Study and Section 5.3 Main Study. The pilot study was conducted for EFA in the first round of data collection, and the EFA results will be discussed for the constructs of DMTE, cultural identity, homeland attachment, and return migration intention.

The main study phase was conducted using a second round of data collection, with five subsections. The first subsection provides demonstrations of the descriptive statistics of the participant profiles. The second subsection is the development and validation of measurement scales using Confirmatory Composite Analysis (CCA). Then, the structural equation model between DMTE, cultural identity, homeland attachment and return migration intention was developed. The last two subsections are the mediation effects of cultural identity and homeland attachment and the moderation effects of cultural distance (Europe vs. Asia) and migration generations (first vs. second).

5.2 Pilot Study

5.2.1 DMTE

This section of the questionnaire consisted of items measuring DMTE. The participants were asked questions to recall their memorable experiences when travelling back to their or their parent(s)' country of birth and then to evaluate those experiences on a 5-point Likert-type scale (1=Strongly Disagree; 5=Strongly Agree). According to the interview findings from the qualitative research stage (Chapter 4), 44 items under eight dimensions were deemed relevant to measure DMTE and were thus tested in this quantitative phase (Table 5.1).

A total of 20 items were removed after executing three rounds of EFA. The first round removed 13 items with factor loadings below 0.50 (Hair et al., 2010): AE2 = 0.15, LE2 = 0.46, LE3 = 0.44, AI1 = 0.42, NW6 = 0.45, SI1 = 0.22, SI2 = 0.26, SI3 = 0.46, SI6 = 0.28, RD3 = 0.39, RD4 = 0.21, PM4=0.28, and NR6 = 0.34. Then, the second round removed another two items with factor loadings below 0.50 (Hair et al., 2010): LE1 = 0.46 and NW3 = 0.49. The items of LE4 = 0.64, LE5 = 0.94, RD1 = 0.72, and RD2 = 0.76 were also dropped, since they constructed two dimensions with only two items remaining under each dimension after the item removals (Kim et al., 2015; Raubenheimer, 2004). Finally, one additional item was removed during the third round of EFA: AI2 = 0.47. As a result, a total of 20 items were omitted after the three rounds of EFA. Thus, 24 items were classified into six dimensions explaining 60% of the total variance, which is broadly in line with scale development studies in the tourism field and exceeds the threshold level suggested by Hair et al. (2010).

Table 5.1 Dimensions and Measurement Scales of DMTE Summarised by the Interviews

Affective Emotions (AE)	
Emotional reactions to the tourism experiences.	AE1 - I felt excited during the trip.
	AE2 - I indulged in tourist activities.
	AE3 - I was pleased during the trip.
	AE4 - I was refreshed after the trip.
	AE5 - I was revitalised after the trip.
	AE6 - I enjoyed this travel experience.
Local Experiences (LE)	
Local involvement via co-presence.	LE1 - I visited authentic local villages and markets.
	LE2 - I participated in local events (e.g. festivals and cultural ceremonies).
	LE3 - I visited authentic local restaurants/food outlets.
	LE4 - I experienced the real day-to-day life of locals.
	LE5 - I experienced the local culture.
Accessibility and Infrastructure (AI)	
Travel convenience to and in the country of birth.	AI1 - It was convenient to get to this country.
	AI2 - It was convenient to get to the places I wanted in this country.
	AI3 - The local infrastructure was advanced.
	AI4 - The country has a convenient transportation system.
	AI5 - The country had good access to the Internet and free Wi-Fi.
	AI6 - The country was well developed.
Newness (NW)	
	NW1 - I learned new things.

The psychological feeling of newness resulting from having a new experience.	NW2 - I experienced new culture.
	NW3 - I experienced new technology.
	NW4 - I had a novel experience.
	NW5 - This trip was different from my previous experiences of travelling to other countries.
	NW6 - My (parents') country of birth was different from my last visit/what I remembered.
Social Interaction (SI)	
Social interactions with hospitality workers and locals.	SI1 - I received the same level of service compared to other tourists.
	SI2 - I was offered personalised service based on my interest/request in this trip.
	SI3 - I was satisfied overall with the hospitality received in the destination.
	SI4 - Local people I encountered were genuinely helpful.
	SI5 - Local people I encountered were genuinely friendly.
	SI6 - I was treated the same as other tourists by locals.
	SI7 - I had a good overall experience when interacting with local people.
Relationship Development (RD)	
Relationships built and enhanced with different groups of people in the trip.	RD1 - I enjoyed the camaraderie among my travel companions on the trip.
	RD2 - The trip enhanced existing bonds with my travel companions.
	RD3 - The trip enhanced existing bonds with my family and friends in my country of birth.
	RD4 - I built up good relationships with the people I met locally.
Personal Milestone (PM)	
Time and moments spent with family and friends.	PM1 - I enjoyed a special occasion (e.g. birthday) in my (parents') country of birth.
	PM2 - I enjoyed a life event celebration (e.g. marriage) with my family and friends in my (parents') country of birth.
	PM3 - I enjoyed a festival or holiday celebration (e.g. Christmas) with my family and friends in my (parents') country of birth.
	PM4 - I was relaxed and had a good time with my family and friends in my (parents') country of birth.

Nostalgia Re-enactment (NR)	
Recollection of personal memories that occurred in the country of birth.	NR1 - I had local food that I had previously tried.
	NR2 - I had homemade food that I had before.
	NR3 - I engaged in activities that I had previously participated in.
	NR4 - I spent time with my family and friends in the restaurants and bars that I visited previously.
	NR5 - I revisited the places where I had been.
	NR6 - I went to the local events and festivals which I had previously attended.

Source: the author

The final EFA was performed with the remaining 24 items of DMTE. The Kaiser Meyer Olkin (KMO) index of 0.83 exceeded the recommended threshold of 0.50 (Kaiser, 1974). Bartlett's test of sphericity ($\chi^2=4042.935$, $df=276$, $p<0.000$) was significant. Thus, the pilot data were adequate and had sufficient correlations to conduct the factor analysis. As presented in Table 5.2, 24 items related to the six dimensions were retained and labelled. These dimensions had eigenvalues greater than 1.0. All the items met the criterion for communality (>0.3) and the factor loadings ranged from 0.56 to 0.97.

Additionally, the item-total correlations ranged from 0.43 to 0.84 and Cronbach's alphas ranged from 0.76 to 0.90, which reflects high internal consistency reliability (Tabachnick & Fidell, 2014). Referring to the literature review and the results of the inductive approach, the six dimensions are labelled as follows: Affective Emotions (AE, five items, $\alpha = 0.90$); Accessibility and Infrastructure (AI, four items, $\alpha = 0.89$); Nostalgia Re-enactment (NR, five items, $\alpha = 0.80$); Social Interaction (SI, three items, $\alpha = 0.90$); Newness (NW, four items, $\alpha = 0.76$); and Personal Milestone (PM, three items, $\alpha = 0.79$). This refined scale of the DMTE construct is deemed appropriate for further validity assessment.

Table 5.2 EFA Results of DMTE

Construct Items	Factor Loadings	Item-total Correlation	Eigenvalue	Variance Explained
Affective emotion (AE) ($\alpha = 0.90$)			3.22	0.13
I was revitalised after the trip. ¹	0.97	0.81		
I was refreshed after the trip. ¹	0.93	0.80		
I enjoyed this travel experiences. ¹	0.74	0.75		
I was pleased during the trip. ²	0.71	0.75		
I felt excited during the trip. ^{1,2}	0.60	0.65		
Accessibility and Infrastructure (AI) ($\alpha = 0.89$)			2.89	0.12
The country was well developed.*	0.89	0.83		
The country has a convenient transportation system.*	0.86	0.78		
The local infrastructure was advanced.*	0.85	0.80		
The country had good access to the Internet and free Wi-Fi. ³	0.66	0.65		
Nostalgia Re-enactment (NR) ($\alpha = 0.80$)			2.35	0.10
I revisited places where I had been previously.*	0.78	0.68		
I engaged in the activities that I had previously participated in.*	0.67	0.63		
I spent time with my family and friends in the restaurants and bars that I visited previously.*	0.67	0.64		
I had homemade food that I had before.*	0.65	0.56		
I had local food that I had previously tried.*	0.56	0.46		
Social Interaction (SI) ($\alpha = 0.90$)			2.31	0.10
Local people I encountered were genuinely helpful. ^{2,3}	0.96	0.83		
Local people I encountered were genuinely friendly. ^{1,2,3}	0.90	0.84		
I had a good overall experience when interacting with local people. ¹	0.74	0.74		
Newness (NW) ($\alpha = 0.76$)			1.89	0.08

I experienced new culture. ¹	0.74	0.62		
I had a novel experience. ^{1,2,3}	0.71	0.60		
I learned new things. ³	0.66	0.58		
This trip was different from my previous experience of travelling to other countries. ^{1,2}	0.56	0.43		
Personal Milestone (PM) ($\alpha = 0.79$)			1.79	0.07
I enjoyed a life event celebration (e.g. marriage) with my family and friends in my (parents') country of birth. *	0.81	0.67		
I enjoyed a special occasion (e.g. birthday) in my (parents') country of birth. *	0.75	0.65		
I enjoyed a festival or holiday celebration (e.g. Christmas) with my family and friends in my (parents') country of birth. *	0.67	0.58		

Note: α = Cronbach's alpha; KMO=0.83 Bartlett test of sphericity: $\chi^2=4042.935$, $df=276$, $p<0.000$

¹Scale items adopted from *Kim et al. (2012)*

²Scale items adopted from *Chandralal and Valenzuela (2015)*

³Scale items adopted from *du Preez and Govender (2020)*

Source: the author

Two dimensions were dropped after EFA: Local Experiences and Relationship Development. The six dimensions retained are broadly in line with the interview findings, although each dimension had at least one item removed due to low factor loadings.

5.2.2 Cultural Identity

This section of the questionnaire consists of items measuring cultural identity. The participants were asked to reflect on their self-recognised identity towards the UK and their parents' countries of birth and then evaluate the given statements on a 5-point Likert-type scale (1 = Strongly Disagree; 5 = Strongly Agree).

The interview findings from the qualitative research stage (Chapter 4) broadly aligned with the existing literature that cultural identity is reflected by Cultural Commitment and Identity Belonging. Moreover, the interview findings also suggested that Cultural Commitment should be considered by the diasporas' heritage, habits and values in both the UK and the countries of birth, and Identity Belonging should be extended to friends, networks and self-belonging and to families. A total of 28 items under four dimensions were deemed relevant to measuring cultural identity and were thus tested in this stage (Table 5.3).

A total of 13 Items were removed after executing EFA. Eleven of them had factor loadings below 0.50 (Hair et al., 2010): HT2 = 0.48, HT4 = 0.38, HT5 = 0.43, HB2 = 0.29, HB4 = 0.42, HB6 = 0.46, IB1 = 0.28, IB2 = 0.30, IB3 = 0.41, IB4=0.47, and IB9 = 0.26. Then, the items of HT1 = 0.52 and HT3 = 0.65 were dropped, since less than three items remained to construct one dimension after the previous removal (Kim et al., 2015; Raubenheimer, 2004). As a result, a total of 15 items were omitted after EFA. The remaining 15 items underlying the four

dimensions explained 62% of the total variance, which was satisfactory according to the threshold level suggested by Hair et al. (2010).

Table 5.3 Dimensions and Measurement Scales of Cultural Identity Summarised by the Interviews

Cultural Commitment	Heritage	HT1 – It is important for me to identify with my (parents’) cultural background.
		HT2 – I am proud of British cultural heritage.
		HT3 – I am proud of the cultural heritage of my (parents’) country of birth.
		HT4 – I speak English in a fluent and native way.
		HT5 – I speak the language of my (parents’) country of birth in a fluent and native way.
	Habit	HB1 – I enjoy eating British food.
		HB2 – I enjoy eating the food of my (parents’) country of birth.
		HB3 – I cook British food.
		HB4 – I cook the food of my (parents’) country of birth.
		HB5 – I live my life in a British way.
		HB6 – I live my life in the way of my (parents’) country of birth.
	Values	VL1 – I admire British social value.
		VL2 – I admire the social value of my (parents’) country of birth.
		VL3 – I admire the British societal way of life.
		VL4 – I admire the societal way of life of my (parents’) country of birth.
VL5 – I admire British social morals.		

		VL6 – I admire the social morals of my (parents’) country of birth.
		VL7 – I admire British political culture.
		VL8 – I admire the political culture of my (parents’) country of birth.
Identity Belonging		IB1 – I belong with my family in the UK, it is a significant part of who I am.
		IB2 – I am no one without my family in the UK.
		IB3 – I belong with my family in my (parents’) country of birth, it’s a significant part of who I am.
		IB4 – I am no one without my family in my (parents’) country of birth.
		IB5 – I belong with my friends. They are a significant part of who I am.
		IB6 – I am no one if I do not have my friends.
		IB7 – I belong with my personal networks. They are a significant part of who I am.
		IB8 – I am no one if I lose my personal networks.
		IB9 – I belong to myself, not anyone else.

Source: the author

The final EFA was performed with the remaining 15 items of cultural identity. The KMO index of 0.75 exceeded the recommended threshold of 0.50 (Kaiser, 1974). Bartlett's test of sphericity ($\chi^2=2323.991$, $df=105$, $p<0.000$) was significant. Thus, the pilot data were adequate and had sufficient correlations to conduct the factor analysis. As presented in Table 5.4, these 15 items related to the four dimensions were retained and labelled. These dimensions had eigenvalues greater than 1.0. All the items met the criterion for communality (> 0.3) and the factor loadings ranged from 0.53 to 0.90.

Additionally, the item-total correlations ranged from 0.51 to 0.79 and Cronbach's alphas ranged from 0.79 to 0.86, which reflects high internal consistency reliability (Tabachnick & Fidell, 2014): British Values (BV, four items, $\alpha = 0.86$); Origin Values (OV, four items, $\alpha = 0.85$); Friends and Network (FN, four items, $\alpha = 0.84$); and British Habits (BH, three items, $\alpha = 0.79$). This refined scale of the cultural identity construct was deemed appropriate for further validity assessment.

Table 5.4 EFA Results of Cultural Identity

Construct Items	Factor Loadings	Item-total Correlation	Eigenvalue	Variance Explained
British Values (BV) ($\alpha = 0.86$)			2.66	0.18
I admire British social value.	0.90	0.79		
I admire the British societal way of life.	0.88	0.75		
I admire British social morals.	0.88	0.78		
I admire British political culture.	0.53	0.54		
Origin Values (OV) ($\alpha = 0.85$)			2.52	0.17
I admire the social value of my (parents') country of birth.	0.84	0.75		
I admire the societal way of life of my (parents') country of birth.	0.80	0.73		
I admire the social morals of my (parents') country of birth.	0.87	0.77		
I admire the political culture of my (parents') country of birth.	0.59	0.54		
Friends and Network (FN) ($\alpha = 0.84$)			2.29	0.15
I belong with my friends. They are a significant part of who I am.	0.72	0.64		
I am no one if I do not have my friends.	0.78	0.69		
I belong with my personal networks. They are a significant part of who I am.	0.77	0.68		
I am no one if I lose my personal networks.	0.75	0.68		
British Habits (BH) ($\alpha = 0.79$)			1.77	0.12
I enjoy eating British food.	0.85	0.70		
I cook British food.	0.86	0.69		
I live my life in a British way.	0.53	0.51		

Note: α = Cronbach's alpha; KMO=0.75 Bartlett test of sphericity: $\chi^2=2323.991$, $df=105$, $p<0.000$; all the scale items were explored from the interviews

Source: the author

The EFA results partially evidenced the interview findings, where the influential factors of Cultural Commitment and Identity Belonging were partially retained. However, the dimensions were rearranged to BV, OV, BH, and FN. In terms of Cultural Commitment, only the dimensions of habit and values were retained. The EFA results emphasised the difference between the host (UK) and home countries. Cultural Commitment is constructed by BH only but by both BV and OV. Moreover, the dimension of identity belonging suggested from the interviews was narrowed to FN only, where belongings with both host (the UK) and home families were removed.

5.2.3 Homeland Attachment

This section of the questionnaire consists of items measuring homeland attachment. The participants were asked to reflect on their sense of attachment and what home meant to them. They were then asked to evaluate the given statements on a 5-point Likert-type scale (1 = Strongly Disagree; 5 = Strongly Agree).

The interview findings from the qualitative research stage (Chapter 4) broadly aligned with the existing literature that homeland attachment is reflected by Place Dependence, Place Identity, Affective Attachment and Social Bonding. Moreover, the interview findings also highlighted the importance of considering attachment in both the UK (as the host country) and the country of origin. Although the interview findings also explored London as a place of homeland attachment as well as people and self-attachments, this research primarily concerns comparisons between home and host nations. Thus, the quantitative stage adopts the four dimensions of homeland attachment suggested by previous studies, with measurement scales

revised from the interview findings accordingly. As a result, a total of 28 items under four dimensions were deemed relevant to measuring homeland attachment and were thus tested in this stage (Table 5.5).

A total of 12 items were removed after executing two rounds of EFA. The first round removed seven items with factor loadings below 0.50 (Hair et al., 2010): PD4 = 0.35, PD5 = 0.48, PD6 = 0.34, PD7 = 0.16, SB3 = 0.45, SB4=0.49, and SB5 = 0.30. The PD2 item was also omitted because of cross-loading (with factor loadings of 0.58 and 0.59 under the two dimensions) (Hair et al., 2010). Then, the second round removed another two items with factor loadings below 0.50 (Hair et al., 2010): PD1 = 0.42 and PI4 = 0.42. The items SB1 = 0.52 and SB6 = 0.58 were also dropped since fewer than three items remained to construct one dimension after the previous removals (Kim et al., 2015; Raubenheimer, 2004). Thus, 16 items underlying the two dimensions explained 58% of the total variance. Although lower than the threshold level of 60% (Hair et al., 2010), total variance explained varies by case in social sciences and it passed the acceptable level of 50% recommended by Streiner (1994).

Table 5.5 Dimensions and Measurement Scales of Homeland Attachment Summarised by the Interviews

Place Dependence	PD1 - For me, no other country can compare to my (parents') country of birth.
	PD2 - For me, no other country can compare to the UK.
	PD3 - I enjoy visiting my (parents') country of birth more than any other country.
	PD4 - The things I do in my (parents') country of birth cannot be substituted in any other country.
	PD5 - Travelling to my (parents') country of birth is more important to me than travelling to any other country.
	PD6 - I would prefer to spend more time in my (parents') country of birth if I could.
	PD7 - I don't care which country I live in.
Place Identity	PI1 - I feel that my (parents') country of birth is part of me.
	PI2 - I feel the UK is part of me.
	PI3 - I identify myself with my (parents') country of birth.
	PI4 - I identify myself with the UK.
	PI5 - I feel that I can really be myself in my (parents') country of birth.
	PI6 - I feel that I can really be myself in the UK.
	PI7 - My (parents') country of birth reflects the type of person I am.
	PI8 - The UK reflects the type of person I am.

	PI9 - Visiting my (parents') country of birth says a lot about who I am.
Affective Attachment	AA1 - My (parents') country of birth means a lot to me.
	AA2 - The UK means a lot to me.
	AA3 - I am attached to my (parents') country of birth.
	AA4 - I am attached to the UK.
	AA5 - My (parents') country of birth is special to me.
	AA6 - The UK is special to me.
Social Bonding	SB1 - I have a lot of fond memories of my (parents') country of birth.
	SB2 - I have a lot of fond memories of the UK.
	SB3 - I have connections to my (parents') country of birth and the people who live there.
	SB4 - I have connections to the UK and the people who live here.
	SB5 - My connections and networks are important for me.
	SB6 - I will bring my children and/or other family members to visit my (parents') country of birth regularly.

Source: the author

The final EFA was performed with the remaining 16 items of homeland attachment. The KMO index of 0.50 passed the recommended threshold (Kaiser, 1974) and Bartlett's test of sphericity ($\chi^2 = 25156.283$, $df = 153$, $p < 0.000$) was significant. Thus, the pilot data were adequate and had sufficient correlations to conduct the factor analysis. As presented in Table 5.6, these 16 items related to the two dimensions were retained and labelled. These dimensions had eigenvalues greater than 1.0. All the items met the criterion for communality (> 0.3) and the factor loadings ranged from 0.58 to 0.89. Additionally, the item-total correlations ranged from 0.55 to 0.83 and Cronbach's alphas were 0.92 and 0.90, respectively, which reflects high internal consistency reliability (Tabachnick & Fidell, 2014) of Origin Attachment (OA, eight items, $\alpha = 0.92$) and British Attachment (BA, eight items, $\alpha = 0.90$). This refined scale of the homeland attachment construct was deemed appropriate for further validity assessment.

Table 5.6 EFA Results of Homeland Attachment

Construct Items	Factor Loadings	Item-total Correlation	Eigenvalue	Variance Explained
Origin Attachment (OA) ($\alpha = 0.92$)			4.94	0.31
I enjoy visiting my (parents') country of birth more than any other country. ¹	0.61	0.58		
I feel my (parents') country of birth is part of me. ¹	0.76	0.72		
I identify myself with my (parents') country of birth. ¹	0.78	0.74		
My (parents') country of birth reflects the type of person I am. ¹	0.74	0.72		
Visiting my (parents') country of birth says a lot about who I am. ¹	0.77	0.75		
My (parents') country of birth means a lot to me. ¹	0.89	0.83		
I am attached to my (parents') country of birth. ¹	0.86	0.81		
My (parents') country of birth is special to me. ¹	0.80	0.75		
British Attachment (BA) ($\alpha = 0.90$)			4.40	0.27
I feel the UK is part of me.*	0.75	0.71		
I identify myself with the UK.*	0.74	0.70		
I feel that I can really be myself in the UK.*	0.62	0.59		
The UK reflects the type of person I am.*	0.70	0.67		
The UK means a lot to me.*	0.88	0.83		
I am attached to the UK.*	0.82	0.77		
The UK is special to me.*	0.77	0.73		
I have a lot of fond memories of the UK.*	0.58	0.55		

Note: α = Cronbach's alpha; KMO = 0.50 Bartlett test of sphericity: $\chi^2 = 25156.283$, $df = 153$, $p < 0.000$

¹Scale items adopted from *Huang et al. (2018)*

*Scale items were only explored from the interviews.

Source: the author

Like cultural identity, the EFA results of homeland attachment also partially evidenced the interview findings, where all items of Affective Attachment (AA) and most Place Identity (PI) were retained. However, only one item, each of Place Dependence (PD) and Social Bonding (SB), was reserved: PD3 - I enjoy visiting my (parents') country of birth more than any other country, and SB2: I have a lot of fond memories of the UK. Furthermore, the dimensions were rearranged, mixing the original dimensions of AA and PI. The first new dimension is OA, which explains the diaspora's attachment to their countries of origin, and the second new dimension is BA.

5.2.4 Return Migration Intention

The Return Migration Intention section of the questionnaire consists of items measuring the intentions to return in different situations. The participants were asked to indicate their intentions and willingness to return migrate to their or their parent(s') country of birth based on different reasons and conditions provided and then evaluate those experiences on a 5-point Likert-type scale (1 = Strongly Disagree; 5 = Strongly Agree). According to the interview findings from the qualitative research phase (Chapter 4), eight items were deemed relevant to measure a diaspora's return migration intentions and were thus tested in this stage (Table 5.7).

Two of the eight items were removed after executing EFA due to cross-loading and low factor loadings: RM5 with factor loadings of 0.40 and 0.38 under two dimensions and RM8 with loadings of 0.34 and 0.47 (Hair et al., 2010). Thus, six items were classified into two dimensions, explaining 62% of the total variance that passed the threshold level (Hair et al., 2010).

Table 5.7 Dimensions and Measurement Scales of Return Migration Intention Summarised by
the Interviews

Career	RM1 - I may live in my (parents') country of birth if there is good career opportunity.
Family	RM2 - I may live in my (parents') country of birth if my family needs me.
Retirement	RM3 - I may live in my (parents') country of birth after retirement.
Take Family Back	RM4 - I may take my children and/or other family members to live in my (parents') country of birth in the future.
Overall	RM5 - Overall, I am thinking of returning to my (parents') country of birth.
Political Culture	RM6 - I admire the political culture in my (parents') country of birth more than the UK.
Economic Situation	RM7 - Compared to the UK, my (parents') country of birth can provide me a better economic situation.
Permanent Return	RM8 - After returning to my (parents') country of birth, I may consider not living in the UK again for any purpose.

Source: the author

The final EFA was performed with the remaining six items. A KMO index of 0.80 exceeded the recommended threshold of 0.50 (Kaiser, 1974). Bartlett's test of sphericity ($\chi^2 = 738.043$, $df = 15$, $p < 0.000$) was significant. Thus, the pilot data were adequate and had sufficient correlations to conduct the factor analysis. As presented in Table 5.8, these six items related to the two dimensions were retained and labelled. These dimensions had eigenvalues greater than 1.0. All the items met the criterion for communality (> 0.5) and the factor loadings ranged from 0.71 to 0.84. Additionally, the item-total correlations ranged from 0.60 to 0.75 and

Cronbach's alphas were 0.86 and 0.75, respectively, which reflects high internal consistency reliability (Tabachnick & Fidell, 2014). Referring to the literature review and the results of the inductive approach, the two dimensions are labelled as Personal Plan (PP, four items, $\alpha = 0.86$) and Social Environment (SE, two items, $\alpha = 0.75$). This refined scale was deemed appropriate for further validity assessment.

Table 5.8 EFA Results of Return Migration Intention

Construct Items	Factor Loadings	Item-total Correlation	Eigenvalue	Variance Explained
Personal Plan (PP) ($\alpha = 0.86$)			2.44	0.41
I may live in my (parents') country of birth if there is good career opportunity.	0.84	0.74		
I may live in my (parents') country of birth if my family there needs me.	0.76	0.67		
I may live in my (parents') country of birth after retirement.	0.80	0.75		
I may take my children and/or other family members to live in my (parents') country of birth in the future.	0.71	0.66		
Social Environment (SE) ($\alpha = 0.75$)			1.24	0.21
I admire the political culture in my (parents') country of birth more than the UK.	0.77	0.60		
Compared to the UK, my (parents') country of birth can provide me a better economic situation.	0.79	0.60		

Note: α = Cronbach's alpha; KMO = 0.80 Bartlett test of sphericity: $\chi^2 = 738.043$, $df = 15$, $p < 0.000$; all the scale items were explored from the interviews

Source: the author

The EFA results broadly aligned with the interview findings that diasporas intend to remigrate for career opportunities, family obligations and retirement. These are factors related to their PP. Also, the return migration intentions of diasporas is also influenced by the SE of their host (the UK) and home countries, with leading factors of political culture and economic situation.

5.3 Main Study

Following the pilot study, the main study was performed to verify the factor structure extracted from the EFA with pilot data and to validate the relationships between DMTE (24 items covering six dimensions), return migration intention (six items covering two dimensions), cultural identity (28 items covering four dimensions), and homeland attachment (28 items covering four dimensions). The data were analysed using the SEMinR (Ray et al., 2022) package in R Programming. Like the EFA test in the pilot study, all items were scored on a 5-point Likert-type scale (1 = Strongly Disagree; 5 = Strongly Agree), and sociodemographic profile and trip characteristics were recorded.

5.3.1 Descriptive Statistics

5.3.1.1 Sociodemographic Profile

The sociodemographic profile of the respondents is shown in Table 5.9. Migration generation is balanced between the first generation (50.63%) and the second generation (49.37%), and the continent of origin is broadly balanced between Europe (51.96%) and Asia (48.04%). For gender balance, males (53.93%) slightly outnumbered females (44.24%). Almost two-thirds of

the respondents are aged between 18 and 39 (64.79%) and over half have family or married in the UK (53.92%). Over 40% of the respondents have a bachelor's degree (43.46%), with a relatively equal distribution having lower (31.55%) or higher (24.22%) level qualifications, and more than two-thirds have a full-time occupation (68.32%). Respondents were also geographically distributed across the country, with the largest regional subsamples being in London (28.66%), followed by the Southeast (12.04%). Furthermore, the sociodemographic profiles by continent of origin and migration generation are broadly in line with the total sociodemographic profile, which will be discussed in the following paragraphs.

Cultural Distance – Europe vs. Asia

In terms of continent of origin, there was an equal distribution between males (48.11%) and females (50.13%) in Europe, but there was a larger proportion of males (60.22%) versus females (37.87%) in Asia. Almost two-thirds of the respondents were aged between 18 and 39 (61.46%) in Europe but more than two-thirds (68.40%) in Asia. Over half of the respondents from Europe (54.16%) and Asia (53.68%) have family or married in the UK. Over 40% of the respondents in both Europe (41.81%) and Asia (45.23%) have a bachelor's degree, and Asian respondents achieved overall higher qualifications than European respondents. Also, more Asian respondents (72.48%) have full-time occupations than European respondents (64.48%). Lastly, more Asian respondents (32.15%) live in London than European respondents (25.44%).

Migration Generation – First vs. Second

For migration generation, there was a broad equal distribution between males (50.52%)

and females (48.86%) for the first generation, but the proportion of males (57.33%) was greater than the proportion of females (41.62%) for the second generation. Almost two-thirds of the respondents were aged between 18 and 39 for both migration generations, with slightly more for the first generation (65.19%) than the second generation (64.40%). Over half of the first-generation (55.76%) and second-generation (52.10%) respondents have family or married in the UK. Over 40% of the first-generation (41.62%) and second-generation (45.29%) respondents have a bachelor's degree, and first-generation respondents achieved overall higher qualifications than second-generation respondents. Also, more second-generation respondents (71.73%) had full-time occupations than first-generation respondents (64.92%). Lastly, more first-generation respondents (31.68%) live in London compared to second-generation respondents (25.65%).

Henceforth, the research samples can be argued to be deemed representative of the target population and broadly in line with the sociodemographic profile. The generalisability of the research findings was also ensured. Although there were slight differences between European and Asian groups and among first-generation and second-generation migrants, there was no statistically significant difference between the groups for any of the sociodemographic indicators.

Table 5.9 Sociodemographic Profile of the Survey Respondents

Variable	Frequency (%)				
	Total (n = 764)	European (n = 397)	Asian (n = 367)	First Generation (n = 382)	Second Generation (n = 382)
<i>Migration Generation</i>					
First Generation	382 (50.00)	201 (50.63)	181 (49.32)		
Second Generation	382 (50.00)	196 (49.37)	186 (50.68)		
<i>Continent of Origin</i>					
Europe	397 (51.96)			201 (52.62)	196 (51.31)
Asia	367 (48.04)			181 (47.38)	186 (48.69)
<i>Gender</i>					
Male	412 (53.93)	191 (48.11)	221 (60.22)	193 (50.52)	219 (57.33)
Female	338 (44.24)	199 (50.13)	139 (37.87)	179 (48.86)	159 (41.62)
Non-binary	5 (0.65)	3 (0.76)	2 (0.54)	4 (1.05)	1 (0.26)
Prefer not to say	9 (1.18)	4 (1.01)	5 (1.36)	6 (1.57)	3 (0.79)
<i>Age</i>					
18–29	257 (33.64)	121 (30.48)	136 (37.06)	133 (34.82)	124 (32.46)
30–39	238 (31.15)	123 (30.98)	115 (31.34)	116 (30.37)	122 (31.94)
40–49	156 (20.42)	86 (21.66)	70 (19.07)	83 (21.73)	73 (19.11)
50–59	66 (8.64)	38 (9.57)	28 (7.63)	30 (7.85)	36 (9.42)
60 and above	32 (4.19)	24 (6.05)	8 (2.18)	11 (2.88)	21 (5.50)
prefer not to say	15 (1.96)	5 (1.26)	10 (2.72)	9 (2.36)	6 (1.57)
<i>Marital Status</i>					
Single	291 (38.09)	144 (36.27)	147 (40.05)	141 (36.91)	150 (39.27)

Married or have partner, without children	140 (18.32)	67 (16.88)	73 (19.89)	80 (20.94)	60 (15.71)
Married or have partner, with children	272 (35.60)	148 (37.28)	124 (33.79)	133 (34.82)	139 (36.39)
Other	40 (5.24)	29 (7.30)	11 (3.00)	16 (4.19)	24 (6.28)
Prefer not to say	21 (2.75)	9 (2.27)	12 (3.27)	12 (3.14)	9 (2.36)

Education

High/Secondary level or below	65 (8.51)	44 (11.08)	21 (5.72)	25 (6.54)	40 (10.47)
A-level or equivalent	176 (23.04)	97 (24.43)	79 (21.53)	80 (20.94)	96 (25.13)
Bachelor's degree	332 (43.46)	166 (41.81)	166 (45.23)	159 (41.62)	173 (45.29)
Master's degree	164 (21.47)	77 (19.40)	87 (23.71)	103 (26.96)	61 (15.97)
Doctoral degree	21 (2.75)	11 (2.77)	10 (2.72)	13 (3.40)	8 (2.09)
Prefer not to say	6 (0.79)	2 (0.50)	4 (1.09)	2 (0.52)	4 (1.05)

Occupation

Full-time	522 (68.32)	256 (64.48)	266 (72.48)	248 (64.92)	274 (71.73)
Part-time/Seasonal/Other temporal	96 (12.57)	63 (15.87)	33 (8.99)	58 (15.18)	38 (9.95)
Unemployed	58 (7.59)	32 (8.06)	26 (7.08)	28 (7.33)	30 (7.85)
Student	60 (7.85)	31 (7.81)	29 (7.90)	30 (7.85)	30 (7.85)
Prefer not to say	28 (3.66)	15 (3.78)	13 (3.54)	18 (4.71)	10 (2.62)

Region of Residence in the UK

London	219 (28.66)	101 (25.44)	118 (32.15)	121 (31.68)	98 (25.65)
Southeast	92 (12.04)	46 (11.59)	46 (12.53)	49 (12.83)	43 (11.26)
Southwest	42 (5.50)	30 (7.56)	12 (3.27)	21 (5.50)	21 (5.50)
East of England	42 (5.50)	20 (5.04)	22 (5.99)	22 (5.76)	20 (5.24)
East Midlands	46 (6.02)	25 (6.30)	21 (5.72)	22 (5.76)	24 (6.28)
West Midlands	63 (8.25)	27 (6.80)	36 (9.81)	28 (7.33)	35 (9.16)
Yorkshire and The Humber	61 (7.98)	33 (8.31)	28 (7.63)	27 (7.07)	34 (8.90)

Northeast	31 (4.06)	16 (4.03)	15 (4.09)	16 (4.19)	15 (3.93)
Northwest	68 (8.90)	39 (9.82)	29 (7.90)	27 (7.07)	41 (10.73)
Scotland	41 (5.37)	24 (6.05)	17 (4.63)	19 (4.97)	22 (5.76)
Wales	26 (3.40)	16 (4.03)	10 (2.72)	11 (2.88)	15 (3.93)
Northern Ireland	13 (1.70)	8 (2.02)	5 (1.36)	4 (1.05)	9 (2.36)
Prefer not to say	20 (2.62)	12 (3.02)	8 (2.18)	15 (3.93)	5 (1.31)

Source: the author

5.3.1.2 Trip Characteristics

Cultural Distance – Europe vs. Asia

Table 5.10 illustrates the details of the trip characteristics. European respondents travelled more frequently than Asian respondents, with more than half of the European respondents (55.16%) travelling at least once every two years. This provides evidence to support the distance decay theory that travel demand declines when travel distance increases (Li, 2014; McKercher, 1998). VFR is the most popular purpose for return visits, where Asian respondents (91.01%) slightly outnumbered European respondents (85.14%). This echoes existing empirical studies showing that VFR is a leading purpose of diaspora tourism (Roberts, 2012). More European respondents (52.90%) than Asian respondents (38.96%) travelled for leisure. As for travel companions, most respondents travelled with their families in the UK, followed by solo travel, and more European respondents (38.54%) travelled alone than Asian respondents (27.52%). In terms of accommodation, most respondents stayed at home, with no obvious differences between the groups. Lastly, most respondents stayed between one week and one month at their or their parent(s)' homeland when travelling back, where more European respondents (81.61%) preferred short stays of up to two weeks, almost double the Asian respondents (43.87%); and more than three times the number of Asian respondents (56.13%) preferred long stays for more than two weeks than European respondents (19.39%).

Migration Generation – First vs. Second

First-generation respondents travelled more frequently than second-generation respondents, with more than half of the first-generation respondents (58.38%) travelling at least

once every two years. VFR was the most popular purpose of return visits. Slightly more first-generation respondents (90.84%) travelled for VFR than second-generation respondents (85.08%). Also, slightly more second-generation respondents (47.91%) than first-generation respondents (44.50%) travelled for leisure. As for travel companions, more second-generation respondents (86.91%) than first-generation respondents (71.47%) travelled with their families in the UK. However, a higher proportion of first-generation respondents (45.29%) travelled alone than second-generation respondents (21.20%). In terms of accommodations, most respondents stayed at home with no obvious differences between groups. Lastly, most respondents stayed between one week and one month in their or their parent(s)' homeland when travelling back. Although there was no obvious difference between migration generations, slightly more second-generation respondents (65.18%) preferred short stays for up to two weeks than first-generation respondents (61.78%), and slightly more first-generation respondents (38.22%) preferred long stays for more than two weeks than second-generation respondents (34.81%).

Table 5.10 Trip Characteristics of the Survey Respondent

Variable	Frequency (%)				
	Total (n = 764)	European (n = 397)	Asian (n = 367)	First Generation (n = 382)	Second Generation (n = 382)
<i>Travel Frequency</i>					
Average more than once per year	115 (15.05)	92 (23.17)	23 (6.27)	82 (21.47)	33 (8.64)
Average once per 1–2 years	254 (33.25)	127 (31.99)	127 (34.60)	141(36.91)	113 (29.58)
Average once per 3–5 years	178 (23.30)	78 (19.65)	100 (27.25)	90 (23.56)	88 (23.04)
Average once per more than 5 years	217 (28.40)	100 (25.19)	117 (31.88)	69 (18.06)	148 (38.74)
<i>Travel Purpose*</i>					
VFR	672 (87.96)	338 (85.14)	334 (91.01)	347 (90.84)	325 (85.08)
Leisure	353 (46.20)	210 (52.90)	143 (38.96)	170 (44.50)	183 (47.91)
Business	21 (2.75)	8 (2.02)	13 (3.54)	15 (3.93)	6 (1.57)
Medical	36 (4.71)	26 (6.55)	10 (2.72)	30 (7.85)	6 (1.57)
Other	13 (1.70)	9 (2.27)	4 (1.09)	7 (1.83)	6 (1.57)
<i>Travel Companion*</i>					
Solo travel	254 (33.25)	153 (38.54)	101 (27.52)	173 (45.29)	81 (21.20)
Family in the UK	605 (79.19)	312 (78.59)	293 (79.84)	273 (71.47)	332 (86.91)
Friends in the UK	98 (12.83)	70 (17.63)	28 (7.63)	47 (12.30)	51 (13.35)
Family in the origin country	116 (15.18)	60 (15.11)	56 (15.26)	47 (12.30)	69 (18.06)
Friends in the origin country	35 (4.58)	19 (4.79)	16 (4.36)	20 (5.24)	15 (3.93)
Package tour	5 (0.65)	1 (0.25)	4 (1.09)	3 (0.79)	2 (0.52)
Other	4 (0.52)	2 (0.50)	2 (0.54)	2 (0.52)	2 (0.52)
<i>Accommodation*</i>					
Home in the origin country	620 (81.15)	314 (79.09)	306 (83.38)	318 (83.25)	302 (79.06)

Shared accommodation	95 (12.43)	62 (15.62)	33 (8.99)	49 (12.83)	46 (12.04)
Hotel	276 (36.13)	149 (37.53)	127 (34.60)	118 (30.89)	158 (41.36)
Other	10 (1.31)	6 (1.51)	4 (1.09)	6 (1.57)	4 (1.05)
<hr/>					
<i>Length of stay</i>					
Less than a week	101 (13.22)	85 (21.41)	16 (4.36)	51 (13.35)	50 (13.09)
1–2 weeks	384 (50.26)	239 (60.20)	145 (39.51)	185 (48.43)	199 (52.09)
2 weeks–1 month	225 (29.45)	63 (15.87)	162 (44.14)	117 (30.63)	108 (28.27)
12 months	43 (5.63)	7 (1.76)	36 (9.81)	25 (6.54)	18 (4.71)
More than 2 months	11 (1.44)	3 (0.76)	8 (2.18)	4 (1.05)	7 (1.83)

* Respondents might tick multiple options and the percentages were calculated based on group sample sizes.

Source: the author

5.3.2 Factor Analysis

The 764 valid responses were analysed using CCA to assess the model's reliability and validity, that is, whether DMTE can be measured by AE, AI, NR, SI, NW and PM, cultural identity can be measured by OI, homeland attachment can be measured by OA and return migration can be measured by PP and SE. All the items achieved the threshold level of factor loadings (> 0.5), and all the dimensions passed the reliability test. Table 5.11 presents the CCA results of the main study, including 24 items under six dimensions for DMTE, four items to measure cultural identity, which was renamed origin value since all the items retained were under the dimension of OV, eight items to measure homeland attachment represented, which is renamed origin attachment since all the items retained were under the dimension of OA, and eight items under two dimensions for return migration. Cronbach's alpha and composite reliability (CR) were used to test the internal consistency of the scale items measuring each construct and its dimensions. Each dimension had a high Cronbach's alpha (from 0.706 to 0.930) and CR (from 0.871 to 0.943), which are satisfactory and good for demonstrating the reliability of the measurement model (Jöreskog, 1971).

Table 5.11 CCA Results of the Main Study

Construct Items	Factor Loadings	Bootstrap 95% CI		Cronbach's Alpha	CR	AVE
		Lower	Upper			
DMTE						
Affective Emotions (AE)				0.897	0.923	0.706
I was revitalised after the trip. ¹	0.847	0.812	0.874			
I was refreshed after the trip. ¹	0.855	0.826	0.879			
I enjoyed this travel experience. ¹	0.825	0.780	0.859			
I was pleased during the trip. ²	0.851	0.816	0.880			
I felt excited during the trip. ^{1,2}	0.823	0.787	0.853			
Accessibility and Infrastructure (AI)				0.906	0.934	0.781
The country was well developed.*	0.909	0.895	0.922			
The country had a convenient transportation system.*	0.883	0.860	0.902			
The local infrastructure was advanced.*	0.915	0.900	0.929			
The country had good access to the Internet and free Wi-Fi. ³	0.824	0.785	0.856			
Nostalgia Re-enactment (NR)				0.838	0.886	0.608
I revisited the places where I had been previously.*	0.819	0.777	0.853			
I engaged in the activities that I had previously participated in.*	0.812	0.769	0.847			
I spent time with my family and friends in the restaurants and bars where I visited previously.*	0.777	0.727	0.817			
I had homemade food that I had before.*	0.725	0.661	0.778			
I had the local food that I had previously tried.*	0.763	0.709	0.808			
Social Interaction (SI)				0.908	0.942	0.844
Local people I encountered were genuinely helpful. ^{2,3}	0.906	0.886	0.923			
Local people I encountered were genuinely friendly. ^{1,2,3}	0.925	0.909	0.939			

I had a good overall experience when interacting with local people. ¹	0.925	0.910	0.938		
Newness (NW)				0.844	0.896 0.683
I experienced new culture. ¹	0.818	0.684	0.887		
I had a novelty experience. ^{1,2,3}	0.871	0.772	0.905		
I learned new things. ³	0.862	0.770	0.899		
This trip was different from my previous experience of travelling to other countries. ^{1,2}	0.748	0.623	0.861		
Personal Milestone (PM)				0.794	0.878 0.706
I enjoyed a life event celebration (e.g. marriage) with my family and friends in my (parents)' country of birth.*	0.784	0.727	0.830		
I enjoyed my special occasion (e.g. birthday) in my (parents)' country of birth.*	0.876	0.849	0.898		
I enjoyed a festival or holiday celebration (e.g. Christmas) with my family and friends in my (parents)' country of birth.*	0.858	0.828	0.884		
Cultural Identity					
Origin Values (OV)				0.863	0.908 0.714
I admire the social value of my (parents)' country of birth.*	0.875	0.848	0.897		
I admire the societal way of life of my (parents)' country of birth.*	0.894	0.873	0.912		
I admire the social morals of my (parents)' country of birth.*	0.880	0.856	0.901		
I admire the political culture of my (parents)' country of birth.*	0.718	0.678	0.753		
Homeland Attachment					
Origin Attachment (OA)				0.930	0.943 0.676
I enjoy visiting my (parents') country of birth more than any other country. ⁴	0.648	0.600	0.691		
I feel my (parents') country of birth is part of me. ⁴	0.839	0.810	0.864		
I identify myself with my (parents') country of birth. ⁴	0.839	0.811	0.863		
My (parents') country of birth reflects the type of person I am. ⁴	0.798	0.764	0.828		
Visiting my (parents') country of birth says a lot about who I am. ⁴	0.825	0.797	0.850		
My (parents') country of birth means a lot to me. ⁴	0.874	0.849	0.896		

I am attached to my (parents') country of birth. ⁴	0.872	0.850	0.891		
My (parents') country of birth is special to me. ⁴	0.858	0.831	0.882		
Return Migration					
Personal Plan (PP)				0.879	0.917 0.734
I may live in my (parents') country of birth if there is good career opportunity.*	0.859	0.834	0.882		
I may live in my (parents') country of birth if my family there needs me.*	0.835	0.806	0.860		
I may live in my (parents') country of birth after retirement.*	0.884	0.865	0.901		
I may take my children and/or other family members to live in my (parents') country of birth in the future.*	0.849	0.818	0.876		
Social Environment (SE)					
I admire the political culture in my (parents') country of birth more than the UK.*	0.899	0.879	0.916		
Compared to the UK, my (parents') country of birth can provide me a better economic situation.*	0.857	0.823	0.886		

Note: CI = confidence interval; CR = composite reliability; AVE = average variance extracted. For all items, $p < 0.001$.

¹Scale items adopted from *Kim et al. (2012)*

²Scale items adopted from *Chandralal and Valenzuela (2015)*

³Scale items adopted from *du Preez and Govender (2020)*

⁴Scale items adopted from *Huang et al. (2018)*

Source: the author

Next, construct validity was measured by convergent and discriminant validity. Convergent validity was evaluated by the factor loadings of all the items ($FL > 0.5$) and average variance extracted ($AVE > 0.5$) (Fornell & Larcker, 1981; Hair et al., 2010; Kline, 2016). According to Table 5.11, all the items had significant loadings between 0.648 and 0.925 ($p < 0.001$), and the AVE of the constructs ranged from 0.608 to 0.844. Thus, both indicators exceeded the threshold level of 0.5 and good convergent validity between the dimensions was indicated. Discriminant validity was then tested using both the Fornell–Larcker Criterion and the Heterotrait–Monotrait Ratio (HTMT). As shown in Table 5.12, good discriminant validity is indicated as the square root of the AVE value was higher than the correlation coefficient among the dimensions (Fornell & Larcker, 1981) and all the correlation coefficients between dimensions were lower than the recommended 0.85 threshold (Kline, 2016). For HTMT, all interactor correlations were below the threshold level of 0.85 (Henseler et al., 2015).

Table 5.12 Results of Discriminant Validity Test

<i>Fornell–Larcker Criterion</i>										
	AE	AI	NR	SI	NW	PM	OI	OA	PP	SE
AE	0.840									
AI	0.262	0.884								
NR	0.250	0.125	0.780							
SI	0.417	0.232	0.193	0.919						
NW	0.276	0.038	-0.137	0.204	0.826					
PM	0.210	0.058	0.407	0.168	0.093	0.840				
OI	0.278	0.333	0.078	0.390	0.141	0.200	0.845			
OA	0.474	0.160	0.345	0.401	0.112	0.324	0.407	0.822		
PP	0.291	0.280	0.271	0.198	0.054	0.400	0.344	0.474	0.857	
SE	0.142	0.434	0.018	0.207	0.083	0.136	0.521	0.251	0.435	0.878
<i>Heterotrait–Monotrait (HTMT) Ratio</i>										
	AE	AI	NR	SI	NW	PM	OI	OA	PP	SE
AE										
AI	0.291									
NR	0.288	0.150								
SI	0.464	0.253	0.223							
NW	0.320	0.055	0.163	0.230						
PM	0.231	0.107	0.490	0.194	0.114					
OI	0.313	0.370	0.126	0.442	0.165	0.237				
OA	0.512	0.171	0.390	0.434	0.136	0.369	0.453			
PP	0.323	0.314	0.311	0.220	0.078	0.465	0.395	0.520		
SE	0.177	0.539	0.086	0.252	0.134	0.168	0.653	0.304	0.556	

Source: the author

The CCA results indicated that all 24 items covering the six dimensions of DMTE (AE, AI, NR, SI, NW and PM) and six items under the two dimensions of return migration (PP and SE) were retained. However, for cultural identity, three out of the four dimensions (BV, FN and BH) resulting from EFA were dropped with only the dimension of OV retained, meaning that the cultural identity of the diasporas was only measured by their commitment to the values of their homeland. Similarly, the dimension of BA was dropped, with only one dimension of OA retained to represent homeland attachment, meaning that homeland attachment was measured by the diasporas' attachment to their countries of origin only.

The DMTE dimensions of AE, SI, and NW have been validated by adopting scale items from existing empirical studies (Chandralal & Valenzuela, 2015; Kim et al., 2012; du Preez & Govender, 2020). This research also validated the dimensions of NR and PM, which had been tested by Tung and Ritchie (2011b). The measurement scales of these two dimensions were summarised from the interviews. Lastly, the dimension of AI, which was suggested as an original dimension from the interviews, was also validated using original scales suggested from the interviews, except for the scale of 'The country had good access to the Internet and free Wi-Fi', which was borrowed from du Preez and Govender (2020), who used it as a scale to test the basic travel elements in a diaspora's preferred travel experience.

Among the various dimensions explored from the interviews, cultural identity was validated to be measured by the OV, which are the diasporas' identity commitments to the values of their countries of origin, including social value, societal way of life, social morals and political culture. All measurement scales were originally summarised from the interviews. Instead of appearance and habits suggested by the existing literature, such as nationality,

language, dressing style, and food (Shum, 2020; Vong et al., 2017), this research suggests that the intrinsic value the diasporas place in society dominates their identity commitment to either the host or home countries.

Then, diasporas' attachments to their countries of origin construct their homeland attachment. Although all the measurement scales were adopted from Huang et al. (2018), who also investigated diaspora tourists, the CCA results of this research suggest that the four dimensions of place attachment (PD, PI, SB, and AA) (Kyle, Graefe et al., 2004; Kyle, Mowen, et al., 2004; Proshansky, 1978; Williams & Vaske, 2003) are not different from one to another, but under the same dimension to measure the homeland attachments. When measuring cultural identity and homeland attachment, diasporas' commitments and attachments to both the host (the UK) and home countries were considered. However, neither of these passed the CCA. Thus, cultural identity and homeland attachment were renamed origin identity and OA to clarify the results, while emphasising that 'culture' and 'homeland' refer to both the host (the UK) and home countries.

Lastly, the two dimensions of return migration are consistent with the interview findings that the return migration decisions of diasporas were affected by both their PP including career opportunities, family obligations, retirement and their intentions to travel with their British families back to the countries of origin, and the SE with leading reasons of national political culture and economic situation.

5.3.3 Structural Equation Model

The hypotheses of the research model were tested using structural equation modelling with partial least squares estimation (PLS-SEM) (Hair et al., 2011), and a two-stage approach (Kim et al., 2022) was adopted. As demonstrated in Figure 5.1, the first-stage model consists of the following: six dimensions, AE, AI, NR, SI, NW and PM, which formed the construct of DMTE, two dimensions of PP and SE, which reflected the construct of RM and two single-dimension constructs, OV and OA, to represent cultural identity and homeland attachment, respectively. In the second-stage model, OV and OA are lower-order constructs, DMTE is the higher-order reflective–formative construct, and RM is the higher-order reflective–reflective construct. The two moderators, cultural distance and migration generation, are also indicated in this model. Section 5.3.4 presents the mediation analysis and Section 5.3.5 presents the moderation analysis.

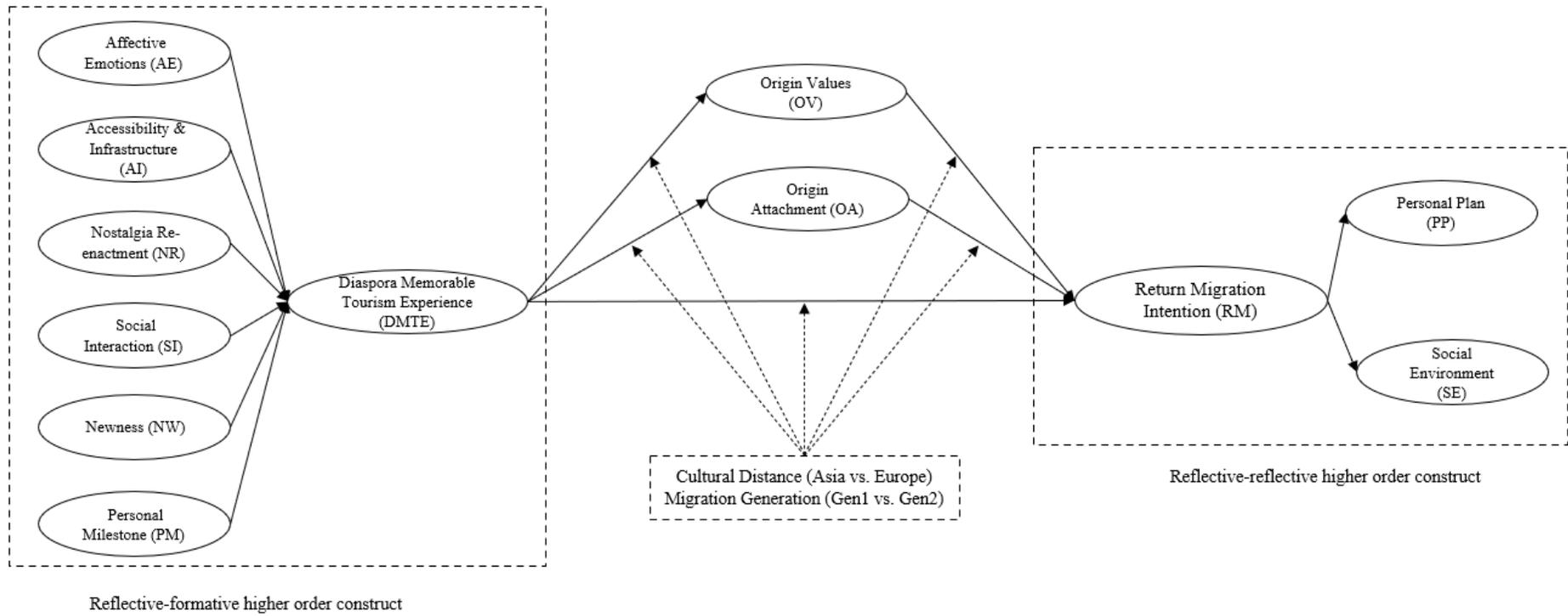


Figure 5.1 Path Model - Two-stage PLS-SEM

Source: the author

Path coefficients were estimated using the bias-corrected bootstrapping with 10,000 subsamples (Streukens & Leroi-Werelds, 2016). The reflective–formative construct of DMTE was measured by bootstrapped weights, while other constructs of RM, OV and OA were measured by bootstrapped loadings. As shown in Table 5.13, DMTE had a significant positive impact on RM ($\beta = 0.244$, $p < 0.001$). Furthermore, positive path coefficients were also observed for the relationship between DMTE and OV ($\beta = 0.465$, $p < 0.001$), DMTE and OA ($\beta = 0.524$, $p < 0.001$), OV and RM ($\beta = 0.321$, $p < 0.001$) and OA and RM ($\beta = 0.171$, $p < 0.001$).

Table 5.13. Structural Model Results

Hypotheses	Standard Coefficient Paths	Bootstrap 95% CI		t-statistics	Decision
		Lower 2.5%	Higher 97.5%		
H1 DMTE → RM	0.244	0.166	0.327	6.009	Supported
H2 DMTE → OV	0.465	0.397	0.536	13.012	Supported
H3 DMTE → OA	0.524	0.454	0.592	14.924	Supported
H4 OV → RM	0.321	0.240	0.392	8.269	Supported
H5 OA → RM	0.171	0.092	0.250	4.216	Supported

Nboot = 10,000 subsamples; $p < 0.001$, CI = confidence interval

Source: the author

This two-stage PLS-SEM model supported *Hypotheses 1–5*.

Hypothesis 1 states a positive relationship between DMTE and return migration intention.

The existing literature states that return travel reinforces the duality between host and home

nations, which ultimately facilitates return migration (Pelliccia, 2018). First, this research evidenced that family relationship maintenance is a transnational practice that facilitates return migration (Basu, 2004; King & Christou, 2010). It also supported Duval (2004b) that return visits helped diasporas investigate the changes in their homeland to further manage potential career opportunities and re-integration. Positive images and feelings from return visits were also evidenced as drivers of retirement migration decisions (Williams, 2019). This research suggests that this is also applied to diaspora tourism and return migration.

However, there is limited empirical evidence in the relationship between DMTE and return migration, and this research pioneered by applying the measurement scales that were originally developed in the previous chapter. This research also extended the scales that measure return migration, including the diaspora's family in the UK as a key factor of personal planning, as well as the impacts of national macro-level factors on individual's return migration decisions.

Hypotheses 2 and 3 state a positive relationship between DMTE and cultural identity and homeland attachment, respectively. Plenty of research in the diaspora tourism field has investigated the impact of diaspora tourism on cultural identity. The influence of return visits on cultural identity is controversial, as some scholars have supported a positive relationship (Bhandari, 2016; Koderman, 2012; Powers, 2011), while others have argued for a negative relationship (Dillette, 2021; Maruyama, 2017; Maruyama & Stronza, 2011). This research evidenced a positive relationship between diaspora tourism and cultural identity. More specifically, a positive relationship exists between DMTE and cultural commitment to the values of the origin country, where both constructs are measured by the scales extracted from the interviews.

Like cultural identity, diaspora tourism has been suggested to affect homeland attachment in different ways. Some researchers claimed that diaspora tourists tend to have a stronger sense of connection and attachment to their homeland after return travels (Bhandari, 2016; Etemaddar et al., 2015; Sim & Leith, 2013), while others may have a lower attachment caused by the sense of exclusion (Iorio & Corsale, 2013; Maruyama et al., 2010). In the context of diaspora tourism specifically, the measurement scales from Huang et al. (2018) were adopted but referring to the attachment to the origin country only. A positive relationship between DMTE and OA implies that DMTE has a significant attachment to the diaspora tourists' countries of origin.

Hypotheses 4 and 5 state a positive relationship between cultural identity, homeland attachment and return migration intention. This research takes a transnationalism approach in understanding diasporas, where transnational migrants integrated and negotiated their two identities between host and origin countries (Cassarino, 2004; Rishbeth & Powell, 2013). Transnational identity is believed to facilitate return migration (Guarnizo et al., 2003), but related decisions might also be made upon failure of socio-cultural integration in the destination country (de Haas, 2015). This research instead considered return migration decisions to be a positive result of cultural commitment and attachment to the origin country (Tannenbaum, 2007). This is evidenced by the positive relationships between cultural commitment and the values of the origin country and return migration intention and between the attachment to the origin country and return migration intention.

In short, DMTE had a larger effect on OV and OA compared to the effect of OV and OA on RM. The empirical results suggest that DMTE positively influences diasporas' intentions of return migration and their commitment to the values of and attachment to their countries of

origin. The diasporas' return migration intentions are also positively influenced by their commitment to the values and attachments of their countries of origin. Moreover, DMTE has larger effect on OV and OA, comparing to the effect of OV and OA on RM. The research findings add to the limit research on the nexus between diaspora tourism and return migration, supporting the interrelationship between migration and tourism (Williams, 2019), and the facilitating role of diaspora tourism on return migration in both temporary and permanent terms (Cerase, 1974; de Haas & Fokkema, 2011; de Haas et al., 2015; Pelliccia, 2018).

5.3.4 Mediating Effects Analysis

The mediation effect is observed by direct effect, indirect effect and total effect, as summarised in Table 5.14. Mathieu and Taylor (2006) suggested that an effect is significant if the lower and upper bounds of the 95% confidence interval (CI) exclude the value of 0. The bootstrapping results indicated that the direct effect, indirect effect and total effect were all significant, and that both OV and OA had partial mediating effects on the relationship between DMTE and RM, with indirect effects of $\beta = 0.149$ (lower CI = 0.109, upper CI = 0.194, $p < 0.001$) and $\beta = 0.089$ (lower CI = 0.047, upper CI = 0.135, $p < 0.001$), and total effects of $\beta = 0.393$ (lower CI = 0.261, upper CI = 0.537, $p < 0.001$) and $\beta = 0.333$ (lower CI = 0.208, upper CI = 0.475, $p < 0.001$).

Table 5.14 Mediation Analysis Results

Hypotheses		Standard Coefficient Paths			Mediation
		(Bootstrapped lower 2.5% CI, Bootstrapped higher 2.5% CI)			
		Direct Effect	Indirect Effect	Total Effect	
H6	DMTE→RM through OV	0.244 (0.166, 0.327)	0.149 (0.109, 0.194)	0.393 (0.261, 0.537)	Supported
H7	DMTE→RM through OA	0.244 (0.166, 0.327)	0.089 (0.047, 0.135)	0.333 (0.208, 0.475)	Supported

Nboot = 10,000 subsamples; p < 0.001, CI = confidence interval

Source: the author

Hypotheses 6 and 7, which stated the mediating effect of cultural identity and homeland attachment on the relationship between DMTE and return migration intention, were also supported. The research findings suggested that the relationship between DMTE and return migration intention is mediated by cultural identity and homeland attachment, which are determined by their values of commitment and attachment to their countries of birth.

This aligned with the transnationalism approach, in which migrants enhanced their transnational identities and consolidated their transnational mobility through frequent back-and-forth movements between the home and host destinations, which ultimately helped them prepare for return migration (Guarnizo et al., 2003; Lew & Wong, 2002; Vertovec, 1999). As discussed in Section 5.3.3, although the literature in both the return migration and diaspora tourism fields discussed identity and attachment as cultural factors, how the impact of diaspora travel experience on cultural factors will further influence return migration intentions has not

yet been discovered. The mediating effects of the values commitment and original homeland attachment also enriches the acculturation and adaptation strategies of diasporas (Berry, 1997; Boccagni, 2011), by claiming the complex and different self-recognised identities and attachments of the diasporas between their host (the UK) and home countries.

5.3.5 Multi-Group Analysis

Multi-Group Analysis (MGA) was applied to analyse the moderating effects of cultural distance (Europe vs. Asia) and migration generations (first vs. second). According to Table 5.15, the MGA results of the second-stage model show that there was no significant difference for all the second-stage path coefficients by cultural distance and migration generation. However, the MGA analysis of the first-stage model found some significant results.

For cultural distance, PM had a stronger positive effect on PP for European migrants ($\beta = 0.327, p < 0.05$) than Asian migrants ($\beta = 0.187, p < 0.05$), AE had a positive effect on PP for European migrants ($\beta = 0.108, p < 0.05$), but a negative effect on PP for Asian migrants ($\beta = -0.036, p < 0.05$). Next, SI had a positive effect on SE for European migrants ($\beta = 0.034, p < 0.05$), but a negative effect on SE for Asian migrants ($\beta = -0.106, p < 0.05$). And lastly, NR had a stronger negative effect on OV for Asian migrants ($\beta = -0.160, p < 0.05$) than European migrants ($\beta = -0.009, p < 0.05$).

For migration generations, SI had a stronger positive effect on OA for first-generation migrants ($\beta = 0.288, p < 0.05$) than second-generation migrants ($\beta = 0.140, p < 0.05$). Furthermore, NW had a positive effect on OV for first-generation migrants ($\beta = 0.093, p < 0.05$), but a negative effect on OV for second-generation migrants ($\beta = -0.072, p < 0.05$).

Table 5.15 Multi-Group Analysis Results

Coefficient Paths	Cultural Distance				Migration Generation			
	Europe	Asia	P-value	Difference	First Generation	Second Generation	p-value	Difference
First-Stage Model								
AE→OV	0.109	0.048	0.257	Not Significant	0.076	0.073	0.503	Not Significant
AE→OA	0.279	0.356	0.810	Not Significant	0.294	0.338	0.699	Not Significant
AE→PP	0.108	-0.036	0.029	Significant*	0.075	0.015	0.215	Not Significant
AE→SE	-0.061	-0.083	0.373	Not Significant	-0.046	-0.117	0.160	Not Significant
AI→OV	0.209	0.233	0.621	Not Significant	0.193	0.302	0.935	Not Significant
AI→OA	0.023	0.003	0.365	Not Significant	0.016	-0.012	0.345	Not Significant
AI→PP	0.058	0.218	0.989	Not Significant	0.148	0.184	0.686	Not Significant
AI→SE	0.213	0.329	0.964	Not Significant	0.309	0.328	0.604	Not Significant
NR→OV	-0.009	-0.160	0.041	Significant*	-0.079	-0.091	0.441	Not Significant
NR→OA	0.198	0.110	0.154	Not Significant	0.143	0.170	0.631	Not Significant
NR→PP	-0.007	0.073	0.836	Not Significant	-0.075	0.094	0.984	Not Significant
NR→SE	-0.139	-0.034	0.935	Not Significant	-0.107	-0.066	0.701	Not Significant
SI→OV	0.297	0.275	0.405	Not Significant	0.249	0.328	0.836	Not Significant
SI→OA	0.225	0.196	0.338	Not Significant	0.288	0.140	0.023	Significant*
SI→PP	-0.092	-0.052	0.710	Not Significant	-0.035	-0.129	0.104	Not Significant
SI→SE	0.034	-0.106	0.032	Significant*	-0.003	-0.026	0.385	Not Significant
NW→OV	0.104	-0.015	0.101	Not Significant	0.093	-0.072	0.026	Significant*
NW→OA	0.022	-0.054	0.199	Not Significant	-0.033	0.048	0.589	Not Significant
NW→PP	-0.003	0.017	0.617	Not Significant	0.034	-0.046	0.131	Not Significant
NW→SE	0.072	0.032	0.281	Not Significant	0.021	-0.021	0.288	Not Significant

PM→OV	0.065	0.264	0.997	Not Significant	0.159	0.167	0.536	Not Significant
PM→OA	0.143	0.184	0.703	Not Significant	0.147	0.146	0.497	Not Significant
PM→PP	0.327	0.187	0.025	Significant*	0.312	0.199	0.061	Not Significant
PM→SE	0.057	0.118	0.814	Not Significant	0.078	0.048	0.342	Not Significant
OV→PP	0.078	0.159	0.845	Not Significant	0.068	0.193	0.930	Not Significant
OV→SE	0.382	0.397	0.576	Not Significant	0.403	0.380	0.386	Not Significant
OA→PP	0.299	0.361	0.773	Not Significant	0.332	0.292	0.319	Not Significant
OA→SE	0.128	0.075	0.264	Not Significant	0.011	0.185	0.987	Not Significant
Second-Stage Model								
DMTE→RM	0.211	0.255	0.695	Not Significant	0.301	0.207	0.134	Not Significant
DMTE→OV	0.488	0.459	0.329	Not Significant	0.443	0.516	0.841	Not Significant
DMTE→OA	0.538	0.543	0.516	Not Significant	0.553	0.478	0.149	Not Significant
OV→RM	0.287	0.315	0.634	Not Significant	0.287	0.355	0.799	Not Significant
OA→RM	0.215	0.185	0.359	Not Significant	0.132	0.194	0.782	Not Significant

*p < 0.05

Source: the author

Hypotheses 8 and 9, which stated the moderating effects of cultural distance and migration generations on the relationship of DMTE and return migration intention, were rejected. Overall, DMTE influenced return migration intentions, values commitment and attachment to the origin country without differences between European and Asian migrants, and across first- and second-generation migrants. This indicated the generalisability of the research findings and the proposed two-stage PLS-SEM model (Figure 5.1). Although the hypotheses were made based on the second-stage model, where DMTE and RM are the reflective–formative and reflective–reflective higher-order constructs, some first-stage path coefficients were significantly different between Europeans and Asians and across first- and second-generation migrants.

Cultural Distance – Europe vs. Asia

First, spending time and sharing life moments with family and friends in the origin country led to higher intentions of returning for PP for both cultural groups but was stronger in the European migrants than the Asian migrants. Second, the memorable emotional reactions from DMTE increased intentions to return for personal and family plans for European migrants only, but lowered the intentions for Asian migrants. Third, diasporas intend to return when there is a preferable political culture and better economic situation in their homelands. For European migrants, this intention was strongly influenced by the social interactions with hospitality contacts and locals that they made during home return visits, but a negative influence was observed for Asian migrants. Lastly, both European and Asian migrants had lower commitments to the values of their origin countries after reliving experiences and recollecting memories in their homelands, and the impact was stronger for Asian migrants than for European

migrants.

European countries are both geographically and culturally proximate to the UK, compared to Asian countries (Hofstede, 1984; ICAO, 2015), which leads to travel convenience and relatively frequent travel between Europe and the UK. The research findings shed lights on the cultural difference on the return migration intentions and attachment to the values of origin country by different dimensions of DMTE, although the overall influence of DMTE on return migration intentions was not statistically different between European and Asian groups. This provided evidence for the empirical studies in diaspora tourism that diasporas display geographic and cultural distances between the host and origin countries due to the differences in identity, attachment, values, beliefs, and other cultural practices (Huang et al., 2016; Li et al., 2020). However, instead of challenging the diasporas' values and perceptions and trigger their emotional barriers against original country and ancestral culture (Li & Chan, 2023), the MGA results indicated that cultural distance is not an obstacle for diaspora's return migration intentions, values commitment and attachment to the origin country. This finding is also applicable for both culturally similar (Europe) and culturally distant (Asian) roots.

Migration Generations: First vs. Second

First, social interactions with hospitality contacts and locals in the homeland enhanced migrants' attachment to the origin country in both generations, and the impact was stronger for first-generation migrants than second-generation migrants. Second, the psychological feeling of newness resulting from experiencing new things in the DMTEs gave first-generation migrants a higher commitment to the values of the origin country but a lower commitment for

second-generation migrants.

Existing empirical studies have suggested that social interactions with locals enhanced the SB dimension of homeland attachment of diaspora tourists (Blondin, 2021), and first-generation migrants demonstrated a higher level of attachment to the origin country in all dimensions of homeland attachment, compared to second-generation migrants (Proyrungroj, 2022). Although none of the SB measurement scales were retained from CCA in this research, a positive influence of SI on attachment to the origin country exists, with a stronger impact on first-generation migrants than second-generation migrants.

Moreover, the absence of previous networks led to a sense of alienation and exclusion for diasporas (Iorio & Corsale, 2013). Without living experiences and social networks in the origin country, return visits lead to a sense of marginalisation and alienation for second-generation migrants, instead of belongingness (Tsuda, 2000). This research finding also reminded us of the difference between first-generation and second-generation migrants in terms of identity and belonging.

Therefore, the findings of the MGA aligned with the concept of superdiversity (Vertovec, 2007), which emphasizes that diaspora tourism is influenced by multiple factors. This research recognised the diversity within the diaspora and diaspora tourism by the diaspora's origin country and generation of migration. Moreover, the relationships between DMTE, commitment to the origin values and attachment, and return migration intentions were generalisable on the complex and highly variable landscape of diaspora tourism.

5.4 Summary

This chapter analysed and discussed the questionnaire data collected in the quantitative research phase. The research findings suggest that DMTE is measured by AE (five items), AI (four items), NR (five items), SI (three items), newness (four items), and PM (three items). Cultural identity is measured by the commitment to the values of the origin country, and thus renamed OV (four items). Homeland attachment is measured by the attachment to the origin country and is thus renamed OA (eight items). Return migration intention is measured by the PP (four items) and SE (two items).

A two-stage PLS-SEM model was built, with origin value and OA as the lower-order constructs, DMTE as the higher-order reflective–formative construct and return migration as the higher-order reflective–reflective construct. Positive relationships were evidenced between DMTE and RM, DMTE and OV, DMTE and OA, OV and RM and OA and RM, which support *Hypotheses 1–5*.

Hypotheses 6 and 7 also supported the notion that both OV and OA had partial mediation effects on the relationship between DMTE and RM. However, *Hypotheses 8 and 9* were rejected that DMTE influenced RM, OV, and OA without difference between European and Asian, and across first- and second-generation migrants.

Chapter 6. Conclusion

6.1 Introduction

This thesis focuses on diasporas in the UK. It investigated the impact of DMTE on return migration intentions through cultural identity and homeland attachment across cultural distance (Europe vs. Asian) and migration generations (first vs. second). This final chapter first summarises the key findings by research objectives in Section 6.2 and then Section 6.3 provides the research significance and implications, both theoretically and practically. Section 6.4 discusses the research limitations. Lastly, Section 6.5 provides recommendations for future research.

6.2 Summary of Key Findings

This research adopted the transnationalism approach, linking diaspora tourism to return migration. More specifically, this research discussed the impact of DMTE on return migration intentions and how their relationship is influenced by cultural identity and homeland attachment. The research findings were also compared using cultural distance (Europe vs. Asia) and migration generations (first vs. second) as moderators.

6.2.1 Determinant Factors of DMTE

Research objective 1: To explore the determinant factors that make a diaspora's tourism experience memorable.

Eight dimensions of DMTE were initially explored through semi-structured interviews: Affective Emotions, Local Experiences, Newness, Social Interaction, Relationship Development, Personal Milestone, Nostalgia Re-enactment and Accessibility and Infrastructure. By summarising the interviews and adopting the existing scales from previous MTE studies (Chandralal & Valenzuela, 2015; Kim et al., 2012; du Preez & Govender, 2020), a total of 44 items were suggested at this stage.

Six out of the eight dimensions, with a total of 24 measurement scales, were validated. Affective Emotions and Social Interaction are broadly in line with the empirical studies that investigated the MTEs of general leisure tourists and other tourist segments but adjusted to diaspora tourism-specific contexts. Newness was adopted from the MTE dimensions but defined in different ways from other tourism segments to accommodate the distinctiveness of diasporas and diaspora tourism. Then, Personal Milestone and Nostalgia Re-enactment were proposed from the unmeasured existing literature, whereas this research acknowledged them as diaspora tourism-specific factors with further elaborations. Lastly, Accessibility and Infrastructure is the original dimension proposed by this research, pointing out not only the awareness of homeland development but also emphasising the national pride raised by the diasporas from the advanced transportation system and accessibility in the origin country.

6.2.2 Determinant Factors of Cultural Identity

Research objective 2: To identify the determinant factors of cultural identity that influence the impact of diaspora tourism on return migration intentions.

Cultural Commitment and Identity Belonging have been shown to measure cultural

identity (Cortés et al., 1994; Phinney, 1992). The interview findings suggest that diasporas, especially first-generation migrants, are strongly transnational in their behaviour, values and attitudes. Host countries are as important to them as their home countries. Thus, the influential factors of cultural identity explored and elaborated in this research were extended to both the UK and the countries of birth, where possible.

Cultural identity was then validated for measurement by diasporas' identity commitments to the values of their origin countries, including social value, societal way of life, social morals and political culture. All measurement scales were originally summarised from the interviews. Instead of the focus on appearance and habits suggested by the existing literature, such as nationality, language, dressing style and food (Shum, 2020; Vong et al., 2017), this research suggests that the intrinsic value that places the diasporas in the society dominates their identity commitment to either their host (the UK) or home countries.

6.2.3 Determinant Factors of Homeland Attachment

Research objective 3: To identify the determinant factors of homeland attachment that influence the impact of diaspora tourism on return migration intentions.

Besides adopting the four dimensions of place attachment (Place Dependence, Place Identity, Social Bonding and Affective Attachment) from the existing literature (Kyle, Graefe et al., 2004; Kyle, Mowen, et al., 2004; Proshansky, 1978; Williams & Vaske, 2003), the interview findings of this research also suggest that home means not only the origin country, but also the host country (the UK), the city of residence and surrounding people and networks.

Diasporas' attachment to their origin country was validated to measure homeland

attachment. Although all the measurement scales were adopted from Huang et al. (2018), who also investigated diaspora tourists, this research suggests that the four dimensions of place attachment are not independent from one another but fall under the same dimension.

6.2.4 Relationship between DMTE and Return Migration Intention

Research objective 4: To investigate the relationship between the diaspora's memorable tourism experience and return migration intentions.

The relationships noted here were examined using a two-stage PLS-SEM model, and a positive relationship between DMTE and return migration intentions was found. This research aligns with the existing literature that posits that return visits are a transnational exercise to facilitate return migration (Pelliccia, 2018). The current study suggests that family relationship maintenance is a transnational practice to facilitate return migration (Basu, 2004; King & Christou, 2010). More specifically, it evidences that return visits help diasporas to manage their potential career opportunities and re-integration (Duval, 2004b), and applies the driving role of tourism in retirement migration decisions to the field of return migration (Williams, 2019). The findings also suggest that diasporas' return migration intentions are affected by the social environment of the origin country, including political culture and economic situation.

6.2.5 Mediating Effect of Cultural Identity and Homeland Attachment

Research objective 5: To examine the mediating effect of cultural identity and homeland attachment on diaspora tourism and return migration intentions.

The mediating effects of cultural identity and homeland attachment on the relationship

between DMTE and return migration intention were supported. The research findings suggest that the relationship is mediated by cultural identity and homeland attachment, which are determined as the values of commitment and attachment to the origin country.

This is in line with the transnationalism approach in which transnational migrants enhanced their transnational identities and consolidated their transnational mobility through frequent back-and-forth movements between the home and host destinations, which ultimately helped them to prepare for return migration (Guarnizo et al., 2003; Lew & Wong, 2002; Vertovec, 1999).

6.2.6 Moderating Effect of Cultural Distance and Migration Generations

Research objective 6: To investigate the moderating effect of cultural distance (diasporas of European origin vs. Asian origin) and migration generation (first generation vs. second generation) on the relationship between diaspora tourism and return migration intentions.

The moderating effects of cultural distance and migration generations on the relationship between DMTE and return migration intention were both rejected, meaning that DMTE influenced return migration intentions, values commitment and attachment to the origin country major difference between European and Asian and first-generation and second-generation migrants. The values commitment and attachment to the origin country also influenced the return migration intentions, again with there being no major difference between European and Asian, and across first-generation and second-generation migrants.

6.3 Significance and Implications

6.3.1 Theoretical Contributions and Implications

6.3.1.1 Transnationalism Approach

Firstly, this research takes the transnationalism approach (Cassarino, 2004) to link diaspora tourism and return migration through cultural factors. The research findings supported the transnational identities of diasporas, acknowledging the co-existence of identity and belonging to both the home and host nations (Rishbeth & Powell, 2013). This research also showed that transnational migrants consolidate the transnational mobilities of diasporas through frequent movements between home and host destinations (Portes et al., 1999) and ultimately facilitate their return migration (Guarnizo et al., 2003).

The existing literature only links cultural factors with diaspora tourism and return migration separately. Diaspora tourism either strengthens (Bhandari, 2016; Koderman, 2012) or diminishes (Dillette, 2021; Maruyama, 2017) cultural identity, as well as either enhances (Etemaddar et al., 2015; Joseph, 2011) or decreases (Iorio & Corsale, 2013; Maruyama et al., 2010) homeland attachment. Moreover, return migration occurs upon failure to adapt and integrate into the host country (Bartram et al., 2014; Boccagni, 2011), while maintaining a strong attachment to the origin country (Cassarino, 2004).

To pioneer the investigation of the impact of cultural factors on the relationship between DMTE and return migration intention, this research explored and then further validated the influential factors and measurement scales of DMTE, cultural identity and homeland attachment. Subsequently, it then indicated that, among various other factors, only values of

commitment and attachment to the origin country mediate the relationship between DMTE and return migration intention. This also enriches the acculturation and adaptation strategies of diasporas (Berry, 1997; Boccagni, 2011) by claiming the complex and different self-recognised identities and attachments of diasporas between their host (the UK) and home countries.

6.3.1.2 Diaspora Tourism – Return Migration Nexus

Secondly, to date, limited research has connected diaspora tourism and return migration. The current study contributes to the understanding of tourism mobility trajectories. It focuses on return migration intentions instead of actual behaviour and discusses the motivations and barriers of return migration, adding to the limited existing literature in the tourism field on the topic of the ‘myth of return’ (Anwar, 1979). Diaspora studies are interdisciplinary, and this study places diaspora tourism in the broader domain of human mobilities, connecting diaspora return visits with migration studies and expanding the knowledge of the interrelationship between tourism mobility and migration. Tourism studies have suggested that frequent home return travel and family relationship maintenance are facilitators of return migration (Basu, 2004; Iarmolenko & Kerstetter, 2015; Pelliccia, 2018). Other studies have also discussed home return visits and return migration from a migration perspective (Duval, 2004b; King & Christou, 2010; Poot, 2010; Williams & Patterson, 1998; Wulff, 2007).

Nevertheless, current frameworks conceptually link tourism with migration (Duval, 2003; Hall, 2003, 2004a, 2004b; Williams, 2019), while no framework linking diaspora tourism with return migration has been empirically examined previously. The research findings indicate that DMTEs have substantial positive effects on return migration intentions, echoing the facilitating

roles of return travel and family relationship maintenance, as transnational practice, on return migration (Basu, 2004; King & Christou, 2010; Pelliccia, 2018).

For diaspora tourism research, MTE is a popular study area for tourism scholars in different tourism segments, but the distinctive MTEs of diaspora tourists as key to return visits and to return migration have not been comprehensively conceptualised and measured. Despite the importance of diaspora tourism, previous researchers have studied only the dimensions of preferred diaspora tourism experiences (du Preez & Govender, 2020). This research is novel in exploring the influential factors and validating the measurement scales of DMTE, extending the existing MTE literature.

Regarding return migration research, this thesis adds to the existing literature linking return migration intentions with acculturation and transnational behaviour (Groenewold & De Valk, 2017). Since migrants usually can be characterised in terms of ‘unsettled return’ or ‘mobile transmigration’ with continuous negotiation between staying in the host country and returning permanently, this research also comprehends the significance of the post-migration mobilities of multiple diaspora communities in the UK (Sinatti, 2011). It focuses on the return migration intentions instead of the actual practice, drawing on the reasons of “myth of return” in tourism (Ali & Holden, 2006; Paparusso & Ambrosetti, 2017).

6.3.1.3 Superdiversity of Diaspora and Diaspora Tourism

Third, the perceived increases in scale, geographical scope and overall complexity of contemporary global migration patterns are argued to have generated diversity beyond any simple notion of ethnicity (Vertovec, 2019). This research is the first exploratory investigation to bring the concept of superdiversity in contemporary globalisation (Vertovec, 2007) to the

diaspora tourism field. Superdiversity in this research is considered not only in terms of immigration background, such as the timing and history of immigration, but also by the heterogeneity of diasporas and diaspora tourism by cultural distance (Europe vs. Asia) and migration generation (first vs. second), which also ensured the generalisability of the research findings.

On the one hand, diasporas are diverse based on their different countries of origin. This research not only considers diasporas with both European (as a broadly culturally similar group) and Asian (as a broadly culturally distant group) origins, but also includes multiple countries of origin in each of these two cultural groups. Regarding the heterogeneity of cultural distance, multilocal comparison is a growing topic, but there is limited research to date (Koderman, 2012; Lev Ari & Mittelberg, 2008; Vong et al., 2017). Tourism scholars mostly adopted a country-specific view and focused on one of the many diaspora communities (such as the Chinese, Scottish or Ghana diasporas) to investigate how their travel patterns and behaviours could potentially benefit the corresponding diaspora-sending countries (Liu et al., 2023). Also, although diaspora tourists travel more frequently between their home and host countries (Io, 2015; Iorio & Corsale, 2013) due to the proximity between the two destinations (Wagner, 2015), short-haul travel has received less attention from diaspora tourism researchers for both multiple-home and multiple-host research studies, compared to long-haul travels. This research offers a more comprehensive picture by sampling a wide range of diasporic origins (including both Europe and Asia) in the UK, and the research findings show the generalisability of the proposed influential factors, measurement scales and structural models to both European and Asian diasporas living in the UK.

On the other hand, diasporas are diverse in their immigration backgrounds. The existing literature also highlights heterogeneity across migration generations, including cultural identity formation and transformation (Chhabra, 2013; Corsale & Vuytsyk, 2016) and return travel motivations (Arnone, 2017; Zou et al., 2021). First-generation migrants are motivated to visit their countries of origin for the purposes of visiting family members and friends, receiving emotional touch and gaining a sense of belonging (Chhabra, 2013; Zou et al., 2021). However, second and later generations are more motivated by leisure, business and ancestral roots-seeking with their family (Arnone, 2017; Zou et al., 2021). Thus, this research also addresses the generation-of-migration differences in diaspora tourism studies, in context of superdiversity, and the research findings suggest that the influential factors, measurement scales and structural model in this research are generalisable across migration generations.

6.3.1.4 Mixed-Methods Research

Lastly, most research to date has applied qualitative research methods to explore the phenomena, with quantitative studies starting to emerge in recent years (Huang et al., 2018; Huang & Chen, 2021; Otoo, Kim, & Choi, 2021; Otoo, Kim, & King, 2021). Quantitative (Panibratov & Rysakova, 2021) and mixed (Xu et al., 2019) methods research is needed in future studies, and thus this research fills this gap, which provides insights into the questions that cannot be answered by a single research method, harnesses the strengths and offsets the weaknesses of both qualitative and quantitative research and increases the validity and credibility of the research results. It also presents diverse views in one study, combining positivist and constructionist epistemologies with both qualitative and quantitative research methods (Creswell & Plano Clark, 2018; Easterby-Smith et al., 2018).

6.3.2 Practical Contributions and Implications

6.3.2.1 Predicting Planned Behaviour

This study provides empirical evidence in support of the notion of a path-dependency relationship between tourism and migration (Williams, 2013). The happy memories and travel experiences contribute to the positive intentions of return, temporarily or permanently. Enhancing knowledge of the memories and behavioural decisions of diaspora tourists can inform the prediction of national migration patterns and their demographic consequences. A deeper understanding of diaspora tourism and the conceptualised measurements of memorable travel experiences can be used to better predict tourists' residency and manage mobility and the population.

According to the theory of planned behaviour (Ajzen, 1991, 2011), an individual's performance of a behaviour is influenced by the individual's intention to engage it, encompassing the value they place on it, the perceived ease of performing it, and the influence of significant others, and the individual's perception of control over the behaviour. It has emerged as one of the most cited models for predicting human social behaviour.

Diasporas in general have a positive attitude to return, for financial earnings or taking family obligations. In addition, diasporas enjoyed their home return travel experiences, retrieved nostalgic memories, strengthened connections, and enhanced their confidence to embrace changes and infrastructure development in their home countries. These have fostered the positive attitudes toward return migration intentions.

However, it is noteworthy that, intentions may not be fully converted to behaviours. Diasporas concerned the most on their families in both the home and host countries, particularly

related to cultural disparities and the feasibility of return. These potentially hinder the diasporas' return behaviours, and thus it is important to understand the difference between intention and behaviour. Therefore, the practical implications will be advised to deal with the major obstacles of return behaviours, including the stay permit, business and investment opportunities, cultural adaptation, and change and development of the home country.

6.3.2.2 Guiding Public Policies

Predicting human migration accurately is important for city planning, public policy development and international trade. Stay permit is the first concern for many diasporas returning to their home countries. For government correspondence, policies related to diaspora returnees are in demand to cope with this significant and growing population, especially for diaspora-sending countries. This also varies by country due to different stay permit policies and regulations. In some migrant-sending countries, migrants have the option of acquiring dual-citizenship (e.g. the UK) or other types of permanent residence permits (e.g. Overseas Citizenship of India). However, in other cases, becoming a citizen of the host country requires relinquishing citizenship and permanent residence status in the country of origin (e.g. China). As a result, returnees need to apply for temporary visas to enter and stay in their countries of origin in the future. Giving permanent stay permits, extending the duration of temporary stay permits, and simplifying the process of temporary visa applications can encourage diaspora tourism and potentially enhance return migrations. Furthermore, relevant permits may also open for the families (such as the partner and children) of the returnees, encouraging the return of diasporas.

6.3.2.3 Supporting National Economy

This research also calls attention to the economic impact of diaspora tourism. For a diaspora-receiving country, which in this case is the UK, diaspora tourism is a crucial tourism segment that has a significant market. Ranking as the fifth largest immigrant-receiving country as of 2020, the UK has more than 9.3 million residents who were born overseas (although not all of them are diasporas), representing 13.79% of the country's overall population (United Nations, 2020).

The increasing scale of the diaspora community can reflect the growth of the diaspora tourism segment. For diaspora-sending countries, return migrants have the potential for long-term contributions. The scale and value of diaspora tourism are not only temporary diaspora travels but also permanent return migrations. This is supported by attractive business and entrepreneurship opportunities. Investments made by return migrants in forms such as business and infrastructure are expected. A nationwide favourable investment climate also promotes well-being for the return migrants and their households, where inclusive financial systems are expected to stimulate saving and investments from the return migrants, which triggers more long-term development in the home country.

As suggested by OECD (2017), policy makers may boost the remittance and investment volumes by supporting diaspora bonds, match funding, and implementing tax exemptions on the imported capital for investments. Some governments in Africa attracted diaspora investment by easing the restrictions on foreign land ownership, notably Cameroon, Ethiopia, and Rwanda (Plaza & Ratha, 2011). In addition, specific policies were implemented during certain periods.

For instance, Japan introduced financial incentives to encourage its overseas migrants to return during the Global Financial Crisis (United Nations, 2013).

6.3.2.4 Promoting Tourism Activities

The output of this research also aims to guide tourism policies and promote the diaspora travel practices. Firstly, the research findings inform the government in terms of shaping tourism policies, ultimately fostering and encouraging diaspora travel practices. The governmental bodies are recommended to collaborate with relevant departments and travel organizations to facilitate home return trips and short visits, such as youth exchange initiatives. This may involve actively employing marketing campaigns to explicit the local development and the cultural connections that resonate with the diaspora's host country, collaborating with diaspora communities to tailor the travel preferences and patterns of the diasporas, and supporting cultural events and festivals to attract diasporas.

Secondly, tour operators and Destination Management Organisations (DMOs) are suggested to engage in collaborative efforts for enhancing diaspora travel experiences. For instances, working with airline companies and travel partners to establish direct flight routes with competitive travel incentives to appeal diaspora travellers. These efforts are deemed to enhance the diasporas' knowledge (especially the local development and change made since their emigration) on the home country, as well as shorten the perceived cultural distance between the home and host countries for both the diasporas and their families from the host country.

Lastly, this research provides insights for developing meaningful connections beyond leisure travel opportunities. Education stakeholders are encouraged to offer educational and

volunteer opportunities to foster the deep connections and play a significant role in shortening the perceived cultural distance between the home and host countries for diasporas and their families from the host country.

6.4 Limitations of this Research

6.4.1 Sampling Method and Representativeness

As with any study, this research has limitations, some of which also point to the need for future research. The representativeness of the research samples for both the qualitative and quantitative research phases is biased in representing the overall diaspora communities in the UK. For the qualitative research phase, nonprobability purposive sampling was adopted since the target population was relatively small and hard to locate.

The quantitative research phase used nonprobability convenience sampling, in which the samples were gathered by collecting online questionnaires through a survey company. Although multiple entry points were used to mitigate bias, the targeted candidate pool was characterised by similar attributes, such as younger age and familiarity with internet usage.

Furthermore, the multiple-stage research methodology limits this research to a single country. Therefore, there is a need for future cross-cultural research to further test and validate measurement scales and the structural model.

6.4.2 Bidirectional Relationship between Constructs

In common with other empirical studies in diaspora tourism and migration, this research investigated the one-way relationship between the constructs. Given the extensive nature of the

data collection and analyses undertaken, it was not possible to undertake additional in-depth exploration of the bidirectional relationship between cultural factors, cultural identity and homeland attachment, and the travel experiences of the diasporas. The focus of this research was that it primarily examined how DMTE influence cultural identity and homeland attachment, but it is acknowledged that these cultural factors were not only influenced by DMTE but also influenced diaspora return visits. For instance, diasporas with different identities and attachments are driven by different motivations for return visits, leading to variations in their destination choices and travel patterns. In recognition of this limitation, it is also recognised that there is a need for further investigation into the bidirectional relationship between DMTE and cultural factors (cultural identity and homeland attachment). It is important to further investigate how DMTE would affect return migration intentions, and the role of cultural factors in this relationship.

6.4.3 Measurement Scales Employment

The measurement scales employed in the quantitative research phase only partially reflected the qualitative research findings. Although this research considered DMTEs in both positive and negative ways, limited negative experiences were shared by the interview participants and were thus reversed to conduct as positive measurement scales. Future research can give more in-depth thought to negative DMTEs and their impacts, if there are any differences from positive DMTEs, on return migration intentions.

For cultural identity, participants who indicated having multiple or conflicting identities were not reflected in the measurement scales. This research instead measured cultural identity

in both the home and host countries. Future research could go one step further to investigate the combined identity of both home and host countries and the rootless identity of neither the home nor the host country.

Similarly, for homeland attachment, although the interview findings suggest the complexities of the notion of 'home' and homeland attachment for diasporas, the measurement scales in this research only adopted the notion of 'home' at the country level, being either the home or host country of the diaspora. Future research can investigate the notion of 'home' as friends and networks, self-achievements and physical places at the city or regional level (such as London instead of the UK), which echoes the empirical study by Zou et al. (2021).

6.4.3 External Influential Factors

External influential factors cannot be ignored. It is noteworthy that COVID-19 influenced the research findings. This research collected data based on individuals' memory recall, and therefore, individual heterogeneity should be acknowledged, especially the varying amounts of time since their DMTEs occurred. Although data in this research were collected post-COVID-19, many of the DMTEs recalled and shared had occurred more than two years before the COVID-19 shock, so further analysis of the DMTE scales based on more recent experiences and fresher memories will be useful to better avoid memory bias errors. COVID-19 also affected the home return travel experiences recalled and shared by the participants, as well as their self-reflected cultural identity, homeland attachment and return migration intentions, especially for Asian participants whose origin countries implemented stricter travel bans, and when those DMTEs happened during the pandemic.

Moreover, the European participants were less affected by COVID-19, but many expressed travel inconvenience due to Brexit. The Brexit process started with the 2016 referendum and ended in late 2020. Although concluded before this research took place, the long-lasting impact, together with the outbreak of COVID-19 in the same year, demonstrates that many of the travel stories were affected, as well as the identity and attachment reflected by the participants.

6.5 Recommendations for Future Research

Firstly, future research should aim to enhance a comprehensive understanding of the intricate relationship between migration and tourism, particularly by exploring the facilitating role of return visits on family relationship maintenance in return migration (Pellicia, 2018). The boundaries between tourism and migration are blurred, considering factors such as duration of stay and frequency of mobility. Temporary migration can be defined in different ways, and it may overlap with long-stay tourism, although it has different motivations. For frequency of mobility, advancements in transportation and technology enable migrants to make shorter-term return visits for purposes such as VFR, seasonal travel and purchasing second homes (Hall, 2005).

Secondly, the generalisability of the research findings across migration generations requires more in-depth discussions between and within countries and diasporas. Although the research findings can be generalised on the overall second-stage model across cultural distance and migration generations for the structural model between DMTE and return migration intentions, with cultural identity and homeland attachment as mediators, several relationships

in the first-stage model are different between diasporas with European and Asian roots or across first and second migration generations. Future studies can investigate the rationale behind this, as well as test the measurement scales and the structural model with other diasporic home and host nations and more distant migration generations.

Thirdly, future studies may also set research contexts across and within continents to better address the socially situated nature of diaspora tourism and return migration. In research studies examining both multiple-home and multiple-host scenarios, there has been a greater focus on long-haul travel compared to short-haul travel, especially among diaspora tourism researchers. Future research design should be tailored to address the characteristics of long-haul versus short-haul travellers, such as bringing in the distance decay theory (McKercher & Lew, 2003) for expenditure and stay duration, the influence of cultural affinity on tourism patterns (Fourie & Santana-Gallego, 2013) and the myth of return in the migration field of study (Anwar, 1979).

Fourthly, the superdiversity of diaspora is also a reflection of the diverse immigration and integration histories, which are influenced by economic and cultural conditions, as well as the timing of migration that shapes migration experiences. Research on diaspora tourism has a limited perspective, primarily concentrating on regular migration. It is yet insufficient but crucial to pay more attention to diaspora tourism, or potentially non-tourism, due to regulatory constraints resulting from growing and globalised irregular migration. Substantial travel restrictions exist on these irregular migrants and their family and friends in their home countries until they acquire residence and citizenship rights in their destination countries. Thus, the evolving opportunities and meanings of diaspora tourism for this migrant group present an important but challenging topic for diaspora tourism researchers. To address this, an

ethnographic approach, such as community observation, can be employed to study irregular migration communities, considering the challenges associated with accessing and interviewing them. Furthermore, future studies may also focus on the forms of contact or relationships between irregular migrants and their homelands in the digital era, given the potential limitations or reluctance of irregular migrants to physically visit their countries of origin. Nevertheless, future research is suggested to look at other dimensions of superdiversity identified by Vertovec (2007) beyond country of origin and generation of migration, such as gender, class, age, immigration status and other characteristics.

Finally, the antecedents and consequences of DMTE should be further explored. This research places diaspora tourism in the broader domain of human mobility and builds on the notion of the tourism–migration nexus, more specifically, the interrelationship between diaspora tourism and return migration. Additional research may further validate this relationship by using actual return migration behaviours instead of intentions. Longitudinal research (e.g. Arnone, 2017) is expected to add value to the comprehension of the antecedents and consequences of DMTE at different preliminary, during and immediate post-visit stages. Longitudinal research offers a valuable opportunity to gain deeper insights into the dynamics of diaspora and diaspora tourism and their changes over time. It is particularly crucial to address the evolving nature of superdiversity within diaspora groups, with a specific focus on generational differences. Especially for the periodic and frequent travels between home and host countries for first-generation migrants, their practices vary over life courses and between migration generations; thus, longitudinal studies are believed to play a key role in tracing their behavioural and other changes over time. This will also shed light on the complexities of

diaspora tourism within the broader context of migration dynamics.

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Appendices

Appendix 1: Semi-Structured Interview Guide

Introduction

Thank you for participating in this interview. You are expected to share your memorable homeland travel experience, and whether you intend to live back to your home country. You are invited to recall and share your most recent travel experience in your home country, such as what did you do, how did you like or dislike it, what impressed you, and how you would comment this experience. There is no right or wrong answer and your own experience and reflection are expected.

Participation in this research is voluntary. You may decline to answer any question or stop the interview at any time and for any reason. The interview should take no more than one hour depending on how much information you would like to share. With your permission, I would like to audio record the interview because I don't want to miss any of your comments. Your responses will be kept confidential and any information to be included in this research report will not identify you as the respondent.

Establishing Rapport

Before we begin, it would be helpful if you could tell me a little bit about yourself.

Immigration History

- When did you or your family migrate to the UK?
- Who you moved with and did your family group changed after migration? Such as marriage and having children?
- Is the UK your first country of migration? Did you migrate to another country before this?
- Why emigrated to the UK?
- Which city or cities in the UK do you and did you live in?

Migration Status

- What is your current residence status? For examples, settled, permanent residence, or citizen.

Travel Frequency

- After settling in the UK, when was your first travel and how often did you travel to your home country (before the COVID pandemic)?
- Did you travel to your home country after the pandemic?
- When was your most recent trip to your home country?

Travel Background

- Why do you travel back to your home country? E.g. leisure, business, VFR, etc.
- How long did you usually stay in your home country?

Travel Companion

- Who did you usually travel with?
- Did you travel with your family and friends from the UK? If so, who are they?
- Did you join any packaged tour or school camp etc.?
- Any local residence, such as family member or friend, hosted you in your home country?

Section 1. Memorable Travel Experience

Please share your memorable travel experiences when travelling in your home country.

(One could recall moments, activities, or refer an overall trip as the most memorable.)

- If you were asked to recall a memorable point or moment from your travel experience in your home country, what you would like to share?
- What else did you do in this trip?
- What was the best and what was the worst thing that happened during this visit?
- Which cities and places did you visit during this trip?
- Where is your hometown? Did you visit your hometown during this trip?
- Were you happy and/or satisfied with this trip you indicated?

Section 2. Self-Recognised Cultural Identity

Please share your self-recognised cultural identity on host and homeland.

(One could self-recognised as British, your home country, both, in-between, neither etc.)

- What does the idea of cultural identity mean to you?
- Do you think you are British? And why?
- Do you think you are (your home country)? And why?
- Do you think your home return travel(s) affect your self-recognition on being British and being (your home country)?
- If so, how it changed after your home return travel(s)? Also, is this after your first trip? Last trip? Or as a result of all trips?

Section 3. Self-Recognised Homeland Attachment

Please share your self-recognised attachment on homeland.

(Attachment could be defined by homeland, current place of home, or the people live with.)

- What does homeland attachment mean to you?
- Do you feel attached on (your home country)?
- What gives you the sense of attachment on (your home country)? Such as an object, a place, a person, an experience etc.
- What do you feel attach on? Country? Hometown? Current place of home? People you live with?
- Do you think your home return travel(s) affect your attachment?
- If so, how it changed after your home return travel(s)? Also, is this after your first trip? Last trip? Or as a result of all trips?

Section 4. Return Migration Decision

Please discuss your willingness and level of acceptance of “returning to live in (your home country)”.

(Return migration can be either permanent or temporary, with different intentions and durations

of stay.)

Willingness to return

- Do you have any intention to return to (your home country) and for what reason(s)?
- When do you think you will go back? Do you have any plan yet (have you booked it, have you started to investigate the practicalities, etc.)?
- How long will you stay? Months? Years? Rest of your life?
- (If the answer to previous question is not rest of life), where you would migrate to after (your home country)? Can be either current host country or somewhere else.
- Do you anticipate any potential barrier which may lead you not to return?

Level of acceptance to return (If the participant didn't think about return migration)

- Although you do not have a current intention to return, have you previously considered this or do you think you may consider it in future?
- Why might you consider migrating back to your home country in future?
- How long will you accept to stay back in your home country? Months? Years? Rest of your life?
- Do you anticipate any potential barrier which may cease the return?
- Do you think you will end up with migrating back to the UK again? If so, what will be the reason?

Section 5. Additional information

Please provide some additional information of yourself and your background.

Close friends and family

- Do you have close friends or family living in the UK? If so, who are they? Do they live in the same city as you?
- Do you have close friends or family living in your home country? If so, who are they? Which city do they live?
- Do you have more family and friends living in your home country or in the UK?
- Any of your close friends or family moved to your home country recently? If so, who are they? When they move? Why they move?

- Any of your close friends or family moved to the UK recently? If so, who are they?
When they move? Why they move?

Demographic Information

- How old are you?
- May you disclose your marital status?
- What is your current occupation?
- May you disclose your disposable personal income?

External Social Factors

- May you share your thoughts on the COVID-19 prevention and recovery in both your home country and the UK? How optimistic do you think of their pandemic prevention strategies and outcomes? Did you receive any benefit or encounter any difficulty for your movement or your movement decision?
- Do you have any other concerns which affected or may affect your work and life, and your decision on where to live?

Section 6. Final reflections and close

Thank you for your time. This is the end of interview. The purpose of this research is to understand the relationships between homeland travel experience, return migration intention, and self-identity and attachment to the homeland. If you have any question or request, you are more than welcomed to contact me.

Appendix 2: Sample of Original Interview Transcript

Interviewer 00:00

Good afternoon. Thank you so much for attending this interview. It will be about 40 minutes, which you'll be invited to discuss your immigration in the UK, your personal reflections between the two cultures from the country where you come from and the British culture. And, I would like to have you share about your considerations for where to live in the future. So, in next 40 minutes, it will be audio recorded with your consent. But please feel free to reject answering any of the questions if any of them make you not comfortable with. Let me know if you have any question or concern. So, before we start, is there anything I can help you with like answer any question for you?

Participant 00:49

Yeah, that's fine. Perfect.

Interviewer 00:51

Thank you so much.

So, the first part, I just want to hear a little bit about your background, like, when did you move to the UK and how long you've been living here? And who you are living with?

Participant 01:10

My name is [participant name]. I come from France, and I moved to the UK in January 2017. I've been here five years and half.

I have mostly worked in the hospitality industry since I started working. So, the reason I moved to the UK was originally just to get some international exposure, obviously for my English as well. I am probably not someone who stayed long, but yeah, I've stayed five years and half.

Interviewer 01:51

So you are currently working in London, right?

Participant 01:56

Yes, I work in London. I'm working for the [participant working company].

Interviewer 02:02

Great. So, do you have the British passport now or you are living with the Indefinite Leave to Remain?

Participant 02:09

I'm at the settlement stage. However, I am planning on getting the British citizenship next year.

Interviewer 02:18

Okay. Do you have any like specific consideration why you want to have the citizenship or you just feel like you've been here for enough time, so you can get one?

Participant 02:28

The reason is I'd like to have a second citizenship.

First, I think it's the matter of economy, like if there's a crisis in one country and not the other, then it's much easier to move from one country to another. I obviously don't want to lose my French citizenship, because I feel more French than any other citizens. But I do feel like it would be great to have the British passport just because it also makes things much easier in this country. Also, I do feel things like Brexit. I just feel like foreigners or not as welcome as before. So, I think that's also to say I want the citizenship.

Interviewer 03:29

I think you just mentioned about the Brexit. I just want to follow up this. Is there any specific impact that Brexit affected you? Like any big impact on your life or on your decision? Do you feel that way?

Participant 03:47

I do feel it because first, I'm in London where we used to have so many people from abroad.

But I feel like for example, just when I walk from a recruitment point of view, very much more difficult to find people to work in the service industry. Because I feel that in general, the service

industry is predominantly filled with international workers and a very little amount of British people. As a result, for me, work has become so different, much more stressful as well, because we can't find the resources to achieve what we need to achieve.

For example, you could just give our passport, so you were in your right to work, but now you also need give your share code. But I also feel like that really makes you feel like you are a stranger in this city. It doesn't necessarily feel like you are of the country like before. Yeah. Just feel like we're very much showing you as foreigners.

Interviewer 05:47

Yeah, that makes sense.

Okay, just back to the background. Do you have any family living here in the UK with you?

Participant 05:57

No.

Interviewer 05:57

Okay, so you are just by yourself. How about your friends? Do you feel you have more close friends in the UK or more back to France?

Participant 06:06

No, I think my friends are much more back to France. I do have very close friends here. Again, most of them are French or from different nationalities.

Interviewer 06:21

That's good. So that's about the background. And the next part, maybe we can just discuss a little bit about your travel experience back to France. So, I believe after living in the UK, you had been back to your hometown, and back to France for several times.

So how was the frequency for you to go back to France? For example, say before the Covid, if the Covid slowed down this a little bit.

Participant 06:53

I went back quite a few times, like probably 3 times a year.

It's quite smooth, as long as I travel with my passport. I cannot travel just with my id anymore.

Interviewer 07:14

So do you feel that the Covid slowed down your travel a bit, or it didn't really affect you a lot?

Participant 07:24

It did affect me. I went to France much more, so it gave me the opportunity to go to France for a longer period.

Interviewer 07:38

And normally, how many days or how long did you spend in France every time when you back?

Participant 07:47

I usually spend a week.

With Covid, I was able to stay for 1 month in the first time. And then 1,2,3 or 4 months.

Interviewer 08:01

Is it because for example, they lock down there, like you don't need to worry too much about the work, right?

Participant 08:10

Basically. That's why I had.

Interviewer 08:13

That makes sense. So, did you travel back to your family's house in your hometown every time or any other places? Did you go to explore other places? Or it's basically just gone back home?

Participant 08:34

Just go back home. I also go back for holiday.

Interviewer 08:38

It's like a combination?

Participant 08:42

It's a combination. I'm just thinking that I travelled much. Probably not much since Brexit, but that's just because I didn't have time, not really related to Brexit. But like, for example, now I'm going to Greece in August. I'm still traveling to other countries.

Interviewer 09:10

Yeah, it's fine. So, you stayed in your family's house there?

Participant 09:13

Right, in France.

Interviewer 09:17

Okay. Do you have a specific season or a specific time of the year that you travel back? Or it's more like randomly when you need?

Participant 09:28

I would say, randomly, but for sure, for Christmas as well.

Interviewer 09:31

For Christmas and whenever you have time. Perfect. So, when was the last one? We say the last time you back to France, when was it?

Participant 09:47

In February.

Interviewer 09:50

That's quite fresh. So, if I'm trying to ask you to recall what happened during your trips in France, I would like you to share with me your memorable ones or the most unique and interesting part of the trips, can be good or bad, positive or negative, like anything relevant to the trips, what you would like to share? What came to your mind first?

Participant 10:21

There's nothing very memorable, probably something that is regularly. So would be the fact that now we have access to the duty free or cigarettes. So, you know I was able to bring back cigarettes that were less expensive.

Interviewer 10:45

Great. That's relevant. It's part of the journey, right? Like you can take the advantage of duty free because of this new kind of situation. Let's just try to expand the stories a little bit more, like, what else did you usually do in France? Where else did you go? Just try to probably give me more details about what happened.

Participant 11:16

So I just spent time with my family, really. And when I go back to France, it's quite exhausting because then I need to travel or drive around, make sure I can try to see and meet with my friends.

So, I was just there because I could not go back for last Christmas, because I had Covid so I could not travel back to France. We just did Christmas again. So, I was back for Christmas, and my sister's birthday, and the birthday of my mother, after long separations from families and friends.

Interviewer 12:02

Okay, interesting. How did your family usually celebrate birthdays? Did you go somewhere, or you just stay at home?

Participant 12:11

No. We usually do it at home. Because we have a very big food culture in France. So, we would just organize a big family gathering, like that.

Interviewer 12:24

Okay. How about hang out with friends? Where did you usually go?

Participant 12:32

Mostly restaurants, bars, or in their house. But we usually go to two bars and restaurants.

Interviewer 12:57

Yeah. So how do you think of the Covid situation in France? And how would you say about the government strategies? And how well did the government do? How would you comment on it? Because we just talk about Covid.

Participant 13:16

You mean, how do they make the strategy about Covid?

Interviewer 13:21

How about the strategies they did? How effective it is compared to the UK, which one would you like?

Participant 13:32

I think what France has done much better is that they've taken actions much quicker that protected everyone. Maybe what I would say that France didn't go so well is that they tracked it too long, and that they forced us to have the mask even outside for such a long time.

Whereas here in the UK we didn't necessarily have to. In the UK we've been a little bit too free with Covid. And you could go anywhere without a mask. It was not that much mandatory, or even when there was no action that the state taken. Whereas in France, people are very serious about it. You could really take fines if you are not wearing your mask when you in a supermarket and which I think it's good for the society.

Interviewer 14:42

OK, that's interesting. So, thank you so much for your sharing on your travel experience. So, the next part, let's just focus on yourself. Let's start with about how you think of yourself, do you feel you are French? Do you feel you are British? Like whom do you really feel you are?

Participant 15:04

I feel like I'm French.

Interviewer 15:08

Like hundred percent or not?

Participant 15:18

Maybe ninety. Yeah.

It's just I feel very French like I'm very proud of being French. I love my country, I love the way we interact, I love the way we socialize. And the only thing I would say is because I live in London. You feel like London. It is a city where things are ahead. Like, for example, diversity equality and inclusion, that's something that is much more embedded in London. Then in France, it doesn't mean that they won't be like this. It's just they are a little bit late.

For me, the only thing that I feel like I have that British sense because I'm exposed to it on a daily basis. So sometimes when I go back to France, I feel there are topics that we talk about where we are little bit behind.

Interviewer 16:23

You just mentioned a little bit about confusing for some topics, right? When they were talking, you don't really know catch what they are meaning for, or what they are focusing on recently?

Are there any other things that happened while you are travelling or going back to France that make you feel like maybe I'm a little bit away from people's life. Is there anything happened, except for maybe some topics, like you said, or why do you feel that you are maybe not really with the same topic of them? Do you feel it's more about the social media? Like you are not following the French ones anymore?

Participant 17:14

Yeah, I'm not too much. I am on social media, but I don't really follow many people and I just follow my friends. And maybe that's also one of the reasons that sometimes there is the gap, because I don't know, for example, who are the latest singers. So, I'm a little bit away from the French culture because I didn't keep myself updated, but now I feel like even how people work.

For example, when I talk about things of work related with some of my friends or some of my family, they feel like exaggerated, just probably what we were thinking in London 5 years ago. So, it's just the journey. I feel like we have different steps of the journey.

Interviewer 18:18

But also you said like you feel yourself 90 % being French, which characteristics, which part of French, do you think you are really representing, like it's still strongly inside you?

Participant 18:38

I think it's just I love my country and my people. And I just feel like it's my roots, my blood, that's where the people I love are. Yeah, I always say that if London could be in France, I would be living in France. Yeah.

Interviewer 19:08

Yeah, definitely. You just mentioned about London. We know London is quite a city with global citizens. It's quite diverse with people from everywhere. Do you feel like if I say between British and Londoner, do you think Londoner is more suitable to describe you than being British?

Participant 19:35

One million percent like that.

Interviewer 19:39

So, you can feel like how different between London and the whole country of the UK right? Great.

Okay, so we had discussed how proud you are for being French, how much you think you are French, but you still feel like about 10 % of yourself of being British or maybe more as being a Londoner. Which part of the British culture or which part of London culture, like anything that representing the UK that you feel you really like it, or you think that's representing you?

Participant 20:23

The work culture.

Interviewer 20:26

For example?

Participant 20:28

The way we work here is much more in line with the way I want to work. The fact that people are very involved in their work. And they understand they have leisure time, but that's outside of work. In France, there is a very strong employment law that is to the benefits of employees. And as such, they just seek for more and more benefits. That's really that culture of employees against the company. For us here, I just feel like people are working hands on hands much more. They work together toward one goal.

Interviewer 21:35

That's interesting.

And the next one, I'm going to move to the questions about home. For your current situation, where do you think your home is? Is it your flat? The city? The country?

Participant 22:13

Sometimes. I feel like my home is in France. But then I also feel like one day I'm going to buy my own place in the UK and that I will not be sharing with another individual, and I can make this my own home.

Interviewer 22:32

So you don't have your own property here yet?

Participant 22:37

Not yet. I'm still sharing at the moment.

Interviewer 22:52

So between the UK and France, which country, do you think you are more belong to?

Participant 22:58

Still France.

Interviewer 23:00

Okay, that's very interesting. So, you still have a very strong sense of belonging to France and French culture. So, in your plan, do you think of maybe move back to France?

Participant 23:20

I think if I live long enough, I will retire to France. And I feel like probably if, I managed to buy a house, for example, in the UK then at some point just move back to France as well, just resell it and probably at the later stage of my career.

Now I'm trying to grow myself. When I want to take things much slower, I think at that time, at that point, I will go back to France.

Interviewer 24:08

Do you think about maybe move back when you are still doing a job, or you would prefer like working in the UK until your retirement?

Participant 24:23

Maybe until like the late stage of my career.

Interviewer 24:26

So you don't have any like plan or consideration in short term, let's say at least maybe 10 years after.

Participant 24:35

No, and you never know what life is going to be.

Interviewer 24:43

Did you ever live in other countries, other than France and the UK?

Participant 24:49

No, I studied for 3 months in Canada.

Interviewer 24:54

Sorry, was that for vacation or for job? study?

Participant 24:57

No, I've done an exchange with a student. So, I was with there for 3 months, and then she was here for 3 months.

Interviewer 25:06

That's interesting. So, for your future, because I know that you was born in France and you came and work in the UK and you had some like exchange experiences in Canada, North America.

In your future, do you prefer staying in the UK or you are opening to the option of moving to the next step? Like somewhere else?

Participant 25:38

No. I feel I will sustain France. Stay in the UK or back to France. I just don't want to rebuild my life again and again.

Interviewer 25:49

So, you don't want to make a big life change in your life anymore.

Participant 25:58

That's my consideration. Come to focus on my family now.

Interviewer 26:02

You want to stay close with your family. That's what you said. Okay.

Participant 26:07

Because at least, from where I live is just an hour flight.

Interviewer 26:10

If let's say going back to France, do you consider just go back to your hometown or you will feel like it doesn't matter which city you go, as long as it's in France?

Participant 26:27

No, either my own town or Paris.

Interviewer 26:31

What is the reason for Paris?

Participant 26:36

Because it's a big city. So much more valuable opportunities.

Interviewer 26:40

But you said earlier that you just want to go back for retirement, right? But like if you are going to work, that will be Paris.

Participant 26:53

I would say Paris. If it's a retirement, I will go to my hometown then. Yeah.

Interviewer 26:59

Yeah, interesting.

So, when thinking about or when you are making decisions for where to live in the future, what will be the main considerations or the most important factors? You think a good job opportunity or quality of life or?

Participant 27:17

Job opportunity and the job market, where is competitive.

Not like where I come from, where we have people who have been doing the same for 20 years, but the dynamic environment where I can be driven in a company, and I just moved to another one to make sure I'm still driven by what I do.

Interviewer 27:50

If you have a good opportunity for like good job opportunity, do you happy to move out London? Like somewhere with more local British?

Participant 28:04

No.

Interviewer 28:06

You just enjoy the metropolitan city's environment, right? Or do you feel it more about the difference from where you come from? Do you feel the difference really gives you this decision?

Participant 28:41

I don't really know the reason I just like it. I just think I like big cities in general. So, I think what I like about London is the international environment.

So, I think that's the main point and that's why I would not go back. I would not move in a local area like, for example, Guildford is probably different because you have a lot of students there.

Interviewer 29:15

Definitely, I totally agree with it because I know how difficult when I was studying here, and I was trying to get an internship. Here has not too many working opportunities and I had to travel to London to get a job. That's absolutely, is there any like difficulties or any hinges that you can expect, or you think it's foreseeable when making your decisions for where to live? Like, for example, you think you must consider your parents, you have to consider someone else, or do you think any factors for you?

Participant 29:56

I think it's my parents and if they were in a very bad situation then I would probably need to consider going back to France.

Interviewer 30:09

Any other things that you think it might be your obstacle for making a decision, or you think the only thing is your parents?

Participant 30:20

Yeah, I think the only reason I would really go back to France very quickly.

Interviewer 30:32

Are you in a relationship at the moment?

Participant 30:34

No, that's why maybe you fall in love with someone and can affect your decision in the future.

Interviewer 31:23

In addition to your family is and your job opportunities, you may have other factors to you. You may think that are also quite important. Like you must always think in your mind when you decide for where to leave.

For example, some people, they like the outdoor activities. So, they want to, for example, stay somewhere out of the big city. Some others are the food lovers. They must put themselves in a specific country because of food. Is there anything that is more important for you than others? If there's any.

Participant 32:15

No. I don't think so.

Interviewer 32:15

Okay. Perfect. That's very interesting. So that's basically just all the information we have today. I love the stories and some sharing from you. I think that's quite interesting, quite helpful as well. So, before the end of it, I just have several demographic questions. Again, feel free to reject if you don't feel comfort with it.

The first one is that you said you are working in the hotel industry. Can I know like how much you earn per month, or per year, or just a range of your salary if that's okay?

Participant 33:14

Yeah, fifty-five thousand per year.

Interviewer 33:19

And also can I know how old are you?

Participant 33:22

Thirty-two.

Interviewer 33:24

Perfect. I think that's all the information for this interview. Thank you.

Appendix 3: Survey Questionnaire – Pilot Study

Migration and Returning Home – First Generation

Thank you for taking time to complete this questionnaire.

This questionnaire is conducted by Adrienne T.Y. Liu, PhD candidate at The Hong Kong Polytechnic University, and the University of Surrey as part of her doctoral research programme.

Please complete this survey if you satisfy the situation listed below:

You are British resident (British nationality or Permanent Leave to Remain) but were born in a different European or an Asian country.

In this research, you are expected to share your memorable travel experience to your country of birth (or your parent(s)' country of birth), your considerations of where to live, and your identity.

This questionnaire will be anonymous. It will take about 15 minutes. Be assured that all collected answers will be kept confidential and used for research purpose only.

If you would like more information, please feel free to contact me.

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Consent

(You need to click all the statements below to start this survey.)

By ticking each of the boxes below, you are consenting to this part of the study. Any unticked boxes will mean that you DO NOT agree to that part of the study and may mean you are ineligible for the study.

I confirm that I have read and understood the above study. I have had the opportunity to consider the information and would be able to ask questions if I have.

I understand that my participation is voluntary and that I am free to withdraw at any time during the survey without giving any reason. However, once the survey has been submitted, I understand that the information I provide cannot be withdrawn.

I understand that information I provide will be used in various anonymised outputs, including reports, publications and presentations.

I confirm that I am over 18.

I agree to take part in this research.

What is your Prolific ID?

Please note that this response should auto-fill with the correct ID.

Which of the following options describes your immigration background in the UK?

I have British nationality, but I was born in a European or Asian country.

I have Indefinite Leave to Remain (ILR) in the UK, but I was born in a European or Asian country.

I am a British citizen born in the UK. Both of my parents were born in a European or Asian country.

I am a British citizen born in the UK. One of my parents was born in a European or Asian country. Another one is a British citizen born in the UK.

None of the above explains my situation.

What is your residence status in the UK?

I am British citizen. I have British nationality.

I have Indefinite Leave to Remain (ILR).

None of the above.

Did you ever travel to your country of birth?

Yes

No

Section 1. Travel Experience

Which country were you born in?

How frequently do you travel to your country of birth? Please consider before the Covid if your travel has been reduced due to the pandemic.

Average more than once per year

Average once per 1-2 year

Average once per 3-5 years

Average once per more than 5 years

How many times have you travelled to your country of birth?

Just once

More than once but less than five times

5-10 times

More than 10 times

What was the purpose of your trip? (Select all that apply)

I travelled to visit my family and friends

I travelled for rest and leisure

I travelled for business

I travelled for medical and healthcare

Other

Who did you usually travel with? (Select all that apply)

I travelled by myself

I travelled with my family from the UK

I travelled with my friend(s) from the UK

I travelled with my family in my country of birth

I travelled with my friend(s) in my country of birth

I travelled in a package tour

Other

How many days did you usually spend in the trip?

Less than a week

1-2 weeks

2 weeks to 1 month

1-2 months

More than 2 months

Which type of accommodation did you usually use in the trip? (Select all that apply)

My home/ parent's home / other family member's home

Shared accommodation (such as Airbnb)

Hotel

Other types of accommodation (such as school or company's dormitory)

When was your most recent trip to your country of birth?

Please recall your travel experiences in your country of birth, and think about the most memorable or impressive trip for you. From *Strongly Disagree* (1) to *Strongly Agree* (5), please indicate to what extent do you agree or disagree with the following statements.

	Strongly Disagree	Disagree	Neither Agree Nor Disagree	Agree	Strongly Agree
Affective Emotions					
I felt excited during the trip.					
I was indulged in the tourist activities.					
I was pleased during the trip.					
I was refreshed after the trip.					
I was revitalized after the trip.					
I enjoyed this travel experience.					
Local Experiences					
I was visited authentic local villages and markets.					
I participated in local events (e.g. festivals and cultural ceremonies).					
I visited authentic local restaurants/food outlets.					
I experienced the real day-to-day life of locals.					
I experienced the local culture.					
Accessibility and Infrastructure					
It was convenient to get to this country.					
It was convenient to get to the places I want in this country.					
The local infrastructure was advanced.					
The country had a convenient transportation system.					
The country had good access to internet and free Wi-Fi.					
The country was well developed.					
Newness					
I learned new things.					
I experienced new culture.					
I experienced new technology.					
I had a novelty experience.					
This trip was different from my previous experiences of travelling to other countries.					
My country of birth was different from my last visit/ what I remembered.					
Social Interaction					

I received the same level of service compared to other tourists.					
I was offered personalised service based on my interest/request in this trip.					
I was satisfied overall with the hospitality received in the destination.					
Local people I encountered were genuinely helpful.					
Local people I encountered were genuinely friendly.					
I was being treated the same as other tourists by locals.					
I had a good overall experience when interacting with local people.					
Relationship Development					
I enjoyed the comradeship among my travel companions on the trip.					
The trip enhanced the existing bonds with my travel companions.					
The trip enhanced the existing bonds with my family and friends in my country of birth.					
I built up good relationships with the people I met locally.					
Personal Milestone					
I enjoyed my special occasion (e.g. birthday) in my country of birth.					
I enjoyed a life event celebration (e.g. marriage) with my family and friends in my country of birth.					
I enjoyed a festival or holiday celebration (e.g. Christmas) with my family and friends in my country of birth.					
I was relaxed and had a good time with my family and friends in my country of birth.					
Nostalgia Re-enactment					
I had the local food which I had previously tried.					
I had the homemade food which I had before.					
I engaged in the activities which I had previously participated in.					
I spent time with my family and friends in the restaurants and bars where I visited previously.					
I re-visited the places where I had been previously.					
I went to the local events and festivals which I had previously attended.					

Section 2. Return Migration Intention

Please think about where you would like to live in the future. From *Strongly Disagree* (1) to *Strongly Agree* (5), please indicate to what extent do you agree or disagree with the following statements.

	Strongly Disagree	Disagree	Neither Agree Nor Disagree	Agree	Strongly Agree
I may live in my country of birth if there is good career opportunity.					
I may live in my country of birth if my family there needs me.					
I may live in my country of birth after retirement.					
I may take my children and/or other family members to live in my country of birth in the future.					
I admire the political culture in my country of birth more than the UK.					
Compared to the UK, my country of birth can provide me a better economic situation.					
After returning to my country of birth, I may consider not living in the UK again for any purpose.					
Overall, I am thinking of returning to my country of birth.					

Section 3. Self-Recognised Identity

Please think about the cultural differences between the UK and your country of birth. From *Strongly Disagree* (1) to *Strongly Agree* (5), please indicate to what extent do you agree or disagree with the following statements.

	Strongly Disagree	Disagree	Neither Agree Nor Disagree	Agree	Strongly Agree
Cultural Commitment - Heritage					
It is important for me to identify with my cultural background.					
I am proud of British cultural heritage.					
I am proud of the cultural heritage of my country of birth.					
I speak English in a fluent and native way.					

I speak the language of my country of birth in a fluent and native way.					
Cultural Commitment - Habit					
I enjoy eating British food.					
I enjoy eating the food of my country of birth.					
I cook British food.					
I cook the food of my country of birth.					
I live my life in a British way.					
I live my life in the way of my country of birth.					
Cultural Commitment - Values					
I admire British social value.					
I admire the social value of my country of birth.					
I admire British societal way of life.					
I admire the societal way of life of my country of birth.					
I admire British social morals.					
I admire the social morals of my country of birth.					
I admire with British political culture.					
I admire with the political culture of my country of birth.					
Identity Belonging					
I belong to my family in the UK, it is a significant part of who I am.					
I am no one without my family in the UK.					
I belong to my family in my country of birth, it's a significant part of who I am.					
I am no one without my family in my country of birth.					
I belong to my friends. They are a significant part of who I am.					
I am no one if I do not have my friends.					
I belong to my personal networks. They are a significant part of who I am.					
I am no one if I lose my personal networks.					
I belong to myself, not anyone else.					

Section 4. Self-Recognised Attachment

Please think about the cultural differences between the UK and your country of birth. From *Strongly Disagree* (1) to *Strongly Agree* (5), please indicate to what extent do you agree or disagree with the following statements.

	Strongly Disagree	Disagree	Neither Agree Nor Disagree	Agree	Strongly Agree
Place Dependence					
For me, no other country can compare to my country of birth.					
For me, no other country can compare to the UK.					
I enjoy visiting my country of birth more than any other country.					
The things I do in my country of birth cannot be substituted in any other country.					
Travelling to my country of birth is more important to me than travelling to any other country.					
I would prefer to spend more time in my country of birth if I could.					
I don't care which country I live in.					
Place Identity					
I feel my country of birth is part of me.					
I feel the UK is part of me.					
I identify myself with my country of birth.					
I identify myself with the UK.					
I feel that I can really be myself in my country of birth.					
I feel that I can really be myself in the UK.					
My country of birth reflects the type of person I am.					
The UK reflects the type of person I am.					
Visiting my country of birth says a lot about who I am.					
Affective Attachment					
My country of birth means a lot to me.					
The UK means a lot to me.					
I am attached to my country of birth.					
I am attached to the UK.					
My country of birth is special to me.					
The UK is special to me.					
Social Bonding					
I have a lot of fond memories about my country of birth.					
I have a lot of fond memories about the UK.					
I have connections to my country of birth and the people who live there.					
I have connections to the UK and the people who live here.					
My connections and networks are important for me.					
I will bring my children and/or other family members to visit my country of birth regularly.					

Section 5. Additional Information

What is your gender?

Male

Female

Non-binary

Prefer not to say

How old are you?

What is your highest education level?

High/Secondary level or below

A-level or equivalent

Bachelor's degree

Master's degree

Doctoral degree

Prefer not to say

Please indicate your current occupational status.

Full-time

Part-time/Seasonal/Other Temporal

Unemployed

Student

Prefer not to say

Please indicate your marital status.

Single

Married or have partner without children

Married or have partner with children

Other

Prefer not to say

Which year did you immigrate to the UK?

Which city/town are you living in the UK?

Did you ever live in other cities/towns for more than one year in the UK? If yes, please list.

Yes _____

No

Prefer not to say

Appendix 4: Survey Questionnaire – Main Study

Migration and Returning Home - First Generation European

Thank you for taking time to complete this questionnaire.

This questionnaire is conducted by Adrienne T.Y. Liu, PhD candidate at The Hong Kong Polytechnic University, and the University of Surrey as part of her doctoral research programme.

Please complete this survey if you are British resident (British citizenship or Permanent Leave to Remain) but were born in another European country.

In this research, you are expected to share your travel experience to your country of birth, your considerations of where to live, and your identity.

This questionnaire will be anonymous. It will take about 15 minutes. Be assured that all collected answers will be kept confidential and used for research purpose only.

If you would like more information, please feel free to contact me.

Adrienne Liu

PhD Candidate

School of Hotel and Tourism Management, The Hong Kong Polytechnic University
Hong Kong, China

Email:

School of Hospitality and Tourism Management, University of Surrey
Guildford, Surrey, United Kingdom GU2 7XH

Email:

Consent

(You need to click all the statements below to start this survey.)

By ticking each of the boxes below, you are consenting to this part of the study. Any unticked boxes will mean that you DO NOT agree to that part of the study and may mean you are ineligible for the study.

I confirm that I have read and understood the above study. I have had the opportunity to consider the information and would be able to ask questions if I have.

I understand that my participation is voluntary and that I am free to withdraw at any time during the survey without giving any reason. However, once the survey has been submitted, I understand that the information I provide cannot be withdrawn.

I understand that information I provide will be used in various anonymised outputs, including reports, publications and presentations.

I confirm that I am over 18.

I agree to take part in this research.

What is your Prolific ID?

Please note that this response should auto-fill with the correct ID.

Which of the following options describes your immigration background in the UK?

I have British citizenship, but I was born in a European country other than the UK.

I have Indefinite Leave to Remain (ILR) in the UK, but I was born in a European country other than the UK.

None of the above explains my situation.

Did you ever travel to your country of birth?

Yes

No

Section 1. Travel Experience

Which country were you born in?

Click to write Choice

How frequently do you travel to your country of birth? Please consider before the Covid if your travel has been reduced due to the pandemic.

Average more than once per year

Average once per 1-2 years

Average once per 3-5 years

Average once per more than 5 years

How many times have you travelled to your country of birth?

Just once

More than once but less than five times

5-10 times

More than 10 times

What was the main purpose of your trips? (Select all that apply)

I travelled to visit my family and friends

I travelled for rest and leisure

I travelled for business

I travelled for medical and healthcare

Other

Who did you usually travel with either to or within the country of your birth? (Select all that apply)

I travelled by myself

I travelled with my family from the UK

I travelled with my friend(s) from the UK

I travelled with my family in my country of birth

I travelled with my friend(s) in my country of birth

I travelled in a package tour

Other

How many days did you usually spend in the trips?

Less than a week

1-2 weeks

2 weeks to 1 month

1-2 months

More than 2 months

Which type of accommodation did you usually use in the trips? (Select all that apply)

My home/ parent's home / other family member's home

Shared accommodation (such as Airbnb)

Hotel

Other types of accommodation (such as school or company's dormitory)

What was your most recent trip to your country of birth?

Month

Year

Please recall your travel experiences in your country of birth, and think about the most memorable or impressive trip for you. From *Strongly Disagree* (1) to *Strongly Agree* (5), please indicate to what extent you agree or disagree with the following statements.

	Strongly	Disagree	Neither Agree	Agree	Strongly
--	----------	----------	---------------	-------	----------

	Disagree		Nor Disagree		Agree
Affective Emotions					
I was revitalized after the trip.					
I was refreshed after the trip.					
I enjoyed this travel experience.					
I was pleased during the trip.					
I felt excited during the trip.					
Accessibility and Infrastructure					
The country was well developed.					
The country had a convenient transportation system.					
The local infrastructure was advanced.					
The country had good access to internet and free Wi-Fi.					
Nostalgia Re-enactment					
I re-visited the places where I had been previously.					
I engaged in the activities which I had previously participated in.					
I spent time with my family and friends in the restaurants and bars where I visited previously.					
I had the homemade food which I had before.					
I had the local food which I had previously tried.					
Social Interaction					
Local people I encountered were genuinely helpful.					
Local people I encountered were genuinely friendly.					
I was satisfied overall with the hospitality received in the destination.					
I had a good overall experience when interacting with local people.					
<i>This is an attention check question. Please select Strongly Disagree.</i>					
Newness					
I experienced new culture.					
I had a novelty experience.					
I learned new things.					
This trip was different from my previous experiences of travelling to other countries.					
Personal Milestone					
I enjoyed a life event celebration (e.g. marriage) with my family and friends in my country of birth.					
I enjoyed my special occasion (e.g. birthday) in my country of birth.					
I enjoyed a festival or holiday celebration (e.g. Christmas) with my family and friends in my country of birth.					

Section 2. Return Migration Intention

Please think about where you would like to live in the future. From *Strongly Disagree* (1) to *Strongly Agree* (5), please indicate to what extent you agree or disagree with the following statements.

	Strongly Disagree	Disagree	Neither Agree Nor Disagree	Agree	Strongly Agree
I may live in my country of birth if there is good career opportunity.					
I may live in my country of birth if my family there needs me.					
I may live in my country of birth after retirement.					
I may take my children and/or other family members to live in my country of birth in the future.					
I admire the political culture in my country of birth more than the UK.					
Compared to the UK, my country of birth can provide me a better economic situation.					
After returning to my country of birth, I may consider not living in the UK again for any purpose.					
Overall, I am thinking of returning to my country of birth.					

Section 3. Self-Recognised Identity

Please think about the cultural differences between the UK and your country of birth. From *Strongly Disagree* (1) to *Strongly Agree* (5), please indicate to what extent you agree or disagree with the following statements.

	Strongly Disagree	Disagree	Neither Agree Nor Disagree	Agree	Strongly Agree
Cultural Commitment – British Values					
I admire British social value.					
I admire British societal way of life.					
I admire British social morals.					
I admire with British political culture.					

Cultural Commitment – Origin Values					
I admire the social morals of my country of birth.					
I admire the social value of my country of birth.					
I admire the societal way of life of my country of birth.					
I admire with the political culture of my country of birth.					
Friends and Networks					
I am no one if I do not have my friends.					
I belong to my personal networks. They are a significant part of who I am.					
I am no one if I lose my personal networks.					
I belong to my friends. They are a significant part of who I am.					
Cultural Commitment – British Habit					
I cook British food.					
I enjoy eating British food.					
I live my life in a British way.					
Cultural Commitment – Origin Heritage					
I am proud of the cultural heritage of my country of birth.					
It is important for me to identify with my cultural background.					

Section 4. Self-Recognised Attachment

Please think about the cultural differences between the UK and your country of birth. From *Strongly Disagree* (1) to *Strongly Agree* (5), please indicate to what extent you agree or disagree with the following statements.

	Strongly Disagree	Disagree	Neither Agree Nor Disagree	Agree	Strongly Agree
Origin Attachment					
My country of birth means a lot to me.					
My country of birth is special to me.					
I am attached to my country of birth.					
I feel my country of birth is part of me.					
I identify myself with my country of birth.					
Visiting my country of birth says a lot about who I am.					
My country of birth reflects the type of person I am.					

<i>This is an attention check question. Please select Strongly Disagree.</i>					
British Attachment					
The UK means a lot to me.					
I am attached to the UK.					
The UK is special to me.					
I identify myself with the UK.					
I feel the UK is part of me.					
The UK reflects the type of person I am.					
I feel that I can really be myself in the UK.					
I have a lot of fond memories about the UK.					
I have connections to the UK and the people who live here.					
Specialty of the Origin Country					
I enjoy visiting my country of birth more than any other country.					
Travelling to my country of birth is more important to me than travelling to any other country.					
For me, no other country can compare to my country of birth.					

Section 5. Additional Information

What is your gender?

Male

Female

Non-binary

Prefer not to say

How old are you?

What is your highest education level?

High/Secondary level or below

A-level or equivalent

Bachelor's degree

Master's degree

Doctoral degree

Prefer not to say

Please indicate your current occupational status.

Full-time

Part-time/Seasonal/Other Temporal

Unemployed

Student

Prefer not to say

Please indicate your marital status.

Single

Married or have partner without children

Married or have partner with children

Other

Prefer not to say

Which year did you immigrate to the UK?

Which city/town are you living in the UK?

Did you ever live in other cities/towns for more than one year in the UK? If yes, please list.

Yes _____

No

Prefer not to say

Thank you for taking part in this survey. Please click the button below to be redirected back to Prolific and register your submission.

Appendix 5: R scripts – Exploratory Factor Analysis

- Exploratory Factor Analysis DMTE

```
#EFA
```

```
library(psych)
```

```
library(readxl)
```

```
library(REdaS)
```

```
PilotTest302DMTE <- read.csv(file = "PilotTest302DMTE.csv", header = TRUE, sep = ",")
```

```
View(PilotTest302DMTE)
```

```
attach(PilotTest302DMTE)
```

```
# Bartlett's test of sphericity
```

```
bart_spher(PilotTest302DMTE)
```

```
#Kaiser-Meyer-Olkin Measure of Sampling Adequacy
```

```
KMO(PilotTest302DMTE)
```

```
# Principal axis factoring with promax rotation
```

```
paDMTE <- fa(r = PilotTest302DMTE,
```

```
  nfactors = 6,
```

```
  rotate = "promax",
```

```
  fm="pa",
```

```
  residuals=TRUE)
```

```
paDMTE
```

```
# Reliability Cronbach's Alpha
```

```
alpha(PilotTest302DMTE[,c("AE1","AE3","AE4","AE5","AE6")])
PilotTest302DMTE$AEEFA<-
rowMeans(PilotTest302DMTE[,c("AE1","AE3","AE4","AE5","AE6")],
          na.rm = TRUE)
```

```
alpha(PilotTest302DMTE[,c("AI3","AI4","AI5","AI6")])
PilotTest302DMTE$AIEFA<- rowMeans(PilotTest302DMTE[,c("AI3","AI4","AI5","AI6")],
          na.rm = TRUE)
```

```
alpha(PilotTest302DMTE[,c("NW1","NW2","NW4","NW5")])
PilotTest302DMTE$NWEFA<-
rowMeans(PilotTest302DMTE[,c("NW1","NW2","NW4","NW5")],
          na.rm = TRUE)
```

```
alpha(PilotTest302DMTE[,c("SI4","SI5","SI7")])
PilotTest302DMTE$SIEFA<- rowMeans(PilotTest302DMTE[,c("SI4","SI5","SI7")],
          na.rm = TRUE)
```

```
alpha(PilotTest302DMTE[,c("PM1","PM2","PM3")])
PilotTest302DMTE$PMEFA<- rowMeans(PilotTest302DMTE[,c("PM1","PM2","PM3")],
          na.rm = TRUE)
```

```
alpha(PilotTest302DMTE[,c("NR1","NR2","NR3","NR4","NR5")])
PilotTest302DMTE$NREFA<-
rowMeans(PilotTest302DMTE[,c("NR1","NR2","NR3","NR4","NR5")],
          na.rm = TRUE)
```

- **Exploratory Factor Analysis Cultural Identity**

```
library(psych)
```

```
library(readxl)
```

```
library(REdaS)
```

```
PilotTest302CI <- read.csv(file = "PilotTest302CI.csv", header = TRUE, sep = ",")
```

```
View(PilotTest302CI)
```

```
attach(PilotTest302CI)
```

```
# Bartlett's test of sphericity
```

```
bart_spher(PilotTest302CI)
```

```
#Kaiser-Meyer-Olkin Measure of Sampling Adequacy
```

```
KMO(PilotTest302CI)
```

```
# Principal axis factoring with promax rotation
```

```
paCI <- fa(r = PilotTest302CI,
```

```
          nfactors = 4,
```

```
          rotate = "promax",
```

```
          fm="pa",
```

```
          residuals=TRUE)
```

```
paCI
```

```
# Reliability Cronbach's Alpha
```

```
alpha(PilotTest302CI[,c("CICCI1", "CICCI3", "CICCI5", "CICCI7")])
```

```
PilotTest302CI$CIBIEFA<-
```

```
rowMeans(PilotTest302CI[,c("CICCI1", "CICCI3", "CICCI5", "CICCI7")],
```

```
na.rm = TRUE)
```

```
alpha(PilotTest302CI[,c("CICCI2","CICCI4","CICCI6","CICCI8")])
```

```
PilotTest302CI$CIOIEFA<-
```

```
rowMeans(PilotTest302CI[,c("CICCI2","CICCI4","CICCI6","CICCI8")],  
na.rm = TRUE)
```

```
alpha(PilotTest302CI[,c("CIFB5","CIFB6","CIFB7","CIFB8")])
```

```
PilotTest302CI$CIFNEFA<-
```

```
rowMeans(PilotTest302CI[,c("CIFB5","CIFB6","CIFB7","CIFB8")],  
na.rm = TRUE)
```

```
alpha(PilotTest302CI[,c("CICCH1","CICCH3","CICCH5")])
```

```
PilotTest302CI$CIBHEFA<-
```

```
rowMeans(PilotTest302CI[,c("CICCH1","CICCH3","CICCH5")],  
na.rm = TRUE)
```

- **Exploratory Factor Analysis Homeland Attachment**

```
library(psych)
```

```
library(readxl)
```

```
library(REdaS)
```

```
PilotTest302HA <- read.csv(file = "PilotTest302HA.csv", header = TRUE, sep = ",")
```

```
View(PilotTest302HA)
```

```
attach(PilotTest302HA)
```

```
# Bartlett's test of sphericity
```

```
bart_spher(PilotTest302HA)
```

```
#Kaiser-Meyer-Olkin Measure of Sampling Adequacy
```

```
KMO(PilotTest302HA)
```

```
# Principal axis factoring with promax rotation
```

```
paHA <- fa(r = PilotTest302HA,
```

```
          nfactors = 2,
```

```
          rotate = "promax",
```

```
          fm="pa",
```

```
          residuals=TRUE)
```

```
paHA
```

```
# Reliability Cronbach's Alpha
```

```
alpha(PilotTest302HA[,c("HAPD3", "HAPI1", "HAPI3", "HAPI7", "HAPI9", "HAAA1", "HAA  
A3", "HAAA5")])
```

```
PilotTest302HA$HAAOAEFA<-
```

```
rowMeans(PilotTest302HA[,c("HAPD3","HAPI1","HAPI3","HAPI7","HAPI9","HAAA1","  
HAAA3","HAAA5")],
```

```
na.rm = TRUE)
```

```
alpha(PilotTest302HA[,c("HAPI2","HAPI4","HAPI6","HAPI8","HAAA2","HAAA4","HAA  
A6","HASB2")])
```

```
PilotTest302HA$HABAEFA<-
```

```
rowMeans(PilotTest302HA[,c("HAPI2","HAPI4","HAPI6","HAPI8","HAAA2","HAAA4","  
HAAA6","HASB2")],
```

```
na.rm = TRUE)
```

- **Exploratory Factor Analysis Return Migration**

```
library(psych)
library(readxl)
library(REdaS)

PilotTest302RM <- read.csv(file = "PilotTest302RM.csv", header = TRUE, sep = ",")
View(PilotTest302RM)
attach(PilotTest302RM)

# Bartlett's test of sphericity
bart_spher(PilotTest302RM)

#Kaiser-Meyer-Olkin Measure of Sampling Adequacy
KMO(PilotTest302RM)

# Principal axis factoring with promax rotation
paRM <- fa(r = PilotTest302RM,
           nfactors = 2,
           rotate = "promax",
           fm="pa",
           residuals=TRUE)
paRM

# Reliability Cronbach's Alpha

alpha(PilotTest302RM[,c("RM1", "RM2", "RM3", "RM4")])
PilotTest302RM$RM1EFA<-
rowMeans(PilotTest302RM[,c("RM1", "RM2", "RM3", "RM4")],
```

```
na.rm = TRUE)
```

```
alpha(PilotTest302RM[,c("RM6", "RM7")])
```

```
PilotTest302RM$RM2EFA<- rowMeans(PilotTest302RM[,c("RM6", "RM7")],
```

```
na.rm = TRUE)
```

Appendix 6: R scripts – Confirmatory Composite Analysis and PLS-SEM

```
#Loading the library
library(semnir)
#Load the data
Main764 <- read.csv(file = "MainSurvey764.csv", header = TRUE, sep = ",")
#To inspect data
head(Main764)

# LOWER LEVEL MODEL

Main764L_mm <- constructs(
  composite("Affective Emotions", multi_items("AE", 1:5)),
  composite("Accessibility Infrastructure", multi_items("AI", 1:4)),
  composite("Nostalgia Reenactment", multi_items("NR", 1:5)),
  composite("Social Interaction", multi_items("SI", 1:3)),
  composite("Newness", multi_items("NW", 1:4)),
  composite("Personal Milestone", multi_items("PM", 1:3)),
  composite("Origin Values", multi_items("OV", 1:4)),
  composite("Origin Attachment", multi_items("OA", 1:8)),
  composite("Personal Plan", multi_items("RM", 1:4)),
  composite("Social Environment", multi_items("RM", 6:7)))

Main764L_sm <- relationships(
  paths(from = "Affective Emotions", to = "Origin Values"),
  paths(from = "Affective Emotions", to = "Origin Attachment"),
  paths(from = "Affective Emotions", to = "Personal Plan"),
  paths(from = "Affective Emotions", to = "Social Environment"),
  paths(from = "Accessibility Infrastructure", to = "Origin Values"),
  paths(from = "Accessibility Infrastructure", to = "Origin Attachment"),
```

```

paths(from = "Accessibility Infrastructure", to = "Personal Plan"),
paths(from = "Accessibility Infrastructure", to = "Social Environment"),
paths(from = "Nostalgia Reenactment", to = "Origin Values"),
paths(from = "Nostalgia Reenactment", to = "Origin Attachment"),
paths(from = "Nostalgia Reenactment", to = "Personal Plan"),
paths(from = "Nostalgia Reenactment", to = "Social Environment"),
paths(from = "Social Interaction", to = "Origin Values"),
paths(from = "Social Interaction", to = "Origin Attachment"),
paths(from = "Social Interaction", to = "Personal Plan"),
paths(from = "Social Interaction", to = "Social Environment"),
paths(from = "Newness", to = "Origin Values"),
paths(from = "Newness", to = "Origin Attachment"),
paths(from = "Newness", to = "Personal Plan"),
paths(from = "Newness", to = "Social Environment"),
paths(from = "Personal Milestone", to = "Origin Values"),
paths(from = "Personal Milestone", to = "Origin Attachment"),
paths(from = "Personal Milestone", to = "Personal Plan"),
paths(from = "Personal Milestone", to = "Social Environment"),
paths(from = "Origin Values", to = "Personal Plan"),
paths(from = "Origin Values", to = "Social Environment"),
paths(from = "Origin Attachment", to = "Personal Plan"),
paths(from = "Origin Attachment", to = "Social Environment"))

```

```

Main764L_model <- estimate_pls(data = Main764, measurement_model = Main764L_mm,
structural_model = Main764L_sm)

```

```

summary(Main764L_model)

```

```

summary <- summary(Main764L_model)

```

```

options(max.print=1000000)

```

```
summary$loadings
summary$reliability
summary$validity$fl_criteria
summary$validity$htmt
summary$validity$vif_items
```

```
boot_model <- bootstrap_model(
  seminr_model = Main764L_model,
  nboot = 10000,
  cores = parallel::detectCores(),
  seed = 123)
summary_boot <- summary(boot_model, alpha = 0.05)
summary_boot
summary_boot$bootstrapped_weights
summary_boot$bootstrapped_loadings
```

```
# HIGHER LEVEL MODEL
```

```
Main764H_mm <- constructs(
  composite("Affective Emotions", multi_items("AE", 1:5)),
  composite("Accessibility Infrastructure", multi_items("AI", 1:4)),
  composite("Nostalgia Reenactment", multi_items("NR", 1:5)),
  composite("Social Interaction", multi_items("SI", 1:3)),
  composite("Newness", multi_items("NW", 1:4)),
  composite("Personal Milestone", multi_items("PM", 1:3)),
  higher_composite("Tourism Experience", c("Affective Emotions", "Accessibility
Infrastructure", "Nostalgia Reenactment", "Social Interaction", "Newness", "Personal
Milestone"), method = "two stage", weights = mode_B),
  composite("Origin Values", multi_items("OV", 1:4)),
```

```

composite("Origin Attachment", multi_items("OA", 1:8)),
composite("Personal Plan", multi_items("RM",1:4)),
composite("Social Environment", multi_items("RM",6:7)),
higher_composite("Return Migration", c("Personal Plan","Social Environment"), method =
"two stage"))

```

```

Main764H_sm <- relationships(
  paths(from = "Tourism Experience", to = "Return Migration"),
  paths(from = "Tourism Experience", to = "Origin Values"),
  paths(from = "Tourism Experience", to = "Origin Attachment"),
  paths(from = "Origin Values", to = "Return Migration"),
  paths(from = "Origin Attachment", to = "Return Migration"))

```

```

Main764H_model <- estimate_pls(data = Main764, measurement_model = Main764H_mm,
structural_model = Main764H_sm)

```

```

summary(Main764H_model)
summaryH <- summary(Main764H_model)
summaryH$loadings
summaryH$reliability
summaryH$validity$fl_criteria
summaryH$validity$htmt
summaryH$validity$vif_items

```

```

bootH_model <- bootstrap_model(
  seminr_model = Main764H_model,
  nboot = 10000,
  cores = parallel::detectCores(),
  seed = 123)

```

```

summary_bootH <- summary(bootH_model, alpha = 0.05)
summary_bootH
summary_bootH$bootstrapped_weights
summary_bootH$bootstrapped_loadings

# Inspect direct effects
summaryH$total_indirect_effects
#Inspect confidence intervals for direct effects
summary_bootH$bootstrapped_paths

# Inspect indirect effects
specific_effect_significance(bootH_model,
                             from = "Tourism Experience",
                             through = "Origin Values",
                             to = "Return Migration",
                             alpha = 0.05)

specific_effect_significance(bootH_model,
                             from = "Tourism Experience",
                             through = "Origin Attachment",
                             to = "Return Migration",
                             alpha = 0.05)

# Inspect total effects
summaryH$paths["Tourism Experience","Origin Values"]*
  summaryH$paths["Origin Values","Return Migration"]+
  summaryH$paths["Tourism Experience","Return Migration"]

summaryH$paths["Tourism Experience","Origin Attachment"]*

```

```

summaryH$paths["Origin Attachment","Return Migration"]+
summaryH$paths["Tourism Experience","Return Migration"]

plot(Main764H_model)
plot(bootH_model)

# PLS-MGA on estimated model
sum( Main764$Gen == 1)
sum( Main764$Gen == 2)
Main764_mga <- estimate_pls_mga(Main764H_model,Main764$Gen == 1)
Main764_mga$group1_beta
Main764_mga$group2_beta
Main764_mga$pls_mga_p

sum( Main764$Origin == 1)
sum( Main764$Origin == 2)
Main764_mga <- estimate_pls_mga(Main764H_model,Main764$Origin == 1)
Main764_mga$group1_beta
Main764_mga$group2_beta
Main764_mga$pls_mga_p

sum( Main764$Gen == 1)
sum( Main764$Gen == 2)
Main764_mga <- estimate_pls_mga(Main764L_model,Main764$Gen == 1)
Main764_mga$group1_beta
Main764_mga$group2_beta
Main764_mga$pls_mga_p

```

```
sum( Main764$Origin == 1)
```

```
sum( Main764$Origin == 2)
```

```
Main764_mga <- estimate_pls_mga(Main764L_model,Main764$Origin == 1)
```

```
Main764_mga$group1_beta
```

```
Main764_mga$group2_beta
```

```
Main764_mga$pls_mga_p
```

Appendix 7: Ethics Review

The Hong Kong Polytechnic University

From: rohsec@polyu.edu.hk <rohsec@polyu.edu.hk>
Sent: Tuesday, June 15, 2021 7:06:04 AM
To: LIN, Pearl [SHTM] <pearl.lin@polyu.edu.hk>
Cc: Song, Haiyan [SHTM] <haiyan.song@polyu.edu.hk>; LAM, Ada MI [SHTM] <ada.mi.lam@polyu.edu.hk>; LUI, Yuki [SHTM] <yuki.lui@polyu.edu.hk>; Li, Katrina [SHTM] <katrina.li@polyu.edu.hk>
Subject: Application Result (HSEARS20210609002)

Dear Lin Ming Chu

Please note that the following application for human ethics approval has been approved:

Project Title: The impact of diaspora tourism on return migration intention for mainland Chinese diaspora across cultural distance and migration generations

Application Number: HSEARS20210609002 (Click [here](#) to view the application)

Principal Investigator: Lin Ming Chu

Department: School of Hotel and Tourism Management

Approver / Delegate: SONG Haiyan

Human Subjects Ethics Application Review System
(It is a system-generated message. Please do not reply to it)

c.c. Approver / Delegates



Opening Minds • Shaping the Future • 啟迪思維 • 成就未來

Adrienne Ting Yao LIU
School of Hosp. Tour. & Events
FASS

08 July 2021

Dear Adrienne

EGA ref: FASS 20-21 100 EGA

Project Title: The impact of diaspora tourism on return migration intention for mainland Chinese diaspora across cultural distance and migration generations

On behalf of the University Ethics Committee (UEC), I am pleased to confirm a 'Favourable Ethical Opinion' (FEO) for the above research on the basis of the submitted protocol and final supporting documentation listed in the table below.

Date of confirmation of ethical opinion: **08th July 2021**

This opinion is given on the understanding that you will comply with the relevant University policies, ethical and professional standards and any applicable regulatory requirements, and have completed all mandatory training provided by the University of Surrey.

Please follow guidelines below and note that all research activity must comply with current University guidance regarding the Covid19 pandemic:

<https://www.surrey.ac.uk/coronavirus/researchers/research-university-ethics-committee-approval>

If you wish to make any changes to the Protocol for this project, now or later, other than those permitted in the guidance provided in the above link, you must submit a Notification of Amendment form before any changes can be implemented. Please refer to the Guidance on Amendments which can be found on the Research Integrity and Governance Office webpages. Please note that the governance approval of this project is only valid until the study end date provided on your final EGA form listed below.

Please be aware that the Committee must be notified if the following incidents and events occur:

- Protocol deviation e.g. changes in recruitment methods, consent method, poster advertisements, study design or study materials such as questionnaires;
- Study extension for recruiting participants and/or data collection;
- Serious adverse events (SAEs) (e.g. life-threatening such as self-harm) or adverse events (AE) (e.g. an unexpected reaction such as skin irritation) that may potentially impact the research participants or your data integrity. This should include any unexpected event not related to the



Name: Adrienne Liu
School/Department: Hospitality, Tourism & Events Management
Faculty of Arts and Social Sciences

06 May 2022

Dear Adrienne

EGA ref: FASS 20-21 100 EGA Amend 1

Study Title: The impact of diaspora tourism on return migration intention across cultural distance and migration generations

On behalf of the Ethics Committee, I am pleased to inform you that your request for an Amendment to the above protocol has been considered and has received a favourable ethical opinion on the understanding that you continue comply with the relevant University policies, ethical and professional standards and any applicable regulatory requirements, and have completed all mandatory training provided by the University of Surrey. Please be advised that the Ethics Committee and/or RIGO can audit research projects to ensure that researchers are abiding by the University requirements and guidelines.

If the project includes distribution of a survey or questionnaire to members of the University community, researchers are asked to include a statement advising that the project has been reviewed by the University's Ethics Committee.

Please follow guidelines below and note that all research activity must comply with current University guidance regarding the Covid19 pandemic:

<https://www.surrey.ac.uk/coronavirus/researchers/research-university-ethics-committee-approval>

Date of confirmation of ethical opinion: 8th July 2021

Date of favourable ethical opinion of amendment to protocol: 6th May 2022

The list of amended documents reviewed and approved by the Committee is as follows:

Document	Version	Date
Notification of amendment	v.2	04/05/2022
Study Protocol	v.3	04/05/2022
EGA form	v.3	04/05/2022
Participation Information Sheet	v.4	06/05/2022
Consent Form	v.4	06/05/2022



Document	Version	Date
Study advert	v.2	04/05/2022

Please note: you should only be using the versions of the documents referred to in this letter. If you intend to update these documents, you must notify the University Ethics Committee.

Yours sincerely,

Dr Kevin Wells
Chair of the University Ethics Committee
RIGO: AMA

Appendix 8: Participant Information Sheet

[Note: this information sheet is designed for participants in the qualitative study phases]

Title of Study:

Home Return Travel with Return Migration Intention

University of Surrey EGA Reference: FASS 20-21 100 EGA

The Hong Kong Polytechnic University Ref: HSEARS20210609002

(*Please note, this is a collaboration study conducted and approved by both institutions mentioned above)

Participant Information Sheet, Version 4: 2022-05-06

PLEASE KEEP A COPY OF THIS INFORMATION SHEET FOR YOUR RECORDS

We would like to invite you to participate in this research project. You should only participate if you want to; choosing not to take part will not disadvantage you in any way. Before you decide whether you want to take part, it is important for you to understand why the research is being done and what your participation will involve. If you have any questions you can contact us using the contact details at the end of this information sheet.

What is the purpose of the study?

The aim of the study is to investigate the impact of diaspora tourism on return migration intention. As a cross-disciplinary study, we will connect diaspora tourism with return migration intention through cultural factors. More specifically, we are interested in how diaspora's cultural identity and homeland attachment on their home countries will be affected by their homeland return travel experience, and how it further influences their intention to return migrate to their home countries.

Who is responsible for this research?

This research is a collaboration between the University of Surrey and The Hong Kong Polytechnic University, and it is in partial fulfilment of the requirements for the degree of Doctor of Philosophy. The lead researcher for this research is Ms. Adrienne T.Y. Liu, a Joint PhD student at the University of Surrey and The Hong Kong Polytechnic University.

Why have I been invited to take part?

You are invited to participate because you were born in a European or Asian country and are currently holding either a permanent residence card or passport of the UK. To take part you must be aged 18 or older.

Do I have to take part?

Participation is voluntary and you do not have to take part. We will describe the study in this information sheet and will contact you again after a minimum of 3 days so that you have time to decide whether you wish to take part. You may contact us at any time if you have any

questions, or if you would like more information.

What will happen to me if I decide to take part?

If you are interested in taking part, you will be contacted to conduct an online interview. We will discuss with you exactly what will involve and give you the chance to ask any questions. If you decide to take part, you will be asked to sign an online consent form to confirm your agreement to participate. This one-off interview will be conducted with Adrienne Liu, a joint PhD student at University of Surrey and The Hong Kong Polytechnic University.

The interview will be conducted online, using Microsoft Teams or similar, and is likely to last around 1 hour. We may wish to use anonymised quotations from your interview in publications and other outputs. With your permission, we will record the sound (not the video) from the interview. On rare occasions, we may contact you again after the interview to clarify something that you said during the interview. You will also be offered the opportunity to review the transcript of your interview.

What happens if I do not want to take part or if I change my mind?

You are free to withdraw from the study at any time before or during the interview, and until one month after the interview date, without giving a reason. If you would like to withdraw, please email the study team using the contact details at the end of this form. After one month of the interview, all data collected will be anonymised and aggregated and we will not be able to remove your data.

What are the possible benefits in taking part?

There are no particular benefits to those who take part, but participants do sometimes report that they enjoy taking part in research interviews, and you may value the opportunity to recall some memories and to have a better understanding on yourself.

We hope to engage in a critical dialogue and reflection on what makes diaspora willing to return home temporarily or permanently. We also hope that our findings will assist governments in terms of policy development and governmental strategies to cope with the potential population of return migrants.

Are there any potential risks involved?

It is unlikely that there are any risks to you from taking part in the study, however, if any technical difficulties occur during the online interview, we will have them fixed as soon as possible. You may ask for a break from the interview or withdraw from it at any time.

Will my participation be kept confidential?

We are responsible for making sure your participation is kept confidential and any data is kept secure and used only in the way described in this information sheet. When we talk about and write about our findings, we will use a pseudonym (false name) for all those who take part.

Will my data be shared or used in future research studies?

We would like to use the research outputs for (including but not limited to) peer-reviewed journal articles, summary reports to project partners, social media disseminations of project findings, and conference presentations.

What will happen to the results of the study?

This research will be a part of thesis submitted in partial fulfilment of the requirements for the degree of Doctor of Philosophy. We also aim to share our findings at academic conferences and in peer-reviewed academic journals. If you would like to receive a summary of the results, you can request this from the study team.

Who has reviewed this research?

This research has been reviewed by an independent group of people, called an Ethics Committee. This research was reviewed and given a favourable ethical opinion by both the University of Surrey's Ethics Committee, and the Human Subjects Ethics Sub-committee, The Hong Kong Polytechnic University.

Your personal data

What is personal data?

'Personal Data' means any information that identifies you as an individual. We will be collecting and using some of your personal data that is relevant to completing the study and this section describes what that means.

The information that we will collect will include your name and contact details which is regarded as 'personal data'. We will only use your name and contact details to share information about the study and arrange the interview. To ensure anonymity, we **will not** publish your name, contact details in any of our research outputs – this information will be securely stored separately from any of the other data we collect from you, and will only be accessible to members of the study team.

Who is handling my personal data?

The University of Surrey, who has the legal responsibility for managing the personal data in this research, will act as the 'Data Controller' for this research. The study team will process your personal data on behalf of the controller and are responsible for looking after your information and using it properly. All data files will be password-protected and stored on Microsoft Teams, the secure server of University of Surrey. Once the transcription has been completed, the files will be deleted from these external servers.

What will happen to my personal data?

As a publicly-funded organisation, we have to ensure that when we use **identifiable personal** information from people who have agreed to take part in research, that this data is processed fairly and lawfully. The University of Surrey processes personal data for the purposes of carrying out research in the **public interest** and special category data is processed on an additional condition necessary for **research purposes**. This means that when you agree to take

part in this research study, we will use and look after your data in the ways needed to achieve the outcomes of the study.

Your personal data will be held and processed in the strictest confidence, and in accordance with current data protection regulations. When acting as the data controller, the University of Surrey will keep identifiable information about you until it has been processed for the reason it was collected. Your name and contact details will be deleted after participation.

Your rights to access, change or move your information are limited, as we need to manage your information in specific ways in order for the research to be reliable and accurate. If you decide to withdraw from the study after one month of your interview date, we may not be able to withdraw your data. We will keep and use the minimum amount of personally-identifiable information about you that we have already obtained in order to complete the study.

If you wish to make a complaint about how we have handled your personal data, you can contact our Data Protection Office who will investigate the matter (dataprotection@surrey.ac.uk). If you are not satisfied with our response or believe we are processing your personal data in a way that is not lawful, you can complain to the Information Commissioner's Office (ICO) (<https://ico.org.uk/>).

You can find out more about how we use your information <https://www.surrey.ac.uk/information-management/data-protection> and/or by contacting dataprotection@surrey.ac.uk.

Further information

What if I have a query or something goes wrong?

If you are unsure about something you can contact the study team for further advice using the contact details at the bottom of this information sheet. However, if your query has not been handled to your satisfaction, or if you are unhappy and wish to make a formal complaint to someone independent of the study team, then please contact:

Research Integrity and Governance Office (RIGO)
Research and Innovation Services,
University of Surrey, Senate House, Guildford, Surrey, GU2 7XH
Phone: +44 (0)1483 689110
Email: rigo@surrey.ac.uk

The University of Surrey has in place the relevant insurance policies which apply to this research. If you wish to complain or have any concerns about any aspect of the way you have been treated during the course of this research, then you should follow the instructions given above.

Who should I contact for further information?

If you have any questions or require more information about this research, please contact the study team using the following contact details:

Ms. Adrienne Liu

Joint PhD Student

School of Hospitality and Tourism Management, University of Surrey Guildford, Surrey, GU2 7XH

School of Hotel and Tourism Management, The Hong Kong Polytechnic University, HK China

Email:

Voice and video calls will be arranged as required throughout the project using Microsoft Teams.

Thank you for reading this information sheet and for considering taking part in this research.

Appendix 9: Consent Form

Title of Study:

Home Return Travel with Return Migration Intention

University of Surrey EGA Reference: FASS 20-21 100 EGA

The Hong Kong Polytechnic University Ref: HSEARS20210609002

(*Please note, this is a collaboration study conducted and approved by both institutions mentioned above)

Informed Consent Form

Thank you for considering taking part in this research. Please complete this form after you have read the Information Sheet and/or listened to an explanation about the research.

The person asking for your consent must explain the project to you before you agree to take part. If you have any questions about the Information Sheet or their explanation, please ask the researcher before you make your decision. You will be given a PDF copy of this Consent Form and the Information Sheet to keep and refer to at any time.

By **ticking** each box, you are consenting to this part of the study. Any un-ticked boxes will mean that you DO NOT agree to that part of the study and this may mean you are ineligible for the study.

Taking part in the study		
	Statement	Please tick if you agree with the statement
1	I confirm that I have read and understood the information sheet dated 2022-05-06, for the above study. I have had the opportunity to consider the information and asked questions which have been answered satisfactorily.	
2	I understand that my participation is voluntary and that I am free to withdraw at any time during the study without giving any reason. Furthermore, I understand that data already collected can only be withdrawn until one month after the interview date.	
3	I understand that information I provide may be subject to review by responsible individuals from the University of Surrey and/or regulators for monitoring and audit purposes.	
4	I understand that information I provide will be used in various anonymised outputs, including, but not limited to, conference presentations, summary reports, peer-reviewed academic publications and other communications	

	about the findings.	
5	I understand that my personal data, including this consent form, which link me to the research data, will be kept securely in accordance with data protection guidelines, and only be accessible to the immediate research team or responsible persons at the University.	
6	I understand any personal contact details collected about me, such as my phone number and address, will not be shared beyond the study team.	
7	I consent to my audio recording being used for the purposes stated in the information sheet.	
8	I confirm I am aged 18 years or above	
9	I agree for my personal contact details to be stored by the study team, for up to 12 months after my interview, who may wish to invite me to participate in follow-up studies to this project.	
10	I agree to take part in this research.	

Signatures		
Name of Participant	Signature	Date
Name of Researcher	Signature	Date