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A gendered discourse of third-generation Chinese migrants on diaspora tourism: Implications to tourism industry players in Malaysia

Abstract

Diaspora tourism refers to the travel of people in diaspora to their ancestral homelands in search of their roots or to feel connected to their heritage. Whereas most tourists become attached to a destination after repeat visits, diaspora tourism is unique because tourists with immigrant origins often feel connected to the people, culture, and heritage of the destination before actually visiting the place. This study examines inter-gender differences concerning the formation of the intention of third-generation Chinese migrants in Malaysia to participate in diaspora tourism. Leveraging the theory of planned behavior, data were collected from 260 third-generation Chinese migrants. Using the partial least squares structural equation modeling technique, our results emphasize the critical roles of attitude and perceived behavioral control in developing intention. It also shows that females have higher expectations than males when becoming diaspora tourists. These findings provide an essential theoretical platform for new interventions to promote the active participation of diaspora tourism.

Keywords: Diaspora tourism, Chinese diaspora, Third-generation Chinese migrants, Behavioral expectations, gender differences, theory of planned behavior, Malaysia

摘要

侨民旅游是指散居在国外的人们为了寻找自己的根或为了感受与自己的文化遗产的联系而前往他们祖先的家园的一种旅游形式。与休闲旅游不相同，侨民旅游是独特的，他们在到访前往往已经感受到与该地的人民、文化和遗产的联系。本研究考察了马来西亚第三代中国侨民参与侨民旅游意向形成的性别差异。从 260 名第三代中国侨民中收集数据，利用计划行为理论和偏最小二乘结构方程建模技术，我们的研究结果强调了态度和感知行为控制在发展意图中的关键作用。研究还表明，女性在成为侨民游客时比男性有着更高的期望。这些发现为新的措施提供了重要的理论平台，以促进人们对侨民旅游的积极参与。

关键词：侨民旅游、中国侨民、第三代中国侨民、行为期望、性别差异、计划行为理论、马来西亚

Introduction

Academically speaking, it was only at the turn of the century that many scholars began to understand tourism's relationship with other disciplines such as anthropology, sociology, and geography (Huang et al., 2015). One of the evolutions of these cross-disciplinary studies is the blending of tourism, migration, and diaspora. From a macro perspective, the commonality between tourism, migration, and diaspora is the individuals' movement across regional or international boundaries, albeit of variable duration (Huang et al., 2015; Wu & Wall, 2017). However, diaspora tourism is distinctly different from the other forms of tourism as it is about people's desire and movement to seek origin and cultural roots (Otoo et al., 2020).

Diaspora is defined as the movement of individuals from their homeland for economic issues, education, religious freedom, and escaping from political persecution. These factors adversely influence their relationship with their homeland (Huang et al., 2018). Over the last decade, the interest in diaspora tourism has grown significantly, primarily due to the exponential increase of people living outside of their country of origin. The International Organization for Migration (IOM) reported that the diaspora community grew from 150 million in 2000 to 272 million in 2019 (IOM, 2020). In the same vein, the growing body of literature shows that members of the diaspora play an essential role in transferring knowledge, shaping policies, enhancing political ties, and facilitating business transactions between their country of origin and their new home (Panibratov & Rysakova, 2020).

Diaspora tourism creates or already has strong links to local economies, and diaspora tourists actively contribute to those economies (Li et al., 2019). By definition, diaspora tourism is a type of cultural tourism that embodies geography and provides a platform for understanding guest-host occasions and cultural tourism experiences (Weaver et al., 2017). Therefore, most diaspora tourists would not make exclusive trips to touristic attractions. Instead, they would visit friends and relatives in off-grid locations, patronize neighborhood stores, eat at local eateries, and sleep at less prestigious accommodations (Panibratov & Rysakova, 2020). For that reason, diaspora tourists can spotlight new areas that other tourists should pay attention to and help to spread tourism destinations throughout a country geographically. Additionally, journeying with family and friends means that diaspora tourists can help accelerate domestic tourism within the destination country.

Given this development, it is not surprising that researchers such as Huang et al. (2015) claim that diaspora tourism can be the engine of future tourism.

Despite the extant research in this area, there are research gaps that we would attempt to address. Compared to other diaspora groups, diaspora tourism for third-generation Chinese migrants is under-developed (Huang et al., 2018). As Huang et al. (2018) defined, migrants may be classified into different generations - the first-generation migrants refer to foreign-born individuals who relocated to a new country. Second-generation migrants are native-born individuals with one or two foreign-born parents, and third-generation migrants have foreign-born grandparents (Huang et al., 2015). It is generally agreed that the first and second-generation migrants still have a connection to the homeland that prompted them to be diaspora tourists (Huang et al., 2018). However, Huang and Chen (2020) have raised many questions about whether we can say the same for third-generation migrants. This study answers the question posed by Huang and Chen (2020) as to whether third-generation Chinese with different perspectives to first and second-generation Chinese are as eager to explore their ancestral land.

Studies examining the motivations for diaspora tourists remain fragmented (Otoo et al., 2020). Many existing studies focus on the traveling patterns of Chinese migrants. For instance, Feng and Page (2000) investigated the outbound travel patterns of Chinese-New Zealanders, revealing that China was their most popular destination. Similarly, Huang et al. (2018) attempted to understand the lived experience of second-generation Chinese migrants when they travel to their ancestral homeland and explore the extent to which second-generation transnationalism shapes their diaspora tourism experiences. However, these studies did not consider the psychological motivations of the diaspora tourists. Ajzen (2020) highlighted that the immediate antecedent of behavior is the intention to perform the behavior in question; the stronger the intention, the more likely the behavior will follow. And the intention is formed by three primary constructs: attitude, subjective norm, and PBC. For this study, we further address a literature gap highlighted by Hsu and Huang (2010) through incorporating behavioral expectation to traveling intention.

With international travel resuming in many countries, there has been a growing interest, such as Meng et al. (2021), in examining the travel intentions of Chinese leisure travelers during the COVID-19 pandemic. However, these studies focus on the Chinese outbound tourism market,

which acts as a source of earnings for millions of people worldwide (Wen et al., 2020). Another probable reason for this research trend is China's zero-tolerance approach towards COVID-19, which renders its borders to remain effectively closed to inbound tourism (Meng et al., 2021). However, a recent announcement during the 14th Five-Year Plan period (2021-25) hinted at a possible change in direction that China will soon start inbound tourism after the global COVID-19 pandemic is under effective control (Global Times, 2022). In preparation, China will start training multilingual tour guides and enriching the country's image (Global Times, 2022). With the impending change in the government's directions, and considering our focus of this study examines the participation in diaspora tourism into China, this study is timely as the data collected helps clarify how TPB components drive intention to visit China after its borders reopen.

Finally, and arguably, the most crucial gap, the differences in perspectives between male and female diaspora tourists, is not reflected in any study. Traditionally, diaspora tourism studies such as Iorio and Corsale (2013) considered individuals' relationship with their place of origin. Such conception of diaspora is often a direct result of migration, inhibiting a more nuanced analysis of the more complex dynamics that motivate diaspora tourism. Therefore, it is not surprising that such conceptualization can privilege male subjects' mobility as the primary agents of diasporic formation and perpetuate a more general masculinism conceptualization in the diaspora community. In this regard, this study contributes to the literature by complementing findings from earlier studies from three perspectives - (1) third-generation Chinese migrants, (2) the psychological constructs that drive their **intention to visit** behavior, and (3) differentiating motivations by gender.

Research Context

China has a long history of trading with other Southeast Asian countries. During colonial rule, Singapore and parts of Malaysia formed the straits settlement - booming trading posts that eventually became attractive destinations for Chinese emigrants and their dependents (Tan, 2005). By the time Malaysia gained independence in 1957, it was already a plural society comprising mainly Malays, Chinese, and Indians. According to Chang (2018), there are about 7 million Chinese in Malaysia, making it one of the largest overseas Chinese concentrations in any country in the far east region. According to Textor (2021), Malaysia is one of the top three countries with

the largest Chinese diaspora community, numbering 6.72 million. The exponential growth of diasporic populations has accelerated remittances to ancestral homelands, including expenditures across the tourism and hospitality industries (Huang & Chen, 2020). According to World Bank (2019), remittances of between \$551-597 billion are projected from diaspora communities to low and middle-income countries in 2021. In other words, this is potentially a group that tourism industry players can benefit from due to the abundance of opportunities through an enhanced understanding of diaspora tourists' motivations, decision-making, and purchasing behavior.

This study will consider gaps in current literature and stimulate discourse among scholars on the inter-gender differences in forming an intention to be a diaspora tourist. Our findings will contribute to the current understanding of the nature of the demand for diaspora tourism. It is also expected that the study will provide clues to understanding diaspora tourists' motivations.

Theoretical Framework

The theory of planned behavior (TPB) has been adopted to explain the phenomenon we seek to examine. The TPB has been widely used to predict a wide range of research on intention, including gastronomic tourism (Fam et al., 2019), sports tourism (Fam et al., 2020), education (Tan, Sia, et al., 2020), technology adoption (Ghaderi et al., 2019) and green behavior (Qi & Ploeger, 2019). According to Ajzen (2020), TPB comprises attitudes, subjective norms, and perceived behavioral control (PBC) that collectively form an individual's intention. Attitude is one's cognitive evaluation of an action. Subjective norms are the opinions, views, and pressures from individuals' significant others, while PBC refers to one's perspective on the extent of difficulty in performing the behavior (Ajzen, 2020). Specifically, TPB has been employed to predict and study tourists' behavior in the tourism context. For example, Lee et al. (2009) leverage TPB to examine antecedents distinguishing between first-timers and repeat attendance at events and festivals. Likewise, Liu et al. (2021) studied the factors influencing Chinese residents' post-pandemic outbound travel intentions. In the same vein, Wang et al. (2021) extended the TPB by investigating travelers' destination choices among university students in China amid the COVID-19 pandemic. Aligning with the above arguments, it is clear that one's behavior, such as the decision to be a diaspora tourist, can result from one's attitude, perspectives by the others, and one's sense of efficacy in performing the behavior.

It is also recognized that TPB is open to including additional predictors (Ajzen, 2020). For instance, Tan, Sia, et al. (2020) extended the TPB by including the construct of perceived risk. At the same time, Quintal et al. (2010) included a similar construct in TPB as understanding constraints that perceived risk is key towards understanding the differential impacts that risk and uncertainty have on travel decision-making behavior. Likewise, Qi and Ploeger (2019) incorporate constructs of confidence and personal characteristics in TPB to represent the current consumption environment and consumers' characteristics. Similarly, Tan et al. (2021) added the perceived likelihood of being affected by the COVID-19 pandemic to the TPB to understand consumers' panic purchasing behavior. This literature highlighted a common point. It aligns with Ajzen (2020) that it is possible to make changes to the original theoretical model by adding to the existing set of constructs such that to (1) enhance the predictive efficacy of the model and (2) to holistically explain the reasons pushing individuals to undertake a given behavior in certain circumstances

Along with this proposition, this study extends the TPB by adding in an additional construct – behavioral expectation. Behavioral expectation is a relevant construct in tourism (Wang, 2017). In different studies, such as Hsu et al. (2009), the behavioral expectation is a salient and powerful construct that can influence behavior, as demonstrated by two perspectives. Firstly, expectations can be influenced by a combination of factors, including individuals' characteristics such as self-efficacy, beliefs, previous experiences, and environmental influences such as culture, social expectations, and education (Wigfield & Eccles, 2000). Second, expectations can shape one's attitude, social network, and perceived ability to perform the behavior (Hsu et al., 2009). In fact, Armitage et al. (2015) have indicated that studying people's expectations are more accurate than their intentions because the rationale behind this distinction is that although someone may have a strong intention to change their behavior, they think it unlikely that they will do so (e.g., due to the barriers that stand in their way).

In summary, while it is reasonable to expect TPB could predict an individual's intention to be a diaspora tourist, incorporating the element of expectation provides an additional layer of complexity to decision making. Collectively speaking, the outcomes of this study advance the body of knowledge on diaspora tourism. It also provides valuable insights for stakeholders to develop effective behavioral interventions. Figure 1 summarizes the conceptual framework of this study.

*** Insert Figure 1 ***

Literature Review

Diaspora Tourism

Diaspora tourism can be defined as activities that are curated, consumed, and experienced by the diasporic communities (Li et al., 2019). Originated from the Greek word of *dia* (through) and *speiro* (to scatter), diaspora is the dispersion of an ethnonational group from their homeland (Huang & Chen, 2020). The initial conceptualization was associated with the exile of the Jewish community from Israel (Huang et al., 2015). As Li et al. (2019) further described, the contemporary use of the term diaspora now includes many other populations that have moved and settled outside of their ancestral homeland, including immigrants, foreign workers, expatriates, refugees, and other communities. This reflects Cohen (1997) typologies classifying diasporas into “victim diaspora” (such as Jewish), “imperial diaspora” (British), “labor diaspora” (indentured Indians), “trade diaspora” (Chinese), and “cultural diaspora” (the Caribbean).

Despite the classifications, a commonality among them is their desire to return to their ancestral homelands (Huang et al., 2013). However, Huang et al. (2015) further explained that while the desire to remain connected to one’s roots may be the same, diaspora tourism experiences differ due to diverse migration histories and national origins. For the Jews, diaspora tourism means rediscovering the role of religion and its role in their identity (Huang et al., 2018). For the Chinese community, young overseas Chinese migrants are encouraged to participate in regular “homecoming” trips to introduce the concepts of nationalism and solicit monetary or in-kind contributions (Weaver et al., 2017). For other immigrant communities, especially recent migration waves, diaspora tourism can be less institutionalized and family-oriented, such as visiting family and relatives (Huang et al., 2015). Given these differences, it is not surprising that despite the literature examining migration patterns (Huang et al., 2018), cultural identity (Li & McKercher, 2016), and cultural connectedness (Weaver et al., 2017), Otoo et al. (2020) still hold the opinion that the current literature lacks consensus on what are the meaningful motivators in determining diaspora travel. In this aspect, this study responds to the call from Otoo et al. (2020) to examine if the psychological constructs are the motivators in shaping one’s intention in diaspora travel.

Attitude, Subjective Norm and PBC on Intention

Attitude is defined as the perception of an individual's willingness to perform a particular behavior along dimensions such as pleasant or unpleasant, good-bad, or healthy-unhealthy among people (Ajzen, 2020). If the individual has volition over the situation, the behavior is predicted by the person's intention to perform it. Thus, if individuals have a positive attitude towards something, they will have a stronger intention towards adopting it. The findings of many studies, such as Tan, Sia, et al. (2020), show that attitude is a crucial determinant of intention. Further, Yadav and Pathak (2016) conducted an environmental study that found that a positive mental attitude significantly influences green purchase intention. In the context of this study, we believe that attitude towards being a diaspora tourist is a psychological evaluation that stems from the perception of individuals towards visiting ancestral homelands. If individuals have a positive attitude towards being diaspora tourists, they will form the intention of participation, hence, forming the following hypothesis.

H1a: Attitude positively influences one's intention to be a diaspora tourist.

Subjective norms are the perceived social pressure from significant others on one's intention to engage or not to engage in a specific behavior (Ajzen, 2020). Comprising two main constructs of interpersonal influence and external influence, the key to subjective norms lies in one's perception of the social pressures to conform to certain behaviors or the relevancy of other people's beliefs that influence one's behavior (Ajzen, 2020). In the current research context, subjective norms mean third-generation migrants are more willing to be diaspora tourists when they perceive those significant others think positively about diaspora tourism. In other words, we postulate that subjective norms can influence intention, and this relationship has been verified in different studies, including recycling behavior (Ramayah et al., 2012), sustainable agriculture (Adnan et al., 2019), and alcohol consumption (French & Cooke, 2012). In a more recent study by Tan et al. (2021), it was found that the opinion of others shapes one's tendency to perform uncommon behavior such as panic buying. However, our review also shows inconsistent results on the role of subjective norms. For instance, Qi and Ploeger (2019) have also spotlighted controversies over the efficacy of subjective norms in predicting behavior. Such inconsistencies have even resulted in scholars such as Stranieri et al. (2017) removing subjective norms from their investigations in predicting one's behaviors. In alignment with previous literature, while we expect subjective norms to be a

fundamental construct in influencing a diaspora tourist, the conflicting results also show that this is a construct worth investigating. It is therefore hypothesized that:

H1b. Subjective norm positively influences one's intention to be a diaspora tourist.

PBC is the volition that an individual perceives ease or difficulty when performing a behavior (Ajzen, 2020). In other words, it reflects one's perception of how internal (e.g., own ability) and external (e.g., environment) factors influence the ability to act (Ajzen, 2020). In other words, PBC focuses on resources, skills, and other situational factors that facilitate or inhibit the conduct of the behavior. Hence, if individuals have high confidence in their ability to be diaspora tourists, it will increase their intention to be one. Conversely, if an individual has low self-confidence in their ability and perceives the external factors onerous, this may decrease their intention to be a diaspora tourist. Hence, it is not surprising that there have been inconsistent findings on PBC's ability to significantly affect the formation of intention. For instance, Alzahrani et al. (2017) found that PBC played a significant role in influencing the behavior of online gaming participants. However, Tan et al. (2021) found that PBC does not affect panic buying. They attributed it to consumers' mentality of fear of missing out (Tan et al., 2021). Similarly, Ramayah et al. (2012) found that PBC was not a significant predictor of encouraging recycling behavior. These inconsistent results demonstrate that while PBC is crucial in influencing attitudes and behaviors, it is still susceptible to contextual factors such as personality and culture. On this basis and taking into consideration the inconsistent findings, it warrants additional investigation, which we have hypothesized as follows:

H1c. PBC positively influences one's intention to be a diaspora tourist.

Behavioral Expectations on Attitude, Subjective Norm and PBC

Expectation can be defined as one pre-purchase or pre-usage belief in the performance of a product, service, or action (Hoorens, 2012). Often, this is an individualized experience where one's behavior is based on a cognitive appraisal of the outcome expectations. Such expectations could be formed due to personal experience, word of mouth, and information available to an individual. According to Hsu et al. (2009), expectations have two components. First, individuals must conceptualize the expectation as the end-goal itself, and second, it must contain a value that is attractive to the individual. In this regard, Wang (2017) furthers the operationalization of the construct by

highlighting that expectations can come in two forms – beliefs of what “will” happen following the performance of the behavior and beliefs of what “should” happen following the performance of a behavior. For the former, it is formed based on past experiences or frequent events. The latter refers to what individuals hope will happen based on their ideal or potential needs and information from numerous sources (Greenwell, 2007). For instance, buyers usually evaluate a purchase they have never bought before based on the information coming from outside sources, such as reviews, statistics, or news. Conversely, they will leverage their own experiences when making evaluations for a repeat purchase. The literature informs us of the volatile nature of expectations and reinforces the view of Hsu et al. (2009) that expectations are variations of beliefs. It has a reciprocating property where the environment can shape one’s expectation, and one can alter their expectation by manipulating cues that define it (Hsu et al., 2009).

The concept of behavioral expectations is beginning to gain importance within tourism literature over the last decade. Besides, tourism is about meeting customers’ needs, and the key prerequisite to achieving this is to analyze behavioral expectations, which will help operators meet and exceed them. For instance, Ponte et al. (2021) developed a framework looking at tourists’ self-assessment and expectations on adventure tourism. Another study by Tolls and Carr (2020) adopted expectations to examine equestrian tourists’ satisfaction. Despite these studies, it comes to our attention that incorporating the concept expectations with TPB is limited and far lesser in diaspora tourism. This proposition aligns with Ajzen and Fishbein (2011), who support the view that attitude, subjective norm, and PBC toward an object function of the belief about the object and the implicit evaluative responses associated with the belief. From the providers’ standpoint, knowing what customers expect from the activity offers them the possibility to be better prepared but also to understand how to surprise those customers through the fulfilment of their expectations. Many of these expectations are hidden or not entirely understood by the customers themselves but can be interpreted through their behavior towards an experience (Ponte et al., 2021). Following these arguments, we have reasonable grounds to believe that ones’ expectations can shape TPB determinants, hence leading us to the next set of hypotheses:

H2a: Behavioral expectations of diaspora tourism positively influence their attitude toward visiting the destination.

H2b: Behavioral expectations of diaspora tourism positively influence their subjective norms toward visiting the destination.

H2c: Behavioral expectations of diaspora tourism positively influence their PBC toward visiting the destination.

Gender as a Moderator

Among the different determinants that shape one's intention to be a diaspora tourist, a significant factor is gender. According to Wahyuddin et al. (2017), the differences in expectations between genders shape their perspectives towards their decision-making approach, decision-making patterns, and consumption patterns. For instance, females tend to be hedonistic when making judgments and constantly watch for emotional appeals that match their beliefs (Stamarski & Son Hing, 2015). At the same time, males are practical and pay more attention to the functional aspect of their decision (Sim et al., 2020). Similarly, males tend to leverage objective information and limit their discussion when deciding to fulfill the social role expectations of masculinity, strength, and resolve (Wahyuddin et al., 2017). On the other hand, females display their femininity by making decisions through discussions with their close circle of networks, which, at the same time, offers a chance to improve relationships (Wahyuddin et al., 2017).

However, several exceptions to these gender norms have been observed due to social change. For instance, Gunkel et al. (2007) found that women in Japan are becoming more dominant and have started to value physically demanding jobs in working conditions that are supposed to be more welcoming to men. Hjalmsdottir and Bjarnadottir (2020) attributed this to the modernization of society where the population is generally more educated, more outspoken, and more independent. Based on these arguments, there is an apparent paradigm shift in gender roles where women search for economic independence. The redefinition of family roles has triggered a redistribution of family and economic responsibilities between men and women (Oláh et al., 2018). Despite these considerations, studies suggest that when women face the dilemma of choosing between career and family, women still make decisions that are best for the family, often sacrificing their careers (Hjalmsdottir & Bjarnadottir, 2020; Parker, 2015). Given this paradoxical mindset, we argue that more clarity is needed to understand the different perspectives of men and women regarding the intention to be a diaspora tourist. At the same time, we respond to Otoo et al. (2020) call for a more

detailed examination of individual differences in diaspora tourism. Therefore, our final set of hypotheses are:

H3a. Gender moderates the relationship between expectations and attitude toward visiting the destination.

H3b: Gender moderates the relationship between expectations and subjective norms toward visiting the destination.

H3c: Gender moderates the relationship between expectations and PBC toward visiting the destination.

H4a: Gender moderates the relationship between attitude and one's intention to be a diaspora tourist.

H4b. Gender moderates the relationship between subjective norms and one's intention to be a diaspora tourist.

H4c. Gender moderates the relationship between PBC and one's intention to be a diaspora tourist.

Methodology

Sampling and Data Collection

Using snowball sampling, the responses were collected over eight months from March 2020 to October 2020 via an online survey from the third-generation Chinese migrants residing in Malaysia. This period is ideal for data collection as Malaysia was experiencing the first wave of COVID-19 infection (Sipalan & Holmes, 2020; Tang, 2020). It continued to be limited to a few imported cases until March 2020, when several local clusters emerged (Tan et al., 2021). It is also this period where China closed its borders to non-essential travelers (Meng et al., 2021). After that, Malaysia witnessed an exponential number of confirmed cases that triggered the government to impose its first nationwide lockdown (The Sun Daily, 2020). As of October 2020, Malaysia has undergone three waves of COVID-19 infections, exceeding 10,000 cases and 11 deaths (Carvalho, 2020).

To provide clarity, we indicated in the survey form that third-generation migrants refer to grandparents born in China, both parents are Malaysian, and the respondent is Malaysian. For the safety of our researchers, the appropriate way to collect data is through an online survey using

SoGoSurvey. This platform was recognized for its ease of use, flexible design options, and strong customer service (Krut, 2021). An online platform is a valuable tool for researchers as it allows data collection from many individuals within a short period and significantly lowers costs than traditional methods (Newman et al., 2020). Similar data collection approaches have been adopted in other studies (see Le et al., 2021; Leong et al., 2020; Sim et al., 2020; Tan, Lew, et al., 2019, 2020; Tan, Sia, et al., 2020; Tan, Sim, Chai, et al., 2020; Tan, Sim, Goh, et al., 2020). Through SoGoSurvey, the survey form and the cover page outlining the purpose, data anonymity, and data confidentiality was created. Screening questions were asked to ensure that only third-generation Chinese migrants residing in Malaysia participated in the survey. To prevent confusion on what constituted “a third-generation Chinese migrant,” an operational definition adopted from Huang and Chen (2020) has been provided. Given that most of the third-generation Chinese migrants have received at least tertiary education, the questions in the survey are in English (Ministry of Higher Education, 2020). The researchers encouraged respondents to send the survey to their social networks to generate more responses. As such, we could not determine the response rate, although we received 260 respondents. According to the power analytic method advocated by Cohen (1988), the suggested number of respondents based on the G*power analysis at 80% power, 15% effect size with six predictors, is 98. With 260 valid responses, it represents 99.99% power, meaning that analysis can be performed. Unlike other methods, the power analytics method is a more robust technique as it will reveal if a design study has “insufficient power because of too few samples or excessive power because of too many samples” (Green, 1991, p. 509). Moreover, this technique is suitable for determining sample sizes for an unknown population, which is applicable for this study. At the same time, we like to highlight that the total number of respondents also exceeded Kock (2018) recommended minimum sample size of 160. Table 1 summarizes the profile of the respondents.

*** Insert Table 1 ***

Instrument

Due to a lack of studies examining the traveling intention of diaspora tourists, all variables in this study are adapted from earlier instruments, including Gursoy et al. (2016) to measure attitude, Park (2000) to measure subjective norm, and Chan and Bishop (2013) to measure PBC. Intention and behavioral expectations are adapted from Hsu et al. (2009). A five-point Likert scale was used to

measure all the statements, where 1 was anchored to “strongly disagree” and 5 to “strongly agree.” Table 2 provides the details of the indicators

Analytical Methods

The data are analyzed using the partial least squares structural equation modeling (PLS-SEM). It is chosen because it is more appropriate as the constructs in information science and social sciences studies generally lead to the formation of a composite measurement model (Hair et al., 2017). It also supports formatively specified measurement models that can estimate without limitations and allows for the simultaneous modeling of constructs at a different level of abstraction (Ringle et al., 2020). Additionally, PLS-SEM is an effective and efficient method when “explanation and prediction” goals are crucial for this study (Hair et al., 2017). Finally, PLS-SEM does not assume distribution assumptions and has been widely deployed in a different context, including human resources (Chen et al., 2020; Tan, Lew, et al., 2020), tourism (Ali et al., 2018; Liu, 2017), education (Ghasemy et al., 2020), technology adoption (Tan, Memon, et al., 2019), hospitality (Ongsakul et al., 2020), information science (He et al., 2021) and events (Tan, Sim, Chai, et al., 2020).

Control Variables

In this study, we control education level, monthly income, and age. As demonstrated by Djeri et al. (2014), their study on 252 respondents showed that income level affects one’s decision-making process when choosing a tourism destination. At the same time, Ma et al. (2018) found that tourists’ sociodemographic characteristics of age and education affect one’s travel motivation and satisfaction. In this regard, holding these three variables as control variables is a logical choice in allowing us to identify if these variables may extraneously affect the relationships that are being investigated. Results in Table 4 show that none of these variables significantly affect the endogenous variables.

Results

Common Method Variance

This cross-sectional study runs a risk of infringing the common method variance (CMV) that can potentially bias the results. To control CMV, we adopt Podsakoff et al. (2003) recommendations. First, we create temporal separation by incorporating the demographics question between the

predictor and criterion variables. Next, we pretested the survey by sending it to tourism researchers where any ambiguity in words and unclear instructions were removed or amended. Finally, assurances on anonymity, confidentiality, and encouragement of honest answers are reiterated throughout the data collection process. Finally, Harman's one-factor test shows that the largest factor explained 37.83 percent of the variance, which is less than the threshold value of 50 percent (Podsakoff et al., 2003), implying that CMV is not a significant concern for this study.

Measurement Model

Following Hair et al. (2017), the measurement model is tested first. Table 2 shows that all items are loaded 0.7 and above, indicating that indicator reliability is established. Additionally, we can confirm that the model has achieved both convergent validity and internal reliability as the average variance extracted (AVE) and composite reliability (CR) exceeded the cut-off value of 0.5 and 0.7, respectively (see Table 2). Table 3 shows that discriminant validity has been established using the heterotrait-monotrait (HTMT) ratio of correlations, as the values are lesser than 0.85 (Henseler et al., 2015).

** Insert Table 2**

** Insert Table 3**

Structural Model

We performed hypotheses testing by first examining for multicollinearity. Table 4 shows that it is not a concern as the variance inflation scores are below 3.3 (Hair et al., 2017). After that, we proceed with the analysis using bootstrapping resampling procedure of 5,000 iterations. Table 4 shows that among the different paths, attitude (H1a: $\beta = 0.192$, $P < 0.005$) and PBC (H1c: $\beta = 0.392$, $P < 0.001$) are found to have significant positive effect on intentions, but not subjective norms (H1b: $\beta = -0.086$, $P = 0.148$). Hence, H1a and H1c are supported. Additionally, behavioral expectation has positive significant relationship with attitude (H2a: $\beta = 0.473$, $P < 0.001$), subjective norms (H2b: $\beta = 0.460$, $P < 0.001$) and PBC (H2c: $\beta = 0.698$, $P < 0.001$). Hence, H2a, H2b, and H2c are supported.

Following Hair et al. (2013), PLS-SEM measures the model quality by examining all the endogenous variables' predictive ability via measures such as R^2 , f^2 , and Q^2 . In this regard, the R^2

of the various endogenous constructs ranges from 0.204 to 0.370, indicating a moderate to substantial model (Cohen, 1988). We can observe that behavioral effects have a medium to large effect in producing the R^2 of the subjective norms (0.269), attitude (0.288), and PBC (0.587). Concomitantly, both attitude and PBC have a medium effect in producing the R^2 of intention at 0.034 and 0.149, respectively. Finally, the subjective norms have a negligible effect in producing R^2 of intention at 0.006, which explains its insignificant relationship. Finally, Q^2 represents the model's predictive relevance, and with all the Q^2 values larger than 0, we can conclude that the model has sufficient predictive relevance.

Table 4 shows that gender moderates the relationship between behavioral expectations and attitude (H3a: $\beta = 0.306$, $P < 0.01$) and the relationship between behavioral expectations and subjective norm (H3b: $\beta = 0.246$, $P < 0.05$). It fails to moderate the other hypotheses. Hence, H3a and H3b are supported. In this regard, figure 2 and figure 3 show that the positive relationship between behavioral expectations and attitude as well as between behavioral expectations and the subjective norms are stronger for the female group.

** Insert Table 4 **

** Insert Figure 2 **

** Insert Figure 3 **

Discussions

This study's findings can be examined from the perspective of consumer behavior typified by the TPB. Our results demonstrate that expectation is necessary for the pursuit to occur. This result is consistent with studies such as Hsu et al. (2009), demonstrating that our respondents would expect a different experience when visiting their ancestral hometown, furthering their understanding of their ancestors' heritage, culture, and lifestyle. Such expectations caused them to be predisposed to evaluate the outcome of their diaspora tourism as enjoyable, pleasant, worthwhile, satisfying, and fascinating, which shaped their attitude towards being diaspora tourists.

At the same time, our results show that expectations shape their subjective norms. Like earlier literature, such as Brooks et al. (2012), it shows that individuals look to their social group for behavioral guidance when foresight is limited. In this respect, many third-generation migrants

spent their formative years in host countries and do not assume the same extent of home identity as their earlier generations of migrants (Li et al., 2019). They obtain knowledge from their elders and from their social network, which in the process, shapes their expectations and builds social alliances of like-minded individuals. Besides, having expectations also means that they would be motivated to learn about the history, culture, sceneries, transport network, and realization of the differences in living standards. Through this acquisition of new knowledge, they would abandon their earlier misconceptions and be more physically, psychologically, and mentally prepared for the trip, explaining why expectations positively shape respondents' PBC.

An attitude is a predisposition generated by experience and learning which can be favorable or unfavorable. The present study revealed that the connection between attitude and behavioral intention is significantly positive, which aligns with many studies such as Liu et al. (2021); Wang et al. (2021), and Sujood et al. (2021). Other than attitude, our results demonstrated that PBC has a significant positive relationship with intention, which is consistent with Hsu and Huang (2010). One possible reason could be that the respondents are currently residing in Malaysia, one of the more internationally connected locations (Craig, 2018). Besides, with the COVID-19 situation under control and with plans to establish travel corridors between Southeast Asia and China (Tan, 2021), the respondents could perceive that traveling back to their ancestral homeland would be more convenient and something within their control.

As highlighted by many scholars such as Li et al. (2019), the uniqueness of diaspora tourists lies in their family connections at the destination. Many diaspora tourists have relatives in the homeland and their parents/grandparents' expectations for them to go back to reconnect with Chinese culture (Weaver et al., 2017). Among all the measurement items in this study, we can argue subjective norm could be the most relevant to diaspora tourism. Therefore, this study presents an interesting finding that it did not significantly influence one's intention to be a diaspora tourist. It runs contrary to studies such as Sujood et al. (2021). We will explain it from two perspectives: first, the negative effect of subjective norm on intention, and second, the non-significant relationship.

First and foremost, the social influence on diaspora tourists during this period of COVID-19 is not to travel. The relatives/friends of the traveler do not wish that they should travel during the pandemic, which may be for two reasons. They fear that the traveler might be infected by the virus,

which could infect others. Second, the appearance of more variants signifies that even when borders are reopened, the risks of being infected, despite having vaccinations remain. This explains why the path coefficient has a negative effect.

Second, the non-significant relationship implies that our respondents place little emphasis on these views. To them, what matters is their attitude towards diaspora tourism that encompassed the search for homeland connections/nostalgia, roots, emotional connections, discovery or homeland experiences, pride, family re-union, and escape. A possible explanation is that many of the third generations of migrant Chinese seek personal fulfillment from their journey of self-discovery rather than hearing it from another party (Li et al., 2019). This perspective is further supported by Huang et al. (2018), where third-generation Chinese migrants found that the viewpoints gained from their elders (i.e., first and second-generation Chinese migrants) about the experience could be outdated as many of them would not stay for long and seldom have a chance to immerse in the local cultures.

The moderation results showed that females have higher behavioral expectations when compared to males. A probable reason can be attributed to the effects of gender on the psychosocial aspects of diaspora tourism. According to Kiss and Meryn (2001), men and women differ physically and in how they think, feel, and behave. The latter is known as the psychosocial difference, where the environment, culture, and other external factors influence it. Our results align with numerous studies such as Derntl et al. (2010), where females score higher than males in emotional recognition, social sensitivity, and empathy. The literature converges to confirm that men and women express emotions differently. Kashdan et al. (2009) further this perspective, spotlighting that women articulate prosocial sentiments such as empathy, gratitude, and happiness more explicitly than men. In this regard, the whole motivation of a diaspora tourist is not just about sightseeing. It is about understanding their ancestry roots, rediscovering their sense of belonging, and reconnecting with their heritage (Otoo et al., 2020). It can be expected that strong positive emotions such as gratitude, love, a sense of peace, and a sense of fulfillment would manifest within the diaspora tourists (Filep & Matteucci, 2020). Putting these arguments together clarifies our results of why females demonstrate higher behavioral expectations than males.

Implications

Theoretical Implications

This study contributes to the discourse of diaspora tourism. It extends the understanding of earlier works such as Otoo et al. (2020); and Panibratov and Rysakova (2020) by investigating behavioral expectations through the lens of different genders in an Asian developing economy - an area that is commonly overlooked in most literature. Incorporating behavioral expectation into TPB elements is one of the first attempts to develop a holistic framework encapsulating TPB with behavioral expectations in measuring the traveling intention of potential diaspora tourists. Our results contribute to the extant literature of behavioral expectation showing that it is an antecedent for creating motivation, where the impact of influential factors such as peer pressure that are presumably considered when forming intentions are not as effective as one would have assumed.

The other contribution rests in the context in which this study was carried out. **Firstly, this study is one of the first that examines the intention of becoming a diaspora tourist when China's borders reopen. Considering the economic, sociological, and psychological impact of COVID-19, this study responds to Wen et al. (2020) call to further help scholars explore, confirm or critique travel trends in the new normal.** Secondly, though national and cultural characteristics have been discussed in shaping tourists' motivation, most of it focuses on western society, making applying its recommendations in an Asian society questionable due to the inherent cultural difference (Qi & Ploeger, 2019). With the growing interest in cross-cultural research resulting from an interconnected society where different social beliefs, political affiliations, and economic lives are intertwined, this study shed light on the inter-gender perspectives of the third-generation Chinese migrants - a new and yet promising market to the tourism industry.

Managerial Contributions

This study provides essential managerial insights to industry players. The different perspectives between females and males call for diverse marketing strategies. Given that diaspora tourism is fundamentally different from a leisure vacation, industry players can emphasize building expectations by generating encouraging feelings and positive moods toward diaspora tourism, increasing their intention to be one. This proposition aligns with Fam et al. (2019), where the emotional cue is critical towards trying out new experiences.

Ancestral hometown communities and local tour operators can collaborate with tour operators to design attractive packages tailored to third-generation Chinese migrants. Both city councils, clan associations, and overseas affairs offices can also expand their publicity through various social media platforms such as WeChat. Cultural exchange and fellowship trips and events could be made during the festival that boosts societal bonds and place identity. These efforts are essential as COVID-19 has changed the attitude of travelers. Not many are prepared to travel due to the resurgence of cases in different countries. Given that attitude drives intention, there is a need to encourage a favorable attitude toward traveling over the next few years.

Given that subjective norms have a limited effect in generating intention, word-of-mouth as a marketing tool would not be effective in this context. Instead, industry players should focus on building potential diaspora tourists' sense of self-efficacy to make this trip a reality. Tourist self-efficacy is crucial because diaspora tourism often means traveling to off-grid locations. Many third-generation migrants have little experience in these; hence, providing sufficient information on local conditions and survival tips would be much appreciated by these group diaspora tourists. In the same vein, destination managers and operators of tourism enterprises should provide tourists with accurate pre-travel information and train cultural brokers. Industry players should adopt a value co-creation approach to generate emotional cues among the potential diaspora tourists.

Hu and Li (2021) highlighted that value co-creation helps establish a good cooperative trust relationship between the potential diaspora tourists and the industry players. It will help ameliorate any uneasiness and positively impact potential diaspora tourists' intention to try, revisit, and recommend (Hu & Li, 2021). After all, diaspora tourism is highly personal and often requires more organized and systematic modes of production. Taken together, this means that the development of diaspora tourism places includes participation by critical stakeholders, adopting a longer-term perspective, and reflecting the lessons of history.

Limitations and Future Directions

This study is not without its limitations. As with any cross-sectional study, it may have potential homologous data errors. Hence, future research might adopt a multi-level approach. In the same line of argument, it also runs the possibility that respondents would provide desirable responses, especially to unfamiliar items. While efforts have been put in place to reduce CMV, the respondents could be providing answers based on their earlier experiences. For instance,

respondents who have been diaspora tourists would appreciate our effort than those who have not been one. Hence, future data collection can be from multiple sources. The geographical focus of this study is a limitation as it focuses only on Malaysia. Future studies should extend the scope by conducting multi-group analysis on different Chinese diaspora communities in other regional countries such as Singapore. Finally, future studies can also look into inter-generational behaviors to better understand the subject matter and its potential heterogeneity.

Data availability statement: The data that support the findings of this study are available from the corresponding author upon reasonable request.

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Table 1. Respondents' Profile

Characteristics	Frequency (n=260)	(%)
<i>Gender</i>		
Female	157	60.38%
Male	103	39.62%
<i>Age</i>		
17 and below	0	0.00%
18-23 years old	53	20.38%
24-29	94	36.15%
30-35	52	20.00%
36-41	39	15.00%
42-47	11	4.23%
48 and above	11	4.23%
<i>Highest Education</i>		
Master	26	10.00%
Degree	150	57.69%
Diploma	56	21.54%
High school	28	10.77%
<i>Monthly Income</i>		
below RM1000	20	7.69%
RM2001-3000	55	21.15%
RM4001-5000	83	31.92%
Above RM5000	57	21.92%
RM1001-2000	23	8.85%
RM3001-4000	22	8.46%

Table 2. Measurement model

Indicator	Items	Outer Loading	CR	AVE
A1	Going to China to visit my ancestral grounds would be pleasant.	0.846	0.952	0.797
A2	Going to China to visit my ancestral grounds would be favourable.	0.926		
A3	Going to China to visit my ancestral grounds would be enjoyable.	0.914		
A4	Going to China to visit my ancestral grounds would be fun.	0.905		
A5	Going to China to visit my ancestral grounds would be fascinating.	0.871		
BE1	By going to China to visit my ancestral grounds, I expect to feel at ease.	0.843	0.936	0.745
BE2	By going to China to visit my ancestral grounds, I expect to learn about its history and culture.	0.885		
BE3	By going to China to visit my ancestral grounds, I expect to experience something different.	0.886		
BE4	By going to China to visit my ancestral grounds, I expect to see the beautiful scenery.	0.848		
BE5	By going to China to visit my ancestral grounds, I expect to realize the difference in living standards.	0.855		
BI1	I want to go to China to visit my ancestral grounds in the future.	0.711	0.914	0.727
BI2	I am likely to go to China to visit my ancestral grounds in 12 months after China opens for tourists	0.911		
BI3	I intend to go to China to visit my ancestral grounds in 12 months after China opens for tourists.	0.915		
BI4	I will try to go to China to visit my ancestral grounds in 12 months after China opens for tourists.	0.858		
PBC1	If I want to, I can go to China to visit my ancestral grounds after China opens for tourists.	0.847	0.882	0.653
PBC2	If I want to, I am able to go to China to visit my ancestral grounds after China opens for tourists.	0.858		
PBC3	I can fully control the fact that I will go to China to visit my ancestral grounds at least once after China opens for tourists.	0.840		
SN1	Most people I know would go to China to visit their ancestral grounds after China opens for tourists.	0.769	0.886	0.723
SN2	People who are important to me would think I should go to China to visit my ancestral grounds after China opens for tourists.	0.904		
SN3	People who are important to me would approve of my trip to China to visit my ancestral grounds after China opens for tourists.	0.871		

Note(s): (i) A-Attitude, BE-Behavioural expectation, BI-Behavioural intention, PBC-Perceived behavioural control, SN-Subjective norm (ii) CR-Composite reliability, AVE-Average variances extracted

Table 3. Discriminant validity

	ATT	BE	BI	PBC	SN
ATT					
BE	0.507				
BI	0.311	0.390			
PBC	0.509	0.689	0.489		
SN	0.561	0.501	0.219	0.656	

Note(s): (i) A-Attitude, BE-Behavioural expectation, BI-Behavioural intention, PBC-Perceived behavioural control, SN-Subjective norm (ii) Discriminant validity achieved at $HTMT_{0.85}$

Table 4. Structural model

	Hypotheses	Standard Beta	Standard Error	t-value	p-value	5%	95%	VIF	R ²	f ²	Q ²
1a	ATT -> BI	0.192	0.088	2.180*	0.015	0.044	0.332	1.364	0.204	0.034	0.135
1b	SN -> BI	-0.086	0.082	1.047 ^(NS)	0.148	-0.213	0.058	1.504		0.006	
1c	PBC -> BI	0.392	0.087	4.518***	0.000	0.241	0.529	1.296		0.149	
2a	BE -> ATT	0.473	0.082	5.763***	0.000	0.345	0.614	1.000	0.224	0.288	0.175
2b	BE -> SN	0.460	0.073	6.333***	0.000	0.344	0.585	1.000	0.212	0.269	0.140
2c	BE -> PBC	0.608	0.053	11.396***	0.000	0.517	0.693	1.000	0.370	0.587	0.265
3a	BE*ATT -> ATT	0.305	0.09	3.391*	0.001						
3b	BE*SN -> SN	0.246	0.094	2.611**	0.009						
3c	BE*PBC -> PBC	0.031	0.059	0.524 ^(NS)	0.600						
4a	ATT*BI -> BI	-0.015	0.083	0.175 ^(NS)	0.861						
4b	SN*BI -> BI	-0.028	0.078	0.354 ^(NS)	0.723						
4c	PBC*BI -> BI	-0.055	0.086	0.639 ^(NS)	0.523						
	Control Variables										
	Age -> BI	-0.083	0.085	0.978 ^(NS)	0.328						
	Education -> BI	0.032	0.058	0.560 ^(NS)	0.575						
	Income -> BI	-0.014	-0.020	0.170 ^(NS)	0.865						

Note(s): (i) A-Attitude, BE-Behavioural expectation, BI-Behavioural intention, PBC-Perceived behavioural control, SN-Subjective norm (ii) *p < 0.05, **p < 0.01, ***p < 0.001, NS: Not significant

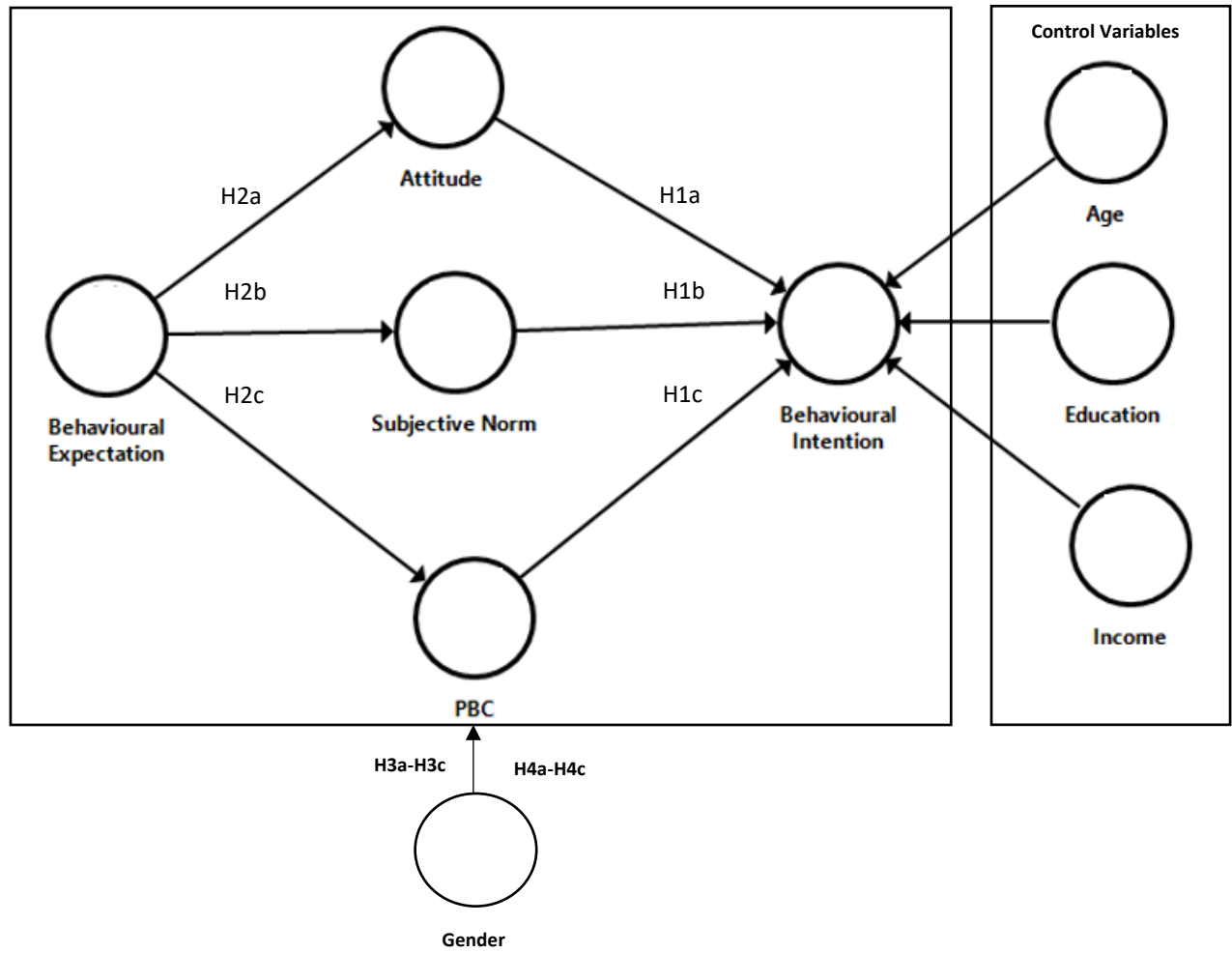


Figure 1. Conceptual Model

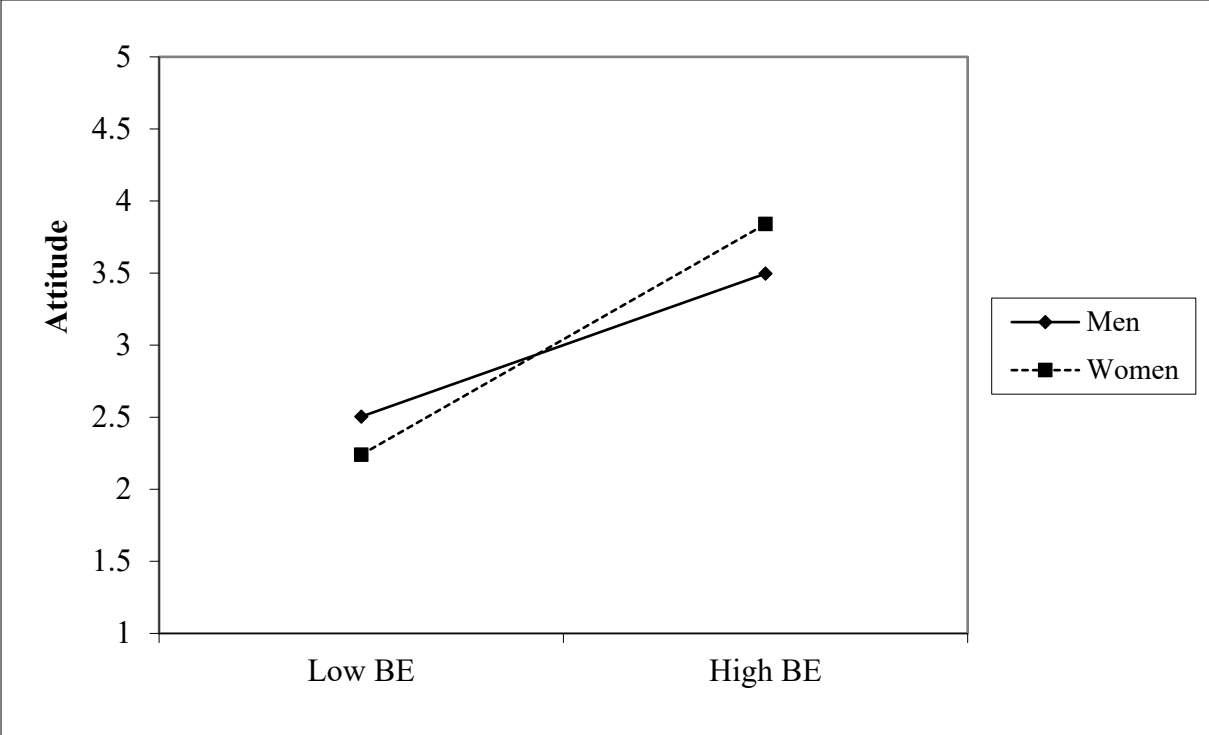


Figure 2. Moderation results between behavioral expectation (BE) and attitude

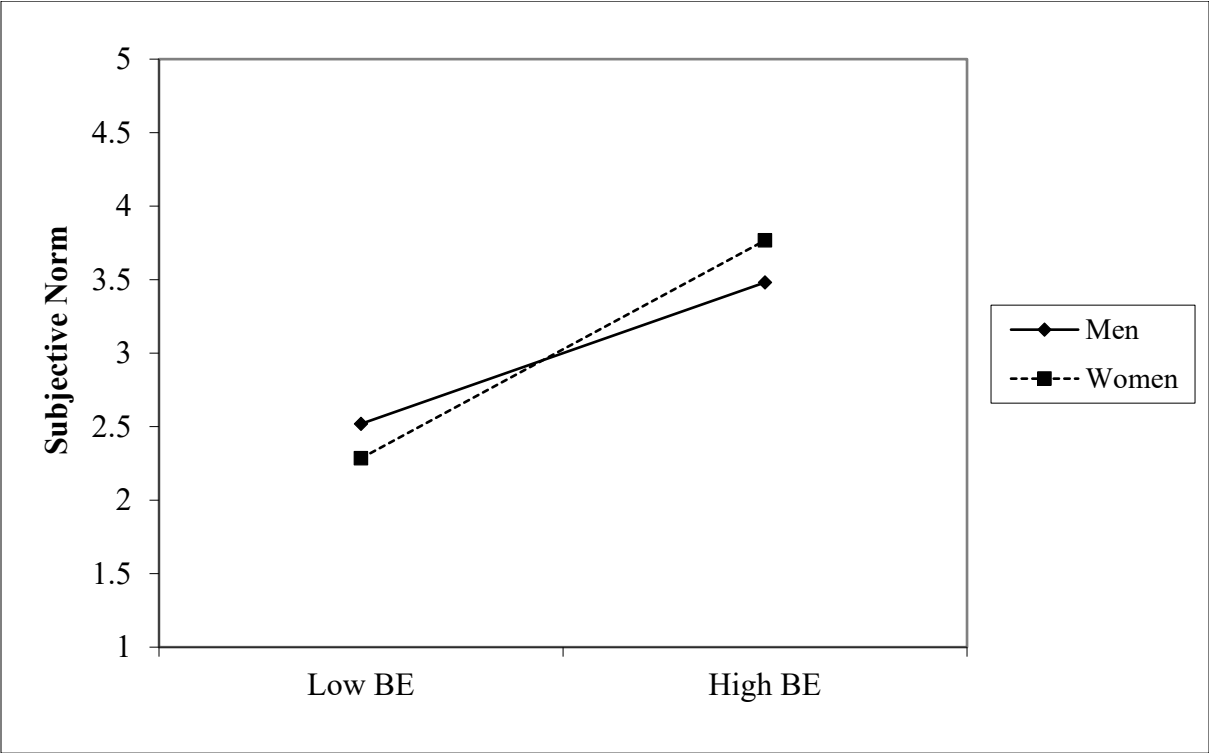


Figure 3. Moderation results between behavioral expectation (BE) and subjective norm