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**THE ROLE OF DIASPORA TOURISM IN AFFECTING THE DIASPORIC  
INDIVIDUALS IN PLACE ATTACHMENT: A STUDY OF CHINESE  
DIASPORA IN NORTH AMERICA**

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**2015**

THE HONG KONG POLYTECHNIC UNIVERSITY  
SCHOOL OF HOTEL AND TOURISM MANAGEMENT

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OF CHINESE DIASPORA IN NORTH AMERICA**

**By**

**Li Ting Ting**

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

**Doctor of Philosophy**

**August 2014**

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## **Abstract**

A small but growing number of studies have examined the tourism by diasporic groups. The literature on migration and tourism provides a foundation for understanding diasporic groups and the reasons for their movements. However, a critical review of the literature indicates that despite the complexity and highly nuanced nature of diaspora tourism, the current research rarely looks beyond the tourism literature for deeper insights into the diasporic context. In particular, very few studies have attempted to examine diaspora tourists as individuals, or to understand their return travel within a multi-dimensional framework. Moreover, several important themes seem to be missing from the overall investigation of diaspora tourism, such as diasporic individuals' family migration backgrounds, their senses of place and cultural identity, which have seldom been examined together with diaspora tourism under a continuum framework. Diaspora tourism may have varied effects on diasporic individuals, as recent migrants and distant diasporic members can have completely different perceptions of their sense of place before and after their return visits. Therefore, there is an urgent need to conduct a study focusing on these important themes and examine how diaspora tourism influences diasporic individuals, to gain an in-depth understanding of diaspora tourists and their sense of place.

The key research question in this study is whether diasporic tourists' return visits affect their place attachments. The main purposes of this research, therefore, are to explore the role of return visits in shaping diasporic individuals' place attachments, identify the significant factors influencing diasporic place attachments, and develop a theoretical framework to achieve an in-depth understanding of the continuum of diaspora tourism and travel behaviors of diaspora tourists.

Both qualitative and quantitative research methods were used in this study. The qualitative methods were chosen to identify the major themes and factors involved in diaspora tourism, and the results achieved were further tested using a larger sample group through quantitative methods. Semi-structured interviews were conducted with 46 Chinese Americans and Chinese Canadians with return visit experiences in mainland China to gain an in-depth understanding of their return experiences and any changes in

their post-return place attachments. Then, a questionnaire survey comprising sections on migration history, place attachment, personal identity, return visit, and social-demographic information was conducted online and through fieldwork. 207 complete and valid questionnaires were used for further quantitative data analysis. The qualitative content analysis was adopted to analyze the in-depth interview data. An analysis of variance (ANOVA) was conducted to analyze the questionnaire data. Methodological triangulation based on multiple data sources and two main research methods was used to achieve data validation and verification.

In the early stage of qualitative data analysis, eight groups of Chinese diaspora tourists were classified according to their cultural identities and changes in place attachments. By subsequent consolidation, five types of diaspora tourists were identified through the most common themes, namely 1) re-affirmative diaspora tourist; 2) quest diaspora tourist; 3) re-connected diaspora tourist; 4) distanced diaspora tourist; and 5) detached diaspora tourist. These five types of diaspora tourists were identified by the patterns in their place attachment changes and common features of migration history, cultural identity, and original sense of place. More importantly, a series of factors were identified influencing diaspora tourists' sense of place, such as their migration reasons and forms, strength of Chineseness, pre-trip place attachment, partnership, and so forth. In some cases, a single factor plays a significant role in diaspora tourists' post-return place attachments, whereas in others, numerous factors were found to contribute to changes in place attachments.

These findings indicate the multi-dimensionality of diaspora tourism. The return of diasporic individuals can be understood in a continuum of time and place, in relation to diasporic members' migration histories, trip motivations and experiences, cultural identities, and pre- and post-trip place attachments. The five identified types of Chinese diaspora tourists reflect significant differences in the inputs and outcomes of their return visits, which further confirms the complexity of the diaspora tourism phenomenon.

As such, this study contributes to the literature in several ways. First, a dynamic perspective from which to examine diaspora tourism is suggested by integrating the literature on migration, cultural identity, and place attachment. Second, findings of this

research suggest that diaspora tourists are heterogeneous and can be categorized to five types according to their cultural identities and changes of place attachment. Third, motives of diasporic travel varied significantly among five types of diaspora tourists, from quite deep ones (e.g. the quest and the reconnected diaspora tourists) to quite shallow ones (e.g. the distanced diaspora tourist). Fourth, return experiences of the five types of diaspora tourists are different from increasing their place attachment to China (e.g. the re-affirmative, the quest and the reconnected diaspora tourists), no significant change of place attachment (e.g. the distanced diaspora tourist), to decreasing place attachment to China (e.g. the detached diaspora tourists). Fifth, the present research examines the case of the Chinese diaspora in Canada and the United States. The significant findings of this study can provide valuable insights to the other ethnic minorities and their return visits.

Key Words: the Chinese diaspora, diaspora tourism, place attachment, cultural identity

## ACKNOWLEDGEMENTS

Life is a journey of adventures, a Marathon. During my first match, I am so blessed to meet such a brilliant coach, an inspiring mentor and a warmest friend who is always there standing by my side ----- my supervisor, Professor Bob McKercher. He is very strict in academics but the warmest mentor in my life. I believe his teaching and research philosophy will always be with me in my future academic life, especially his famous and humorous sayings: “tell stories deeply” and “make fire instead of making a lot of smoke”. When I was faced with some health problems in 2012, he was still there believing me in the completion of my study. Upon the accomplishment of this dissertation, I am extremely grateful to him. Had it not been for his continuous encouragement, invaluable suggestions, and unfailing support, by no means would this thesis have been possible.

I am very lucky and honored to study in SHTM, which provides us with the best international environment, abundant academic resources and ample opportunities to learn from both our professors and peers. Here, I would like to extend my greatest thanks to Professor Kaye Chon for opening a door for me, whose encouragement will be with me for the rest of my life. My sincere gratitude also goes to Professor Adele Ladkin, my confirmation committee panel Professor Brian King, Dr. Henry Tsai, and Dr. Sabrina Huang for their constructive suggestions. My BOE Chair Professor Haiyan Song, my external examiners Professor Alan Lew and Professor Sidney Cheung, who brought up very need and interesting questions and suggestions, and my MPhil supervisors Dr. Maggi Leung and Professor George Lin, whose professional guidance and enlightening comments I will remember forever.

I am also indebted to a host of people in the American Chinese Museum in Los Angeles and in Vancouver ----- to name a few, Professor Gay Yuan, Professor Munson Kwok, Dr. Suellen Cheng, Mr. Zhengjiongguang and his family, Dr. Irene Kwok and her husband Dr. Tom, for all of their kindest assistance during my field work in Canada and the United States. I am also very thankful to friends from Home of Christ Church in



Cupertino California, my friends Mr. Steven Jian, Ms. Lisa Chan, Judge Yee, and Officer Liu Ning for their generous help with the present research.

I believe that year later when I recall my experience in SHTM, there should be all about friends standing by me. Many thanks are due to my friends in TH842, our school senior Executive Officer Ms. Katrina Li, my friends in the University of Hong Kong and the Polytechnic University for their companies, applause and supports which make my life in Hong Kong more enjoyable and memorable.

In the last year of my PhD study, I sometimes joked with my husband Eric Chan, saying that I may want to thank you, ipad, and high technology apps that have made my research more efficient, interesting, and sustainable. But now I want to tell Eric: someone may say we are lucky to find out what our dreams are, while I am luckier to have you with me chasing our dreams together.

Last but not least, I would love to present this thesis to my parents and my mother and father-in-law as a gift. Even though my parents barely understand English, at least they will understand the last sentences here: “Dad and Mom, we love you.”

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## **Chapter One Introduction**

### **1.1 Research Background**

#### **1.1.1 Increased Global Mobility**

The unbalanced distribution of resources has promoted global mobility, an important component of which is the increased movement of people through travel, tourism, migration, etc. People leave their homes for various reasons, including access to abundant resources and to earn a better living. They become members of migrant population with a common origin.

These days, migrants and their living situations are attracting significant scholarly attention. In the growing number of academic studies on geography and tourism, the concept of 'diaspora' has been used to describe the dispersion and congregation conditions of migrants. The term initially referred specifically to the dispersal experience of Jews, and it carried the negative connotation of a forced, isolated and discriminatory existence. Presently, however, 'diaspora' has evolved to incorporate a much wider meaning reflecting motivated uprooting, population movements and voluntary migration processes (Shuval, 2000). Thus, use of the term has been extended to describe an array of groups including political refugees, ethnic dispersal groups, immigrants, ethnic and racial minorities, overseas communities, etc.

Indeed, the prevalence, number, self-awareness and influence of the diasporic populations are growing dramatically. And such populations are more than groups that have been isolated or discriminated against, they imply transformation—‘deterritorialized’ and ‘transnational’ populations whose economic, social and political networks cross state borders (Vertovec, 1999; Safran, 1991). Those with long histories of migration, struggling and settling in host countries have become significant members of the diaspora. The descendants of early migrants have better assimilated to the host society and have become important players in the construction of national narratives, regional fusion and transnational political economies (Vertovec, 1999). Also, recent migrants with short histories of migration have also become important part of the diaspora for their cultures, values and sense of place in common. Hence, ‘diasporas’ are no longer exclusively considered as “ethnic minorities” and they are gaining increased attention from both political dominators and academic researchers.

Nevertheless, the majority of migrants do not cease their mobility after settling down in host countries. Among the different forms of mobility, travelling to ancestral homelands has become increasingly popular. Likewise, first-generation migrants may maintain a stronger attachment to their homeland, such that their personal and cultural identities are not yet completely transformed. Once generations have passed, however, the descendants of first-generation migrants may have experienced significant changes in their locational attachments and social and cultural identities. Such descendants’ physical and emotional ties to their ancestral homeland may not be as strong as those experienced by their ancestors. This can lead to difficulties with self-identity as they question who they are



and where their genuine home is. Answering these questions becomes an urgent quest that drives their mobility.

Thus, travelling to distant homelands may help diaspora members evaluate themselves; that is, resolve their personal identity conflicts, connect with their predecessors and feel at home on their 'native' soil (Timothy, 2008). However, doing so can also raise questions from a research context, specifically whether such return visits effectively help diasporic members resolve their identity or strengthen their attachment to their homeland. Do home visits change the diasporic perspective in place attachment?

The role of diaspora tourism is overlooked in the literature, particularly its ability to transform diasporic members' place attachments. Although an increasing number of scholars have extended their interests to include diasporic populations and their return tourism, the majority of studies have focused on the struggles of diasporic members in host societies, or the ways in which they maintain ties to their place of origin (Clammer, 2008; Davidson, 2008; Louie, 2000; Coles & Timothy, 2004). Very few studies have incorporated important themes such as place attachment and cultural identity when investigating the role of diaspora tourism. Thus, in-depth research into the nuances of diaspora tourism is needed to complete the literature on diasporas. Given the complexity of diasporic emotions and identities of transnational lives, this study pursues a profound understanding of diaspora tourism.

### 1.1.2 The Chinese Diaspora

The Chinese have a long migratory history. Since the Ming Dynasty, many Cantonese and Hokkien had been sent by the government to reside in South Asian countries to engage in trade with the local merchants. With the decline of the Qing Dynasty, an increasing number of poor Cantonese laborers left the homeland and settled in colonial countries such as the United States and Canada. Several important migration waves emerged in Guangdong and Fujian provinces, and South China became one of China's recognized migration hubs. The decline of the Qing Dynasty, the entrance of Western imperialism and the hardship inherent in the Cantonese livelihood further promoted their migration abroad. During several migration waves that occurred from 1840 to 1949, Guangdong and Fujian—the two most important initial origins of Chinese migrants—supplied thousands of laborers to colonial countries such as the Americas, Australia and New Zealand. Few of those early Chinese labor migrants were voluntary; that is, most were forced or sold and then transported abroad by ship. Only a small number were able to return home after years of hard work in the host countries (Mei, 1984; Pan, 1998).

Data from the 1990s reported 41 million Chinese relocating outside mainland China (Poston Jr., Mao, & Yu, 1994). Given the more recent opening and reform movements, there has been a boost in the number of Chinese migrants. One of the recent statistics presented by China's Overseas Chinese Affairs Office (hereafter as OCAO) shows that the overseas Chinese population has recently reached 45 million. The number of overseas Chinese settling in North America has exceeded 5.3 million—12% of the gross population (Zhuang, 2006). The Chinese diasporic communities frequently participate in their host

societies' economic and political development, which has made the Chinese diaspora a significant actor in the global arena. Compared with the other ethnic minorities around the world, the Chinese diaspora has a unique migration background, a distinct adapted culture and a specific diasporic identity, and thus may perform differently in relation to diaspora tourism in terms of travel patterns, motives, place attachments and quests for identity. Hence, the focus of this study is the Chinese diaspora, its members' return visits and the role of diaspora tourism in affecting their place attachment and identity.

## **1.2 The Problems**

Mobility has improved the world's migration flows, so much so that migration has become a tendency. A current newspaper article published recently online estimated that there are 232 million migrants all over the world, occupying 3.2% of the world total population (Tencent Online News, 2014). A number of problems are raised due to increasing number of migrants around the world, such as cultural diversity, resources distribution disparity, and confusion of sense of place and personal identity. People who migrate abroad and settle down in a second country are believed to have a more complex identity and place attachment than those who stay in one place. Migrants have different needs and wants than other kinds of tourists, with the former's return reasons varying from returning home or searching for ancestral roots to confirming their identities or numerous others. Whether those who have finally conducted a genealogical trip home find that the return trip reveals who they are and where home is typically needed to be explored. This particular issue has not been investigated in detail in current tourism research. When diaspora tourists encounter the confusion of 'outsiders' and 'insiders', 'home' and

‘homeland’, ‘local’ and ‘foreigners’ during their return visits, the role of such visits in identifying diaspora tourists as individuals becomes a very emergent issue to examine.

The recent research on place attachment has revealed that people can have multiple place attachments based on their emotional needs, financial abilities and family backgrounds (Beckley, 2003; Lewicka, 2011). People may have an even stronger emotional tie to a place from which they have been absent for a long time (Lewicka, 2011). A diasporic member has both a current residential home and an ancestral home, and he or she may form different degrees of attachment to each, or only attach to one place as their perception of home. However, it is certainly true that the diaspora populations may experience identity crisis, particularly in the cases of the distant generations, the individuals may be troubled by the conflicts between the home and the host identity. Some Chinese migrants and their descendants may also experience a sense of identity crisis about “who they are” and “where they come from” during the process of migration and assimilation to the host countries. This has prompted researchers to wonder whether such migrants’ attachments to different places they consider homes and identity crisis change after their return visits. If so, how do their home-seeking travels change their place attachments as subsequent effects?

### **1.3 Research Gaps**

Despite the rising interest in migrants and their behavior, and an increasing number of studies devoted to diasporic members and their return travel, the overall quantity of research remains small. Some scholars have investigated the roles that diaspora tourism

plays in developing African heritage resources, and the conflicts between expectation and reality that African diasporic members encounter in their ancestral home regions (Bruner, 1996; Sirakaya, Tere & Sönmez, 2002). However, work on the Chinese diaspora and its members' return visits has been very limited, such that a review of the relevant literature on diaspora tourism, place attachment and identity reveals several research gaps.

First, there have been few detailed studies examining the role of diaspora tourism through the in-depth themes of place attachment and identity. Many studies have only explored one form of place attachment (Lew & Wong, 2004), failing to identify diaspora tourism's role from an integrated consideration of place attachment.

Second, while numerous studies have identified the urgency of psychological adjustment during the conflicts of cultural identity and integration that ethnic groups encounter after settling down in a new cultural environment (Eyou, Adair, & Dixon, 2000; Vasil & Yoon, 1996; Verkuyten & Kwa, 1994), very few have identified diaspora tourism as a solution for constructing and reconstructing ethnic groups' cultural identities.

Third, various factors may influence diaspora tourists' decisions to travel home, and there has been scant research examining diaspora tourism through a more extensive framework. Examining the key themes of diaspora tourism exposes factors across different disciplines that can be identified to obtain a comprehensive understanding of diaspora tourists and their travel behavior. Finally, a theoretical framework for diaspora tourism must be developed.

#### **1.4 Research Questions and Objectives**

This study is an exploration of the roles that diaspora tourism plays in changing diasporic tourists at the individual level. Conducted to solve the problems discussed in the previous section, this research aimed to answer one core question:

**Does diaspora tourism play a role in changing the diasporic individuals' place attachment?**

In order to better answer this core question, this study begins by looking at changes of diaspora tourists in place attachment caused by diaspora tourism and then searches for the reasons why. So the following sub-questions were addressed:

- 1) What changes in diasporic individuals' place attachment take place due to diaspora tourism?
- 2) Why do these changes in diasporic individuals' place attachment occur?

In answering these questions, this study achieves the following objectives:

- a. To explore how diaspora tourism affects diasporic individuals' place attachment.
- b. To identify the significant factors influencing diasporic individuals' place attachment.
- c. To develop a theoretical framework for the explicit understanding of diaspora tourism and tourists.

### **1.5 Research Significance**

Given China's opening up and rapid economic development, more overseas Chinese are returning, attending various activities and contributing to their ancestral homeland. Current Chinese diaspora tourists include new migrants as well as descendants of early migrants. One way or another, the Chinese diaspora tourists have already become a popular group in the international arena. A better understanding of their travel motives, activities and experiences will allow this study to make a number of significant contributions to the diaspora literature and the study of place attachment.

This study makes academic and practical contributions. Academically, it provides an exploration of the role that diaspora tourism plays in changing an individual. While there have been numerous studies on diaspora tourism applying case studies in different countries (Stephenson, 2002; Timothy, 2004; Duval, 2004a), this research focuses on the Chinese diaspora and its members' return visits which are emergently needed. More important, this study also contributes to an in-depth understanding of the multi-dimensionality of diaspora tourism, by examining the important themes of migration history, identity, place attachment, and motives. Both input and outcome of diaspora tourism are examined to identify its role in changing a diaspora individual. Finally, a conceptual framework of diaspora tourism that includes various themes from multiple dimensions is developed.

Practically, this study calls for more attention from the Chinese Government to provide more resources and effort for the further development of Chinese diaspora tourism.

China's central and local governments have established numerous policies and regulations benefiting the interests of overseas Chinese investors in an effort to attract them to return and engage in various activities more frequently. However, the significance and market potential of diaspora tourism has not been recognized in past years. Actually, increasing number of Chinese diaspora tourists reveals the growing popularity of diaspora tourism among Chinese communities in host countries. Promotion of return tours to China can not only effectively promotes the various hometowns of overseas Chinese, but also promotes a positive image of China to the world. The development of diaspora tourism also contributes significantly to local tourism development and the growth of other industries. Thus, this study would draw more attention from the Chinese Government in promoting diaspora tourism market in China. Findings of this study help local organizations formulate effective policies and regulations promoting diaspora tourist travel.

In addition, from the perspective of diaspora tourists, diaspora tourism is perceived as a new effective way to connect to the homeland. This study would generate more diaspora tourists who believe that return visits can help them clarify their identity, achieve self-actualization and strengthen sense of place.

Like an overseas Chinese participant explained after a roots-seeking tourism trip to Guangdong province (Guangdong OCAO, 2008):

*"I always consider my identity as both Chinese and American. The roots-seeking trip brought me to realization and discovery about myself and reinforced my pride in being a*



*Chinese-American. The journey to China helped me realize and discover who I am and what I will be. I think the road of self-discovery is a lifetime experience.”*

## **Chapter Two Review of South China's Migration History**

### **2.1 Introduction**

Chinese migration to other parts of the world dates back to the Ming Dynasty. Zheng He (1371-1435) sent Cantonese and Hokkien across the South China and Indian Seas to trade with local merchants (Pan, 1998). Over the subsequent 400 years, South China became a migration hub for Chinese migrants due its geographical location, with Guangdong and Fujian as the original hometowns of Chinese migrants across the globe.

This chapter traces such migration back to the mid-nineteenth century to review the main migration waves that have occurred in South China since then. The external foci are the Chinese diasporic communities in the United States and Canada. Beginning in the mid-nineteenth century, North America experienced a significant increase in Chinese migrants. Between 1850 and 1880 in particular, thousands of Chinese were brought to North America to work as miners, railroad builders, tule-land workers and agriculturists (King & Locke, 1980). Since then, several migration waves have occurred in South China, three of which are particularly notable: the Gold Rush (1840-1900), Post World War II/Post China Civil War (1945-1978) and Post Open-Door Policy (1979-present). Various internal and external factors have generated different migration waves, thus Chinese migrants who traveled to different destinations may have different characteristics and some of which would lead to distinct patterns of return travel. This makes it necessary to review the important Chinese migration waves to North America and understand their origins and characteristics. It is assumed that migrants and their descendants with varied underlying migration

backgrounds may sustain different senses of place, psychological adjustment and cultural identity that ultimately determine their return travel behavior.

In this chapter, the three migration waves in South China since the mid-nineteenth century are reviewed. Then Chinese immigration to North America is elaborated for the focus of this study is the return visits of Chinese immigrants from North America. Finally, a brief introduction to Guangdong's Wuyi region is conducted due to its importance as the original hometown of Chinese immigrants who relocated in North America.

## **2.2 Migration Waves in South China**

Large-scale Chinese migration began before the First Opium War (1840-1842), and the main destinations were Southeast Asian countries (Con & Wickberg, 1982). Large-scale Chinese migration to Western countries began in the nineteenth century when the age of colonialism was at its height and a great number of laborers were in demand. In some classifications of migration waves, the First Opium War was considered to be the time when a high volume of Chinese migrants began to travel to Western countries. At that point, the Qing Government began implementing its policies of "opening to the outside world" and signed a series of agreements with Western countries to allow for the opening of several ports and to permit the Chinese people to work overseas. It is true that the wars stimulated the migration, however, some aspects of the literature and demographic documents have emphasized the role of the Western gold rushes in the mid-nineteenth century in motivating the migration wave.

### **2.2.1 Gold Rush Period**

The first significant gold rush in the United States occurred in 1799, in Cabarrus County, North Carolina (Lewis, 2009). Fifty years later, the California Gold Rush began in the Sierra Nevada Mountains and led directly to large-scale population movement and settlement. This stimulated a worldwide interest in gold, which led to new rushes in countries such as Australia, New Zealand, Brazil, Peru, Wales and Scotland. Successive gold rushes occurred in western North America, from northern to eastern California, covering Fraser Canyon, the Cariboo district, other parts of British Columbia and the Rocky Mountains (Reeves, Frost, & Fahey, 2010).

At the same time, people in South China were suffering from extreme hardship. Internally, wars (the Opium and Punti-Hakka Clan wars) and natural disasters had resulted in poverty and chaos. Externally, the gold rushes and rapid industrial development in Western colonial countries had led to a strong demand for laborers. Huge numbers of cheap laborers were needed to mine gold and build railways in a number of Western countries, particularly in North America. People in South China were attracted by the chance of changing their lives. During that period, thousands of Chinese chose to leave home and work in the Western countries to improve their families' living conditions, while more people were brought by force or sold to North America. The output of Chinese labor to Western countries increased sharply after the 1840s, although the precise number of Chinese laborers who went to Canada/America during that period remains unknown (Pan, 1998).

Most of the Chinese migrants in this wave were male laborers, identified as *huagong* (Chinese Coolie 华工/苦力), which was the most common type of Chinese migrants with waves lasting from the 1850s to the 1920s (Wang, 1991a). The Chinese migrants during this period left China for Western countries through two major approaches: a 'coolie' broker or chain migration (Con & Wickberg, 1982). Coolie broker laborers tended to be poor Chinese peasants who chose to work abroad by signing indentures with brokers who paid their passage from China. This kind of laborer was not free to seek employment on their own until they had worked long enough to pay off their debts. There were also a number of Chinese who were deceived into signing indentures and sold by local illegal labor brokers. Coolie broker migrants represented the majority of Chinese migrants during the early phase of the Gold Rush period. In the later phase of this period, chain migration became the more important form of Chinese migration. The early migrants who worked on their own and saved enough money for a trip back to China traveled back home, and among that population some were already married and thus arranged to bring teenage relatives to work with them in North America based on the local immigration legislation. As a result, an increasing number of teenage relatives went to North America and worked as laborers with their male relatives. However, fractional families without women were assembled abroad and many of the migrants during this period paid to fake their paper documents to enter the United States or Canada (Con & Wickberg, 1982). These individuals were known as "paper sons" in Chinese migration history.

Apart from the *huagong*, Chinese merchants identified as the *huashang* (Chinese Trader/merchant 华商) were another type of migrant during this period. Unlike the coolies,

the migration of the *huashang* to other countries was driven by social and business networking (Wang, 1991a). Some of these merchants settled down overseas after years of doing business abroad, marrying locals and assimilating into the host society. The *huashang* were considered to be the dominant form of Chinese migrant before the 1850s. During the Gold Rush period, only a small portion of Chinese migrants was of this merchant class while the laborers constituted the main body of the Chinese diaspora during that period.

During the Gold Rush, a period of migration stagnation was caused by anti-Chinese legislation implemented by some countries to forbid Chinese laborers and their relatives' entrance (Kemp & Chang, 2004; Spector, 1996). For example, the implementation of the Page Act (1875) and the Chinese Exclusion Act (1882) imposed strict restrictions on Chinese migration by excluding Chinese (skilled, unskilled and employed) from entering the United States for almost 10 years. After the implementation of such anti-Chinese legislation, it was impossible for the Chinese to migrate or reunite with their family in North America. The Chinese migrants who remained in Western countries faced racism, discrimination and persistent humiliation. The situation was not changed until the 1920s. During 20 years from 1920 to 1940, Western countries began to adjust their immigration legislation. For example, the Immigration Act of 1924 allowed Chinese migrants to work in the United States. Then, in 1930, legislation was passed that allowed Chinese migrants' wives to enter the United States. Thus, the number of Chinese migrants to North America increased steadily, with a slight increase in female migrants.

### **2.2.2 Post World War II (Post WWII)**

1943 was considered a turning point in Chinese migration to Western countries. The United States abolished its anti-Chinese Act and many other Western countries followed suit, abolishing their anti-Chinese acts and legislations, including New Zealand in 1944, Canada in 1947 and Australia in 1965. Ten years of racial exclusion of Chinese migrants brought to a halt, prompting a new wave of migration from China.

Several features of this migration wave were notable. First, unlike the movement during the Gold Rush period, Chinese migration during this period was primarily family oriented. Family members of the early Chinese migrants were allowed to come under a quota system, thus Chinese migrants in this period were known as “reunited families” who joined their family members in the West as a result of the reforms in Western migration policies. Chinese wives arrived to reunite with their husbands, and this resulted in an increase in female Chinese migrants during this period. Second, Chinese male migrants were allowed to return to their homeland. Many male migrants who had married in China returned to retrieve their wives and brought them to the West. Likewise, young single men returned to China and married local Chinese women, whom they then brought to Western countries to reunite with larger families. Thus, family migration was the dominant type during this period (Mei et al., 2001).

This migration wave also featured a steady increase in the number of Chinese migrants coming to Western countries. Until the foundation of the People's Republic of China (PRC, 1949), the new Chinese government implemented a series of policies that

encouraged Chinese migration, generating a short migratory wave. The outbreak of the Korean War (1950-1953) resulted in tension in the relationship between China and the United States and blocked migratory waves for some time (Li, 1998).

During the Post WWII wave, the *huaqiao* (Chinese sojourner 华侨) and *huayi* (Chinese descent 华裔) were the main migration types. The *huaqiao* were Chinese who sojourned in foreign countries but maintained the PRC as their nationality. They left China for North America due to more diverse reasons, such as political, financial, family issues, and so forth. The strength of *huaqiao* migration grew during this period in terms of their population number and economic and political influence. They were characterized by a clear Chinese identity, good education and strong enthusiasm toward their homeland (Wang, 1991a; Poston Jr. et al., 1994). The *huayi*, which refers to all decedents of Chinese migrants, is a Chinese diasporic type that has become more prevalent since the 1950s. It is worth noting that the *huayi* not only include the later generations of Chinese migrants, but also those Chinese who migrated or re-migrated from one host country to another (Poston Jr. et al., 1994). Thus, the ethnic composition of Chinese migrants during this period was more complex and many of them were from diverse countries and regions including Taiwan, Vietnam, Hong Kong and Macau. Moreover, early migrants and their families preferred to live in Chinatowns within Western cities with familiar linguistic and cultural environments that allowed them to maintain their living styles, traditions and culture (Pan, 1998).



The Post WWII wave is noteworthy in Chinese migration history for the end of racial exclusion in Western countries against the Chinese migrants have largely promoted the immigration of family members of the Chinese migrants living outside China. This immigration wave then becomes a symbolic turning point that characterized with the abolishment of anti-Chinese acts, the end of the serious discrimination situation in Western countries, and the Chinese migrants' anticipation to have equal rights and interests.

### **2.2.3 Cultural Revolution and the Open-Door Policy**

From the 1960s to the 1990s, several incidents took place in China that stimulated a new migration wave of the Chinese people. Two of the most important were China's Cultural Revolution and Open-Door policy. First, the Cultural Revolution—a socio-political movement to enforce communism by removing capitalist, traditional and cultural elements from Chinese society while imposing the Maoist Orthodoxy within the Party—extended from 1966 to 1976 and had significant economic and social effects. Thousands of people were persecuted in the violent factional struggles and suffered a wide range of abuses including public humiliation, arbitrary imprisonment, torture, sustained harassment and seizure of property. During the same period, a pro-communist, anti-colonial strike occurred in Hong Kong in 1967, damaging the credibility of more than a generation of Hong Kong residents' perceptions. Thus, a great number of Chinese left mainland China to escape the Cultural Revolution and communism. Many moved to Asian locations such as Hong Kong and Taiwan, but many others went overseas.

The Chinese Government implemented its Open-Door Policy in 1978 under the leadership of Mr. Deng Xiaoping. A series of reforms were undertaken beginning in 1979 to develop China's market economy and allow for the accumulation of personal wealth and people's greater freedom to move (Skeldon, 1996). Numerous immigration laws were also adopted so that Chinese citizens could travel outside China or leave the country for personal reasons.

In 1989, the Tian'anmen incident stimulated another upsurge in Chinese migration from both mainland China and Hong Kong that did not wane until the late 1990s. There were economic and political reasons for this increase in migration. The rapid development of China's economy after 1978 resulted in significant wealth creation that facilitated migration. Politically, the incident scared a great number of Chinese people. The prompting expansions of the immigration programs in Western countries, and increasing of the quota for Chinese migrants facilitated their migration.

Hence, migration during this period increased in volume and complexity, with various migrant types comprising the overall diaspora (Skeldon, 1996). In a narrow sense, recent migrants were the Chinese who had migrated to foreign countries since the implementation of China's Open-Door Policy. Recent Chinese migrants exhibit distinguishing characteristics. First, there was greater diversity among the recent Chinese migrants. Some were very well-educated professionals and business people who preferred to relocate in high-technology industries (Zhang, 1997). Chinese migrants during this period seldom chose to do physical work. With higher level of education and skills, they

were able to engage in more diverse and professional work, such as educators, scientists, engineers, and politician. The number of student migrants who studied abroad for several years and then settled down in the host countries with the knowledge and skills they achieved also increased.

Second, their reasons to migrate also differed from their “pioneers”. Recent Chinese migrants chose to migrate for better living conditions or for their children’s education. So their migration reasons were more voluntary.

Third, the origins of Chinese migrants during this period were more diverse. There have been very limited data on places of origin for the migrants who left China during this period, but it is assumed that most came from traditional areas of migration such as the Pearl River Delta, Eastern Guangdong and the coastal part of Fujian province. For example, there were about 22 million new migrants from Guangdong province—about 59% of the total population of overseas Chinese—but their places of origin may have broadened due to the diverse migration types and the opening of China during this period (Liu, 2002). Moreover, migrants came from developed urban regions inside mainland China such as Beijing, Shanghai and Guangzhou, such that the Guangdong and Fujian provinces were no longer the exclusive origins of Chinese migration.

Finally, Chinese migrants during this period, who were typically born and grew up in mainland China, cared about the development of their motherland and strove to maintain their ‘Chineseness’ after migration (Mei et al., 2001). They were also less likely to suffer

from discrimination and the miserable working conditions sustained by early migrants. Instead, they were living in fair host societies in and from which they desired to integrate and obtain recognition.

### **2.3 Chinese Diasporic Communities in North America**

North America, as one of the most important destinations for Chinese migrants, holds a unique historical position in Chinese migration history. As noted, North America was the first region in the world to have a gold rush. The first significant gold rush in the United States occurred in 1799 in Cabarrus County, North Carolina (Lewis, 2009). Then in 1848, Americans discovered gold mines in western California's Sacramento River. People from the Americas, Europe and Australia swarmed these areas in search of gold. The California Gold Rush led directly to large-scale population movement and settlement (Mei et al., 2001). Afterwards, successive gold rushes occurred along much of the western North American coast including British Columbia and the Rocky Mountains. Taken together, the gold rushes lasted more than 50 years. American capitalists had dedicated their great passion to developing the western regions, but the transportation limitations at that time greatly obstructed their ambitions. Thus, railway construction became extremely urgent. In 1863, the construction of a railway from Omaha, Nebraska to Sacramento, California was begun, requiring a great quantity of laborers. The same happened in Canada, with its government proposing a railway linking the Pacific province to the Eastern provinces in 1871. Due to political obstacles, construction on the latter did not commence until 1875. By 1880, the construction of around 700 miles of railway was nearly complete and the Canadian Pacific Railway began its westward expansion.

### **2.3.1 Chinese Migration to the United States**

Figure 2.1<sup>1</sup> shows the number of Chinese migrating to the United States every 10 years since 1841, and illustrates several important waves. The two most prominent inflection points are the 1871-1880 and 1971-1980 periods. Due to gold rushes and railway construction, a great number of laborers have been sought since the mid-nineteenth century in North America (Mei et al., 2001). The number of migrants traveling to the United States reached a peak between 1871 and 1880. During this period, millions of Chinese laborers were transported to the United States for gold mining and railway construction. Then, the United States implemented the Chinese Exclusion Act in 1882 and the number of Chinese migrants started to drop until 1900. There was a slight increase following 1943, when the anti-Chinese Act was eliminated and formerly discriminatory policies against the Chinese were changed, allowing a limited quota of the family members of Chinese migrants in the United States to enter. However, the increase was not dramatic.

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<sup>1</sup> The numbers before 1952 include Chinese migrants from Hong Kong.

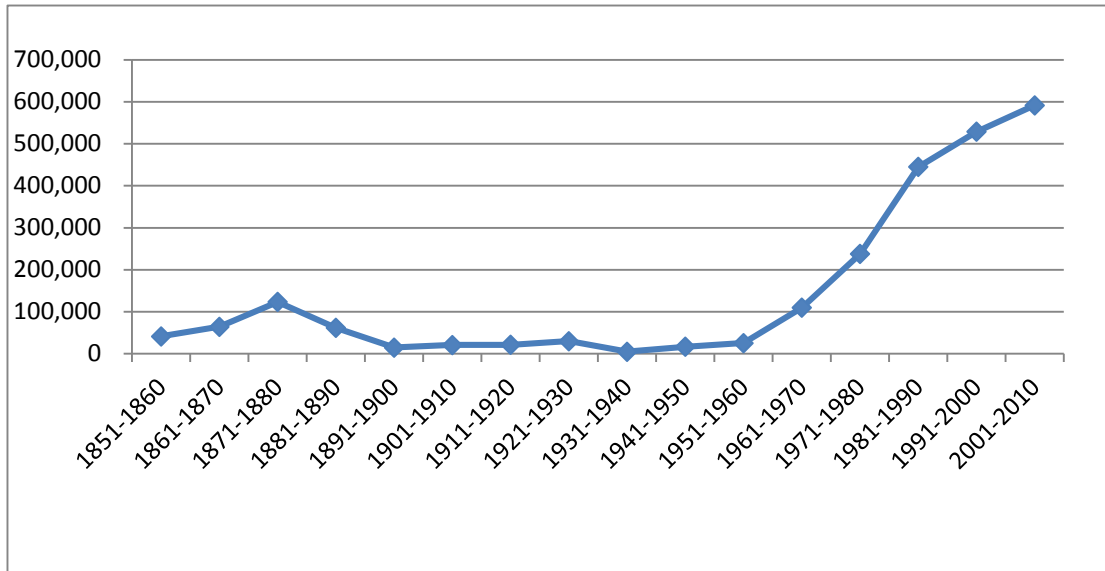


Figure 2.1 Chinese Migrants to the United States 1851-2010

Source: Office of Immigration Statistics, 2013

The boom in Chinese migration to the United States began in the 1970s, following an increase from 1961 to 1970 prompted by the Cultural Revolution. In 1979, the PRC and the United States resumed a formal diplomatic relationship that stimulated increased migration from mainland China to the United States. Subsequently, Chinese migration to the United States has steadily increased. For example, the number of Chinese migrants travelling to the United States from 1981 to 1990 increased by 179% compared to the number recorded in the 1971-1980 period. More recent statistics have shown that there are more than 3,500,000 Chinese migrants located in the United States, which makes them not only the largest Asian American group in the United States, but also the largest Chinese population outside Asia (Chen & Yoo, 2010).

Regarding the places of origin for Chinese migrants in the United States, the traditional presumption has been that migrants to Canada usually come from Hong Kong,

and migrants to the United States come from mainland China and Taiwan (Shinagawa & Kim, 2008). The statistics also indicate that 60% of the Chinese migrants presently in the United States are from mainland China. Liu (2002) noted that 90% of the early Chinese migrants to the United States were from Guangdong province, with more migrants from Fujian and Shanghai in later migration waves. Guangdong's Wuyi region is a very important place of origin for Chinese migrants to the United States. Barth (1964) noted that overseas Chinese from Wuyi accounted for a large portion of the Chinese migrants in the United States. In 1854, more than 17,000 Wuyi Chinese were accepted by San Francisco's Assembly Hall (Barth, 1964).

Chinese migrants to the United States highly congregate in major cities of United States, such as New York, Los Angeles, San Francisco and also Seattle (Skeldon, 1996). Current Chinese migrants to the United States display different characteristics from their earlier laborer counterparts. After 1949, most Chinese migrants were professionals such as scientists, engineers and physicists. In 1990, the United States Congress passed laws to increase the legal quota for professional and wealthy immigrants, which shifted China's migration distribution. The immigration style was characterized by highly skilled professionals with extensive educations rather than by laborers—a dynamic that was dubbed the “brain drain.”

### **2.3.2 Chinese Migration to Canada**

Figure 2.2 shows the number of Chinese migrating to Canada every 10 years since 1886. Unlike immigration statistics of the United States, there is limited accessible data on

Chinese migrants entering Canada before the 1880s. Noting from statistics after the 1880s, Chinese migration to Canada was also stimulated by the gold rushes and railway construction.

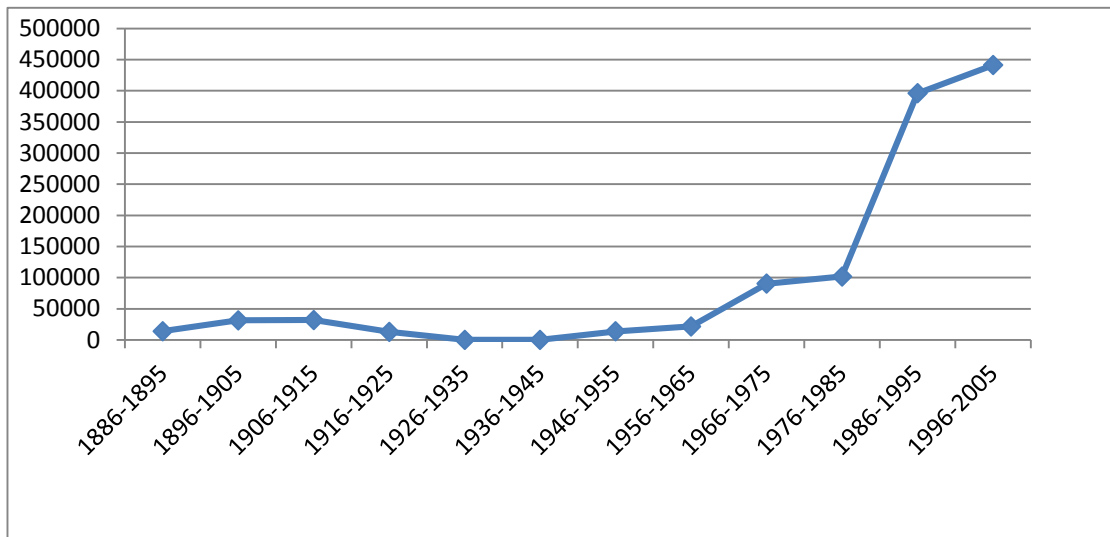


Figure 2.2 Chinese migrants to Canada, 1886-2005

Sources: Government of Canada, 2012; Tan & Roy, 1985

The first Chinese laborers to migrate to Canada were transferred from San Francisco, California to work in the gold mine discovered in the lower Fraser Valley in 1857 (Con & Wickberg, 1982). In the following years, thousands of Chinese laborers were transported to Canada to join the gold rush in British Columbia. According to Con and Wickberg (1982), there were already 60,000 Chinese migrants in Canada by 1879. Federal Government of Canada decided to construct a railway in 1880, and 15,000 more Chinese workers were recruited. When the railway was completed in 1885, Federal Government of Canada followed the United States and began implementing anti-China laws and policies. A head tax of \$50 on every Chinese migrant to Canada was charged. Then the tax was



increased to \$100 in 1901, and again to \$500 in 1903. The purpose of the head tax was to discourage Chinese laborers from migrating to Canada, but they continued to arrive. In 1923, Federal Government of Canada passed an act forbidding Chinese migration. During the more than 20 years of exclusion from 1923 to 1947, Chinese migration to Canada decreased dramatically until the end of World War II when Canada's emigration policy changed again with the elimination of the anti-Chinese act in 1947. Statistics from the 1926-1945 period show that only seven people migrating to Canada from China (Tan & Roy, 1985).

After the abolishment of the anti-Chinese act in 1947, Chinese migration to Canada increased steadily. Twenty years from 1950, around 50,000 Chinese had entered Canada, and it has been estimated that there were more than 600,000 Chinese living in Canada in 1988. A Canadian census taken in 1991 showed that 633,933 individuals claimed a Chinese origin (Statistics Canada, 2003). The 2001 Canadian census showed that Chinese had become the largest group of migrants in Canada (Wang & Lo, 2005).

Guangdong province is one of the largest regions of origin for Chinese migrants living in Canada. The traditional presumption has been that migrants from Hong Kong go to Canada, particularly major cities such as Toronto and Vancouver (Skeldon, 1996). However, an investigation conducted in 1984 showed that more than 99% of the overseas Chinese in Canada were from Guangdong province, 63.6% from the Wuyi region (Con & Wickberg, 1982). Recently, the proportion of Wuyi overseas Chinese in Canada has remained high, up to 50% of the total overseas Chinese population in Canada (Liu, 2002).

## 2.4 Guangdong Wuyi Region

Guangdong Wuyi Region has played a unique role in Chinese migration history as the place of origin for most of the early Chinese laborers who migrated to North America. Even after 150 years, it remains an important and memorable hometown for overseas Chinese. Guangdong Wuyi Region covers a broad geographical area. After changing its territories and divisions many times, it now includes three districts within Jiangmen (Pengjiang, Jianghai and Xinhui) and four county-level cities (Taishan, Kaiping, Heshan and Enping), all of which are currently under the administration of Jiangmen (Figure 2.3).

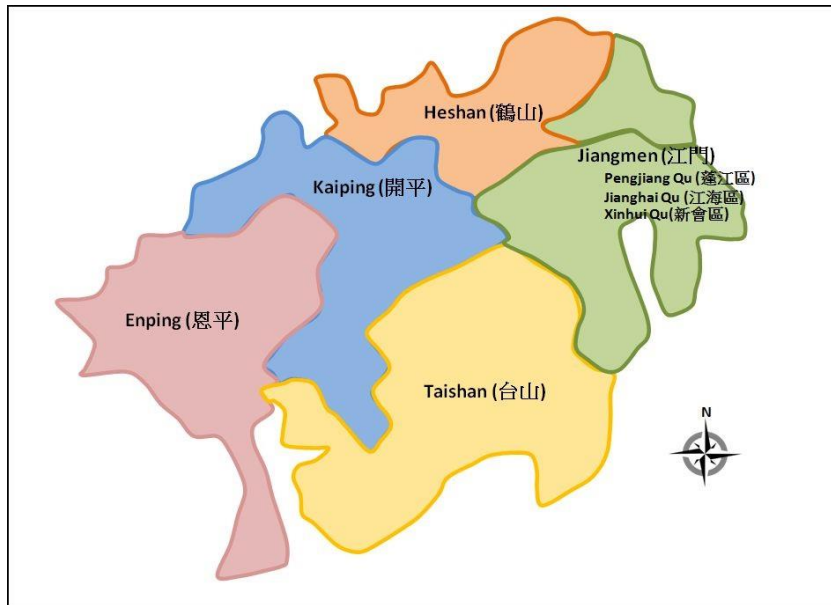


Figure 2.3 Jiangmen Administration and Division Map

Source: Modified from Google map

Xinhui, Taishan, Kaiping, Enping and Heshan are very famous hometowns for overseas Chinese, particularly those living in North America. Due to effective promotion

conducted by the local government, Jiangmen Wuyi has been named “the No. 1 *qiaoxiang* (hometown for overseas Chinese) in China” as it has the greatest number of Chinese migrants compared to its home population.<sup>2</sup> One very popular saying among Chinese communities worldwide is, “Wuyi overseas Chinese can be found everywhere there are Chinese.” (五邑华人遍天下).

Jiangmen Wuyi's geographical location is convenient (Figure 2.4), as Jiangmen port is the second largest river port in Guangdong province (Feng, 2004). This made it easier for Jiangmen Wuyi Chinese to leave China and migrate to more developed countries or regions to earn a better living. During the gold rush and railway construction periods, North American contractors even went to the Wuyi region to encourage the local people to come to Canada and the United States. In 1902, Jiangmen port became the first Guangdong port to open itself to Western countries. A more recent statistic has shown that more than 3.76 million overseas Chinese, including those living in Hong Kong and Macao, have their roots in Jiangmen Wuyi region. The Chinese diasporic communities with Jiangmen Wuyi roots have expanded throughout 107 countries and regions with 70% living in the Americas, mainly North America, 20% in Asian countries and 10% in other regions such as Europe and Africa (Jiangmen Government Report, 2010).

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<sup>2</sup> Jiangmen has the highest proportion of Chinese migrants in relation to its local population.



Figure 2.4 Location of Jiangmen Wuyi Region in Guangdong

Source: Modified from Google Map

## Chapter Three Migration and Diasporas

### 3.1 Introduction

New forms of mobility can be observed at the local and national scales around the world. Various types of people contribute to this increasing mobility, such as young students pursuing overseas experience, retired migrants on return trips and ethnic groups seeking their roots. All of these forms of mobility have helped people to cross national and country boundaries in the name of change, adventure, exploration and discovery. The direct effects of increasing mobility extend beyond the individuals to different groups and populations. Hall and Williams (2002) argued that new forms of mobility directly or indirectly influence people in the origin and destination communities. On the one hand, increasing mobility leads to gains and losses in labor supply, innovation and contact networks. On the other hand, greater mobility changes housing prices, services and people's cultural perspectives of places.

This chapter provides a review of the basic concepts and theories of mobility drawn from a re-thinking of Hall's (2005) concept about the extent of mobility in time and space. The key issues of migration are reviewed, from forms of mobility, categories of migration, and reasons for migration to the theory of circle of migration. They are followed by a discussion of the term diaspora and its two-faced characteristic. This chapter ends with a conceptual matrix brought from the issues discussed in relation to migration and diaspora.

### **3.2 Migration- An Important Form of Mobility**

#### **3.2.1 Forms of Mobility**

Rapid increases in all sorts of cross-border flows have become the natural tendency in the twenty-first century. Multiple forms of mobility including finance, trade, ideas, pollution, media products and people have been identified in relation to Urry's (2000) classification of physical, imaginative and virtual mobility. Twelve main forms of contemporary mobility have been identified:

- a. Asylum, refugee and homeless travel and migration
- b. Business and professional travel
- c. Discovery travel of students, au pairs and other young people on their 'overseas experience' (OE)
- d. Medical travel to spas, hospitals, dentists, opticians and so on
- e. Military mobility
- f. Post-employment travel and the forming of transnational life-styles within retirement
- g. Trailing travel of children, partners, other relatives and domestic servants
- h. Travel and migration across the key nodes within a given Diaspora such as that of overseas Chinese
- i. Travel of service workers around the world including the contemporary flows of slaves
- j. Tourist travel to visit places and events and in relationship to various senses including especially through the 'tourist gaze'

- k. Visiting friends and relatives through mobile relationship networks
- l. Work-related travel

### **3.2.2 Definition and Categories of Migration**

Among the aforementioned forms of mobility, migration is one of the most important and is understood as “crossing the boundary of a political or administrative unit for a certain minimum period” (Boyle, Halfacree, & Robinson, 1998). People move from their original homes to new places through internal and international migration for various reasons. Migration scholars have argued that international migration can span great distances between people with significantly different cultures, and it can also cover a short distance between culturally similar groups of people (Skeldon, 1997; Castles, 2000). Most importantly, great variations between migration and the majority of border crossings imply that migration is the result of state policies, in response to countries’ political and economic goals and a representation of public attitudes (Castles, 2000). Due to the unpredictable changes that migration can generate among migrants and their receiving countries, migration tends to be regarded as problematic. Categories of international migrants/migration were developed to control potential problems, including highly skilled and business migrants, temporary labor migrants, illegal migrants, refugees, asylum-seekers, forced migrants, family members and return migrants (Castles, 2000).

- 1) Highly skilled and business migrants: people with qualifications as managers, executives, professionals, technicians who move within the internal labor markets or seek employment through international labor markets for scarce skills. It is worth

noting that many countries welcome such migrants and have special migration programs to encourage them to come.

- 2) Temporary labor migrants: people who migrate for a limited period of time to take up employment and send remittances home.
- 3) Illegal migrants: people who enter a country without the necessary documents and permits.
- 4) Refugees: a person residing outside his/her country of nationality, who is unable or unwilling to return because of a “well-founded fear of persecution on account of race, religion, nationality, political opinion, or wars.”
- 5) Asylum seekers: people who move across borders in search of protection.
- 6) Forced migration: it includes not only refugees and asylum seekers but also people who forced to move by environmental catastrophes or development projects, e.g. new factories and roads.
- 7) Family reunification migrants: family members who enter one country to have reunion with people already entered an immigration country.
- 8) Return migrants: people who return to their countries of origin after a period in another country.

### **3.2.3 Reasons for Migration**

It is commonly believed that disparity in the income, employment and social well-being of different areas is the key cause of migration. However, people’s reasons for migrating are usually quite complex. Migration can be initiated and affected by institutions and market forces, or individuals’ internal desires (Castles, 2000). The categories of



international migrants elaborated in the former section imply that migration decisions can be lifestyle choices or economic necessities (Boyne, Carswell & Hall, 2002). Lifestyle migration is motivated primarily by the pursuit of better quality of life (Torkington, 2010), whereas economic migration stems from economic necessity due to poor employment or lack of labor opportunities. More importantly, most migration decisions involve a combination of the two attributes (Dickmann et al., 2008; Fitzgerald & Howe-Walsh, 2009). For example, a recent study on the migration of South Korean expatriates suggested that a series of factors can determine respondents' migration decisions, such as poor labor markets in home countries, attractive job conditions, a desire for international experience, family ties, and so on (Froese, 2012). Other factors include the individuals' desire for adventure and life changes, money and career (Richardson & Mallon, 2005). Cultural factors were also considered to be a dominant motivator, such as travel opportunities to experience foreign cultures (Thorn, 2009). Clearly, migration decisions are not made exclusively by individuals, they also represent family situations and decisions to increase income and survive during severe hardship (Hugo, 1994).

Richmond (1994) identified two migrant categories: reactive and proactive. Reactive migrants such as refugees and asylum seekers do not really make their own decisions to stay or leave. Proactive migrants are relatively free to make migration decisions, including destination and time of migration. Therefore, migration decisions can be made voluntarily, or they can be 'imposed' on someone seeking to escape an intolerable situation.

The effects that migration decisions have on migrants' place attachment vary. Lifestyle migrants may be much more willing to give up their old place and make an effort to assimilate into their host community. Thus, they may be more likely to develop an attachment to the new place. Economic migrants are assumed to retain a very strong attachment to their place of origin, as they would still be residing in that place if the economic situation had permitted.

Voluntary migrants may retain a strong attachment to their place of origin, but they may also choose to give it up or naturally develop a new sense of place in host countries as they seek to establish a new life in their new home. Involuntary migrants are more likely to experience a complex sense of place. They may actually have a very deep attachment to their place of origin if they were forced to leave it behind. In contrast, they may have no attachment at all to their place of origin because the 'home' they left no longer exists. However, because these assumptions have seldom been studied in the literature on migration or place attachment, how migration decisions affect migrants' sense of place remains uncertain.

#### **3.2.4 Circle of Migration**

Campbell (1988) suggested that people's movements always display a circular pattern in which they leave, go somewhere, and always return. McHugh and Mings (1996) conceptualized the circle of migration in three phases: separation, experience and return (Figure 3.1).

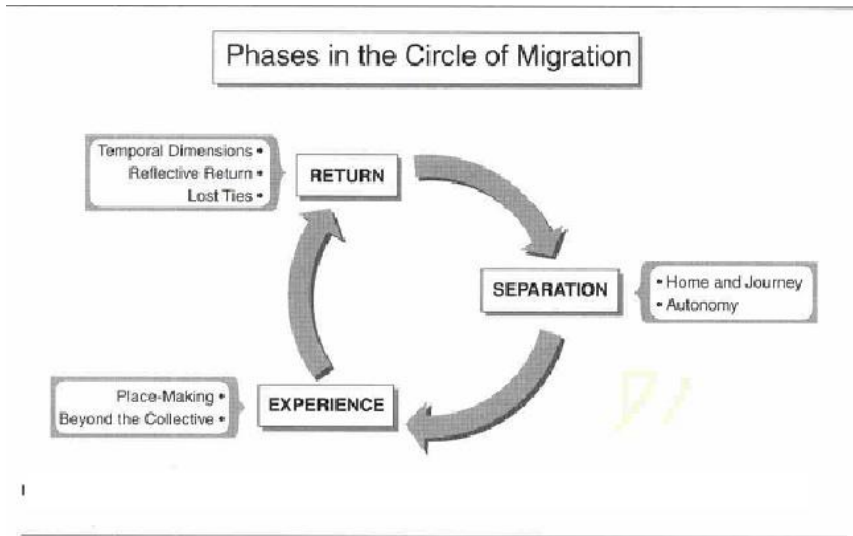


Figure 3.1 Phases in the Circle of Migration

Source: McHugh & Ming (1996)

### Separation

The separation of a person from his or her home presents a dialectic (Porteous, 1976). The desire to leave home and to make a home appears to be universal (Sopher, 1979). In the migration system, migratory movements generally arise in both sending and receiving countries based on colonization, political influence, trade, investment and cultural ties (Castles, 2000). Typically, migrants are separated from their homes by an external factor such as recruitment or military requirements. Once a movement is started, the migrants can follow the paths of others with the same origin or those helped by relatives and friends who are already part of the movement, during which networks are built based on family or common place of origin.

### Experience

During separation from their homes, migrants are prone to two types of experience. First, the links between the migrants and their place of origin may be maintained through various channels such as remittances, home visits and familial and cultural links. For example, migrants stay in touch with home and prefer to seek marriage partners within the area (Castles, 2000). Second, they may start an exploratory journey to discover new places; that is, actively engage in place-making. Their creation of new communities in host countries then becomes an important part of their experience. Meanwhile, their identity—both its personal and collective dimensions—is greatly challenged when the tension between home and journey emerges (Rubinstein & Parmelee, 1992). The journey increases the travelers' awareness of home, but it also engenders irrevocable change and the loss of home. Lost ties and loosened attachments are the price of exploring the world. As such, three types of post-separation place attachment are developed: still rooted in one's place of origin, suspended in one's place of dwelling and footloose (McHugh & Mings, 1996). The three generalized life-course trajectories (Table 3.1) in migration and place attachment derived from McHugh and Mings' study illuminated similar studies on mobility and place attachment, such that forms of spatial mobility such as travel, seasonal movements and migration were seen to evolve and impact on people's place attachment in complex ways over the course of one's life.

**Table 3.1 Three Trajectories in Migration and Place Attachment**

<b>Archetype</b>	<b>Space-time Path</b>	<b>Place Attachment</b>
Still Rooted	Circular	Settle in home place
Suspended	Pendular	Settle in dwelling places
Footloose	Linear	Journey's end or proximity to children

Source: McHugh & Mings, 1996

### Return

Given this increase in the tension between home and journey, migrants may find it more difficult to maintain their ties to home and some begin to lose their physical ties to their place of origin, which leaves them feeling rootless. Although many receiving countries now state the right to family reunion in their migration policies (e.g. the United States, Canada and Australia), there are still countries that deny migrants this right (Castles, 2000). More migrants suffer continuously from identity crises. All of these issues strengthen the migrants' desire to return, and thus it is considered to complete the circle of migration.

However, in some cases, return is an eschatological concept used to make life easier, such as a belief in a virtual utopia and is thus strongly desired by some diasporic communities such as the Jews and the black diaspora in the United States (Shuval, 2000). Myths of return have been thought to play a role in strengthening ethnic solidarity, however, such myths have few deep explorations.

### 3.3 Diaspora

#### 3.3.1 Definitions of Diaspora

The term diaspora, based on the Greek term *speiro* and the preposition *dia* (through, across, over), has generally been used to describe the scattering of Jews outside Palestine after the Babylonian exile. Diaspora has since assumed a more general connotation of people living outside their original homelands (Cohen, 1997). Many scholars have devoted themselves to conceptualizing scientific theories of diaspora to highlight its ambiguity and dynamism, and several have developed respective systems for perceiving its complexity (e.g. Gilroy's Root and Route theory (1993) and Du Bois (1903) Theory of Double Consciousness). Among the existing systems for understanding diaspora, the following deliberations are found to be commonly significant:

- i. Dispersal from an original homeland to two or more foreign countries.
- ii. A collective memory and myth about the homeland, including its location, history and achievements.
- iii. An idealization of the putative ancestral home and a collective commitment to its maintenance, restoration, safety, and prosperity, even to its creation.
- iv. The development of a return movement that gains collective approbation.
- v. A strong ethnic group consciousness sustained over a long time and based on a sense of distinctiveness, a common history, and belief in a common fate.
- vi. A troubled relationship with host societies, suggesting a lack of acceptance at the least or the possibility that another calamity might befall the group.

vii. A sense of empathy and solidarity with co-ethnic members in other countries of settlement.

viii. The possibility of a distinctive creative, enriching life in host countries with a tolerance for pluralism.

Also, Safran (1991) noted six key criteria by which a group can be considered as a diasporic group:

- 1) A history of dispersion
- 2) Memories of homeland
- 3) Alienation or a feeling of being insulated in host society
- 4) A desire to return home
- 5) A collective commitment to maintain homeland identity
- 6) Personal relationship with the homeland

Cohen (1997) proposed a typology with five categories of diasporas including victim, labor, imperial, trade and cultural—all of which were identified using a variety of social contexts, methodologies and definitions of solidarity. It has been noted that these types may overlap and change their characteristics over time.

Despite these categorizations, as a social construct, the term diaspora has shifted its meaning to cover more populations around the world. It refers not only to such classic

groups as Jews, Greeks and Armenians, but also reflects the processes of politically motivated uprooting and moving of populations, voluntary migration, global communications and transport (Shuvel, 2000). It has acquired a broad domain and now encompasses a wider array of groups such as political refugees, alien residents, guest workers, immigrants, expellees and ethnic and racial minorities. Indeed, the term has been endowed with metaphoric implications and connotations, and is now used more commonly to describe displaced persons (Safran, 1991).

It is also important to note that diaspora is a social construct of feelings, consciousness, memory, mythology, history, meaningful narratives, group identity, longings, dreams and allegorical and virtual elements, all of which play a role in establishing a diasporic reality (Shuval, 2000). Diaspora has become a discourse that reflects a sense of being part of an ongoing transnational network, and the people involved retain a sense of their uniqueness and an interest in their original homeland.

### **3.3.2 Characteristics of Diasporas**

Shuval (2000) developed a theoretical paradigm for in-depth studying characteristics of diasporas from three perspectives: diasporic groups, homelands and host countries (Table 3.2). Those perspectives have thus far indicated that a range of social, structural and other factors have been affecting a diasporic individual. Diasporic members are historically part of but also apart from their host communities.



**Table 3.2 Shuval's Theoretical Paradigm**

<b>I. Characteristics of Diaspora Groups</b>	<b>II. Characteristics of the Homeland</b>	<b>III. Characteristics of the Host Countries</b>
a. Chronology of the group		
b. Causes of dispersion toward ethnic groups	a. Level of reality	a. Structural features
c. Differentiation to the sub-groups	b. Legitimacy	b. Cultural-ideological stance
d. Retention of ethnic culture	c. Attitude of residents and the local government toward diaspora and returnees	c. Behavior of government and sub- groups toward ethnic groups
e. Location, links, and relations among members	d. Behavior toward returnees	d. Relevance of homeland to host government and sub- groups in host society
f. Quality of relations among members	e. Behavior of returnees	
g. Attitudes and feelings toward the homeland		

Source: Modified from Shuval (2000).

From the perspective of diaspora groups, one of the most important characteristics of diasporas is that they congregate by maintaining common bonds of ethnicity, culture, religion, national identity and race (Cohen, 1997; Vertovec, 1999; Coles & Timothy, 2004). Diasporic members maintain a desire to retain their home culture, language and identity, and this strong self-consciousness when combined with cultural maintenance and rootedness can be transferred through generations (Vertovec, 1999). Kearney (1995) noted that diasporic members became distinguishable based on their ongoing or re-awakened

attachment to their original homeland and their loyalty to their earlier culture. In this regard, diasporic members' self-identification is assumed to fade after a few generations, however, the sense of diaspora can remain after many generations, even once the diasporic members have fully assimilated into the host society and are no longer considered immigrants. In some cases (e.g. Muslim or Gypsy diasporas) there is even an intention to retain the ethnic, racial or religious purity of the diasporic community (Werbner, 2004). Thus, the internal factors have kept diasporic groups separate from their host communities.

The attitudes of the host community would also affect a diasporic individual. Issues such as physical difference (Berry, 1997), linguistic and cultural differences (Hannerz, 1992; Berry & Kalin, 1995; Berry, 2000) keep the diasporic group separate from the host community. The host's attitudes can stem from the receiving countries' immigration policies or the public opinions of the host society. For example, until the 1960s, a number of developed countries such as the United States, Canada and Australia had implemented selection policies based on national origins, race and economic, social and humanitarian criteria with unconscious racial and ethnic biases (Shuval, 2000). Public attitudes, which can also be shaped by the countries' policies, can significantly affect migrants' psychological adjustment (Esses et al., 2001; Thalhammer et al., 2001). Studies have suggested that separation and marginalization are more likely to be adopted by a diaspora if the receiving society has a negative attitude toward the diasporic members (Barry & Grilo, 2003). In some cases, such disapproving host attitudes may lead to distress among diasporic members, leaving them feeling disoriented and frustrated. As such, some new migrants prefer to live in neighborhoods with relatively high proportions of migrants and

minority members. In addition, any racism or discrimination exhibited by the host community can never be ignored (Jasinskaja-Lahti et al., 2003). Under such conditions, diasporic members are typically defined as ‘the others’ or ‘outsiders’, making it much more difficult for them to develop close attachments to the host society.

Nevertheless, in the process of world globalization, the prevalence, number and self-consciousness of diasporic populations are increasing significantly, and their growing influence makes them significant players in regional and global economic and political affairs (Vertovec, 1999). Moreover, the present-day immigration policies of various countries have undergone significant transformations, showing more positive attitudes from the host countries. The International Labor Organization claims to be anti-discriminatory, and defines discrimination as “any distinction, exclusion, or preference made on the basis of race, colour, sex, religion, political opinion, national extraction or social origin that has the effect of nullifying or impairing equality of opportunity of employment or occupation”. Many countries welcome highly skilled and business-based migrants as contributors to the host society. Various skilled and business migration programs have been developed to attract these specific migrant types. More importantly, many countries including the United States, Canada, Australia and most of the European Union countries recognize legal migrants’ rights as a citizen, such as family reunion, suffrage and so on. All of these measures display the positive attitudes of receiving countries, which are assumed to facilitate better assimilation and acculturation of the diasporas in the host societies. With better adaptation to the host countries, diasporas

become a significant part of the host community (Horowitz, 1985; Brass, 1991; Blom, 1999; Kurien, 2001).

### **3.4 Summary of the Chapter**

Therefore, with all the issues discussed in this chapter, diasporas reveal a two-faced characteristic (Figure 3.2). They can be a significant part of the host society through their better acculturation and assimilation as well as positive attitudes from the host community. They can also be apart from the host society through a strong maintenance of home culture, identity and self-consciousness as well as the less preferable attitudes from the host society. Hence, influenced by different migration reasons, forms and host attitudes, diasporic communities can have a very deep sense of attachment to ancestral home which keeps them as ‘outsiders’ in host countries, or they can have fully assimilation to the host society. They have foot in both worlds, where they may become comfortable in both places, yet not totally accepted in either.

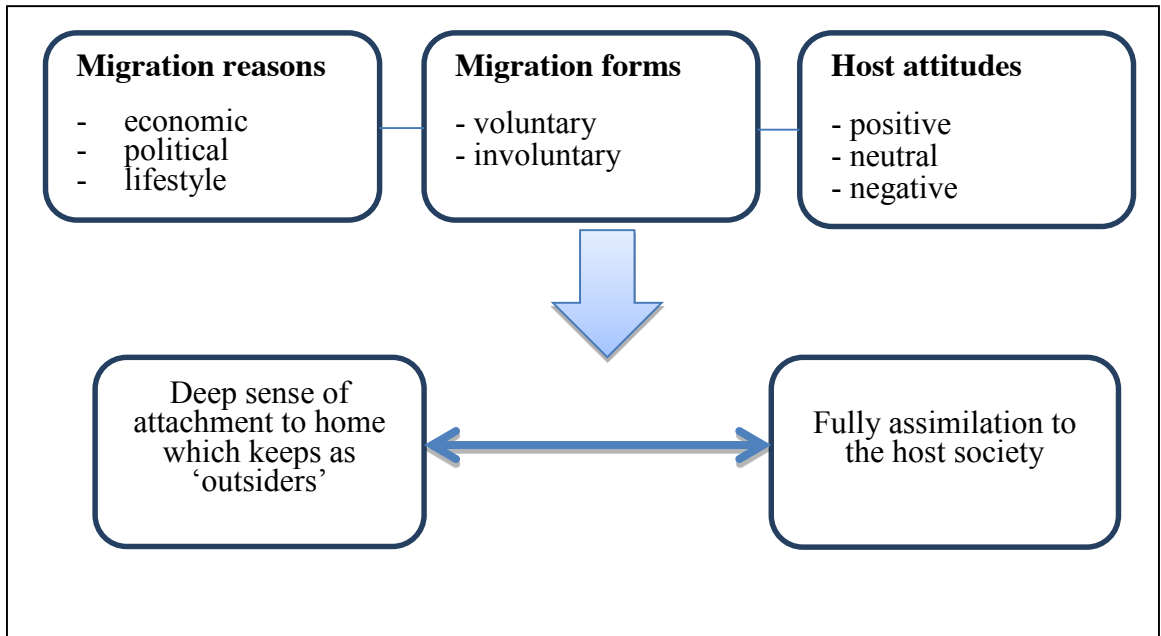


Figure 3.2 Conceptual Matrix of Diaspora

## **Chapter Four Multi-dimensionality of Diaspora Tourism**

### **4.1 Introduction**

Recent studies suggested that migration and tourism have a fairly close relationship (Jackson, 1990; Murphy et al., 1993; King, 1994; Morrison, Hsieh, & O'Leary, 1995; Hall & Williams, 2002). In particular, considerable research implied that various forms of migration generate tourism flows (Kang & Page, 2000); but at the same time, tourism may also generate further migration or remigration (Williams & Hall, 2000; Butler, 1999; Kang & Page, 2000). Consequently, migrants have immense potential to generate tourism flow, which is difficult to evaluate (Coles & Timothy, 2004). For the migrants, tourism is an effective way for them to discover more about themselves, their friends, the lives of their relatives, as well as their ancestral homeland (Franklin & Crang, 2001).

Globalization has made diaspora more related to travel and tourism (William & Hall, 2000). The production and consumption of this type of travel are closely bound together by several diaspora communities. The widespread dispersal of diasporic communities has stimulated the travel of this migrant population between source and destination countries, and such movement produced a globally significant phenomenon called diaspora tourism (Dwyer et al., 2010). Despite of the significance of this phenomenon, it is surprising that only a few studies have examined the characteristics and implications of the travel of migrant communities. Franklin and Crang (2001) claimed that the study of tourism should also consider other elements, such as migration, ethnicity, and diaspora. Therefore, diasporas and their travel should be more thoroughly investigated.

This chapter discusses diaspora tourism from two perspectives: namely, the demand and the supply perspectives. In particular, this chapter is further classified into three sections. Section 4.2 presents a comprehensive review of the issues of diaspora tourism from the demand perspective, including the definitions of concepts, major forms of diaspora tourism and diaspora tourists as well as their motives. Section 4.3 reviews the issues of diaspora tourism from the supply perspective, particularly the delivery of diaspora tourism and various actors involved in the process. Finally, Section 4.4 provides a general overview of Chinese diaspora tourism.

## **4.2 Understanding Diaspora Tourism from the Demand-Side**

### **4.2.1 Clarification of the Concepts**

The travel by ethnic minorities has attracted increasing but still limited academic attention from leisure and tourism scholars (Moufakkir, 2011). This globally significant phenomenon has been linked with terms that have been assigned with similar connotations; these terms include diaspora (diasporic) travel (Cohen, 2004; Kim & Stodolska, 2013), diaspora tourism (Coles & Timothy, 2004; Moufakkir, 2011), roots tourism (Bruner, 1996; Basu, 2005), ethnic tourism (Ostrowski, 1991; Kang & Page, 2000; Butler, 2003; Fourie & Gallego, 2013), visiting friends and relatives (VFR) tourism (Uriely, 2010; Pearce, 2012), and genealogical tourism (Santos & Yan, 2009). These terms are used to indicate the concept of “returning to ancestral cultural of origin for a finite period of time” (Day-Vines et al., 1998). McCain and Ray (2003) defined diaspora tourism as a form of travel to engage

in genealogical endeavors aimed at searching for information to simply feel connected to one's ancestors and ancestral roots. Coles and Timothy (2004) extended the definition of the phenomenon to “the tourism primarily produced, consumed and experienced by diaspora communities”; accordingly, six main patterns of diaspora tourism were identified: (i) the travel of diasporic members to their original hometowns (return visits), (ii) the tourism conducted with a specific purpose of searching for family history and roots by diasporas (also known as ‘genealogical’, ‘ancestral’ and ‘family history’ tourism), (iii) the travel of residents of the original homeland to diasporic space (host countries) to find out how their friends and relatives live, (iv) the travel of non-diaspora tourists to places of diasporic communities, (v) the travel of diasporic members to the spaces of transit, and (vi) the travel of diasporas to destinations, resorts, retreats and vacation spots in host countries.

## **4.2.2 Major Forms of Diaspora Tourism**

### **4.2.2.1 Home Return Travel**

Existing literature on migrant travel and multigenerational migrant tourists focuses more on home return travels (Duval, 2004a, 2004b; Basu, 2007; Pearce, 2012). Duval (2004a) conceptualized the home return travel of diasporas and defined return visit as a periodic but temporary visit of diasporic members to either their external homeland or another location, in which they have maintained strong social and emotional ties. Duval (2004a) has apparently conceptualized “return visit” as a segment or form of VFR tourism and inferred that the individuals involved in such visit may have prior social or cultural experiences in the destination. In exploring diaspora tourism, one's social and cultural



backgrounds should always be considered. Duval (2004a) also suggested three principal applications of return visit to an individual. These applications are as follows: (1) past non-tourist experiences at the destination, (2) extensive familial and social ties at the destination, and (3) self-ascribed membership in a diasporic community that was formed as a result of voluntary migratory episodes.

In conjunction with the conception posited by Duval, the home return travel of diasporas may include any of the three situations. Self-ascribed diaspora members who have non-tourist experience or have extensive familial and social ties at the destination may both conduct return visits. However, some individuals who may not ascribe themselves as members of the diaspora because of their significantly long generational distance with the destination should also be considered in the case of diaspora. Primarily, these individuals, who may also hold a strong ambition or curiosity to travel back, are lacking in any non-tourist experience at the destination because they have never lived there. Moreover, this group of people may have heard something about the destination, but all they know is limited to oral history existing in the imagination, they may not have any familial or social ties at the destination, and their ties to their ancestral homeland would be several generations ago, existing in the lives of their ancestors, not theirs. In this regard, the home return travel of diasporas may not be limited to the three applications introduced by Duval. Instead, such phenomenon can be considered a large and important part of diaspora tourism. In particular, understanding the home return travel of diasporas requires a deeper understanding of how diasporic individuals place themselves in two places, namely, their ancestral and current home, and within the historical and social contexts.

#### 4.2.2.2 Roots Tourism

Another popular form of diaspora tourism is roots tourism. Roots tourism is a specific form of tourism conducted by ethnic tourists locating outside their original homelands to primarily seek their roots, identity, sense of home and belonging. This form of diaspora has been entitled with some emotional names, such as “a pilgrimage of searching for roots,” “a journal of discovery,” “a mystical homecoming,” and “a very special quest” (Basu, 2004). All of these names seemingly connect roots tourism to its nature of mystery, persistence, searching, and discovering. More countries have begun to identify roots tourism as one of key niche markets of tourism.

Several studies on roots tourism emphasize a particular case and the roots-discovery journey of migrant tourists, such as the African (Basu, 2004; Clarke & Thomas, 2006), Scottish (Basu, 2004, 2007), Indian (Bandyopadhyay, 2008), and Chinese diasporas (Lew & Wong, 2002; Maruyama & Stronza, 2011). Diasporas and their root-seeking tourism have been attracting increasing attention from scholars. Pinho (2008) noted that the essence of roots tourism lies in the fact that diasporic groups have a strong aspiration to construct their identities and recover their roots because the histories of their ancestry are characterized by migration, separation, dispersion, and discrimination. Thus, fulfilling this desire of reconnecting to the “land of origin” becomes the crucial motive of roots tourism (Pinho, 2008). Nevertheless, roots tourists, in some cases, rarely regard themselves as tourists at all (Basu, 2005). The existing literature revealed that diasporic members differ. In particular, some members may have completely lost connection with their roots because

of migration history (e.g., African diaspora in the United States), whereas others may have maintained their connections with their ancestral homeland (e.g., some of the Chinese diasporas). Thus, distinct cases of diasporic individuals may have experienced different instances in their original homeland. Pinho (2008) clarified that individuals with no idea of where their roots are may travel to their motherland with a strong desire to search for the exact location of their roots, whereas others may simply want to communicate with their roots.

Roots tourism may come in different forms, such as highly organized package tours, trips organized by clan associations, or personal trips undertaken by individuals or small family groups (Basu, 2007). This form of diaspora tourism involves journeys to the sites that recalling the grand narratives of ethnic history (e.g., Cape Coast Castle in Ghana), the sites that are intimately related to personal family history (e.g., grave of ancestors and ancestral house), and other settlement places (e.g., Angel Island of San Francisco).

#### 4.2.2.3 Roots Tourism by the African Diaspora

The roots tourism observed by the African diaspora displays critical features of the return of diasporas and strong implications to the return of other ethnic minorities. These features demonstrate the uniqueness of such tourism compared with the return of other diasporas in the world. In particular, this circumstance is attributed to the different expectations and preconceptions of the African root seekers, as argued by Havisser and MackDonald (2006). In any case, understanding the origin of roots tourism of the African diaspora can provide additional and beneficial insights into the roots tourism of other cases

of diasporas for its critical and unique features, significant influences on human history, and implications to academic research. Paul Gilroy is one of the earliest scholars to study the African immigrants as “Black Atlantic.” Gilroy (1993) conceptualized a rhizomorphic, fractal, transcultural, and international formation of black Atlantic culture that combines elements from Africa, the Caribbean, United States, and Britain. In the early 1970s, the African–American roots tourism commenced since the book titled *Roots* by Alex Haley was published (Pinho, 2008). Meanwhile, Marcus Gavey elucidated that the long history of the seeking roots of African–Americans began from the relevant event “back to Africa.” The experience described in *Roots* has significantly inspired the African diaspora in the United States to discover their roots and rebuild their links to Africa and their own Africanness (Pinho, 2008; Hall, 1997). Until the late 1970s, the African–American roots tourists began to expand their roots tourism to non-African countries that have a large population of African descendants and a well-preserved African culture (Pinho, 2008). Pinho created a “map of Africanness,” which contains not only countries located in Africa, but also places such as Egypt and Brazil that hold African cultures, traditions, and “black pride.” West African countries, including Ghana, Senegal, and Nigeria, were perceived as the places of origin of most Americans with African descent because these are the places in which the majority of the ancestors of African–Americans were forced to leave home (Pinho, 2008).

The African–American roots tourism is characterized by several distinct features. First, for being away for more than 200 years from their homeland (Africa), the African returnees cannot simplify their roots to a specific village or town. Instead, these returnees

visit the place that they deem as “the place” (Haviser & MackDonald, 2006). As previously mentioned, diasporic individuals may have a different degree of knowledge about their roots. Some root seekers, such as the African–Americans, may totally lose their ties with their roots living in ancestral homeland. By contrast, others may not completely mislay their connections with their local roots. Second, the African–American root seekers travel a lengthy journey to Africa to seek their recognition of sameness in identity and sense of home. Nevertheless, most of these seekers are treated as foreigners by the local people although they look identical (Haviser & MackDonald, 2006). In particular, the African–American root seekers are considered foreigners instead of sisters and brothers who come from the same piece of land. Accordingly, contradictions emerged between the “insiders” and “outsiders” (Handly, Haviser, & MacDonald, 2006). These contradictions may have resulted from the different cultures and lifestyles experienced by the root seekers in western countries. Compared with the local people, the African–Americans carry distinctive western cultures, values, lifestyles, and aspirations, compelling them to be distant from the “insiders” although they look the same. This instance implies that other diasporic members may encounter a similar host–guest contradiction due to the cultural and value differences they have experienced in their current place of residence.

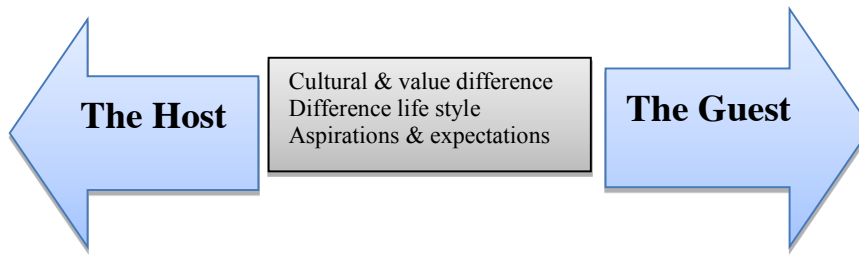


Figure 4.1 Host-Guest Relationship in African-American Roots Tourism

Source: Modified from Handy, Haviser, & MacDonald, 2006

The third distinct feature of roots tourism by the African descent is that these root seekers aim to visit multiple destinations instead of only one or two African countries. Similar to ordinary tourists, the African–American root seekers prefer to make travel plans and consider the recommendations of their friends prior to their trips (Pinho, 2008). Moreover, these individuals prefer to travel with a group of people, instead of travelling alone to a strange country with no guidance. Hence, these migrant tourists favor group tours organized by travel agencies more and they can also enjoy planned activities when they belong to a large visiting group (Pinho, 2008).

#### 4.2.3 Diaspora Tourists

Sociological research on tourism has four major cores, namely, the areas of the tourists, tourist–local relationship, structure and functions of the tourist system, and influences of tourism (Cohen, 1984). In particular, these four cores have become the principal issues that must be addressed in exploring diaspora tourism. Diaspora tourists may display characteristics that are distinct from those of the ordinary tourists. For instance,

all of the diaspora tourists have the history of migrating from their homeland to a new place, compelling them to be understood by others in a more complex manner. Moreover, these individuals may or may not have past experiences in a destination (also their original home) considering that their ancestors left several generations ago. These diaspora tourists conduct return travels to their ancestral homeland for two reasons, namely, for leisure and vacation (Reynolds, 2010) and for seeking family heritage (Basu, 2005). Accordingly, those tourists who return for a profound quest for their ancestral heritage and identity may have a very deep past experience in their homeland. By contrast, those tourists who return for leisure and vacation purposes may have less deep experience toward their destination. In this event, diaspora tourists may have diverse backgrounds, previous experiences in a destination, and reasons of returning because of their different family migration histories and may exhibit different perceptions on home attachment and cultural identity. Therefore, the motives of diaspora tourism should be discussed further to acquire a deeper understanding of diaspora tourists and tourism.

#### **4.2.4 Motives of Diaspora Tourism**

##### **4.2.4.1 Motive & Motivation**

Motive and motivation are two important concepts that psychologists applied to describe people's original energizer for behaviors. Motivations are more observable and objectively measurable, while motive implies a direction and a target, and are understood as more global and less situation-specific (Gnoth, 1997). In motivation literature, values, self-fulfillment, and role-performing are generally three important theories to consider. The

orientations of tourists on travel behaviors rely on their value systems and evaluations of different situations (Lewin, 1942; Vroom, 1964). Self-fulfillment theory introduced by Wicklund and Gollwitzer (1981), which is based on the theory of motivated behavior by Lewin, suggests the significance of people's feeling of self-fulfillment in motivating a travel behavior. The theory also speculates tourism as a particular type of self-expression process during which a tourist likely assumes a certain role he/she likes to perform.

Thus, both the intrinsic motives of tourists and their quest for authentic experiences are significant to better understand the motivations of travel from a psychological dimension (Cohen, 1984). In particular, individual long-term psychological needs, life plans, and self-actualization are important to understand why people travel.

#### 4.2.4.2 Push-Pull Factor

As an early paradigm in understanding tourist motivations, push–pull factors have been extensively used to examine different mobile groups and their motivations of moving from home to other places. In tourism, the push factors constantly indicate individual or social reasons that push people to travel. Personal experience, identity, culture, and individual needs and wants, which contribute to the psychological needs of tourists, play a significant role in pushing the person to travel. Meanwhile, pull factors pertain to the characteristics of a destination that attract people to visit. A correlation exists between the push and pull factors of tourism, signifying that travel motives can be met by the destinations. Considerable research has analyzed the push–pull factors of tourists and migration (Kim, Lee & Klenosky, 2003; Zhang & Lam, 1999; Prayag, 2011; Hooghe et al.,



2008; Mayda, 2007). Consequently, these factors have become the conceptual base in the research on discussing the motivations of tourists and immigrants. However, few of these studies have examined the push–pull factors of the travel by migrants. Three perspectives of motives, namely, emotional, social, and cultural, were identified among the limited studies on diaspora tourism as relevant in driving diasporic members home. However, future research should determine the dominant push and pull factors as well as the assistive ones.

**Table 4.1 Push-Pull factors of diaspora tourism in past literature**

<b>Perspectives</b>	<b>Push Factors</b>	<b>Pull Factors</b>
<b>Emotional</b>	Seek roots	Positive attitude of “insiders” from home
	Confirm identity	
	Leisure and Vacation	
<b>Social</b>	Build & maintain social network	Promotion from local government
	Visit friends and relatives (VFR)	Diverse local events and festivals
<b>Cultural</b>	Respect ancestors and ancestry	Mystery of “homeland”
	Experience home culture	Feature of homeland culture
	Understand family history	
	Understand home values	

Source: Summarized from Hollinshead (2004), Wilson & Dissanayake (1996), Lew & Wong (2004), Park (2010).

Few studies have restrictedly examined the motives of return travel of the Chinese diaspora. Oxfeld (2001) suggested that reputations and money primarily motivate the Chinese diaspora to travel back. Moreover, social network was considered the main driving force for more overseas Chinese to return to their homeland (Lew & Wong, 2004).

Nevertheless, other deeper motives behind the return of Chinese diaspora are yet to be explored.

**Table 4.2 Push-Pull factors of the return of Chinese diaspora tourists**

<b>Push Factors</b>	<b>Pull Factors</b>
Maintain reputation (face)	Invited by local events (conferences, forums, fairs, festivals)
Maintain social network	Promotion from the local government (Overseas Chinese Affairs Office)
Refresh memories	Promotion from local travel agents
See something new in homeland	Drawn by friends and relatives in homeland
Seek sense of home, home belonging	Business opportunities
Strengthen identity	
Visiting friends and relatives	

Source: Oxfeld (2001) and Lew & Wong (2004)

Several studies have examined the push–pull factors of Chinese diaspora tourism. Similar to other diaspora tourists in the world, the Chinese diaspora tourists are motivated to visit their friends and relatives, maintain reputation (face), and maintain their social networks. In traditional Chinese culture, Chinese significantly value families and own roots. Moreover, both the Chinese diaspora tourists and other migrant tourists desire to see something new in a destination. In particular, some diaspora tourists may prefer to see the incidents that have occurred in their hometown after their migration. This instance is the reason why migrant literature must be related to tourism literature, why the similarity of Chinese visitors and Chinese diaspora tourists in travelling must be identified, and why the motivations must be applied to further research.

#### 4.2.4.3 Motivation of Diaspora Tourists

Different from ordinary tourists, diaspora tourists have several distinct reasons for conducting return visits and are motivated by their emotional, social, and physical perspectives. Several diasporic members return to their hometown to satisfy their emotional needs, which are closely related to their experience in the host countries. For new migrants who have arrived and stayed in a host country only for a short time, their assimilation to the host society may not be so successful. Differences between the two cultures may still exist and arise at some point, although more countries have developed a series of migration policies to benefit the rights of migrants. Meanwhile, the old migrants who have left home for a long period of time may have a strong desire to revisit their hometown to refresh their old memories. Thus, diaspora tourists have the emotional need to seek a firm and sustainable cultural foothold, which can be realized through return visits (Hollinshead, 2004). Some diasporic members may have experienced suffering from racialism and inequality in the host countries, compelling them to long for the homelands. Wilson and Dissanayake (1996) considered this type of emotion as a “resource of hope,” and home return visit provides hope for the diasporic members to help them continue their lives and work in the host countries. Accordingly, home visits have become a type of compensation for the long-term constraints of the emotions of diaspora tourists and help for their longer stay in host countries.

Another psychological need discussed in the previous literature on diasporas was considered urgent in certain cases. Diaspora tourists conduct return visits to acquire an authentic experience of their homeland (Cohen, 1988). The diasporic members whose

ancestors left home centuries ago may be completely absent from the ancestral home and have never seen the place before. This group of people may have quite different experience and sense of place toward their ancestral hometown. By contrast, some members may have a strong desire to achieve an authentic experience of their ancestral home by re-experiencing the past of their ancestors, reminiscing the life stories of their grandparents or great-grandparents, and confirming their personal identity. At this point, numerous articles have emphasized that these diasporic members search for “sameness.” Evidence confirmed that diasporic members conduct return visits to seek similarities on identity and culture. Gilroy (1993) indicated that return travel assists the diasporic members to form symbolic exchanges and bilateral alliances with their countrymen. These members hope to encounter similar cultures and values with their own in their ancestral homeland to help them discover and reconfirm who they are. Such identification crisis that emerged during the migration process of the family is expected to be solved by experiencing the similarity (Marcus & Fischer, 1986). Several studies on diaspora tourists and their motivations revealed that searching for “the sameness” is considered the major goal of those individuals who return home. However, in other studies, scholars noticed that many diasporic members also desire to see the “difference” and “change.” Van den Berghe (1994) argued that ethnic minorities were more interested in searching for the image of “the other”. Experiencing the difference in their ancestral homeland allowed the diasporas to value more what they have in the host countries.

Another important reason why diasporic members return home is that they intend to maintain or strengthen their connections with their ancestral homes. This motivation has

been revealed and emphasized in several studies; some studies focused on the motivation of maintaining physical ties to the ancestral hometown via visiting or revisiting the ancestral house, maintaining real estate properties, and visiting ancestral tombs. Meanwhile, other studies emphasized the motivation of maintaining emotional ties to the ancestral homeland by learning and understanding ancestral cultures, beliefs, and values and visiting symbolic sites. Lew and Wong (2003) explored another motivation for maintaining social connections with the ancestral homeland. In particular, these researchers discovered that maintaining social capital is a critically important motivation for the Chinese diaspora to return home. An increasing number of overseas Chinese travel more frequently back to their hometown to build and maintain effective social networks around China.

In sum, diaspora tourists have various reasons for conducting return visits. These reasons vary from emotional and social to physical perspectives as well as differ in terms of their profundity. Previous literature rarely examined the motivations of diaspora tourists to travel back home from a considerably more explicit framework by examining the different depths and perspectives of the reasons.

Identifying the specific factors that influence the motivations of return is relevant in studying diaspora tourism. However, only a few studies thoroughly examined the important themes such as migration history, personal identity, and place attachment, which might induce different motivations of diaspora tourism. Diaspora tourism can be beneficial for both the diasporic individuals and their motherland. Such tourism may not only provide an opportunity for the diasporic members to understand their home culture and explore

their personal identities, but may also reduce their distance from their homeland. Therefore, a thorough understanding of the motivations of diaspora tourists and their motivations for returning home is necessary for supplying proper tourism products.

### **4.3 Understanding Diaspora Tourism from the Supply-Side**

#### **4.3.1 Delivery of Diaspora Tourism**

Diaspora tourism has become a significant market niche, and numerous destinations are actively involved in marketing to motivate the diaspora communities (e.g., African-Americans and Irish-Canadians) to return to their homelands. Morgan, Pritchard, & Pride (2003) recognized diaspora tourism as a “viable and highly reachable market segment for niche travel destinations, especially as these consumers are already emotionally drawn to such destinations and can be cost-effectively identified and reached via non-traditional marketing communications, particularly database marketing, public relations and word of mouth.” However, limited research has investigated the supply side of diaspora tourism. In particular, few studies focused on the preservation and promotion of diaspora heritage in advocating for the diaspora tourism of a region (Maddern, 2004a; Bruner, 1996), whereas other works emphasized the promotion of root-seeking tours in the homelands (Morgan, Pritchard, & Pride, 2003; Maruyama & Stronza, 2011; Wessendorf, 2007). Typical heritage sites with a cultural symbolic meaning have been commoditized and made available for the consumption of root seekers in several places, such as Ghana, Brazil, Scotland, and Korea (Bruner, 1996; Park, 2010). Some heritage sites may not be authentic, but symbolic for stimulating the deep feelings of the roots tourists (Handley, Haviser, & MacDonald, 2006).

Diaspora tourism can be conducted individually or in groups. Some Irish diaspora writings suggest that diaspora tourists prefer to conduct return visits individually (Morgan, Pritchard, & Pride, 2003; Hughes & Allen, 2010). The writings further reveal that diaspora tourists are more self-initiated and prefer to travel either alone or in small family groups. Travel issues such as time of visit, length of stay, and frequency of travel can be easily solved if the diaspora tourists personally arrange the travel schedule. Moreover, numerous diaspora tourists prefer to travel in a small family unit, depending on their return purposes, which can be single or multiple, including searching for family histories, seeking roots, refreshing and rediscovering old memories, visiting friends and relatives, and so forth. By contrast, joining group tours is another means of conducting diaspora tourism. Some tours are organized by local or international travel agencies, targeting various diasporic events. This type of tour is more popular among the diaspora tourists who are relatively unfamiliar with the local situation of their ancestral hometown and may have lost communication with their ancestors or roots for a long time. Thus, for them, attending a group tour would be a better choice. Some return tours are likewise arranged or funded by government agencies to promote the development of diaspora tourism [e.g., root-seeking camp arranged by the Overseas Chinese Affairs Office (OCAO)].

Diaspora tourism can also be delivered through festivals and events held in the hometowns and host countries of the diasporas. More countries and regions of diaspora origin have begun to value the importance of their diasporic population and actively developed festivals and events with typical characteristics in the homeland. Žabčić (2010)

reported a close connection between the Croatian diaspora communities and their homeland Australia. This connection was established by the Film Festival that is held annually in Melbourne, Australia. Through this film festival, the majority of the young people of Croatian origin who previously frequented clubs and other organizations are now active members of the festival. Another example of events established with the typical characteristics of diasporic homeland is the South Asian American Music Festival held in Hollywood California, United States. The forging of the new type of Desi music has become a connection between the Indian Americans and their homeland (Miller & Ross, 2004). In China, the Chinese government sponsors different types of diaspora festivals and events every year to entice the participation of overseas Chinese. Among the diaspora-related festivals, the Jiangmen Tourism Festival and Jiangmen Overseas Chinese Carnival are the most popular and successful ones (Jiangmen Tourism Bureau, 2008). The local officials in Jiangmen Overseas Chinese Bureau indicated that among the diaspora tourists attracted by the festivals, some are guests invited by the government, some are part of the group tours arranged by overseas and local travel agencies, whereas others come alone or with family members. Other festivals and events are likewise held in host countries, such as some group tours to China towns in the United States and Canada.

Producing and protecting diasporic heritage sites and museums also assist in delivering and promoting diaspora tourism from the supply side (Maddern, 2004b). In particular, the histories told in these heritage sites and museums are another type of discourse of roots, boundaries, and belonging. The Jewish Diaspora Museum located in Tel Aviv is one of the largest museums in the world; it specializes in the history of the Jewish



people. With considerable support and promotion from both the government and the management of the museum itself, the Jewish Diaspora Museum offers more works of arts, activities, and other cultural endeavors to narrate the story of Jewish communities all over the world (Telavivguide, 2010). This museum provides its visitors with deep-rooted and insightful experiences and understanding about the Jews, further attracting an increasing number of diaspora tourists. In the case of China, numerous diasporic members are invited to come home and donate their belongings with their own memories and histories to the local diaspora museums. This process is expected to not only strengthen the attractions of diaspora museums, but also to realize the aspirations and sense of identity and belonging of the diasporic members through their time of travel. Other than Jiangmen as a famous hometown of the Chinese diaspora, Jiangmen Overseas Chinese Museum is also an attractive spot for diaspora tourists. This museum collects different kinds of memorial items from Wuyi overseas Chinese. The museum deems that this undertaking will attract more diaspora tourists and other types of tourists to visit Jiangmen to share their valuable diaspora experience.

#### **4.3.2 Main Actors in Diaspora Tourism**

During the delivery of diaspora tourism, three main actors (official organization, private sector, and volunteer association) play their respective roles in promoting heritage sites, holding festivals and events, and organizing group tours and activities. Some official organizations in the homeland begin to value the significance of the market of diaspora tourism and develop specific events along with favorable policies in terms of politics, economy, and tourism to promote the return of the migrants. For instance, OCAO, an

official government agency under the Chinese government, has developed a series of diasporic events under the supervision of the Central Government to encourage the Chinese immigrants to travel back (Guangdong OCAO, 2008a; 2008b).

The private sector comprises non-official agencies, such as local and international travel agencies, which cooperate with official organizations and diasporic associations or independently organize tour packages for diasporic members. Some diaspora tourists join a return tour via the travel agencies situated in host countries. Few travel agencies located in host countries typically have branches or have a close cooperative relationship with travel agencies in the homeland.

Volunteer diasporic associations are another type of organization that is actively involved in delivering diaspora tourism. Some of these associations were founded by the migrants who arrived early in the host country to help the approaching migrants to settle down and integrate into the “new” society. This type of organization typically aims to only serve migrant tourists. However, because more members are joining in, these associations may expand their objectives for them to properly cater to more diasporic members. Lew and Wong (2004) categorized the volunteer associations of the Chinese diaspora into the following major types: (a) lineage, clan, surname associations, (b) geographical, place, dialect associations, and (c) special interest associations. More recently, volunteer diasporic associations begin to play a more important role in promoting the return of diasporic members by performing diverse functions, such as organizing conferences, economic activities, and specific tours. Another type of volunteer diasporic association that

connects and serves the descendants of the early generations of migrants also exists. Nevertheless, the documents and studies on this type of volunteer association are currently limited. Hence, the role of this association in promoting the connection and reconnection of diaspora descendants and their return visit is unquestionable. More studies on this direction will be interesting and are required in future research on diaspora tourism.

#### **4.4 Overview of Chinese Diaspora Tourism**

##### **4.4.1 Return Travel by Overseas Chinese**

The literature review verified that more countries began to realize the immense potential in the diaspora tourism market. Official organizations, private sector, and diasporic associations in the homelands and host countries increase their involvement in promoting the return of diasporas. However, the Chinese diaspora tourists have not yet been clearly identified from the other foreign tourists visiting China. Currently, the term “overseas Chinese” is a significantly extensive concept, which refers to people of Chinese birth or descent who live outside the People’s Republic of China and Republic of China (Taiwan). People of partial Chinese ancestry living outside the Greater China Region<sup>3</sup> may also consider themselves overseas Chinese (Shambaugh, 1993; Aretz, 2007). These days, the official statistics counts overseas Chinese tourists who live abroad and who hold a foreign nationality as part of the international arrivals of foreign tourists (Wen & Tisdell, 2001). Moreover, the official agency does not possess data on the number of diaspora tourists who return each year, the purposes of their trip, and their travel destinations or

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<sup>3</sup>Greater China Region refers to Mainland China, Hong Kong, Macau, and Taiwan.

patterns. Instead, only a series of government reports posted on official websites (e.g., OCAO official website) specify that several successful cases of roots tourism emerged and that diaspora tourism has become a very important type of tourism in mainland China.

The return travel of overseas Chinese demonstrates different characteristics in different phases of the development of Chinese tourism. Prior to the implementation of the Open Door Policy in 1978, travel services were available only for tourists who visit overseas Chinese residents and for foreigners with special permission to tour China. The return travel of overseas Chinese during this period was treated very strictly as foreign affair activity and was controlled by the Office of Overseas Chinese Affairs under the State Council. Consequently, such stringent control has substantially limited the return travel of overseas Chinese. This situation did not change until the Open Door Policy was implemented. China gradually loosened the travel and political policies after 1978, which significantly increased the arrivals of international tourists. The Year Book of China Tourism Statistics (National Tourism Administration, 1995; 1998) indicated that the number of foreign tourists who visited China increased from 230,000 in 1978 to 7,400,000 in 1997. Tisdell and Wen (1991) reported that the remarkable growth of international arrivals in China during this period was attributed to the increase in the number of overseas Chinese tourists and compatriots from Hong Kong, Macau, and Taiwan. This booming of foreign arrivals was suspended until the occurrence of the Tiananmen Square incident in 1989. This incidence caused a sharp decrease (20% to 30%) in the number of foreign visitors and might have influenced overseas Chinese tourists and compatriots.

The return patterns of overseas Chinese may differ from generations and time of migration. In particular, the different generations of migrants may have diverse return patterns based on social experience, personal identity, and perceived culture, which all influence the return travel behaviors of overseas Chinese. Lew and Wong (2004) identified that overseas Chinese who migrated during or before the 1950s<sup>4</sup> may value filial piety and social capital more, especially in their first time of traveling home. For instance, these overseas Chinese always send red envelopes to relatives and villagers, hire lion dancers, set off fireworks, visit ancestral graves, and so forth. By contrast, those who migrated in a later year may have different travel patterns. Some of them only travel back on specific ceremonial days or festivals, such as Spring Festival (Chinese New Year) and Ching Ming Festival, whereas others may travel for multiple purposes of business and VFR. Zhao (2001) studied new Chinese migrants who migrated after the implementation of the Open Door Policy in 1978 and realized that the return travel of these migrants would be closely combined with new technologies, new products, and foreign investments (Zhao, 2001). The probable reason for this circumstance is the fact that new migrants often have a relatively short time of separation from home; they maintain close connections with their homeland. At present, new Chinese migrants typically receive good education and career development in the host countries. The experiences of these migrants in receiving education, living, and working in the host countries are relatively different from those of the old Chinese migrants. Numerous Chinese migrants may have extremely deep emotional ties with their homeland; hence, they maintain their cultural ties to China by speaking Chinese, being actively involved in Chinese communities, opening Chinese-related

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<sup>4</sup>In overseas Chinese communities, people prefer to call those overseas Chinese who migrated during or before the 1950s as the old overseas Chinese (老华侨).

business, establishing and joining Chinese associations, organizing tours back to China, and so on.

The successive generations of Chinese migrants who were born and raised in host countries may have totally different stories. Different from the first-generation migrants, some of these “new” migrants may have very limited knowledge about China or have lost ties with their ancestral homeland. In this case, these tourists prefer to travel back in a small group with their closest relatives or in group tours organized by official organizations. The return travel of teenage overseas Chinese has recently attracted considerable attention. These teenagers travel back to their hometown by attending root-seeking activities held by the local Overseas Chinese Affairs Office and other organizations. However, limited research has explored the distant generations of Chinese immigrants or studied their return travel behaviors by examining important themes of motives, place attachment, and personal identity. Therefore, this study examines both the first generations and successive generations of Chinese diaspora tourists and explores how their return visit affects their place attachment.

#### **4.4.2 Chinese Roots Tourism**

Official information states that Chinese roots tourism includes individual and group tours (Table 4.3). Individual root seekers travel back to their homeland on their own initiative, in which some may be generational whose ancestors left their home long time ago. Thus, in several cases, such types of root seekers ask the local OCAO branches for assistance before their travel. For instance, Mr. Li Peihong is the Chairman of the League

in the Malaysia Ku Kong Chow Perak. He travelled back to Jiangmen and visited his home village, Heshan, in May 2009. He has lost his connection with his hometown; hence, his root-seeking activity became extremely difficult without the assistance of the local organizations. Thus, the officers of the Heshan OCAO branch welcomed and accompanied him throughout his return visit (Guangdong OCAO, 2009). The same reception has been provided to Ms. Tang Tingting, a famous overseas Chinese writer living in the United States. Her roots are living in Xinhui. With the assistance of the local organizations, she travelled back twice to her hometown in 1984 and 2006 (Guangdong OCAO, 2009).

**Table 4.3 Types of Chinese Roots Tourism**

<b>Classification</b>	<b>Characteristics</b>	<b>Examples</b>
<b>Individual Roots Tourism</b>	- Travel back on their own initiative	Mr. Li Peihong's roots tour
	- More distant immigrants	
	- May receive assistance from official organizations	Ms. Tang Tingting's roots tour
<b>Group Roots Tourism</b>	- More teenagers to participate	Flying Tiger Group Tour in Jiangmen
	- Include new immigrants, but more distant Chinese descendants	Winter/Summer Camping Programs
	- Participants may volunteer to participate or required by family	
	- The local official organizations play an important role in arranging all the activities	

Source: Compiled from Guangdong OCAO and Interview Information (2008)

Thus, it can be noted that the local OCAO branches has paid attention to several individual roots tourists. Assistance was offered with purposes of introducing the town's new image and attracting the roots tourist to return again. The chief officer of Jiangmen OCAO explained the process of assisting the individual roots tourists:

*“We receive many root-seeking requests from overseas Chinese every year. Some of them just ask information about their hometowns or seek advice and assistance regarding their root-seeking trips. Although it is difficult for some of the root-seeking activities to gain success, and they all need time and effort, we still try our best to help them achieve their aspirations. We believe that the process of assisting the overseas Chinese to seek their roots is also an opportunity to help them rediscover their own identity and relearn about their hometowns. We hope we can encourage more overseas Chinese to travel back for root-seeking. For those who have travelled back to seek their roots before, we hope our efforts can encourage them to travel back again in the future.” (Interview with OCAO officer, March 2009)*

Another form of Chinese roots tourism is package tours conducted by a group of overseas Chinese. This kind of tours is normally arranged through official organizations, private travel agencies, and sometimes diasporic associations. Group roots tourists include both fresh and distant Chinese immigrants. First-generation Chinese immigrants usually join return tours through diasporic associations. Their associations will arrange schedules and activities of the visit. Distant generations of Chinese immigrants may prefer to join return tours through travel agencies or OCAO. Amongst, the Summer/Winter Camp is a very popular form of roots tourism in mainland China, which is organized by OCAO and overseas associations and targets at young Chinese descendants. Normally, a successful Summer/Winter Camp needs cooperation from different geographical branches of OCAO as well as overseas associations in host countries (e.g. the Chinese Culture Foundation of San Francisco). The participants are mainly the overseas Chinese teenagers who were born



and raised in host countries countries. They can register to the activity in host countries and travel back in group. The first Summer Camp of Guangdong was held in Kaiping in July 1980. Since then, Guangdong OCAO and the other local branches of OCAO have organized more than 300 Summer/Winter Camps for overseas Chinese teenagers to participate. Thousands of overseas Chinese teenagers from more than 30 countries and regions have participated in the Summer/Winter Camps (Guangdong OCAO, 2004). The activities of such Summer/Winter Camp are very rich, including visiting Chinese tourism sites, learning Chinese traditions and culture, and etc.

Reports written by the Summer/Winter camp participants were posted on OCAO official website. Their feelings after the visit were expressed in words, most of which were found to be very positive and satisfactory. For instance, three Indonesian sisters participated in the Guangdong 2004 Summer Camp and visited their ancestral house in Xinhui. They also met their aunt-in-law with the assistance of local Kaiping OCAO officers. They described their feelings after the trip:

*“We feel so successful to have found our ancestral house in Kaiping. We met our aunt-in-law, and we were very moved and excited because we got to know the living conditions of our grandfather long time ago. We never felt so close to who we are.” (Guangdong OCAO, 2004)*

Many successful cases can be found in the OCAO official website, most of which have reported how the young overseas Chinese learn more about China. The participants of group roots tours can take Chinese culture-related courses, such as Chinese, Chinese history and geography, dancing, Chinese Kungfu, painting, cooking, and so on. They have

also got the chance of visiting some historical spots in China and exchanging ideas with other participants (Guangdong OCAO, 2008a; 2008b).

A series of outcomes of this kind of roots tours were reported. The first is that their experiences have inspired their desire to explore more deeply about their Chinese identity. Lots of them thought that the Summer/Winter Camp was only the beginning to explore their ancestry and several have returned again for study or work, such as Albert Chan (participated in 1994), Andrea Louie (1992), Kevin Gee (1998), Linda Cheu (1992), May Wong (1998), Ryan Kwok (1999) and Petrina Chi (1998). The return tour helped them reflect upon who they are and where they come from. It is just like one participant Korey Lee's reflection: "the road of self-discovery is a lifetime experience" (OCAO, 2008c).

Some other participants expressed that they have completely changed their stereotype of China. Several started to think that China was not as frightening as they thought. Some more have begun to build a close tie to the ancestral land. This kind of change occurred during the Summer/Winter Camp activities, their interactions with other participants as well as the local relatives or villagers, which have deepened their understanding of China and shortened the ties to the people in ancestral homeland. Some participants visited the old ancestral houses and witnessed the poor-living conditions of their ancestors, and then they began to respect their ancestors by learning how they lived and worked in this piece of land. They became more appreciated with their own lives in the host countries. Just like a sixteen-year-old participant Jason Lew wrote after his roots tour:

*“This was home. This was where everything started. This wasn’t only a place to visit. It was the history of me. Through these walls I knew my family’s stories. Through the roof of the old house, I knew it was what kept my ancestors alive; I actually became closer to my family after attending the Summer Camps. I have more interactions with my family members in order to gather more oral histories and ancestors’ stories.” (Guangdong OCAO, 2008c)*

According to the experience reports from the young participants, their sense of belonging and pride of being Chinese were enhanced through their trips to China. This kind of roots tourism is believed to play a positive role in changing a young Chinese descendent in their personal identity and emotional ties to China. However, it should be noted that several problems emerged through reviewing the material on Chinese roots tourism. Firstly, all the information gathered about the Chinese roots-seeking tourism was from official organization. All of the reports and news articles were quite positive and showed how successful the local roots-tourism arranged and developed. Few publications can be found by non-official organizations or academic institutions about the Chinese diaspora tourism and its outcomes. Secondly, more post-visit reports gathered were from the young participants who were in the Summer/Winter Camps. There may be bias in age and more information from other individual or group roots-seekers which can tell more true stories is needed. The first-hand information about the visitors’ reflections after their return would be needed urgently to further comprehend the role of diaspora tourism. Thus, this study takes the role of Chinese diaspora tourism in affecting individual diasporic members as a focus to further explore the role of diaspora tourism.

#### 4.5 Summary of the Chapter

Several critical issues emerged in the discussion of the supply and demand aspects of diaspora tourism. The home return travel of diasporas exists along a continuum and in multiple dimensions, integrating a series of important themes and factors that are involved (Figure 4.2). The continuum of diaspora tourism includes an extreme that represents seeking or roots-oriented tourism with fairly deep motives and experiences, whereas the other end represents vacation and leisure tourism with shallow motives and experiences.

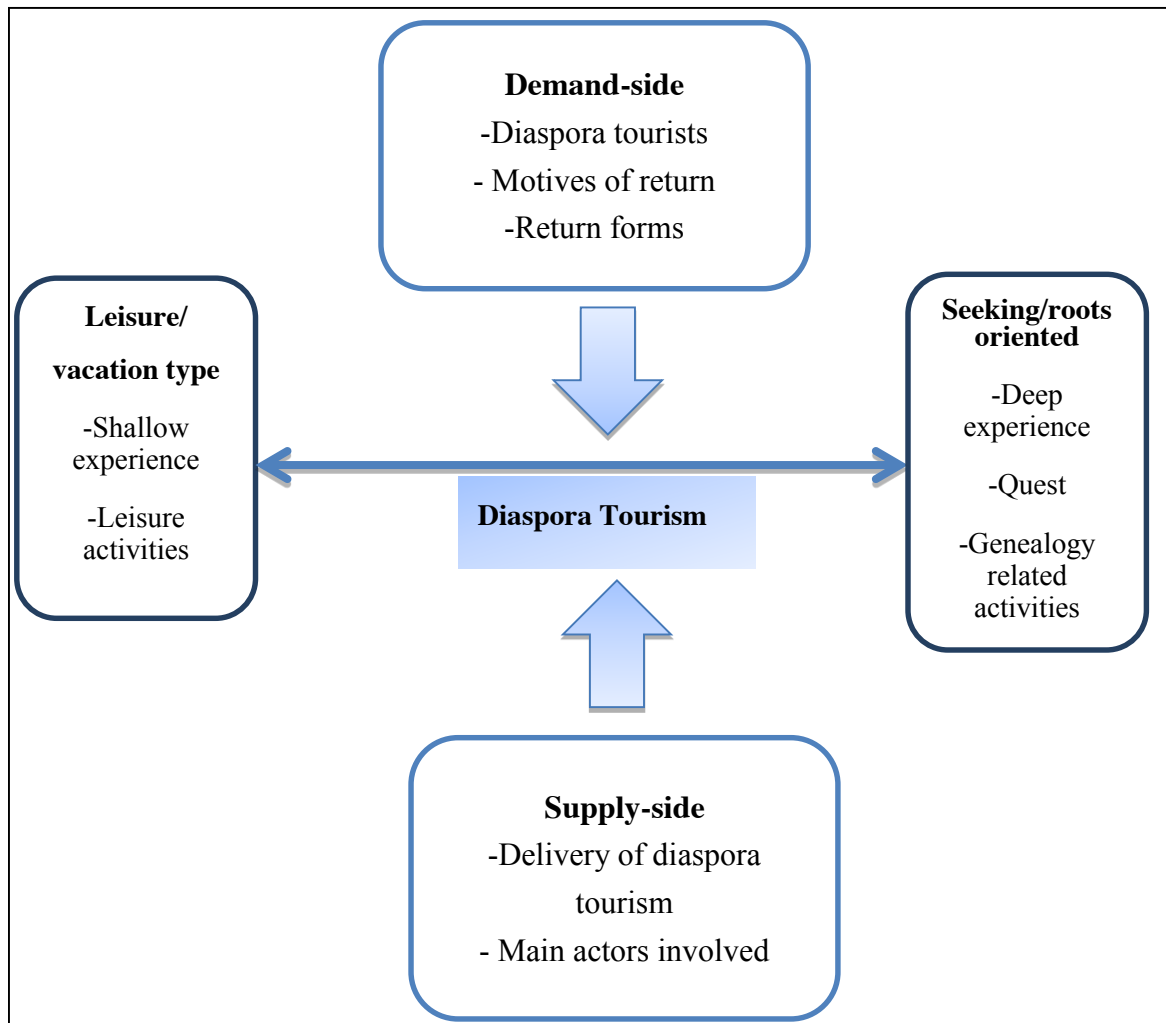


Figure 4.2 Continuum of Diaspora Tourism

## Chapter Five Place Attachment and its Measurement

### 5.1 Introduction

The previous chapters reviewed the important issues of diaspora and the return visits of this population, which can be influenced by a range of reasons by both the receiving and diasporic communities. Accordingly, diasporic members may feel either attached or alienated. This chapter raises three critical issues on place attachment of the diaspora by relating it to the notes from previous chapters. First, this section explores whether the place attachment of diaspora tourists can exist on a continuum. Some diaspora tourists may feel completely at home in the receiving country because of their better adaptation and adjustment. Consequently, these tourists may feel distant from their original country. By contrast, some diaspora tourists may also feel relatively attached to their original country, but alienated from the receiving country because of various reasons, such as cultural differences, physical differences, and racial issues. Therefore, the place attachment of diaspora tourists can be depicted as in Figure 5.1.

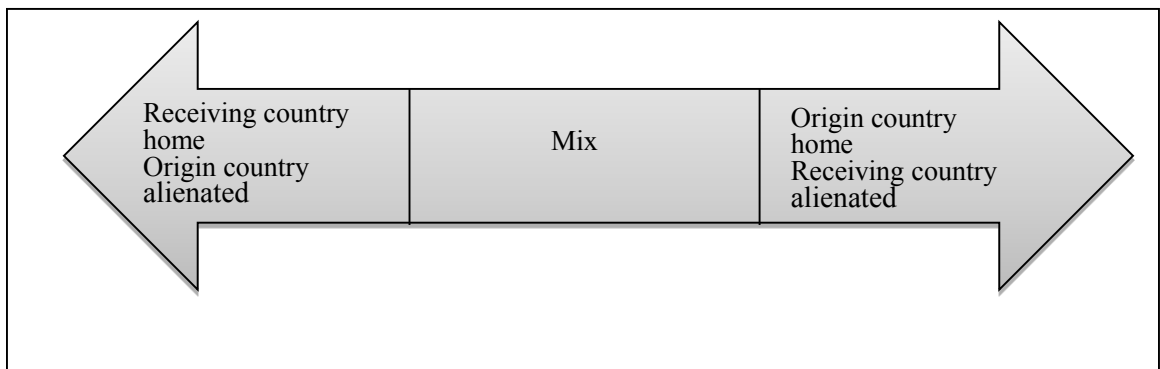


Figure 5.1 Diaspora tourists' place attachment

Second, this chapter analyzes whether this sense of place attachment can be modified by home return travel. The migrant tourists who feel attached to the receiving country before their return may feel no change of sense of place, a mixed sense of place, and attached to the place of origin after they have visited their homeland. These elements respectively suggest a lack of change and change of feeling stronger ties with the place of origin. By contrast, those individuals who feel a mixed sense of place prior to their return may feel stronger ties with the receiving country, no change of sense of place, or stronger ties with the place of origin once they have returned to their native land. Some diasporic members may also feel confused about their own sense of place prior to their return.

**Table 5.1 Pre and Post-place Attachments of Diaspora Tourists**

Post-trip attachment \ Pre-trip attachment	Receiving	Mix	Origin
Receiving	No change	Stronger ties to origin country	Stronger ties to origin country
Mixed	Stronger ties to receiving	No change	Stronger ties to origin
Origin	Stronger ties to receiving	Stronger ties to receiving	No change
Lost & confused	Stronger ties to receiving	Stronger ties to both receiving and origin	Stronger ties to origin

Third, this section investigates whether the place attachment of diaspora tourists can exist in various physical and psychological scales. Physically, diaspora tourists may attach themselves to different geographical scales of country, province, community, neighborhood, or house. Psychologically, the attachment of these individuals can be more

abstract and may relate to ideological symbols or can be more concrete and relate to community, people, and objects.

**Table 5.2 Physical and Psychological Scales of Diaspora Tourists' Place Attachment**

Psychological Physical	Abstract	←————→	Real
Country	Ideological		
Province		Ideological/ community	
City			Community
Village			People/community
Neighbourhood			People/environment
House			Objects

The preceding issues can accordingly stimulate further discussion and conceptualization of place and place attachment perceived by diaspora tourists. This chapter conducts an elaborate review of the definitions of place and place attachment and the conceptualization frameworks of place attachment developed in the previous literature. A series of core features of place attachment is subsequently emphasized, exploring whether people can have a single or multiple attachments to places, whether people can attach to physical, social, and psychological dimensions of places, and whether the attachment of people to places can be of different geographical scales. Finally, the

qualitative and quantitative measures of place attachment used in previous studies are reviewed.

## **5.2 Place Attachment and Frameworks**

### **5.2.1 Place and Place Attachment**

Place is a bounded entity with unique identity and historical continuity; it is cozy, restful, and defensive against dangers and outsiders (Relph, 1976; Tuan, 1974). The conceptualizations of place involve three principal components, namely, geographic location, material form, and investment with meaning and value (Gieryn, 2000). Located in geographical space, place has not only maintained a nature of “physicality,” but also sustained its connections and exchanges with the surroundings. Places are perceived as meaningful by both individuals and social groups (Gustafson, 2006). Moreover, the common-sense understanding of place is more focused on its stability and continuity than its change. Places are not static (Massey, 1994; Gieryn, 2000; Gustafson, 2006). Above all, individuals may purchase the meanings of place, which are important to them (Keith & Pile, 1993). Individuals and social groups may have widely different perceptions toward a place based on their own understanding and need.

Thus, as a core concept in environmental psychology, the significance of the people–place relationship has been extended to the study of social sciences, especially in the research of geography (Lewicka, 2008). Several terms have been used to define the bonds of people to places. These terms include place attachment, place identity, sense of



place, and place dependence. This type of emotional bond to places helps people overcome identity crises and provides them with a sense of stability in the mobile world (Hay, 1998).

Place attachment indicates an effective bond that people construct with specific areas, in which they prefer to stay as well as feel comfortable and safe. By interacting with places, people describe themselves by belonging to a specific place. Scholars from different disciplines began to explore the meaning of places to people by examining place attachment in various frameworks.

### **5.2.2 Frameworks of Place Attachment**

Place attachment refers to the affective (emotion, feeling), cognitive (thought, knowledge, belief), and behavioral (action, behavior) bonds that people develop with places (Williams et al., 1992; Gustafson, 2001). In most studies, primacy is given to the affective component of place attachment (Gustafson, 2006). The previous literature posits that the concept of place attachment falls into two principal mainstreams, namely, the classic mode of Relph (1976) and Tuan (1974), and the geographical mode of Massey (2004) and Harvey (1996). The former school of theorists stated that modernity and internationalization induced “placelessness,” which would result in the inadequate sense of place and inauthentic physical environments. Meanwhile, the latter school argued that globalization brought localization through which people could increasingly connect to places (Robertson, 1995; Beck, 2000).

Regardless of the place attachment theories, two remarkable characteristics of place attachment are agreed upon and noted in the current research. First, place attachment may be experienced not only by individuals, but also by social or cultural groups (Low & Altman, 1992). Shamsuddin and Ujang (2008) pointed out that the meanings of a place are related to personal and group experiences. Experiences and memories of a group in a place likewise play a role in determining the attachment of an individual to the place. Second, understanding place attachment as an experiential process rather than as a static object is important. Attachment to places may change over time (Rubinstein & Parmelee, 1992). Hay (1998) likewise argued that place attachment may become stronger and deeper when it is based on long-term continuity. Thus, repeated direct experience of a place is necessary for individuals and groups to construct and strengthen their attachment to such place. These two characteristics of place attachment are the basis of this research.

In the previous literature, scholars have developed a good number of conceptualization frameworks to define place attachment and better understand this developmental phenomenon. One of the earlier definitions was developed in the study of Relph (1976) on place and placelessness. The physical setting of a place, the activities that people perform in this place, and the meanings people give to this place were identified as important factors that affect the attachment of people to such site. Following the insights of Relph, Sixsmith (1986) grouped the themes of place attachment under three categories of personal, social, and physical and developed her framework (Table 5.3) by investigating the meaning of “home” for a number of British university students.

**Table 5.3 Sixsmith's Framework of Place Attachment Themes**

<b>Personal</b>	<b>Social</b>	<b>Physical</b>
Happiness	Type of relationship	Structure
Belonging	Quality of relationship	Services
Responsibility	Friends and entertainment	Architecture
Self-expression	Emotional environment	Work environment
Critical experiences	With others	Spatiality
Permanence		
Privacy		
Time		
Meaningful places		
Knowledge		
Desire to return		

Source: Sixsmith (1986)

Hay (1998) examined the sense of place by residential status and studied five groups from more mobile to more rooted respondents based on the Banks Peninsula case. In particular, Hay argued that people can acquire five categories of sense of place (Figure 5.2), namely, superficial, partial, personal, ancestral, and cultural, through a developmental scope.

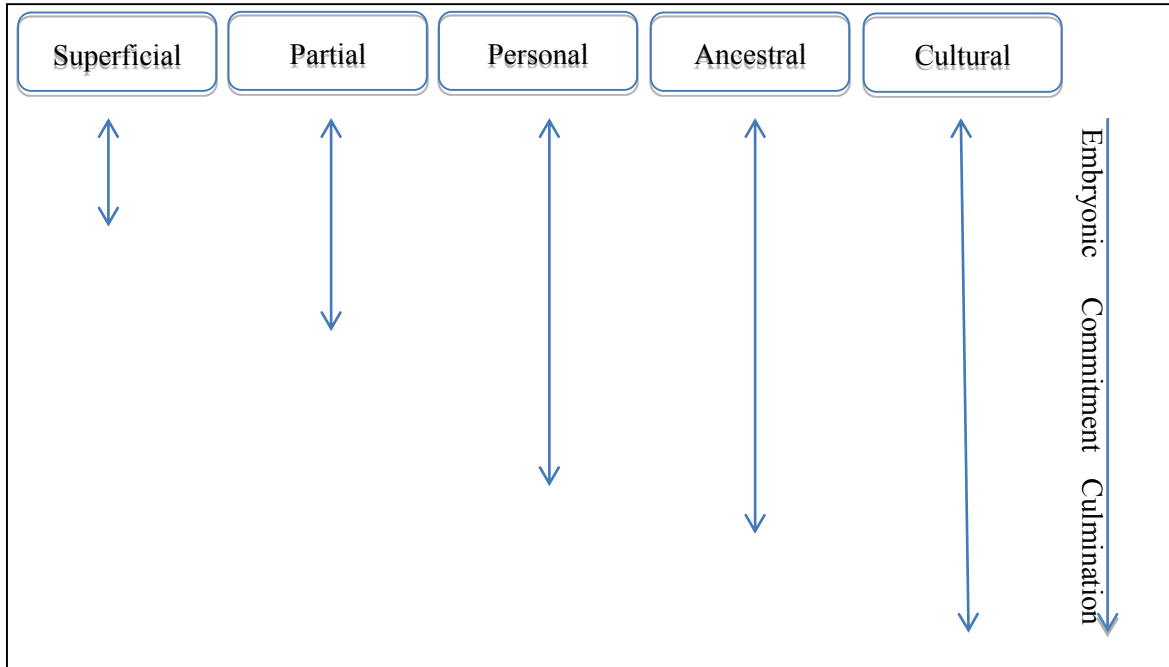


Figure 5.2 Development of Sense of Place

Source: Modified from Hay (1998)

In a more current study, Gustafson (2001) conducted a two-stage qualitative research and developed a tentative analytical framework for understanding the meanings of place. Gustafson introduced a three-pole model of self, others, and environment (Figure 5.3), in which the underlying dimensions of meaning of place include distinction, continuity, and change.

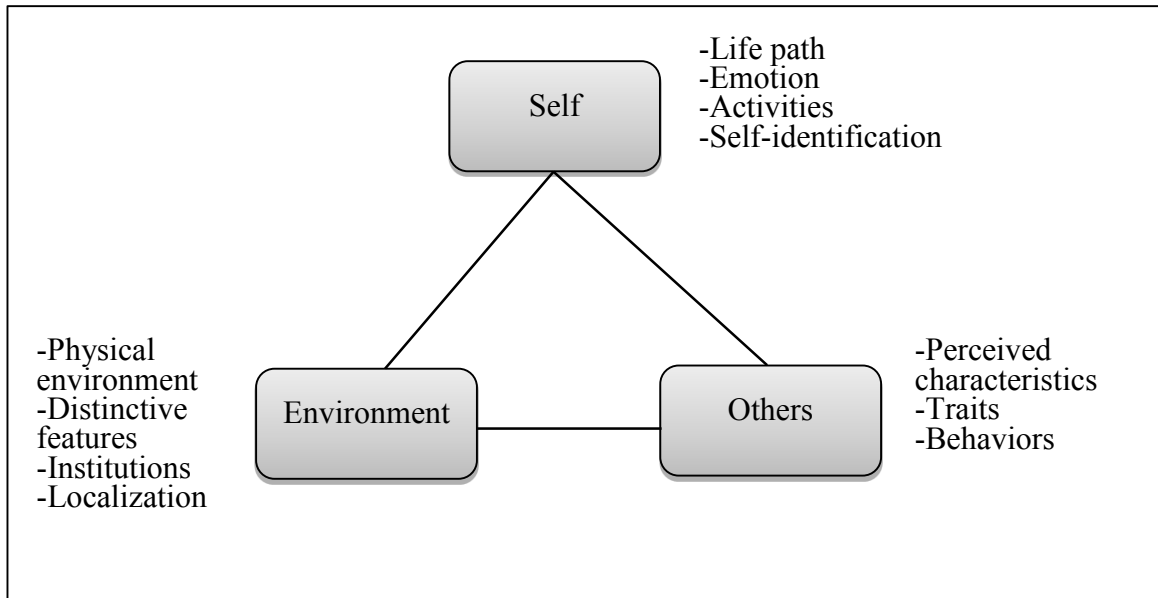


Figure 5.3 Meanings of Place

Source: Modified from Gustafson (2001)

Similarly, Scannell and Gifford (2010) defined place attachment using a tripartite organizing framework (Figure 5.4), in which place attachment was understood in three dimensions, namely, person, place, and process. They defined the person dimension of place attachment as individually or collectively determined meanings, the process dimension of place attachment as the affective, cognitive, and behavioral components of attachment, and the place dimension was emphasized as the place characteristics of attachment, including spatial level, specificity, and prominence of social and physical elements.

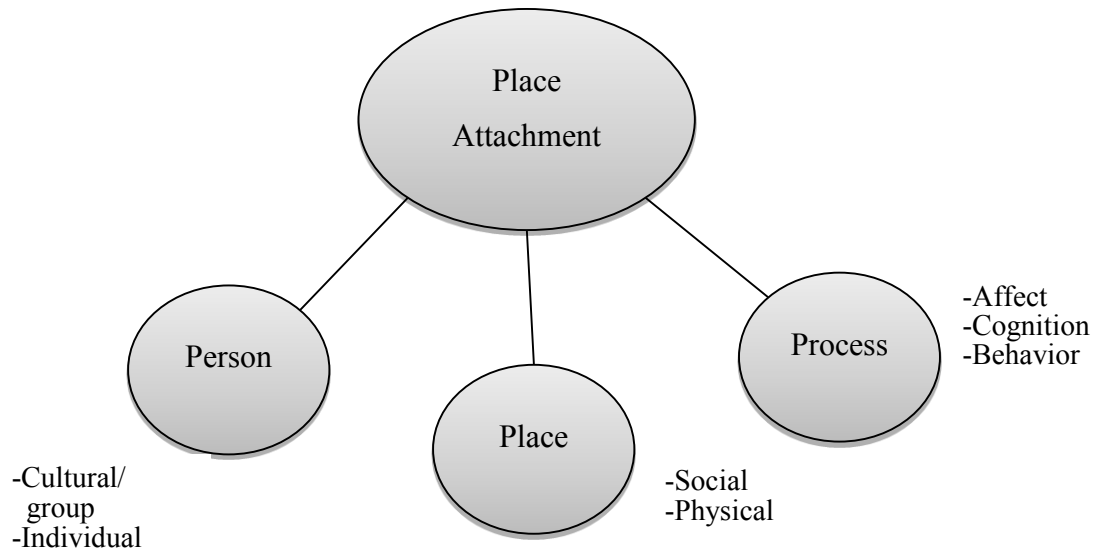


Figure 5.4 The Tripartite Model of Place Attachment

Source: Modified from Scannell & Gifford (2010)

All the above-mentioned frameworks have suggested several crucial features of people's attachment to places. Place has different geographical scales, and people's attachment to places can also be in different scales, including single or multiple forms, physical, social, and psychological scales, as well as various geographical scales.

### 5.3 Scales of Place Attachment

#### 5.3.1 Single & Multiple Place Attachments

The population may possibly develop multiple attachments to places along with the development of transportation and lifestyle changes of people. A large number of current studies have implied that the attachment of individuals to places may not be limited to a single one, and people may develop multiple attachments to places, such as seasonal homes

(Williams & McIntyre, 2001; Beckley, 2003; Williams & Van Patten, 1998), second homes (Gustafson, 2006; McHugh & Mings, 1996), places of recreation, and temporary homes of commuters (McHugh & Mings, 1996; Williams & McIntyre, 2001; Gustafson, 2006; Stedman, 2006).

However, the extant studies in the travel and tourism discipline involved a limited investigation on the population that seeks mobility and rootedness while attaching to more than one place. One particular instance of this condition is the case of diasporas, who potentially have two homes based on their family migration history. McHugh and Ming (1996) indicated that migrants can have the following three types of sense of place after their retirement: still rooted in home places, suspended in dwelling places, and footloose with proximity to children. Gustafson (2001) examined retired migration from Sweden to Spain and reported that most of the respondents felt at home in both places. In particular, the respondents regarded their sense of place as dual attachments with a deeper attachment to Sweden that was associated with memories, continuity, stability, sense of security, friends and relatives, and ownership of house.

In the case of Chinese migrants, they may possibly have three types of attachments as follows: (1) single deep attachment to their current dwelling places, (2) mixed attachments to both places of dwelling and origin, and (3) single deep attachment to their place of origin.

### **5.3.2 Physical, Social and Psychological Scales of Place Attachment**

The previous literature on place attachment considers that place attachment can exist in various physical, social, and psychological scales, and that these dimensions of place should be distinguished for their different roles played in the attachment processes. Lewicka (2011) argued that both the physical and social dimensions should be considered in place research. Some people feel attached to the physical nature of places (e.g., beautiful, recreational, peaceful, and stimulating), whereas others may feel attached to the close ties they have in places, including their neighborhood, social network, family rootedness, strong culture and traditions, and religious symbolism.

The interests in social dimensions of place attachment have always been stronger than those in physical dimensions (Brehm, 2007). Recent studies even indicated that the interests have switched from the traditional urban and residential settings of place to the communities of areas. However, people consider both values of places, including environmental–physical, economic, and social values (Brown & Raymond, 2007). The researchers determined that some respondents significantly emphasized the environmental values of place (i.e., aesthetics, recreation, therapeutic, biological diversity, and wilderness) than the social ones.

#### **5.3.2.1 Home**

People's sense of home is considered a typical symbol of place attachment from the physical, social, or psychological dimension. Home is constantly associated with the feelings of continuity, order, rootedness, self-identity, privacy, comfort, security, and



refuge (Case, 1996; Moore, 2000; Garvey, 2013). In early research on home and attachment, home signifies ownership (Porteous, 1976). People mostly prefer places on maps where their owned houses are located (Gould & White, 1982). However, the current meanings of home were regarded as considerably deeper and more extensive than in early studies. Massey (1994) stated that the concept of home must be understood with the explorations of space and social relations, which have raised the understanding of home to the social dimension. Davidson (2008) defined home by involving both the expressions of space and realization of people's emotions. Thus, the understanding of people regarding home may not be limited to the places where their own houses are located. The definitions of home can be significantly broader than the places where people settle down and can be associated with other factors, such as family history, memories, and social networks.

For diasporas, the differences in the expressions of “ancestral home” and “home” can be distinguished. The ancestral home of diasporas indicates the place where they or their ancestors originated. The ancestral home of diasporas is frequently located in the piece of land where their family originated. Some individuals may maintain their physical and emotional ties with their ancestral home, whereas others may have already lost ties with it.

Therefore, the perceptions of diasporic members on which place is their “home” reflects the level of their attachment to places. For instance, a diasporic individual perceives his/her ancestral home as his/her home as well, signifying that he/she regards it as a very meaningful place in life and that his/her attachment to it is relatively strong. Diasporic

members may also perceive several places as their home, implying their strong attachments to multiple places.

Thus, in the research design, a series of questions about sense of home was asked in both the qualitative and quantitative research to investigate the importance of each place to the respondents before and after their return visit. Sense of home is considered one of the key elements of examining the attachment of diasporic individual to places.

#### 5.3.2.2 Social Capital

Social capital is an important concept to understand the social dimension of place attachment. The earliest definition of this concept dates back to Pierre Bourdieu (1985) who described social capital as “the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance or recognition.” Subsequently, social capital has been exported from sociological theory into the everyday language of people. Coleman (1988) pointed out that social capital denotes a variety of different entities with two common elements, namely, social structures and actions of actors. Moreover, social capital is considered to have characteristics that are similar to those of other forms of capital (i.e., human and physical capitals), such as being productive and specific to certain activities. Social capital must be constructed with both the economic and cultural resources of investment, transforming it into a type of unreliable source of benefits (Portes, 2000).

However, the concept of social capital was rarely mentioned in place attachment literature for understanding the ties of people to places (Lewicka, 2011). Two types of social capital, namely, the bonding and bridging social capitals, are closely linked to the definitions of places (Putnam, 2000; Lewicka, 2011). The bonding social capital indicates the close social relations with local communities, whereas the bridging social capital represents the relatively distant social relations created by an open place and is tolerant of diversity. These two types of social capital are not always contradictory. For instance, people who have many distant friends (bridging social capital) in one place may also tend to have many close friends and strong family ties in such area. Wood and Giles-Corti (2008) brought the concept of social capital and its diverse forms into the discourse of place, suggesting its important theoretical implications to future research on place attachment.

For several diaspora cases, generating social capital is a significantly effective method of maintaining one's attachment to homeland. For instance, early Chinese migrants typically construct social capital by forming various functions of associations to support new migrants and to influence their experience (Castles & Miller, 1998). Consequently, the "newcomers" can join the associations and form a network in both the receiving country and homeland. The principal forms of voluntary associations of the Chinese migrants are presented in Table 5.4.

**Table 5.4 Main Forms of Voluntary Associations of the Chinese Diaspora**

	<b>Base on</b>	<b>Characteristics</b>	<b>Examples</b>
<b>Lineage, clan, surname associations</b>	Actual lineage relations	a. Paternal lineage region b. Common surname associated with a geographic region	Wu Lineage Association (伍氏宗亲会) Shi Lineage Association (施氏宗亲会)
<b>Geographical, place, dialect associations<sup>5</sup></b>	A province, a city, or county region	a. Rarely extend to townships b. Closely related to dialect associations c. Dialect groups have weakened in recent decades	Fujian Business Association (福建商会) Liverpool Chinatown Business Association (利物浦华埠商会)
<b>Special interest associations</b>	Special interests	a. trade and business b. culture c. sports	Chinese music and opera associations

Source: Modified from Lew and Wong (2004)

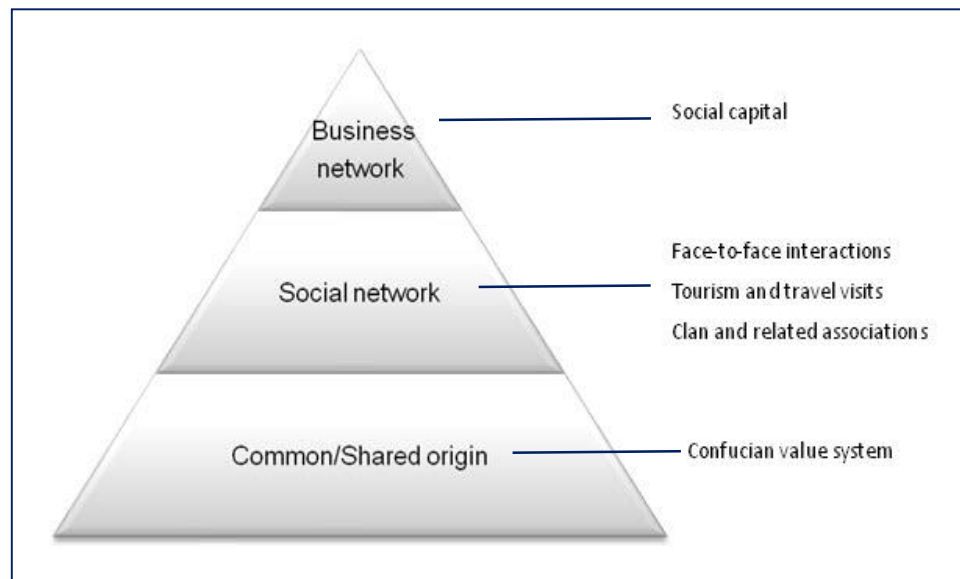


Figure 5.5 Social Capital Building Model of Chinese Diaspora

Source: Modified from Lew & Wong, 2004

<sup>5</sup> Dialect associations indicate the associations of overseas Chinese which based on the specific usage of vocabulary in a specific geographical district.

Figure 5.5 shows an example of the social capital generation of the Chinese migrants. Early Chinese migrants usually form their social networks based on common Chinese values and place of origin. These migrants continuously strengthen this type of social network via face-to-face interactions, return visits, and social activities in voluntary associations. Accordingly, a stable social capital is formed after the accumulation of resources and time. The later generations of Chinese descendants may have constructed different types of social capital by joining associations, which are particularly established for Chinese descent. These associations have different bases and construct their model based on the model introduced by Lew and Wong (2004). The members of such associations include those distant generations of Chinese descendants who join to seek ancestral roots, to learn Chinese traditions and values, and so on. Some examples of this type of association are the Associations of Chinese Canadians for Equality and Solidarity Society, Chinese Canadian National Council, and Chinese American Museum.

Considering the importance of generating social capital for the connection or reconnection of Chinese migrants with their ancestral homeland, a series of questions regarding social connections with their ancestral homeland must be formulated to examine the level of place attachment these migrants perceive.

### **5.3.3 Spatial Scales of Place**

Place can exist in different spatial scales, which is one of its critical features (Tuan, 1974; Low & Altman, 1992). The previous literature on place and place attachment

suggests that meaningful places in the lives of people can be in different geographical scales. In fact, people can feel attached to small (i.e., home and neighborhood), intermediate (i.e., city and region), and large spaces (i.e., country and continent).

However, several gaps exist in the current place attachment research. Lewicka (2011) argued that the majority of place studies focused only on one place scale and avoided comparing the attachments with a different place scale. In this regard, people may more possibly feel attached to the different geographical scales of places at the same time, although the strength of their attachment may differ from scale to scale. Gustafson (2009) compared three groups of Swedish travelers in the level of their attachment using the measures of sense of belonging and willingness to move. Consequently, Gustafson indicated that the attachment of these travelers to places differs in several scales, such as local, regional, national, and European.

The sense of place of diasporas may likewise exist in different geographical scales. Some diasporic members may maintain connections with a local scale of place, such as their ancestral village, whereas others may feel attached to larger geographical scales of places, such as their province (regional scale) and country (national scale), where they originated. Nevertheless, the case would be different for some diasporas. For instance, individuals from the African diaspora may completely lose ties with their ancestral village in Africa; hence, their perceived attachment to their ancestral home would probably intensify in a larger geographical scale, such as regional or national, or even to the continent. This circumstance occurs for distant generations of diasporic members whose ancestors

left home several generations ago, and in which the descendants may possibly feel attached to a regional or national scale of place.

Diasporic members may likewise develop attachment to more than one geographical scale of place from both the receiving country and ancestral homeland, such as the village, city, province, and country. Therefore, the scales of place attachment are an important issue that must be considered to gain a better understanding of the sense of place of diasporic individuals. Hence, a series of questions related to the geographical scales of place attachment was formulated to ask in both qualitative and quantitative research for an in-depth exploration of the sense of place of Chinese diasporic individuals before and after their return visit.

## **5.4 Return Visits and Place Attachment of Diasporas**

### **5.4.1 Relationship between Mobility and Place Attachment**

The relationship between the mobility and place attachment of people has been explored in the previous tourism or place attachment literature. After reviewing the previous literature on place attachment published for the past 40 years, Lewicka (2011) summarized three categories of predictors, namely, sociodemographic, social, and physical predictors, which can influence the place attachment of people. Among the various variables identified from the previous literature, mobility is an understudied variable in the place attachment research. Some early studies by humanistic geographers provided the common ground for understanding the relationship between place attachment and mobility,

in which an ambivalent relationship between the two elements was claimed. For instance, Relph (1976) presented a view of “placelessness,” which indicated that mobility destructs authentic places and identities and reduces the sense of place. Some other important human geographers such as Seamon (1980) and Buttimer (1980) considered place attachment as a basic human need, which was described in terms of rootedness, identity, security, warmth, and intimate social relations, whereas mobility was often associated with uprootedness and loss. All of these theories suggested a more opposite relationship between mobility and place attachment.

However, substantial literature began to discuss the advantages of mobility for people and their lives. For instance, mobility provides people with more possibilities for them to have new lives, experiences, social relationships, and perspectives. From the cosmopolitan perspective, mobilized people are those who have curiosity, open-minded quality, and courage for adventure. Thus, through mobility, these people can increase their life opportunities, upgrade their social stratification, and facilitate their success (Castells, 1996; Bauman, 1998). Moreover, mobility promotes cultural diversity and the willingness of people to see “the others.” Like in migration, cultural diversity is promoted to a great extent, and migrants can experience a different culture by engaging with “the others.” Different from the old viewpoints, mobilized people are more often regarded as an elite group that is exemplified by transnational intellectuals not only because they contribute diverse culture and thoughts to different places, but because they also maintain the homogeneity of their own culture.



Above all, mobility shortens the distance and makes the world smaller. With the growing mobility in the modern world, people have more desire to maintain closer connections with their friends and relatives, as well as with the other members of the community. Both physical and emotional connections can be maintained by those mobilized people with their original or new locations. Thus, people can obtain a strong sense of home and belonging during or after their movements.

In this event, an increasing number of studies have begun to further investigate the relationship between mobility and place attachment and have revealed a complementary relationship between the two elements. Different forms of mobility can affect the bonding of people to places in different ways. For instance, people can reside in one place but commute to another place for work (Van der Klis & Karsten, 2009), can travel frequently outside one's place of residence for business trips (Gustafson, 2009), can travel regularly to a second place after retirement (McHugh & Mings, 1996), or travel regularly to a second place for holidays (Williams & McIntyre, 2001; Beckley, 2003). These studies demonstrated that mobility and place attachment are not theoretically opposite to each other, and that the experiences of people in a place involve both place attachment and mobility. Different forms of mobility may result in different outcomes in the place attachment of people. In particular, some mobility forms may decrease the attachment of people to places, whereas others may increase such attachment. The traditional proposition, that is, one's absence from one place may weaken his attachment to it, may not be the only truth because considerable literature has stressed that "people can emotionally [stay] connected even though they were physically away" (Larsen, Urry, & Axhausen, 2006).

### **5.4.2 Diasporas' Return Visit and Place Attachment**

The manner of how the return visit of diasporas affects their sense of place is an issue that is yet to be settled. Studies on the relationship between the return visit of diasporas and their sense of place remain limited. Two gaps were recognized from the previous literature on diaspora and place attachment. First, given the reality that the migrants or their ancestors left home for various reasons, their sense of place varied already before their return. The reasons that their place attachment varied may include different perspectives of reasons, such as the migration reasons, migration forms, family education, experience in host countries, and ability of adjustment. Thus, diasporic members may feel attached to their place of origin, their current place of residence, or both places. Nevertheless, the current literature has not clearly distinguished the sense of place of diasporas before their return, but considered their place attachment as a homogenous phenomenon. Limited research has considered the pre-trip place attachment as an important factor in examining the role of return visit in affecting their sense of place.

Second, the outcomes of the return visit of diasporic members may differ as well. Can home return travel change the sense of place attachment? The majority of the current studies on diaspora tourism focused on the positive influence of diaspora tourism on the place attachment of the diasporic individuals (Lew & Wong, 2004; Duval, 2004a). However, other possible roles played by diaspora tourism in affecting the sense of place of diasporic individuals are seemingly overlooked. The diasporic members who are already quite attached to their place of origin could feel an even stronger attachment to their

ancestral homeland, mixed sense of place with a strong attachment to the host country, or can feel exactly the same way as before. Meanwhile, the diasporic members who have mixed sense of place could experience no change, stronger ties with ancestral home, or stronger ties with the host country after their return. Similarly, those diasporic individuals who are strongly attached to their current place of residence could feel no change, mixed sense of place with stronger ties with ancestral homeland, or feel single attached to their ancestral homeland. Therefore, with all these possibilities, this study explores how the return visit of Chinese diasporic individuals affects their sense of place.

## **5.5 Measurements of Place Attachment**

### **5.5.1 Qualitative measures of place attachment**

Stedman (2003) argued that the existing research on place attachment was more about “how much” rather than “what.” In fact, people’s sense of place involves various factors, most of which belong to the emotional feelings of people toward meaningful places they perceived. Such condition makes place attachment relatively difficult to be measured accurately. Quantitative measures of place attachment such as various place attachment scales can grasp the strength of people’s bonds to places. However, the meaning of a place entails considerably more than the physical nature. Accordingly, quantitative measures may not capture the richness of the meaning of place to people, particularly through personal and group memories, religious and national symbols, and feelings and experiences (Patterson and Williams, 2005). Thus, qualitative methods become a fairly important and

effective approach for exploring the underlying meaning of a place by delving into the deep perceptions of people in the bottom of their heart.

The qualitative measures of place attachment can be divided into two groups. The first group consists of verbal measures (e.g., in-depth interviews), think-loud protocols (Fishwick & Vining, 1992), focus groups reports (Bow & Buys, 2003), participant ratings about target places (Stedman, 2003), and free association tasks (Devine-Wright & Howes, 2010). The other group mainly comprises “pictorial” measures, including the use of photographs prepared beforehand and presented to participants (Fishwick & Vining, 1992), pictures taken on the spot by the participants themselves (Beckley, Stedman, Wallace, & Ambard, 2007), spontaneous drawings of houses and neighborhoods (Bogac, 2009), and map-based landscape identification of place values (Brown, 2005). In a place-related study, verbal and pictorial techniques can be typically combined to perfect each other. For instance, the participants can be asked to allocate a limited number of tokens to “special places” they perceive in a map. The meaning of these places can then be further explored by instructing the participants to assign a certain number of tokens to places according to their perceived values (Lewicka, 2011).

### **5.5.2 Quantitative measures of place attachment**

The early quantitative measures of place attachment, such as the length of residence, neighborhood naming, house ownership, and neighborhood ties, were proxy measures (Riger & Lavrakas, 1981; Taylor, Gottfredson, & Brower, 1984; 1985). These measures are based on the assumptions that certain behaviors of people (e.g., willing to stay in a

place, possess a home in this place, and build social networks in such area) were attributed to the positive bonds of people to places, which can be used in measuring the level of attachment.

Both single-dimensional and multiple-dimensional place attachment scales were developed in later studies. In large surveys performed by scholars, the diagnostic measures of place attachment were reduced to the following direct questions (Shamai & Ilatov, 2005; Gustafson, 2009; Laczko, 2005):

- i. What is your level of attachment to your settlement/your region/your country?
- ii. What is the strength of sense of belonging to various place scales?
- iii. What is the strength of your willingness to move (to)?
- iv. Do you think that the area in which you live is a good place to live?
- v. Are you pride about living in the neighborhood?
- vi. Are you being sorry to move out?
- vii. Do you have any plans to move out in the next year?

Williams (2000) noted four important indicators of place attachment, namely, importance, expression, centrality, and satisfaction. Williams and Vaske (2003) developed one of the most popular measurement tools of place attachment. This scale was designed to test the bonds of people with recreation places and was extensively used in various study areas (e.g., United States, Australia, and Norway). Another popular measurement tool of place attachment is a 3D scale developed by Kyle, Graefe, & Manning (2005). This measurement includes place identity, place dependence, and a subscale of social bonding.

In a subsequent study conducted by Hammitt, Backlund, & Bixler (2006), five dimensions were included to measure place attachment; these dimensions are familiarity, belongingness, identity, dependence, and rootedness.

In studies on home attachment, the rootedness scale developed by McAndrew (1998) that consists of home/family and desire for change provided an initial measure for the emotional bonds of people with their home/hometown. Scopelliti & Tiberio (2010) recently proposed three factors of quantitative measures, namely, identification, lack of resources, and social relations.

However, the validity of these quantitative measures is unknown, which may cause problems in results interpretation (Lewicka, 2011). The quantitative measurement of place attachment can grasp differentiation among people in perceiving place importance and strength of emotional bonds. However, these measures may be limited to the measure of the meaning of places. More importantly, very few of cross-culture and cross-national comparisons have been conducted in recent research on place attachment. Thus, several studies have applied multi-method, which combines the quantitative and qualitative measures of place attachment, to provide both rich material from various perspectives and profound insights (Devine-Wright & Howes, 2010). The data collected from different methods provide support for the overall validity.

Therefore, the current study likewise combines the quantitative and qualitative measures of place attachment. The scales of the cultural, social, emotional, and physical

aspects of place attachment are used in the questionnaire to measure the bonds of respondents with their home/ancestral hometown.

## **Chapter Six Diasporic Identity: a Transitional Process**

### **6.1 Introduction**

Identity becomes one of the most important themes to consider in the study of migration and culture. Peoples' transnational networks of communication and participation are grounded upon their perception of common identity. In the meantime, the identities of individuals and social groups are negotiated within transnational networks (Vertovec, 2001). More than a thinking about 'who we are', the formation of identity has become more socialized and dependent on other social factors. Hall (2000) defines the process of determining one's identity as identification. He states that identification is constructed on the back of recognition of some common origin or shared characteristics with another person or group, and with the natural closure of solidarity on this foundation. Different from the traditional definition of personal identity which has little focus on the social context, identity begins to be understood as being produced within specific social, cultural, economic and historical contexts (Ali & Sonn, 2010). With increasing scholarly attention to diasporas and ethnic minorities, the personal identity of them (also known as diasporic identity) have become one of the key themes to examine in research fields of diaspora and the migration. This chapter first reviews the key theories in cultural transition, such as Cultural Adaptation Theory and the application in some diasporas. Then key concepts are clarified in identity, in particularly the importance of cultural identity is addressed. Lastly, the literature on diasporic identity is reviewed in relation to this study.



## 6.2 Cultural Transition and Cultural Identity

### 6.2.1 Cross-Cultural Transition

Sojourners and migrants would encounter culture shock when they first touch the new form of culture (Oberg, 1960). Researchers suggested that sojourners and migrants would start to experience cross-culture transition and adjustment which can help them to deal with the shock. The Cross-culture Adaptation Theory developed by Kim (2001) explained the process in which people move from one culture to another, and learn the rules, norms, customs and language of the new culture (Figure 6.1). Migrants apply psychological adjustment in order to achieve feelings of well-being and satisfaction and to strengthen their ability to fit in to the new culture so that they can interact effectively in host society. They modify their cognitions, behaviors, and interpretations of behaviors to match the new cultural environment better. Then cultural adaptation occurs when their attempt to be culturally flexible and resilient within the new cultural environment succeeds.

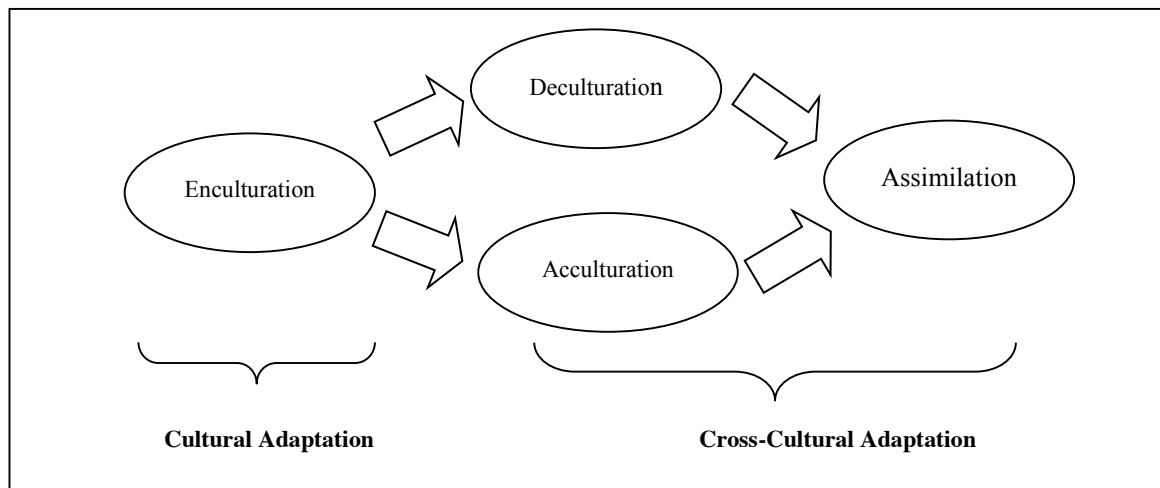


Figure 6.1 Relationships between cultural adaptation and cross-cultural adaptation  
Sources: Modified from Kim, 2001

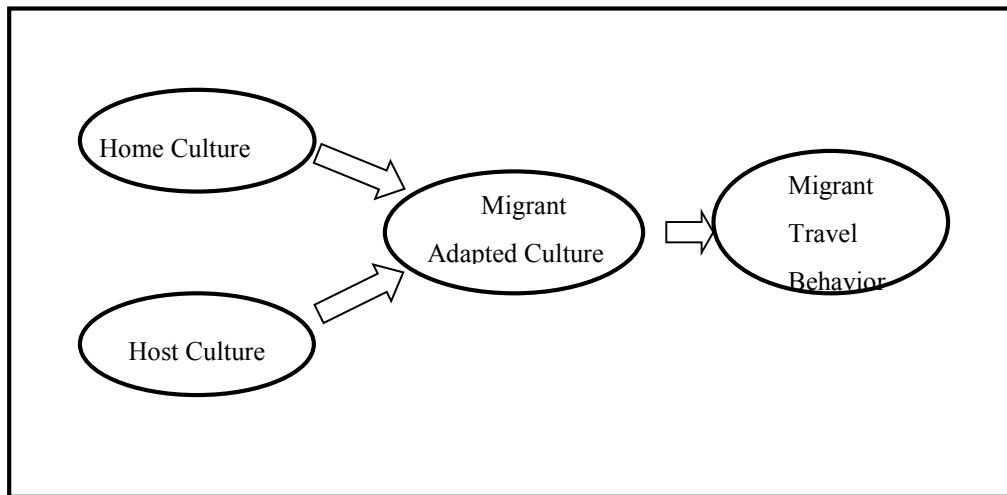


Figure 6.2 Relationship between adapted culture and migrant travel behaviors  
Source: Modified from Nguyen and King, 2004

Nguyen and King (2004) define diasporic culture as a mixture of diasporas' home culture and host culture (Figure 6.2). With crashes and assimilation between home culture and host culture, the diasporas develop their own migrant culture, namely migrant adapted culture, which is a distinctive culture and specifically serves the need of the diaspora community in host society (Eng & Davidson, 2007). Diasporic culture plays an important role in assisting the diasporic members to get used to the new political, economic and social environment. More important, it will further affect the travel behaviors of the migrants. A close relationship between diasporic home culture and return travel behaviors was confirmed through the case study of Vietnam (Nguyen & King, 2004). Through applying the Culture Adaptation Theory to the case of Vietnamese in Australia, home culture is found to be important in forming migrant adapted culture, which further affects the transformation of the functions, values and structures of migrant families in host society, and influence their travel behaviors.

Besides the home culture, family and community of the diasporas also play an important role in formation the diasporic culture. Internal forces inside the family and external forces outside the family will both influence the formation of new combination of migrant culture. A proportion of overseas Chinese still maintain the traditional Chinese culture and values such as Confucianism and celebrate the traditional Chinese festivals after decades of their migration. But some young generations of overseas Chinese cannot even speak Chinese. A large disparity is found here. One part this study focuses on is the travel patterns of Chinese diasporas who have adapted their cultures differently.

Measures of cultural transition include two main categories: antecedent variables and consequent variables (Anderson, 1994; Church, 1982). Antecedent variables include personality variables, behavioral skills, previous overseas experience, organizational variables, cultural distance, cultural novelty, cultural knowledge, and cultural identity, and discrepancies between expectations and experience overseas. Consequent variables include negative ones such as personal shock, loss of personal intimacy, and role shock (Winkelman, 1994; Adelman, 1988; Berry, 1980).

### **6.2.2 Cultural Identity**

Culture was described by anthropologist Edward Hall (1959) as an unseen but powerful force that holds everyone captive:

*“Culture is not an exotic notion studied by a select group of anthropologists in the South Seas. It is a mold in which we all are cast, and it controls our lives in many unsuspected ways. ”*

Triandis (1989) analyzed insightfully a link among the self, culture and one’s behavior. Three aspects which differentiate the self to the others were provided: private (e.g. ‘I am Chinese’), public (e.g. ‘People think I am Chinese’) and collective (e.g. ‘my family and friends think that I am Chinese’). Jameson (2007) developed a conceptual framework of identity, integrating the concepts of objective and subjective identities (Figure 6.3). Early comments from Lewin (1948) on the relationship between the self and the collective indicate that individuals need a firm sense of group identification to develop a sense of self. Based on Lewin’s comments, Tajfel (1981) developed a theory of social identity and defined it as an aspect of an individual’s self-concept which derives from his knowledge of his membership in a social group (or groups) together with the value and emotional significance attached to the membership. Drawing upon Tajfel’s (1981) notion of social identity, Sussman (2000) defined cultural identity as an aspect of individual self-concept derived from his knowledge of his membership in a social group and values, emotional significance attached to that membership. As such, cultural identity was identified as a part of the large concept of collective identity and it refers to an individual’s sense of self derived from formal or informal membership in groups that transmit and inculcate knowledge, beliefs, values, attitudes, traditions, and ways of life (Jameson, 2007). Although collective identity includes both cultural and social aspects, cultural identity was emphasized for its close connection to family history, transmission of knowledge and

values between generations. Social identity can be understood as being anchored in a particular moment in time. It concerns what roles people play in the present, but cultural identity concerns what people have learned in the past and how they plan to influence the future. Thus, this study focuses more on the diasporic individuals' identity from cultural aspects.

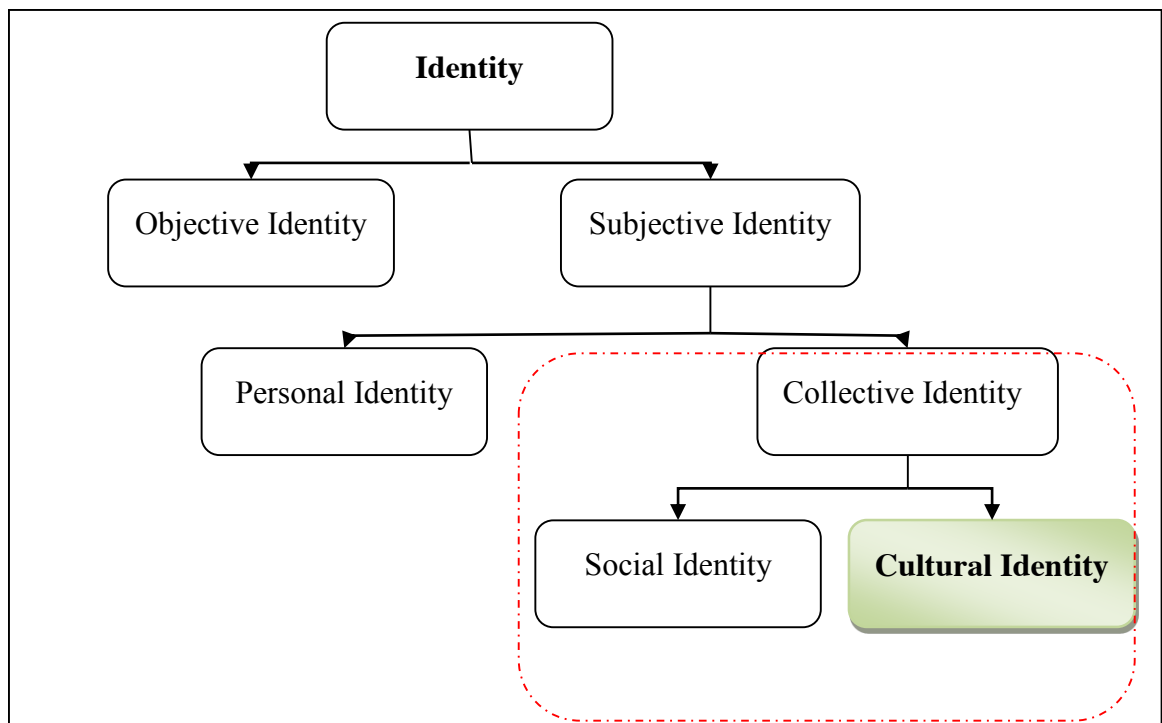


Figure 6. 3 Classification of Identity  
Source: Modified from Jameson (2007)

In recent research of cultural identity, several attempts have been done to emphasize not only knowledge but also on practices in definition of cultural identity. Gone, Miller, & Rappaport (1999) consider cultural identity as a form of conscious, reflexive, and evaluative self-understanding, which drives individuals to maintain shared values and practices of a particular cultural group. Hall (1990) proposed two sides of understanding

cultural identity. On the one hand, he argued that cultural identity can emphasize shared culture and continuity. Cultural identity reflects the common historical experiences and shared cultural codes which provide us stable, unchanging and continuous frames of reference and meaning. On the other hand, Hall also recognized the nature of cultural identity of ‘ruptures’ and ‘discontinuities’ in its construction. Thus, cultural identity is a matter of ‘becoming’ as well as ‘being’. Smith and Bond (1998) claimed that cross-cultural contact resulted in a variety of identity responses which led to genocide, ethnic cleansing, or assimilation.

The development of cultural identity is one response to becoming immersed in a different culture (Hale & Abreu, 2010). Cultural representation helps to negotiate who we are until we are confronted with another culture and experience a cultural rupture. Thus, a person’s cultural identity is not fixed, or directly linked to a specific culture. It is fluid, and located in cultural practices one participates in. Sometimes, cultural identity develops by contrasting oneself to ‘the other’. Furthermore, cultural identity develops in the context of life transition and cultural practices which would involve a temporal trajectory (Hale & Abreu, 2010). Nevertheless, there is very few of recent study have focused on exploring the transformation and development of cultural identity in different diasporas.

### **6.3 Diasporic Identity**

Davidson (2008) also emphasized the importance of understanding the process of constitution and construction of identity, as well as the conditions under which certain identities are invoked. Hollinshead (2004) addresses ten major insights (see Table 6.1) on

contemporary inscriptions of diasporic identity by embodying some of Gilroy (1993)'s thinking and they all view diasporic identity as 'the changing same'. The process of determining one's identity as a diasporic member is a process of 'self-making' and 'nurturing', which may not only be predicted upon ancient perspectives on kinship. The most important is that identities are not fixed and they do change.

**Table 6.1 Characters of Diasporic Identity Corrective**

Corrective	Diasporic inscriptions of identity frequently seek to call up old and previously longstanding notions of people-hood from which a given population has been forcefully ruptured.
Anti-national	Diasporic inscriptions of identity are generally identifications which the territorial order of and within nation-states are inclined to sanction, and Diasporas themselves are explicitly anti-national groupings of people who adhere collectively-in part in opposition-to the coercive unanimity of the nation.
Transgressive	Diasporic inscriptions of identity may be fruitfully understood to be the particularities of dissident outsiders; that is of those who are comfortable with 'building block' models of being and with 'conflictual' negotiations of bonding.
Difficult to read	Diasporic inscriptions of identity are, as a rule, accretive compounds, constituting a transcultural mix of 'being' which has become divorced from the purity of any special affiliation or allure.
Emergent	Diasporic inscriptions of identity may be initially platformed on long-standing cultural, ethnic and other ties, but in the face of the vicissitudes of contemporary globalizing life they tend to be emanative and incomplete rather than fully-formed.
Gelling	Diasporic inscriptions of identity habitually involve ongoing processes of self-making where a population may initially come together in accordance with long-standing or long-illustrious bonds of being, yet also where that population consciously and actively seeks new and refreshing forms of social interactivity to further its own possibilities of economic or spiritual life.



Table 6.3 (continued)

Negotiated	Diasporic inscriptions of identity—particularly for individuals caught up in diasporic cross-currents—are continually being changed, re-shaped and re-defined.
Transcultural	Diasporic inscriptions of identity regularly involve the projection of global networks which have an entreaty that reaches beyond limited and traditional identification with ‘roots’ and ‘common biology’.
Imaginative	Diasporic inscriptions of identity are not only influenced to draw on distinctive and cherished icons of yester-year and yester-century, but also tend to be productive in terms of the creation of imaginary icons and ancestors.
Promissory	Diasporic inscriptions of identity ordinarily stand as an invocation to ancient ritual and myth, but they are just as much promissory vocalizations as primordial ones. It is seldom that diasporic outlooks suddenly become not only highly expressive acts of commemoration, but highly articulated acts of affiance or pledged undertaking.

Source: Derived and Modified from Jones (1976), Gilroy (1993) and Hollinshead (2004)

Diasporic identity is a product of cognition, correction, and negotiation. Diasporic inscriptions of identity regularly composed of old notions of the home identity as well as current new conceptions from the host society of the diasporas. While Hollinshead (2004) perceived that the diasporas would frequently call back their old and previous understanding of self-identity when they confront new identifications. The nature of diasporic identity is attributed to its characters of transgressive, negotiated, transcultural and imaginative, all of these make it more difficult to capture and understand. Generally speaking, diasporic identity may be influenced by three main factors: old memories adapted from family, home culture and social experience exchanges from host society. These

factors play a part in influencing the formation and correction of self-identity of diasporas. More importantly, diasporic identity of individuals may differ from people to people due to their respective experience and process of negotiation. This makes diasporic identity even more difficult to read, capture or measure.

There are a large number of recent studies focusing on formation and transformation of diasporic identity (Hollinshead, 2004; Davidson, 2008; Eng & Davidson, 2007), which have discussed the complexity of it. Most of them call forth a more refined comprehension which concerns the complex dynamics of intercultural living and transcultural accretion. However, very limited amount of the recent studies have examined diasporic identity and its impacts of diaspora tourism. An individual diasporic member who has more confused identity of himself/herself may conduct more frequent visits to his/her ancestral hometown in order to ‘purify’ his/her identification. But the case may be definitely different and opposite in other cases: an individual diasporic member who has more determined identity of himself/herself may also desire to travel back to the piece of land of their ancestral fathers. All the possibility makes this study a desirable and urgent one in resolving the mystery of diaspora in dealing with their diasporic identity during their visits to ancestral homes.

According to Davidson and Eng (2008)’s study, the original identities begin to be challenged as soon as they land on the host countries. The class and political situations, the social inequality and exclusion begin to change their way of thinking and acting. Their identity and even sense of home are forced to change under such strange situations. With

more generations live in the host countries, the younger generations may receive different kind of interpretations for the past of the diasporic members. The younger generations' thinking may be extremely different and remember themselves as a member from the host society (Davidson & Eng, 2008). More importantly, identities require recognition and validation by others too. Most of the time, identity is not only who the Diasporas think they are, but also what the rest of people around them think about they belong to.

Therefore, diasporic identity becomes a key factor to consider in the psychological nature of diaspora tourism for the following points: a) how is the identity of Chinese diaspora constructed and reconstructed; b) the role of collective memories and adapted culture of them have triggered, reified and validated the new formed identities; c) and the most important part, how does the negotiated identity influence their travel behaviors.

## Chapter Seven Research Methodology

### 7.1 Introduction

Based on the issues discussed in the previous chapters, four themes emerged that affect diaspora tourism: the migration decisions and histories of diasporic individuals or their ancestors, place attachment, motivations for diasporic travel and cultural identity. Each can be conceptualized as existing along a continuum. For example, some diasporic tourists may be recent migrants while others may have had ancestors who migrated many generations before. Thus, the factor ‘when’ affects both the motives for return travel and the other factors identified above. Place attachment can be seen as existing on multiple levels. Some migrants may be attached to their current home and others may have formed a closer attachment to their place of origin, or multiple attachments, whereas many may feel ‘placeless’. The motivations driving diaspora tourism also exist along a continuum, from those who travel exclusively to seek their roots to those who are travelling for other reasons such as business or leisure. Root-seeking represents a peripheral motive. Finally, as discussed in the literature, migrants’ identities can exist on a personal, social or cultural level.

To answer the research questions raised in Chapter One, these critical themes must be investigated. A research framework was developed to guide the research (Figure 7.1). The first part of the framework provides the inputs of diaspora tourism consisting of three main dimensions of diaspora that should be examined in the study: time, place, and identity—each of which includes sub-themes that should be considered further. These

themes may lead to varied motives that drive the diasporas' home return travel. The second part of the framework illustrates the outcomes of diaspora tourism which lead to the key research question raised in Chapter One: does diaspora tourism change a diasporic individual in terms of their place attachment?

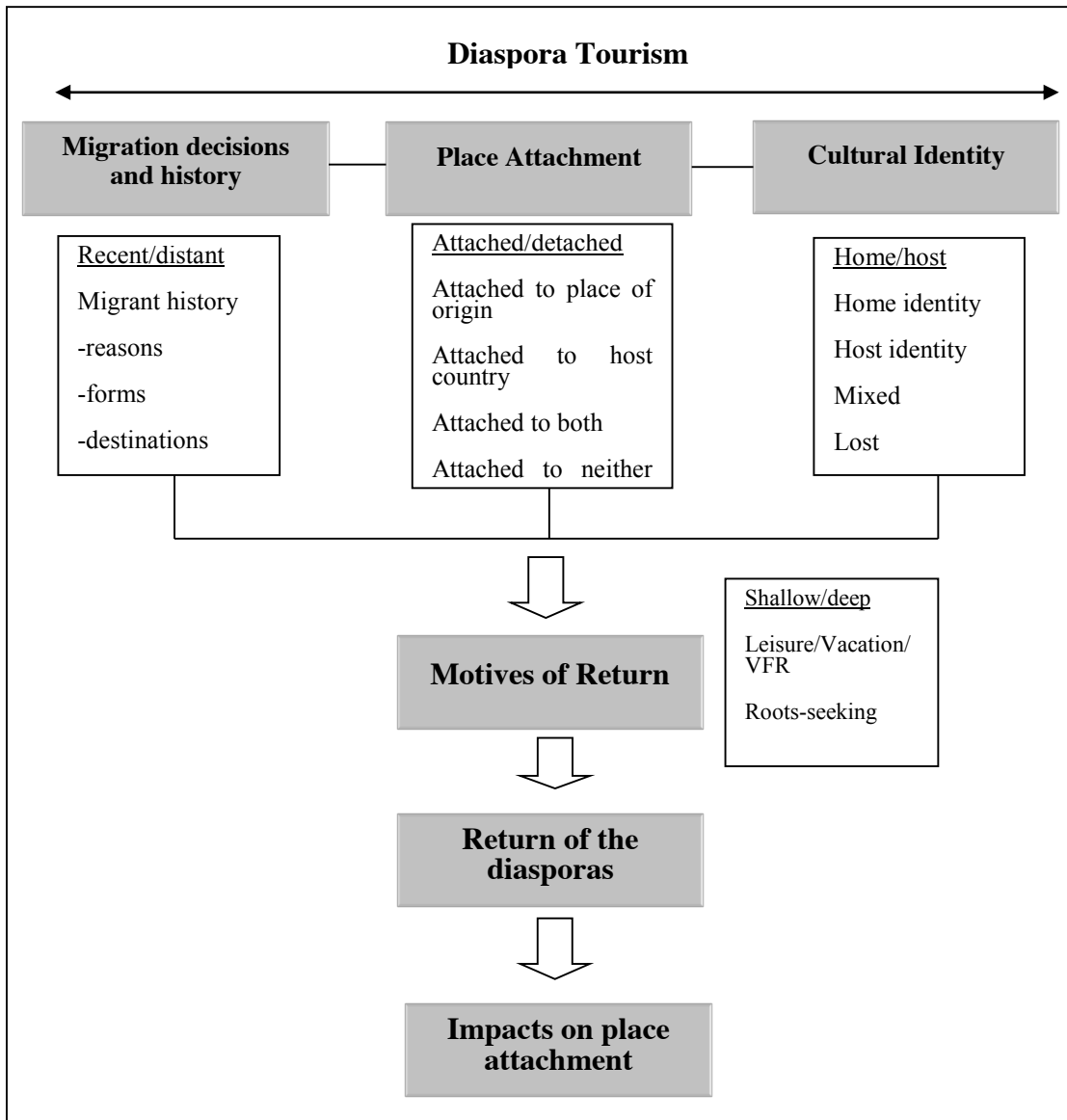


Figure 7.1 Research Framework of the Study

As discussed in the literature review, place attachment is considered to be an effective bond between people and specific places. People perceive and describe themselves as belonging to specific places, and these descriptions and perceptions can be affected by a series of factors. More importantly, people's sense of place and their respective place attachments change throughout their lives. Travel, as one of the important factors influencing place attachment in previous studies, may also play a critical role in affecting diasporic members' attachments to their ancestral and current homes. Thus, the research framework of this study is fairly exploratory. As a whole, the research framework requests both qualitative and quantitative methods to confirm. The detailed measures are exemplified in Section 7.3.

## **7.2 General Introduction of Methodology Issues**

Before determining the appropriate methodology to adopt in this study, several methodology issues are reviewed, some of which are identified as fairly critical to successful scientific research in social sciences. As Kaplan (1964) stated, the aim of methodology is “to describe and analyze methods, throwing light on their limitations and resources, clarifying their suppositions and consequences, relating their potentialities to the twilight zone at the frontiers of knowledge.” This section shares a similar function in that it introduces the methodological foundations of this research. Two extensively known and applied approaches—qualitative and quantitative—are discussed here and their philosophical underpinnings and comparative strengths and weaknesses are addressed.

Given this solid methodological foundation, justifications for the selection of appropriate research methods for this study are then provided.

In the initial stages of planning and designing a research project, a decision is usually made to conduct qualitative or quantitative research. Regarding the differences between these two approaches, textbooks tend to focus on their natures, including but not limited to the data requirements, analytical objectives and common data collection methods. However, these only represent the application of such research approaches in reality. To choose a suitable approach, a more in-depth understanding of the underlying assumptions and beliefs (paradigms) is needed.

### **7.2.1 Qualitative and Quantitative Research**

Both qualitative and quantitative research methods are scientific research approaches. In general, scientific research would have the following characteristics (Mack et al, 2005):

- i. Seek answers to a question;
- ii. Systematically uses a predefined set of procedures to answer the question;
- iii. Collects evidence;
- iv. Produces findings that were not determined in advance; and
- v. Produce findings that are applicable beyond the immediate boundaries of the study.

Although they share some features, qualitative and quantitative research methods have some fundamental differences. It is generally agreed that qualitative research

commonly emphasizes textual rather than numerical content, and its methods focus on questions of ‘how’ and ‘why’. Quantitative research methods, which focus on ‘what’, ‘who’ and ‘when’, are thought to be more suitable for finding causal relationships between variables, whereas qualitative research focuses more on exploring the process rather than quantifying variations or emphasizing effects. Mack et al. (2005) compared the major differences between qualitative and quantitative research in terms of the general frameworks, analytical objectives, question format, data format and study designs, as shown in Table 7.1.

**Table 7.1 Comparison of Characteristics of Qualitative and Quantitative Research Approaches**

	<b>Qualitative</b>	<b>Quantitative</b>
<b>General Framework</b>	Seek to explore phenomena	Seek to confirm hypotheses about phenomena
	Use semi-structured methods	Use highly structured methods
	Use inductive approach	Use deductive approach
<b>Analytical Objectives</b>	To describe variation	To quantify variation
	To describe and explain relationships	To predict relationships
	To describe individual experiences	To describe characteristics of a population
<b>Question Format</b>	Open-ended	Close-ended
<b>Data Format</b>	Textual	Numerical
<b>Study Design</b>	Some aspects of study design are flexible	Study design is stable
	Study design is iterative	Study design is subject to statistical assumptions and conditions

Source: Modified from Mack et al. (2005)



As Table 7.1 shows, qualitative approaches generally seek to use semi-structured methods and an inductive approach to explore phenomena, whereas quantitative approaches seek to use highly structured methods and a deductive approach to test and confirm hypotheses about phenomena. In practice, qualitative researchers usually ask open-ended questions and collect data in a textual format. Quantitative researchers tend to use closed-ended questions and obtain numerical data. Furthermore, in terms of analytical objectives, qualitative research generally focuses on describing and explaining relationships, whereas quantitative research focuses on quantifying and predicting relationships.

### **7.2.2 Philosophical Assumptions of Qualitative and Quantitative Approaches**

The previous section notes the external (methodological) differences between the qualitative and quantitative approaches. Their fundamental differences lie in their philosophical assumptions about reality (ontological) and knowledge within that reality (epistemological), the role of values in research (axiological), the language of research (rhetorical) and the process of research (methodological). These assumptions directly affect the actual research practices. Table 7.2 shows the fundamental differences between the qualitative and quantitative research approaches at the methodological, epistemological and ontological levels.

**Table 7.2 Fundamental Differences between Qualitative and Quantitative Research Approaches**

<b>Orientations</b>	<b>Qualitative</b>	<b>Quantitative</b>
Principle orientation to the role of theory in relation to research	Inductive; generation of theory	Deductive; testing of theory
Epistemological orientation <sup>6</sup>	Interpretivism	Positivism
Ontological orientation	Subjectivism / Constructivism	Objectivism

Source: Bryman (2004)

Research philosophy is essential. Easterby-Smith and his colleagues (Easterby-Smith, Thorpe, & Lowe, 2002) stated that the quality of research can be seriously affected if the researcher fails to consider philosophical issues. Therefore, this section provides a detailed discussion of the differences in the philosophical assumptions of qualitative and quantitative approaches. These sets of assumptions are sometimes understood as “paradigms”. According to Punch (2005),

*“Paradigm is a complex term which occurs very frequently in the research methods literature. As used in social science, it means a set of assumptions about the social world, and about what constitute proper techniques and topics for inquiry... it is a very broad term, encompassing elements of epistemology, theory and philosophy along with methods. ”*

<sup>6</sup> A relatively narrow definition of Interpretivism and positivism was adopted in here to represent the epistemological orientation of qualitative and quantitative approach respectively. In general, the interpretivism and positivism paradigm can also be referred to a more comprehensive belief system or framework that guides research and practice in a research field.

Ontology, epistemology and methodology are inter-related, as ontology addresses the philosophy of the reality, epistemology the ways to understand the reality and methodology the actual processes and practices needed to acquire knowledge. Among the various levels of assumptions, the majority of the debates and discussion have focused on epistemological and ontological assumptions. Hence, in this study, the discussion is also limited to these two levels of assumptions.

### **7.2.3 Ontology**

Bryman (2004) defined ontology as a theory of the nature of social entities. Blaikie (1993) defined ontology as “the science and study of being.” In general, ontology (also known as metaphysics) concerns the philosophy of existence and the assumptions and beliefs we hold about the nature of reality; more specifically, it addresses the question of whether reality exists objectively or is subjectively created in the mind.

Morgan and Smircich (1980) suggested that assumptions about the nature of reality (ontology) could be thought of in terms of the subjective-objective dimension. In general, qualitative researchers believe in the existence of multiple realities rather than a single reality (Cresswell, 2007), such that reality is a subjective and multiple construct of the study’s participants (subjectivism). However, quantitative researchers adopt the belief that reality exists independently of those who live in it, imposing the existence of an objective reality (objectivism).

Qualitative researchers usually assume that a subjective reality which is a product of social interactions among social actors exists and this view is called subjectivism. It is the belief that social phenomena are created from the perceptions and subsequent actions of those social actors concerned with their existence (Saunders, Lewis, & Thornhill, 2007). As qualitative researchers' major concern is examining intangible factors and their interactions, such as people's feelings and perceptions, they naturally then try to understand the underlying reasons or rationale behind people's behavior. Therefore, the central idea of interpretivism is that it is the researchers' role to interpret meaning based on people's experience.

In contrast, quantitative researchers normally assume that "social phenomena and their meanings have an existence that is independent of social actors" (Bryman, 2004). This view is called objectivism and objectivists believe that the social world is as concrete and real as the natural world, to the extent that the methods used in natural science can be applied to social science.

With this difference in assumptions related to reality, the next question is how knowledge can be obtained from reality, which leads to epistemology assumptions.

#### **7.2.4 Epistemology**

According to Trochim (2000), the term epistemology originated from the Greek word *episteme*, meaning knowledge. Bryman (2004) pointed out that epistemology involves the theory of knowledge and what types are considered acceptable in a particular

discipline. In addition, Saunders, Lewis, & Thornhill (2007) stated that epistemology is 1) a branch of philosophy that studies the nature of knowledge and 2) what constitutes acceptable knowledge. The major questions asked are as follows:

How do we know about the world?

What constitutes knowledge?

What can be referred as scientific knowledge?

What is the relationship between the researcher and that being researched?

Regarding these questions, the qualitative and quantitative approaches involve different assumptions and interpretations. The quantitative approach adopts the positivism paradigm. Positivist researchers believe that the social world can and should be studied in the same way that natural sciences are studied, and thus they adopt scientific methods as a means of knowledge generation. Positivism's underlying principles and assumptions resemble those of the natural sciences. Moreover, positivists assume that the object of study is independent of the researcher, and that knowledge is discovered and verified through the direct observation and measurement of phenomena (Krauss, 2005) (e.g. the use of experimental methods such as theory and hypotheses testing to generate and refine 'laws of nature'). Positivist researchers believe that there is a clear-cut relationship between events in the outside world and people's knowledge of them (Staiton-Rogers, 2006).

In contrast, the qualitative approach adopts the interpretivism (also referred to as anti-positivism) paradigm. Interpretivist researchers assume that knowledge is constructed rather than discovered, and is a representation of the researcher's reality and interpretation.

This means that the researcher and the object of investigation are linked, and there is no separation between the subject and the object. Hence, interpretivists believe that the social world is complex and multi-layered, with knowledge personally experienced rather than obtained from the outside world (Cohen, Lawrence, & Morrison, 2000). They also believe that the causal and mechanistic-oriented explanatory models are not suitable for explaining human behavior. Therefore, researchers in the social sciences should gain understanding using both the participants and researchers' perspectives (Bahari, 2010).

### **7.2.5 Methodology**

Given the aforementioned ontological and epistemological assumptions, the qualitative and quantitative approaches present distinctive methodological characteristics. For researchers who believe in the presence of a subjective reality in which knowledge can only be obtained through interpretation and construction, the inductive approach to conducting research is usually adopted. Creswell (2007) discussed five qualitative approaches to inquiry: narrative research, phenomenology, grounded theory, ethnography and case studies. Definitions, histories, studies and procedure types and the potential challenges of each approach must be seriously considered when conducting a study.

The major concern of this study is examining themes and factors in diaspora tourism and to understand the underlying rationale behind the diaspora tourists' travel behavior. It is based on the interpretivists' assumptions that the world is complex and the phenomenon studied is multi-layered requiring further interpretation of the researchers. Thus, a grounded theory approach was adopted, as it focuses more on a phenomenon's

process by studying a group of individuals (Strauss & Corbin, 1998). All of the research participants in this approach experience this phenomenon's process, such that theoretical development would be necessary to facilitate practical explanations or providing a framework for further research (Creswell, 2007). One key feature of the grounded theory approach is that the theory is generated from, or 'grounded' in, data from participants who have experienced the process (Strauss & Corbin, 1998). Creswell acknowledged two types of grounded theory: the systematic and analytic procedures of Strauss and Corbin (1990, 1998) and the constructivist grounded theory of Charmaz (2006). In systematic and analytic grounded theory, the researcher embraces a phenomenon's single process or core category. In constructivist grounded theory, diverse local worlds, multiple realities and the complexities of particular perspectives and actions are emphasized. As Charmaz (2006) noted, constructivist grounded theory maintains flexible guidelines, a focus that depends on the researchers' point of view and knowledge about the experiences embedded in hidden networks, situations and relationships. More emphasis is placed on the views, values, beliefs, feelings, assumptions and ideologies of individuals. However, this approach also has limitations; specifically, the conclusions developed by grounded theorists may be suggestive, incomplete and inconclusive (Charmaz, 2006).

In a quantitative methodology, researchers believe the ontological and epistemological assumptions of the presence of an objective reality, and act as if knowledge can be discovered and verified by scientific methods of observation and measurement. The deductive approach is adopted by quantitative researchers, beginning with a theory around which the researchers construct hypotheses and research questions that are then used to

identify quantifiable variables and parameters in the model. Subsequently, the researchers collect data and examine whether their theory is confirmed or disconfirmed. This study also adopts quantitative methodologies in later stages to analyze the phenomenon of diaspora tourism in a larger sample. Variables and parameters are set and tested with the larger sample for supplementing the qualitative findings with more practical evidence.

### **7.2.6 Qualitative and Quantitative Research Approaches in Practice**

Early forms of scientific research originated from the natural sciences such as biology, physics and chemistry, which use measurement and quantification to examine relationships among various factors in the natural world. This type of research is generally considered to be quantitative. Over time, researchers have gradually shifted their focus to include the social world through fields such as psychology, sociology and anthropology. The research in the latter fields has focused on investigating human behavior such as emotions, feelings, perceptions, etc. Nonetheless, researchers have found that not only is it impossible to quantify all of these factors, but also that it is inappropriate to simply apply the research methods used in the natural sciences to the study of human behavior. Therefore, researchers have adopted the qualitative method “to understand why things are the way they are in our social world and why people act the way they do” (Marshall & Rossman, 1999).

As explained in previous sections, the qualitative and quantitative approaches are based on particular paradigms and have separate sets of assumptions regarding reality (ontology), knowledge (epistemology) and methods for understanding reality



(methodology). Hence, qualitative and quantitative research approaches are incommensurate in nature, as Guba (1987) explained, “the one (paradigm) precludes the other just as surely as belief in a round world precludes belief in a flat one.”

When studying the travel behaviors of the Chinese diaspora, the researcher must understand to what meanings their return travel should be attributed, including the participants’ life experience, family history, thoughts, attitudes, perceptions, beliefs and values. Given that the major concern here is fairly exploratory in nature, a qualitative research is a better choice as the main study. Hence, in this study, a qualitative research approach is adopted as a major method. When examining the factors that contribute to Chinese diasporic members’ return visits and their post-visit change in place attachment, quantitative approaches such as various statistical techniques are a better choice.

Therefore, this study uses a complimentary application of these methods to provide a more comprehensive understanding of Chinese diaspora tourism (Sale, Lohfeid, & Brazil, 2002). All in all, the selection of a particular approach largely depends on the nature of each research question, and professional judgment is also used to ensure that the most suitable approach is used in each instance.

## **7.3 Research Design and Methods**

### **7.3.1 Mixed Research Method**

This study applies a mixed research method that integrates qualitative and quantitative approaches by following Miles and Huberman's (1994) guidelines for multiple-approach designs. Based on the aforementioned methodology considerations, inductive and deductive approaches using both qualitative and quantitative methods are considered to be appropriate for the research framework presented in Section 7.1. Qualitative research methods are suitable for determining 'how' and 'why' because they focus on the process rather than just the results, thus they are adopted in the first phase of this study to verify the research framework by confirming the key themes from the literature and revealing unforeseen matters. A qualitative method is also the dominant choice for discovering how diaspora tourism affects the place attachments of diasporic members.

A quantitative research method is also applied in the second phase of this study to test the qualitative findings in a larger sample. In the literature review, different types of measures were identified to assess migrants' motives, place attachments and cultural identities. Thus, attributes of all of these themes were incorporated into the questionnaire survey to gather information from the target populations. For example, the literature suggests that place attachment can be measured in several ways including length of residence, neighborhood naming, house ownership and ties (Riger and Lavrakas, 1981; Taylor, Gottfredson, & Brower, 1985). Thus, quantitative measures of place attachment

were considered when designing the questionnaire survey to compare the place attachments of Chinese diasporic individuals before and after their return visits. The survey questions focused mainly on looking at the level of the respondents' place attachment to China before and after their return visits. In addition, other questions about their return motives, cultural identity and socio-demographic information provided data for further analysis.

### **7.3.2 The Qualitative Study: Procedures, Sampling and Data Analysis**

#### 7.3.2.1 Procedure

Semi-structured interviews were conducted for the qualitative study. An interview guide was first developed and tested in five pilot interviews conducted by three professionals and two Chinese diasporic members with return travel experience. The interview guide was revised according to the results of the pilot interviews, including question wording and order, to gain a better rationale of the flow. Finally, an interview guide comprising three main sections of questions (family migration background, place attachment and return travel experience) was finalized (Appendix B).

Fieldwork was then conducted in China, the United States and Canada from February 2013 to October 2013. To reach a more extensive sample from the target population, four locations (Jiangmen in China, Los Angeles and San Francisco in the United States and Vancouver in Canada) were chosen to conduct the fieldwork according to South China's migration history. Semi-structured interviews were conducted with 46 Chinese-Americans and Chinese-Canadians. The majority of the interviews were

conducted in English. For those elderly respondents who preferred to communicate in Chinese, the author interviewed them in Cantonese or Mandarin for their convenience. All of the interviews were recorded with the exception of one, in which the interviewee had political concerns originating in mainland China and refused to be recorded. All of the interview recordings were transcribed in Hong Kong. Those interviews conducted in Cantonese or Mandarin were first translated into English. All of the respondents completed a post-interview questionnaire (Appendix C) regarding their demographic information, migration backgrounds, return visits and post-visit changes in terms of place attachments and cultural identities. Table 7.3 presents the details of the relevant events, period duration and number of respondents.

**Table 7.3 Details of Interviewees in Each Location**

<b>Location</b>	<b>Event and Period</b>	<b>Number of Interviewees</b>
Jiangmen	Jiangmen Spring Festival Gathering (春茗) February, 2013	10
	Jiangmen Overseas Chinese Carnival (江门华人 华侨嘉年华) October, 2013	
Los Angeles	Field work March, 2013	10
San Francisco	Field work March, 2013	12
Vancouver	Field work April, 2013	14

### 7.3.2.2 Sampling

As the main objective of this study was to examine the role of diaspora tourism in affecting diasporic individuals' place attachments, the target population was Chinese diaspora tourists who have return experience in mainland China. Thus, purposive sampling was applied based on the specific purposes associated with the study's key research questions. Maxwell (1997) defined purposive sampling as a type in which "particular settings, persons or events are deliberately selected for the important information they can provide that cannot be gotten as well from other choices." When working with target populations that are hidden and hard to reach, snowball sampling (also known as chain sampling) techniques are applied to recruit the interview respondents. Snowball sampling, as a purposive sampling method, is considered to be able to take advantage of the social networks of identified respondents to provide the researcher with an ever-expanding set of potential contacts (Atkinson & Flint, 2001). The initial respondents were recruited through several Chinese immigrant associations in the United States and Canada, including the Chinese American Museum (华美博物馆), Chinese Consolidated Benevolent Association (CCBA) San Francisco (驻美中华总会馆), Chinese Consolidated Benevolent Association (CCBA) Los Angeles (罗省中华会馆), Chinese Canadian National Council (CCNC) and Chinese Consolidated Benevolent Association (CCBA) Vancouver (加拿大温哥华中华会馆). Then, those participants willing to share their social networks referred their friends or relatives to participate in the study.

Sample size and data saturation point are always critical issues in qualitative research design. A number of studies have provided guidelines for sample sizes in

qualitative research. For example, Bertaux (1981) argued that the smallest acceptable sample size in qualitative research is 15. More detailed guidelines were provided by Morse (1994), who suggested that sample sizes should consist of at least 6 participants for phenomenological studies and 30 to 50 for ethnographies, grounded theory studies and ethnoscience studies. In all cases, the sample size of a qualitative study should follow the principle of “looking for disconfirming evidence or trying to achieve maximum variation” (Kuzel, 1992). In Guest and his colleagues’ research in 2006, they found that data saturation would occur within the analysis of 12 interviews, at which point 92% of the total number of codes would have been created. New themes have emerged infrequently afterwards. The sample size of a qualitative study really depends on the study’s goal—what the author wants to obtain from the data and how they are analyzed. Thus, saturation relies on research qualities and should have no boundaries (Guest, Bunce, & Johnson, 2006).

Given all of the aforementioned matters, the sample size for the qualitative research of this study was 46 Chinese immigrants, of whom 28 were living in the United States and 18 in Canada. 26 of the respondents were men and 20 were women, with ages ranging from 20 to 79 years old. 41 were employed in various fields, 3 were retired but still working in public agencies or private companies, one was a college student and one was a housewife. The respondents were well-educated, with 11 of them having completed post-graduate studies. 26 of the individuals were recent generation Chinese immigrants who were born in China or Hong Kong and the other 20 were distant generations of Chinese descendants ranging from the second to the sixth generation. 70% of the respondents (32 individuals) had visited their ancestral hometown more than once. 6 of them had only visited their

ancestral hometown once and 8 had travelled to China's big cities instead of to their own ancestral villages. More importantly, the purpose of the qualitative portion of the study was not to make generalizations based on the sample of population, but to explore the themes underlying the research framework and validate it by testing a series of items.

It should be noted that, numerous Chinese immigrant associations contacted in this study (e.g. CCBA in San Francisco) have more recent Chinese immigrants as their members, which may lead to respondent bias based by reaching new immigrants. In order to reduce bias, the author also contacted the other two associations (the Chinese American Museum and CCNC), which have more diverse generations of Chinese immigrants as their members to recruit more generational diasporic members.

### 7.3.2.3 Qualitative Data Analysis

A number of approaches have been used by qualitative researchers to analyze their data, such as interpretative, social anthropological and collaborative social research approaches (Miles & Huberman, 1994). As one of the most extensively used analytical tools, qualitative content analysis is considered capable of exploring the meanings underlying the physical messages to address some of the weaknesses inherent in the quantitative approach. Qualitative content analysis is more inductive, as it grounds the qualitative messages in thematic clusters to draw inferences from them. Thus, the data analysis of a qualitative study applies content analysis instead of obtaining numbers, typologies or an underlying understanding of themes and topics, along with the respondents' perceptions of how they understood themselves and the world. This allows such

perspectives to be better understood by both the investigators and the readers. Based on the work of Miles and Huberman (1994) and Hsieh and Shannon (2005), a process of qualitative content analysis was developed and applied (Table 7.4).

**Table 7.4 Stages of Qualitative Content Analysis of the Study**

	<b>Purposes of Stage</b>	<b>Steps of Stage</b>
<b>Stage 1</b>	Identification of concepts, themes, and matters	<ul style="list-style-type: none"> <li>• List relevant expressions</li> <li>• Group similar sentence or paragraph</li> </ul>
		<ul style="list-style-type: none"> <li>• Build the coding schema</li> <li>• Exclude unnecessary codes</li> </ul>
		<ul style="list-style-type: none"> <li>• Cluster and theme codes</li> </ul>
		<ul style="list-style-type: none"> <li>• Finalize nodes and concepts</li> </ul>
<b>Stage 2</b>	Explore relationships 1) Migration history/place attachment/identity& diaspora tourism 2) Diaspora tourism & place attachment	<ul style="list-style-type: none"> <li>• List relevant and repeated expressions</li> </ul>
		<ul style="list-style-type: none"> <li>• Connecting stories with evidence</li> </ul>
		<ul style="list-style-type: none"> <li>• Identify relationships</li> <li>• Draw conclusion</li> </ul>

The qualitative data analysis began with the preparation and fundamental grouping of the information. Transcripts were prepared and each transcript was double-checked by the researcher to ensure that the questions were answered and transcribed verbatim. Based on main purpose of the study, which is to understand how diaspora tourism change the individual member in terms of place attachment, the researcher went through two stages to analyze the qualitative data: Stage 1) identification of concepts, themes and matters; Stage 2) relationships identification.

In stage 1, the interview transcripts were revisited a number of times and a code schema was developed consisting of key themes derived from the interviews (e.g.



migration background, place attachment, cultural identity and etc). A number of themes beyond the literature emerged and seemed to be important for future analysis, so that they were noted in the code schema (e.g. migration destination, Chineseness, partnership, etc). The codes consistency and reliability were double tested while the unnecessary codes were reduced until the finalization of codes.

In stage 2, relationships among key themes were explored. Relationship examination is conducted from two dimensions: input and outcome of diaspora tourism. Stories from different interviewees were connected to each theme. For example, one interviewee was asked about his change after home return visit, he mentioned an expression of “build social connections” in the conversation, so that “build social connections” was used as an evidence to support the change of attachment to home of diasporic individuals. A typology was developed by the respondents’ descriptions of cultural identity and the change in place attachment.

### **7.3.3 The Quantitative Study: Instruments, Sampling and Data Analysis**

#### **7.3.3.1 Instrument**

In the quantitative study, a questionnaire survey was designed and implemented as the main approach. Two editions (both Chinese and English) of the questionnaire were developed and both were reviewed by three experts in the tourism discipline. Modifications were made based on the experts’ comments to gather information from respondents more precisely and efficiently. To reach more respondents, the questionnaires were distributed

through multiple channels: 1) on-line media (including an on-line questionnaire website, e-mails and Facebook), 2) a Chinese immigrant association located in Vancouver and 3) Jiangmen's overseas Chinese festival. Given the difficulty involved in reaching the target population, to achieve a sufficient sample size the period in which the questionnaires were collected lasted from April 2013 to December 2013. Although the author utilized as more channels as possible to recruit survey respondents, several limitations must be recognized. First, using the abovementioned channels may bias the population, as more fresh immigrants who have roots in Jiangmen can be reached, whereas generational immigrants may not feel belonging to such kind of association or travel back to attend the Jiangmen Overseas Chinese festival. Second, supervision on questionnaire collection was only conducted during the survey in Jiangmen, whereas during the other channels of questionnaire collection (e.g on-line survey, association based survey), it was impossible to supervise the process.

The questionnaire was designed to collect profile information on the Chinese diaspora tourists from Canada and the United States, including their cultural identity and the ranking of their feelings in terms of place attachment before and after their return visits. The questions were designed around the five key themes that emerged from the research framework: migration background, identity, place attachment, return motive and return visit. Thus, the following sections of questions (Appendix D) were finalized: (1) family migration history, (2) return visit(s) to China, (3) place attachment before and after return visit(s), (4) Identity and (5) socio-demographic information. For sections (3) and (4), a series of statements related to the respondents' place attachment and cultural identity before

and after return visit(s) were collected using a 5-point Likert scale. The respondents were asked to choose their level of agreement from 1 (strongly agree) to 5 (strongly disagree). For section (3), seven statements were designed to evaluate the level of place attachment before and after the respondents' return visit(s), with the purpose of comparing the results using ANOVA F-tests and T-tests. The questions in the other sections of the questionnaire focused more on collecting detailed information on the respondents' migration backgrounds and return visit experiences. Two open-ended questions were also asked to determine what they thought about their return visit(s) and any changes in place attachment at the end of section (3).

#### 7.3.3.2 Sampling

The target population for the questionnaire survey was the Chinese diaspora tourists from the United States or Canada, thus the respondents were expected to fit two key criteria: they should be Chinese diaspora tourists from Canada or the United States and they have conducted a return visit back to mainland China.

The past quantitative research suggested that the sample size is determined by the purpose of study, proposed data analysis methods, and time and budget considerations, particularly in factor analysis, 300 cases is considered a good sample size (Field, 2005). However, this research adopts qualitative method as the main approach to understand the impacts of diaspora tourism on a diasporic individual and there is few studies have suggested the appropriate sample size for such kind of supplementary data collection. Thus, the quantitative survey targeted to have 200-300 respondents to fill in the questionnaire and finally a total of 207 valid questionnaires were collected. This sample

may not be representative due to the sampling methods, but it may be indicative for providing supplementary information to the qualitative research findings. It should be noted that, although this study adopted questionnaire surveys to create existing statistics to supplement the practical data, it is still highly exploratory in nature than making generalization.

#### 7.3.3.3 Secondary Data

Several kinds of secondary information were used in this study. Official reports published were referred to, e.g. tourism statistics in Jiangmen were collected from the Statistical Yearbook of Jiangmen and the Jiangmen Tourism Bureau. On-line newspaper articles and participant reports published on OCAO website were reviewed. Besides, pamphlets of local diasporic events, (e.g. Jiangmen Overseas Chinese Carnival) were collected and taken as a reference too. Other sources such as electronic materials (e.g. promotional videos of roots-seeking programs/local festivals) were also used to gather useful information.

#### **7.3.4 Academic Rigor and Trustworthiness of the Research**

Although qualitative and quantitative studies have different purposes, methods and paradigms, ‘trustworthiness’ is vital to research validity and reliability. Lincoln and Guba (1985) addressed four criteria to ensure the trustworthiness of a qualitative study. In addressing credibility, researchers attempt to demonstrate that a true representation of the phenomenon under study is being presented. In discussing transferability, researchers provide adequate details of the research context for readers to understand whether the

findings can be applied to similar contexts. When discussing dependability, researchers attempt to enable other investigators to repeat the study. Moreover, researchers must demonstrate that all of their findings emerge from the data rather than from their own assumptions, to achieve confirmability. Following the strategies proposed by Shenton (2004), this study used several steps to achieve trustworthy research.

First, a methodological triangulation was adopted based on multiple data sources and two main research methods to achieve data validation and verification. Triangulation indicates the use of different data sources and/or methods to verify the research results (Lincoln & Guba, 1985). The researcher in this study used methodological triangulation to avoid subjective interpretations and verify the data collected through in-depth interviews during qualitative research. The survey instrument was used to collect data from a different population.

Second, the research instruments, including the interview guide and questionnaire, were checked by peers; that is, individuals who were not participants in the study, but who belonged to part of the phenomenon. Their review helped the researcher minimize subjectivity.

Third, empirical evidence, including efficient descriptive data on the research context, was provided to enable the reader to make a transfer. This evidence included the data collection methods used, such as procedures, instruments, sampling methods, etc.; the respondents' socio-demographic information, such as their gender, age, origin, etc.; and

the number and length of the data collection sessions and the period during which the data were collected.

Fourth, the research processes within the study were reported in detail to develop a thorough understanding of the methods and effectiveness for anyone interested in repeating it. Sections on research design and implementation, operational details of data collection and a reflective evaluation of the project are provided to ensure this study's dependability.

Finally, all of the interviews except one were recorded and transcribed for further reference, providing primary information sources from which the findings emerged, rather than stemming from subjective assumption.

### **7.3.5 Limitations of the Research**

This research was designed to use both qualitative and quantitative methods in exploring the effects of diaspora tourism on diasporic individuals' sense of place. A number of limitations in research design are acknowledged. First, this research uses qualitative and quantitative methods in a parallel rather than a sequential approach. Ideally, qualitative and quantitative studies are conducted sequentially and qualitative study is completed before the start of quantitative study, so that the results of the former inform the latter. However, pragmatic issues like budget and time constraints made a parallel approach necessary.

Second, as discussed in Section 7.3.3, the target population of the quantitative study should fit the sampling criteria (Chinese migrants or descendants with home return visit

experience). To achieve the target sample size, multiple channels were used to distribute the questionnaires, some of which may only reach recent Chinese immigrants or respondents with close ties to Jiangmen. In addition, many of the respondents are older than 30 years old. For instance, only 3.8% of the total respondents are at the age under 30 years old. It may be because of the sampling methods used or respondents at a mature age were more likely to feel interested to the survey. Thus, given the sampling techniques, the respondents may not be representative, but can be indicative.

Third, the use of snowball sampling to reach more extensive generations of Chinese descendants might have made it difficult to reach the members of older generations, many of whom have successfully assimilated into the host society and may not feel belonging to Chinese migrant associations. Although the other two associations were used to recruit more distant generations of Chinese immigrants, more effort is required in the future study to fully understand distant generations of Chinese descendants and their home return visit(s).

Fourth, the qualitative study ideally informs the quantitative study in scientific research, with the latter generalizing the findings of the former for a larger group or population. In this study, the sampling methods in qualitative and quantitative studies differed. The samples for the qualitative and quantitative studies were two different groups of Chinese migrants. There was a screening question at the beginning of the quantitative survey to make sure that the respondents to the quantitative study are people who have made return travel to their ancestral hometown. Thus, the sample of quantitative study

excludes those people in qualitative study who have only made return visits to big cities of China instead of their ancestral hometown. Given the parallel nature of this research, an analysis of data from these two approaches showed an overlap in results, but differences should be recognized.

Fifth, it should be acknowledged that the groups identified by this study may not be discrete. Some individuals may fit into multiple groups due to their complexity of sense of place. The grouping method is for the purpose of the study and achieving the main objectives to understand the diaspora tourists in deep sense.



## **Chapter Eight Qualitative Research Findings and Analysis**







### **8.1 Introduction**

The qualitative study not only resulted in rich information on the current situation of Chinese diaspora tourism from an individual's perspective, but also provided grounding for further exploration of the relationships between various factors and the place attachments of Chinese diaspora tourists. This chapter reports the findings from the qualitative study, gained through the narration of the life stories of 46 respondents, with a special focus on their migration backgrounds, place attachments and personal identities, and how those issues relate to their return travel.

This chapter answers the key research question: does diaspora tourism play a role in changing Chinese diasporic individuals' place attachments? The respondents were asked to illustrate their families' migration histories, their perceptions about personal identity and their place attachments before and after return visit(s) to China. Two steps were used in the analysis process. Step 1 analyzed the findings according to criteria of cultural identity and change in place attachment, as per Table 8.1. Three post-visit effects were noted: increase, no change and decrease in their place attachment to China after their return visit(s). Eight groups of diaspora tourists were classified according to their personal identities and the effects that diaspora tourism had on their place attachments. Specific patterns, features and the number of cases in each group of Chinese diaspora tourists were identified: Group (1), those with a Chinese or mostly Chinese identity who increased their attachment to China; Group (2), those with an equal Chinese and American/Canadian identity who increased

their attachment to China; Group (3), those with an American/Canadian or mostly American/Canadian identity who increased their attachment to China; Group (4), those with a Chinese or mostly Chinese identity who increased their attachment to China and remain stable; Group (5), those with a Chinese and mostly Chinese identity who experienced no change in place attachment; Group (6), those with an equal Chinese and American/Canadian identity who experienced no change in place attachment; Group (7), those with an American/Canadian or mostly American/Canadian identity who experienced no change in place attachment; and Group (8), those who decreased their attachment to China. The change patterns of place attachment in each group are elaborated with the respective common features of migratory patterns, personal identity and place bonding in the subsequent sections of this chapter.

**Table 8.1 Eight Groups of Chinese Diaspora Tourists and Their Change in Place Attachment after Return**

	Change of Place Attachment after Return Visits					
Identity	Increase		No Change	Decrease		
Illustration	Increase	Increase and then stable	No Change	Decrease	Increase and then decrease	Constant and then decrease
						
Chinese and Mostly Chinese	Group 1 (6 cases)	Group 4 (7 cases)	Group 5 (4 cases)	Group 8: 4 cases*		
Equally Chinese and American/Canadian	Group 2 (10 cases)	-	Group 6 (6 cases)			
Western and Mostly Western	Group 3 (3 cases)	-	Group 7 (6 cases)			

\*Group 8 combines four cases for they share the similarity of decreasing their attachment to China after return visits

The first attempt to analyze the data was based on these eight groups and the step 2 looks for commonalities in these eight groups to see if they can be consolidated. In the end, five types of diaspora tourists are identified.

This chapter organizes the findings based on the eight groups identified from the empirical data. Sections 8.2 to 8.9 report the key features of each group and the significant themes that emerged from the data analysis. An analysis of diaspora tourists' features revealed the three major themes of migration history, place attachment and personal identity, which were respectively explored by connecting the life stories of the respondents. In different cases, single (multiple) factors played crucial roles in changing the place attachments of a diasporic individual. Section 8.10 summarizes the main features of each type, from themes of migration history (migration time and age) and personal demographic features (birth place) to return trips and experiences (frequency, motive) and identity and etc., and consolidates the eight initial groups of diaspora tourists to five, through which the question of how diaspora tourism changes diasporic individuals were addressed and a foundation for the presentation of the quantitative research findings.

## **8.2 Group 1: Those with a Chinese or Mostly Chinese Identity Who Increased Their Attachment to China**

### **8.2.1 Illustrations of Cases**

Group 1 consisted of six respondents (Table 8.2): Mr. Lam, Liz, King, Jordan, Zabrina and Yannie (the respondents' names mentioned hereafter have been changed to

protect individual identification). During the interviews, all of the respondents identified themselves as Chinese, indicating an increase in place attachment to China after return visits. These individuals' immigration histories to North America were relatively short compared to the generational descendants whose families had lived in North America for several generations. The Group 1 individuals immigrated to North America at various times from the 1950s to the 2000s. With the exception of Yannie, all of them were the first-generation Chinese immigrant of the family. For example, Mr. Lam and Jordan immigrated to the United States and Canada, respectively, in 2005. Liz and Zabrina both conducted their immigration to the United States in the 1990s. King immigrated to Canada a little earlier in 1951, and considered himself an 'old overseas Chinese' (老华侨). Yannie went to Canada in 1975. Among all of the Group 1 respondents, only two—Mr. Lam and Yannie—experienced “twice migration.” Mr. Lam went to New Zealand before he brought his family to the United States and Yannie's family went to Hong Kong before they arrived in North America. The others in this group went directly to North America as their single migration destination, and of their own volition. Most of them said their main reasons for immigrating were better living conditions and good education for kids.

**Table 8.2 Group 1 Interviewee Profile**

<b>ID</b>	<b>Gender</b>	<b>Age</b>	<b>Location of Interview</b>	<b>Time of Family leaving China</b>	<b>Final Destination of Family Immigration</b>	<b>Generation in North America</b>
Mr.Lam	Male	50s	Los Angeles	1990s	USA	1
Liz	Female	40s	San Francisco	1989	USA	1
King	Male	70s	Vancouver	1951	Canada	1
Jordan	Male	40s	Jiangmen	2005	Canada	1
Zabrina	Female	40s	Jiangmen	1990	USA	1
Yannie	Female	50s	Vancouver	1890s	Canada	4

The Group 1 individuals were relatively mature when they immigrated to North America, with ages ranging from 20s to 40s. Five of the respondents in this group were born and raised in China and only Yannie was born and raised in Hong Kong. Thus, during the time they lived in China, they had more exposure to Chinese culture, which gave them a better understanding of Chinese culture and their Chinese background. All six of the Group 1 respondents had excellent Chinese language skills and could communicate smoothly in both Cantonese and Mandarin. All of them except Yannie expressed that they had encountered no feelings of confusion in personal identity. They knew who they were and where they came from and, as such, identified themselves as Chinese or mostly Chinese.

Yannie had a more complex migration background than the other individuals in this group. According to the oral history she inherited, her great-great-grandfather immigrated to San Francisco during the American Gold Rush in the 1890s and her maternal grandfather arrived in Canada during the railroad construction period. At that time, her ancestors were not allowed to get married or have children in North America, so they had to return to China to have a family. Her parents were born in China and they migrated to Hong Kong in the 1960s to avoid the Cultural Revolution. Yannie was born in Hong Kong and she lived there until she graduated from primary school. She then moved to Canada in 1975. She expressed having encountered some confusion about her personal identity when she was young, motivated by a strong desire to return to China and seek her roots. As the years passed and she matured, she became certain of her identity as Chinese.

Consequently, the Group 1 individuals and their connections to China appeared fairly strong and fresh. All of the respondents except Yannie reported having very close ties and a strong physical attachment to China before conducting their first return. For example, many had close friends and relatives living in their ancestral hometowns while others, such as Mr. Lam and Jordon, still owned houses in their hometown of Jiangmen. Some also reported maintaining close relationships with the local governments of their ancestral villages or Guangdong province. Zabrina described her positive relationship with the Jiangmen government:

The government officials [in Jiangmen] are very friendly. I feel my communication with various parties is simple and pleasant there. I am very impressed by Jiangmen Government officials each time I return ... the way they

treat overseas Chinese like us ... for example, I don't know how they get information of my flight, they send a car to pick me up in Guangzhou airport and bring me back to Jiangmen. I would regard it as a kind of friendship.

The Group 1 individuals also developed multiple place attachments by not only maintaining close ties to China, but also by developing strong bonds with other places such as their first immigration destination, birth place or current place of residence. For example, Mr. Lin, who had immigrated from his ancestral hometown of Jiangmen to New Zealand 20 years before and lived there for 10 years, considered his attachment to both places to be equally strong because he felt that "both places were home." Similarly, Yannie was born in Hong Kong and lived there for about 10 years, thus she felt strongly attached to that location and to her current home in Vancouver.

The Group 1 respondents travelled back to China frequently. Three of them (Mr. Lam, King and Liz) returned one to two times per year while Zabrina and Jordon returned five to seven times a year. All of the Group 1 respondents, except Yannie, reported that they travelled to visit friends and relatives (VFR) and to attend business- and association-related events in China. Their typical length of stay in China during each return ranged from one week to several months, during which they travelled to different destinations such as Beijing, Guangzhou and Shanghai. They described having very helpful and pleasant interactions with the local people during their stay. For example, Liz and Mr. Lam both said that they liked to contact their friends and relatives ahead of time to plan gatherings while Zabrina and Jordon mentioned the pleasant nature of their exchanges with local

officials during their returns. More importantly, these individuals said that the returns increased their attachment to China. As Zabrina said:

Definitely [increased my attachment to China]. Each time I come back, I feel a lot more familiar. I feel more impressed by my hometown's development and the local people's attitudes ... I can always say [that] I am Chinese and I come home.

Mr. Lam expressed similar feelings:

I feel my frequent return visits do change my attachment to China. When I left China in the 1990s, China was not that developed. But now, China is totally different. The more I visit back, the stronger feelings I have toward the country. I feel more proud when China develops so fast.

Yannie's case was a little different in terms of migration background and pattern of return travel. As mentioned, her family arrived in North America much earlier than the other Group 1 individuals, but she was born in Hong Kong and migrated to Canada during childhood. Hence, she reported a longer distance between herself and China, both generationally and spatially. According to her narration, her family's connections to China were lost during World War II and she had very limited knowledge about her ancestral roots as a result. She and her sister put great effort into researching and seeking their roots back in China, and they finally returned to her ancestral home in Kaiping in 2006. Before that, they had never been back to China. They travelled back with the main desire of seeking their ancestral roots rather than VFR or attending business events. Yannie returned again in 2009 to visit several cities including Jiangmen, Guangzhou and Shenzhen. During



the first return, she and her sister felt “a little overwhelmed” and “everything was so different from what [they had] imagined.” They found their ancestral house in Kaiping and met some of their distant relatives, which helped Yannie to imagine how her grandparents and parents might have lived. As she explained:

[After the return], I understand why my grandparents and parents left the place. I understand more about my family’s history. The return did influence me and my place attachment to China and Kaiping. It also let me think of something that I can do for my hometown in the future.

Yannie felt certain that her return visits had strengthened her attachments to China and her ancestral village. She felt “very happy to be connected” and “more proud of being Chinese,” which supported her Chinese identity. On Yannie’s second return trip, she felt less overwhelmed and enjoyed noticing all of the things that had changed due to her newfound ability to “see things differently.”

### **8.2.2 Important Themes and Factors**

Several themes emerged as important among the Group 1 Chinese diaspora tourists, including migration history, strong Chineseness and return experience. Migration history contributed to return travel decisions and changes in place attachments. The times, reasons and forms of migration also affected the respondents’ sense of place. The issue of ‘when’ people migrated was raised by the individuals when they talked about their feelings toward their ancestral homelands. The Group 1 individuals were recent Chinese migrants (Yannie’s ancestors immigrated to Canada in the 1890s but she was born and raised in

Hong Kong) in that they migrated to North America at various times from the 1950s to the 2000s, which covers the migration waves that occurred during the Civil War (1950s), post-Tian'anmen Incident (1990s) and modern (2000s) periods. The Group 1 respondents' immigration histories to North America are relatively short, and thus they have a strong home bond. For example, Liz and Zabrina both left China in 1990, and after more than 20 years of living in the United States, they have maintained strong connections to their ancestral homelands. Both expressed that while their home attachments were fairly strong before their returns, their sense of China as home grew stronger as a direct result of their return visits.

The issue of 'why' people migrate is another important factor influencing sense of place. Most of the Group 1 individuals considered themselves to be lifestyle migrants who chose freely rather than being forced to leave home. Accordingly, they present more positive attitudes toward their migration behavior and their feelings toward their ancestral hometowns can be emotional. For example, as a typical lifestyle migrant, Jordan decided to migrate to Canada for better living conditions, and after eight years living in Canada, he has developed attachments to both his current place of residence and his ancestral home in Jiangmen. Unlike Jordan, Yannie's great-grandfather went to Canada as a laborer during the Gold Rush period and the stories told by her family stimulated her curiosity to learn more about her roots, despite tales of misery. The reasons for and forms of migration experienced by Yannie's ancestors did not distance her from her ancestral home, rather she felt encouraged to learn more about her family history:

You know going to North America as laborers and refugees were sad stories.

Some people cannot survive from the tough working and living conditions. Only a small number of them can survive. Do you know that some Chinese descendants in Canada and America did not keep their real family names? [Because] The officers in Immigration Departments always misunderstood the Chinese surname and family name, and put down the wrong one. So after so many generations, it becomes hard to recall our real family names. So it becomes extremely hard for me to trace my family history in China. However, I still have strong curiosity to learn more about my family roots in China.

In addition, whether the migration is to single or multiple destinations affects diaspora tourists' bonds to places. Most of the Group 1 individuals had single migration destinations, and their sense of place was thus less complex. Their strong attachments were to their current places of residence and their ancestral home villages. Mr. Lam was the only one in this group with multiple migration experience, and his sense of place was slightly more complex, as it was diluted among his current home in the United States, his previous home in New Zealand and his ancestral home in Jiangmen:

In my mind, New Zealand is home, not only because my mother and my sister are still living there. I just like it there in New Zealand. I have lived there for 15 years ... I don't think Detroit is home. I came here [Detroit] with my wife 5 years ago, for my son's education ... Jiangmen is home too, but I think my ties to Jiangmen become weaker after so many years away.

Another important theme that emerged among the Group 1 respondents was their strong sense of Chineseness, reflected in the fact that they are seen as Chinese both by themselves and by the local people in their ancestral homes. During the interviews, the Group 1 respondents clearly identified themselves as Chinese or mostly Chinese, and they seldom felt confused about their identity. Their Chineseness was nurtured through very traditional family educations and an understanding of Chinese culture and values. Moreover, their strong Chineseness was reflected in their language proficiency in both Cantonese and Mandarin. All of the Group 1 individuals communicated very well in English, Cantonese and Mandarin, which facilitated their connections with the local people or governments. During their return trips, their Chineseness seemed to play a positive role in increasing their sense of belonging in China. Zabrina, for example, expressed great pleasure in being taken as Jiangmen Chinese by the local people, and the feeling definitely made her want to return again.

Several return trip factors influence place attachment, such as length of stay, return frequency, overall visit times, return experience, interaction with “insiders,” and so on. Most of the Group 1 respondents had long lengths of stay, high return frequency and more overall visit times in China, which positively affected their post-return sense of place. Their return experiences in China were largely pleasant and featured positive interactions with local people. Like Liz, who returned frequently to visit her friends and relatives in mainland China, Jordan and Zabrina reported close cooperation with the local governments in their hometowns. They were always invited as VIP guests to local diaspora events, and their

overall satisfaction with their return experiences, expressed during the interviews, increased their desire to return again in the future.

To summarize, the Group 1 respondents' connections to their ancestral homes were strengthened by their return visits, characterized by long lengths of stay, high return frequency, good return experiences and effective interactions with the locals. Thus, their post-return home attachments increased and their identity as Chinese was strengthened.

### **8.3 Group 2: Those with an Equal Chinese and American/Canadian Identity Who Increased Their Attachment to China**

#### **8.3.1 Illustrations of Cases**

This group consisted of 10 respondents (Table 8.3), 3 of whom were born in the United States (Melvin, Joyce and Martin), 4 in Canada (Gemma, Waldo, Kaley and Aaron), 1 in Hong Kong (Grace) and 2 in China (Mr. and Mrs. Miu). They all identify themselves as equal Chinese and American/Canadian and express an increase in place attachment to China after the return.

**Table 8.3 Group 2 Interviewee Profile**

<b>ID</b>	<b>Gender</b>	<b>Age</b>	<b>Location of Interview</b>	<b>Time of Family leaving China</b>	<b>Final Destination of Family Immigration</b>	<b>Generation in North America</b>
Malvin	Male	70s	Los Angeles	1860s	USA	5
Joyce	Female	30s	San Francisco	1970	USA	2
Gemma	Female	20s	Vancouver	1880s	Canada	4
Waldo	Male	50s	Vancouver	1892	Canada	4
Martin	Male	40s	San Francisco	1860s	USA	6
Kaley	Female	50s	Vancouver	1900s	Canada	3
Grace	Female	60s	Los Angeles	1900s	USA	3
Mr. Miu	Male	70s	Vancouver	1920s	Canada	3
Mrs.Miu	Female	70s	Vancouver	1930s	Canada	2
Aaron	Male	50s	Vancouver	1880s	Canada	3

Melvin, Martin, Waldo, Kaley and Aaron were very distant Chinese descendants whose ancestors immigrated to the United States/Canada during the period from the 1860s to the 1900s. Their families had lived in the United States/Canada for more than 100 years, so they reported a much more significant generational distance between themselves and their ancestral homes in China. For example, both Melvin and Martin's ancestors

immigrated to the United States in the 1860s. Melvin, a fifth-generation Chinese American, had ancestors who immigrated to San Francisco in the 1860s. According to the oral history that Melvin inherited from his family, their immigration to the United States was “an unusual story.” Instead of working on a railway or in a gold mine, his ancestors worked as farmers and fishermen in Monterey Bay, and their descendants then moved to San Francisco. Martin is a sixth-generation Chinese American on his grandmother’s (Kwok) side. His family’s oral history specified that his ancestors were of the merchant class and well educated—his grandfather was an immigration lawyer and his father was a physician—which was quite unusual for immigrants at that time. Thus, Melvin and Martin’s connections to China are four-to-five generations distant, making China a far-off place. Their families lost their ties in China a long time ago, and they no longer have friends or relatives living in their ancestral villages.

However, despite the absence of physical ties, Melvin and Martin reported having cultural and spiritual ties to their ancestral homes. They grew up in traditional Chinese families in Chinatown, San Francisco, and their perceptions of China were strongly influenced by those of their parents. When they grew older, they matured enough to understand their Chinese heritage. More importantly, they learned their ancestral villages’ names and geographical locations. Martin began making return trips at a very young age. The first time, he was with his parents:

Before I returned with my family [for the first time], my family history in America is all I understood. After going back, I started realizing my Chinese heritage. My return visit helped me to realize where my roots are.

Martin's first return stimulated his interest in his family's history in China, and he chose to participate in a "roots program" in San Francisco when he was a teenager. This program not only taught him a lot about his Chinese background, culture and language, but also organized a roots-seeking trip for the participants to join. Even twenty years later, he remembered the program because it helped him prepare himself to conduct his first independent return tour without his parents or other family members. During the program, he went to Taiwan, Hong Kong, Singapore and his paternal grandfather's ancestral home (Chow) for about six weeks:

[After the trip] I started identifying who I am as a person, who I am to the culture, and to the society ... That trip allowed me become more thoughtful about what my family heritage really was. After the trip, I came back to the US and went to the last year of college, I wanted to know more about China and explore more about my family history. So I really feel that it would be nice for me to go back to visit my grandmother's (Kwok) village as well as my mother's [Lee] village.

Melvin returned to his ancestral village in Zhongshan with his wife in 1988. Although he only understood a little Cantonese, he still travelled a long way to seek his family's roots in Zhongshan:

The names, at least the male names of the family, were submitted to a temple called Cuimei Temple in the village. They used to hang up the names from the top of the ceiling for good wishes for their lives. My desire is to go there and look for the book [in which names were recorded]. Unfortunately, they destroyed the



temple during the Cultural Revolution, and now it is a three-story building. We are a poor family, so we don't believe we have our own book to record the family ... Unless we can find a family who remembers which family of Kwok left over a hundred years ago. We did find an older family, but they remember a different Kwok family who went to Nanjing rather than the US.

Despite their different experiences in China, both Martin and Melvin noted changes in their place attachment after their return trips. Although Melvin failed to find the book of names from the temple or any people in the village who knew about his family, he still felt that the visit affected his place attachment:

I learnt from the heritage to gain a deeper understanding of how China is part of my heritage. It is something we really cherish and will keep closely in the rest of our lives. So it's quite an impact.

Waldo, Kaley and Aaron were also distant Chinese descendants. Kaley and Aaron were third- and Waldo was fourth-generation Chinese Canadian (for Waldo, counted on his father's side). Their ancestors arrived in Canada during the Gold Rush period. Waldo and Kaley shared some similarities in their families' migration backgrounds. Their ancestors both moved to Canada as part of the merchant class in the early 1900s. Kaley's maternal grandfather was the manager of a store that provided tools for railway construction. Waldo's paternal grandfather came to Canada as a horse boy and did not pay the head tax either. Their families both have a history spanning around 100 years in Canada. They both grew up in West Vancouver and experienced a "cultural shock" as children. For

example, Waldo mentioned that the west side of Vancouver was not ethnically diverse at that time, so when he went to high school, he was 1 of only 10 ethnic minority students in his class. He grew up in a very traditional Chinese family that maintained the traditional, “old fashioned” aspects of Chinese culture that are typically no longer found in mainland China. So Waldo considered himself to be Chinese Canadian. Kaley was also clear about her identity as Chinese Canadian:

I do not have any confusion about that [my identity]. I would say I am Chinese Canadian. But I would not say I am Chinese because I was not born in China, although I know the culture and language. I would say I am a Canadian with very strong Chinese characteristics.

She also experienced cultural conflicts when she was young. Her mother was second-generation Canada-born and her father was born in China. She grew up in a white-dominant environment with very few Chinese around. Her impressions to China were strongly influenced by her father, who had strong attachments to China and Chinese culture:

Chinese culture is a completely different and abstract thing. I feel I would not have learnt Mandarin or went to Beijing Language University if my father hadn't been such a strong influence. My father was born in China. He came to Canada in 1948. I remember he opened a Chinese communist book store and imported all of the magazines from the 70s to the 80s. I can sing the communist songs in Mandarin, for example, 'Beijing Tiananmen', although at that time I didn't know what Beijing was, or what Tiananmen was.

Due to this generational distance, both Kaley and Waldo reported feeling “distant” about China. For example, Kaley did not call her connection to her hometown an attachment:

I can't say there is an attachment because I come from a completely different culture. My mother was not born in China, neither my mother's mother. I would say it is a deep understanding of my ancestors' situation.

However, Kaley's feelings about China change with each return. She conducted her first return with a youth group in 1974 and felt “overwhelmed to be a part of the majority in China rather than a part of the minority in Canada” when she realized that there was a huge population of Chinese living somewhere. She went back with her father in 1980 and her most recent return trip was in 1995. A relative in Guangzhou met her and took her to the village because she was researching her paternal grandmother's family history at the time. Thus, her attachment to her ancestral hometown has been strengthened by multiple returns. Interestingly, while Kaley has obtained a deep understanding of her Chinese ancestry, she has also reported feeling closer to Beijing, where she went for two years of college:

I went to Beijing Language University from 1982 to 1984. I learnt Mandarin there and I can speak Mandarin ok ... I would like to say I feel close to Beijing. It may be because I spent most of my time in China in the north and there was more of an impression in Beijing.

Waldo conducted his only return in 2005 with his parents and younger brother. During that trip, they visited several big cities in China along with their ancestral village. They had a friend from Hong Kong who spoke Cantonese and some of the local languages (e.g. Kaiping dialect) accompany them during the visit, and thus they did not encounter much of a communication barrier:

Our trip was very emotional. People in the village showed us an ancestral chart in which we found our ancestors' names. They also showed us the building that my grandfather funded to build. Although our names [parents and brother's] were not included in that chart, I feel this trip completes me. Something is missing [in me], and I am so glad that I have visited the place [where] my ancestors came from. It helps me to understand where the family came from. The return visit strengthened my connection to my ancestral home.

Interestingly, Waldo also extended his attachment to other parts of China. When he went to Beijing and visited the Great Wall, he also described the experience as “coming home” and “very emotional.” His attachment to China was not limited to the geographical region where his ancestors came from. He also became attached to the symbolism inherent in historic tourism spots.

Unlike Kaley and Waldo, Aaron's paternal grandfather first came to Vancouver to work as a railway laborer in the 1880s. During his first years working in Canada, Aaron's grandfather was not allowed to bring his wife. A few years later, after his wife's death, he went back to China and remarried, but was unable to bring his second wife to Canada until

the immigration policy changed. Due to their difficult pasts, Aaron's grandfather and father were very harsh and did not like to talk about China much at home. Aaron's impression of China came from his mother, who migrated to Canada as refugee. Aaron felt "distant" about China initially due to his father and grandfather's severity, but thanks to his mother, he remained very curious about China and asked her many questions. Aaron's first return trip was with his mother in 1985. They visited several big cities in China but failed to visit their ancestral home. He explained that China was underdeveloped at that time, and his mother was very afraid about being back. During the first trip, Aaron became fascinated by Chinese history and the diversity of Beijing. Subsequently, he conducted two more visits to China in 2002 and 2011. Each time he returned with his daughter, his wife and his father-in-law. Their trips to China were very well-planned so they were able to see many different aspects of the country. Aaron was certain that his return visits strengthened his attachment to China and confirmed his Chinese identity.

Joyce and Gemma, in their 20s, were younger than the other Group 2 respondents, and their families arrived in the United States/Canada, respectively, a little later than the other Group 2 respondents. Gemma's grandfather moved to Canada in the 1950s and Joyce's parents moved to the United States in the 1970s. Both respondents expressed that their forefathers had immigrated of their own volition because they wanted their descendants to have better living conditions and educations. Both of Joyce and Gemma mentioned feeling confused about their personal identities when they were young. They "do not want to be recognized as Chinese," "did not want to speak Chinese at home" and "wanted to be the same as their classmates." However, when they grew older, they became

more “thoughtful” and started to accept their Chinese heritage. For example, Joyce expressed her identity transformation:

When I was young, I went through some difficulties about figuring out who I am and where I came from. I didn’t like to be Chinese or speak Chinese. I just wanted to be more similar to my classmates. After I went to high school, I became more appreciative of my cultural heritage.

Due to their educations, Joyce and Gemma both expressed an equally Chinese and Western identity. Both understood a lot Cantonese, and Joyce spoke it fluently. They also expressed their appreciation for how their parents raised them. As Gemma said:

Both my parents were born in Canada ... They were strongly influenced by my grandfather. Grandfather is really attached to China and Chinese culture. I remember most of the time he speaks Cantonese at home. Although I do not feel as attached [to China] as my grandfather, I love the way I was raised.

Joyce and Gemma also lacked a physical connection to their ancestral villages. They expressed feeling distant from China due to the disruption of their parents/grandparents’ immigration. As Joyce noted:

My ancestral hometown is Zhongshan in Guangdong province. All my cousins have immigrated to the United States except one cousin on my mother’s side working in Hong Kong. I don’t think I have any other relatives living in Zhongshan anymore ... before my trip to China, it is only a place that I never saw and could only imagine through stories.

As such, Joyce and Gemma expressed no attachment to China or its government. They felt more attached to the Chinese culture and education provided by their parents, but their returns significantly influenced their feelings. Joyce's described her post-return perception of China:

The return trip did give me a greater sense of belonging. There was a difference before and after my visit, particularly in terms of understanding the conditions my ancestors were living through. The return visit certainly helped me in terms of identifying my identity. It is one of the steps. It opened a door for me to explore more about myself and my heritage in the future ... I want to travel back some time in the future. There are a lot of changes in China. I really want to have a look.

The other three individuals in Group 2 shared fewer similarities in their migratory backgrounds. Mr. Miu's grandfather first arrived in Canada in the 1920s to work as a laborer. His grandfather and father each paid a five-hundred-dollar head tax to migrate to Canada, and they were not allowed to bring their families with them at that time. Both men returned to China to marry, and Mr. Miu was born and raised there until the age of 10. Despite losing most of the physical ties to his ancestral home and having no relatives living there, Mr. Miu and his wife did build a social network with the local government in Taishan and Guangdong province. Each year, the local governmental officials invite them to travel back and attend local festivals. They have brought their children and grandchildren back and their returns to China have become some of the most important activities in their retired lives. Most of the time, they stay in Taishan for a week and then visit some cities like

Guangzhou, Shenzhen, Beijing and Hong Kong. The couple both agreed that their return visits have strengthened their connections to China.

Grace had a more complex migratory background. She felt “distant” from China due to a combination of generational and place distances. Her grandfather first came to the United States from Zhongshan in the early 1900s and worked on a farm in California. He was unable to bring his family to the United States, so Grace was born in Zhongshan, but she left for Hong Kong at the age of 3. She did not leave Hong Kong until 1956, at the age of 6. Grace categorized herself as an American with Chinese roots, because her family has maintained some Chinese culture. She speaks Cantonese and Mandarin and reported that despite feeling very comfortable with both American and Chinese cultures, her place attachments were not equal:

When I am in Hong Kong, I am home. I will show my friends around, enjoy the food and activities. But in China, I feel more like a visitor, I am not at home. Zhongshan, is where my roots are. But maybe because I left so young and all of my family are in the US now. So here (America) is my home.

Grace’s description reflected her multiple attachments to Hong Kong and the United States. Her specialty in bilingual education allowed her to travel almost every year to China. She expressed that her attachment to her ancestral home grew with every visit, yet even though she felt more attached to China, she would not say that it was her home.



### 8.3.2 Important Themes and Factors

Several important issues emerged from the Group 2 respondents such as migration history, cultural difference, partnership, return experience, etc. They reported a long migration history in North America, with ancestors who immigrated several generations ago, some before the 1900s. Most of the Group 2 respondents described a “distance” between themselves and their ancestral roots in China. A long generational distance and links to China can be interrupted by the distances of time or place. For example, Grace’s connection to China was interrupted by a combination of both generation and place as her ancestors moved to the United States in the 1900s while she was born in Hong Kong.

The differences between paternal and maternal parents’ ancestors were also noted. Distant generations of Chinese descendants showed different attachments to their paternal and maternal ancestral lines. For example, on her father’s side, Kaley was a second-generation Chinese Canadian and her father migrated to Canada in 1948. On her mother’s side, she was a fourth-generation Chinese Canadian whose ancestors moved to Canada during the Gold Rush period. Thus, the senses of place expressed by her father and her mother were completely different, with her father (mother) more (less) attached to China:

The Chinese who experienced the Civil War in China were very different from those living in Canada. So my father was different from my mother. My father was highly attached to China and Chinese culture. I would not have learnt Mandarin if my father hadn’t been such a strong influence. While my mother was less so. My mother grew up in a white dominant environment and there were very few Chinese around.

Kaley considered her feelings toward China to be a product of both her mother and father's influence:

I would not call the connection between my ancestral hometown and I an attachment, but a deep understanding of my ancestors' situation. I can't say there is an attachment because I come from a completely different culture.

Diasporic individuals' reasons for migrating also influence their place attachments. The ancestral experiences of several of the Group 2 individuals cut them off from their homelands, as in the cases of Mr. Miu and Aaron, and the effects of such a separation can be quite negative. Such ancestors may exhibit discouraging feelings toward China. For example, Aaron's mother refused to return to her ancestral village with him during his first return trip in 1985:

My mother was forced to leave the country (China) in 1947. She came to Canada as a refugee. She married my father and built a life here in Canada. I travelled to China in 1985, but my mother refused to go with me. She felt afraid of returning. That might be because China was underdeveloped at that time and my mother felt very nervous about that.

In contrast, Melvin, Martin, Grace, Joyce, Gemma and Waldo reported that their ancestors moved to North America voluntarily in pursuit of a better life, and their sense of place was found to be relatively neutral. Some of them expressed pride when describing

their sense of place while others simply accepted the reality that their ancestors chose to leave China generations before.

For example Kaley, whose maternal grandparents came to Canada during the Gold Rush, described her sense of place:

My grandparents from my mother's side immigrated to Canada as merchants. They owned their own store that provided everything to the railway construction ... my mother was born in Canada and she grew up in a totally different environment. So her feelings for China are completely different from those who immigrated as refugees or laborers. I myself grew up in a white dominant environment, and there were very few Chinese around. So I would not call the connection an attachment, but a deep understanding of my ancestors' situation.

A few of the Group 2 respondents also reported that they migrated due to family obligations—not entirely a matter of free choice and yet not forced—creating a neutral sense of place that leaned toward China. For example, Grace moved to the United States when she was six to reunite with her parents:

I went to the US to live with my parents. Before that, I stayed in Hong Kong with my uncle and aunt. I was only 6 years old then. After 54 years, I still feel that China is the place where my roots are. Zhongshan is my hometown. I go back almost every year.

Another theme involved the cultural differences present among the Group 2 respondents. Given the aforementioned generational distance, most of the Group 2 individuals assimilated well with the host society. They were most comfortable communicating in English and had more or less relative exposure to Chinese culture (e.g. grew up in Chinatown or had traditional Chinese family educations). Some of them married Chinese partners who strengthened their connections to Chinese culture. Others believed that they had a “strong culture and spiritual connection to China” despite the passing of several generations such that they identified themselves as equally Chinese and American/Canadian. They also reported thinking of themselves as Westerners, despite the cultural differences between their ancestries and Western culture. Most of them expressed experiencing a kind of “cultural shock” when they returned to China. Interestingly, the cultural differences increased their interest in their Chinese ancestry and strengthened their post-return attachments to China—changes that were reflected in the positive words and expressions they used to describe their post-return place attachments.

Most of the Group 2 respondents returned to look for an imaginary China, shaped by inherited family narratives, to the extent that their experience could be categorized as a quest resulting in shocks that influenced their sense of place. It is worth noting that diaspora tourists whose root-seeking journeys to China are unsuccessful also increase their attachment to China. Melvin’s experience in Zhongshan was a good example in that his quest for a record of his family’s names was unsuccessful, yet he still found his attachment to China strengthened.

Length of stay is a recognized factor affecting migrants' attachments to China, and paired with the overall time spent in the place positively influences sense of place directly or indirectly. The Group 2 respondents reported lengths of stay ranging from a couple of hours to two years, and thus the degree of influence over their place attachment also varied. It is assumed that limited time spent in a place, such as one's hometown, limited the related attachment, whereas extensive time spent in a location increased one's attachment to that place. For example, the two years that Kaley spent in Beijing for college resulted in her developing a stronger attachment to Beijing than to her hometown in South China.

The overall time spent on return visits can also reflect lengths of stay, to some extent. Most of the Group 2 respondents, such as Martin, Kaley and Aaron, reported increasing attachment to China following more visits. Interestingly, those in Group 2 who visited a single time reported a distinct change in their sense of place. For example, Melvin only conducted one return trip in 1988, and described it as "unforgettable":

Yes, we are quite affected by the opportunity to visit and learn from the heritage to gain a deeper understanding of how China is part of our background. That is something we really cherish and will keep very closely for the rest of our lives.

The frequency of diaspora travelers with multiple return experiences varied from three-to-five times each year to every three-to-five years. Similar to the overall time spent visiting, a high frequency of return visits may lead to an increase, decrease or no change in diaspora tourists' place attachments to China. For example, Grace travelled back every year and felt that "because of her frequent return, she was able to witness all the changes in her

ancestral hometown.” She described her attachment to China as “growing with every return.”

Most of the Group 2 respondents reported having multiple destinations during their return trips, preferring to visit big cities such as Beijing, Shanghai or Guangzhou in the same trip that they visited an ancestral village. Like ordinary tourists, the diaspora tourists believed that multiple destinations would enrich their experience. Some of them even extended their sense of home to other cities in China, reporting a geographically expanded sense of place. Waldo, for example, felt that he was coming home when he visited Beijing during his return trip to Kaiping.

Intermediation, as a factor, refers to the company and local contacts of Chinese diaspora tourists. A company with better language proficiency can help diasporic individuals achieve a higher sense of place during their visits, whereas diaspora tourists with no company assistance may find their return experience limited. For example, Melvin’s status as a fifth-generation Chinese American meant that his Chinese wife’s company and linguistic skills during their return served as a medium that facilitated the experience and positively influenced Melvin’s sense of place. Waldo had a similar experience thanks to his friend from Hong Kong who accompanied him during the return visit and served as a translator and cultural intermediary.

Findings have also shown that diaspora tourists with an elaborate pre-trip plan can have a better experience in China that further enriches their sense of place. Martin’s

preparation not only included learning more about his family history and the Chinese culture and language, but also participating in a “roots program” in San Francisco—all of which improved his return experience. Aaron also affirmed that “his return visits strengthened his attachment to China, especially those that were very well-planned.”

The age of return also appears to have implications for Chinese diaspora tourists’ place attachments. For example, Joyce and Gemma, both of whom travelled back in their 20s, gained a stronger post-return awareness of their sense of place—becoming more interested in who they were and where they came from. Joyce felt that “the return trip opened a door” for her to understand more about her ancestry. Grace, Martin and Kaley who were now in their 60s, 40s and 50s conducted their first return visits to China at early ages. Highly motivated by intrinsic quests, they then conducted multiple trips back. Thus, their return had nurtured a growing attachment to China since a very young age. According to the interview results, identity confusion normally occurs during adolescence, which is understandable given that adolescents are more sensitive and rebellious and easily experience feelings of isolation, loneliness and inferiority. This explains why those with a sense of China as their home that has been growing since childhood would choose this age to conduct their return visit, preferably with a peer group or family members.

## 8.4 Group 3: Those with an American/Canadian or Mostly American/Canadian Identity Who Increase Their Attachment to China

### 8.4.1 Illustrations of Cases

Group 3 included Clive, Tam and Mr. He, all of whom identified themselves as Westerners or mostly Westerners whose attachment to China increased after visiting their ancestral hometowns (Table 8.4). They shared some similarities in migration background. All of them were generational Chinese immigrants born outside China.

**Table 8.4 Group 3 Interviewee Profile**

<b>ID</b>	<b>Gender</b>	<b>Age</b>	<b>Location of Interview</b>	<b>Time of Family leaving China</b>	<b>Final Destination of Family Immigration</b>	<b>Generation in North America</b>
Clive	Male	70s	Los Angeles	1860s	USA	5
Tam	Male	60s	San Francisco	1881	USA	5
Mr. He	Male	50s	Vancouver	1955	Canada	3

Clive and Tam were fifth-generation Chinese descendants in the United States and Mr. He, who was born in Macau, perceived himself as a third-generation Chinese descendant. The Group 3 respondents' ancestors migrated to North America during the 1860s to the early 1910s. Clive and Tam, whose families had lived in the United States for



more than 100 years, shared similar migration backgrounds, personal identities and place attachments. For example, Clive's ancestors' immigration to the United States dated back to the 1860s and Tam's ancestors immigrated to California in the 1880s. As generational Chinese immigrants, Clive and Tam both expressed clarity regarding their personal identities. Clive explained that growing up in a Chinese community in San Francisco, as was often the case in California at large, may have provided him with a different experience from someone living in other areas within the United States. Likewise, people do not always have the same identity as their culture. As the fifth generation of their families in the United States, Clive and Tam seemed to fit well into American society. Clive was in his 70s, but still worked at a medical and health organization for Chinese immigrants in San Francisco. Tam, who was also a doctor in San Francisco, mentioned that he initially worked in a hospital where he was the only doctor of Chinese descent. Clive and Tam seldom spoke Cantonese or Mandarin, as they were more comfortable communicating in English, but they did understand some Cantonese due to their spouses. Given their early exposure to Chinese communities, Clive and Tam were aware of their Chinese heritage. In Tam's house, photos of his ancestors in the traditional costumes of the Qing Dynasty were hung on the wall. Influenced by their parents or grandparents, Clive and Tam maintained some Chinese culture, yet they considered themselves to be mostly American. Clive believed that his core values were very Western. He also emphasized that he thought and behaved like an American rather than like a Chinese. Before his first return visit to his ancestral village of Zhongshan Shiqi, he felt very distant from his ancestral roots in China. His father brought him back for the first time in 1980. Then in 1985, he brought his son and his daughter back. During these two trips, they visited the family ancestral house in the

village and took a lot of pictures. They made two photo albums commemorating their roots-seeking trips. Clive said the two return trips were so unforgettable that they totally changed his thoughts about China and about himself:

It is very important to know our history. A lot of Europeans do the same things. They went back to Germany to seek the family roots. That becomes more popular. Our Asian community does that a lot more. We like to trace the history all the way back. We honor our background, especially Chinese. For me, it is very important to go back and have a better connection to the Chinese heritage. I am sure my return visits affect my attachment to my ancestral hometown. By going there, I can actually see in person rather than just imagine how things happened. The return visits gave me a much more solid understanding of where and what kind of family I was set up with.

Similarly, Tam conducted his first return in the 1980s to seek his roots in Guangdong province. He went with his wife, who speaks better Cantonese, but unlike Clive, who succeeded in finding his roots on the first trip, Tam failed to find out where his ancestral home was. He understood that his physical connections had been lost for a long time. So he continued to return over the next 10 years until he finally found his ancestral village in Taishan.

As such, both Clive and Tam felt more attached to their ancestral hometowns and their Chinese heritage after their return trips. Clive reported that he had developed a better post-return understanding of why and how his family left China. Both men also witnessed

changes in China from one trip to the next. Tam's return trips over 10 years helped him realize that China not only survived wars and poverty, it also moved forward to become like the rest of the world. This knowledge resulted in him assigning more value to everything he owned in the United States, such that he treasured both cultures. Clive and Tam, in their 70s at the time they were interviewed, also thought that they might have grown more attached as they aged. Clive was in his 40s when he conducted his most recent return, and after 30 years he reported a desire to return again to see the changes in his hometown.

Mr. He's migration background differed from those of Clive and Tam. His grandfather, who moved to Canada around 1919 to work as a laborer, returned to China, got married and had Mr. He's father, who in turn migrated to Canada in 1939. Mr. He was born and raised in Macau. Given this complex migration background, Mr. He described himself as a third-generation Chinese-Canadian. He did not express much confusion about his identity. He considered himself to be mostly Canadian and considered Canada to be his home country. This may be because he moved to Canada at a very young age and has lived there for 58 years. He received his education in Canada and thus mostly speaks English. He has visited his ancestral hometown of Zhongshan Shiqi many times, almost annually, sometimes participating in local activities and otherwise attending business events. He reported that he prefers to stay in Zhongshan Shiqi each time he returns, but that he also visits some of the big cities such as Beijing and Guangzhou. More importantly, he has felt more attached to his ancestral hometown following each return:

Each time I go back, I feel more attached [to my ancestral hometown]. I have different feelings and I experience different changes in my hometown each time I go back ... The more visits [I conducted], the stronger my home attachment becomes.

#### **8.4.2 Important Themes and Factors**

Several themes emerged in discussing the Group 3 diaspora tourists. Their migration backgrounds suggested a generational distance between them and their ancestral roots in China. Their families had longer migration histories, and they were distant Chinese descendants living in North America. Clive and Tam's distance from their ancestral hometowns was generational while Mr. He's was both generational and spatial. Thus, the Group 3 respondents had stronger attachments to the United States/Canada and considered their current place of residence as their home. For example, Tam's ancestors migrated to the United States in the 1880s, and his family's physical ties to China had been lost long ago. Thus, he had very limited knowledge of his family history in China and considered himself to be "emotionally away."

The Group 3 respondents also saw themselves as Westerners, despite their awareness of their Chinese backgrounds. Clive and Tam could barely speak Chinese, and while Mr. He spoke Cantonese, the overall factors involved made all of the Group 3 respondents feel distant from China and much closer to the United States/Canada.

The Group 3 respondents found that their post-return place attachment to their ancestral homes increased. The main purpose of their return visits was roots seeking and they all reported having pleasant experiences in China that facilitated close relationships with the Chinese partners that accompanied them and effective interactions with “insiders.” All of them returned with Chinese-descent wives who spoke Cantonese fluently, which dissolved communication barriers during the visits. They also had good interactions with locals, which created pleasant and unforgettable experiences in their ancestral villages. The positive nature of their return experiences increased their sense of place. It is also worth noting that, after the returns, these individuals felt more attached to the small-scale places, particularly their ancestral villages, rather than to the country at large. For example, Clive and Tam both expressed that their roots-seeking trips made them feel more attached to the places that their ancestors came from rather than to China as a whole.

## **8.5 Group 4: Those with a Chinese or Mostly Chinese Identity Who Increase Their Attachment to China and Remain Stable**

### **8.5.1 Illustration of Cases**

The Group 4 respondents include Chandler, Louise, Billy, Kwan, Frankie, Zack and Katie. All were born and raised in China and moved to North America as teenagers. They identify themselves as Chinese or mostly Chinese. Different from Group 1 respondents,

they first express an increase in place attachment to China, and with more return, their place attachment remain stable.

**Table 8.5 Group 4 Interviewee Profile**

<b>ID</b>	<b>Gender</b>	<b>Age</b>	<b>Location of Interview</b>	<b>Time of Family leaving China</b>	<b>Final Destination of Family Immigration</b>	<b>Generation in North America</b>
Chandler	Male	50s	Jiangmen	1949	USA	1
Louise	Male	60s	Los Angeles	1960	USA	1
Billy	Male	60s	Vancouver	1960	Canada	1
Kwan	Male	60s	San Francisco	1947	USA	1
Frankie	Male	50s	Los Angeles	1971	USA	1
Zack	Male	60s	Vancouver	1973	Canada	1
Katie	Female	60s	San Francisco	1968	USA	1

Their families left China during the period from the 1940s to the 1970s. As a recent generation of immigrants to North America, the Group 4 respondents had more experience and memories in China, such that due to this deep influence, they developed a comprehensive understanding of Chinese culture and values. They communicated very well in Cantonese, Mandarin and English, and thus considered themselves to be “more Chinese than American/Canadian,” although some of them reported assimilating easily into Western society.

Chandler, Louise, Frankie and Katie shared some similarities in terms of their migration destinations and age of migration. Their families migrated to Hong Kong first

and then went to North America after a couple of years. Chandler, Louise, Frankie and Katie were all born in China and migrated to North America in their 20s, which meant that they were strongly influenced by Chinese culture and had many memories about their ancestral hometowns and Hong Kong. Thus, they developed multiple attachments to places including China, Hong Kong and their current places of residence in North America.

Frankie, Katie and Louise formed strong attachments to Hong Kong, perhaps because they arrived in Hong Kong at a very young age and spent their childhoods there. For example, Frankie's family first immigrated to Hong Kong when he was 5 and he did not leave until he was 23, which left very deep impressions. Now, every time he travels back to China he likes to visit Hong Kong. In his mind, Hong Kong is his ancestral hometown instead of his birth place in Guangzhou:

Maybe because I grew up in Hong Kong, in the bottom of my heart, I think Hong Kong is my ancestral hometown instead of Guangzhou. Each time I go back, I stay much longer in Hong Kong. I remember once I went back, I only stayed in Guangzhou for a couple of hours. I just don't like living there.

Katie also arrived in Hong Kong at the age of 5, and she stayed until she was 24. She expressed strong attachments to the United States and Hong Kong despite being aware of her ancestral hometown in Guangdong province. She felt she "belonged in the USA and Hong Kong."

Chandler had a different experience. He was also born in China, but he illegally migrated to Hong Kong when he was 21. He spent his childhood in his ancestral hometown of Xinhui (a county-level city under Jiangmen administration) and only lived in Hong Kong for four years before he left for the United States. Accordingly, his attachment to his ancestral home in China was much stronger than his connection to Hong Kong. He has lived in Los Angeles, California for 33 years, but he still considers Jiangmen Xinhui to be the most important place in his life:

Maybe because I had very tough times in the beginning of living and working in the US, I feel that I still have very strong emotional feelings toward Jiangmen. I never forget the truth that I was forced to leave my hometown and the hard times I had in the US. So I consider Jiangmen Xinhui as my first and only hometown. Xinhui is the most important place in my life. I want to go back as much as I can.

Billy, Zack and Kwan presented closer and fresher connections to China, with North America as their single migration destination. More importantly, they were actively involved in North American Chinese communities. At the times they were interviewed, Zack and Kwan were still working for the local Chinese immigrant associations in Vancouver and San Francisco, respectively, and Billy still had a close relationship with the Chinese immigrant associations in Vancouver and Jiangmen. Moreover, they have always considered themselves to be Chinese or mostly Chinese. For example, Kwan immigrated to the United States in 1947 and has lived in San Francisco for 66 years, but he still considers Jinjiang in Guangdong province his only hometown and the most important place in his life. He claimed that his feelings for Jinjiang never decreased due to the length of



absence, in fact, they grew stronger through nostalgia. Billy expressed his strong feelings for his ancestral home in Taishan, despite migrating to Canada 50 years ago.

The Group 4 respondents conducted multiple return trips to China. Three of them returned annually and one returns two-to-three times each year. All of them reported preferring to visit additional cities during trips to their ancestral homes. One similarity they shared was that while their early returns appeared to increase their attachment to China, additional trips have largely stabilized their attachments. As Chandler explained:

My early trips back to China changed my feelings about China a lot. Especially the time I brought overseas Chinese community leaders to Beijing in 2004. It was a very important trip during which we broke the ice and started to build a good relationship with the Chinese government. Since then, I almost represent our association to go back every year. If you ask about my feelings, I think I have maintained the same strong feelings.

Louise also expressed that his first return to his ancestral home of Taishan in 2007 significantly changed his feelings. He noted the gaps in his hometown's technical education and decided to donate money for building a school to train professional technical workers for the local industries' development. Since then, he has returned almost every year. In 2012, he arranged to go back with his daughter, son-in-law and grand-children. They visited their ancestral village and saw the big cities such as Beijing and Shanghai for five days:

My first trips really increased my connections and feelings [to and about my ancestral hometown]. After six years of frequent visits, I feel mostly a sense of self-actualization. I feel a stronger desire to help the people in my hometown. I am lucky to find a way to provide some help ... I have a dream that the people in my hometown can learn the techniques and skills and can find a job by themselves rather than waiting for others' money and help.

### **8.5.2 Important Themes and Factors**

There were several factors revealed by the Group 4 respondents. A strong sense of Chineseness, the age at which they left China or Hong Kong and the times of their return trips significantly influenced the place attachments of the Group 4 respondents, who were mostly first-generation Chinese immigrants. They had relatively short migration histories in North America, from the 1940s to the 1970s, during the Civil War (1950s) and Cultural Revolution (1970-1980) periods. Strong, close ties to China were maintained and their reasons for migrating affected the ways in which they bonded to places. Most of the Group 4 respondents reported migrating of their own volition. Katie came to the United States as a college student in 1958. After graduation, she chose to stay, thus her sense of place was relatively neutral. According to Louise, Frankie and Zack, they were not forced to leave China, but they would not say that their departures were definitively a matter of free will, as the decisions to migrate were made collectively by all of the family members. Louise, Frankie and Zack all expressed fairly strong feelings about China, particularly toward their ancestral home villages, with additional return visits become less emotional and serving to stabilize their place attachments.

Chandler's case was quite different. Driven away from home by severe famine, he illegally migrated to Hong Kong during the post-Civil War period. He swam across the border of Hong Kong and lived there for four years before going to the United States. His departure experience resulted in him developing an extremely strong attachment to his ancestral village of Xinhui. He reported that he never would have left "if the situation had not been so bad at that time." Leaving and returning were both very emotional for Chandler, as he recalled the circumstances that forced him to leave and the difficulties he faced after migration.

Four of the Group 4 respondents had multiple immigration experiences to Hong Kong that prompted them to develop multiple attachments to China, Hong Kong and their current places of residence in North America. Some of them formed stronger attachments to Hong Kong because it was their first immigration destination, which suggested the implications that multiple migrations have for sense of place.

The Group 4 respondents presented a high degree of Chineseness with good Chinese language skills and extensive exposure to Chinese culture. All of them saw themselves as Chinese and reported close connections to the Chinese overseas associations in China and North America, suggesting active involvement in the local Chinese communities.

Other factors such as return frequency, overall visit times and lengths of stay played respective roles in influencing the Group 4 respondents' sense of place. They were mostly frequent return travelers and thus visited China for more time overall than the respondents in the other groups. Their attachments to their ancestral homes indicated a trend of increasing connection. For example, Frankie migrated to Los Angeles and has stayed for 42 years, travelling back to China very frequently to refresh his ties. He expressed that while he felt attached to both China and the United States, his frequent returns have strengthened his ties to China. It was also found that limited length of stay led to stable place attachments. For example, Frankie visited his ancestral hometown in Guangzhou several times, but he never lived there long. His most recent trip to Guangzhou was conducted in 2005, and he only stayed there for a couple of hours, suggesting that his attachment to Guangzhou is fairly stable in that he did not feel much change.

Young-adult immigrants to North America also had a fairly certain sense of place because they maintained fresh ties to China that strengthened their attachments. For example, Zack and Frankie (both in their 50s at the times they were interviewed) were first-generation Chinese immigrants who had lived in North America for 20 to 30 years, thus their sense of place was formed in China before their immigration. Even after years of living in North America, their attachments to China and to their current places of residence were equally strong, yet they had always considered China their home.

## 8.6 Group 5: Those with a Chinese and Mostly Chinese Identity Who Experience No Change in Place Attachment

### 8.6.1 Illustrations of Cases

Group 5 Chinese diaspora tourists (Table 8.6) include Wendy, Lenard, Mrs. Lam and Peter, all of whom considered themselves to be Chinese or mostly Chinese, and expressed a no change in place attachment after their return visit.

**Table 8.6 Group 5 Interviewee Profile**

<b>ID</b>	<b>Gender</b>	<b>Age</b>	<b>Location of Interview</b>	<b>Time of Family leaving China</b>	<b>Final Destination of Family Immigration</b>	<b>Generation in North America</b>
Wendy	Female	40s	San Francisco	1980s	USA	1
Lenard	Male	60s	San Francisco	1980s	USA	1
Mrs.Lam	Female	50s	Los Angeles	1990s	USA	1
Peter	Male	30s	Los Angeles	1993	USA	2

They shared some similarities in their migration backgrounds. All of the Group 5 respondents were recent Chinese immigrants to North America, having been born and raised in China and immigrating during the period from the 1980s to 2000. Wendy, Mrs. Lam and Peter left China voluntarily. Wendy went to San Francisco, California in search of better living conditions. Mrs. Lam immigrated to the United States because she wanted her child to have good education and working opportunities. Peter, born and raised in Jiangmen, went to the United States with his parents when he was eight. Thus, the Group

5 respondents had lots of memories of China and their ancestral homes, which shaped their personal identities. As Peter explained:

I believe 100% that I am Chinese. I was born in China and my parents had a very Chinese traditional education style. When people ask me where I came from, I say China. It may be because I grew up in San Francisco, the media I was associated with and the friends around me were mostly Chinese. My father said he wanted to go back to China when he retired. It also influenced my thoughts about China and myself.

Wendy, Lenard and Peter also made great efforts to fit into their host societies after immigration. Wendy and Lenard arrived in the United States in the 1980s, and Peter in 1993. As they recalled, although the discrimination toward Chinese had grown less severe in Western society by that time, they still had to work hard to assimilate into their host cultures. Hence, China was always their home country, where friends and relatives still live. As Wendy expressed:

I was born and grew up in China, [and] I always think I am Chinese ... I was twenty when I left [China]. I have so many memories about my birth place. Now, I still have several relatives living there like my aunt and uncle. I maintain a very close connection to my hometown.

It is also worth noting that, for Wendy, Mrs. Lam and Peter, their ancestral home was their birth place, and they thus formed a strong attachment to their ancestral homes in

Guangdong province rather than to other places in China. They still perceived China as their homeland, but they felt more emotionally close to their ancestral homes.

Lenard had a more complex migration history and place attachments than the other Group 5 respondents. He first immigrated to Vietnam, and then worked in Taiwan for 10 years until 1982, when he finally migrated to and settled down in Los Angeles, California. He expressed that he sometimes felt “homeless” and “rootless,” as if “none of the places were his home.” However, among the three places he has lived, he formed relatively deep emotional feelings for Taiwan, generated by good memories of working there. Although his attachments to China and the United States were weaker, his connection his ancestral village was the weakest:

I returned once to my ancestral village. The ancestral house was still there. But I don't feel like it. It was old and shabby. I don't feel this place or this house have anything to do with me anymore.

Wendy and Mrs. Lam each returned to their ancestral homes so many times that “they cannot count the overall times.” They typically travelled for VFR and leisure, and they preferred to travel to multiple destinations including their ancestral homes. For example, during Wendy's most recent return trip, she travelled around Asia, visiting Thailand, Japan, Taiwan, Singapore and Malaysia before returning to China:

Most of the time, I like to travel with my friends and family. We go to visit our friends and relatives in China, travel around and enjoy the local food. I don't like

to visit only one place for each trip. I always arrange my trip to visit a couple of cities.

Peter visited his ancestral home Jiangmen three times. The first time, he went with his parents. Later, he went back to see his grandmother, expressing that every time he returned his relatives were very busy working, and he just stayed at his grandmother's house or went out by himself. He wanted to go back and spend as much time as he could with his grandmother.

Wendy, Peter, Mrs. Lam and Lenard all reported no major changes in their place attachments before and after their visits. They said they felt "the same way as before." Even Lenard, whose attachment to China was weak, said that he had the "same thoughts about China after the visit."

### **8.6.2 Important Themes and Factors**

Several themes affected the place attachments of the Group 5 respondents, including migration background, return experience, Chineseness and previous attachments to China. The Group 5 respondents were new Chinese immigrants to North America whose families migrated during the period from the 1980s to the 1990s. Their relatively short migratory histories have resulted in their physical and emotional attachments to their ancestral homes being fresh and strong. All of the Group 5 respondents migrated to North America voluntarily, except Lenard, who was forced to leave home for political reasons



after the China Civil War. His feelings about his ancestral home were thus negatively affected:

I was forced to leave China to go to Taiwan in 1949. After ten years, I came to Los Angeles ... due to some complicated reasons, you know, politics. I feel that China is not my home any longer. Sometimes I feel homeless: Taiwan is not my home, and LA is not home, either.

The Group 5 respondents all identified themselves as Chinese. They were born and grew up in China, immersed in the culture and active in traditional families. They felt very comfortable in bilingual (Cantonese/English) environments and all of these factors strengthened their home attachments.

## **8.7 Group 6: Those with an Equal Chinese and American/Canadian Identity Who Experience No Change in Place Attachment**

### **8.7.1 Illustrations of Cases**

The Group 6 respondents (Table 8.7) included Janice, Ada, Mrs. He, Mary, Tracy and Tony—all of whom identified themselves as equally Chinese and Western and reported no post-return changes in place attachment.

**Table 8.7 Group 6 Interviewee Profile**

<b>ID</b>	<b>Gender</b>	<b>Age</b>	<b>Location of Interview</b>	<b>Time of Family leaving China</b>	<b>Final Destination of Family Immigration</b>	<b>Generation in North America</b>
Janice	Female	20s	San Francisco	1960s	USA	2
Ada	Female	40s	San Francisco	1920s-1930s	USA	2
Mrs.He	Female	50s	Vancouver	1950s	USA	1
Mary	Female	50s	Vancouver	1921	Canada	2
Tony	Male	40s	Jiangmen	1982	Canada	1
Tracy	Female	50s	Vancouver	1951	Canada	2

They had diverse migration backgrounds. For example, Janice and Mrs. He's families both experienced "twice immigration," traveling to Hong Kong before immigrating to North America. Janice was born and grew up in Los Angeles, California. Her grandfather moved from Siyi in Guangdong province to Hong Kong, and then immigrated to the United States.

Janice formed strong attachments to her birth place (Los Angeles) and her current place of residence (San Francisco). In her opinion, China is where her grandparents came from. She said she "does not have any special feelings about Hong Kong and China," but she did have some exposure to Chinese culture in her childhood. For example, she was sent to Chinese school to learn how to read and write Chinese, and while she cannot remember any of the characters, she can still speak Cantonese well because as she talks to her parents in Cantonese at home. Although her father was highly attached to his ancestral village in China, and he cared a lot about his ancestral house there, she did not seem to be influenced

much by her father's strong attachments to China. She conducted her only return visit when she was seven, and traveled to Hong Kong and some other big cities in China instead of going to her father's ancestral village. She felt very little in terms of place attachment after the trip. She said she cannot even remember most of what happened because she was so young. After the trip, she never had a desire to return again, especially because "there were so many other options available for travel" and "those locations were much cheaper."

Mrs. He's parents also moved from Guangdong province to Hong Kong, where they lived for more than 40 years before migrating to Canada. Mrs. He was born and grew up in Hong Kong and migrated to Canada 10 years prior to the time she was interviewed. As a result, she developed attachments to her birth place (Hong Kong) and to her current place of residence (Vancouver). She communicated very well in both English and Cantonese, and considered herself to be equally Chinese and Canadian. However, her attachments to her ancestral village and China were very weak. Although she returned frequently to mainland China with her husband, she felt there was little change in her place attachment after the visits. Most of her trips back to China were business-related or prompted by a desire to accompany her husband to attend Chinese immigrant association activities. Thus, her return experiences were relatively repetitive, with similar activities each time.

Unlike Janice and Mrs. He, Ada's grandparents moved to Vietnam from Jiujiang, Dongguan in Guangdong province in the 1920s. Ada was born in Vietnam and her family immigrated to the United States in 1980 when she was nine to escape the Vietnam War. Among all of the Group 6 respondents, Ada reported the most complex personal identity.

She considered herself to be a mixture of Vietnamese, Chinese and American because she had the characteristics of all three. She spoke Vietnamese, Chinese and English. When she was young, she received a very traditional Chinese family education from her grandparents:

My grandfather from my mother's side always said to us: 'we are Chinese, we only speak Chinese, and we only call China our home.' Well ... That is what sticks in my head when I was young. So I always speak Cantonese at home, because of my grandparents.

However, due to her family's complex migration history, Ada often felt "lost," as if "nowhere is home." She mentioned that while she thought of both China and America as her home countries, she did not consider Vietnam her home, due to the need to escape. She was aware of China as her ancestral home because her ancestors were from China, but she did not feel a strong desire to return. She had visited several of China's big cities such as Guangzhou, Shenzhen and Shanghai, but she had not visited her ancestral village:

I've always wanted to go back. I want to go back with my mum, you know, she has been back to her ancestral hometown. She went back with my father almost every year. I just don't feel any urgency to do it.

Ada's return visits to China did not change her place attachments. She emphasized that she had the same feelings both before and after the visits, and that she remained confused about the location, if any, of her 'home'.

In Mary, Tracy and Tony's cases, they or their families went to Canada as a single immigration destination. Mary and Tracy were both born and raised in Canada. Mary's father immigrated to Canada from his ancestral home village of LungGungLei, Jiangmen in 1921. Her mother did not follow until 1954 when the immigration reunion law changed. Tracy's father moved to Canada in the 1950s. Both Mary and Tracy perceived themselves as second-generation Chinese Canadians. They were both raised by parents with very strong Chinese cultural backgrounds, but they also fit easily into Canadian society. They understood some Cantonese but did not speak it very well. Mary spoke some of the Taishan dialect with her parents and as such, Mary and Tracy identified themselves as both Chinese and Canadian, because they had the characteristics of both cultures. However, they did not consider their attachment to China to be strong. As Mary said:

I don't know if I feel attached. I don't know if it [China] is my home. I like the fact that I have been there and know the house. That makes me feel really good that I was there. I also brought my husband there to see it.

Both Tracy and Mary have conducted multiple return trips to their ancestral homes in China. Mary returned to her mother's ancestral village twice and Tracy returned to her home three times, but neither felt that their trips "made a difference." As Mary recalled:

I brought some valuable things back like some bowls my mother used and probably my grandmother used. They are probably 100 years old. It is really nice to be able to bring that back. I think it is just very nice for the family connections. This is how I get to know how my mother lived. It didn't change my thoughts about myself or my feelings about my home.

Tony was born and raised in Guangzhou, China. As a first-generation Chinese immigrant he considered himself to be equally Chinese and Canadian:

Culturally speaking, I am more familiar with Chinese culture, but for the way I act, I think I am more Canadian. I think of myself as both Chinese and Canadian. There are many concepts about identity, like emotions, habits, self-identity and so on. I think they are not contradicting to each other. When I am in Canada, I act and think like a Canadian. I will do the same when I am in China: try to think and act like a Chinese. But I have some core values that will not change easily. Of course, it [my identity] is mixed.

Tony reported returning to China several times a year, even seven times in a single year. He estimated that his overall return times numbered more than 100. He was actively involved in the overseas Chinese events held in his ancestral hometown of Jiangmen and most of his return visits have been to attend business meetings and overseas events. Tony confirmed that his frequent return visits did not significantly change his place attachments, perhaps because his geographical impressions have not been strong. He grew up in Guangzhou, but each time he returned to China he visited multiple cities and did not spend much time in his ancestral hometown or his birth place. Hence, he said that he did not “have much feeling about the place” and only returned where “the things have to be done.”

### **8.7.2 Important Themes and Factors**

Several themes affected the Group 6 respondents' place attachments. The respondents' varied migration backgrounds and their multigenerational status weakened and distanced their attachments to China. They all considered their current place of residence in North America as their home, and expressed that they did not feel any desire or urgency to return to China.

The presence of a mixed identity also played a role. Each of the Group 6 respondents identified him or herself as both Chinese and a Westerner; not equally so, but rather leaning toward one or the other. Despite an awareness of their respective family histories in China, being Chinese was seldom considered the only truth.

The Group 6 respondents travelled back to China as leisure tourists or business travelers. Given that their travel motives were mostly related to business, association and leisure activities, their return experiences tended to be shallow, and thus failed to change their place attachments. As a result, the Group 6 respondents expressed a fairly stable sense of place despite conducting several trips back to China. Their sense was that their feelings about their hometowns "remained the same strength" without much change. For example, Tony's reported that "his feelings on China or his ancestral hometown remained the same" despite returning to China two-to-three times a year. Likewise, Mary stayed in China for six months during her first return visit with her parents. During that trip, they also visited her ancestral village (Taishan) for one week and stayed in Guangzhou for another two-to-three weeks. Nevertheless, she was not certain that her attachment had increased.

Lacking language proficiency also seemed to be a constraint for some of the Group 6 respondents. Those who spoke better Mandarin or Cantonese perceived that their good language proficiency improved their interactions with people in China, which further increased their sense of place. As Mary described:

I can speak the Taishan language and some Cantonese. I also took Chinese-Mandarin at my college so that I can communicate with my cousins in China. Sometimes we talked on Skype or phone. They also came to Canada. So I felt really good when I went back to my ancestral hometown.

## **8.8 Group 7: Those with an American/Canadian or Mostly American/Canadian Identity Who Experience No Change in Place Attachment**

### **8.8.1 Illustration of Cases**

Group 7 diaspora tourists consisted of six respondents (Table 8.8): Cara, Bobby, Yin, Mike, Edward and Seth. They all identified themselves as Westerners or mostly Westerners with a clear awareness of their Chinese backgrounds and they all expressed a no change in place attachment after their return visit.



**Table 8.8 Group 7 Interviewee Profile**

<b>ID</b>	<b>Gender</b>	<b>Age</b>	<b>Location of Interview</b>	<b>Time of Family leaving China</b>	<b>Final Destination of Family Immigration</b>	<b>Generation in North America</b>
Cara	Female	50s	Vancouver	1850s-1860s	Canada	4
Bobby	Male	50s	Vancouver	1890s	Canada	4
Yin	Male	50s	San Francisco	1966	USA	1
Mike	Male	20s	Los Angeles	Unknown	USA	3
Edward	Male	50s	San Francisco	1948	USA	2
Seth	Male	40s	Los Angeles	1910s	USA	4

Cara, Bobby, Mike and Edward had similar migration backgrounds and return patterns, with strong attachments to their birth places in North America. Cara and Bobby were born in Victoria, Canada as fourth-generation Canadians. Mike was born in Los Angeles, California as a third-generation American. Edward was born in New York and raised in Texas and California. During their interviews, these four respondents expressed stronger emotional feelings toward North America, perhaps due to their families' long immigration histories. For example, Cara and Bobby's ancestors both immigrated to Canada from the Guangdong Siyi region during the 1850s-1860s (Gold Rush). Cara's great-grandparents traveled to Canada by sailing ship as gold rushers while Bobby's great-grandparents immigrated to Canada as merchants and sold provisions to the gold miners of the Fraser River gold rush. Cara and Bobby's family stories stretch back 150 years and after three generations, they had very few memories of China. Although Mike and Edward's families arrived in North America a little late, they also expressed feelings of distance during the interviews. Mike's great-grandparents first migrated to Vietnam and

then went to Los Angeles, California. Edward's parents migrated to the United States in 1948 and moved several times after he was born, finally settling down in California. In all cases, the Group 7 respondents' attachments to China appeared to be fairly weak due to generational and spatial distance, reporting that "the history is so long," "the ties to China were a long time ago" or "my ties are here in Canada/America." Cara described her connection to China:

I don't feel a kind of attachment. It is a better understanding ... I consider Canada as my home country, very much so ... You know, you have so many generations here and it is my birth place, too. I know I have a personal background in China, but in my case, the history is so long. My ties are here.

Although the Group 7 respondents were born and raised in North America (only except Yin), they were aware of their Chinese backgrounds thanks to various exposures to Chinese culture in their youths. Cara, Bobby and Mike all grew up in conventional Chinese families with traditional Chinese parents or grandparents. For example, Cara grew up in Victoria's Chinatown surrounded by Chinese culture. More importantly, her own home was bilingual. She spoke Cantonese with her parents when she was young and continues to speak and understand Cantonese. She also mentioned a great interest in tracing her family history, but she admitted that her inability to read Chinese characters had become a barrier:

I really want to trace my family history. I talked to the public library in Vancouver. They have courses about genealogy. But the problem is that if you want to do that [trace your family history] you need to know Chinese very well.

Like Cara, Bobby was also exposed to Chinese culture through his family. His parents were very traditional and spoke Cantonese at home in addition to celebrating Chinese traditional festivals with their children. Bobby explained:

I am a typical Westerner, but with traditional Chinese values inside. I celebrate my heritage in some Chinese festivals, such as Tomb-sweeping Day, the Mid-autumn Day, and the Chinese New Year. Each year on Tomb-sweeping Day, I go with my parents to the cemetery. My mother prepares a meal in front of the grave stone. They speak to the grave stone.

Interestingly, Bobby's parents preferred to communicate with each other in Cantonese, especially when covering sensitive topics that they did not want their children to understand. Thus, after years of living with his parents, Bobby had a very good comprehension of Cantonese and he eventually started to help in his father's factory, which gave him opportunities to speak Cantonese with the Cantonese workers. Mike mentioned his Chinese grandfather, who was very traditional and sent all of his children to Chinese school in Los Angeles. Given these details, the Group 7 respondents formed stronger attachments to Chinese culture than they did to China.

This further explains why they did not conduct return visits to their ancestral village, but rather travelled to big cities in China. Cara visited Hong Kong, Shanghai, Beijing and Suzhou. Bobby visited Hong Kong and Guangzhou. Mike and Edward only visited Beijing. They all confirmed that they had no friends or relatives in the villages, and thus no strong

attachments. Bobby explained that he preferred to see China's culture rather than his ancestral village. He felt no urgent desire to return. He was also influenced by his parents' negative perceptions of their ancestral village:

We do have some relatives in Zhongshan, but my parents told me not to contact any of them ... I also knew my grandparents' ancestral hometown was commercialized nowadays. It was different from the past days and it meant nothing to me. So before I go back to an ancestral village I will go to other parts of China.

In addition to having no friends or relatives in her ancestral village, Cara had no knowledge of its geographical location and no one to contact for directions. The only person she knew of who could have shown her had already passed away. So, while she had some interest in returning, she explained "at this point, it is getting more difficult."

Edward explained that he only went to Beijing for business trips, and typically felt "too busy" and had "no time to travel," such that with "no strong attachment to China," he felt no drive to visit his ancestral village.

As such, the Group 7 respondents' return patterns were very similar. They tended to visit big cities and their returns were mostly business- or leisure-oriented in nature. They only travelled back several times in total. More importantly, they noted no change in their post-return place attachments. Although some of their experiences in China were "eye-opening," they maintained their strong North American bonds. As Bobby described:

I first travelled back to Guangzhou in 2005. I remember my first trip ... I'd never seen so many Chinese people in my life! For me, it [the return] was quite eye-opening and I did like it. But I don't feel too much change [in place attachment].

Edward described his post-return feelings:

Honestly, I don't feel any difference ... when my friends ask about where I come from, I would still say all three places in America: born in New York, raised in Texas and San Francisco. Now, California is my home!

Yin's family, in contrast, had only lived in North America for 50 years at the time he was interviewed. Unlike the other group members, he was born in Hong Kong and moved to North America with his parents when he was six, yet he also identified himself as a Westerner—as American rather than Chinese—and admitted that he did not like to admit he was Chinese when he was young. When he grew older, he realized the importance of his Chinese background and started to accept it. As a Chinese American with a Western identity, Yin could speak and understand Cantonese, and while his wife was Chinese, he preferred to speak English at home, especially with his daughters.

Yin reported always feeling more attached to his birth place of Hong Kong. He had some memories, despite leaving at an early age, and maintained a love for Hong Kong food. In his opinion, Hong Kong is a very convenient and developed city in which to live, and he had even thought about moving there once he has retired. In contrast, his attachment to China was quite weak. He did not have any relatives or friends in mainland China and all

his family's ties were gone. Yin travelled back to his ancestral village of Xinhui several times, the first in 1985 with his parents. They stayed in Xinhui and Guangzhou for one week and visited his parents' old house during the trip. In his most recent trip to Xinhui in 2009, he brought his two daughters back. During that trip, they also visited several Chinese cities, but Yin did not think his return visits had changed his place attachment. When he first visited his ancestral village, he thought "he was visiting some third-world country" and he did not form an attachment. Although he felt it was important for him and his children to go back and value their Chinese background, the level of his attachment to his ancestral village did not change.

Seth considered himself a fourth-generation American. His great-grandfather immigrated to the United States in the 1910s. Due to the immigration law at that time, Seth's great-grandfather had to go back to China to marry, so his grandfather was born in China. Then his grandfather migrated to the United States and Seth's father was born there. Thus, although Seth's family had been living in America for more than 100 years, his personal identity in high school was as a minority. As a young adult, he perceived himself as a Westerner or mostly a Westerner. Seth travelled back to his ancestral village of Kaiping only once, in 2009, at the suggestion of his cousin who arranged the trip. He visited the ancestral house that was cared for by one of his distant relatives in Kaiping and he and his cousin had a traditional Chinese ceremony in front of their ancestors' photos. Seth found the experience "a little emotional," particularly when they found the building, which his great-grandfather had helped to build. Hence, Seth felt it was important for him to

reconnect physically to his Chinese heritage, but doing so did not change his place attachments:

It is good to meet some of the people I am related to. But since it has been many generations, it becomes very difficult to maintain the connection. I feel the connection to China is so distant and I don't feel any more connected, actually...

Thus, the result of Seth's return visit was that he now knows where his ancestral home is. He expressed that while he would like to bring his children back some day, he still felt Los Angeles was his home.

### **8.8.2 Important Themes and Factors**

Several important themes affecting the Group 7 respondents' place attachments emerged. "Distance" was reported between the respondents and their ancestral homes. In several cases, the respondents presented significant generational distances that weakened their connections to China. Yin noted both generational and locational distance from China, but all of the Group 7 respondents formed deep attachments to places other than China, such as their birth places, and none of them had fresh or close ties to their ancestral villages. A few of the respondents still had physical ties, but they considered themselves to be "emotionally away." As Seth explained:

I don't feel emotionally close to them [distant Chinese relatives]. Because they were very distant and we only met one time. I felt that my connection to China was so distant and actually I did not feel any more connected although I have an ancestral house and some distant relatives in Kaiping.

A number of the Group 7 respondents also reported that they or their ancestors were forced to leave home due to severe living conditions in Guangdong, China, which suggests the implications of migration reasons for sense of place. For example, Bobby's ancestors were forced to immigrate to Canada under a head tax during the 1880s due to the severe poverty. He admitted that he sometimes suffered from a sense of "shame" about that part of his migration history, which is not unusual in cases where migrants and their descendants have different experiences and feelings about their identity.

Mike and Yin reported fairly strong attachments to Hong Kong, probably because it was their families' first migration destination. For example, Yin described his first return to Xinhui as being like visiting a third-world country with which he felt no connection, whereas Hong Kong was the source of favorite foods and positive memories.

All of the Group 7 respondents clearly identified themselves as Westerners, despite being aware of their Chinese backgrounds. Most importantly, they reported high assimilation into Western society, with local Western friends and while they spoke and understood some Cantonese, they preferred to communicate in English.

Interestingly, the Group 7 respondents were less likely to return to China at an early age, unless they travelled back with family members as a family obligation. Edward (in his 40s when interviewed) recalled his adolescence and noted that he avoided touching on any of China's relevant elements or returning in his early life. However, some diasporic



individuals have experienced transformations in their sense of place. For example, a positive sense of China and one's Chinese heritage was reported to increase with age, indicating that diasporic members' place attachment is a more developmental phenomenon.

All of the Group 7 respondents travelled to China as tourists and their return experiences were relatively shallow. Their in-trip experiences were very limited due to a lack of local contacts and little interaction with "insiders," as reflected in Cara, Bobby, Mike and Edward's decision to only visit some big cities in China instead of going to their ancestral villages. Yin visited his ancestral village, but he had little interaction with the local people. Seth encountered some language barriers during his return that made him feel quite distant from his relatives there:

Although we got a translator, it was still hard to communicate with them [local people] deeply. I don't feel very close to them. Because first it is our first time to meet ... second, there is a language barrier.

All of the Group 7 respondents had short return trips to China with multiple destinations, which made the returns less influential over their place attachments. Moreover, local contacts served as another medium in diaspora tourists' returns, with some respondents finding that local contacts facilitated their experience and others with no local contacts finding that the absence made their experience more difficult.

Cara wanted to go back, and she had a cousin (the son of her father's younger brother) as a local contact, but it did not work out as planned:

I wanted my cousin to be the guide for us. But he passed away a couple of years ago. It was a great pity. It is really difficult [to go back] now. Because we don't have anyone living there. Everyone just moved here [Canada] or passed away.

All in all, in all of the Group 7 cases, the respondents expressed no post-return changes in their place attachments.

## 8.9 Group 8: Those Who Decrease Their Attachment to China

### 8.9.1 Illustration of Cases

Group 8 consisted of four cases (Table 8.9): Ellen, Daisy, Lucas and Leon, all of whom experienced a post-return decrease in their attachment to China.

**Table 8.9 Group 8 Interviewee Profile**

<b>ID</b>	<b>Gender</b>	<b>Age</b>	<b>Location of Interview</b>	<b>Time of Family leaving China</b>	<b>Final Destination of Family Immigration</b>	<b>Generation in North America</b>
Ellen	Female	60s	Los Angeles	1940s	USA	1
Daisy	Female	60s	Vancouver	1880s	Canada	4
Lucas	Male	50s	San Francisco	1890s	USA	3
Leon	Male	60s	San Francisco	1990s	USA	1

Ellen and Daisy's return visits simultaneously weakened their attachments to China while strengthened their attachments to North America. For example, Ellen was born in Taiwan and immigrated to the United States in 1974. Due to this "twice" migration, Ellen developed multiple attachments to places including China, Taiwan and the United States. She conducted her only return to her ancestral home in 1988, only because she wanted to accompany her parents and husband. On that trip, she went to Cuimei village in Fujian province with her parents, and to Zhongshan in Guangdong province with her husband. At that time, her family still had some relatives living in Cuimei, but she did not feel close to them despite the blood relation. Ellen's brother and sister maintained those ties and went back to Fujian several times, but Ellen did not feel the same way and chose not to return:

Some parts of the trip were emotional. I still remember it clearly after 25 years. However, some unpleasant things happened during our tour which really affected my feelings ... One thing is our driver stopped in the middle of our destination and asked for more money. My parents were really nervous. This really gave us a bad impression that, once we returned, local people in the village would think we are rich and can take advantage of that. I also feel that lots of people in that village wanted to join our tour only for money ... So I don't feel like going back again.

Ellen's place attachment to her ancestral home weakened after her negative return experience and interactions with the "insiders." Consequently, she felt more attached to the United States and the Chinese culture maintained there. She stated that some Chinese culture is preserved better overseas than in China. China is changing and moving on, but

some of the Chinese culture and traditions are well-preserved in the United States, and thus she felt more attached to the traditional Chinese culture that had been “frozen” in the United States than to China as a country and its changing culture.

Daisy’s migration background shared some similarities with that of Ellen. Daisy’s family also went to Taiwan first and then to North America. She is a fourth-generation Canadian with a long generational distance to her ancestral home in China. Her great-grandfather left China for Taiwan during the 1850s to the 1860s. His six daughters, all of whom were very well educated in both English and Chinese, were sent to Taiwan and Hong Kong to attend college. Daisy felt that her grandmother’s good education shaped how the whole family evolved from traditionally Chinese to more Westernized over 100 years. As a fourth-generation member of her family, she considered herself to be Canadian, and while she can understand a little Chinese and Chinese culture, she did not “see Chinese when she looks into a mirror”:

My grandmother came here [Canada] already knowing English and Chinese. She is very well-educated and she plays the piano very well. So she wanted her daughters to be well-educated. They didn’t live in Chinatown. They lived in Victoria because my grandfather was a minister. So to me, they were already a cultural generation ahead of people who were here living in Chinatown. So my sister and I became westernized faster.

Daisy reported feeling more attached to Canada than to China, despite developing multiple place attachments to China, Taiwan, Canada and London. She travelled back to China three times with her sister, but they did not go to the ancestral village:

We don't speak Chinese, we don't speak Cantonese. We realized that you couldn't go if you don't speak the language. Because you don't know who you are meeting, and what kind of relation they are to you, and what will happen. Of course nothing bad will happen, but that may mislead. That anything you say, or they showed you, might have nothing to do with you personally. So we only went to Hong Kong, Shanghai and Macau.

More importantly, after the return, Daisy's attachment to China decreased when her attachment to Canada increased:

I don't think I will go [to China] again. We didn't have good experiences in Shanghai. It was so crowded. If you want to see tall buildings, you can go to New York. People said that there were a lot of people in China who don't like overseas Chinese. I kind of feel that way too. I like places more culturally civilized, like London. People there are very polite ... I don't even think I have a desire to go back [to China].

Leon and Lucas's return visits also weakened their attachments to China, but unlike Daisy and Ellen, Leon and Lucas's post-return attachments to the United States remained the same. For example, Leon immigrated to San Francisco in 1990 with his wife. He was the president of the local Chinese language school in San Francisco, and after 23 years

there he still identified himself as 100% Chinese. He felt more comfortable communicating in Cantonese, and most of his friends were Chinese. He expressed that he “does not carry American culture at all.” As a representative of one important Chinese immigrant association in San Francisco, he returns to China almost annually, and the tours are usually organized by the association. The trips included visiting to his ancestral village of Taishan and some other cities such as Hong Kong and Guangzhou. However, Leon reported that while his attachment to China remained constant during his early returns in the 1990s, with each additional return his attachment to China has weakened due to the repetitive activities:

I have joined four associations, all of which have headquarters in San Francisco. Each of them organizes a return trip every one or three years. I usually go with Ningyang Huiguan (宁阳会馆). Usually we just attend a couple of meetings in Jiangmen and Hong Kong, and most of the time we have nothing to discuss during the two hours’ time. We just grab a lunch and leave, that’s all.

Although Leon’s feelings toward the United States remained steady while the repetitive return visits to China decreased his attachment to the country, he maintained that the “US is not their place.”

Unlike Leon, Lucas was born in the United States. His great-grandfather immigrated to the United States in the 1890s and Lucas’s father arrived in San Francisco in the 1940s. Lucas had significant exposure to Chinese culture through his father and grandfather. He grew up in California and had many memories of going to San Francisco to stay with his grandparents in the Chinatown there. He was told that his great-grandfather

and grandfather returned to China a few times, and that his father also went back to their ancestral village many times, because it was one of his favorite things to do. Thus, Lucas always felt more Chinese in identity, and he considered Chinese culture to be “a very big part of him.” He was the oldest child of his generation in the family, so he spent more time with his grandparents and identified more with his father than the other kids. When Lucas was 19, his grandfather paid for him to study in Hong Kong for two years, and he learned to understand and speak some Cantonese:

My father identified with the village, and there is a house built by my great grandfather there and my father put a lot of money into maintaining the house. Now the house half belongs to me. I don't know what to do with it ...I do have a few relatives from my mother's side [Germany] in California, but I don't feel much connected [to them].

Given his strong attachment to his Chinese roots, Lucas returned six times. During the first trip he went with his father and his two sisters, and the experience greatly increased his attachment to China:

That was the best trip. It was difficult for us to get into the village at that time, but that was really something special. We had two roast pigs at my great-grandfather's ceremony. That was the best pig I have ever eaten. It was a memorable event.

That first return trip was so deep and special that Lucas went back a number of times with his wife and kids, but he never recaptured the feeling and his attachment weakened:

When people experience something special for the first time, they will have very deep impression. But the more I go back, the less important the village becomes and the less meaningful it becomes. The place attachment becomes less.

Lucas reported other reasons for the decrease in place attachment. One was the language issue. Although he spoke some Cantonese, it was hard for him to communicate deeply with the local people. Another reason was the changes inherent in aging. When he first returned to his ancestral home, he was still young, but as time passed the home changed and he realized that he would never recapture that first experience.

### **8.9.2 Important Themes and Factors**

Several themes emerged to have affected the Group 8 respondents' place attachments. Some of the respondents inherited their parents' strong attachments to China. Lucas's attachment to China was handed down by his father, who saw that he grew up in San Francisco's Chinatown and learned some Cantonese there. It was also his father's passion that ignited Lucas's desire to return to Taishan. As such, second-generation Chinese immigrants can gain their sense of place directly from parents, unlike other more distant generations.

Differences in the Group 8 respondents' paternal and maternal parental ancestors were also noted. Distant generations of Chinese descendants exhibited different levels of attachment to their paternal and maternal ancestral sides. For example, Lucas's mother was German, but he felt more attached to his Chinese ancestry on his father's side:



I've always felt more Chinese than German. That may be because I grew up in California. I had all of the memories of going to San Francisco, staying with my grandparents and going to Chinatown ... I have a few relatives from my mother's side in California, but I don't feel much connected. Another reason may be [that] I am the oldest child in the family, so I identified with my father more than the other kids.

Another example is Daisy, whose great-grandfather was a high-level official sent to Taiwan and then to the United States by the government from the 1850s to the 1860s. Influenced by her well-educated grandmother, Daisy and her sister experienced a more rapid Westernization that created a relatively neutral sense of place.

Whether migrants have single or multiple destinations is also important. Ellen developed a stronger attachment to Taiwan because it was her family's first migration destination and she was born and raised there, immigrating to the United States later. She distinguished Taiwan as her home and instead of travelling to her ancestral hometown in China, she visited Taiwan many times and maintained close ties to her friends and relatives living there.

In-trip experiences seemed to play a very important role in affecting diasporic individuals' place attachments. Repetitive activities made the return experience significantly less meaningful. An unpleasant experience during a return also decreased

place attachments. For some, the language barrier is the least surmountable while for others cultural differences sour the experience.

The return trip's purpose also affects changes in place attachment. Ellen and Leon felt obligated to return, by family and the Chinese immigrant associations, respectively.

Trip frequency and overall time spent during returns seem to negatively affect attachments. It seems that the more diasporic members travel back, the less attached they become to their ancestral homes.

### **8.10 Discussion**

This chapter reported the results of qualitative study by respectively elaborating the eight groups of Chinese diaspora tourists identified from the data analysis. The first attempt to analyze the data was to classify the interviewees based on their perceptions of cultural identity and change in place attachment. Table 8.10 summarizes the main features of each group, from themes of migration history (migration time and age) and Chinese identity, Chinese and ancestral home connection, place attachment, to return trips and experiences (frequency, duration, and motive), giving a general picture that who are in each group.

**Table 8.10 Conclusive Points of Eight Groups of Diaspora Tourists**

	<b>Group 1</b>	<b>Group 2</b>	<b>Group 3</b>	<b>Group 4</b>	<b>Group 5</b>	<b>Group 6</b>	<b>Group 7</b>	<b>Group 8</b>
<b>Who</b>	Chinese and increased attachment	Equal Chinese and North American but increased attachment	North American and increased attachment	Chinese and increased attachment and remained stable	Chinese and no change in attachment	Equal and no change in attachment	Western and no change in attachment	Decreased attachment
<b>Migration history</b>	Recent	Distant: 2-5 generations	Distant: 3-5 generations	Recent: 1st generation	Mostly recent: 1st or 2nd generations	Mostly recent: 1st or 2nd generations	Mostly distant: 1-4 generations	Varied but often multiple or distant
<b>Migration reasons</b>	Lifestyle and free choice	Varied: forced and free choice	Varied: forced and free choice	Free choice (but during turmoil in China)	Free choice	Varied: Forced and free choice	Varied: Forced and free choice	Varied: Forced and free choice
<b>Age when migrated</b>	Migrated as adult	Most born in overseas	Most born in overseas	Migrated as adult	Most migrated as adult	Mostly born in overseas or migrated as adult	Mostly born in overseas	Most born overseas or migrated as adult
<b>Birth place</b>	China	Overseas	Overseas	China	China	Mostly overseas	Overseas	Mostly overseas
<b>Initial identity</b>	Clear and Chinese	Clear and dual	Clear and western	Clear and Chinese	Clear and Chinese	Western sometimes confused	Clear and Western	Varied: clear Chinese or Western
<b>Exposure to Chinese identity</b>	Well established before migration	Grew up in traditional Chinese homes	Aware of Chinese background	Well-established before migration	Well exposed to Chinese culture	Some Chinese exposure at home	Some Chinese exposure as children	Varied
<b>Language</b>	High proficiency in Chinese	Mostly English	English but with partners who can	Proficient in Chinese	Proficient in Chinese	Mostly English	Mostly English-	Weak Chinese language

			speaking Cantonese				sometimes as a barrier	
<b>Connection to China</b>	Strong and recent	Ideal/romantic	Limited	Strong	Strong	Distant: where grandparents or parents came from	Weak: mostly business connections	Varied: weak or strong
<b>Connection to ancestral home</b>	Strong and recent	Limited: know name or have some connections	Weak	Mostly strong	Strong to birth place	Weak	Weak: no knowledge or no ties	Varied: weak or strong
<b>Place attachment</b>	Multiple	Multiple	Leaning to Western	Multiple	Multiple	Western	Western	Multiple or leaning to western
<b>Sense of place</b>	Stronger attached to China	China as an imaginary place	Stronger attached to Canada/US	Strong attachment to China	Strong attachment to China	China as a distant place	China as a very distant place	Multiple with stronger to Canada/US
<b>Return visits</b>	Frequent	Varied	Varied	Frequent	Frequent	Occasional	Some	Varied
<b>Main motive</b>	Retain ties:VFR	Seeking imaginary China	Reconnect to roots	Retain ties: VFR	Refresh ties	Diverse: leisure or business	Diverse: leisure or business	Often family obligation
<b>Travel destinations</b>	To ancestral home	Multiple: to China and maybe ancestral home	Multiple: to ancestral home and other cities in China	Multiple: to ancestral home and other cities in China	To ancestral home	To larger cities, little interest in ancestral homes	To larger cities, little interest in ancestral homes	Multiple: to China or ancestral home
<b>Size</b>	6	10	3	7	4	6	6	4

Looking into the main features of eight groups, commonalities between groups of respondents were noticed and step 2 of qualitative analysis was to see if the researcher can consolidate them based on commonalities.

**Table 8.11 Group Separation by Key Descriptors**

<b>Key descriptor</b>	<b>Chinese and increased/no change/increase-stable</b>	<b>Equal and increased attachment</b>	<b>Westerner and increased attachment</b>	<b>Equal/Western and no change</b>	<b>Reduced attachment (regardless of identity)</b>
<b>Group</b>	Group 1, 4 and 5	Group 2	Group 3	Group 6 and 7	Group 8
<b>Migration history</b>	New, migrated as adults, free will	Long migration histories	Long migration histories	Varied migration histories but often multiple migrations and forced to leave China	Varied, but often multiple or old migration histories
<b>Motive</b>	Retain ties	Quest	Roots-seeking	Leisure	Varied: Obligation/business/roots-seeking
<b>Perceptions</b>	Insiders	Outsiders tending to be insiders	Outsiders	Outsiders	Outsiders
<b>Return travel</b>	To Ancestral home as core part	To China and ancestral home	To China and ancestral home	To China and sometime ancestral home	To China

As shown in Table 8.11, Group 1, 4 and 5 share commonalities from migration history, motives, and perceptions to return travel behaviors. Despite sustaining different changes in their place attachment, they are mostly new migrants with strong ties to their ancestral homes. They tended to identify themselves as Chinese or mostly Chinese, which reflected their familiarity with their Chinese identity. They travelled back to retain ties to their ancestral home. In most of time, they were considered as “insiders” by themselves and the local people. In all or some of their return trips, opportunities to increase their Chinese attachment and Chinese identity were represented. As such, they can be considered

to belong to the same larger category as “re-affirmative diaspora tourist” for their similar migration background, strong Chinese attachment and identity, and great chance of increasing the attachment and identity.

The Chinese diaspora tourists in Groups 6 and 7 either saw themselves as Westerners or had mixed identities. They were mostly multigenerational Chinese immigrants with varied migration histories but they often have conducted multiple migrations or forced to leave China. They had distant ties to China and most of time considered themselves as the “outsiders”. They travelled with mostly for leisure or business, most of which were not deep motives. They returned but did not recognize China as their home, so from themselves or the local community they were considered as “outsiders” rather than “insiders”. Their return destinations were various cities in China. As such, their perceptions about China and/or themselves tended to be much more constant, with no significant post-return changes in attachments. These two groups of Chinese diaspora tourists can be considered to belong to the same wider category as “distanced diaspora tourist”.

Group 2 represented a unique type of Chinese diaspora tourists who saw themselves as equally Chinese and Westerner and increased their Chinese attachment after return. They were multi-generational Chinese immigrants with long migration histories and distant ties to China. Although most of them presented to have grown up in very traditional Chinese families, generational distance was noticed in most of the cases. They were revealed to feel “alienated” sometimes during their lives in the host countries. In their views, China was seen as an “ideal” or “romantic” place to fulfill their motives of seek an imaginary China. Thus, their return to China is more like a quest. They tended to be “insiders” through their trips to China. As such, group 2 can be understood as a unique type of diaspora tourists with quest for an imaginary homeland as “quest diaspora tourist”.

Group 3 were typical roots tourists who travelled with the main purpose of seeking their roots and reconnecting with their past. They were mostly multi-generational Chinese immigrants with long migration histories, so that they presented a long generational

distance between themselves and their ancestral homelands. Their Chinese attachment was limited and weak, although they were aware of their Chinese background. They saw themselves as Westerners with the strong influence of Western culture. They travelled to China and their ancestral homes as “outsiders” at first, but post-return attachments to China presented obvious increase. As such, group 3 represented those diaspora tourists who were westernized, travelled to seek their roots and increased their Chinese attachment after return, as “reconnected diaspora tourist”.

Group 8 comprised those diaspora tourists whose attachments to China diminished after return trips. Their migration backgrounds varied but they were usually multi-generational Chinese migrants, some of whom were very distant generation with long migration histories. One of the commonalities they shared is that they travelled with a sense of obligation: obligation to accompany the family or to attend association events. China then became nothing special for them and they saw themselves as ethnically Chinese, but not necessarily culturally Chinese. When they were in China, they were more like “outsiders”, seen by the local people as well as themselves. Their return destinations included both various cities in China and their ancestral homes. Many factors contributed to the decrease in their place attachment to China, such as politics, repetitive visits, unpleasant experiences, etc. As such, this type of diaspora tourist is considered to be “detached diaspora tourist”.

Therefore, five wider categories of Chinese diaspora tourists (Table 8.12) can be consolidated from the qualitative study. Each of them represents very distinct features of identity, sense of place, return travel, and post-return changes in attachments. Differing cultural meanings between fresh and old Chinese migrants might explain different motives they have for return, in particular between the re-affirmative diaspora tourists and the quest and the reconnected diaspora tourists. However, it should be acknowledged that the groups identified by the qualitative study may not be discrete. Some individuals may fit into multiple groups due to their complexity of sense of place. The grouping method is for the purpose of achieving the main objectives of the study and to understand the diaspora

tourists in deep sense. In the next chapter, the results are tested with a larger sample of Chinese diaspora tourists.

**Table 8.12 Five Types of Chinese Diaspora Tourists with Label**

Identity	Change in Place Attachment		
	Increase	No Change	Decrease
<b>Chinese / Mostly Chinese</b>	Type 1: Re-affirmative diaspora tourist		Type 5: the detached diaspora tourist
<b>Equal Chinese and American/Canadian</b>	Type 2: the quest diaspora tourist	Type 4: the distanced diaspora tourist	
<b>Western/Mostly Western</b>	Type 3: the reconnected diaspora tourist		



## **Chapter Nine Quantitative Findings and Analysis**

### **9.1 Introduction**

The findings of the qualitative portion of this study provide an in-depth understanding of diaspora tourists in terms of their return motives, behavior, and implications. Five types of Chinese diaspora tourists were identified according to their cultural identities and changes in place attachments. Based on the qualitative results, this chapter reports the quantitative research findings, including a general overview of the sample, the classification methods and procedures of the sample, changes in the place attachments of the five tourist types through statistical analysis, and the significant themes for each type of diaspora tourist. This chapter is expected to further support the explorative qualitative findings in a larger group of Chinese diasporic individuals. A more comprehensive and in-depth understanding of diaspora tourists and their return visits is provided through quantitative analysis in this chapter.

### **9.2 Overview of the Sample**

As mentioned in Chapter Seven's research methodology section, the target respondents for the questionnaire survey were Chinese diaspora tourists from North America who had return visit experiences. As the target respondents were limited in number and quite difficult to approach, the survey was conducted through multiple channels to achieve the target sample size. Thus, the survey was conducted through online channels, a field trip, and one Chinese overseas association in Vancouver. Details of the survey including the purpose, scope, institutions, and contacts were provided for the respondents' consideration at the beginning of the survey. The questionnaire began with a screening question that asked the respondents whether they had ever had a return experience to mainland China. Those respondents who answered affirmatively continued to answer the survey's subsequent sections. Those who had negative answers were informed of the end of the survey.

An online survey that included both Chinese and English editions was designed and conducted first. The survey address links were sent to a number of Chinese overseas associations in North America, on-line overseas Chinese forums, and posted on social media sites such as Facebook. However, the respondent rate was not satisfactory. Ultimately, only 22 out of 43 valid online surveys were collected—a very low valid percentage (51.2%). Then, during the fieldwork conducted in North America, the author contacted one of the largest Chinese overseas associations in Vancouver about distributing the survey among its members and their friends and relatives in Canada and the United States. 172 Chinese diaspora members participated in the survey conducted in Vancouver and 93 valid samples were gathered for a valid percentage of 54%. Both the online survey and survey conducted in Vancouver included the aforementioned screening question (whether they have a return visit experience), and those individuals who participated in the survey but failed to pass the screening question were not included among the final respondents.

Due to the low number of valid samples generated by the previous two survey channels, the author decided to conduct the survey in Jiangmen during its Overseas Chinese Carnival (October 26, 2013) to gather more valid samples. 100 respondents participated in the survey conducted in Jiangmen and 92 valid samples were gathered for a relatively high valid percentage of 92%. Therefore, 207 valid samples (shown in Table 9.1) of Chinese diaspora tourists were used for further data analysis.

**Table 9.1 Sample by Type of Survey**

<b>Type of Survey</b>	<b>Total</b>	<b>Valid</b>	<b>Valid Percentage (%)</b>
On-line	43	22	51.2%
Vancouver	172	93	54%
Jiangmen	100	92	92%
Total	315	207	65.7%

### 9.2.1 Socio-demographic Profile of Respondents

The respondents' socio-demographic information, including age, gender, level of education, household income, partner, and origin of parents, were collected in the final part of the questionnaire. Table 9.2, which presents the details of the respondents' socio-demographic information, shows that the survey's main respondents were middle-aged, well-educated, and slightly more likely to be male (58.5%). As shown in Table 9.2, a few of the respondents were young (from 18 to 30 years old) but most were middle-aged (from 31 to 50). Of all of the respondents, 80.2% had received a college or postgraduate education. Most of the respondents fell within the household income categories of \$40,001-100,000 (36.2%) and \$100,001-150,000 (37.7%), which is an average or above-average household income level.

**Table 9.2 Socio-demographic Characteristics of Survey Respondents**

<b>Socioeconomic characteristics</b>	<b>Categories</b>	<b>Number of cases</b>	<b>Percentage (%)</b>
<b>Gender</b>	Male	121	58.5%
	Female	86	41.5%
<b>Age</b>	Less than 18	0	0.0%
	18 – 30	18	8.7%
	31 – 40	73	35.3%
	41 – 50	87	42.0%
	51 – 60	27	13.0%
	61 or above	2	1.0%
<b>Level of Education</b>	Elementary School or Primary	1	0.5%
	Primary	13	6.3%
	Secondary / Technical	27	13.0%
	College / University	131	63.3%
	Postgraduate	35	16.9%

Table 9.2 (continued)

	40,000 or below	12	5.8%
	40,001 – 100,000	75	36.2%
<b>Annual Household Income</b>	100,001 – 150,000	78	37.7%
<b>(US\$)</b>	150,001 – 200,000	26	12.6%
	200,001 – 250,000	12	5.8%
	250,001 or above	4	1.9%

### 9.2.2 Migration Backgrounds of the Respondents

Information on the respondents' migration backgrounds was gathered in the first part of the questionnaire. Details including the year the respondent left China, family migration destinations, generations spent in the host country, and birth place were collected (Table 9.3). As Table 9.3 shows, about one-third of the respondents (31.4%) were born in China and two-thirds were born overseas (35.7% in the United States and 23.7% in Canada). Two-thirds of the respondents had long migration histories and half of these respondents were third-generation or later generations migrants. More than half of the whole sample (66.2%) indicated that they or their ancestors left China between the 1850s and 1950s, whereas 30% of their ancestors left China between the 1850s and 1900s. Only a few respondents (1%) reported leaving China after 2000. In addition, the majority of the respondents (86.5%) had a single migration destination, whereas 13.5% had multiple destinations such as Hong Kong, Macau, Vietnam, and Taiwan. To summarize, most of the survey respondents were born overseas (the US/Canada/Hong Kong) as distant generations of Chinese diasporic members. Thus, unlike most of the current studies of diasporic travel, this survey focuses on the travel of distant generations of Chinese diasporic members.

**Table 9.3 Migration Background Characteristics of Survey Respondents**

<b>Migration characteristics</b>	<b>Categories</b>	<b>Number of cases</b>	<b>Percentage (%)</b>
<b>Place of Birth</b>	America	74	35.7%
	Canada	49	23.7%
	China	65	31.4%
	Hong Kong	8	3.9%
	Others	11	5.3%
<b>Year of family leaving China</b>	1850s-1900s	62	30.0%
	1901-1950s	75	36.2%
	1951-2000s	66	31.9%
	After 2000s	2	1.0%
	Not available	2	1.0%
<b>USA/Canada as the only destination of migration</b>	Yes	179	86.5%
	No	28	13.5%
<b>No. of generations respondents' family live in USA/Canada</b>	1	45	21.7%
	2	52	25.1%
	3	62	30.0%
	4	34	16.4%
	5 or more	13	6.8%

### 9.3 Grouping of the Respondents

To remain consistent with the criteria used in the qualitative analysis, two variables were used to group the 207 questionnaire respondents: cultural identity and change in place attachment. Several steps were taken to group the respondents. First, the original respondents' answers regarding cultural identity were recoded into three categories: Chinese and mostly Chinese, equally Chinese and American/Canadian, and American/Canadian and mostly American/Canadian. Second, the value of their change in place attachment was computed by subtracting the aggregate scores of pre-return place attachment from those of post-return place attachment. As introduced in Chapter Seven, the questionnaire included a number of statements representing the respondents' place attachments in two scenarios: pre- and post-return. Those statements were rated by the respondents on a five-point Likert-type scale (1 = strongly disagree, 2 = disagree, 3 =

neutral, 4 = agree, 5 = strongly agree). The aggregate scores representing the respondents' overall levels of pre- and post-return place attachment were computed. The result of the subtraction revealed three types of changes in place attachment: increase, no change, and decrease. Third, nine possible groups (Groups A to I) were classified, as shown in Table 9.4.

**Table 9.4 Nine Original Groups of Questionnaire Respondents**

Place Attachment Cultural Identity	Increase	No change	Decrease
Chinese / Mostly Chinese	A	B	C
Equal Chinese and American/Canadian	D	E	F
American/Canadian and Mostly American/Canadian	G	H	I

Based on the same criteria used in the qualitative data analysis, the 207 respondents were then grouped into five types (Table 9.5).<sup>7</sup> The Type 1 respondents (re-affirmative diaspora tourists hereafter) were Chinese and mostly Chinese who experienced an increase or no change in post-return place attachments. 47 cases fell in this group and shared commonalities of strong Chineseness and diasporic returns that positively affected place attachments. There were 61 cases of Type 2 respondents (quest diaspora tourists hereafter) who perceived themselves as equally Chinese and Westerner and experienced a post-return increase in their place attachments. The Type 3 respondents (reconnected diaspora tourists hereafter) identified themselves as Westerners and experienced a post-return increase in their place attachments. 50 cases fell under this type and shared the commonalities of a highly Westernized identity and reconnection to their ancestral homeland after the return. The Type 4 respondents (distanced diaspora tourists hereafter) perceived themselves as Westerners or equally Chinese and Westerners, and experienced little-to-no post-return

<sup>7</sup> This grouping aims to identify five types of diaspora tourists based on the qualitative findings instead of quantifying the size of each group.

change in place attachments. 13 respondents fell in this group and shared the abovementioned commonalities. The Type 5 respondents (detached diaspora tourists hereafter) experienced a post-return decrease in their place attachments and 36 cases represent this feature.

Most importantly, the grouping method used here was consistent with the qualitative analysis to build a foundation for testing how the qualitative results can be applied in a larger sample. It shows that based on the same criteria used in the qualitative analysis, all five types of diaspora tourists can be generated within a larger group of respondents, with the exception of one group which have strong Chinese identity and experienced an increase-stable kind of change in place attachment. Due to the complexity of such kind of change (increase first and then remain stable), it is normal that it cannot be evaluated through quantitative data. It should be noted that the number of cases in each type did not suggest the actual size of each type in reality, but rather provided supplemented information for further exploring the underlying characteristics of each type.

**Table 9.5 Final Grouping of the Survey Respondents**

Cultural Identity	Change in Place Attachment		
	Increase	No Change	Decrease
Chinese / Mostly Chinese	<b>Type 1</b> <b>The re-affirmative diaspora tourist</b> (47 cases)		<b>Type 5</b> <b>The detached diaspora tourist</b> (36 cases)
Equal Chinese and American/Canadian	<b>Type 2</b> <b>The quest diaspora tourist</b> (61 cases)	<b>Type 4</b> <b>The distanced diaspora tourist</b> (13 cases)	
American/Canadian and Mostly American/Canadian	<b>Type 3</b> <b>The reconnected diaspora tourist</b> (50 cases)		

## **9.4 Change in the Place Attachments of the Five Types of Diaspora Tourists**

### **9.4.1 Overview of Changes in Place Attachments**

To clarify how diasporic returns affect the place attachments of the five diaspora tourist types, the changes in each place attachment statement were examined. Seven paired statements about the respondents' pre- and post-return perceptions of place attachment were rated and the changes in the mean scores of all of these statements were compared (Table 9.6). The difference in each pre- and post-return place attachment statement was used to evaluate various aspects of place attachment, from the cultural (Q1), emotional (Q2/3/4) to the social (Q5) perspectives.

The five types of diaspora tourists were assumed to have significant differences in the changes to various perspectives of place attachment. An ANOVA F test was conducted to compare the change in each place attachment statement of the five diaspora tourist types. It was found that, for all of the place attachment statements, the changes between pre- and post-return among the five types of diaspora tourists were significantly different (all of the statements were significant at the 0.01 level). The key feature here is that regardless of the levels of pre- and post-return place attachment, significant changes were noted in every statement, suggesting that the return visits did have a larger effect on changing respondents' place attachments.

The results also show that the re-affirmative, quest and reconnected diaspora tourists experienced post-return increases in place attachment, reflected in positive values for all of the place attachment statement changes. The detached diaspora tourists had a post-return decrease in place attachment, reflected in negative values for all of the place attachment statement changes. The distanced diaspora tourists exhibited a relatively constant level of place attachment, with four of the statements having positive changes (Q1/2/3/6) and the other three having negative changes (Q4/5/7). Thus, it was assumed that the distanced diaspora tourists experienced an increase in post-return place attachment for



some aspects and a decrease for others, resulting in a more constant result of overall post-return place attachment change.

Several points are notable for each type of diaspora tourist in relation to the scores for the seven place attachment statements. The re-affirmative diaspora tourists had higher scores for “sense of belonging” (increased by 0.72), “China is only the place where my ancestors came from” (increased by 0.72), and “social connections” (increased by 0.53). Hence, these were the three aspects in which they experienced more post-return changes. The quest diaspora tourists had higher scores for “sense of belonging” (increased by 0.85), “social connections” (increased by 0.56), and “positive impression” (increased by 0.51). Thus, they experienced more changes in terms of the emotional and social aspects of place attachment to China. The reconnected diaspora tourists had higher scores for “China is only the place where my ancestors came from” (increased by 0.82), “sense of belonging” (increased by 0.72), and “positive impression” (increased by 0.66). Thus, despite the increase in emotional attachments to their ancestral home, they had stronger feelings that China was the place where their ancestors came from, rather than their home. They reconnected with their ancestral homeland, but their level of place attachment to it may not be the highest among all of the types. The distanced diaspora tourists exhibited varied changes in the five attachment statements, with slight increases for four of the statements, slight decreases for three, and one statement with little change. This shows that the distanced diaspora tourists had a fairly neutral perception of changes in Chinese place attachment, which indicates that they did not change much and thus were not closer to China after their return visits. The detached diaspora tourists had negative scores for all seven statements, suggesting that their post-return attachment to ancestral home had decreased. The larger decreases were for “positive impression” (decreased by 0.50), “sense of pride” (decreased by 0.44), and “more attached to China” (decreased by 0.44), indicating that the decrease in place attachment may have resulted from a failure to achieve a positive impression, sense of pride, or feeling of attachment to China. Numerous factors may have contributed to this decrease. The qualitative findings noted some factors, such as attitudes of the local Chinese, poor language skills, and negative interactions with locals. Consequently, the detached diaspora tourists became less attached to China than to their

current places of residence, which is their key feature of being more detached from their ancestral homeland after the return.

To summarize, the results show that the re-affirmative, quest and reconnected diaspora tourists' place attachments to China increased, as most of the place attachment statements received a higher mean score after return visits. It is worth noting that at least three place attachment statements really mattered during the attachment increase: "sense of belonging" (all three types had a large increase), "social connection," and "positive impression" (two of them had a large increase), suggesting that their attachment increased in terms of emotional and social perspectives. The qualitative findings revealed that many diaspora tourists visited their ancestral villages during their first return visit to China, and that an emotional and social connection to their hometowns was built through activities such as meeting friends and relatives, and visiting ancestral villages and homes. These experiences enhanced their sense of belonging and strengthened their social connection to the place. Hence, the results presented here are consistent with the qualitative findings, particularly the observations of an increase in the abovementioned three statements of place attachment. Additionally, the statement "China is only the place where my ancestors came from" also exhibited a relatively significant increase in the mean scores of two types of diaspora tourists: the re-affirmative (increased by 0.72) and reconnected (increased by 0.82). Such increases may imply that these two types of diaspora tourists have complex post-return feelings toward China, and a stronger feeling that China is only the place where their ancestors came from, rather than their home. This may be for the following explanations. Some of the re-affirmative diaspora tourists may have adjusted well after their migrations, which would have led to better assimilation in the host society. Thus, instead considering China as their home, their feelings to current home in USA/Canada are closer. In the cases of the reconnected diaspora tourists, they increased their Chinese attachment and reconnected to their ancestral homelands, but their inner feelings toward China remained distant.

Table 9.6 Changes in Place Attachment of Five Types of Diaspora Tourists

Place attachment statements	Change in place attachment mean score					F statistic	Sig.
	The re-affirmative diaspora tourist	The quest diaspora tourist	The reconnected diaspora tourist	The distanced diaspora tourist	The detached diaspora tourist		
Q1:Even though my family immigrated to America/Canada, I still feel a strong <b><u>cultural connection</u></b> to China	0.00	0.26	0.18	0.15	-0.33	3.973	0.004
Q2:I have <b><u>positive impression</u></b> about my ancestral hometown	0.34	0.51	0.66	0.00	-0.50	13.389	0.000
Q3:I have <b><u>sense of pride</u></b> to my ancestral hometown	0.15	0.31	0.42	0.08	-0.44	9.008	0.000
Q4:I feel that China is the place where I can achieve my <b><u>sense of belonging</u></b>	0.72	0.85	0.72	-0.15	-0.28	12.004	0.000
Q5:I feel that China is the place that I can strengthen my <b><u>social connections</u></b>	0.53	0.56	0.64	-0.15	-0.31	10.057	0.000
Q6:I feel <b><u>more attached to China</u></b> than America/Canada	0.23	0.39	0.38	0.15	-0.44	6.487	0.000
Q7:I feel that <b><u>China is only the place where my ancestors come from</u></b>	0.72	0.44	0.82	-0.07	-0.39	8.692	0.000

After examining the mean score of each place attachment statement, the aggregate scores of the pre- and post-return place attachments were computed to capture the overall level of changes in place attachment for the five tourist types. A paired sample t-test was conducted to examine the differences between the pre- and post-return aggregate scores of the five tourist types. Table 9.7 presents the results of the aggregate scores and the percentage of changes between pre- and post-return for the five tourist types.

Two important findings are notable here. First, all types of diaspora tourists except the distanced diaspora tourist displayed significant differences between pre-return and post-return place attachment at the 0.000 level of t-statistic significant. The distanced diaspora tourist did not exhibit significant differences in pre- and post-return place attachment (Sig. = 0.165), which confirms that little change occurred in the distanced diaspora tourists' cases in terms of post-return place attachments. Second, the percentage of change experienced by the reconnected (17.38%), quest (13.96%), and re-affirmative (9.18%) diaspora tourists displayed positive values. This not only shows that these three types of diasporic individuals increased their place attachment (by different percentages), but also reveals that the reconnected and quest diaspora tourists had higher percentages of change, implying that they experienced more changes than the re-affirmative diaspora tourists. In contrast, the detached diaspora tourists displayed a negative percentage of change value (-12.31%), suggesting that they decreased their post-return place attachments.

**Table 9.7 Comparison of Pre- and Post- return Aggregate Scores of Five Types of Diaspora Tourists**

<b>Types of diaspora tourist</b>	<b>Aggregate score before return visit</b>	<b>Aggregate score after return visit</b>	<b>Percentage change</b>	<b>t-statistic</b>	<b>Sig.</b>
The re-affirmative diaspora tourist	26.37	28.79	+9.18%	-5.484	0.000
The quest diaspora tourist	23.49	26.77	+13.96%	-9.817	0.000

Table 9.7 (continued)

The reconnected diaspora tourist	21.98	25.80	+17.38%	-10.613	0.000
The distanced diaspora tourist	26.69	26.38	-1.16%	1.477	0.165
The detached diaspora tourist	27.94	24.50	-12.31%	8.227	0.000
F-test	12.755	5.896			
Sig.	0.000	0.000			

#### 9.4.2 The Pre-return Place Attachments of the Five Types of Diaspora Tourists

The main purpose of this section is to further clarify the features of the five types of diaspora tourists from the pre-return place attachment statistics. To examine whether there were significant differences in pre-return place attachment between the five tourist types, an ANOVA F-test was conducted to compare the mean scores of each pre-return place attachment statement for the five tourist types. Table 9.8 presents the results of the ANOVA F-test. Eight pre-return place attachment statements were compared, seven of which exhibited significant difference at the 0.001 level. The only exception was the statement, “China is only the place where my ancestors came from,” which was significant, but with a lower F statistic ( $F = 2.933$ ,  $\text{Sig.} = 0.022$ ). It was assumed that there were already significant differences between the five tourist types before their return visits.

Several features are notable here. First, the detached diaspora tourists actually reported the highest mean scores for pre-return place attachment on the seven variables tested. With the exception of the statement “means a lot to me” (3.67), the detached diaspora tourists’ highest mean scores were on other place attachment statements, which displayed a strong level of pre-return place attachment. In contrast, the reconnected

diaspora tourists reported the lowest mean scores for all of the statements except “cultural connection” (3.72), reflecting the lowest level of pre-return place attachment to China.

Second, the re-affirmative diaspora tourists presented second- and third-ranking scores on all pre-return place attachment statements compared to the other four types. This showed that they were attached to China before their returns, particularly in aspects of “cultural connection” (4.06), “means a lot to me” (3.63), “sense of pride” (3.60), and “positive impression” (3.57). However, it was also noted that the other four statements had mean scores under 3.0, suggesting that the re-affirmative diaspora tourists may not “feel more attached to China” (2.94), have a “sense of belonging” (2.81), or have strong “social connections” (2.91). This observation implied that although this type of diaspora tourist identified themselves as Chinese or mostly Chinese, they were actually very well adjusted, such that they showed a pre-return fondness for their host countries. Interestingly, the distanced diaspora tourists also had higher scores for some of the place attachment statements, such as “positive impression” (3.69), “means a lot to me” (3.69), and “cultural connection” (3.69), indicating that the distanced diaspora tourists may have considered themselves as having strong pre-return cultural and emotional connections to China. In some of the statements (e.g., “sense of belonging” and “social connections”), the distanced diaspora tourists even had evidently higher mean scores than the re-affirmative diaspora tourists. In addition, for the statement “more attached to China,” the distanced diaspora tourists had a mean score of 2.77, which was lower than that of the re-affirmative diaspora tourists (2.94). These points indicate that although the distanced diaspora tourists were attached to China before their returns, they were also comfortable being “Westerners” and their sense of place leaned toward their current places of residence.

Third, similar features of the quest diaspora tourist and the reconnected diaspora tourist were distinguishable from the other types. These two types of diaspora tourists showed a sense of attachment to China before their return visit, in particular in aspects of “cultural connection” and “positive impression.” However, these two types of diaspora tourists had lower mean scores on statements such as “more attached to China,” “sense of belonging,” and “social connection”—all of which were under 3.0. This may imply that

although the quest and reconnected diaspora tourists displayed a sort of cultural connection to China, they were in fact alienated from China before their return visits. As the qualitative study explored, these two types of tourists may have longer migration histories, such that their ties to their ancestral homelands are distant. It would explain why “more attached to China” (2.34 for the quest and 1.88 for the reconnected diaspora tourists) was the lowest score among all of the statements, as they feel closer to their current place of residence than to China.

Fourth, of the statements, “cultural connection” had a much higher mean score (all above 3.0) for all five types of tourists, suggesting that the five groups all perceived a much higher pre-return level of cultural connection to China. In addition, “positive impression” (all above 3.0), “meaning a lot,” and “sense of pride” all presented relatively higher scores compared with the other aspects of place attachment. These five tourist types all presented comparatively lower scores for “more attached to China,” “sense of belonging,” and “social connection,” which suggests that compared with other perspectives of attachment, they had weaker pre-return social connections and a sense of belonging to China.

Therefore, generally speaking, the detached diaspora tourists had the highest level of pre-return place attachment to China, as they had the highest mean scores in five out of eight place attachment statements and the second highest mean score for the remaining three statements among the five tourist types. In particular, they gave “more attached to China” the highest score (3.06) among all five groups of people. Thus, it can be assumed that the detached diaspora tourists were the most (least) attached to China (the United States/Canada) before their return visits. The reconnected diaspora tourists may have been the most distant from China and closest to the United States/Canada before their return visits, with six statements out of eight scoring under 3.0, which indicates a fairly weak attachment to China.

**Table 9.8 Pre-return Place attachment of Five Types of Diaspora Tourists**

Place attachment statements	Mean score					F statistic	Sig.
	The re-affirmative diaspora tourist	The quest diaspora tourist	The reconnected diaspora tourist	The distanced diaspora tourist	The detached diaspora tourist		
Even though my family immigrated to America/Canada, I still feel a strong <b><u>cultural connection</u></b> to China	4.06	3.64	3.72	3.69	4.31	6.662	0.000
My ancestral hometown <b><u>means a lot to me</u></b>	3.63	3.05	2.92	3.69	3.67	8.857	0.000
I have <b><u>positive impression</u></b> about my ancestral hometown	3.57	3.36	3.20	3.69	3.86	4.856	0.001
I have <b><u>sense of pride</u></b> to my ancestral hometown	3.60	3.03	2.90	3.38	3.67	8.811	0.000
I feel <b><u>more attached to China</u></b> than America/Canada	2.94	2.34	1.88	2.77	3.06	9.061	0.000
I feel that China is the place where I can achieve my <b><u>sense of belonging</u></b>	2.81	2.49	2.44	3.46	3.11	6.529	0.000
I feel that China is the place that I can strengthen my <b><u>social connections</u></b>	2.91	2.54	2.34	3.08	2.94	4.604	0.001
I feel that <b><u>China is only the place where my ancestors come from</u></b>	2.79	3.03	2.58	2.92	3.33	2.933	0.022



### 9.4.3 The Post-return Place Attachments of the Five Types of Diaspora Tourists

An ANOVA F test was conducted to further examine the post-return differences among the five tourist types (Table 9.9). The results showed that seven out of the eight place attachment statements had significant differences in mean score among the five tourist types. The only exception was “cultural connection” ( $F = 0.625$ ,  $\text{Sig.} = 0.645$ ), which was not statistically significant, meaning that the difference in cultural connection between the five tourist types and China was not significant. Considering the “cultural connection” scores for each type, all five types displayed high scores (above 3.80).

Several other features are notable here. First, the overall level of the re-affirmative diaspora tourists’ place attachment to China was higher than that of the other four types of tourists. The mean scores of all eight statements were above 3.0 and seven out of the eight place attachment statements had the highest scores among the five types of tourists, with the only exception being “sense of home,” indicating a relatively high level of post-return attachment to their ancestral home. As discussed in the previous section, the re-affirmative diaspora tourists had relatively lower scores for several statements such as “more attached to China,” “sense of belonging,” and “social connections.” It is assumed that some re-affirmative diaspora tourists may feel alienated from China despite identifying themselves as Chinese. Nevertheless, those statements show a notable post-return increase that proves that they have re-affirmed their attachment to their ancestral hometown through an increased sense of belonging and social connection.

Second, the quest diaspora tourists had higher post-return scores (above 3.0) in most of the statements, except “more attached to China.” Their place attachment on “positive impression” (3.87), “sense of belonging” (3.34), “sense of pride” (3.34), and “social connection” (3.10) reflected high scores. As discussed in the previous section, the quest diaspora tourists had three place attachment statements with pre-return mean scores lower than 3.0, but post-return, their “sense of belonging” and “social connections” increased to mean scores higher than 3.0. Thus, their return visits increased their place attachments, particularly from these two perspectives.

Third, the distanced diaspora tourists were characterized by a high pre-return level of place attachment to China, but post-return, they displayed both increasing and decreasing mean scores for various statements, indicating mixed feelings about the various aspects of place attachment.

Fourth, the detached diaspora tourists had the lowest mean scores for half of the place attachment statements (five were under 3.0), with the other three statements ranked fourth among the five types of tourists. The only exception was “cultural connection.” These results imply that the detached diaspora tourists experienced a significant decrease in all of the aspects of place attachment except their “cultural connection” to China. This type of tourist had the highest level of pre-return place attachment, whereas post-return, the situation changed.

Fifth, when checking the scores for the statement “more attached to China,” only the re-affirmative diaspora tourists had scores above 3.0, reflecting a much higher level of agreement (3.17). The other four groups displayed a level of agreement that was less than 3.0. Significant differences were presented through this statement of place attachment ( $F = 6.276$ ,  $\text{Sig.} = 0.000$ ), e.g., the quest (2.73) and reconnected (2.26) diaspora tourists. Although these two types of tourists affirmed their attachments to their ancestral hometowns, they were thus likely to still feel more attached to their host countries—the US/Canada—than to their ancestral homes.

To summarize, according to the post-return place attachment, the re-affirmative and quest diaspora tourists exhibited increases in most of the place attachment statements, whereas the distance diaspora tourists presented a more complex picture that increased and decreased based on various aspects. Only the detached diaspora tourists presented an obvious decrease, with five lower place attachment statement scores (under 3.0).

Table 9.9 Post-return Place Attachment by Five Types of Diaspora Tourists

Place attachment statements	Mean score					F statistic	Sig.
	The re-affirmative diaspora tourist	The quest diaspora tourist	The reconnected diaspora tourist	The distanced diaspora tourist	The detached diaspora tourist		
After making my return visit, I feel a stronger <b><u>cultural connection</u></b> to China	4.06	3.90	3.90	3.85	3.97	0.625	0.645
After making my return visit, I feel that China is the place where I can achieve my <b><u>sense of home</u></b>	3.40	3.00	2.92	3.85	2.92	3.240	0.013
After making my return visit, I have more <b><u>positive impression</u></b> about my ancestral hometown	3.91	3.87	3.86	3.69	3.36	4.757	0.001
After making my return visit, I have stronger <b><u>sense of pride</u></b> to my ancestral hometown	3.75	3.34	3.32	3.46	3.22	3.614	0.007
After making my return visit, I feel <b><u>more attached to China</u></b> than America/Canada	3.17	2.73	2.26	2.92	2.61	6.276	0.000
After making my return visit, I have achieved a <b><u>sense of belonging</u></b>	3.53	3.34	3.16	3.31	2.83	4.950	0.001
After making my return visit, I feel that China is the place where I can strengthen my <b><u>social connections</u></b>	3.45	3.10	2.98	2.92	2.64	5.332	0.000
After making my return visit, I still feel that China is <b><u>only the place where my ancestors come from</u></b>	3.51	3.48	3.40	2.85	2.94	3.171	0.015

## 9.5 Significant Themes and Factors in the Five Types of Diaspora Tourists

In this section, the emerging themes and factors of each type of diaspora tourist are discussed based on the quantitative data. The qualitative findings noted a series of significant themes and factors for each type of diaspora tourist, particularly regarding migration backgrounds, “Chineseness”, place attachments, return experiences, etc. Based on the questionnaire survey, factors of the respondents’ socio-demographic characteristics, “Chineseness” and their trip experiences emerged to be important and are elaborated in this section.

### 9.5.1 Socio-demographic Characteristics

#### 9.5.1.1 Age

The age distributions of the five types of diaspora tourists were compared and some discrepancies were revealed (Table 9.10). The re-affirmative diaspora tourists had a higher proportion of diasporic individuals at age 31-50 and fewer young tourists in the 18-30 age group. Similarly, a higher proportion of diasporic individuals at age 31-50 was noticed in the quest diaspora tourists. Only a few of them were from age group 18-30 and 51-60. Compared to the two previous groups, the reconnected and distanced diaspora tourists had a comparatively higher proportion of young and middle-aged tourists. For example, respectively 12% and 15.4% of the reconnected and distanced diaspora tourists are at age 18-30, which are higher than the re-affirmative and quest diaspora tourists. The detached diaspora tourists had a much higher proportion of middle-aged tourists at age 41-50 (55.6%). They have the fewest number of individuals at age 31-40 compared to the other four types, which occupied only 19.4% of the overall detached diaspora tourists.

As mentioned in Section 9.2.1, the survey respondents were mostly from age group 31-50, which representing middle-aged individuals. The age distributions display quite similar patterns among the five diaspora tourist types. They all have more respondents in age groups 31-40 and 41-50. This similarity might be attributed to the survey methods adopted in the quantitative research. The middle-aged and older Chinese diasporic members might be more reachable through channels of associations than younger ones, as

they could be the most active association members with more return visit experiences. However, the age distribution analysis reveals the importance of the factor of age in this study. The middle-aged diasporic members are mature and thoughtful to understand the significance of own diasporic heritage. Consequently, they can be more willing to participate in activities relevant to their heritage.

**Table 9.10 Distribution of Age Groups by Five Types of Diaspora Tourists**

Age		18 – 30	31 – 40	41 – 50	51 – 60	61 or above	Total
<b>The re-affirmative diaspora tourist</b>	No.	2	17	20	8	0	47
	%	4.30%	36.20%	42.60%	17.00%	0.00%	100%
<b>The quest diaspora tourist</b>	No.	4	21	27	8	1	61
	%	6.60%	34.40%	44.30%	13.10%	1.60%	100%
<b>The reconnected diaspora tourist</b>	No.	6	23	16	4	1	50
	%	12.00%	46.00%	32.00%	8.00%	2.00%	100%
<b>The distanced diaspora tourist</b>	No.	2	5	4	2	0	13
	%	15.40%	38.50%	30.80%	15.40%	0.00%	100%
<b>The detached diaspora tourist</b>	No.	4	7	20	5	0	36
	%	11.10%	19.40%	55.60%	13.90%	0.00%	100%
<b>Total</b>	No.	18	73	87	27	2	207
	%	8.70%	35.30%	42.00%	13.00%	1.00%	100%

#### 9.5.1.2 Level of education

The factor of education level is also found to be important. As shown in Table 9.11, the level of education for all five tourist types was high. All five types of diaspora tourists have most respondents with college/university education. Except the re-affirmative diaspora tourist who has other 17% respondents with secondary/technical education, the other four types of diaspora tourists have more respondents with post-graduate education. In total, 80.2% of the overall respondents had received a “college/university” or “postgraduate” level of education, representing a quite well-educated group of people.

**Table 9.11 Distribution of Education Level by Five Types of Diaspora Tourists**

Level of education		Elementary school or below	Primary	Secondary/ technical	College/ University	Post-graduate	Total
<b>The re-affirmative diaspora tourist</b>	No.	0	6	8	30	3	47
	%	0.00%	12.80%	17.00%	63.80%	6.40%	100%

Table 9.11 (continued)

<b>The quest diaspora tourist</b>	No.	1	2	6	41	11	61
	%	1.60%	3.30%	9.80%	67.20%	18.00%	100%
<b>The reconnected diaspora tourist</b>	No.	0	0	7	33	10	50
	%	0.00%	0.00%	14.00%	66.00%	20.00%	100%
<b>The distanced diaspora tourist</b>	No.	0	2	0	9	2	13
	%	0.00%	15.40%	0.00%	69.20%	15.40%	100%
<b>The detached diaspora tourist</b>	No.	0	3	6	18	9	36
	%	0.00%	8.30%	16.70%	50.00%	25.00%	100%
<b>Total</b>	No.	1	13	27	131	35	207
	%	0.50%	6.30%	13.00%	63.30%	16.90%	100%

It is noticed that there were more individuals who have received education under college/university level in the re-affirmative and detached diaspora tourists. 29.8% and 25% of the re-affirmative and detached diaspora tourists have received “primary” and “secondary/technical” educations, respectively. The level of education distributions in the five groups was quite similar, displaying a higher proportion of highly educated individuals. This might be attributed to the assumptions that people with higher educations are more willing to express their ideas about their family heritage and respond to questionnaires.

#### 9.5.1.3 Ethnicity of partner / spouse

Differences regarding the ethnicities of those diaspora tourists’ partners/spouses among the five diaspora tourist types were noted. The re-affirmative and detached diaspora tourists were noted to have fewer individuals whose partners are Westerners, 39.5% and 25.9% respectively. It was quite lower than the other three groups, whose percentages ranged from 47.2 to 77.8%. The re-affirmative diaspora tourists had the most partners/spouses that were “Chinese” (21.1%) or “Westerners of Asian descent” (34.2%). The detached diaspora tourists had a higher proportion of individuals whose partners are Westerners of Asian descent (44.4%), and the proportion of individuals having Westerners and Chinese as their partners equalized (25.9%). The quest and reconnected diaspora tourists displayed similar characteristics, with a higher proportion of Westerners as their partners/spouses, 47.2% and 59% respectively. In a slight difference, the quest diaspora tourists have higher proportion of individuals with “Chinese” partners/spouses (13.2%),

slightly higher than the reconnected diaspora tourists (5.1%). For the distanced diaspora tourists, valid data on their partners/spouses was limited (only nine cases). The current data indicated that most of the tourists in this group had “Westerners” as their partners/spouses (77.8%).

The factor of partner ethnicity is noted to be important in the five types of diaspora tourists. The quest, reconnected and distanced diaspora tourists have a higher proportion of individuals with Westerner partners. The qualitative results suggest that most of the individuals in these three types are generational migrants with fairly strong connections to current place of residence. Some of them have single attachment to North America (the distanced diaspora tourists), while some of them have multiple senses of place (the quest and reconnected diaspora tourists). Thus, they well assimilated to the North America and prefer to have partners of Western ethnicity. However, many of the quest and reconnected diaspora tourists have Westerners of Asian descent as their partners, suggesting their connections or intention of reconnecting to their ancestral heritage. Their partnership may influence their connections to ancestral homeland as well as further affect their return visit experience.

**Table 9.12 Distribution of Ethnicity of Partner/Spouse by Five Types of Diaspora Tourists**

Ethnicity of partner / spouse		Westerner	Other Asian	Chinese	Westerner of Asian descent	Total
<b>The re-affirmative diaspora tourist</b>	No.	15	2	8	13	38
	%	39.50%	5.30%	21.10%	34.20%	100%
<b>The quest diaspora tourist</b>	No.	25	1	7	20	53
	%	47.20%	1.90%	13.20%	37.70%	100%
<b>The reconnected diaspora tourist</b>	No.	23	2	2	12	39
	%	59.00%	5.10%	5.10%	30.80%	100%
<b>The distanced diaspora tourist</b>	No.	7	1	1	0	9
	%	77.80%	11.10%	11.10%	0.00%	100%
<b>The detached diaspora tourist</b>	No.	7	1	7	12	27
	%	25.90%	3.70%	25.90%	44.40%	100%
<b>Total</b>	No.	77	7	25	57	166
	%	46.40%	4.20%	15.10%	34.30%	100%

## 9.5.2 Migration Backgrounds

### 9.5.2.1 Place of birth

The distributions of birth place for the five types of diaspora tourists are presented in Table 9.13. It is found that the majority of the re-affirmative and detached diaspora respondents were born in China, which representing a similar distribution pattern. This pattern of re-affirmative diaspora tourists is more typical, and 57.4% were born in China with another 29.8% born in North America. This confirms the qualitative findings by suggesting the similar evidence that most of the re-affirmative diaspora tourists were born and raised in China. They have some kinds of connections before their return visit and such that their sense of place is affirmed through their return visit(s). Similarly, 50% of the detached diaspora respondents were born in China. But unlike the re-affirmative diaspora tourists, they have a higher proportion (38.9%) of respondents who were born in North America.

Different from the re-affirmative and detached diaspora tourists, the majority of the quest and reconnected diaspora tourists were born in North America (65.6% and 96% respectively). This shows that most of these two types of diaspora tourists were not born in China, meaning they can be the second or even more generational Chinese descendants. In particular in the reconnected diaspora respondents, none of them were born in China, suggesting that they have lost their connections and reconnect through their return travel behavior. The distanced diaspora tourists were characterized by higher proportion of North America-born individuals (53.9%) and lower proportion of individuals born in China (38.5%). This distribution pattern did not suggest such distinct patterns as the other four groups of tourists, but it helps assume that the diaspora tourists born in either places can feel distanced from their ancestral home or experience no big change after their return visit.



**Table 9.13 Distribution of Place of Birth by Five Types of Diaspora Tourists**

<b>Place of birth</b>		<b>America</b>	<b>Canada</b>	<b>China</b>	<b>Hong Kong</b>	<b>Others</b>	<b>Total</b>
<b>The re-affirmative diaspora tourist</b>	No.	4	10	27	2	4	47
	%	8.50%	21.30%	57.40%	4.30%	8.50%	100%
<b>The quest diaspora tourist</b>	No.	23	17	15	2	4	61
	%	37.70%	27.90%	24.60%	3.30%	6.60%	100%
<b>The reconnected diaspora tourist</b>	No.	32	16	0	2	0	50
	%	64.00%	32.00%	0.00%	4.00%	0.00%	100%
<b>The distanced diaspora tourist</b>	No.	5	2	5	1	0	13
	%	38.50%	15.40%	38.50%	7.70%	0.00%	100%
<b>The detached diaspora tourist</b>	No.	10	4	18	1	3	36
	%	27.80%	11.10%	50.00%	2.80%	8.30%	100%
<b>Total</b>	No.	74	49	65	8	11	207
	%	0.50%	6.30%	13.00%	63.30%	16.90%	100%

#### 9.5.2.2 Years of leaving China

Based on the major migration waves that have occurred since 1840, the answers to what years the respondents or their families left China were categorized into four periods during analysis. The first period is from 1850 to 1900 and captured the migration of respondents' ancestors during the Gold Rush. The second period is from 1901 to 1945 and covered the period from post Gold Rush to World War Two. The third period is from 1946 to 1979 and reflected the wave of migration during the post-war and open door periods. The fourth and final period is from 1980 to the present.

The five types of diaspora tourists display distinct distribution patterns of migration time, suggesting the significance of the factor. Most of the re-affirmative diaspora respondents left China during the 1946-1979 period (55.3%), reflecting that the re-affirmative diaspora tourists are more likely to be fresh migrants. Table 9.14 also shows that more respondents in the quest and reconnected diaspora tourists had their ancestors leaving China during the 1850-1900 period (respectively 39.3% and 49.6%), suggesting these two types of diaspora tourists had more generational diasporic members. Particularly, 92.5% of the reconnected diaspora tourists reported that their ancestors came to North America during the first two periods, reflecting they are really generational diasporic members compared to the other four groups. The number of distanced diaspora tourists,

although relatively small (13 cases), represented a balanced distribution regarding migration time, with about 23% during the Gold Rush, 30.8% from 1901 to 1945, and 38.5% after 1980. The detached diaspora tourists were also characterized by a balanced distribution of migration time, but with relatively fewer respondents whose ancestors migrated during the Gold Rush and more after 1945.

**Table 9.14 Distribution of Migration Waves by Five Types of Diaspora Tourists**

Migration waves		1850 – 1900	1901 – 1945	1946 – 1979	1980 – present	Total
<b>The re-affirmative diaspora tourist</b>	No.	6	15	17	9	47
	%	12.80%	31.90%	36.20%	19.10%	100%
<b>The quest diaspora tourist</b>	No.	24	14	17	6	61
	%	39.30%	23.00%	27.90%	9.80%	100%
<b>The reconnected diaspora tourist</b>	No.	23	21	3	2	49
	%	49.60%	42.90%	6.10%	4.10%	100%
<b>The distanced diaspora tourist</b>	No.	3	4	1	5	13
	%	23.10%	30.80%	7.70%	38.50%	100%
<b>The detached diaspora tourist</b>	No.	6	8	12	9	35
	%	17.10%	22.90%	34.30%	25.70%	100%
<b>Total</b>	No.	62	62	50	31	205
	%	30.20%	30.20%	24.40%	15.10%	100%

### 9.5.2.3 Single/multiple destinations

Overall, 86.5% of the survey respondents had only one destination throughout their migration process, whereas 13.5% had multiple destinations before settling in North America. The re-affirmative diaspora tourists had a higher proportion of individuals with multiple migration destinations (21.3%) compared to the other four types of diaspora tourists. Three types of diaspora tourists: the quest, distanced, and detached diaspora tourists shared similar distributions of migration destinations as over 80% migrated to North America as their single destination, which is also similar to the percentage for the diaspora tourists overall (86.5%). However, it is worth noting that the reconnected diaspora tourists had the highest proportion (92%) of respondents migrating to North America as their single destination compared to the other four types of diaspora tourists. It is assumed that migrants with single migration destination may have less distracting sense of place and be more likely to feel reconnected to their ancestral hometown after home return travel.

**Table 9.15 Distribution of Single/Multiple Destination in Migration by Five Types of Diaspora Tourists**

Single/multiple destination		Multiple destination	Single destination	Total
<b>The re-affirmative diaspora tourist</b>	No.	10	37	47
	%	21.30%	78.70%	100%
<b>The quest diaspora tourist</b>	No.	7	54	61
	%	11.50%	88.50%	100%
<b>The reconnected diaspora tourist</b>	No.	4	46	50
	%	8.00%	92.00%	100%
<b>The distanced diaspora tourist</b>	No.	2	11	13
	%	15.40%	84.60%	100%
<b>The detached diaspora tourist</b>	No.	5	31	36
	%	13.90%	86.10%	100%
<b>Total</b>	No.	28	179	207
	%	13.50%	86.50%	100%

#### 9.5.2.4 Number of generation

Table 9.16 presents the distribution of the number of generations for the five diaspora tourist types. Number of generations helps to reveal the respondents' generational distance more directly. Among the re-affirmative diaspora tourists, there were proportionately more recent than distant migrants. 70.2% of them consider themselves as the first or second generation migrants. The detached diaspora tourists were also characterized by more recent migrants. 63.9% reported as the first or second generation migrants and only 5.6% reported as the fourth or later generations migrants. The composition of the reconnected diaspora tourists was totally different, with more third or later generations of migrants (86%). The quest and distanced diaspora tourists had similar compositions, with fairly equal distributions of recent and distant migrants. They both reported to have slightly more respondents (around 30%) in generation three and a few respondents in generation five or later.

**Table 9.16 Distribution of Number of Generations by Five Types of Diaspora Tourists**

Number of generations		1	2	3	4	5 or more	Total
<b>The re-affirmative diaspora tourist</b>	No.	17	16	12	2	0	47
	%	36.20%	34.00%	25.50%	4.30%	0.00%	100%
<b>The quest diaspora tourist</b>	No.	12	16	19	11	3	61
	%	19.70%	26.20%	31.10%	18.00%	4.90%	100%
<b>The reconnected diaspora tourist</b>	No.	1	6	16	18	9	50
	%	2.00%	12.00%	32.00%	36.00%	18.00%	100%
<b>The distanced diaspora tourist</b>	No.	3	3	4	2	1	13
	%	23.10%	23.10%	30.80%	15.40%	7.70%	100%
<b>The detached diaspora tourist</b>	No.	12	11	11	1	1	36
	%	33.30%	30.60%	30.60%	2.80%	2.80%	100%
<b>Total</b>	No.	45	52	62	34	14	207
	%	21.70%	25.10%	30.00%	16.40%	6.80%	100%

### 9.5.3 Degree of “Chineseness”

As noted in qualitative research findings, cultural identity of diasporic members is one of the significant themes influencing their place attachment. In the survey, two factors were used to symbolize the respondents’ “Chineseness”: their Chinese identity (also understood as Chineseness) and their proficiency of Chinese language. First, to capture the level of Chineseness, the respondents were asked to rate a number of statements regarding to their Chinese identity before return on a five-point Likert scale. Second, three statements were used to assess the respondents’ knowledge of the Chinese language.

#### 9.5.3.1 Chinese identity

Seven statements were used to capture the respondents’ level of Chinese identity through a variety of aspects. The mean score of the seven identity-related statements were combined to form an aggregate score, indicating the overall levels of Chinese identity of the five types of diaspora tourists. An ANOVA F test was conducted to assess the differences between the five tourist types in overall level of their Chinese identity. The results are presented in Table 9.17. It was assumed that there were significant differences in the mean scores between the five tourist types.

The F test was highly significant (at the 0.000 level), showing that there were significant differences between the aggregate scores of the five types of diaspora tourists. Three types of diaspora tourists: the detached (28.86), the re-affirmative (25.68) and the distanced diaspora (24.77) tourists had higher aggregate scores. The quest (22.77) and the reconnected (21.58) diaspora tourists had lower aggregate scores of Chinese identity.

The results imply that the re-affirmative and detached diaspora tourists have the strongest sense of Chinese before their return. This confirms the qualitative findings about these two types of diaspora tourists. The re-affirmative diaspora tourists identify themselves as Chinese and have the bigger chance to increase their attachment to China after the return. Although the detached diaspora tourists have varied cultural identities, they are found to carry a strong sense of Chinese before their return which is reduced through their return visits. The other two types of diaspora tourists the quest and reconnected diaspora tourists display significant lower aggregate and mean scores for Chinese identity. This implies these two types of diaspora tourists have less strong Chinese identity before their return, which is caused by generational distance, overseas born, and growing environment.

**Table 9.17 Aggregate score of Pre-trip Chinese Identity for Five Types of Diaspora Tourists**

	Types of diaspora tourists				
	The re-affirmative diaspora tourist	The quest diaspora tourist	The reconnected diaspora tourist	The distanced diaspora tourist	The detached diaspora tourist
<b>Aggregate score</b>	25.68	22.77	21.58	24.77	25.86
<b>Standard deviation</b>	4.57	3.91	2.90	3.98	4.40
	F statistic	10.262		Sig.	0.000

The re-affirmative and detached diaspora tourists had relatively high mean scores on all of the Chinese identity statements. The re-affirmative diaspora tourists had the highest mean scores for statements (4) and (6), reflecting their high level of agreement to be a member of the Chinese community. The detached diaspora tourists had the highest

mean scores for four of the seven statements from statement (1), (2), (3) to (5), reflecting high levels of understanding about their Chinese background, as well as perceptions as a member of the Chinese community. The distanced diaspora tourists also had relatively high mean scores for the statement (7), reflecting their stronger desire to learn more about China. Comparatively, the quest and reconnected diaspora tourists had lower mean scores for all of the statements.

The results show that the pre-return Chinese identities of the five groups are quite similar to the level of pre-return place attachment. The re-affirmative and detached diaspora tourists had the highest scores, which indicate fairly strong Chinese identity and place attachment to China before their return. The distanced diaspora tourists have higher mean scores in some of the statements, showing less attached feelings to China and weaker perception of Chineseness before the return. The quest and reconnected diaspora tourists display lower mean scores for most of the statements, indicating their weak attachment to China and Chineseness before the return. This confirms the general understanding that identity and place attachment are positively correlated. Thus, a correlation analysis was conducted to explore the relationship between pre-return Chinese identity and pre-return place attachment of Chinese diaspora tourists and the results showed that their pre-return Chinese identity and pre-return place attachment to China were positively correlated ( $r = .599, p = \leq .000$ ).

**Table 9.18 Chinese Identity of Five Types of Diaspora Tourists Before Return**

Chinese identity statements	Mean score					F statistic	Sig.
	The re-affirmative diaspora tourist	The quest diaspora tourist	The reconnected diaspora tourist	The distanced diaspora tourist	The detached diaspora tourist		
1) I feel confused about who I am and where I come from	3.58	3.33	3.08	3.62	3.81	3.139	0.016
2) I have a clear understanding of my Chinese background	3.79	3.38	3.00	3.39	3.81	6.027	0.000
3) I like meeting friends from the Chinese community	3.83	3.30	3.40	3.85	3.86	5.911	0.000
4) I am happy that I am taken as a member of Chinese by other Chinese people	3.72	3.26	3.10	3.69	3.67	7.093	0.000
5) I am proud of my Chinese background	3.87	3.44	3.40	3.54	3.89	4.812	0.001
6) I often spend time with people from Chinese community	3.58	3.08	2.74	3.31	3.47	7.333	0.000
7) I have spent time trying to find out more about China, like Chinese history, traditions and customs	3.32	2.98	2.86	3.38	3.36	3.105	0.017

### 9.5.3.2 Proficiency of Chinese language

Another aspect of examining diaspora tourists' degree of "Chineseness" is individuals' knowledge and use of the Chinese language. Three statements were used to capture the respondents' proficiency of Chinese language; that is, whether they could speak Chinese, like speaking Chinese frequently at home, and read Chinese well. The mean scores of the three statements were combined to form an aggregate score that indicated the overall level of their Chinese language skills. An ANOVA F test was conducted to assess the differences between the five diaspora tourist types. It was assumed that there were significant differences in the mean scores of these statements between the five types of diaspora tourists. The results are presented in Table 9.19.



**Table 9.19 Proficiency of Chinese Language for Five Types of Diaspora Tourists**

Knowledge and Chinese language statements	Mean score					F statistic	Sig.
	The re-affirmative diaspora tourist	The quest diaspora tourist	The reconnected diaspora tourist	The distanced diaspora tourist	The detached diaspora tourist		
I can speak Chinese well	3.53	2.82	2.04	2.77	3.61	14.048	0.000
I like speaking Chinese at home	3.49	2.72	1.94	2.69	3.64	16.134	0.000
I can read Chinese well	3.47	2.67	1.62	2.85	3.36	19.141	0.000
Aggregate score	10.49	8.21	5.60	8.31	10.61	18.867	0.000

The results of the F test were highly significant (at the 0.000 level), showing that there were significant differences between the overall level of Chinese language skills of the five types of diaspora tourists. The re-affirmative and detached diaspora tourists had relatively higher aggregate scores, 10.49 and 10.61 respectively. It is interesting to notice that the detached diaspora tourists had really high aggregate score which was even higher than the re-affirmative diaspora tourists, reflecting their high level of self-perception toward their Chinese language skills. The distanced diaspora respondents also considered themselves as good Chinese language speaker by presenting an aggregate score of 8.31. They were followed by the quest diaspora tourists with an aggregate score of 8.21. Not surprisingly, the reconnected diaspora tourists had the lowest aggregate score on Chinese language skill, implying their absence to Chinese culture and language caused by the lost connection to their ancestral homeland.

Another point worth mentioning is that the results of the aggregate scores for cultural identity and Chinese language proficiency were quite similar, with the re-affirmative and detached diaspora tourists having the higher aggregate scores followed by the distanced diaspora tourists, and the reconnected diaspora tourists having lowest aggregate score. Clearly, it is understandable that people who identified themselves as Chinese had better Chinese language skills. Hence, a correlation analysis was performed and the results showed that cultural identity and Chinese language were positively correlated ( $r = .6641$ ,  $p = \leq .000$ ).

#### **9.5.4 Perceptions of Return Trip**

As the focus of this study was to explore how diaspora tourism affects individuals' place attachments, diaspora tourists' perceptions toward their return trip could be influential in their place attachments. Four statements were used to capture their perceptions of return trip, including their willingness to travel back again, their enjoyment of the trip, their perceptions of the trip's importance, and the trip's uniqueness. The mean scores for each individual statement were calculated and an aggregate score was computed to represent the overall level of return experience of each type of diaspora tourist. An ANOVA F test was conducted to assess the differences between the five tourist types. It

was assumed that there were significant differences in the mean scores between the five tourist types. Nevertheless, the result shows that the F test was not significant, suggesting that there were no significant differences in the aggregate score of perception of return visit between the five types of diaspora tourists. However, it is noted that the detached diaspora tourist presented to have the lowest aggregate score (14.50), while the re-affirmative diaspora tourist has the highest aggregate score (15.40). Thus, although the five types of diaspora tourists presented to have no significant difference in their perceptions of return visit, the re-affirmative diaspora tourist still shows their stronger willingness to travel back again with higher level of enjoyment of trip as well as stronger feelings of importance of trip.

**Table 9.20 Perceptions of Return Trip by Five Types of Diaspora Tourists**

Post-trip experience	Mean score					F statistic	Sig.
	The re-affirmative diaspora tourist	The quest diaspora tourist	The reconnected diaspora tourist	The distanced diaspora tourist	The detached diaspora tourist		
After making my return visit, I have a strong willingness to travel back again	3.87	3.62	3.84	3.69	3.64	1.445	0.221
I enjoy visiting my ancestral hometown	3.96	4.05	4.06	3.92	3.75	1.485	0.208
Visiting my ancestral hometown is more important than visiting any other places	3.85	3.77	3.64	3.46	3.61	1.094	0.360
I wouldn't substitute any other places for the type of experience I have in my ancestral hometown	3.72	3.70	3.52	3.62	3.50	0.794	0.531
Aggregate score	15.40	15.15	15.06	14.69	14.50	1.097	0.359

## **Chapter Ten Conclusion Remarks, Implications and Future Research**

### **10.1 Conclusion Remarks**

This study was conducted to explore the role of diaspora tourism in affecting diasporic individuals' place attachment. A core research question was posed to achieve this aim: does diaspora tourism play a role in affecting the diasporic individual in place attachment? The best way to address this core question is to begin with the end by looking at the changes in diaspora tourists' place attachments caused by diasporic tourism, and then to search for the underlying reasons. This approach led to the identification of five types of diaspora tourists based on cultural identity and the level of transformation in place attachments. Deep explorations of the rationales for each diaspora tourist type were conducted. A nice circle of research that achieved this research goal was generated.

By doing so, the three objectives raised in Section 1.4 were achieved:

(1) To explore how diaspora tourism affects diasporic individuals' place attachments.

This objective was achieved through the in-depth exploration of the rationales behind the different post-return changes experienced by each type of diaspora tourist. The findings suggest that different types of diaspora tourists are affected by diaspora tourism in various ways. The themes that play more important roles during the process also differ.

Place attachments of the re-affirmative diaspora tourists are positively affected by their diasporic travel. As they are characterized by high-Chineseness diasporic members with relatively short migration histories in host countries, their ties to China are fresh and strong, and their Chinese identity is clear and solid. They travel to maintain or strengthen their ties to China, and thus they present a greater chance of increasing their attachments to China. As a result, their physical, social and emotional connections to China are more

likely to be positively affected by their return visits, some of which become stable or stronger after their return.

The place attachments of the quest diaspora tourists are also found to be positively affected by their diasporic travel. This type of diaspora tourist represents diasporic individuals with long migration histories, many of whom have been exposed to Chinese culture and values from a young age, resulting in a clear dual identity as equally Chinese and Westerner. They feel comfortable in both cultures, yet also appear to feel somewhat alienated by both. Due to their long migration histories in the host countries, their ties to ancestral hometowns have been interrupted, and their attachment to China is considered to be “ideal” or “romantic.” They travel mostly on quests for an imaginary homeland, although some of them are not successful in finding what they seek. Nevertheless, their return experiences help many find that imaginary China in their minds. Through varied lengths of stay and overall return times, the quest diaspora tourists increase their physical, social, and emotional connections to China or their ancestral homes.

The place attachments of the reconnected diaspora tourists are also positively affected by their diasporic returns. This type of diaspora tourist represents diasporic individuals with long migration histories and distanced ties to their ancestral homelands. Although they are aware of their Chinese backgrounds, their values and perceived cultures are highly Westernized. Thus, they identify themselves as Westerners, but their returns are motivated by curiosity about their beginnings. They travel to seek their ancestral roots and some make great efforts for success. As such, their diasporic travel reconnects them to their Chinese ancestry and increases their place attachment to their ancestral homes.

The place attachments of the distanced diaspora tourists are scarcely affected by their diasporic returns. This type of diaspora tourist has varied migration backgrounds, and most have Western or mixed identities that lean toward Western. Thus, they have distant, weak ties to their ancestral homelands. Their diasporic returns are usually occasional with various less-deep motives such as leisure and business. As such, the diasporic travel

conducted by the distanced diaspora tourists seldom changes their place attachments. After their returns, they perceive China and themselves in the same way they did before.

The place attachments of the detached diaspora tourists are negatively affected by their diasporic returns. The migration histories of this type of diaspora tourist vary. Diasporic individuals in this type are generation one to four migrants. Their personal identities are varied too, but they similarly perceive themselves as ethnic Chinese. They return for various purposes, from deep ones like roots-seeking to less deep ones like business and obligations. Their diasporic travel decreases their attachment to China, and varied factors contribute to that decrease. China is nothing special to them and they become detached, particularly after their return visits.

(2) To identify the significant factors influencing diasporic individuals' place attachments.

The second objective of this study was achieved through an in-depth analysis of the significant themes and factors that emerged within five types of diaspora tourists. Both the qualitative and quantitative data contributed to fulfilling this objective.

The significant factors that influence the re-affirmative diaspora tourists are their migration history, birth place, Chineseness and return experience. As the research findings show, re-affirmative diaspora tourists have less complex migration histories, as they are mostly recent migrants with short migration histories and single migration destination. Most of them were born in mainland China or Hong Kong and migrated as adults. These migration decisions were made freely, so their ties to China are quite fresh and strong. Their return travel experiences are usually pleasant with a long length of stay, high return frequency, more overall visit times, and good interactions with the local people, all of which make their diasporic travels to China enjoyable life events.

The significant factors influencing quest diaspora tourists include their migration history, cultural exploration and difference, partnership, and return experience. Quest

diaspora tourists usually have long migration histories, with a long generational distance to China and complex migration reasons. Most of the members have ancestors who were forced to cut off from home. A few of their ancestors were reported to have left home due to family obligations or free choice. They have a generational distance between their ancestral homelands, which results in successful assimilation into their host societies. They experience cultural conflicts at a young age, grow up in traditional Chinese families, and experience cultural shocks at school. That increases their interest in the quest for an ancestral homeland. Their returns are associated with deep motives. Regarding varied length of stay, return frequency, and overall visits, their return experiences are characterized as fairly pleasant and meaningful. Intermediation during visits, a helpful Chinese partner, and an elaborate pre-trip plan were found to be important factors affecting their place attachments.

The significant factors influencing reconnected diaspora tourists include migration history, perceived identity, and return experience. Reconnected diaspora tourists usually have long migration histories, which suggest a generational distance between them and their ancestral homelands. Thus, their attachment to China is quite limited and distant, as is their knowledge of their family history in China. Despite their awareness of Chinese backgrounds, their perceptions of their self-identities lean toward being Westerners. Nevertheless, this increases their desire to return and seek their roots. Their diasporic returns are reported to be mostly enjoyable experiences with helpful accompaniment and effective interactions with local people. As such, these factors contribute to an increase in their place attachment to China after their returns.

The significant factors influencing the place attachments of distanced diaspora tourists include migration background, Westernized personal identity, distanced place attachment to China, and return experience. Distanced diaspora tourists have varied migration backgrounds. Those members of recent generations present better adjustment and assimilation to their host societies, which makes them feel closer to their current places of residence than to their ancestral hometowns in China. Those who are distant generations have weak ties to China, and thus are emotionally distant from their ancestral homes. Hence,



they perceive themselves as Westerners, and a few feel confused about their personal identities. Their limited knowledge of China and their poor Chinese language skills becomes barriers during their returns. Most importantly, their return motives are shallow and China is not special to them. All of these factors lead to no post-return changes in their place attachments.

Various factors were identified to have influenced detached diaspora tourists' place attachments, including multiple migration destinations, repetitiveness of return, weak Chinese language skill, poor trip experience, etc. Diasporic members whose families have experienced multiple migrations may distract their place attachments, such that their attachments to ancestral home are decreased and their attachments to the other migration destinations are increased. The repetitiveness of returns also increases feelings of obligation to return that gradually reduce the diaspora tourists' attachments to their ancestral homelands. Other factors such as poor Chinese language skills and judgmental views of the local people may decrease their sense of belonging and attachment.

(3) To develop a theoretical framework for explicit understanding of diaspora tourism and diaspora tourists.

The qualitative and quantitative findings lead to minor changes in the proposed research framework in Section 7.1. A theoretical framework which presents the multi-dimensional nature of diaspora tourism is developed by integrating six significant themes (Figure 10.1).

Six critical themes are integrated in the process of diaspora tourism: migration history, place attachment, cultural identity, return motives, diasporic travel, and post-visit change. The first theme is migration background of diaspora individuals. Migration history including migration time, migration reasons and migration forms of the individuals or their ancestors are found to serve fundamental roles in the big picture of diaspora tourism. Migration background would influence the individuals bonds to places as well as their own cultural identity in various ways. Individuals may have very close ties to ancestral home because of their family's short migration history. On the contrary, diaspora individuals may

also have very distant ties or even lost ties to ancestral home because of their family's long migration history. Thus, they can either be strongly attached to ancestral home or strongly attached to the host countries. Evidence from this research reveals that diaspora tourists can have equal attachment to both countries and a confused sense of place. Those who feel equally attached to both ancestral home and current place of residence present dual attachments to places, and those who have a confused sense of place present a sense of lost and perceive nowhere as their real home.

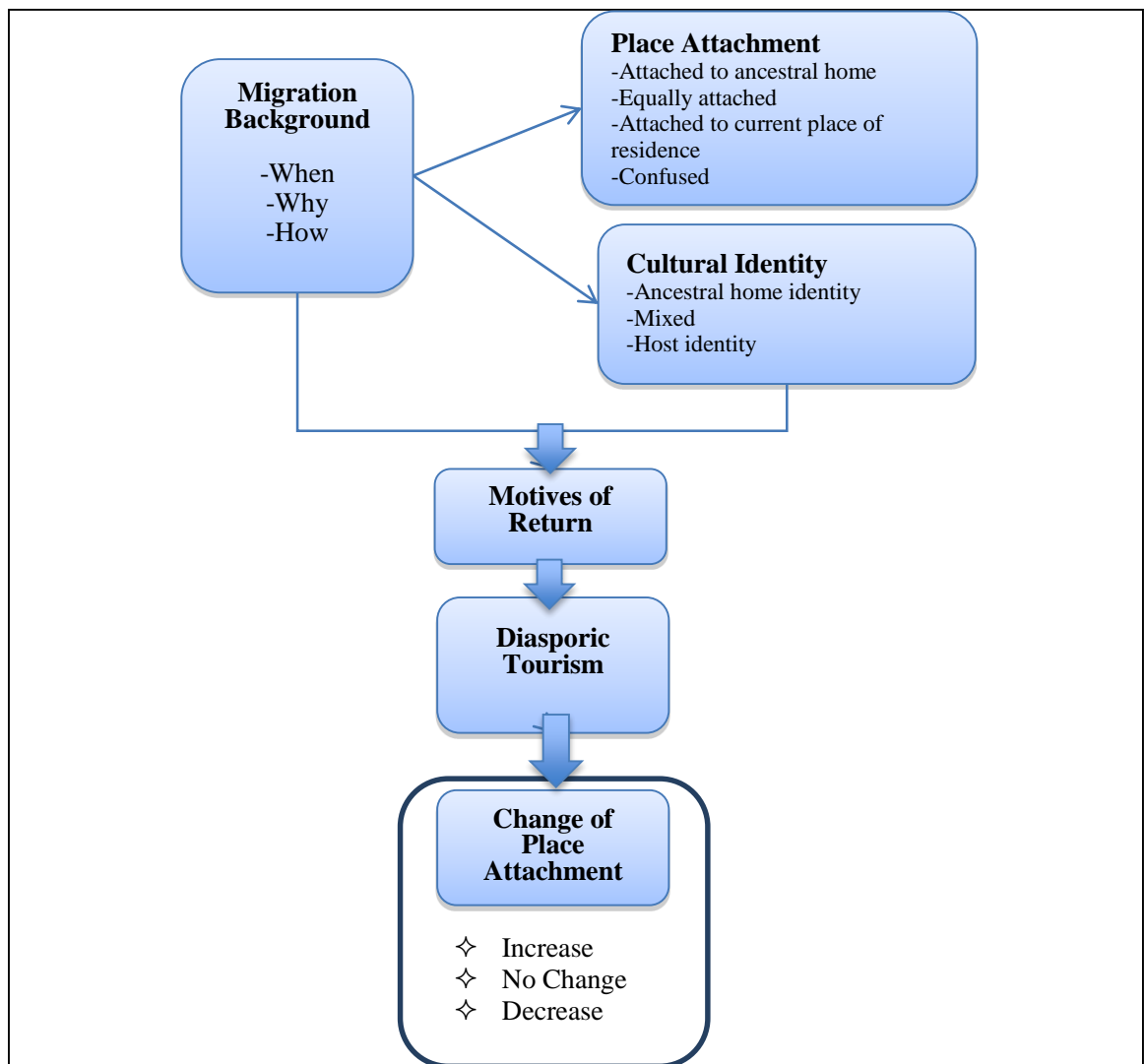


Figure 10.1 Multi-dimensionality of Diaspora Tourism: A Theoretical Framework

As such, migration background, place attachment and cultural identity play a critical role in determining return motives of the diaspora tourists from a deep motive to a

shallow one. The outcomes of diasporic return will vary from an increase, no change and decrease in place attachment due to the abovementioned themes as well as the in-trip experience in destination.

## **10.2 Implications of the Study**

The findings of this study have several significant implications. First, current literature treated diaspora tourists as a homogenous group who return to their ancestral and cultural origins to search information and feel reconnected to ancestral roots. Findings of this research suggest that diaspora tourists are quite heterogeneous. The differences of each group of diaspora tourists are caused by migration history, cultural identity, and place attachment. Thus, understanding the differences among each group of diaspora tourists would contribute to a better understanding of the whole phenomenon. Re-affirmative diaspora tourists correspond with diaspora tourists in traditional categorization. However, it is suggested that diaspora tourism market consists of other segments including quest diaspora tourists, reconnected diaspora tourists, distanced diaspora tourists and detached diaspora tourists. The demographic features, family migration background, cultural identity, travel behavior and outcome after return travel varied significantly between the five groups.

Second, the motives for return travel vary significantly between the five groups of diaspora tourists. Re-affirmative diaspora tourists travel to retain connections to their ancestral homelands. Those individuals are mostly recent Chinese immigrants with a strong Chinese identity and deep pre-trip attachment to China. As such, they travel mostly for affirming their existing ties to ancestral home. Quest diaspora tourists and reconnected diaspora tourists travel to reconnect to their ancestral homes. These individuals are mostly distant American/Canadian with Chinese descent and they usually have a generation distance to their ancestral home in China. Thus, they either travel on a quest to see what their imaginary hometown looks like, or to seek their ancestral roots until they feel reconnected to their ancestry. Distanced diaspora tourists are quite different from the other types of diaspora tourists, as most of them travel back to China at large instead of to the

exact village from whence their ancestors came. They travel for leisure and business, and are mostly distant Chinese descendants with a distanced feeling between themselves and their ancestral hometowns before and after their return visits. Detached diaspora tourists travel for various reasons, including leisure, business, and roots-seeking. Nonetheless, they travel more for obligation, and most of their return trips are reluctant and ultimately undesirable.

Third, the five types of diaspora tourists' experiences at their destinations are quite different. Current literature suggested that a return will normally positively affect a diasporic individual by strengthening his/her ties to the ancestral home and confirming home identity. However, the findings of this research identify three types of return experiences: positive, negative, and neutral. In a positive experience, diasporic individuals draw closer to their ancestral home by re-affirming their cultural identity and increasing their home attachment. Re-affirmative, quest, and reconnected diaspora tourists achieve positive return experiences and ultimately increase their attachment to ancestral homeland after return trip. In a negative return experience, diaspora tourists draw away from their ancestral home. Detached diaspora tourists have negative return experiences, which lead to a post-return decrease in their attachment to their ancestral homes. Many reasons contribute to this change in their place attachment, such as repetitive obligatory visits to the destination, poor interaction with the "insiders," etc. There are also diaspora tourists who experience neutral return experience. Distanced and some re-affirmative diaspora tourists experience no change in their post-return attachment to their ancestral home. As highly Westernized Chinese descendants, distanced diaspora tourists travel back to China, but still feel distant in terms of cultural identity and home attachment. Those re-affirmative diaspora tourists who already feel a strong pre-return attachment to China, perceive no change in place attachment after their return visit. As such, diaspora tourists with "no change" experiences include those who are already strongly attached to China before the return visit and perceive an equally strong feeling post-return; those who are strongly attached to their current place of residence and perceive an equally strong post-return attachment to the host place; and those who see themselves as equally Chinese and

westerner, and still perceive the same way after their return. In all cases, their attachment to their ancestral home does not change due to the return.

Fourth, the literature considered diaspora tourism as a simple unidimensional phenomenon. However, the findings of this study suggest that diaspora tourism is a complex, multi-dimensional phenomenon, and that a series of emergent themes should be considered to gain an in-depth understanding of the phenomenon. The return travel of diaspora individuals can be influenced by a series of important themes, such as when and why they or their ancestors migrated, how strong they attach to their ancestral homes, and how they perceive themselves culturally, all of which play significant roles in determining their return motives, experiences, and post-return changes. As such, the empirical evidence from this research provides a theoretical framework (Figure 10.1) on diaspora tourism by integrating these significant themes to obtain a better understanding of the process.

Fifth, the implications to the supply of products in diaspora tourism destinations should be acknowledged. Findings of this study suggest the diversity of the Chinese diaspora tourism market. Consequently, a more dynamic marketing strategy associated with diverse products development would be beneficial for both the destinations' promotion and the tourists' satisfaction. Thus, this research provides the Chinese policy-makers with a more comprehensive points of view in developing the local diaspora tourism industry, through a subdivision of the market and a thorough illustration of the travel behaviors of each kind of Chinese diaspora tourists. Effective policies and regulations are anticipated to implement based on the implications of this study.

### **10.3 Future Research**

This research provides several avenues for future research. First, further research could focus on the Chinese descendants with close ties to other regions or districts in China and include a larger sample of respondents with longer history of immigration. Other

efficient sampling methods and contact channels might be developed to help future researchers to reach more distant Chinese descendants.

Second, future studies on diaspora tourism may use improved research methodologies. More budget and time would allow for the qualitative and quantitative portions to be conducted sequentially, with the quantitative study conducted after the completion of the qualitative study, so that the latter one is more efficiently informed by the former's results.

Third, the significant findings provide an in-depth understanding of the diasporic members' place attachments before and after their returns. To capture the place attachments of the respondents, this study used a broader concept of "ancestral home". However, in Chinese language and culture, several different terms for this concept reflect its complexity, such as ancestral hometown/village (籍贯/祖籍 meaning the hometown of paternal ancestry) ancestral homeland (祖国, meaning the ancestral home country). During the qualitative study, some of respondents showed their strong interest in both paternal and maternal ancestry, and considered all of the places related to their parents' ancestries as ancestral home. Some interviewees informed their intention to visit their maternal ancestral hometown after visiting the paternal home, as their Westernized values differ from traditional Chinese values. Therefore, future research may focus more deeply on the Chinese descendants' perceptions toward geographical differences in place attachments. A comparison of their visits to both paternal and maternal ancestral homes could make a very interesting future research topic.

Fourth, significant research findings of this study also suggest a future application to other cases of diasporas. Indeed, the Chinese diaspora has shown several distinct features from other ethnic minorities around the world, but the commonality of a desire to return presents the possibility of applying the findings to other diasporas' home return travels. Particularly, this study enlightens the future research in a way of showing that diaspora tourists are not a homogeneous group and diaspora tourism is not a simply homogeneous

market. Thus, future research can be conducted to investigate scenarios of other diasporas through comparative study or a case study.

Fifth, from the supply side of tourism, the marketing strategies could be altered if diaspora tourism destinations see diaspora tourists as five different types of tourists instead of one, with distinct motives and features. Thus, the development of more efficient marketing strategies to attract more diasporic members to visit home would be another direction for future research.

Sixth, the potential to study “non-travel” of the diaspora populations who have not travelled back to their ancestral homeland emerged with this research. Although it may not be a definite tourism issue, it is important to understand those populations in terms of how they relate to their “homeland”.

Last but not least, with the increase international arrivals of China tourism market, how diasporic members’ repeat visitation impact on their place attachment becomes an imperative issue in the future.

## **APPENDICES**



**Appendix A1 Consent Form in English**

CONSENT TO PARTICIPATE IN RESEARCH

THE ROLE OF DIASPORA TOURISM IN TRANSFORMING DIASPORIC INDIVIDUAL'S  
PLACE ATTACHMENT AND IDENTITY

I \_\_\_\_\_ hereby consent to participate in the captioned research conducted by Elle Li Tingting, who is a PhD candidate in School of Hotel and Tourism Management, Hong Kong Polytechnic University.

I understand that information obtained from this research may be used in future research and published. However, my right to privacy will be retained, i.e. my personal details will not be revealed.

The procedure as set out in the attached information sheet has been fully explained. I understand the benefit and risks involved. My participation in the project is voluntary.

I acknowledge that I have the right to question any part of the procedure and can withdraw at any time without penalty of any kind.

Name of participant \_\_\_\_\_

Signature of

Participant \_\_\_\_\_

Name of Parent or Guardian (if applicable) \_\_\_\_\_

Signature of Parent or Guardian (if applicable) \_\_\_\_\_

Name of researcher \_\_\_\_\_ Elle Li Tingting \_\_\_\_\_

Signature of

Researcher \_\_\_\_\_

Date \_\_\_\_\_

## Appendix A2 Consent Form in Chinese

### 参加研究同意书

#### 华人华侨回国旅游对华侨的地方情感以及自身身份认识的转变作用

本人\_\_\_\_\_同意参与由理工大学酒店与旅游管理学院博士研究生李亭亭开展的上述研究。

本人知悉此研究所得的资料可能被用作日后的研究及发表,但本人的私隐权利将得以保留,即本人的个人资料不会被公开。

研究人员已向本人清楚解释列在所附资料卡上的研究程序,本人明了当中涉及的利益及风险;本人自愿参与研究项目。

本人知悉本人有权就程序的任何部分提出疑问,并有权随时退出而不受任何惩处。

参与者姓名\_\_\_\_\_

参与者签署\_\_\_\_\_

家长或监护人(如适用)姓名\_\_\_\_\_

家长或监护人(如使用)签署\_\_\_\_\_

研究人员姓名\_李亭亭\_\_\_\_\_

研究人员签署\_\_\_\_\_

日期\_\_\_\_\_

## Appendix B1 Interview Guide in English

Thank you very much for your time to accept my interview. I am a PhD Candidate from School of Hotel and Tourism Management at The Hong Kong Polytechnic University, specializing in return visits of Chinese immigrants studies. The purpose of this study is to investigate the role of return visits by Chinese immigrants in affecting their place attachments. Information collected from this interview will only be used as research purpose and the interview is confidential. Your opinions about the subject will be very important and valuable for this research.

### Key Interview Questions

Themes	General Questions	Further Questions
<b>Migration background</b>	<p>When did you or your ancestors migrate?</p> <p>Which place were you born?</p> <p>Where is your ancestral hometown?</p> <p>Why did you or your ancestors migrate?</p>	<p>Is USA/Canada your family's only migration destination? Why?</p> <p>Which generation of Chinese immigrants would you like to classify yourself?</p>
<b>Personal identity</b>	<p>How do you identify yourself culturally, nationally and personally?</p> <p>Have you felt any confusion in personal identity? Why?</p> <p>How do you understand your Chinese background?</p>	<p>Do you have any exposure to Chinese culture as a child? If yes, how?</p> <p>Can you speak/understand Chinese?</p> <p>Would you like to speak Chinese at home?</p> <p>Do you have any knowledge or understanding about Chinese culture, values, and traditions?</p>

## Interview Guide in English (Continued)

### Key Interview Questions

Themes	General Questions	Further Questions
<b>Place attachment</b>	<p>Which place do you feel more attached to, your current place of residence or your ancestral hometown? Why?</p> <p>Do you still have any connections to your ancestral hometown, e.g. ancestral house, friends or relatives, business, etc. in your ancestral hometown?</p>	<p>Which part of China do you feel more attached to as your hometown? The village, city, province, or the country?</p> <p>Which place do you think as your ancestral home, hometown, and homeland?</p>
<b>Return visit(s)</b>	<p>How many times have you visited your ancestral hometown?</p> <p>When did you make your first time visit?</p> <p>When did you make your most recent visit?</p> <p>How long have you stayed in your ancestral hometown (normally), e.g. for your most recent visit?</p> <p>What are the main purposes of your return visit(s)?</p> <p>What activities did you do during your return?</p> <p>How do you feel about your return(s)?</p>	<p>What other places did you travel to during your return, e.g. your most recent return visit?</p> <p>Do you have any companion during your return visit(s)?</p> <p>Do you feel your return visit experience pleasant and fruitful?</p> <p>Have you had any interaction with local people when you were back?</p> <p>Do you want to visit your ancestral hometown again?</p>
<b>Post-return Changes</b>	<p>Do you think your return visit has changed your place attachment to your ancestral hometown?</p>	<p>Do you think your return visit has changed your connections, feelings, emotions to your ancestral home? Why?</p> <p>Do you think your return visit has changed your perceptions of who you are? Why?</p>

## Appendix B2 Interview Guide in Chinese

非常感谢您接受我的访问。我是来自香港理工大学酒店与旅游管理学院专攻华人华侨归国旅游研究的博士生李亭亭。本研究目的在于调查华人华侨归国旅游如何影响他们对故乡的感情以及自身身份的认同。访问的内容将只用于研究用途，其他资料将不会公开。您的意见对本项目非常重要。

### 中文采访问题

主题	一般问题	深入问题
家庭移民背景	您或者您的祖辈何时移民去美国/加拿大？	美国/加拿大是您家庭唯一的移居地吗？
	您在哪里出生？	您认为您在家庭中属于第几代移民？
	您的祖籍地家乡是哪里？	
	您或者您的祖辈为何移民？	
个人身份认定	在文化上/国籍上/个人身份上您怎么认定自己？	您有过对中国文化传统的了解吗？怎样得到的了解？
	您是否曾经有感到个人身份的疑惑？	您能说或者明白中文吗？
	您如何理解自己的中国背景？	您在家喜欢说中文吗？

## 中文采访问题

Themes	General Questions	Further Questions
<b>对家乡以及现居住地的感情</b>	<p>您觉得对哪个地方感情更深？您的祖籍地家乡还是先居住地？</p> <p>您现今对您的祖籍地家乡还有任 何的联系吗，包括祖屋、亲戚朋 友等？</p>	<p>您觉得对中国哪个部分感 情更深？您的祖籍地乡镇、 城市、省份还是国家？</p> <p>当谈到祖籍地、家乡以及祖 国的时候您会想到哪里？</p>
<b>归乡之旅</b>	<p>您拜访过您的祖籍地家乡多少 次？</p> <p>您何时第一次拜访您的祖籍地家 乡？</p> <p>您最近何时拜访了您的祖籍地家 乡？</p> <p>一般情况下您会在祖籍地家乡住 多久？</p> <p>您拜访祖籍地家乡的主要目的是 什么？</p> <p>您回乡会有什么活动？</p> <p>您对您的回乡之旅感觉如何？</p>	<p>您回乡之旅期间是否有拜 访过其他城市或地区？</p> <p>您回乡之旅期间有同行的 亲属或朋友吗？</p> <p>您觉得您的回乡之旅愉快 么？</p> <p>您与您家乡乡亲之间有什么 交流吗？</p> <p>您想再次拜访您的祖籍地 家乡吗？</p>
<b>归乡之旅的影响</b>	<p>您认为您的归乡之旅对您有什么 影响？</p>	<p>您觉得您的归乡之旅是否 有改变您对家乡的联系、感 觉、情感等？为什么？</p> <p>您认为您的归乡之旅是否 有改变您对自己身份的认 同？为什么？</p>

## Appendix C1 Post-interview questionnaire in English



### Return Travel by Overseas Chinese in USA and Canada

School of Hotel and Tourism Management at Hong Kong Polytechnic University is currently conducting a research on return travel by overseas Chinese in USA and Canada. This questionnaire is one part of the research project. This survey targets overseas Chinese who have return visit experience in their ancestral hometown. Thus, information about your migration background, relationship with ancestral home and your personal identity will be gathered. The results will be used for research purpose only and all information will be treated in confidence.

It should take you 15 minutes to complete the questionnaire. If you have any queries about this research, please contact Ms. Li Tingting ([elle.ting@polyu.edu.hk](mailto:elle.ting@polyu.edu.hk)) or Professor Bob Mc Kercher ([bob.mckercher@polyu.edu.hk](mailto:bob.mckercher@polyu.edu.hk)). Thank you very much for your participation.

#### -----Section One: Family Migration History-----

- 1.1 What country were you born? \_\_\_\_\_
- China  USA (please go directly to question 1.3)
- Somewhere else, \_\_\_\_\_  Canada (Please go directly to question 1.3)
- 1.2 What year did you migrate to the USA/Canada? \_\_\_\_\_
- 1.3 What year did your family or ancestors leave China? \_\_\_\_\_
- 1.4 How many years have you lived in the USA/Canada? \_\_\_\_\_
- 1.5 Is the USA the only destination for you and your ancestors' migration?
- No, please specify other migration destination besides the USA/Canada \_\_\_\_\_  Yes
- 1.6 For how many generations has your family lived in the USA/Canada? (You can count yourself as the first generation and then count backwards) \_\_\_\_\_
- 1.7 How would you classify yourself?
- New migrant  1<sup>st</sup> generation of America/Canada born (i.e. one or both parents were born in China, but I was born in the USA/Canada)
- 2<sup>nd</sup> generation of America/Canada born (i.e. one or both grandparents were born in China)  3<sup>rd</sup> generation of America/Canada born (i.e. one or both great grandparents born in China)
- Other generation, please specify \_\_\_\_\_
- 1.8 Do you still have relatives living in China?
- Yes, please indicate who they are \_\_\_\_\_ (e.g. parents, grandparents, brothers, sisters, cousins, etc.)  No
- 1.9 Does your family still have ancestral house in China?  Yes  No

#### -----Section Two: Your return travel-----

- 2.1 In total, how many times have you visited your ancestral hometown in the past 5 years?
- Only 1 time  More than one, please specify number of return visit \_\_\_\_\_
- 2.2 What year did you make your first visit to your ancestral hometown? \_\_\_\_\_
- 2.3 How long have you stayed in your ancestral hometown during your first return visit? \_\_\_\_\_ days
- 2.4 What year did you make your latest visit to your ancestral hometown? \_\_\_\_\_
- 2.5 How long have you stayed in your ancestral hometown during your most recent return visit? \_\_\_\_\_ days
- 2.6 In your most recent return travel, did you travel to other cities in China?
- Yes, please specify \_\_\_\_\_  No (Please go directly to 2.9)

#### -----Section Three: Your feeling about home-----

**Please try to remember how you felt before and after your trip back to China.**

- 3.1 *Before* making your return visit, when people talk about **ancestral hometown**, you will think of:
- China  Province (e.g. Guangdong, Fujian)
- City (e.g. Jiangmen, Zhongshan)  Village or county that my ancestors come from (e.g. Xinhui, Kaiping)
- My current residing city in America/Canada
- 3.2 *After* making my return visit, when people talk about **ancestral hometown**, I will think of \_\_\_\_\_
- China  Province (e.g. Guangdong, Fujian)
- City (e.g. Jiangmen, Zhongshan)  Village or county that my ancestors come from (e.g. Xinhui, Kaiping)
- My current residing city in America/Canada
- 3.3 *Before* making my return visit, when people talk about **home**, I will think of:
- China  Province (e.g. Guangdong, Fujian)
- City (e.g. Jiangmen, Zhongshan)  Village or county that my ancestors come from (e.g. Xinhui, Kaiping)
- My current residing city in America/Canada
- 3.4 *After* making my return visit, when people talk about **home**, I will think of:
- China  Province (e.g. Guangdong, Fujian)
- City (e.g. Jiangmen, Zhongshan)  Village or county that my ancestors come from (e.g. Xinhui, Kaiping)
- My current residing city in America/Canada
- 3.5 *Before* making my return visit, I consider my **home country** to be:
- China  America/Canada

- Equally China and America/Canada
- 3.6 *After* making my return visit, I consider my **home country** to be:
- China
- Equally China and America/Canada
- Others, please specify \_\_\_\_\_
- America/Canada
- Others, please specify \_\_\_\_\_

**3.7 Do you think your return visit has changed your connections, feelings, emotions to your ancestral home, why/how it did so. Please write on the back of this questionnaire if you need more space.**

-----**Section Four: Your Cultural Identity**-----

**4.1 Do you think your return visit has changed your perceptions of who you are (personally, culturally, and nationally), for better or worse, and why/how it did so. Please write on the back of this questionnaire if you need more space.**

-----**Section Five: Who are you?**-----

*This section is used only to clarify respondents in the analysis.*

5.1 Your gender

- Male
- Female

5.2 Your age

- Less than 18
- 18-30
- 31-40
- 41-50
- 51-60
- 61 or above

5.3 Your occupation

- Manager/executive
- Staff/clerk
- Professional (e.g. professor, doctor, lawyer)
- Civil servant
- Worker
- Housewife
- Student
- Retired
- Others \_\_\_\_\_

5.4 Your level of education

- Elementary school or below
- Primary
- Secondary/technical
- College/university
- Postgraduate

5.5 Which category best describes your total household income in 2012 before taxes? (US dollar/Canada dollar)

- \$40,000 or below
- \$40,001 to \$100,000
- \$100,001 to \$150,000
- \$150,001 to \$ 200,000
- \$200,001 to \$ 250,000
- \$250,001 or above

5.6 Your ethnic composition

- 100% Chinese
- Mix Chinese and other ethnicity, please specify \_\_\_\_\_
- Mix of Chinese from mainland and other areas, (e.g. Singapore, Taiwan or Hong Kong) Please specify \_\_\_\_\_

5.7 Your spouse/partner is

- Chinese
- American/Canadian
- Others, please specify \_\_\_\_\_

~~~~Thank you so much for your support~~~~



## Appendix C2 Post-interview questionnaire in Chinese



### 华人华侨回国旅游研究

这份问卷是有关在美加地区华人华侨归国旅行的研究。您的参与对本研究非常重要。此问卷以不记名方式收集相关资料。一切有关您于本问卷中提供的资料绝对保密，资料只供学术研究用途。我们诚意希望您能花约 15 分钟尽量回答所有问题。如您对此问卷或有关研究有任何疑问，请联络香港理工大学旅游与酒店管理学院的博士研究生李亭亭（[elle.ting@polyu.edu.hk](mailto:elle.ting@polyu.edu.hk)）或麦乐文教授（[bob.mckercher@polyu.edu.hk](mailto:bob.mckercher@polyu.edu.hk)）。

感谢您对此研究的参与！

#### 第一部分您家庭的移民历史

- 1.1 您是在哪个国家出生的？
- 中国  美国 (请直接回答 1.3)
- 其他，请指出\_\_\_\_\_  加拿大 (请直接回答 1.3)
- 1.2 您是何时移民去美国/加拿大呢？\_\_\_\_\_
- 1.3 您的祖辈是何时离开中国的呢？\_\_\_\_\_
- 1.4 您在美国/加拿大定居了多久呢？\_\_\_\_\_
- 1.5 美国/加拿大是您或您的祖辈移民的唯一的目的地吗？
- 不是，请指出在移民美国/加拿大之前移民过的国家或地区  是的
- \_\_\_\_\_
- 1.6 到您这一代，您的家族在美国/加拿大定居了多少代了呢？（您可以当自己作第一代先，然后往回数）\_\_\_\_\_
- 1.7 在中国移民中，您如何划分自己呢？
- 新移民  第一代美国/加拿大出生的华人（比如您的父/母在中国出生，但您是在美国/加拿大出生）
- 第二代美国/加拿大出生的华人（比如您的祖父/母在中国出生，但您是在美国/加拿大出生）  第三代美国/加拿大出生的华人（比如您的曾祖父/母在中国出生，但您是在美国/加拿大出生）
- 1.8 您在中国还有比较亲近的亲戚吗？
- 有，请指出是什么亲戚\_\_\_\_\_  没有
- 1.9 您的家族在祖籍地还拥有祖屋吗？
- 有  没有

#### 第二部分您的归乡之旅

- 2.1 在过去 5 年间，您总共回故乡\_\_\_\_\_次
- 2.2 您何时第一次回故乡\_\_\_\_\_
- 2.3 您第一次回故乡时，在家乡停留\_\_\_\_\_日
- 2.4 您最近的一次回故乡是何时\_\_\_\_\_
- 2.5 在最近的一次回故乡旅行中，您在故乡停留\_\_\_\_\_日
- 2.6 在最近的一次回故乡的旅行中，您有去其他国家\城市\地区么？
- 有，请指出哪里\_\_\_\_\_  没有 (请直接回答 2.8)

#### 第三部分您对家乡的感受

- 3.1 在您回到在中国的祖籍地（您祖辈的家乡）之前，当人们谈及家乡的时候，您会想到：
- 中国  在美国/加拿大所居住的城市
- 祖籍地所在省（比如广东省、福建省）  祖籍地乡镇（比如开平、新会、台山）
- 祖籍地所在城市（比如江门市、中山市）  其他\_\_\_\_\_
- 3.2 在您回到在中国的祖籍地家乡之后，当人们谈及家乡的时候，您会想到：
- 中国  在美国/加拿大所居住的城市
- 祖籍地所在省（比如广东省、福建省）  祖籍地乡镇（比如开平、新会、台山）
- 祖籍地所在城市（比如江门市、中山市）  其他\_\_\_\_\_
- 3.3 在您回到在中国的祖籍地家乡之前，当人们谈及家的时候，您会想到：

- 中国
- 在美国/加拿大所居住的城市
- 祖籍地所在省（比如广东省、福建省）
- 祖籍地乡镇（比如开平、新会、台山）
- 祖籍地所在城市（比如江门市，中山市）
- 其他\_\_\_\_\_

3.4 在您回到在中国的祖籍地家乡之后，当人们谈及家的时候，您会想到：

- 中国
- 在美国/加拿大所居住的城市
- 祖籍地所在省（比如广东省、福建省）
- 祖籍地乡镇（比如开平、新会、台山）
- 祖籍地所在城市（比如江门市）
- 其他\_\_\_\_\_

3.5 在您回到在中国的祖籍地家乡之前，当人们谈及祖国的时候，您会想到：

- 中国
- 美国
- 加拿大
- 中国和美国/加拿大都是祖国

3.6 在您回到在中国的祖籍地家乡之后，当人们谈及祖国的时候，您会想到：

- 中国
- 美国
- 加拿大
- 中国和美国/加拿大都是祖国

3.7 这个研究致力于发掘是否您回乡旅行会改变您对中国、祖籍地的故乡以及现在美国/加拿大居住地的感情。请阁下用下面的空位告诉我们您是否认为回乡旅行改变了您对中国、祖籍地和美国/加拿大的感情？如何改变了您？为什么？

-----第四部分：您对自身身份的认定-----

4.1 这个研究致力于了解您回乡旅行是否会改变您对自己的身份的认定。请阁下用下面的空位告诉我们您是否认为回乡旅行改变了您对自己身份的想法？是如何改变了您？为什么？

-----第五部分：您是谁？（请选择对您本人描述最准确的一项）-----

5.1 您的性别

- 男
- 女

5.4 您的受教育程度

- 小学及以下
- 中学
- 技术学校
- 大学
- 研究生

5.2 您的年龄

- 18 岁以下
- 18-24
- 25-44
- 45-64
- 65 岁及以上

5.5 以下哪一项最能代表您 2012 年税前的家庭总收入 (美元)

- \$40,000 以下
- \$40,001 - \$100,000
- \$100,001 - \$150,000
- \$150,001 - \$ 200,000
- \$200,001 - \$ 250,000
- \$250,001 以上

5.3 您的职业

- 公司管理者
- 公司职员
- 专业人员 (比如教师、医生、律师)
- 政府公务员
- 工人
- 家庭主妇
- 学生
- 退休人士
- 其他\_\_\_\_\_

5.6 您母亲是来自哪里\_\_\_\_\_ (比如中国与美国的混血或中国与马来西亚华人的混血等)

5.7 您父亲是来自哪里\_\_\_\_\_ (比如中国与美国的混血或中国与马来西亚华人的混血等)

5.8 您的配偶是？

- 中国大陆人
- 美国人/加拿大人
- 美籍华侨
- 其他地方华侨\_\_\_\_\_
- 其他国家地区\_\_\_\_\_

~~~~~非常感谢您的支持~~~~~

## Appendix D1 Questionnaire of Main Survey in English



### Return Travel by Overseas Chinese in USA and Canada

School of Hotel and Tourism Management at Hong Kong Polytechnic University is currently conducting a research on return travel by overseas Chinese in USA and Canada. This questionnaire is one part of the research project. This survey targets overseas Chinese who have return visit experience in their ancestral hometown. Thus, information about your migration background, relationship with ancestral home and your personal identity will be gathered. The results will be used for research purpose only and all information will be treated in confidence.

It should take you 15 minutes to complete the questionnaire. If you have any queries about this research, please contact Ms. Li Tingting ([elle.ting@polyu.edu.hk](mailto:elle.ting@polyu.edu.hk)) or Professor Bob Mc Kercher ([bob.mckercher@polyu.edu.hk](mailto:bob.mckercher@polyu.edu.hk)). Thank you very much for your participation.

#### -----Section One: Family Migration History-----

- 1.1 What country were you born? \_\_\_\_\_  
 China  USA (please go directly to question 1.3)  
 Somewhere else, \_\_\_\_\_  Canada (Please go directly to question 1.3)
- 1.2 What year did you migrate to the USA/Canada? \_\_\_\_\_
- 1.3 What year did your family or ancestors leave China? \_\_\_\_\_
- 1.4 How many years have you lived in the USA/Canada? \_\_\_\_\_
- 1.5 Is the USA the only destination for you and your ancestors' migration?  
 No, please specify other migration destination besides the USA/Canada \_\_\_\_\_  Yes
- 1.6 For how many generations has your family lived in the USA/Canada? (You can count yourself as the first generation and then count backwards) \_\_\_\_\_
- 1.7 How would you classify yourself?  
 New migrant  1<sup>st</sup> generation of America/Canada born (i.e. one or both parents were born in China, but I was born in the USA/Canada)  
 2<sup>nd</sup> generation of America/Canada born (i.e. one or both grandparents were born in China)  3<sup>rd</sup> generation of America/Canada born (i.e. one or both great grandparents born in China)  
 Other generation, please specify \_\_\_\_\_
- 1.8 Do you still have relatives living in China?  
 Yes, please indicate who they are \_\_\_\_\_ (e.g. parents, grandparents, brothers, sisters, cousins, etc.)  No
- 1.9 Does your family still have ancestral house in China?  Yes  No
- 1.10 Do you regularly send money back to China for family?  Yes  No
- 1.11 Are you doing business in China?  
 Yes, please indicate where your business are located \_\_\_\_\_  No
- 1.12 What citizenships do you hold?  
 American/Canadian  Chinese  
 Others, please specify \_\_\_\_\_  Multiple, please specify \_\_\_\_\_
- 1.13 **Culturally**, you would consider yourself to be:  
 Totally Chinese  Mostly Chinese  
 Equally Chinese and American/Canadian  Mostly American/Canadian  
 Totally American/Canadian
- 1.14 If asked about your **national identity**, you would say you are:  
 Totally Chinese  Mostly Chinese  
 Equally Chinese and American/Canadian  Mostly American/Canadian  
 Totally American/Canadian
- 1.15 If asked about your **personal identity**, you would say you are:  
 Totally Chinese  Mostly Chinese  
 Equally Chinese and American/Canadian  Mostly American/Canadian  
 Totally American/Canadian

#### -----Section Two: Your return travel-----

- 2.1 In total, how many times have you visited your ancestral hometown in the past 5 years?  
 Only 1 time  More than one, please specify number of return visit \_\_\_\_\_
- 2.2 What year did you make your first visit to your ancestral hometown? \_\_\_\_\_
- 2.3 How long have you stayed in your ancestral hometown during your first return visit? \_\_\_\_\_ days
- 2.4 What year did you make your latest visit to your ancestral hometown? \_\_\_\_\_
- 2.5 How long have you stayed in your ancestral hometown during your most recent return visit? \_\_\_\_\_ days
- 2.6 In your most recent return travel, did you travel to other cities in China?  
 Yes, please specify \_\_\_\_\_  No (Please go directly to 2.9)
- 2.7 How long have you stayed in other cities during your most recent return travel \_\_\_\_\_ days

2.8 How do you arrange your most recent return trip to your ancestral hometown?

- Mostly by myself                       Mostly through overseas Chinese community                       Mostly through friends or relatives  
 Mostly through international travel agencies                       Mostly through mainland China travel agencies                       Mostly through local governmental officers (e.g.  
 Others: \_\_\_\_\_

2.9 Do you have any companion during your return visit to ancestral hometown? (You can have multiple choices)

- With my family, please specify (e.g. parents, children, spouse, etc.) \_\_\_\_\_                       With my friends  
 No, I return alone                       Others, please specify \_\_\_\_\_

2.10 In your most recent return travel, have you participated in any activities or events held in your ancestral hometown that related to overseas Chinese community during your return visit(s)?

- Yes, please specify \_\_\_\_\_                       No

2.11 Thinking of your **most recent return visit**, how **important** to you is each of the following purposes in deciding your return. Please give a score from 1 – 5 for each: 1=Not very Important; 5= Very important

| Purposes to Return  | Not very Important | Not Important | Neutral | Important | Very Important |
|---|--------------------|---------------|---------|-----------|----------------|
| Visiting friends and family                                   | 1                  | 2             | 3       | 4         | 5              |
| Attending family event (e.g. wedding, funeral, etc)           | 1                  | 2             | 3       | 4         | 5              |
| Attending village event (e.g. local annual fair and festival) | 1                  | 2             | 3       | 4         | 5              |
| Chinese traditional festivals                                 | 1                  | 2             | 3       | 4         | 5              |
| Seeking roots or searching family history                     | 1                  | 2             | 3       | 4         | 5              |
| Seeking personal identification                               | 1                  | 2             | 3       | 4         | 5              |
| Seeking sense of belonging                                    | 1                  | 2             | 3       | 4         | 5              |
| Leisure and entertainment                                     | 1                  | 2             | 3       | 4         | 5              |
| Sightseeing   | 1                  | 2             | 3       | 4         | 5              |
| Attending community activities                                | 1                  | 2             | 3       | 4         | 5              |
| Attending business related activities                         | 1                  | 2             | 3       | 4         | 5              |
| Others, please specify _____                                  | 1                  | 2             | 3       | 4         | 5              |

-----**Section Three: Your feeling about home**-----  
**Please try to remember how you felt before and after your trip back to China.**

3.1 *Before* making your return visit, when people talk about **ancestral hometown**, you will think of:

- China                       Province (e.g. Guangdong, Fujian)  
 City (e.g. Jiangmen, Zhongshan)                       Village or county that my ancestors come from (e.g. Xinhui, Kaiping)  
 My current residing city in America/Canada

3.2 *After* making my return visit, when people talk about **ancestral hometown**, I will think of \_\_\_\_\_

- China                       Province (e.g. Guangdong, Fujian)  
 City (e.g. Jiangmen, Zhongshan)                       Village or county that my ancestors come from (e.g. Xinhui, Kaiping)  
 My current residing city in America/Canada

3.3 *Before* making my return visit, when people talk about **home**, I will think of:

- China                       Province (e.g. Guangdong, Fujian)  
 City (e.g. Jiangmen, Zhongshan)                       Village or county that my ancestors come from (e.g. Xinhui, Kaiping)  
 My current residing city in America/Canada

3.4 *After* making my return visit, when people talk about **home**, I will think of:

- China                       Province (e.g. Guangdong, Fujian)  
 City (e.g. Jiangmen, Zhongshan)                       Village or county that my ancestors come from (e.g. Xinhui, Kaiping)  
 My current residing city in America/Canada

3.5 *Before* making my return visit, I consider my **home country** to be:

- China                       America/Canada  
 Equally China and America/Canada                       Others, please specify \_\_\_\_\_

3.6 *After* making my return visit, I consider my **home country** to be:

- China                       America/Canada  
 Equally China and America/Canada                       Others, please specify \_\_\_\_\_

**Please indicate your level of certainty or agreement with the corresponding statements by circling a number that denotes such a level.**

|      | Before Return Visit  | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|------|--|-------------------|----------|---------|-------|----------------|
| 3.7  | Even though my family and I have migrated to America/Canada, I still feel a strong cultural connection to China  | 1                 | 2        | 3       | 4     | 5              |
| 3.8  | Even though my family and I have migrated to America/Canada, I still feel a strong spiritual connection to China | 1                 | 2        | 3       | 4     | 5              |
| 3.9  | I feel close to my relatives living in ancestral hometown in China   | 1                 | 2        | 3       | 4     | 5              |
| 3.10 | My ancestral hometown means a lot to me  | 1                 | 2        | 3       | 4     | 5              |
| 3.11 | I have positive impressions about my ancestral hometown  | 1                 | 2        | 3       | 4     | 5              |
| 3.12 | I have sense of pride to my ancestral hometown   | 1                 | 2        | 3       | 4     | 5              |

|      |  |                   |          |         |       |                |
|------|--|-------------------|----------|---------|-------|----------------|
| 3.13 | I feel more attached to China than America/Canada  | 1                 | 2        | 3       | 4     | 5              |
| 3.14 | I feel that China is only the place where my ancestors come from   | 1                 | 2        | 3       | 4     | 5              |
| 3.15 | I feel that China is the place where I can achieve my satisfaction   | 1                 | 2        | 3       | 4     | 5              |
| 3.16 | I feel like an 'outsider' USA/Canada   | 1                 | 2        | 3       | 4     | 5              |
| 3.17 | I have made great efforts to adjust to settle down in America/Canada   | 1                 | 2        | 3       | 4     | 5              |
| 3.18 | I feel that China is the place where I can strengthen my social connections                                      | 1                 | 2        | 3       | 4     | 5              |
| 3.19 | I feel that I travel back only to perform my family obligations  | 1                 | 2        | 3       | 4     | 5              |
| 3.20 | My parents make me travel back   | 1                 | 2        | 3       | 4     | 5              |
|      | <b>After Return Visit</b>  |                   |          |         |       |                |
|      |  | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
| 3.21 | Even though my family and I have migrated to America/Canada, I still feel a strong cultural connection to China  | 1                 | 2        | 3       | 4     | 5              |
| 3.22 | Even though my family and I have migrated to America/Canada, I still feel a strong spiritual connection to China | 1                 | 2        | 3       | 4     | 5              |
| 3.23 | After making my return visit, I feel closer to my relatives living in China                                      | 1                 | 2        | 3       | 4     | 5              |
| 3.24 | After making my return visit, my ancestral hometown means a lot to me  | 1                 | 2        | 3       | 4     | 5              |
| 3.25 | After making my return visit, I have positive impression about my ancestral hometown                             | 1                 | 2        | 3       | 4     | 5              |
| 3.26 | After making my return visit, I have sense of pride to my ancestral hometown                                     | 1                 | 2        | 3       | 4     | 5              |
| 3.27 | After making my return visit, I feel more attached to China than America/Canada                                  | 1                 | 2        | 3       | 4     | 5              |
| 3.28 | After making my return visit, I develop a deeper personal attachment to China                                    | 1                 | 2        | 3       | 4     | 5              |
| 3.29 | After making my return visit, I become more attached to my ancestors' home village                               | 1                 | 2        | 3       | 4     | 5              |
| 3.30 | After making my return visit, I feel that China is only the place where my ancestors come from                   | 1                 | 2        | 3       | 4     | 5              |
| 3.31 | After making my return visit, I feel that China is the place where I can achieve my satisfaction                 | 1                 | 2        | 3       | 4     | 5              |
| 3.32 | After making my return visit, I feel that China is the place where I can strengthen my social connections        | 1                 | 2        | 3       | 4     | 5              |
| 3.33 | After making my return visit, I have achieved sense of belonging   | 1                 | 2        | 3       | 4     | 5              |
| 3.34 | After making my return visit, I feel I am an 'outsider' in China   | 1                 | 2        | 3       | 4     | 5              |
| 3.35 | After making my return visit, I feel proud that China is my home country   | 1                 | 2        | 3       | 4     | 5              |
| 3.36 | After making the return visit, I have a strong willingness to travel back again                                  | 1                 | 2        | 3       | 4     | 5              |
| 3.37 | I enjoy visiting my ancestral hometown   | 1                 | 2        | 3       | 4     | 5              |
| 3.38 | I get more satisfaction out of visiting my ancestral hometown than any other places                              | 1                 | 2        | 3       | 4     | 5              |
| 3.39 | Visiting my ancestral hometown is more important than visiting any other place                                   | 1                 | 2        | 3       | 4     | 5              |
| 3.40 | I wouldn't substitute any other place for the type of experience I have in my ancestral hometown                 | 1                 | 2        | 3       | 4     | 5              |
| 3.41 | I feel comfortable being in my ancestral hometown  | 1                 | 2        | 3       | 4     | 5              |

**3.42 Do you think your return visit has changed your connections, feelings, emotions to your ancestral home, why/how it did so. Please write on the back of this questionnaire if you need more space.**

-----**Section Four: Your Cultural Identity**-----  
**Please try to recall your feelings about your identity before and after your return visit, and circle a number that denotes your level of certainty or agreement.**

|     | <b>Before Return Visit</b>  | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|-----|---|-------------------|----------|---------|-------|----------------|
| 4.1 | I feel confused about who I am and where I come from                      | 1                 | 2        | 3       | 4     | 5              |
| 4.2 | I have a clear understanding of my Chinese background                     | 1                 | 2        | 3       | 4     | 5              |
| 4.3 | I like meeting friends from the Chinese community                         | 1                 | 2        | 3       | 4     | 5              |
| 4.4 | I am happy that I am taken as a member of Chinese by other Chinese people | 1                 | 2        | 3       | 4     | 5              |
| 4.5 | I am proud of my Chinese background                                       | 1                 | 2        | 3       | 4     | 5              |

|      |  |   |   |   |   |   |
|------|--|---|---|---|---|---|
| 4.6  | I often spend time with people from Chinese community  | 1 | 2 | 3 | 4 | 5 |
| 4.7  | I have spent time trying to find out more about China (e.g. history, traditions and customs) | 1 | 2 | 3 | 4 | 5 |
| 4.8  | I can speak Chinese well   | 1 | 2 | 3 | 4 | 5 |
| 4.9  | I speak Chinese at home  | 1 | 2 | 3 | 4 | 5 |
| 4.10 | I can read Chinese well  | 1 | 2 | 3 | 4 | 5 |

**After Return Visit**

|      |  | Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |
|------|--|-------------------|----------|---------|-------|----------------|
| 4.11 | After making my return visit, I feel more confused about who I am where I come from  | 1                 | 2        | 3       | 4     | 5              |
| 4.12 | After making my return visit, I have a clearer understanding about my family heritage (e.g. history, stories, memories)              | 1                 | 2        | 3       | 4     | 5              |
| 4.13 | After making my return visit, I have a clearer understanding about Chinese culture   | 1                 | 2        | 3       | 4     | 5              |
| 4.14 | After making my return visit, I have a sense of pride to my Chinese background   | 1                 | 2        | 3       | 4     | 5              |
| 4.15 | After making my return visit, I feel like making friends with people who have Chinese background                                     | 1                 | 2        | 3       | 4     | 5              |
| 4.16 | After making my return visit, I spend more time understanding Chinese culture (e.g. history, traditions and customs)                 | 1                 | 2        | 3       | 4     | 5              |
| 4.17 | After making my return visit, I participate in more cultural practices of the Chinese community (e.g. Chinese traditional festivals) | 1                 | 2        | 3       | 4     | 5              |
| 4.18 | After making my return visit, I develop a deeper understanding of who I am (Chinese, American/Canadian/, Overseas Chinese)           | 1                 | 2        | 3       | 4     | 5              |

**4.19 Do you think your return visit has changed your perceptions of who you are (personally, culturally, and nationally), for better or worse, and why/how it did so. Please write on the back of this questionnaire if you need more space.**

-----**Section Five: Who are you?**-----

*This section is used only to clarify respondents in the analysis.*

5.1 Your gender

- Male
- Female

5.2 Your age

- Less than 18
- 18-30
- 31-40
- 41-50
- 51-60
- 61 or above

5.3 Your occupation

- Manager/executive
- Staff/clerk
- Professional (e.g. professor, doctor, lawyer)
- Civil servant
- Worker
- Housewife
- Student
- Retired
- Others \_\_\_\_\_

5.4 Your level of education

- Elementary school or below
- Primary
- Secondary/technical
- College/university
- Postgraduate

5.5 Which category best describes your total household income in 2012 before taxes? (US dollar/Canada dollar)

- \$40,000 or below
- \$40,001 to \$100,000
- \$100,001 to \$150,000
- \$150,001 to \$ 200,000
- \$200,001 to \$ 250,000
- \$250,001 or above

5.6 Your ethnic composition

- 100% Chinese
- Mix Chinese and other ethnicity, please specify \_\_\_\_\_
- Mix of Chinese from mainland and other areas, (e.g. Singapore, Taiwan or Hong Kong) Please specify \_\_\_\_\_

5.7 Your spouse/partner is

- Chinese
- American/Canadian
- Others, please specify \_\_\_\_\_

~~~~~Thank you so much for your support~~~~~

## Appendix D2 Questionnaire of Main Survey in Chinese

### 华人华侨回国旅游研究



这份问卷是有关在**美加地区**华人华侨归国旅行的研究。您的参与对本研究非常重要。此问卷以不记名方式收集相关资料。一切有关您于本问卷中提供的资料绝对保密，资料只供学术研究用途。我们诚意希望您能花约 15 分钟尽量回答所有问题。如您对此问卷或有关研究有任何疑问，请联络香港理工大学旅游与酒店管理学院博士研究生李亭亭（[elle.ting@polyu.edu.hk](mailto:elle.ting@polyu.edu.hk)）或麦乐文教授（[bob.mckercher@polyu.edu.hk](mailto:bob.mckercher@polyu.edu.hk)）。

感谢您对此研究的参予！

#### 第一部分您家庭的移民历史

- 1.1 您是在哪个国家出生的？
- |                                        |                                          |
|----------------------------------------|------------------------------------------|
| <input type="checkbox"/> 中国            | <input type="checkbox"/> 美国 (请直接回答 1.3)  |
| <input type="checkbox"/> 其他, 请指出 _____ | <input type="checkbox"/> 加拿大 (请直接回答 1.3) |
- 1.2 您是何时移民去美国/加拿大呢? \_\_\_\_\_
- 1.3 您的祖辈是何时离开中国的呢? \_\_\_\_\_
- 1.4 您在美国/加拿大定居了多久呢? \_\_\_\_\_
- 1.5 美国/加拿大是您或您的祖辈移民的唯一的目的地吗？
- |                                                            |                             |
|------------------------------------------------------------|-----------------------------|
| <input type="checkbox"/> 不是, 请指出在移民美国/加拿大之前移民过的国家或地区 _____ | <input type="checkbox"/> 是的 |
|------------------------------------------------------------|-----------------------------|
- 1.6 到您这一代, 您的家族在美国/加拿大定居了多少代了呢? (您可以当自己作第一代先, 然后往回数) \_\_\_\_\_
- 1.7 在中国移民中, 您如何划分自己呢?
- |                                                                       |                                                                        |
|-----------------------------------------------------------------------|------------------------------------------------------------------------|
| <input type="checkbox"/> 新移民                                          | <input type="checkbox"/> 第一代美国/加拿大出生的华人 (比如您的父/母在中国出生, 但您是在美国/加拿大出生)   |
| <input type="checkbox"/> 第二代美国/加拿大出生的华人 (比如您的祖父/母在中国出生, 但您是在美国/加拿大出生) | <input type="checkbox"/> 第三代美国/加拿大出生的华人 (比如您的曾祖父/母在中国出生, 但您是在美国/加拿大出生) |
- 1.8 您在中国还有比较亲近的亲戚吗?
- |                                            |                             |
|--------------------------------------------|-----------------------------|
| <input type="checkbox"/> 有, 请指出是什么亲戚 _____ | <input type="checkbox"/> 没有 |
|--------------------------------------------|-----------------------------|
- 1.9 您的家族在祖籍地还拥有祖屋吗?
- |                            |                             |
|----------------------------|-----------------------------|
| <input type="checkbox"/> 有 | <input type="checkbox"/> 没有 |
|----------------------------|-----------------------------|
- 1.10 您会定期地向国内寄钱物么?
- |                            |                             |
|----------------------------|-----------------------------|
| <input type="checkbox"/> 会 | <input type="checkbox"/> 不会 |
|----------------------------|-----------------------------|
- 1.11 您在国内有经营生意么?
- |                            |                             |
|----------------------------|-----------------------------|
| <input type="checkbox"/> 有 | <input type="checkbox"/> 没有 |
|----------------------------|-----------------------------|
- 1.12 您持有的是什么国籍?
- |                                 |                                          |
|---------------------------------|------------------------------------------|
| <input type="checkbox"/> 美国/加拿大 | <input type="checkbox"/> 双重国籍, 请指出 _____ |
| <input type="checkbox"/> 中国     | <input type="checkbox"/> 其他, 请指出 _____   |
- 1.13 文化上来说, 您觉得自己是:
- |                                          |                                        |
|------------------------------------------|----------------------------------------|
| <input type="checkbox"/> 完全是中国人          | <input type="checkbox"/> 大部分是中国人       |
| <input type="checkbox"/> 既是中国人也是美国人/加拿大人 | <input type="checkbox"/> 大部分是美国人/加拿大人  |
| <input type="checkbox"/> 完全是美国人/加拿大人     | <input type="checkbox"/> 其他, 请指出 _____ |
- 1.14 如果有人问到您是哪国人,您会说:
- |                                          |                                        |
|------------------------------------------|----------------------------------------|
| <input type="checkbox"/> 完全是中国人          | <input type="checkbox"/> 大部分是中国人       |
| <input type="checkbox"/> 既是中国人也是美国人/加拿大人 | <input type="checkbox"/> 大部分是美国人/加拿大人  |
| <input type="checkbox"/> 完全是美国人/加拿大人     | <input type="checkbox"/> 其他, 请指出 _____ |

#### 第二部分您的归乡之旅

- 2.1 在过去 5 年间,您总共回故乡 \_\_\_\_\_ 次
- 2.2 您何时第一次回故乡 \_\_\_\_\_

- 2.3 您第一次回故乡时,在家乡停留\_\_\_\_\_日
- 2.4 您最近的一次回故乡是何时\_\_\_\_\_
- 2.5 在最近的一次回故乡旅行中,您在故乡停留\_\_\_\_\_日
- 2.6 在最近的一次回故乡的旅行中,您有去其他国家\城市\地区么?  
 有,请指出哪里\_\_\_\_\_  没有 (请直接回答 2.8)
- 2.7 在最近的一次回故乡旅行中,您在其他国家\城市\地区停留了\_\_\_\_\_日
- 2.8 在最近的一次回故乡旅行中,主要是如何安排您的行程的?  
 主要是我自己安排行程  主要是通过中国国内旅行社安排  
 主要是通过朋友与亲戚安排  主要是通过海外华人社团安排  
 主要是通过国内侨办侨联等政府机构  其他, 请指出\_\_\_\_\_
- 2.9 在最近的一次回故乡旅行中,您与谁一起呢? (可选多于一项)  
 我是自己回来的  我与家人一同回来  
 我与朋友一起回来  其他\_\_\_\_\_
- 2.10 在最近的一次回故乡旅行中,您有参加故乡当地的节庆、活动么?  
 有,请指名\_\_\_\_\_  没有
- 2.11 想到您最近的一次回故乡旅行,以下各原因在推动您回来旅行有多重要呢?请由 1 (完全不重要) 到 5 (极其重要) 给分。

| 回故乡的目的              | 完全不重要 | 不重要 | 中立 | 重要 | 极其重要 |
|---------------------|-------|-----|----|----|------|
| 与亲友共聚               | 1     | 2   | 3  | 4  | 5    |
| 参加家庭活动 (比如婚礼、葬礼)    | 1     | 2   | 3  | 4  | 5    |
| 参加故乡当地活动 (比如家乡的旅游节) | 1     | 2   | 3  | 4  | 5    |
| 中国传统的节庆 (比如清明节、春节)  | 1     | 2   | 3  | 4  | 5    |
| 寻根问祖                | 1     | 2   | 3  | 4  | 5    |
| 寻求身份认同度             | 1     | 2   | 3  | 4  | 5    |
| 寻求归属感               | 1     | 2   | 3  | 4  | 5    |
| 娱乐休闲                | 1     | 2   | 3  | 4  | 5    |
| 观光旅游                | 1     | 2   | 3  | 4  | 5    |
| 参加社团活动              | 1     | 2   | 3  | 4  | 5    |
| 从事与商务有关活动           | 1     | 2   | 3  | 4  | 5    |

### 第三部分您对家乡的感受

- 3.1 在您回到在中国的祖籍地 (您祖辈的家乡) 之前, 当人们谈及家乡的时候, 您会想到:  
 中国  在美国/加拿大所居住的城市  
 祖籍地所在省 (比如广东省、福建省)  祖籍地乡镇 (比如开平、新会、台山)  
 祖籍地所在城市 (比如江门市、中山市)  其他\_\_\_\_\_
- 3.2 在您回到在中国的祖籍地家乡之后, 当人们谈及家乡的时候, 您会想到:  
 中国  在美国/加拿大所居住的城市  
 祖籍地所在省 (比如广东省、福建省)  祖籍地乡镇 (比如开平、新会、台山)  
 祖籍地所在城市 (比如江门市、中山市)  其他\_\_\_\_\_
- 3.3 在您回到在中国的祖籍地家乡之前, 当人们谈及家的时候, 您会想到:  
 中国  在美国/加拿大所居住的城市  
 祖籍地所在省 (比如广东省、福建省)  祖籍地乡镇 (比如开平、新会、台山)  
 祖籍地所在城市 (比如江门市、中山市)  其他\_\_\_\_\_
- 3.4 在您回到在中国的祖籍地家乡之后, 当人们谈及家的时候, 您会想到:  
 中国  在美国/加拿大所居住的城市  
 祖籍地所在省 (比如广东省、福建省)  祖籍地乡镇 (比如开平、新会、台山)  
 祖籍地所在城市 (比如江门市)  其他\_\_\_\_\_
- 3.5 在您回到在中国的祖籍地家乡之前, 当人们谈及祖国的时候, 您会想到:  
 中国  美国  
 加拿大  中国和美国/加拿大都是祖国
- 3.6 在您回到在中国的祖籍地家乡之后, 当人们谈及祖国的时候, 您会想到:  
 中国  美国  
 加拿大  中国和美国/加拿大都是祖国

以下是一些有关于您回乡旅游之前与之后您对家乡、祖国认同度和情感的描述。请选择最能代表您看法的一个数字并打圈。1 代表非常不同意, 5 代表非常同意。

回故乡旅游之前的感受

非常不同意    不同意    中立    同意    非常同意



|      |                                         |   |   |   |   |   |
|------|-----------------------------------------|---|---|---|---|---|
| 3.7  | 虽然我与我的家庭移民到美国/加拿大，但是我仍然能感受到自己在文化上与中国的联系 | 1 | 2 | 3 | 4 | 5 |
| 3.8  | 虽然我与我的家庭移民到美国/加拿大，但是我仍然能感受到自己在精神上与中国的联系 | 1 | 2 | 3 | 4 | 5 |
| 3.9  | 我与在祖籍地居住的亲戚感情很亲近                        | 1 | 2 | 3 | 4 | 5 |
| 3.10 | 我的祖籍地故乡对我很重要                            | 1 | 2 | 3 | 4 | 5 |
| 3.11 | 我对我的祖籍地故乡有正面的印象                         | 1 | 2 | 3 | 4 | 5 |
| 3.12 | 我对我的祖籍地故乡在中国感到骄傲                        | 1 | 2 | 3 | 4 | 5 |
| 3.13 | 我对中国的感情深过现居住地美国/加拿大                     | 1 | 2 | 3 | 4 | 5 |
| 3.14 | 我感觉中国只是我祖先来自的地方                         | 1 | 2 | 3 | 4 | 5 |
| 3.15 | 我感觉中国是那个帮我实现自我价值感的地方                    | 1 | 2 | 3 | 4 | 5 |
| 3.16 | 我感觉我在美国/加拿大像个局外人                        | 1 | 2 | 3 | 4 | 5 |
| 3.17 | 我曾很努力为了融入现居住地美国/加拿大的社会                  | 1 | 2 | 3 | 4 | 5 |
| 3.18 | 我感觉中国是那个可以扩展我的社会联系的地方                   | 1 | 2 | 3 | 4 | 5 |
| 3.19 | 我觉得回中国的故乡旅行只是为了履行我的家庭义务                 | 1 | 2 | 3 | 4 | 5 |
| 3.20 | 我的父母或是祖父母让我回故乡旅行                        | 1 | 2 | 3 | 4 | 5 |

#### 在回乡旅游之后的感受

|      |                                         |   |   |   |   |   |
|------|-----------------------------------------|---|---|---|---|---|
| 3.21 | 虽然我与我的家庭移民到美国/加拿大，但是我仍然能感受到自己在文化上与中国的联系 | 1 | 2 | 3 | 4 | 5 |
| 3.22 | 虽然我与我的家庭移民到美国/加拿大，但是我仍然能感受到自己在精神上与中国的联系 | 1 | 2 | 3 | 4 | 5 |
| 3.23 | 回乡旅行之后，我感到与在祖籍地居住的亲戚更亲近了                | 1 | 2 | 3 | 4 | 5 |
| 3.24 | 回乡旅行之后，我的祖籍地故乡对我来说更重要了                  | 1 | 2 | 3 | 4 | 5 |
| 3.25 | 回乡旅行之后，我对我的故乡印象更正面了                     | 1 | 2 | 3 | 4 | 5 |
| 3.26 | 回乡旅行之后，我对家乡的骄傲感更深了                      | 1 | 2 | 3 | 4 | 5 |
| 3.27 | 回乡旅行之后，我对中国的感情深过了美国/加拿大                 | 1 | 2 | 3 | 4 | 5 |
| 3.28 | 回乡旅行之后，我个人对中国的感情更深了                     | 1 | 2 | 3 | 4 | 5 |
| 3.29 | 回乡旅行之后，我对我祖先的祖籍地感情更深了                   | 1 | 2 | 3 | 4 | 5 |
| 3.30 | 回乡旅行之后，我觉得中国只是我祖先来自的地方                  | 1 | 2 | 3 | 4 | 5 |
| 3.31 | 回乡旅行之后，我觉得中国是那个让我有自我实现感的地方              | 1 | 2 | 3 | 4 | 5 |
| 3.32 | 回乡旅行之后，我觉得中国是那个让我扩展社会联系的地方              | 1 | 2 | 3 | 4 | 5 |
| 3.33 | 回乡旅行之后，我获得了一种家的归属感                      | 1 | 2 | 3 | 4 | 5 |
| 3.34 | 回乡旅行之后，我感觉自己在中国像一个局外人                   | 1 | 2 | 3 | 4 | 5 |
| 3.35 | 回乡旅行之后，我对中国是我的故乡感到自豪                    | 1 | 2 | 3 | 4 | 5 |
| 3.36 | 回乡旅行之后，我有强烈的意愿再回来                       | 1 | 2 | 3 | 4 | 5 |
| 3.37 | 我很享受回乡的旅程                               | 1 | 2 | 3 | 4 | 5 |
| 3.38 | 回乡的旅程要比其他的地方更让我感到满足                     | 1 | 2 | 3 | 4 | 5 |
| 3.39 | 拜访我的故乡要比拜访其他地方对我更重要                     | 1 | 2 | 3 | 4 | 5 |
| 3.40 | 我探访祖籍地故乡的经历不会被其他地方所取代                   | 1 | 2 | 3 | 4 | 5 |
| 3.41 | 我在我的家乡感到很舒适                             |   |   |   |   |   |

3.42 这个研究致力于发掘是否您回乡旅行会改变您对中国、祖籍地的故乡以及现在美国/加拿大居住地的感情。请阁下用下面的空位告诉我们您是否认为回乡旅行改变了您对中国、祖籍地和美国/加拿大的感情？如何改变了您？为什么？

#### -----第四部分：您对自身身份的认定-----

以下是一些有关于您回乡旅游之前与之后您对自身身份的感受。请选择最能代表您看法的一个数字并打圈。1 代表非常不同意，5 代表非常同意。

| 回乡旅游之前的感受 |                  | 非常不同意 | 不同意 | 中立 | 同意 | 非常同意 |
|-----------|------------------|-------|-----|----|----|------|
| 4.1       | 我对自己究竟是谁从哪里来感到困惑 | 1     | 2   | 3  | 4  | 5    |
| 4.2       | 我对自己的华人背景有清晰的了解  | 1     | 2   | 3  | 4  | 5    |
| 4.3       | 我喜欢从华人的圈子里认识朋友   | 1     | 2   | 3  | 4  | 5    |
| 4.4       | 我被其他华人视作一份子感到高兴  | 1     | 2   | 3  | 4  | 5    |
| 4.5       | 我为自己的华人背景感到骄傲    | 1     | 2   | 3  | 4  | 5    |

|      |                       |   |   |   |   |   |
|------|-----------------------|---|---|---|---|---|
| 4.6  | 我花较多时间与华人相处           | 1 | 2 | 3 | 4 | 5 |
| 4.7  | 我曾花过时间查看有关中国的历史、传统及习俗 | 1 | 2 | 3 | 4 | 5 |
| 4.8  | 我能讲流利的中文              | 1 | 2 | 3 | 4 | 5 |
| 4.9  | 我在家中会说中文              | 1 | 2 | 3 | 4 | 5 |
| 4.10 | 我可以阅读中文的报刊杂志          | 1 | 2 | 3 | 4 | 5 |

**回乡旅行之后**

|      |                                        |   |   |   |   |   |
|------|----------------------------------------|---|---|---|---|---|
| 4.11 | 回乡旅行之后，我对自己是哪里来感到更困惑了                  | 1 | 2 | 3 | 4 | 5 |
| 4.12 | 回乡旅行之后，我对我的家族历史更清楚了                    | 1 | 2 | 3 | 4 | 5 |
| 4.13 | 回乡旅行之后，我对中国文化更了解了                      | 1 | 2 | 3 | 4 | 5 |
| 4.14 | 回乡旅行之后，我对我的中国背景感到骄傲                    | 1 | 2 | 3 | 4 | 5 |
| 4.15 | 回乡旅行之后，我喜欢结识有中国文化背景的朋友                 | 1 | 2 | 3 | 4 | 5 |
| 4.16 | 回乡旅行之后，我花更多的时间了解中国相关的文化（比如中国历史、习俗、音乐等） | 1 | 2 | 3 | 4 | 5 |
| 4.17 | 回乡旅行之后，我参加了更多有关中国的文化活动（比如中国的节日）        | 1 | 2 | 3 | 4 | 5 |
| 4.18 | 回乡旅行之后，我能更深入的理解我的个人身份（比如中国人、华人、外国人等）   | 1 | 2 | 3 | 4 | 5 |

**4.19 这个研究致力于了解您回乡旅行是否会改变您对自己的身份的认定。请阁下用下面的空位告诉我们您是否认为回乡旅行改变了您对自己身份的想法？是如何改变了您？为什么？**

-----**第五部分：您是谁？（请选择对您本人描述最准确的一项）**-----

5.1 您的性别

- 男
- 女

5.2 您的年龄

- 18 岁以下
- 18-24
- 25-44
- 45-64
- 65 岁及以上

5.3 您的职业

- 公司管理者
- 公司职员
- 专业人员 (比如教师、医生、律师)
- 政府公务员
- 工人
- 家庭主妇
- 学生
- 退休人士
- 其他\_\_\_\_\_

5.4 您的受教育程度

- 小学及以下
- 中学
- 技术学校
- 大学
- 研究生

5.5 以下哪一项最能代表您 2012 年税前的家庭总收入 (美元)

- \$40,000 以下
- \$40,001 - \$100,000
- \$100,001 - \$150,000
- \$150,001 - \$ 200,000
- \$200,001 - \$ 250,000
- \$250,001 以上

5.6 您母亲是来自哪里\_\_\_\_\_ (比如中国与美国的混血或中国与马来西亚华人的混血等)

5.7 您父亲是来自哪里\_\_\_\_\_ (比如中国与美国的混血或中国与马来西亚华人的混血等)

5.8 您的配偶是？

- 中国大陆人
- 美国人/加拿大人
- 美籍华侨
- 其他地方华侨\_\_\_\_\_
- 其他国家地区\_\_\_\_\_

~~~~~非常感谢您的支持~~~~~

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