TRAVEL BEHAVIOUR AND ITS CULTURAL CONTEXT: AN EMPIRICAL STUDY OF THE VIETNAMESE COMMUNITY IN AUSTRALIA

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ABSTRACT

Culture involves a confluence between beliefs and values, customs and traditions, symbols and expressions, hopes and aspirations that human beings, in their various collectives, inherit and embody as their source of identity and meaning. Geographically removed from their cultural place or context, migrants undergo the shock of displacement and confront the possibility of losing their identity and sense of meaning. They carry their culture with them. However, it is cut-off from its roots and support system. It is also enveloped by a new, more powerful and dominant culture. It may no longer be capable of providing them with the identity and meaning that was possible in the homeland. The most typical response is to create a new culture from the material of the old and the new. As is the case with all cultures, this new culture will in turn shape their values and their behaviour.

Issues of identity, rootlessness, belonging and the relationship between past and present are associated with the decision to travel and subsequent experience of travel to the homeland by migrants. The Vietnamese diaspora experience is of particular interest since the physical and emotional trauma accompanying migration contributes to a strong sense of common origin, history and culture. This common experience of the Vietnamese migrants (*Viet kieu)*[1] raises interesting questions about their views of the world generally, and in particular about their country of origin. Decisions to travel to the former homeland may be prompted by a desire to maintain Vietnamese identity and meaning, thereby enabling travellers to maintain a degree of normality and to adapt better in the new society. In the present study the researcher is interested in the relationship between *Viet kieu* culture and travel behaviour. It is founded on the proposition that travel behaviour may best be understood as an expression of culture and as a source of identity and meaning in the host country.

In this study cultural values have been used to conceptualise migrant consumption behaviour in general, and to explain *Viet kieu* travel behaviour in particular. Through a process of cultural adaptation the *Viet kieu* have substantially changed traditional values and adopted host cultural values. They persist with traditions while adopting

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[1] *Viet kieu are those who carry with them Vietnamese cultural heritage; have taken citizenship of other countries, and live permanently outside of the territory of Vietnam.*

new ways of living in the host country. Old values are inherited and new ones are absorbed. Since their culture is located somewhere "between" the cultures of the homeland and the host country, a range of characteristics has been identified, which may be regarded as distinctive of *Viet kieu* adapted culture. A unique identity has been created that merges their traditional cultural values with those of the host country. Their consumption patterns generally and their travel behaviour in particular, reflect this identity and culture.

A conceptual framework has been developed in order to examine and analyse the influence of *Viet kieu* adapted culture on consumption behaviour in general, and travel behaviour in particular. This is achieved by integrating the two bodies of theory on migrant cultural adaptation and consumer behaviour. Deriving from this framework, a model, called the Migrant Travel Consumption Model, has been developed and tested by utilising a range of analytical techniques. The analyses are based on primary data collected from three samples: one of the *Viet kieu* and one of the mainstream Australian population in Australia, and one of relatives of the *Viet kieu* resident in Vietnam.

A set of shared *Viet kieu* cultural values has been identified which play an important role in determining travel consumption behaviour. It provides an essential first step in understanding the relationship between those who live in the diaspora and those who have remained in Vietnam. The *Viet kieu* appear to maintain certain traditional values and Confucian ideals which are predominantly collectivist, with a primary emphasis on family, kinship, marriage, speaking Vietnamese within the family setting, maintaining family religion, kin relationships, obligations to parents, and taking care of ancestral tombs and worship. Their culture is characterized by wistful and nostalgic thoughts and feelings about the country of origin, and its capacity to reassure and strengthen; by actively adopting behavioural characteristics from Western culture during their gradual integration into the adopted society and an embracing of the capitalist system with its emphasis on individualism. An understanding of *Viet kieu* adapted culture provides insights into how the *Viet kieu* have adapted to the demands and needs of a Western society, and the extent to which they maintain traditional values and consumption behaviour.

Viet kieu travel behaviour appears to reflect, exhibit expressions of, and derive from, their adapted culture. It is far more than a means of reaching a destination to achieve certain ends. Differences in cultural and travel behavioural characteristics between the groups - *Viet kieu*, mainstream Australians and *Viet kieu* relatives - appear to have some connection with the individualism of the West and the collectivism of the East. The study concludes that *Viet kieu* travel behaviour can be understood as a manifestation of adapted culture. An understanding of its factors may lead to indicative predictions about future and prospective travel behaviour.

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DECLARATION

This thesis contains no material which has been accepted for the award of any other academic degree in any university or other institution, and to the best of my knowledge, contains no material previously published or written by another person, except where due reference is made in the text of this thesis.

Signed ……………………………   Date ……………………….

ACKNOWLEDGEMENTS

With Love to My Parents

CHAPTER 1. INTRODUCTION

1.1. Background

For many Western nations, diasporas have been a potent force shaping their relationships with a variety of first and third world countries. The wide dispersal of diasporic communities has prompted widespread travel activity by migrants between their new and old countries, creating a phenomenon which continues to expand in both scale and scope. In light of the large scale of the phenomenon globally, it is surprising that little research has examined the travel characteristics of migrant communities and the wider implications of such travel.

Not only are ever increasing numbers of migrants participating in this specific type of tourism, but also new destinations and new forms of travel are constantly being promoted in response to their cultural demands. However whilst this dynamic process is widely recognised, the driving forces behind it are less well understood. Broad assumptions are frequently made regarding migrant needs. A range of questions remains unanswered concerning the motives, preferences, tastes and preferred destinations of migrants, and the implications of these behavioural patterns.

The proposed field of investigation is complex, especially in increasingly multicultural Western countries, which are host to diasporas from many different countries of origin. These diasporas give rise to new cultures that retain strong links with their home countries but have also adapted to the culture of the host country. In a very real sense, new cultures, with their own meanings and symbols, are forged from the material of the home and host countries. These new cultures are of particular interest since the migrants who create them have a special desire to travel to their home country, concerned as they are with issues of identity and meaning associated with negotiating the challenges of adjustment to a new land. Given the fundamental role played by culture in providing identity and meaning, cultural values are likely to exercise a critical influence over migrant travel behaviour, but this relationship remains unproven.

The literature covering this emerging field of study is scant and inadequate and the connection between culture and travel behaviour has remained largely unexplored. Specific literature dealing with *Viet kieu* travel behaviour in a cultural context is almost non-existent. Information is urgently needed to provide an enhanced understanding of issues associated with the rapidly growing migrant stream from Asia. This important knowledge gap has given rise to the major focus of this research.

King (1994) notes that migrant travellers display "a sense of belonging to or identifying with a way of life that has been left behind" (p.174) and that there is a need to investigate the role of family connections and shared cultural values with a view to having a better understanding of the relationship between ethnic tourism and migration. Nguyen, T.H. (1996) explores a number of social and cultural issues which underlie migrant travel and asserts that in certain cultures, trips are prompted by a sense of obligation or compulsion. However, little subsequent research has examined the cultural settings and underlying cultural factors which propel the process of migrant travel. Migrant travel motives remain largely unexplored.

It appears that *Viet kieu* travel involves the fulfilment of family obligations and a strong element of compulsion and may involve a reinforcement of social circumstances (Nguyen, T.H., 1996). Confucian-based philosophy with its emphasis on obligations and family may offer some explanation for the behaviour, direction, type and purpose of *Viet kieu* travel (Nguyen, T.H. and King, 2002). This suggests the need for further examination of underlying cultural factors.

The term *Viet kieu* has no exact equivalent in English. To some Vietnamese, it designates a person of ethnic Vietnamese origin who resides permanently outside Vietnam. To others, it means only a former citizen of Vietnam. Imprecision extends to another important aspect: the fact that many Vietnamese currently resident outside Vietnam and have married persons who are ethnically not Vietnamese. It is unclear whether their children are, or are not, *Viet kieu*. Personal observation indicates that if the child is of Vietnamese appearance there is a tendency to apply the term *Viet kieu*. However if the child is visibly of mixed descent, the tendency is not to refer to him or her as *Viet kieu* (Nguyen, T.H., 1996). For the purpose of the present study, the *Viet kieu* are defined as those who carry with them Vietnamese cultural heritage, and have

taken citizenship of other countries, and live permanently outside of the territory of Vietnam.

Having been transplanted into Western culture, the *Viet kieu* have been uprooted and have experienced problems of adjustment and undergone rapid cultural change. The behaviour, customs and fundamental beliefs of the two cultures are poles apart. This raises questions about how much of the new they must take on to function adequately. How long does it take to acquire some of the new? How much of their old culture should they retain? Which parts are universal and can be transferred? What are the main characteristics of the adapted culture they create? How does this adapted culture influence consumption behaviour in general, and travel behaviour in particular? What are the main cultural factors influencing *Viet kieu* travel? Are *Viet kieu* travel behavioural characteristics unique and distinctive? What are the reasons for travelling to their home country? In order to answer such divergent questions and to gain a better understanding of the relationship between *Viet kieu* culture and travel behaviour, the following areas merit particular investigation:

- Traditional Vietnamese cultural values as displayed in terms of family structure, kinship and marriage, spiritual and religious beliefs;
- Western cultural influences;
- The characteristics of *Viet kieu* adapted culture;
- Consequent consumption behaviour, particularly travel-related consumption;
- The influence of host country Government policies.

As is the case with most first generation migrant groups, there is prevalence amongst the *Viet kieu* of a sense of a shared cultural identity and a desire to maintain and foster cultural traditions. *Viet kieu* identity may involve crossing the boundaries of understanding between countries with different histories, different social values and different cultural mythologies. Notably there is an ongoing interplay between 'home' and 'away', and between the Vietnamese in the diaspora and in Vietnam. Possible *Viet kieu* travel motives may include nostalgia for, and attachment to, the ancestral home and the desire to maintain a Vietnamese identity. A visit to the homeland may

replenish the sense of self, and provide empowerment, belonging and direction, albeit temporary. Such powerful drivers mean that a trip to the homeland may be perceived as desirable and attainable by the *Viet kieu* in helping to maintain a balanced life and resolve certain identity-related issues while adjusting to their environment.

In the present research, the case of the *Viet kieu* in Australia is used to illustrate that links with the past and with the homeland may be maintained at the same time as culture is adapted to fit into the present. It is argued that the active articulation of their culture will help with the maintenance of Vietnamese cultural identity in the face of perplexing external demands while they adjust to these demands and acquire new cultural elements to give themselves a new identity in a Western society. The cultural past may act as a buffer to the upheavals of current social change and therefore help them adapt to the host country.

A range of travel behaviours may be influenced by spiritual beliefs and religious practices, personal interests, family ties and obligations. These include the reasons for travel, the time of travel, the choice of destination, decisions about who should travel first, where and when to travel, and who should make travel decisions. We may anticipate that these cultural factors will acquire added significance in the case of the *Viet kieu* diaspora, nurturing those who are experiencing the traumas of migration and the challenges of cultural adaptation. Importantly for the travel phenomenon, the teaching of Confucius sets out moral and ethical ideas about relationships. The latter are crucial for guiding everyday behaviour as well as the travel decision-making process and travel experience. A deeply felt sense of identity and belonging and the attachments to traditional Vietnamese culture may provide suggestions and directions in predicting *Viet kieu* travel behaviour, particularly to the homeland.

The study proposes that migrant adapted culture plays a crucial role in determining travel behaviour. The *Viet kieu* appear to use their culture as an anchor through the process of cultural adaptation. They may use travel to the homeland as a means of attaining a rounded Vietnamese identity and to fit into their new environment more readily. It is therefore assumed that *Viet kieu* travel consumption behaviour may be a consequence of adapted culture, and therefore could be predicted on the basis of the latter.

1.2. Objectives of the Study

It has previously been shown that there is substantial tourism growth potential for travel between Vietnam and other countries with significant *Viet kieu* communities (Nguyen, T.H., 1996; Thomas, 1996; Viviana, 1996). The substantial *Viet kieu* community in Australia appears to constitute a significant travel market with a strong pre-disposition for travel to Vietnam. This study examines how Vietnam is perceived by *Viet kieu* in Australia and explores the influence of cultural factors on their travel consumption behaviour with particular reference to return visits to Vietnam.

To explore the socio-cultural contexts within which the *Viet kieu* traveller operates, a conceptual framework will be developed to capture the linkages between *Viet kieu* adapted culture and travel behaviour. The necessity to develop a relevant model is essential to such an undertaking and is central to the study. The model brings together the insights of two theoretical approaches: migrant adaptation and consumer behaviour. It provides a base from which to develop the study's hypotheses and investigate the relationship between *Viet kieu* adapted culture and travel behaviour. The study also examines the extent to which the *Viet kieu* display distinctive cultural and travel behavioural characteristics relative to their relatives in Vietnam and mainstream Australians. It is hoped that the results of the study will provide a platform for creating and developing new consumer behaviour concepts that may be applied to diaspora tourism more widely.

General aims

The study examines the influence of cultural factors on the travel behaviour of the *Viet kieu* in Australia with particular reference to return visits to Vietnam. It investigates the extent to which cultural factors such as family structure, kinship and marriage, and religious beliefs affect these travel movements. A conceptual framework is proposed which provides a basis for examining the relationship between *Viet kieu* adapted culture and travel behaviour.

A number of key research questions are proposed:

1. To what extent do cultural factors as expressed in family structure, kinship and marriage, spiritual and religious beliefs influence travel behavioural patterns?

2. To what extent do the *Viet kieu* adhere to traditional Vietnamese culture, particularly in areas relating to obligations, rules and norms of behaviour?

3. To what extent do the *Viet kieu* adopt mainstream cultural values, norms and behaviour?

4. What are the main characteristics of *Viet kieu* adapted culture?

5. How does this adapted culture influence *Viet kieu* travel behaviour?

6. Are *Viet kieu* travel behavioural characteristics unique and distinctive?

In brief, the research questions set out to explore *Viet kieu* travel behaviour both as an expression of *Viet kieu* adapted culture and as a means of creating and preserving that culture. A trip to Vietnam may also provide the *Viet kieu* with an opportunity to uncover answers to questions about their past, their roots and their sense of belonging. Since travel to the homeland is perceived as a desirable and attainable activity, it may be seen as a deliberate attempt to meet these needs.

The research aims to provide an empirical characterization of migrant travel behaviour in a cultural context by examining the *Viet kieu* community in Australia as an example of a new immigrant population in the ongoing process of creating its own adapted culture. This research will provide knowledge, insights and recommendations for a better understanding of *Viet kieu* behavioural characteristics in the context of an adapted culture. It is hoped that this conceptualisation will have wider applicability to diasporic communities generally.

Specific aims

The study aims to extend our understanding of members of a particular diasporic community in the following ways:

1. To profile a single diasporic community and its prevailing cultural and travel consumption patterns;

2. To investigate the relative importance and associated meanings attached to travel consumption by members of the diasporic community;

3. To investigate *Viet kieu* adapted culture including the formation of a unique identity and its expression through continuity with traditional Vietnamese culture.

4. To highlight the similarities of, and differences in, cultural and travel behavioural characteristics between the *Viet kieu*, their relatives in Vietnam and mainstream Australians.

5. To explore the common and distinguishing features of adapted culture and travel behaviour amongst groups within the *Viet kieu* community. These include travellers and non-travellers, with the former being those who have travelled to Vietnam, and the latter being those who have not.

6. To ascertain the relationship between *Viet kieu* travel behaviour and their continuity with traditional Vietnamese culture, as expressed in *Viet kieu* adapted culture, and prompted by the desire to preserve Vietnamese identity and meaning.

1.3. Contributions of the Research

The rapid globalisation of diaspora tourism and its international interactions are prompting increased interest in cross-cultural research. The *Viet kieu* themselves merit close scholarly examination as they exemplify the important but under-recognised flows of tourists prompted by, and flowing from, migration between Australia and South East Asia. Given the preoccupation of many Australian academics and politicians with engagement between Australia and Asia, a study of the tourism and migration relationship in a cultural context is timely. The study examines the relationship between *Viet kieu* adapted culture and travel behaviour in the context of the diaspora experience. It demonstrates the potentially important contribution to multicultural societies and cultural diversity through the promotion of migrant culture

which contributes to community harmony. The present research sets out to contribute to knowledge by providing:

- A definition and conceptual analysis of traditional Vietnamese culture including family structure, kinship and marriage, religious beliefs and Confucianism. This is central to the issues of ethnicity, identity, cultural adaptation, and consumption behaviour generally and travel behaviour in particular.

- A delineation of the characteristics of *Viet kieu* adapted culture and the extent to which this adapted culture moves away from Vietnamese traditional culture towards Western culture. It is hoped that the study will contribute to wider community understanding the Vietnamese people in general and the *Viet kieu* in diasporic communities in particular.

- The development of a behavioural model, the Migrant Travel Consumption Model (MTCM), to analyse the relationship between *Viet kieu* adapted culture and travel consumption behaviour. The model will provide a means of measuring the strength and significance of traditional Vietnamese culture, *Viet kieu* adapted culture and host culture on *Viet kieu* travel behaviour.

- A determination of the key characteristics of *Viet kieu* travel consumption behaviour and their relationship with *Viet kieu* adapted culture. This will, in turn, provide insights into the influence of cultural factors on migrant travel behaviour generally.

- Some cultural and consumption behavioural issues examined in this study may apply only to the *Viet kieu* diaspora, whilst others may have broader applicability to migrant communities generally. The results will hopefully provide a convincing argument to researchers that it is wrong to assume that the travel behaviour of migrant communities is unique. Where there are commonalities with the rest of the community, these will be shown.

- A major contribution to the existing knowledge and literature is the application of Principal Components Analysis (PCA) and Structural Equation Modelling (SEM). These analyses go beyond pure technique and are very rigorous in testing the relationships identified by the researcher. PCA is particularly useful in cross-cultural analysis because of the questions raised by cultural differences. The application of SEM promotes a better quality of diaspora tourism research in a cultural context. Other multivariate techniques do not address a set of interrelated questions within a single comprehensive method. SEM modelling is a powerful tool enabling the researcher to go into the arena of determining whether one set of unobserved constructs (dimensions) can determine another set of dimensions.

- A quantitative estimate of key cultural dimensions which influence consumption behaviour in general, and travel behaviour in particular.

- The theoretical contribution of the study lies in the development of an explicit and comprehensive model for explaining the consumption behaviour of migrant groups in a cultural context. The model attempts to capture a broad and atypically holistic view of consumer behaviour that gives proper recognition to cultural factors. Not only are the theoretical variables defined and operationalised, but also, by integrating migrant cultural adaptation theory and consumer behaviour theory, the theory developed is grounded in sound social, anthropological and psychological process.

- The study contributes significantly to the knowledge of 'global consumer behaviour' by developing a theory of migrant consumption behaviour in a cultural context which is then tested in an empirical study of the *Viet kieu* in Australia. The travel behaviour of a migrant group can therefore be better understood in cultural terms, and used for cross-cultural research more generally. The theory and the model developed will enable studies of other migrant groups and comparative studies of other cultures.

1.4. The Research Process

The study is an initial attempt to identify *Viet kieu* culture in the process of cultural adaptation. The implications of this adapted culture for the consumption behaviour of the *Viet kieu* will also be examined in the context of the *Viet kieu* diaspora in general, and *Viet kieu* travel behaviour in particular. It is therefore important to understand how cultural determinants are derived and how they influence the dispositions towards travel behaviour by migrants. The research initially involves a review of definitions of culture in general, and traditional Vietnamese cultural factors including family structure, kinship and marriage, and spiritual and religious beliefs in particular. Based on previous studies (Caplan, Whitmore and Choy, 1989; Caplan *et al.*, 1993; Chan, 1999; Hofstede, 1980; Muzny, 1985; Nguyen, X.T., 1993), a set of shared Vietnamese cultural values is identified which are capable of explaining consumption behaviour, and represent both traditional Vietnamese and *Viet kieu* cultures.

Motivation theories are examined and investigated with a view to examining whether they are applicable to travel by migrants such as the *Viet kieu*. Motives for travel by the *Viet kieu* and their attitudes towards travel to the home country are examined and analysed. Two theoretical approaches – migrant cultural adaptation and consumer behaviour, are extensively discussed and used to analyse *Viet kieu* adapted culture and consequent consumption behaviour. The review of migration adaptation theory is important as it plays a significant role in explaining the creation of identity and distinctive consumption behaviour amongst migrants. The examination of consumer behaviour theory in the context of diaspora ascertains the existence of relationships between migrant adapted culture and consumption behaviour, and of differences between collectivism in the East and individualism in the West. These approaches provide a base for the development of a theoretical framework and model that set the foundation for this study.

An empirical study is conducted with three self-designed questionnaire-surveys administered to three groups - the *Viet kieu*, mainstream Australian and the *Viet kieu* relatives. The purpose is to make comparisons between these groups in order to identify *Viet kieu* adapted culture, the extent to which this culture inherits traditional values and adopts Western values, and its relationship with travel behaviour. As the

Viet kieu are highly concentrated in Sydney and Melbourne, questionnaire-surveys to the *Viet kieu* in Australia are conducted in these cities. The *Viet kieu* relatives' survey is undertaken in the locations where most *Viet kieu* originally came from. The concentration of the *Viet kieu* simplifies the survey process and offers the prospect of a more representative sample in light of the limited budget available for this research.

The data collected is analysed using a quantitative approach. Large samples are required to enable an accurate analysis of the data. Chi-square and t-tests were used to test the statistically significant differences between the groups, *Viet kieu*, mainstream Australian and *Viet kieu* relatives, and between *Viet kieu* travellers and non-travellers. Additionally, large datasets permit the use of Principal Component Analysis (PCA) to tease out the extent of cultural and travel differences between groups, and to clarify the relationships between variables. Based on the results of the PCA analysis, Structural Equation Modelling is constructed to examine the relationship between *Viet kieu* adapted culture and travel behaviour (see Chapter 6, 7 and 8). This information and that derived from the model developed help in understanding *Viet kieu* culture and travel behaviour, and assist in developing marketing and management strategies for the *Viet kieu* travel market, and theoretically for other migrant travel markets.

1.5. The Structure of the Research

The research is structured to provide a critical review of relevant definitions, approaches and models, and to present seven hypotheses related to the objectives of the study. Data gathered from the empirical study is analysed to provide empirical support for these hypotheses. The research findings are then used to suggest implications that are important for the understanding of travel behaviour in the context of migrant cultural adaptation. The research consists of nine chapters, and its framework is presented as follows:

Chapter 1 provides a brief introduction to the background of the study and the issues related to the examination of traditional Vietnamese culture and *Viet kieu* adapted culture, and the latter's relationship to travel behaviour. The chapter outlines the aims and also the more specific objectives of the study and provides the context and

structure for the research by defining the broad problems associated with the issues which are elaborated in the next chapter.

Chapter 2 examines a wide range of studies on culture, identity and ethnicity and provides a summary of a number of theories that are relevant to this research such as cultural adaptation, consumer behaviour, and motivation theories.

Chapter 3 provides a literature review with the purpose of identifying attributes that are proposed as being important for *Viet kieu* adapted culture and travel behaviour. The chapter also gives an overview of the *Viet kieu* diaspora, the search for meaning, and the relationships between the *Viet kieu* diaspora and travel in general, and travel to the homeland in particular.

Chapter 4 develops the conceptual framework and model. The variables are identified primarily from the literature review and the semi-structured interviews. They are then incorporated into the conceptual model. Two theoretical approaches – migrant cultural adaptation and consumer behaviour - are adopted to conceptualise cultural influences on migrant consumption behaviour in a tourism context. Based on the theoretical framework, a model is developed in which relevant aspects of each approach are selected to serve the objectives of the study.

Chapter 5 presents the research methodology. Semi-structured interviews are conducted to obtain feedback related to the issues that derive from the study objectives. The purpose is to investigate whether there are additional variables that need to be included in the questionnaires. The finalised questionnaires are administered to the *Viet kieu* and to mainstream Australians in Australia, and to the *Viet kieu* relatives in Vietnam. The sample for the latter is determined on the basis of contacts provided by the *Viet kieu* sample. Analytical methods are adopted to test the hypotheses, particular emphasis is placed on the relationship between variables in order to gauge the usefulness of the proposed model. Validation and reliability are employed wherever required.

Chapter 6 includes descriptive analyses of the three samples, and of *Viet kieu* travellers and non-travellers. Chi-square and t-tests are undertaken to test the statistically

significant differences in cultural and consumption dimensions between the three samples and between *Viet kieu* travellers and non-travellers. Such differences may provide a clear picture of the process of cultural adaptation which the *Viet kieu* undergo. Where possible, hypotheses are tested.

Chapter 7 involves the use of Principal Components Analysis (PCA) and comparisons between the three sample groups concerning cultural and consumption behavioural characteristics. The purpose is to examine the extent to which the *Viet kieu* move away from Vietnamese tradition towards Western culture. This approach forms the basis for the subsequent analysis, Structural Equation Modelling (SEM). Hypotheses are tested where possible.

Chapter 8 uses the SEM analysis to develop a range of model constructs which highlight the linkages between cultural and behavioural dimensions. Hypotheses are tested where possible.

Chapter 9 states the major findings, limitations, implications, areas for further research, and the conclusions of the study.

CHAPTER 2. CULTURE CONSUMPTION AND TRAVEL BEHAVIOUR

This chapter examines studies which have direct or indirect relevance to the main themes of the study. Since the focus of the investigation is the cultural determinants of *Viet kieu* travel behaviour, it is necessary to provide a base to work from, form conjectures and hypotheses. This base is provided by establishing an understanding of two key areas. First, it is necessary to have a clear understanding of the primary significance of culture and its relationship with identity and meaning, most particularly, in migrant diasporic communities with their adapted cultures. Second, the relationship between culture and consumption needs to be understood, and, for the purposes of this study, travel consumption. Because the *Viet kieu* are an Asian community, an appreciation of the Western biases of the literature on consumption behaviour is essential, and the alternative perspectives provided by studies of Asian consumer behaviour will also be included.

The study also needs to provide a clear picture of traditional Vietnamese culture so that the primary source of *Viet kieu* adapted culture can be both understood and differentiated. Only then can the distinctiveness of *Viet kieu* adapted culture be appreciated and its salient characteristics grasped. Finally, the links between *Viet kieu* culture and travel behaviour need to be applied to the market and conjecture made about likely trends.

This chapter concentrates on these areas, and also investigates the following related sub-themes: ethnicity and identity; assimilation, acculturation and adaptation; the relationship between migration and tourism; diaspora tourism and the differentiation between ethnic tourism and VFR tourism; and the influence of nostalgia on migrant travel in general and *Viet kieu* travel in particular.

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2.1. Culture and Migrant Adaptation

2.1.1. Introduction

The cultures of migrants are, by definition, cultures of adaptation. As is the case with all cultures, they are in a constant process of transformation. Their primary function is to provide meaning and identity. The material from which migrant cultures are constructed is from both the home and host cultures. The meaning and identity given by the former cannot stand-alone, as the challenges and demands of the new culture are powerful and pervasive. Adaptation is inevitable. If a criterion of success were to be applied at any point in the adaptation process, it would have to be consistent with the fundamental purpose of culture, namely, as a source of meaning and identity.

Migration policies in the host country exert a key influence on the adaptation process. Such policies both reflect and shape community aspirations and attitudes, and influence social structures and institutions. They create an environment which encourages and assists, or hinders migrant adaptation. The Australian Government's policy of multiculturalism recognises the centrality of cultural diversity to the country's development in the new millennium and beyond (Commonwealth Australia 1999, p.6).

The term 'multiculturalism' refers to public policies which address the issues raised by cultural diversity. A central principle of multiculturalism is recognition of the right of all Australians to express and share their individual cultural heritage within the structure and values of Australian democracy (Ibid p.11). Multiculturalism is clearly distinguishable from assimilation, a policy which is viewed by some as rejecting and losing individual cultures and as aspiring to a society in which cultural diversity is not recognised or fostered. It involves responding to, and hopefully benefiting from, the dynamics of cultural diversity. It recognises that the diversity of cultures should be encouraged as one of the country's great social, cultural and economic resources (Ibid p.8), one of Australia's most important attributes as it faces the challenges of a rapidly changing world (Ibid p.3). The Government report, "Australian Multiculturalism for a New Century: Towards Inclusiveness", states that:

"We are an open and tolerant society that promotes the celebration of diversity within the context of unifying commitment to Australia. Our diversity is a source of competitive advantage, cultural enrichment and social stability" (p.3).

"Future multicultural policy should emphasise its relevance to all Australians and focus on strategies to maximise the benefits of cultural diversity. These are major and important challenges and are consistent with the overall outcomes the Government is seeking from multicultural policy: enhanced community harmony and achieving benefits from our diversity, in the national interests" (Ibid, p.4).

Australia's multicultural policies have been built on the foundation of a democratic system, based upon four principles: First, civic duty that obliges all Australians to support society's basic structures and principles; second, cultural respect that gives all Australians the right to express their own culture and beliefs and obliges them to accept the right of others to do the same; third, social equity that entitles all Australians to equality of treatment and opportunity; and finally, productive diversity, which maximises for all Australians the significant cultural, social and economic dividends arising from the diversity of Australia's population.

All migrant groups confront the task of cultural adaptation, and multiculturalism has profound implications in this context. Each cultural group is recognised and appreciated, and is encouraged to contribute to the whole. For the purposes of the present study, the influence of multiculturalism on the adaptation process of the *Viet kieu* is of central importance.

An acknowledgment of the unique and defining characteristics of multicultural societies is essential to the propositions and arguments of this study. It is assumed that cultural groups will be both distinctive from the mainstream and similar to it. Their distinctiveness will be found in the cultural traditions that they retain. Their similarity will be found in the ways in which they adopt mainstream culture. Each cultural group will do this in a different way, thereby developing its own, unique culture, "sitting between" their country of origin and the new country. The behaviour of these cultural groups may be a consequence of this culture.

2.1.2. Culture and cultural values

Definitions of culture

Culture is complex and encompasses knowledge, beliefs, morals, customs, habits, norms and values acquired by people as members of society. It refers to the learned patterns of thinking, feeling and behaving that make life meaningful for a particular group of human beings. It is not static, but is an evolving phenomenon, subject to continuous change and modification. It is reflected in social structure, and is in a constant state of dynamic interaction, for it is the norms and values of society that determine the nature of social groupings and social relationships (Gordon, 1964).

Culture may be defined as an evolving system of concepts, values and symbols inherent in a society – a learned system of behaviour that organises experience, determines an individual's position within social structures and guides actions in a multitude of situations. Blythe (1997, p.91) defines culture as:

> "A set of beliefs and values that are shared by most people within a group. Culture is passed on from one group member to another, and in particular is usually passed down from one generation to the next. It is learned, and is therefore both subjective and arbitrary."

Culture both affects and describes human behaviour. Rice (1993) defines culture as 'the values, attitudes, beliefs, artefacts and other meaningful symbols represented in the patterns of life adopted by people that help them interpret, evaluate and communicate as members of a society'. Bon and Hofstede (1990) propose that culture may best be understood at the individual level as "the collective programming of the mind which distinguishes the members of one category of people from another". Culture includes all the patterns of thinking, feeling, and acting that are shared by the members of a society or other bounded social group. Culture is learned, not inherited, and is what the individual members of a group have in common. Geertz (1973) suggests that there is no such thing as human nature independent of culture, and that people behave under the guidance of cultural patterns.

As culture changes irrespective of whether or not it is influenced from the outside, it is important to recognise the constancy of this change. It occurs to some degree in all

cultures, and there is a need to determine those aspects of culture that are more susceptible to change (Whitmore, 1987).

Kroeber and Kluckhohn (1952, p.181) summarize several hundred definitions of culture as follows:

"The essential core of culture consists of traditional ... ideas and especially their attached values."

This definition of culture is adopted in the present study because it is well oriented to the study's focus on cultural values. The following aspects of culture will be of particular interest:

- As an evolving phenomenon, subject to change and modification; and

- In a state of dynamic interaction with other cultural influences or with "outside" cultural influences; and

- As a determinant of consumption behaviour, particularly in a tourism context.

Personal and cultural values

A major challenge in defining value is the lack of consensus about what constitutes value and the identification of value priorities (Reisinger 1997). Definitions which exhibit a degree of agreement in describing the concept of value include Feather (1979) and Rokeach (1973, 1979). Kluckholm (1951) defines value as "a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and end of actions". According to this view, values are general principles which define life situations, selection and decision-making. Rokeach (1973) defines value as "an enduring belief that a specific mode of conduct or end-state of existence is personally preferable to an opposite mode of conduct or end-state of existence". Rokeach (1973) agrees with Kluckholm (1951) that personal values are conceptions of the desirable and socially shared, and that they influence human behaviour. Values have cognitive, affective, and behavioural components. Similar definitions of values are provided by Triandis

(1972) who states that values are preferences for actions and have strong affective components. Bailey (1991) agrees with Kluckholm (1951) stating that, "values are individual attributes that can affect such things as the attitudes, perceptions, needs and motivations of people" (p.78).

According to Scott and Lamont (1973), changes in personal values influence consumer expectations about the conduct of business institutions, and how they evaluate the products and services available in the market. In this sense, values guide and determine social attitudes and behaviour. They are more stable than attitudes and occupy a more central position in a person's cognitive system. Core traditional values appear to be very stable, and remain firm and constant despite increased affluence and other changes. Rokeach (1960) believes that main values can be ordered in terms of relative importance to create a value system, which is the system of criteria by which behaviour is evaluated and sanctions applied. This system of social guidelines reflects the cultural norms of a society and guides how people should behave; a system of standards which permits individuals to make decisions about relationships (Rokeach, 1973). A value system is relatively stable over time. Rokeach (1960) assumes that: a) the total number of values a person possesses is relatively small; b) all people possess the same values to different degrees; and c) the antecedents of human values are a result of culture, society, and institutions.

When studying the travel behaviour of the *Viet kieu*, it is necessary to make a distinction between personal and cultural values. According to Yau (1994), cultural values differ from personal values in two ways. Personal values are the beliefs of individuals within a culture, while cultural values refer to normative beliefs, which individuals have about how they are expected to behave in their culture. A cultural value is not necessarily a personal value. Though it is sometimes difficult to draw a clear distinction between personal and cultural values (Hofstede, 1980) the two types of value have different meanings for consumer behaviour and merit separate treatment. Also since cultural values are shared beliefs, they are small in number. Thus an individual may have hundreds of personal values but only a dozen cultural values.

As discussed above, the term 'cultural values' needs to be distinguished from 'personal values' for the purpose of this study. Cultural values are those that are traditionally

retained as part of an explicit culture. At the individual level, many of these values become incorporated as enduring beliefs that affirm what is desirable by other members of the culture and have some impact on activities (Nocosia and Mayer, 1976).

Cultural values provide norms which indicate what behaviour is appropriate in various situations (Schwartz, 1997). Schwartz and Bilsky (1987) propose the main features of values as follows:

- Values are beliefs;
- Values refer to desirable goals and to the modes of conduct that promote these goals;
- Values transcend specific actions and situations;
- Values guide the selection or evaluation of behaviour, people, and events; and
- Values are ordered by importance relative to one another.

These features suggest that values are important sources of motivation. Motivation in turn refers to the determinants of goal-directed behaviour, its initiation, direction, intensity, and duration (Heckhausen, 1990). A range of explicit and implicit value emphases, characterize a culture. These are imparted to societal members through everyday exposure to customs, laws, norms, and practices that are shared by cultural values (Bourdieu, 1972; Markus and Kitayama, 1994). Often unconsciously, cultural values are built into mental programming as individuals adapt to life within societal institutions.

For the purposes of the present research, two studies (Caplan *et al.*, 1989; Hofstede, 1984) have had a particular influence in determining a set of shared identifiable Vietnamese cultural values, and in examining the relationships between cultural values and consumption behaviour as part of the migrant adaptation process. Caplan *et al.* (1989) propose a model consisting of six main dimensions, which explains the relationship between Indochinese cultural values and the stages of adaptation (Figure 2.1). Caplan et al.'s model presents migrant adaptation as a process of putting culture to work; carrying norms, values and expectations into the present and future; and balancing cultural 'givens' and present realities. The model provides a theoretical

framework for the present study in identifying *Viet kieu* cultural characteristics and values in the process of adaptation, and exploring the influences of such cultural values on consumption behaviour, particularly in a tourism context.

Figure 2.1.   Indochinese cultural values and adaptation

FACTOR 1: Cultural foundation
Respect authority
Perpetuate ancestral lineage
Seek salvation
Harmony with the land
Traditional customs

PUTTING THE
CULTURE TO
FAMILY LEVEL   WORK   INDIVIDUAL LEVEL

FACTOR 2: Family level
Family-based achievement
Education and achievement
Cohesive family
Co-operative and harmonious family
Family loyalty

FACTOR 3: Hard work
Hard work
Sacrifice present for future
Carry out obligations
Restraint and discipline

CARRYING THE NORMS, VALUES
AND EXPECTATIONS INTO THE
PRESENT AND FUTURE

FACTOR 4:
The family in society
Community respect for family
Seek new experience
Morality and ethics

FACTOR 5:
Self-reliance and pride
Respect for elderly
Ashamed of welfare
Respect for family members

A BALANCE OF CULTURAL
GIVENS AND PRESENT
REALITIES

FACTOR 6:
Coping and integration
Past is as important as present
Balance of work and play
Seek fun and excitement

Source: Caplan *et al.* (1989)

Hofstede (1984) develops a model of four value dimensions which are useful in comparing cultures, particularly in relation to consumption-related values. The model explains the variety of values and motivations used in marketing across cultures, and can also explain differences in actual consumption behaviour and product use. It can

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assist in the prediction of consumer behaviour or the likely effectiveness of marketing strategies for cultures other than one's own. Hofstede's four cultural dimensions are outlined below:

1. Power distance refers to the amount of distinctiveness among various groups in their access to power and in their relative status levels. Low power distance cultures are guided by laws, norms and everyday behaviours that make power distinctions as minimal as possible. In high power distance cultures, group conformity is strong and there is a dominant role of superiors in decision-making. This is about a fundamental difference between internal and external loci of control. External locus of control is reinforced by large power distance, where the power holders will ultimately make the decisions. Internal locus of control is reinforced by low power distance where power will be shared much more evenly by a majority of people.

2. Uncertainty avoidance reflects a culture's tolerance or intolerance of uncertainty. In high uncertainty avoidance cultures, uncertainty, ambiguous, risky or undefined situations are viewed as threatening and to be avoided at all costs, and therefore rules and procedures are clearly established. People try to avoid making decisions until they have the approval of persons above themselves in the power hierarchy, and consequently it can cause people to postpone decisions. In low uncertainty avoidance cultures, risk is regarded as a natural component of life that can often produce opportunity. Low uncertainty avoidance therefore encourages people to be proactive concerning decisions.

3. The individualism/collectivism dimension encompasses the way in which the self and others are regarded as well as the interaction between them. It reflects the extent to which a society regards the individual as its most fundamental component and the degree of acceptance of an individual's satisfaction of his or her own need within collective groups. In individualistic cultures, one's identity is in the person, self-actualisation is important, and people give priority to the task; individual decisions are valued more highly than group decisions. In collectivistic cultures, priority is given to relationships with people. People are born as part of a group to which they belong that defines their identity. They emphasise goals, needs and views of the group over those of the individual. The social norms of the in-group are favoured over individualistic pleasure, and shared in-group beliefs over unique individual beliefs. As a result, the self is defined through a web of social and personal relationships, and is bound by moral obligations.

4. The masculinity/femininity dimension reflects the extent to which the society is dominated by masculine characteristics or feminine characteristics. It refers to the role differentiation between men and women. The dominant values in a masculine society are achievement and success, status is important to achieve success, whereas the dominant in feminine society are caring for others and quality of life. The basic difference between feminine and masculine cultures is their response to the question: "To what extent and at whose expense should the weaker people of a society be helped?"

Hofstede's work however is not without criticisms (Chapman, 1997; Hofstede, 1998). Chapman (1997) suggests that Hofstede's approach is by necessity strongly etic that presupposes the existence of equivalence, across different cultures, and that no culture is so unique that any parallel with another culture is meaningless (Hofstede, 1984). The search for equivalence can lead to a minimalism that results in incomplete and myopic insights (Tayeb, 2001) and which constrain the depth and detail of the socio-cultural phenomena. Thus the potential for cultural bias may limit the efficacy of etic constructs, and give rise to unwarranted value generalisations and simplistic representations of complex human characteristics (Chapman, 1997).

Such criticisms do not make adequate acknowledged Hofstede's own warning against over-reliance on his constructs. Hofstede (1991) justifies his use of a comparative positivist methodology and maintains that cultural differences between nations and between various cultural groups can best be described using the dimensions as outlined above, and the position of a country or cultural group on these dimensions enables the researcher to make some useful predictions about the way the group operates, including the members' attitudes to management relationship and behaviours. Acknowledging the rich diversity of human culture, Hofstede does not claim that all differences in cultural values can be explained.

Hofstede (1998) claims that the value dimensions have century-old roots and that replications should not lead to a loss of their validity. Importantly, even though some countries have experienced cultural changes, the relative position of their value dimensions compared to other countries remained significantly identical over time (Hoppe, 1990). In any case, criticism of obsolescence does not impact on the current research as it relates to Hofstede's data, not his paradigm.

Hofstede's dimensions therefore may provide a useful tool for making comparisons between traditional Vietnamese, *Viet kieu* adapted, and mainstream Australian cultures. Based on Hofstede's framework, traditional Vietnamese and mainstream Australian cultures fall neatly into contrasting value dimensions. Since they are involved in the process of cultural adaptation, the *Viet kieu* may be expected to exhibit characteristics of both and the degree of difference may serve as a measure of cultural adaptation.

Table 2.1. Contrasting cultural dimensions

Traditional Vietnamese culture	Mainstream Australian culture
High power distance	Low power distance
High uncertainty avoidance	Low uncertainty avoidance
Collectivism	Individualism
Masculinity	Femininity

Source: Developed by the researcher

Cultural values are cognitive concepts that determine preferable and desirable choices. With a particular cultural group, they remain central and stable. For the purposes of the present study, it is interesting to note whether this remains so in a new cultural environment, and whether such assumptions about cultural values are dependent upon a stable cultural context. Removed from the home culture, will the *Viet kieu* retain values consistent with this definition, or will they undergo change, moving towards different, or modified, choices closer to the values of the host country; change for example, which may indicate cultural adaptation and would involve instability that may reflect itself in value differences within the *Viet kieu* community itself?

It is therefore important to recognise the similarities and differences between traditional Vietnamese and mainstream Australian culture as well as between Eastern and Western culture. In a tourism context these dichotomies form the basis for establishing *Viet kieu* adapted culture and for understanding *Viet kieu* consumer behaviour. Although it falls outside this study, it would be of interest to investigate whether Vietnamese culture has modernised by traditionalising various Western cultural values, and the degree to which it remains enmeshed within the traditional family and group hierarchical structures.

2.1.3. Ethnicity and identity

The creation and preservation of *Viet kieu* identity is one of the main focuses of this study. It has been well documented that the major task facing ethnic groups is the construction of identity in the context of their ethnicity and broader social realities. The sense of ethnic identity and distinctiveness provides a rationale for group members in forming boundaries, which are usually maintained internally, and reinforced by external expectations (Sotomayor, 1977). Ethnicity involves a sense of peoplehood, kinship networks, sentiments of belonging, group solidarity, and loyalty (Gordon, 1964).

Yinger (1985, p.159) defines ethnic groups as "a segment of a larger society whose members are thought, by themselves and/or by others to have a common origin and to share important segments of a common culture." Similar definitions are proposed by Barth (1969), Keyes (1976) and Wallee (1982). Two common and consistently proposed elements included in the definition of ethnicity are: 1) common origin; and 2) shared cultural traits. A common origin tends to be more permanent and basic than social class, which is largely defined in terms of the common interests and lifestyles of different people (Van Den Berghe, 1987). On the other hand, cultural traits are a combination of a person's cultural background and their acculturation experience resulting from continuous contacts with other ethnic groups (Greeley, 1971). Ethnicity should be seen as being flexible, adaptable and capable of taking different forms and meanings depending on the situation (Sajiw, 1980). Depending on the extent of acculturation, some may identify with an ethnic group by feeling an obligation to know their ethnic heritage while others do not (Reilly and Wallendorf, 1984).

Shared history often provides a ground for common identity. People are not just defined by internal factors but by how they constitute themselves over and against other cultures. One of the characteristics of a modern society is that vast numbers of people are 'between' cultures where extra-territorial and cross-cultural connections create 'unhomely' lives, not rooted in one culture (Bhabha, 1994). This challenges a sense of the historical identity of culture as a homogenising, unifying force, authenticated by an original past and kept alive in the national tradition of the people (Bhabha, 1994).

Identity may be viewed as a 'production' of cultural practices which is constantly in process and never complete. There are at least two different ways of thinking about cultural identity. First, cultural identity may be defined in terms of a shared culture held in common by people with a shared history and ancestry. Such a conception of cultural identity plays a critical role in emergent forms of representation amongst hitherto marginalised people such as migrants. In light of the history of migration, it is important to understand how healing the rift of separation, and the loss of identity may occur when forgotten connections are once more set in place. Second, cultural identity can recognise similarities as well as critical points of deep and significant differences which constitute 'what we really are', and 'what we have become'. In this sense, cultural identity is a matter of 'becoming' as well as of 'being' and is about the future as much as the past. It is not something which already exists, transcending place, time, history and culture. It comes from somewhere, has histories, and undergoes constant transformation (Anderson, 1983). For migrants it is most notable through the process of displacement, emergence and modification. As Trinh T. Minh Ha (1995) states: "to inhabit this world is to be simultaneously 'rooted and rootless.'"

The construction of identity after migration has an important spatial dimension as migrants are always in some sense 'out of place', and usually attempt to create a sense of being at home in the new place. Diaspora identities are therefore in the process of negotiation, constantly producing and reproducing the new through interaction with the wider society, but cannot be viewed without any regard for the past experience in the homeland (Rutherford, 1990).

Identity may be influenced by consumption patterns. Featherstone (1991) argues that consumer desire is a social phenomenon, suggesting that group belonging precedes participation in lifestyles. Though not identical, belonging and self-identity are related. In part, people define themselves in relation to their self-identity, which involves a sense of self-esteem, self–actualisation, and the need for achievement.

It is necessary to understand the migrant sense of 'who we are' and 'why we behave in a particular way'. There is fluidity in the relationship between traditional values and being 'between two places' consistent with Bhabha's (1990) concept of 'halfway

people'. Migrants are torn between the desire to preserve their culture and to adapt to the standards and customs of the host society (Prevot, 1993). From a tourism perspective, it is important to understand the extent to which migrants share travel attitudes with the rest of the population. Attitudes towards the country of origin may play an important part in determining the extent of commonality.

These insights concerning ethnicity and identity provide a creative context within which *Viet kieu* adapted culture may be examined with particular reference to its relationship with consumption behaviour generally, and travel consumption in particular. Rather than being sustained by culture as a unifying force kept alive by national tradition, the *Viet kieu* are obliged to create something new, cut off from 'home'. Seen dynamically, and perhaps positively, this may be viewed as 'becoming', and becoming has a past just as much as a future. Both of these will be reflected in the present dynamic, perhaps seen not as a point on a continuum between the home and the host cultures, but as a place of ongoing balance.

2.1.4. Migrant adaptation theory

Many studies of cross-cultural adaptation have focussed on countries, such as Australia, in which immigrants and ethnic diversity have occupied a significant presence. The present study proposes that the *Viet kieu* are undergoing a process of cultural adaptation in which a unique identity is being constructed which has implications for their consumption behaviour. To understand the significance of migrant adaptation in creating a unique identity and distinctive consumption behavioural characteristics, it is important to discuss other related migrant processes, namely, assimilation, acculturation and integration.

It is worth noting that the terms 'acculturation' and 'assimilation' have in some cases been used interchangeably, and in others their meanings have overlapped. Cuber (1955) defines assimilation as "the gradual process whereby cultural differences tend to disappear", whereas Banton (1982) makes this point by stating that:

> "Assimilation means different things to different people .... It is better seen as the reduction of cultural distance between specified groups with respect to particular aspects of behaviour".

The assimilationist perspective may be described as unidirectional. Immigrants are viewed as gaining new cultural values at the expense of their original cultural values. It involves a loss of immigrant cultural values. Gordon (1964) breaks with such thinking by asserting that there is no inevitable drift towards the complete assimilation of immigrants and their descendants. Instead, he conceptualises a distinction between "cultural assimilation" (being defined as "acculturation"), and "structural assimilation".

Hein (1995) argues that one of the primary failures of the assimilation model is its focus on the individual characteristics of migrants. In fact migrants are enmeshed in social networks. He suggests that the host culture may contain values and norms that migrants find worthy of adoption, and that values and norms do play a role in immigrant adaptation. By proposing an ethnic-resilient model, Portes and Manning (1986) explain the use of ethnicity as a means of collective advancement by non-European immigrants, arguing that the retention of their ethnicity best serves their economic, social and political interests due to experiences of inequality, prejudice and discrimination. However, Portes and Manning's model gives little recognition to the role of the family and of kin relations (Hein 1995). Consistently, Bonacich (1972) and Bonacich and Modell (1980) suggest that the retention of ethnicity promotes adaptation more than assimilation, and that Asian immigrants (in the United States) adapt as members of groups or kinships rather than as individuals (Hein 1995). The network of kin becomes the basis of the ethnic community. Membership of a family and kin group leads the migrant to develop collective approaches to solving the problems that occur as a result of migration.

Furnham and Bochner (1986) classify the outcomes of inter-group contact into four mutually exclusive categories - genocide, assimilation, segregation, and integration. Genocide occurs when a stronger group eliminates a weak group. Assimilation occurs when "a group gradually adopts, or is forced into adopting the customs, values, lifestyles and often the language of a more dominant culture" (p.26). Segregation refers to a deliberate policy of separate development. Integration happens "when different groups maintain their respective core cultural identities, while at the same time merging into a superordinate group in other, equally important aspects" (p.28).

Berry (1984) however, uses the term adaptation to refer to both the process of dealing with acculturation and to the outcome of acculturation. An outcome may arise from the immigrant group's acculturation to the host society and involves simultaneously the maintenance of the group's cultural integrity and the group's movement to become an integral part of the larger society. The other options are: assimilation, separation and marginalisation. The fourfold model is presented in Figure 2.2.

Figure 2.2.   Four modes of acculturation
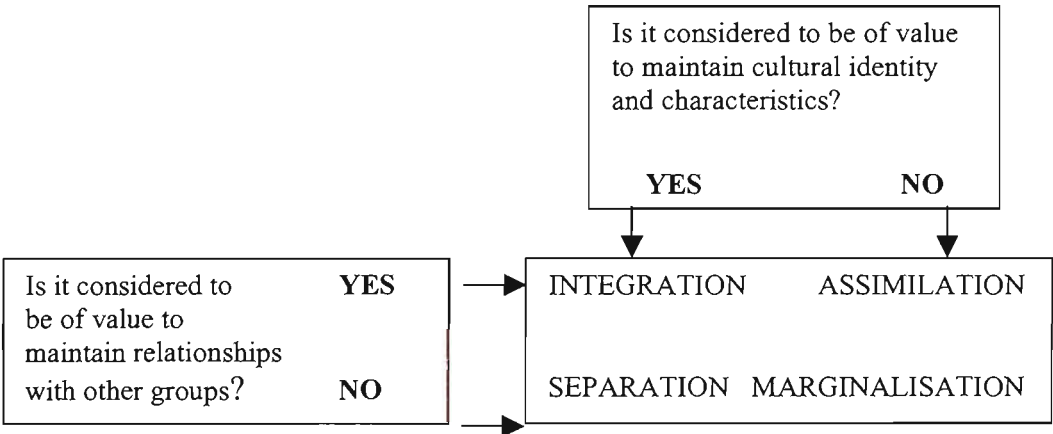
Source: Berry (1984)

Berry's model is based upon the observation that in culturally pluralistic societies, individuals and groups must confront two important issues. One pertains to the maintenance and development of one's ethnic distinctiveness in the society and deciding whether one's cultural identity and customs are of value and should be retained. The other involves the desirability of inter-ethnic contact and deciding whether relations of value should be sought with the wider society. According to this model, there is some correspondence between strategies of adaptation and modes of acculturation.

Similarly, Mendoza (1989, p.373) has suggested four acculturation patterns: cultural resistance, cultural shift, cultural incorporation and cultural transmutation.

1. Cultural resistance is defined as "either active or passive [resistance] against the acquisition of alternate norms, while maintaining native customs". When the consumption frequency of a product or a lifestyle dimension is a function of ethnic origin (a reflective ethnicity indicator) only, the product/lifestyle can be labelled as a "culturally resistant" one as continuous contact with the

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mainstream group will not change the consumption frequency of the minority group.

2. Cultural shift refers to "a substitution of alternative cultural norms for native customs". This is similar to what is labelled by Berry (1980) and Yinger (1985) as assimilation. In terms of consumption, this implies that minority group members will gradually change their consumption behaviour and lifestyle and will ultimately behave in ways identical to the mainstream culture.

3. Cultural incorporation indicates "an adaptation of customs from both native and alternate cultures". In other words, although minority group members may shift their consumption or lifestyle patterns toward that of the host group, assimilation of minority group members to a pattern identical to the mainstream culture is rather unlikely.

4. Cultural transmutation is "an alteration of native and alternate cultural practices to create a unique sub-cultural entity".

Further, Sommerlad and Berry (1970) make a distinction between processes of integration and assimilation, stating that:

"Integration implies interaction between minority and host society resulting in change in cultural amalgam without loss of cultural identity. Assimilation is a unilateral process. Integration is a mutual process. Once an individual identifies with the host society he tends toward assimilation. If he identifies with his own ethnic group, integration results."

The concept of adaptation and integration is relevant to both immigrant groups and individual immigrants (Taft, 1985; Cox, 1987; Berry, 1991). Furnham and Bochner (1986) view integration as one of the outcomes of migrant cross-cultural interactions. Integration is best understood when it is assessed in a specific environment or locality with regard to specific individual migrants or groups of migrants. It is defined by both objective outcomes and subjective desire and the attainment of the personal goals of migrants in the host society (Cox, 1987). It is generally a multi-faceted and multi-staged process and outcome which migrants have to go through and /or attain as a result of coping with the unfamiliar culture and environment of the host society (Nguyen, V.V., 1997).

The new context in which adaptation takes place exists through the process of acculturation (Furnham, 1988). Adaptation is also referred to as "changes in a person's attitudes and behaviour brought about by the attempt to cope with changes in

environment" (Taft, 1985). The adaptation of immigrants, and their way of establishing and maintaining a stable, reciprocal relationship with their new environment are constantly at play during the process of migration. It involves changes in attitudes, relationships and behaviour. Special attention should be paid to the interrelationship between home system and host system factors, as they mutually influence each other, the migrants and their family (Brody, 1970).

Furnham (1988) attempts to integrate the widely diffuse area of sojourner adaptation, and to examine critically the varied conceptualisations of 'sojourners', 'adjustment', and 'cultural shock'. Furnham states that differences in values between the person's country of origin and the host country are assumed to be directly proportional to the amount of difficulty experienced by that person. This approach might suggest that certain values are more adaptive than others. Gudykunst and Hammer (1988) suggest that intercultural adaptation is a function of uncertainty reduction and of reducing and controlling anxiety. Homesickness often persists along with an obdurate clinging to the past, thereby prohibiting successful adaptation to the present (Nann, 1982).

Ruben (1983, p.137) argues that "adaptation is a consequence of an ongoing process in which a system strives to adjust and readjust itself to challenges, changes, and irritants in the environment. The adaptation cycle is triggered when discrepancies between the demands of an environment and the capacities of a system emerge." Intercultural adaptation therefore, involves working out a fit between the person and the new cultural environment. This process is not a simple phenomenon. It involves the life history of a person, and transcending the substitution of one culture for another (Yoshikawa, 1988). It involves both conscious and unconscious changes to the individual. The adaptation process has often been described in terms of stages of development. Yoshikawa (1988) has developed a model of cross-cultural adaptation which characterises the five stages of adaptation process:

1. Contact: Some individuals may experience this contact period as new and exciting, whereas for others, the lack of familiarity may prove to be threatening.

2. Disintegration: Being overwhelmed by cultural differences, one may experience 'cultural shock".

3. Reintegration: This stage is marked by one's attempt to find a solution to a difficult situation. Individuals are apt to experience an identity crisis, being caught in two cultures and in search of a sense of belongingness. They experience a sense of nothingness or alienation.

4. Autonomy: One gains the ability to experience new situations in a new way, and appreciate cultural similarities and differences. In this state, some individuals begin to develop and identify themselves with the 'third culture.'

5. Double-swing: This stage is marked by "attitude, emotions, and behaviours that are independent but not independent of cultural influence" (Adler 1975, p.144). This paradoxical existence can assume a new identity being created. In this stage of adaptation, individuals are able to experience the dynamic and dialogical interaction between the origin and host culture. They are in the realm of in-between's, having transcended the binary perception of the world, which is considered a key to achieving successful cross-cultural adaptation.

Migration is a dynamic force that compels change, involving interactions between the host society and the migrant group. Migrants define the situation and adapt their responses accordingly. The dilemma of cultural differences and discomfort that are generated by the conditions of the marginal state, may lead to new forms of adaptive behaviour more in tune with the changed environment in a new homeland. Marginality is the soil which generates creative change (Lee Sung, 1987). Pearce and Kang (1988) discuss an isomorphism between the experiences of migrants adapting to cross-cultural differences and the experiences of all individuals in contemporary societies adapting to their rapidly changing cultural environment. The experience of migrants who have confronted a new culture and learned to cope with cultural pluralism in their own experience can serve as a basis for identifying the skills necessary for those whom modernity has made immigrants in their own homes.

2.1.5. Summary

Research on ethnic migrant groups has shown that cultural differences will persist irrespective of how vigorously the dominant host society sets out to assimilate immigrants. The policies of multiculturalism constitute a marked shift away from a 'melting pot' approach. From the researcher's perspective, there is a lack of consistency in the literature concerning definitions and relationships between acculturation, assimilation and adaptation. This study will follow the lead of Berry (1984) who equates integration with adaptation. Adaptation may therefore be viewed

as one form of acculturation, contrasting with assimilation and separation. Adaptation, by definition, is the process of creating a new culture out of the material of both the home and host cultures. Assimilation and separation/ marginalisation are other forms of acculturation, the first meaning a complete loss of the home culture, as it is replaced by the host culture, and the second meaning a rejection of the host culture and an attempt to remain defined completely by the home culture.

The foregoing discussion suggests that the *Viet kieu* undergo a process of adaptation to the new environment which can play a crucial role in explaining consumption behaviour including travel patterns, motives, travel experiences and travel choices made. It would be useful to identify the degree to which the *Viet kieu* prefer to adopt cultural characteristics and behavioural patterns that adhere to the patterns of the mainstream population. Throughout this thesis considerable emphasis is given to the importance of culture, ethnicity, identity, and cultural values as variables in migrant adaptation and in influencing consumption behaviour.

2.2. Migrant Consumption Behaviour in the Context of Diaspora

2.2.1. A review of consumer behaviour theory

Until recently, culture has had little attention within the field of consumer behaviour. The nature of the relationship between culture and consumer behaviour is an area of considerable debate (Yau, 1994). Kassarjian and Robertson (1978) attribute the neglect of culture in consumer behaviour to the fact that the influences are indirect and difficult to delineate empirically. Nevertheless, a number of studies have noted a strong link between culture and consumer behaviour (Markin, 1974; Sheth and Sethi, 1977; Lee and Green, 1991; Yau, 1994; Reisinger, 1997; Shuette, 1998; Anderson and He, 1999).

Culture creates behavioural norms and a very significant link exists between culture and consumer behaviour. The relationship between culture and consumer behaviour provides a foundation for explaining the consumer behaviour of a particular migrant group. To understand one it is necessary in order to understand the other. Although

several models of consumer behaviour have been developed as a basis for contemporary marketing, they ignore the influence of cultural variables on consumer behaviour (Yau, 1994; Shuette, 1998).

Few would argue with the view that Asian consumers have behavioural characteristics distinct from Western consumers (Yau, 1994). However, surprisingly little thought appears to have been applied to rethinking the theories, underlying models, concepts and views of the behaviour and motives of Asian consumers or of Asian consumer segmentation (Shuette, 1998). Lee and Green (1991) point out that most of the prevailing theories are of Western derivation and that few attempts have been made to validate them in non-Western cultures. This indicates a need for validating studies of consumer behaviour theory and the "tendency for consumer researchers to implicitly or explicitly assume that models of consumer behaviour developed on American consumers are universally applicable, without testing the underlying model assumptions or the model linkages". Engel (1985) also makes the point that models and perspectives developed in North America suffer to a considerable extent from a lack of cross-cultural validity. He warns that direct transplantation of these models and perspectives to other cultures without consideration of their relevance is extremely dangerous, because people in different cultures have different worldviews and behave differently. Sheth (1985) agrees with Engel's view, suggesting that it is crucial to focus on comparative consumer behaviour with a view to pinpointing the relative perceptions and behaviour of the market rather than absolute perceptions and behaviour. The cross-cultural transposability of consumer behaviour theories must be questioned. Both Triandis (1974) and Engel (1985) suggest the cross-cultural research of a particular cultural group so as not to miss any variables particularly relevant to that culture. This is very important when constructing consumer behaviour models.

The application of consumer behaviour theory needs to be re-thought in an Asian context to determine its relevance for Asian consumers. With the exceptions of fast food (Anderson and He, 1999), and gift purchasing (Yau, Chan and Lau, 1999) few studies have examined the influence of culture on Asian consumer behaviour. In discussing Asian culture and its effect on consumer behaviour, Shuette (1998) proposes a basic assumption that the range of characteristics which have an impact on consumer behaviour are more or less common across many Asian cultures and include

the importance of the family, group orientation, and the issue of face. This assumption of similarities within Asia and differences from others justifies the use of the terms 'Asian culture' and 'Asian consumer behaviour'.

To understand consumer behaviour, it is important to identify the motivating forces driving consumption decisions. Consumers have various needs, desires and motivations, both of a 'push' and 'pull' nature, and their values, attitudes and behaviour are determined by their social environment, cultural identity and way of life. Shuette (1998) investigates these issues in the Asian context and reveals the extent to which the needs, motivations and means of fulfilment differ from those of Western consumers. Solomon (1996) suggests that Maslow's (1970) hierarchy of needs is limited in its ability to explain Asian needs and motivation. Shuette (1998) argues that Maslow's hierarchy of needs theory is suited to Western culture, but may require adaptation when applied in other cultural contexts. He also proposes a hierarchy of needs for the Asian context which eliminates the personally directed "self-actualisation" and instead emphasises the intricacies and importance of social needs. This implies that socially directed needs are those located at the highest level, and personal needs are subordinate to these. It is also noticeable that Asian consumers often view their own identity in the context of society, and are reluctant to stray from socially acceptable norms. The Asian consumption motivation is to maintain homogeneity within the group and to feel secure within the safety of societal norms. Using conspicuous consumption as an example, the differences between Western and Asian consumers are evident as follows (Shuette, 1998; Yang *et al.*, 1989):

> "Conspicuous consumption is a means of securing the social recognition and adhering to the norms of reciprocity and gift-giving so important in collectivist culture. While the desire to assert the independent self can serve as the stimulus for conspicuous consumption in a Western context, in an Asian context interdependence can similarly serve as the stimulus: one buys products that fit with a socially desirable image of a public self" (Shuette 1998, p.101).

The importance of status and of gaining social recognition in a collectivist society turns Asians into probably the most image-conscious consumers in the world (Shuette, 1998). It is ironic that from a cultural standpoint, such consumerism may be contrary to many of the values, attitudes, and behaviours associated with their traditional cultures.

Fishbein's behavioural intention model (Fishbein, 1967) is the most widely known consumer behaviour model and has been found to be highly effective in predicting the behaviour of American consumers. However, it does not take into account the fact that, in the case of Asian consumers, social influences will affect personal attitudes towards purchases. In cultures influenced by Confucianism, such as Vietnamese culture, a person's behavioural intentions are greatly influenced by the social influences of group conformity and face-saving pressures. Lee (1990) proposes a modified Fishbein behavioural intention model to account for the most significant social influence factors in Confucian culture. His premise is that incorporating these constructs could improve the predictive ability of the model in explaining consumer behaviour in Confucian-based cultures.

Since culture is profoundly built into behaviour including consumption, the process of purchasing items such as food, furniture, clothing and travel is strongly linked to culture. An understanding of national cultural character is essential when analysing consumption behaviour. Knowledge of cultural context allows one to predict, to some extent, the behaviour of people in that culture (Markin, 1974). As Linton (1945, p.32) states:

> "...culture as the configuration of learned behaviour and results of behaviour whose component elements are shared and transmitted by the members of a particular society."

A major challenge for the present research is the inadequacy of the existing literature which is relevant to Asian consumer behaviour generally, and Vietnamese consumer behaviour in particular. A thorough understanding of consumer needs, motivations and expectations is essential, especially in a competitive field such as international tourism. As Engel, Blackwell and Miniard (1995) state: "...understanding and adapting to consumer motivation and behaviour is not an option – it is an absolute necessity for competitive survival".

The present study adopts the position that people originating from the same cultures do have a tendency to exhibit similar behaviour and share similar ways of thinking, though it is also acknowledged that variations between individuals exist and that

cultures are in a constant state of change. The study adopts the perspective of cultural meaning which asserts that consumers in different cultures are different in both their preferences and their behaviour, with the consequence that consumer theories do not have global applicability. Since the theoretical approach rests on the importance of culture in a process of migrant adaptation, it is important to establish the foundation of adapted cultural influences on consumer behaviour.

The foregoing discussion acknowledges the existing differences between Asian and Western consumption behaviour from a cultural perspective. It suggests that most concepts and theories of consumer behaviour are Western-centric, and that some adaptation is necessary. Western concepts of consumer behaviour do not necessarily provide an adequate explanation of the phenomenon of *Viet kieu* travel behaviour. This should be taken into account given that the present research focuses mainly on influences of migrant cultural values on consumption behaviour.

The literature also suggests that some Asian cultural characteristics, values and behaviour that are based on a system of clear and consistent rules and procedures can be identified and applied to Vietnamese culture. It is expected that in the process of adaptation, the *Viet kieu* maintain some of these values and characteristics, and simultaneously adopt values and behaviours that fit them best. In such a process of continuous change, an adapted culture has been created that leads to distinct identity, values and behaviour.

2.2.2. Migrant consumption behaviour

Due to the growing number of immigrants from very different cultures and the removal of social and economic barriers in many parts of the world, Andreasen (1990) predicts that cultural interpenetration research will become one of the most fruitful areas for contemporary consumer research. An immigrant's rate of adoption of different aspects of the new culture merits special attention. As international migration has created many culturally plural societies, such as Australia, the boundaries of what constitutes a "mainstream" culture become less clear.

Contextual factors such as the cultural and linguistic proximity of home and host country are important in determining the consumption behaviour of particular groups and their level and pace of adaptation. In order to understand how culture influences the consumption behaviour of migrant groups in the process of adaptation, it is important to investigate influences such as cultural values.

The surge of interest in the study of culture and its impact on consumer behaviour reflects a belief that consumption is primarily a cultural phenomenon (Hirshman, 1981; Wallendorf and Relly, 1983; Shaninger *et al.,* 1985; Deshpande *et al.,* 1986; Donthu and Cherian, 1992; Lee, 1993; Webster, 1994). It is argued that common origins and shared cultural traits have a profound impact on the consumer behaviour of ethnic groups. Ethnic origin is not at one's personal volition and may remain largely unchanged even after extended contact with other ethnic groups, whereas other cultural traits are at least partly determined by a person's own preference and choice and are more readily influenced by the extent and duration of contacts with other ethnic groups (Hui, Laroche and Kim, 1998). As suggested by Glock and Nocosia (1964), some consumption behaviours tend to relate closely to key cultural values of an ethnic group and are therefore more resistant to acculturative pressures. On the other hand, some consumption behaviours may undergo changes even after minimal contacts with others. Lee and Tse (1994) found that a migrant's duration of residence has significant effects on activities that have no substantial conflict with the culture of origin. On the other hand, duration of residence has little effect on activities that are highly relevant to the culture of origin. In other words, consumer acculturation would more readily occur with culture-irrelevant activities than with culture-relevant activities.

Social and cultural ties are a significant influence on migrant consumption behaviour, and particularly on migrant travel. Chung and Fischer (1999) suggest that the ethnic homogeneity of strong social ties exerts significant influence over an individual's consumption. Belk (1988, p.160) suggests a broader sense of self, proposing that the concept of an extended self which includes not only the individual level, but also a collective level such as family and group, and cultural levels, is "a central construct that can explain a variety of consumer and human behaviours" much better than the narrower individual sense of self. As Venkatesh (1995, p.29) remarks, "all consumer behaviours (are) primarily sociocultural phenomena" that must be discussed in the

sociocultural terms of 'what is the significance of interpersonal relationships on consumer behaviour?' First, a 'rules for social relationships' stream examines what people see as acceptable behaviour (thus "rules") given a particular kind of relationship. Second, what do the relationships mean to the individual? Fischer (1982) suggests that a person's strong ties exert a significant influence over behaviour. It would therefore be expected that the more ethnically focussed one's strong ties are, the more "ethnic" one's behaviour would be. It is also worth noting that the degree of a person's ethnic identification should largely determine the level of commitment experienced regarding the norms of the group and, thus, the degree of influence the group has on behaviour and attitudes.

The influence of cultural values on behaviour has been well-documented (Hofstede, 1980; Adler and Graham, 1989). How people behave and what motivates them is largely a matter of culture. How they relate to each other in the buying process, whether their decisions are individual decisions or group decisions, are all influenced by the culture to which they belong. Researchers in various disciplines have been interested in the impact of migration on the consumption experiences of immigrants in new cultural environments. Some use the blanket term 'assimilation' to describe changes in the consumption and behaviour patterns of immigrants after they have moved from their countries of origin to a new country. The assumption is that the consumption and behavioural patterns of immigrants would be a blend of the norms of the old and new, and move toward the host culture. Full assimilation is supposed to have occurred when the immigrant's consumption and behavioural patterns are identical with those of the host culture. Such a perspective ignores the fact that in principle, change could occur in either of the two parties involved.

The consumption patterns of minority ethnic groups may be distinctly different from the cultures of origin and the host cultures (Wallendorf and Reilly, 1983). However, a variety of outcomes are possible, including "over-acculturation" to a host culture, hyper-identification with the culture of origin and cultural interpenetration, whereby the host culture and the acculturating group exert influence upon each other's values and behaviour (Andreasen, 1990; Gentry *et al.*, 1995). In culturally diverse countries, ethnic groups are in contact with others besides the dominant host group. Each ethnic group may be expected to reflect different stages of acculturation and contact may have

brought about cross-acculturation. The behaviours and values of both the dominant host culture and of minority ethnic groups may be moving in different directions and to varying degrees. The extent to which a new migrant may acculturate into one of a variety of different ethnic groups or to the dominant host culture may depend on personal and environmental circumstances (Pires and Stanton, 1998).

An understanding of cultural values may provide insights into consumer behaviour (Bon, 1991). Yau, Chan and Lau (1999) have developed a model to explain the influence of cultural values on the purchase decisions for gifts. Yau (1994) conceptualises the process of consumer satisfaction by looking into the effect of cultural values and other determinants on consumer satisfaction. Reisinger and Turner (1999) suggest that differences in cultural values and rules of behaviour between Asian tourists and Australian hosts directly influence tourist satisfaction, and differences in perceptions of service providers directly influence tourist social interactions. FitzGerald (1998) examines the different cultural values of various ethnic groups that represent important tourist groups to Australia and identifies different habits, expectations, and preferences towards food and drink from those of the mainstream Australian culture.

Cultural values are important influences on behaviour, including purchase behaviour (Yau *et al.*, 1999). Inevitably, migrant families bring with them cultural backgrounds that shape their traditional norms of family values, roles and relationships. Tseng and Hsu (1991) assert the significance of the maintenance and transmission of values as influences over the purchase behaviour of migrant families.

Given that young people appear to accept host cultural values more quickly, a discrepancy of beliefs and values may arise between generations within a given migrant family. This differential rate of integration can lead to different consumption patterns between generations within a single family, prompting potential inter-generational conflicts over behaviour, interests, and levels of satisfaction. From a tourism perspective, one might anticipate that such differential rates of adaptation may lead to differences in destination choice, decision-making processes, and in travel motivations.

Economists emphasise the functional characteristics of goods and services and typically view consumption as a solution, ensuring well-being by satisfying people's personal needs and creating pleasure. From this perspective, tourism may be viewed as part of a more general transformation occurring in the practice of consumption (Urry, 1990; Fetherstone, 1991; duGay, 1996; Lury, 1996; Baudrillard, 1998). DeCerteau (1984) suggests that practices of consumption may be a way of creating group identities. Whilst consumption has always played a significant role, Lash and Urry (1994) argue that in recent times, consumers have become more conscious of the symbolic value of certain types of commodities. Campbell (1989) argues that modern consumption is driven by the desire to experience in reality, the pleasures that are created or enjoyed in the imagination.

The nature of tourism as a form of consumption and the interconnections between identity and travel in the making of place is of particular interest for the present study. As an activity which revolves around the collection of cultural signs, objects and experiences, tourism is undergoing transformation just as the nature of consumption is changing (Urry, 1990, 1995; Rojet and Urry, 1997). The significance of spatial relations depends upon the particular character of the social objectives. Satisfaction is not derived from the individual act of consumption but from the fact that all sorts of other people are also consumers of the service and these people are deemed appropriate to the particular consumption (Urry, 1995). The fact that individual consumer satisfaction derives from the consumption choices of others may be seen most clearly in the case of certain goods, which are scarce in an absolute sense. Urry also examines luxury or snob goods where there is 'direct social scarcity'. These are enjoyed because they are rare or expensive and indicative of social status and/or good taste.

Examining the role of leisure in the lives of Asian Canadian adults, Tirone and Pedlar (2000) suggest that a degree of dissonance and conflict occurs as individuals within the minority ethnic culture move from their traditional "small community" toward the "greater society" of the dominant culture. The authors explore leisure as a contribution to the sense of identity, and the role that leisure plays as young people try to balance both host society and their own cultural traditions. Reflecting the collectivist orientation of most Asian cultures, leisure that includes travel is distinctly group orientated and may serve to fulfil socially orientated needs such as group belonging or

prestige rather than needs such as self-fulfilment (Shuette, 1998). Spending time with their family and/or the group to which they belong is of central importance. Consistent with this approach, Asians are exhibiting a growing emphasis on family-orientated leisure activity. Leisure behaviour offers an opportunity for an individual to elevate his/her status to join a group, or to stay in a group whose status is in transition.

An understanding of Asian leisure motivations can provide insights into *Viet kieu* travel behaviour within a cultural context. Though no previous study has been undertaken on the influence of culture on the travel consumption behaviour of the *Viet kieu*, it is anticipated that the importance of Vietnamese cultural values such as family/ group orientation and status will continue and permeate consumption behaviours. It is anticipated that the *Viet kieu* will adapt certain host society values and behaviours to their tastes and preferences, but retain the core and important values of traditional Vietnamese culture. Given their cultural background and experience, it is also anticipated that the *Viet kieu* are generally pragmatic value conscious consumers, planning their purchases carefully with a view to saving face, group belonging and maintaining social status. Identification and validation of these practices may assist in predicting their behaviour in a tourism context.

2.2.3. Summary

The foregoing discussion has provided insights into the role of culture in creating and maintaining migrant identity; a need to understand Asian consumption behaviour as distinct from Western consumption behaviour; and differences in values between West and East that lead to the examination of relationships between values, ethnicity and identity and consumption behaviour, particularly in a tourism context. Different migrant groups display different behavioural traits. Caution needs to be exercised when undertaking in-depth analyses of migrant communities since we should not assume that the consumption and particularly travel behaviour of such groups is unique and commonalities with the rest of the community are absent.

Cultural theory explains how prior cultural background continues to influence the structure, function and values of migrant families, especially if they are allowed to retain important aspects of their cultural heritage in the host society (Shwartzman,

1982). It offers a framework for studying consumption behaviour with regard to the travel patterns of migrant families as they adjust to the host society. The present study argues that without an understanding of the culture of a migrant group in the process of adaptation, it is impossible to ascertain the relationships between its adapted culture and consumption behaviour. In cross-cultural studies, some scholars look at the culture of an ethnic group as unique (Bon, 1991), while others focus more on differences within a culture (Buckley and Brook, 1992). The present study takes the approach of studying both the similarities and differences within a culture, and to this end it is essential to formulate an appropriate consumer behaviour model which can accommodate the full diversity of cultural impacts.

Important insights into the relationship between *Viet kieu* adapted culture and travel behaviour may be derived from understanding consumption as a cultural phenomenon and distinguishing aspects of ethnic consumer behaviour which derive from cultural constants and those which derive from changing personal preference. We may expect both influences to be present. The longer the *Viet kieu* have been in Australia, the less intensely they may be concerned with their Vietnamese ethnicity, and the more influenced by their adopted milieu and *vice versa*. In practice and as suggested by Keating (1991) and Stein (1975) the *Viet kieu* may be actively engaging in the construction of cultural meanings (Wallendorf and Arnould, 1991). We may speculate that a culture with certain distinctive consumption values may be emerging, influenced by the material and social milieu in which these immigrants now live, and by their interactions with one another. Overall, the study attempts to present a starting point for understanding cultural influences on *Viet kieu* consumption behaviour generally and particularly in tourism.

2.3. Researching Diaspora Tourism

2.3.1. Introduction

The process of globalisation has been a prominent aspect of economic, cultural, political and environmental change over the past decades, and has influenced the evolving relationship between tourism and migration. The two processes of tourism and migration respond to the sense of place in different locations and also help to

create place identities by linking the global and the local. As Held (2000, p.1) comments, the "explosion of travel, migration, fighting, and economic interchange provided an enormous impetus to the transformation of the form and shape of human communities, for the later increasingly became enmeshed in networks and systems of interchange."

The recent literature exploring tourism and migration has provided new conceptual insights into the connection between the two phenomena and a number of empirical studies have tested some of these linkages (Boyne, Carswell and Hall, 2002). Dwyer *et al.* (1993) acknowledge a strong relationship between tourism and migration, and suggest that tourism for purposes of visiting friends and relatives (VFR) is partially an extension of chain migration, and is most extensive where the immigration occurs out of communities where the wider kinship bonds have been particularly strong. Williams and Hall (2002) propose a model to illustrate that not only does tourism lead to migration, but also migration may generate tourism flows, in particular through the geographical extension of friendship, ethnic and kinship networks. These interdependencies are not new, though their scale, intensity and geographical scope have increased significantly in recent decades (Dwyer *at al.,* 1993).

Dwyer *et al.* (1993) suggest that migrant flows effect both inbound and outbound tourism. Immigrants are keen travellers who spend significantly more on overseas travel though somewhat less on domestic travel than Australian-born residents. They travel to visit friends and relatives and also undertake substantial travel for other purposes including holiday and business. The study also indicates that immigrants travel to where their friends and/or relatives are located. This might suggest that the destinations within Australia favoured by the *Viet kieu* would be those in which the *Viet kieu* population is concentrated, namely Sydney, Queensland and Melbourne. According to this rationale the predominant overseas travel destinations would be France, the USA, Vietnam and Canada, countries which have been recipients of significant migration from Vietnam.

Smith and Toms (1978) and Hollander (1982) propose a range of associations between immigration and tourism, and examine the extent to which such factors affect the demand for international air travel to and from Australia. They find that the number of

overseas-born Australians from a particular country could be a significant determinant of travel demand to that country. For the purposes of the present research, the recognition of interrelationships between immigration and tourism and the factors affecting VFR tourism may provide insights into *Viet kieu* travel and may help to forecast the demand and the flows of the *Viet kieu* market.

2.3.2. Ethnic tourism and VFR tourism

Ethnic tourism

Two broad categories of ethnic tourism arising from the tourism literature have been investigated. The first involves persons from one culture travelling to another culture to observe the lifestyle and culture of the people in that setting (McIntosh *et al.*, 1995). The other occurs where people travel to the origin of their culture or family (King, 1994; Seaton and Tagg, 1995). Though these two types are conceptually distinct and involve different travel motives, both may be present in the case of a single trip (King, 1994).

Graburne (1978) emphasises visits to locations where travellers may observe "exotic" people and defines ethnic tourism as "a combination of culture and nature tourism." He did not emphasise contact with family and forebears at the destination. The view of McIntosh *et al.* (1995, p.197) is also that:

> "Ethnic tourism is travelling for the purpose of observing the cultural expression and lifestyles of truly exotic people... Typical destination activities would include visits to native homes, attending dances and ceremonies, and possibly participating in religious rituals."

These authors do not state the criteria used to determine whether a particular group of people are "exotic' and the ethnocentricity of their definitions appears to have passed unobserved in the literature. Ostrowski (1991) defines ethnic tourism as "...foreign travel to an ancestral home without the intention of permanent settlement, emigration or re-emigration, or undertaking temporary paid work". This definition assumes that the individual has passed from one nation into another and that ethnic tourism is always international in character. It is not confined to the first generation of migrants and may refer to any person who travels to the country of origin of a forebear. This

suggests that the definition may be insufficiently precise to be useful. A traveller may be unaware of the ancestral link, but, according to the definition, still be engaging in a form of ethnic tourism. It may be useful to limit the definition to persons who are explicitly aware of the link between the country visited and family links.

Timothy (1997) expands the concept of ethnic tourism by stating that tourism in most ethnic enclaves can be classified somewhere within the concept of ethnic tourism. Most tourists in those ethnic enclaves are non-ethnic people, although ethnic people may visit such communities as an exploration of their personal and cultural heritage. The activity described above does not however fit the typical description of ethnic tourism, since it does not involve members of the dominant surrounding culture coming to experience a unique and interesting ethnic group in its traditional surroundings. It is predominantly people of the same ethnicity travelling to a community of comparable culture as a way of enjoying a peaceful environment without the need to deal with foreign languages and cultures (Timothy, 2002). As indicated in studies by Timothy (2002) and by Nguyen, T.H. and King (2002), many ethnic communities have attempted to preserve their traditional culture and ethnic identity by celebrating important festivals. This has involved retaining their identity by making themselves different from other groups and remaining a distinct community. As Olin Fahle (1988, p.130) states:

> "...in part by manipulating some values, norms, symbols, and ceremonies from their traditional culture and by establishing new rules to keep themselves apart from other surrounding ethnic groups."

Timothy (2002) further suggests that the constant influx of short-term visits of people from the homeland strengthens the local community and creates a type of sustainability mechanism whereby the language and cultural traditions of these ethnic groups continue to thrive.

The theoretical aspects of ethnic tourism have been given scant attention in the literature and most previous studies are based on case studies. Countries that have been the focus of research have included Poland (Ostrowski, 1991), Sri Lanka (King and Gamage, 1994), Australia (King, 1994; Nguyen, T.H., 1996; Nguyen, T.H. and

King, 2002), Greece (Thanopoulos and Walle, 1988), Canada (Duval, 2002a), and Finland (Timothy, 2002).

Ethnic tourism can be important for both host countries and for generating countries (Ostrowski, 1991). An example of ethnic tourism which is sensitive to political and socio-economic circumstances in the destination is Poland. Ostrowski's study indicates that ethnic Poles contributed more than half of the tourist nights from Western countries and that 38% of his survey respondents were of Polish origin. In this context the importance of ethnic tourism is obvious. Aspects of ethnic tourism to Poland may be applicable to Vietnam, which has also undergone fundamental political, social and economic changes in past decades.

An early analysis of ethnic tourism from the perspective of a tourism generating country was conducted on travel by Greek-Americans to Greece by Thanopoulos and Walle (1988). The study indicates that travel to an ancestral home satisfies a need and demand for ethnic identity. This exploratory study of ethnicity and its influence on consumer behaviour involving international tourism, establishes a basic research framework for the marketing of tourism to a specific ethnic group.

Some characteristics of ethnic travellers versus non-ethnic travellers are acknowledged by King and Gamage (1994) and Liu *et al.* (1984). King and Gamage (1994) assess the economic impact of ethnic travellers to their country of birth and suggest that ethnic travellers spend relatively small amounts on accommodation and transport, but higher amounts on retail and wholesale purchases within the destination country. Liu *et al.* (1984) assess the economic importance of ethnic travellers to the host country, indicating that ethnic travellers have higher income multipliers than non-ethnic travellers, and typically generate more direct and induced income. Their expenditure patterns are likely to be of more benefit to the local community than those of non-ethnic travellers. In examining the economic impacts of immigration-induced tourism flows, a study conducted by BIMPR (1994) indicates that demand by ethnic travellers for infrastructure is less than by other types of tourists. The results of these studies imply that ethnic travellers can be very valuable for both the origin and host countries.

An important aspect of the close relationship between ethnic tourism and migration is the fact that immigrants remain emotionally linked to their country of origin, indicative of an interrelationship between migrant intakes and subsequent tourism patterns (Dwyer *et al.,* 1993). King (1994) examines the role of tourism as a form of migration noting that travel for ethnic reunion is closely linked with VFR travel. He suggests that the links between ethnic tourism and migration need to be clarified where family connections and shared cultural values are involved. Nguyen, T.H. (1996) observes that in some cultures people undertake a particular trip under a sense of obligation or compulsion, and in others people are required by social convention to attend particular rites of passage, to care for the graves of their ancestors, to re-affirm family membership or to marry members of particular families. The underlying motives for migrant travel consumption remain relatively unexplored, suggesting the need for further research on underlying cultural factors.

VFR tourism

A strong link between VFR traffic and migration patterns has been recognised in the literature (Jackson, 1990; King, 1994; Paci, 1994; Seaton and Tagg, 1995; Yuan *et al.,* 1995; Nguyen, T.H. and King, 1998; Turner, Reisinger and Witt, 1998; Nguyen, T.H., Waryszak and King, 1999). This connection is found to apply particularly to the VFR category. Though causal links have not been proven, it seems logical that prior immigration patterns would influence VFR travel between countries.

Migration is a precondition for VFR tourism, although this can be indirect in the sense of being dependent on the migration of earlier generations (William and Hall, 2002). Boyne *et al.* (2002) argue that migration is a prerequisite for VFR tourism and explore this relationship from the perspectives of both tourism and migration. Dwyer *et al.* (1993) also acknowledge a strong relationship between VFR travel and migration, suggesting that tourism for VFR purposes might be at least in part an extension of chain migration. Family reunion migration to Australia might stimulate tourism for VFR purposes, which, in turn, promotes more migration. Chain migration has created a pool of Australian residents who can potentially stimulate visits of relatives and friends as tourists. Extensive travel seems more likely in the case of communities where the wider kinship bonds have been particularly strong.

Jackson (1990) discusses the immigration-tourism link in the context of the VFR market with particular reference to Australia. He asserts a clear link between VFR traffic and migration patterns, stating that " the total flow of VFR as a proportion of the size of country of birth migrant groups is significantly and directly related to the proportion of recent migrants." He also argues that "VFR is both a cause and an effect of such migration…then changing patterns of such migration will create ongoing changes in the nature of VFR tourism" (p.15). Migration creates a new spatial arrangement of friendship and kinship networks, which may potentially translate into VFR tourism flows (Jackson, 1990; Dwyer *et al.*, 1993; King, 1994; Navarro and Turco, 1994; Paci, 1994; King and Gamage, 1995; Seaton and Tagg, 1995; Yuan *et al.*, 1995; Feng and Page, 2000). The extent to which these are activated depends both on the network characteristics and the attractiveness of place (Williams and Hall, 2002; Boyne *et al.*, 2002).

The attractions offered by a destination influence the level of leisure tourism generally and VFR tourism in particular (Boyne *et al.*, 2002). In the latter case the friends and relatives are used as convenient hosts, although in reality visits may be prompted by mixed objectives including leisure and/or family solidarity. In this respect, VFR tourism can flow in both directions along family and friends networks whose maintenance presupposes a degree of mutual travel obligation. According to William and Hall (2002), the flows will depend on the structure of the family relationships, place attachments, leisure attractions of place and location, and the migrant life cycle.

VFR tourism exhibits some distinctive characteristics including the consumption of people, landscapes, and objects in places that offer immigrants the promise of pleasure and satisfaction that are missed in the diasporas. For those raised in a particular country, a return visit usually recalls formerly habitual daily activities and experiences. The visit may also be a reminder of obligations to family and ancestors. They are also warmed by the emotions and spirit of the people of their country of origin. This consumption of memories links places and people. For the young who did not grow up in the country, the visit is an experience and a learning curve about the lifestyles of their parents' generation. It remains unclear whether the term VFR traveller should be confined exclusively to those who travel with the explicit intention of visiting friends

and relatives, or should be extended to those who visit their family and relatives on holiday or business.

VFR tourism has considerable appeal from the perspective of market development. It has however been underestimated by many national tourism organizations ((Jackson, 1990; Seaton, 1994). VFR is often a forgotten market and is treated as largely irrelevant in many tourism policies and action programs. The main explanation appears to be that VFR tourists are assumed to be of less economic importance since they make less use of commercial accommodation facilities. In a special issue of the *Journal of Tourism Studies* a number of authors focussing on VFR comment that VFR has not attracted the same level of attention from researchers as holiday and business travellers (Morrison *et al.*, 1995).

During the mid-1990s, the argument that the VFR sector was a neglected aspect of tourism marketing and academic research was commonplace (King, 1996; Morrison and O'Leary, 1995; Seaton, 1994; Hu and Morrison, 2002). This has changed recently with increasing recognition of VFR, as evidenced by the Special Issue of the *Journal of Tourism Studies* (1995), and the books *"Tourism and Migration: New Relationships between Production and Consumption"* (Hall and Williams (eds), 2002), and *"Tourism, Diasporas and Space: Travels to Promised Lands"* (Coles and Timothy (eds), 2003). Although these publications reflect a growing awareness of the complexity and magnitude of the phenomenon, research on VFR tourism remains problematic because of the prevalence of hybrid motivations and behaviour, as well as because of the weakness of secondary data (Hall and Williams, 2002). It does not yet appear to be conceptually solid.

The present study adopts the view that an understanding of social networks, ties and ethnic origin and cultural traits is necessary for a thorough understanding of VFR travel. Such travel might be to highlight an event adhering to social obligations such as a birth or wedding, or it might be part of a desire to return to places of significance in a person's own history. Alternatively, a visit to friends or relatives might be a supplement to a vacation in a popular destination or to a business trip. The present study seeks to identify the underlying motives, patterns and experiences of *Viet kieu* travel, to recognise the role of tourism and migration in creating and re-creating

identities, and to explore the linkage between *Viet kieu* adapted culture and travel behaviour, particularly to the homeland.

2.3.3. Motives for travel

A review of motivation theory in a tourism context

In the face of increasingly competitive conditions, marketeers must understand the motivating factors that lead to travel decisions and consumer behaviour (Gee, Choy and Makens, 1984). Although motivation is only one of many tourist behaviour variables, it underlies all behaviour (Fodness, 1994). To be properly understood tourist motivation should not be confined to a narrow spectrum of basic motives, but should be regarded as a range of factors in combination and in mutual interaction. A structural approach which summarises everything that prompts tourists into one or more measurable variables may be useful for purposes of prediction. Such information may help to pinpoint the determinants of tourist behaviour, and to predict such behaviour.

Travel behaviour involves multiple motives and is complex (Harre *et al.*, 1985). Cohen (1983) observes that travellers explain their travel behaviour in terms of place, social context and time, and that such explanations involve a multiplicity of causes and accounts. Ritchie (1975, p.344) notes that:

> "Our understanding of the why and how of individual travel processes and the influence of different variables on them represents the greatest challenge to all researchers in the field."

Nevertheless researchers are still confronted with significant theoretical problems (Dann, Nash and Pearce, 1988). Crompton (1979) notes that the who, when, where, and how of tourism, and the social and economic characteristics of tourists may be described, but that the question "why", which is the most interesting question of all tourist behaviour remains largely unanswered. As Lundberg (1972, p.107) points out:

"What the traveller says are his motivations for travelling may be only reflections of deeper needs, needs which he himself does not understand nor wish to articulate".

Mill and Morrison (1985, p.2) also make this point, stating that:

"The tourists themselves may be unaware of the true reasons behind their travel behaviour".

Motives drive and regulate the behaviour of people with the aim of achieving certain goals. As Vukonic (1996) states: "What is important is the motive of travel without which it is difficult to determine the inner reasons of a human act." Middleton (1990) suggests that motivation must be related to needs and personal goals and that the purpose of a trip and benefit-seeking may be used as potential measurement tools. However, a widely accepted integrated theory of the needs and personal goals driving the reasons given for travel and the benefits sought from it remains elusive (Fodness, 1994).

Graeme (1998) highlights several conceptual weaknesses in the travel motivation literature and provides some suggestions about how such difficulties might be overcome. His study suggests that many of the alleged needs proposed in extant accounts of leisure travel motivation are better conceptualised as values whose relevance to travel behaviour can most effectively be studied within the framework of personality theory. According to this approach, the external characteristics of a destination act as pull factors for the activity. Tourists are well placed to show the value and importance that they attach to their travel choices, behaviour and experiences. Similarly, Moscardo *et al.* (1996) argue that activities are the critical link between tourist motivation and destination choice, and propose a model in which travel motivations are related to vacation destination choice through activity preferences.

The foregoing discussion suggests that culture has long been neglected by those interested in motivation theories. Instead, the focus has been on the individual in relation to biological and cognitive models. Munro, Schumaker and Carr (1997) explore the ways culture influences motivation, emphasizing the ways in which culture

should be taken into consideration both in formulating theories of motivation and applying them to the modern multicultural world.

As has previously been noted, and with a few exceptions, the motives for migrant travel have not been widely recognised (Crompton, 1981; King, 1994; Nguyen, T.H., 1996). Seaton (1994) also notes that the extent to which VFR travel is subject to compulsion has been given little consideration in the literature. Crompton (1981) suggests that one of the derived motives of travel is to reinforce family ties and to enhance kinship. Nguyen, T.H.'s (1996) study indicates that the motives for *Viet kieu* travel are to reaffirm family ties and to protect the social circumstances of participants. This sense of family obligations may provide the essential rationale for embarking on a trip and in the determination of the destination.

VFR tourism and motivations: A new perspective

A number of studies (Smith and Toms, 1978; Hollander, 1982; Jackson, 1990; Dwyer *et al.*, 1993) examine relationships between tourism and migration such as travel patterns and the impact of migrant numbers on tourism flows. Generally speaking, these studies have failed to determine the reasons for travel or the real motives for migrant travel. Although the importance of VFR tourism has been widely recognised, most studies of VFR tourism tend to focus on the typological classification of tourists themselves, with little discussion of the underlying motivational attributes of these visits. They assume that the VFR trip type category is essentially homogeneous from a typological perspective and is defined primarily in the context of simple motivations (Duval, 2002a). The extension of this argument is that the VFR trip is prompted by obligation or by the desire to be around family and friends (Morrison *et al.*, 2000), or the desire to maintain traditions and ethnic identity (Nguyen, T.H. and King, 2002). If aspects of motivation are addressed in existing studies, they tend to showcase the motivation for VFR tourism by utilising existing frameworks of tourist motivation (Cohen, 1979; 1984).

Since travel decisions by VFR tourists are distinct from the traditional and conventional tourist motivators, potential VFR tourists are not reachable through traditional marketing activities (Morrison *et al.*, 2000; Seaton and Palmer, 1997).

Duval (2002b) argues that the level of understanding about VFR tourism and its underlying motivations is still minimal, and general views about VFR tourism tend to misrepresent those situations in which historical, social and cultural contexts might provide a more meaningful assessment and understanding of the VFR trip type. More research is needed to further understand the significance of VFR tourism and its underlying motivations.

Whilst VFR tourism cannot be defined exclusively in motivational terms, the inclusion of the motivational element in the definition can provide insights into the factors which generate VFR tourism and the potential implications for hosts and guests (Boyne *et al.*, 2002). Wang (1999) argues that there are many types of tourism including VFR, which cannot be explained within the conventional framework of the 'search for authenticity' type of motivation, first introduced by MacCannell (1973; 1976). However, VFR travellers who are returning to the country of their forebears who migrated generations previously may indeed be seeking an authentic 'Old World' experience, and according to King (1994) should be defined as ethnic tourists. Boyne *et al.* (2002) suggest that the concept of VFR tourism should encompass a full spectrum of trip motivations, with a view to providing a proper investigation of the motivations, behaviour and implications of VFR trips.

In their discussion of the key dimensions of VFR travel, Moscardo and Pearce (2000) propose a distinction between VFR as an activity and VFR as the prime motivation for travel. The former describes travellers who seek to participate in a range of tourist activities that might include renewing or enjoying social connections. In cases where VFR is the sole purpose for travel, there might be less interest in other tourist activities and the whole travel experience might be entirely focused on social obligations. Most of the existing literature treats VFR travellers as if they have a single motive. It is often assumed that VFR travellers are only interested in visiting family and/or friends and that other travel motives or desired activities are secondary. However, Moscardo and Pearce (2000) argue that VFR may function as a joint or additional attraction in destination choice and that VFR travellers might be very interested in the other features that a destination has to offer. In analysing VFR as an activity rather than as a prime travel motivation, Morrison, Hsieh, and O'Leary (1995) found that, in some cases, VFR is just one of several activities desired by tourists. King (1996) argues that VFR may

be one component of 'hybrid travel' which describes a mixture of pleasure, business, and VFR travel experiences.

Hu and Morrison (2002) analyse socio-demographic and trip characteristic ("tripographic") differences between VFR and non-VFR travellers and between single- and multi-destination VFR travellers, indicating that significant differences are found in the socio-demographic and trip characteristics of VFR and non-VFR travellers. The study also suggests that multi-destination VFRs exhibit different characteristics from single-destination VFRs.

A number of researchers have argued that a distinction should be made between visiting friends (VF) and visiting relatives (VR) as these types of travel derive from different motivations and display different characteristics (Paci, 1994; Seaton and Tagg, 1995; Hay, 1996). Seaton and Tagg (1995) also use the acronym VFVR to designate travellers who visited both friends and relatives in the same trip. However, from the researcher's perspective, this VF versus VR split is not considered to be necessary in studies of *Viet kieu* travel since there is no clear cut distinction made between the terms 'friend' and relative' in Vietnamese culture. The Vietnamese often consider their close friends to be like relatives. This practice is becoming more prevalent in the case of *Viet kieu* living in diasporic communities who have built their broken family structure through informal or artificial family networks.

Duval (2002a) introduces the term 'return visit' as a segment of VFR tourism. He suggests that in some situations, it may be distinguished conceptually from the broader VFR classification. As a type of trip, the 'return visit' incorporates certain individuals who would otherwise be categorised as VFR tourists but who have specific social and cultural ties to a particular destination. Duval (2002a) further argues that historical and social contexts might provide a meaningful assessment of motivations and meanings. "Return visits" are shown to function as an adaptive strategy by which social and cultural ties between diaspora and the home are maintained.

It may be argued that the term 'return visit' provides a name for the second category of ethnic tourism defined by King (1994) as he states that "ethnic tourism occurs where people travel back to the place of origin of their culture or family". The term is

synonymous with the expression 'homecoming' as initiated by Nguyen, T.H. and King (2002), who have stated that *Viet kieu* may visit the places that have some family and cultural connections with the image of space that their family left behind. Since the *Viet kieu* share a strong sense of history and culture, having experienced the physical and emotional trauma of migration, "return trips to Vietnam prompt *Viet kieu* to consider issues of identity, rootlessness and belonging and about the relationship between past and present" (Nguyen, T.H. and King, 2002, p.221). Many migrants maintain familial and friendship ties with individuals in the country of origin while living in diasporic communities (Gmelch, 1992; Basch *et al.,* 1994; Nguyen, T.H., 1996), and often retain strong emotional and social attachments to their countries of origin (Philpott, 1968; 1973; Rubenstein, 1979; Nguyen, T.H. and King, 2002).

2.3.4. Summary

A review of the literature relating to migration and travel respectively shows that the relationship has long been overlooked and remains insufficiently understood. Migration is a precondition for VFR tourism, which is in part an extension of chain migration. VFR tourism can flow in both directions along the family and kin networks depending on the level of mutual travel obligations. Such travel therefore, depends on the structure of family and kin relationships, and on the prevalence of place attachments. VFR is often not the sole reason for travel but commonly involves a combination of motives that, when pursued at a destination, result in participation in a variety of activities beyond VFR. This indicates a need to conduct studies on relationships between migrant travel and its underlying motives.

The foregoing discussion also provides some insights into clarification of ethnic tourism where family connections and shared cultural values are involved. Ethnic travellers are defined as those who are explicitly aware of the link between the country visited and their family links. Their primary purpose of travel to an ancestral home is to satisfy a need and demand for ethnic identity.

One of the important marketing implications is that the migrant travel market is not homogeneous. By understanding the connections among migrant travel and their respective motives and benefits, tourism marketers will be better able to bundle the

available benefits and activities in the most effective and appealing ways for the different groupings of migrant travellers. With this in mind, the present study focuses on the conceptual and behavioural nature of cultural motives prompting *Viet kieu* travel, by examining the influence of cultural patterns such as cultural values and rules of behaviour in relation to family structure, kinship and marriage, spiritual and religious beliefs.

CHAPTER 3. THE *VIET KIEU* IN AUSTRALIA AND ELSEWHERE

3.1. The *Viet kieu* as a Migrant Community

The present study is an attempt to link the continuity of traditional Vietnamese culture to the travel behaviour of the *Viet kieu* living in Australia by examining the extent to which cultural dimensions are influential factors in determining travel pattens and behaviour. It also attempts to contribute to the wider community understanding of Vietnamese migrants as a relatively newly arrived group which has, from time to time, been the target for community scrutiny and criticism. Below is a review of the concepts of migration and diaspora that may provide a thorough understanding of the *Viet kieu* in diasporic communities. A general picture is also presented of traditional Vietnamese culture and of how it influences *Viet kieu* migration.

3.1.1. The search for meaning in diasporic communities

Migrants who maintain strong collective identities define themselves as diasporas. Diasporic communities commonly acknowledge that 'the old country' always has some claims on their loyalty and emotions. Diaspora theory explores both the opportunities and problems arising from the growing diversity of communities, cultures and identities in contemporary society. According to Cohen (1997) the term diaspora refers to "...a collective trauma, a banishment into exile and heartaching longing to return home". Many migrants have a sense of captivity, exile, alienation and isolation, and have difficulty realising themselves or obtaining completeness. A person's adherence to a diasporic community is demonstrated by an acceptance of an inescapable link with migration history and a sense of co-ethnicity with others of a similar background.

Migrants inevitably encounter a number of challenges to the expectations that they bring with them to their adopted country, and frustrations may occur as a result of the realisation that the behaviours they thought appropriate in their home country are considered unacceptable in the new country (Brislin, 1977). Many become marginalised and experience placelessness, and even vagrancy within their adopted

country. Cox (1973) describes migrants as marginal persons standing on the border of two cultural worlds but fully members of neither. They linger at the intersection of self-identification between the former and adopted countries, wondering which side offers them greater acceptance, and are sometimes confused about their own feelings of belonging.

Cut off from the homeland of their tradition and experiencing constant challenges to their identity, migrants are constantly required to negotiate between a scattered historical inheritance and a heterogeneous presence, a process in which different identities are recognised, exchanged and mixed (Chambers, 1994). Such differences do not necessarily function as barriers but as signals of complexity. Faced with a loss of roots, and the subsequent weakening in their sense of belonging, language and myth-making remains, but no longer as 'origins' or signs of 'authenticity' capable of providing a sense of order and meaning in their lives. "They linger on as memories and experiences that are mixed with other histories and cultures." (Chambers, 1994, p.19).

Urry (2000) comments that all cultures are in a sense inauthentic, contrived and constituted through their complex interchanges with other cultures. Such cultures have thus been made and remade as a consequence of the flow of peoples, objects and images. Diasporas entail the notion that 'the old country' where one is no longer living, which may be defined in terms of language, religion and customs, exerts some claim upon one's loyalties, emotions and identity. All diasporas are in part cultural (Urry, 2000) and cannot persist without the existence of much corporeal, imaginative and increasingly virtual travel both to that homeland and to other sites of the diaspora (Kaplan, 1996). Commenting on the link between diaspora and mobility, Clifford (1997, p.247) states: "dispersed people, once separated from homelands by vast oceans and political barriers, increasingly find themselves in border relations with the old country". Cohen (1997) even suggests that there is an elective affinity between what might be termed the processes of 'diazotisation' and the proliferation of global networks and flows. As diasporas become more integrated into the cosmopoli, their power and importance are enhanced, and they are able to take advantage of the economic and cultural opportunities on offer.

Most migrants go through a period of tentative evaluation and culture shock, when they are constantly comparing the present with the past in unfavourable terms. They experience instantaneous time connected to a lack of confidence about the future, but a remarkable appeal of the past that is related to nostalgia. It may therefore be argued that migrants view the country that they have left behind with a mixture of nostalgia and anxiety and that such attitudes may reflect the attitudes to travel prevalent amongst migrant communities.

Nostalgic yearnings

Nostalgia is a widespread phenomenon among migrants. Commenting on migrants in general, Prevot (1993, p.240) states that:

> "For a long time immigrants' needs may centre on keeping in touch with the home country through nostalgic festivities, patriotic commemorations or even temporary trips home. Sometimes traditions and rituals that have disappeared in the home country are kept alive in the migrant communities. Migrants are increasingly torn between the desire to preserve their culture and the need to come to terms with the standards and customs of the host society."

It is important to define what is meant by nostalgia when studying ethnic migrants living in diasporic communities. Nostalgia is more than just memory. It is memory with the pain removed. It involves a bittersweet longing for a no longer existent, but now idealized past (Davis, 1979). According to Davis (1979) the past for which one feels nostalgic belongs to the realm of personal experience. Nostalgia is essentially a positive orientation to the past (Davis, 1979; Holbrook and Schindler 1991; 1994), which reflects a negative appraisal of self in the present (Davis, 1979; Kamptner, 1989). Its rise has been ascribed to a pervading sense of alienation and fragmentation (Haraven and Langenbach, 1981; Kasinitz and Hillyard, 1985; Kaplan 1987; Strauth and Turner, 1988; Laenen, 1989). It reflects feelings of loss for a golden time (Chase and Shaw, 1989). Many migrants downplay the present and focus on the past for a sense of security, control and confirmation of identity. Trust and confidence in the future is undermined by instantaneous time and by a perception that incalculable risks are proliferating. Social life in the present appears profoundly disappointing and the past appears preferable in many ways.

Baker and Kennedy (1994) draw a distinction between 'real' nostalgia, nostalgia for some remembered time gone by, and 'stimulated' nostalgia, a form of vicarious nostalgia evoked by stories, images and possessions (Belk, 1988; Stern, 1992). A number of studies have attempted to measure nostalgic intensity (Holak and Havlena, 1992; Holbrook and Schindler, 1994; Batcho, 1995). It has been found that nostalgic reactions depend on variables such as the role of family and friends and the availability of nostalgic stimuli (Holak and Havlena, 1992). However, Baker and Kennedy (1994) maintain that reactions to nostalgia differ in relation to "stimulus", and the time in a person's life. Davis (1979) argues that nostalgia is deeply grounded in the sense of who you are, what you are about, and, to some degree, where are you going. It can be used as a lens when constructing and maintaining one's identity. Nostalgia relates to the best times of their lives and serves in some way as a mechanism for coping with the present when times are hard. It further provides immigrants with a sense of continuity over and above their sense of separation, especially in times of great or rapid change.

Nostalgia trips have therefore been characterised as 'surreptitious and ambivalent' reflective of a reluctance to lose hold of the present and belief in the future (Urry, 1995). Such visits may offer an escape from the realities and anxieties of a world that sometimes feels out of control. The visits may highlight things that are missed and bring them back with happy memories. A visit to the homeland may replenish the sense of self, and provide empowerment, belonging and direction, even if it is only temporary.

3.1.2. The Vietnamese diaspora and the homeland

Like other migrant groups, the *Viet kieu* have to cope with the trauma of change as well as with nostalgia for family and homeland. Their path has been more fraught than has been the case for others, given the special migration experience and extra uncertainties which have entailed enormous hardship (Viviana, 1996). The feeling of nostalgia was particularly intense during the early period of Vietnamese migration, when there was minimal prospect of return to their homeland (Nguyen, D.L., 1987; Klimidis *et al.*, 1993). Discussing the persistence of the feeling of loss among *Viet kieu* families, Nguyen, X.T. (1990, p.32) states that:

"In a new land, especially a land whose daily customs and lifestyle are completely unfamiliar to them, they tend in their early years of settlement to live more with the past. Certainly they cannot find real peace and happiness in this new world. In fact, their internal wounds become more intensified with the passage of time."

Cultural alienation may be reinforced by feelings of insecurity and by the absence of a support network and systems prevalent in Vietnam. Social differentiation within the community has grown up along with increasing awareness of the class and status stereotypes applied by other Australians. Many of the latter stereotype the Vietnamese as being low class and inferior status and as having a strong association with drugs and crime. The challenge of cultural adjustment is most acute for the elderly who are confronted by a loss of status and respect and by the erosion of their role and authority within the traditional parent-child relationship (Viviani, 1984). In the absence of family attachments, youths are also vulnerable, having the highest expectations but few opportunities to develop roots. The sense of being rejected and unwanted may be harmful to second-generation youths who remain confused about their identity. Being better accepted by their non-Vietnamese peers, they may be prone to rejecting the cultural background and heritage of their parents. For many *Viet kieu*, life in the diaspora is frequently described as having two faces, one looking forward and one looking back (Viviana, 1996). Many older *Viet kieu* express their desire to retire in Vietnam, but are torn between the wish to be with their family in the adopted country, and wanting to return to their homeland. Many children no longer define themselves as being Vietnamese or think of Vietnam as anything but as the place where their parents were born (Viviana, 1996; Thomas, 1999).

Being a part of the Vietnamese diaspora, the *Viet kieu* connect with one another predominantly via the medium of ties with family in their former homeland. Both Thomas (1996) and Viviana (1996) use the term "home" as a means of interlinking with the concept of homeland. For the *Viet kieu* the conception of the "home" is inexorably linked with the past and with their identity. The concept of "home" is emblematic of empowerment and assists people in dealing with the sense of their profound nostalgia (Thomas, 1996). There are however enormous contradictions in the notion of homeland for the *Viet kieu*. Despite their sense of alienation and marginality,

many *Viet kieu* gain a sense of empowerment by reflecting on differences evident in their homeland and their people (Thomas 1999).

In certain respects, *Viet kieu* identity involves crossing the boundaries of understanding between countries with different histories, different social values and different cultural mythologies. The longer that the *Viet kieu* are resident in a Western country, the more that they find value in things labelled "Western". It is at these moments that they attempt to identify with non-Vietnamese values and behaviours and make the comment that 'we have changed'. The experience of being a *Viet kieu* in the diasporic community is intensified by the shared experience of kinship, which acts as a recognition of transformed identity. Vietnamese identity is continually re-negotiated and contested. Contesting what it is to be Vietnamese has occurred at the same time as images of the Vietnamese are created and defined in the wider and global society.

There is an ongoing tension and dissonance between *'home'* and *'away'*, and between the Vietnamese in Australia and in Vietnam. According to Thomas (1996), diaspora identities are bound up in the constraints and opportunities of the present. Such identities give rise to historical memories and images of the future. New identities are created as a result of the process of negotiation. These are the representations of identity in the diaspora itself, and the effects of displacement on the notion of 'home'. The continuing interactions between the diaspora and the homeland and the effect of diaspora cultural life on popular culture in the homeland have been absent from most studies of ethnic minority groups (Bottomley, 1992).

Most *Viet kieu* retain a strong Vietnamese identity and maintain close ties with the homeland. Return trips by *Viet kieu* to Vietnam, particularly when many relatives remain in the homeland, are frequently viewed as a moment in which the person returning is measured up for changes, for success, and for bringing back rewards to their country. Connections with the homeland and a desire to maintain Vietnamese identity can be well understood through *Viet kieu* participation in the *Tet* (Lunar festival) celebrations. *Tet* symbolizes Vietnamese identity, a desire to 'belong' and to feel comfort with others who share the same cultural meanings, which are heavily laced with nostalgia for the homeland (Nguyen, T.H. and King, 2002). The *Tet* celebrations constitute a display and creation of shared understanding of what it is to

be Vietnamese. During *Tet*, Vietnamese identity reflects the selective negotiation of 'tradition', the appropriation of certain cultural components and the rejection of others. The strategies for such re-creations of 'tradition' often have the effect of masking the affinities between the Vietnamese and non-Vietnamese but instead form an apparent crystallization of the differences. The *Tet* celebrations may indicate the unfolding and contested nature of Vietnamese identities in the diasporic community. *Tet* reveals the dynamics through which the narratives, symbolic spaces, and collective imagination of communal identity are reproduced. It is emblematic of an array of associations with a mythical past as well as aspirations for a prosperous future.

The importance of *Tet* in the diasporic community involves the way in which it is representative of family wholeness in Vietnam as well as a vehicle for replacing what is viewed as lacking in the host society (Thomas 1996). It renews group sentiment, strengthens lineage solidarity, and inspires community members to carry out their obligations to the living, the dead and those yet to be born. Issues of identity and meaning which confront members of the diasporic community influence the likely pace of change when adaptation may be expected to occur and the circumstances in which change is less likely.

3.1.3. The home culture under the influences of the host culture

Confucianism permeates daily life and dictates the behaviour of the individual Vietnamese in the family grouping. Confucian moral and ethical values are embodied in Vietnamese social systems and family patterns. The Confucian basis of the system is entirely patriarchal. For a clear picture of what this means to family life in Vietnamese society, one must see that special emphasis is laid on duties and family moral obligations, with family as the basic social unit of society. The individual becomes part of the group, personal interests are related through the group, and all interactions depend upon other group members (Betz, 1977). This gives an invaluable insight into the structure of Confucian society, where self-sacrifice and the interest of other people are the key elements before personal considerations, and harmony is the most outstanding virtue stressed in daily life. Culturally, the traditional Confucian ethic and moral codes may have been extensively replaced by Western ideologies and social structures. However, many traditional social values are maintained (Betz, 1977).

Surprisingly, there is no clear and consistent system of cultural values evident through Vietnamese literature. Researchers often assume that Vietnamese cultural values are identical to Chinese values. In fact there is no clear and consistent system of Vietnamese cultural values. Vietnamese traditions have been exposed to a range of Asian influences as well as a range of Western cultures (eg. French, American). The assumption that transformation only occurs after Vietnamese people arrive in the West is a misconception, since the "home country" is dynamic and in a constant state of flux. The following section identifies a set of shared Vietnamese cultural values which play an important role in determining *Viet kieu* cultural characteristics and travel consumption behaviour.

Spiritual and religious beliefs

Religion plays a crucial role in the life of most Vietnamese people. It provides them with a feeling of security and certainty, and a sense of group belonging. In becoming intertwined with culture and social systems, religion often achieves a privileged position and becomes an irreplaceable spiritual force (Vukonic, 1996).

> "Today religion has a function of teaching about the origin of the world, the place of humanity, society and nature in the world etc. and that of compensation for real deficiencies that of communicating value systems and norms of behaviour, that of the symbolic connecting of family members, that of satisfying emotional needs, providing ethical ideas, justifying the social order and certain ways of behaviours, providing personal identity and identification with group".

Most Vietnamese adhere to the Confucian philosophy of social order, the Taoist teaching of harmony and the Buddhist teaching concerning karma and overcoming selfish desires and attachment. Despite experiencing social change, they share the underlying beliefs created by the subtle prompting of these 'three religions'. Nguyen, T.D. (1991) suggests that the Vietnamese people's "conception of life and the universe, their religious beliefs and code of conduct in society, all rest on the three teachings."

Most *Viet kieu* adhere to traditionally held religions, contributing to their definition in the host society, while simultaneously acquiring the acceptance of their host. As Rutledge (1992, p.74) indicates:

"Religion, then, becomes the bridge the Vietnamese use to walk back and forth between the two contact cultures...The bridge is employed in order to obtain acceptability, but is never crossed with the intent of permanent residence on the other side. It serves to gain acceptance while maintaining ethic distinctiveness."

The foregoing discussion suggests that spiritual beliefs and religious feelings and needs may form underlying motives for *Viet kieu* travel. Depending on the degree of their religious and spiritual beliefs, *Viet kieu* may travel to Vietnam to visit Buddhist temples, pagodas, and holy places, and attend religious ceremonies and festivals in order to satisfy their religious needs and beliefs. In this respect, decisions about where and when to travel may be influenced by religious beliefs, personal interests and/or family ties.

Confucianism

Confucianism has been the most powerful influence on Vietnamese society. It presents the Vietnamese with a fundamental regularity and harmony and the secular ethics of individual conduct and social relationships. This establishes a culture where change occurs slowly. Within this Confucian heritage, the patriarchal family establishes societal duties and obligations in a relationship with different members of the hierarchal structure (Betz, 1977). For a thousand years prior to the arrival of the French, the social dynamic was steeped in Confucianism. Confucian values learned at home and from the Chinese classics were universally viewed as providing support for the traditional family structure. Traditional and social values originated predominantly from Confucian ethics.

Confucianism has remained a pillar of Vietnamese moral and spiritual life. It advocates a stable social order, respect for authority and social mobility based on merit and offers the prospect of predicability, continuity, security and harmony. The Confucian ideal is a society in balance, where mutual obligations are very clearly defined and in which mutual respect and reciprocity is the cement which holds society together. Various forms of interaction are qualified at best or even precluded until a relationship has been firmly established. Confucianism did not originate as a religion,

but as a philosophy of social order that venerates status, age, obedience and virtue (Hassan, 1985). Confucius upheld the ancient tradition of filial piety. The parent-children relationship is based on the principle that children must obey their parents and look after them unconditionally into their old age (Nguyen, X.T., 1990). In Confucianism education has an intrinsic value. Confucius taught that through education one improves oneself to achieve the virtues of filial piety, respect for the aged and for other persons of higher status.

The Confucian patriarchy differentiates the role and status of family members on the basis of sex, age and generation. The husband/father is culturally required to provide for his family. He is the head and has the authority to decide all matters, particularly those regarded as of particular importance. The wife serves as the 'minister of the interior' and is primarily responsible for what happens inside the family, including raising and educating the children and taking care of financial matters (Trinh, 1984). Her main role is to help her husband and sons to gain success and honour in society (Nguyen, T.D., 1991). Child-rearing practices are different for sons and daughters. Sons are encouraged to pursue their education and to further their father's career and the family's social position, which in effect preserves or brings glory to the lineage, while daughters are carefully prepared to be married. The elderly are respected for their wisdom and life experiences. Gratitude is owed to them for their past contribution to the family, the community and society in general.

Confucianism also demands that family members live together harmoniously, especially when they are in the same household. The interest of the family has to be considered before any personal interest, consistent with the principles of filial piety and the family's collective interest. This contrasts with the more individualistic West, with its emphasis on personal fulfilment and happiness. Contemporary Western societies are held together, less by an internalised set of obligations and protocols, and more by consenting to an external body of laws and regulations. Mutuality and obligation are less important than formal rules about what is, and what is not allowed. By definition and necessity, such regulations and laws are objective and impersonal. They enable people in the West to function more as autonomous individuals. The importance of Confucian values to travel patterns has been demonstrated (Mok and deFranco, 1999). Importantly for the travel phenomenon, the teaching of Confucius sets out moral and

ethical ideas on relationships. The latter are crucial for guiding everyday behaviour, for the travel decision-making process and travel experience.

The cult of the ancestors

The historical and social influences of Confucianism have facilitated a significant emphasis on the worship of ancestors. This is a belief in the existence, immortality, and unfathomable protective powers of their ancestral souls (Phan, 1995). The cult of ancestors can act as a substitute for religion, and exerts a profound influence on the daily life of the Vietnamese people. But this cult is only a consequence of continuity of the respect owed to the parents beyond their terrestrial existence (Nguyen, D.L., 1987), on which the concept of "hieu" – filial piety – is based. This demands that members of a family commit themselves to the perpetuation of their ancestral lineage in a honourable manner. The duty of preserving the family's name and reputation also demands that parents educate their children to become 'morally principled humans', and maintain their moral leadership responsibilities to the following generations (Phan, 1995).

In almost every Vietnamese home there is an altar to the ancestors set up at a place considered to be the most dignified in the house, usually close to its centre. Australian *Viet kieu* families also practice this. As noted by Nguyen, T.D. (1991, p.66):

> "Since 1975, Vietnamese refugees kept up their cult, despite their being away from the motherland. Ancestor worship is carried out where the descendants happen to be living, according to the rule: Wherever descendants are, so too are their ancestors."

The foregoing discussion suggests that the pervasive nature of ancestral spirits may enable the *Viet kieu* to feel connected with one another and with the homeland while living in diasporic communities. As Viviana (1984) expresses: "Having a sense of communion with ancestors while away from Vietnam does facilitate an adjustment to foreign places". The place of the "three religions" in the Vietnamese individual and communal psyches means that they exert a profound influence on both individual and communal behaviour. What is valued and aspired to, both tangible and intangible is, in many areas, a direct consequence of their influence, and, in other areas, an indirect

consequence. We would expect the travel behaviour of the *Viet kieu* to be an area of such influence. The reasons and times for travel, the choice of destinations, decisions about who should travel first and who should make travel decisions, are all areas subject to the beliefs and practices of the three religions. We would also expect an extra significance for these religions in the life of the *Viet kieu* diaspora: that of nurturing people through the traumas of migration and the challenges of cultural adaptation.

Kinship and marriage

In Vietnamese society, many life goals are sought in the context of kinship and marriage. A study conducted by Broude (1994) suggests that in non-industrial societies, many of the vital goals of life are achieved in the context of kinship so that the economic, political, domestic, and spiritual well-being of a person depends upon the behaviour and the trustworthiness of relatives. Kinship structure relates to marriage in Vietnamese society as it is based on the underlying principle of *ho* (patrilineage). The relationship with kin is viewed as being more important than individual interests. This perception of the individual in the context of family and society has been the enduring organic unity, surviving many periods of turmoil through Vietnam's history (Luong, 1990). The kinship network provides a significant source of social as well as economic support for its members (Nguyen, D.H., 1995). Such support might include the provision of financial assistance when members wish to visit Vietnam. The availability of such assistance and the social sanctioning of the activity may influence consumption choices.

First sons are considered particularly important to Vietnamese families because of the patriline (Luong, 1990, Nguyen, D.H., 1995). This might suggest that sons would be more likely to visit Vietnam first because their parents wish them to maintain traditional culture and religion (Mindel, 1981). Banton (1973) indicates that a successful Spanish migrant businessman would send his son (usually first son) to Spain to discipline him in the tasks of a particular business, prior to passing on the business to him, which suggests that other migrant groups may also have experienced this practice.

Different cultures have a diverse array of marriage customs that determine prohibitions and preferences for marriage partners as well as expectations between spouses and in-laws. In Vietnam, there was a preference for marital alliances to be arranged by the senior members of the household with a view to optimising the prospect of success in highly gender-differentiated activities (Hoskins, 1976), and combining the power and wealth of the two families (Te, 1962). These are supposedly oriented towards the continuity and prosperity of the relevant patrilineal *ho*. Marriage is viewed as the fulfilment of a kind of sacrament to perpetuate the family name. Parental approval and culturally determined prescriptions exert a considerable influence over the choice of a mate (Te, 1962). It is frequently an ideal for a couple to be compatible in terms of their prestige. The concern with having equal status is expressed in the proverb 'Mon dang ho doi', meaning 'compatible gates, compatible houses' (Viviana, 1984).

Like many Asians, most Vietnamese are presented with a prospective partner deemed to be suitable by families and elders. Although they may be able to reject a particular individual, the 'pool' of available choice may be limited (Stopes-Roe and Cochrane, 1990). Conversely, in Western culture it is assumed that the existence of romantic love rather than familial obligation and endogamy is the basis of marriage. Individualistic values have been associated with freedom of marital choice, with little control from the wider kinship network (Buunk, 1986).

The notion of 'romantic love' is widely recognised as culture-tied (Johhoda, 1988). Although love rules seem to apply in most cultures concerning partner suitability (Rosenblatt and Anderson, 1981), love, particularly romantic love, has tended to be viewed as a largely Western concept (Dion, K.L. and Dion, K.K., 1988; 1993; Dion, K.K. and Dion, K.L., 1993). In Western individualistic societies love is "a passionate spiritual-emotional-sexual attachment between two people that reflects a high regard for the value of each person" (Branden, 1988, p.220). Intimacy is a major component (Sternberg, 1988), as is reciprocity (Levinger, 1988), and the freedom to choose a partner, ideally from a completely 'open field' of candidates (Murstein, 1986).

In other cultures such as the Vietnamese, love can be seen as having a disrupting influence on kinship ties, with choosing a partner being too important to be left to the individual. A variety of kinship networks become significant in partner choice (Fried,

1976). Though the importance of love has been recognised, with love-based selection often permitted within a framework of strategic religious and family alliances, many Vietnamese believe that personal relationships are predestined to success or failure, and that the interactants themselves have only limited control over this. Family and/or relatives often interfere in the choice of partner.

The contemporary situation in the *Viet kieu* community in terms of marriage is strongly influenced by the realities of migration. Potential spouses may be in short supply because of gender imbalance, leading to individual insecurity and emotional tensions (Viviana *et al.*, 1993). The latter may provide some explanation of the phenomenon of males travelling back to Vietnam in the interests of their family to seek a suitable spouse, to claim an inheritance and to gain an element of inclusion within kin. It should be noted that personal considerations are often subordinated to self-sacrifice.

As always, decisions to marry in or out are influenced by opportunity, by class and status factors and by the still formidable influence of parents. The *Viet kieu* second generation is still too young for any confident prediction to be made about intermarriage as it relates to travel consumption patterns. The crucial place of kinship ties in providing security and order and facilitating advancement, and the norms that surround marriage, have considerable implications for the travel behaviour of the *Viet kieu*. In the main, they are a community less than one generation removed from the home country and most families have members living in Vietnam and Australia. Such a situation has inevitable consequences for the characteristics of travel between the old and new countries.

Family structure

Though a number of studies have demonstrated the critical role of family in the travel decision-making process, there is a need for more up-to-date research, especially on the relationship between migrant family structure and travel consumption. Given the centrality of family to Vietnamese social life it is appropriate that a thorough understanding of its role should be developed. The roles of family in migration have been recognised. As Fortier (2000, p.64) states: "The family provides a vocabulary to speak of cultural identity and local particularism in terms of nurturance, fixed gender

roles and generational responsibility". Migrant families acquire a particular status that combines competing ideas of settlement and displacement, stability and disruption, continuity and change. Family is widely accepted as one of the key institutions in the maintenance and transmission of a culture to succeeding generations (Kindra, Laroche and Muller, 1993). It plays a crucial role in determining the cultural patterns of a particular ethnic group. Key issues include the distribution of status, authority, and responsibility within the nuclear family, and the network of kin relationships linking members of the extended family (Mindel, 1981; Hassan, 1985).

Urry (1995) differentiates the role of family between individualistic and collectivist societies by stating that: "related to the familial self are personal emotional needs for sociability, dependence, security, and status, fulfilled through strongly affective intimacy relationships in the extended family and other in-group. In contrast, in the West the individual tries to fulfil these needs through friends and other social groups in a mobile society where emotional ties tend to be temporary". Family honour is a fundamental hallmark of a collectivist culture (Bond and King, 1985), with the family retaining significant influence (Fried, 1976; Feldman and Rosenthal, 1990). In contrast, the rejection of the traditional advisory and statutory role of the family, and the greater right of the individual to privacy is a prevalent tendency in the individualist society (Georgas, 1989), although a synthesis of these values is evident in many societies.

With its values based on the Confucian social order the traditional Vietnamese family has been structured around an extended family system, and there has always been a strong emotional and instrumental reliance on the family (Lewins, 1985). The extended family is seen as a very important institution to ensure the continuity of Vietnamese identity. Its family network plays a mediation role in time of conflict, and provides financial and emotional support in time of distress (Viviana, 1984). Filial piety is the basis of Vietnamese morality and ethics. Marriage is considered a life-long bond, where mutual faithfulness between partners and their sacrificing love for their children are central.

Confucianism places extreme importance on familial relationships and their implicit responsibilities. The Vietnamese individual is ready and willing to make sacrifices for

the family and, in exchange, expect the family to be there as support, comfort and a safety net. People are taught to put other family members before themselves, to share their pride and accomplishments, their shame and their failure, their sadness and their joy as if they were their own. They develop a heightened sense of connectedness with their family, and never grow out of this intense relationship.

The Vietnamese have created the spirit of family as a key part of their culture. They usually adhere to family expectations, rarely making decisions on their own. They generally conform to family discipline (Te, 1962; Nguyen and Cahill, 1986). All family members are strongly bound by ties of loyalty and solidarity (Luong, 1990; Nguyen, X.T., 1994; Nguyen, T.H., 1996). The notion of the blood relationship and the common practice of ancestor worship, contribute to the strengthening of these ties (Te, 1962). Given the strong tradition of close-knit, collective responsibility for family welfare, extended *Viet kieu* families face the problems of adapting to a society where family norms are largely nuclear and family responsibilities are perceived as the concern of individuals. As a coping strategy in the host society, many *Viet kieu* try to rebuild their broken family structure by incorporating distant relatives, friends and even strangers into their family network with a view to restoring the functions of the Vietnamese extended family. This expansion of kinship is based on traditions which define kinship in a more fluid and inclusive manner. Kibria (1993, p.106) suggests that "the ideologies and traditions of Vietnamese family life are not static or 'given' but themselves are reworked by the conditions of life."

One of the prevalent ideals of the Vietnamese family is the concept of 'hoa thuan' or 'harmony and unity in relations'. These harmonious interactions are the basis of the family's moral code, which relates to the way in which each individual suppresses independent desires in order to maintain a co-operative and unified family. Family life is marked by a sense of constraint and obligation. Family stability is attained most often through keeping family members together in one location.

Compared to other migrant groups which may have similar responsibilities and even to Vietnamese living in Vietnam, the *Viet kieu* situation is sharpened by the significance of filial piety. The economic obligations on both sides of the extended family to remit funds to family members remaining in the homeland in the spirit of the traditional

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extended family (Nguyen and Ho, 1995; Nguyen, T.H., 1996) may lessen the capacity of *Viet kieu* to afford overseas travel. Nevertheless, a trip to Vietnam could be seen as a means to transfer money from Australia to Vietnam, as there is a reluctance of being controlled by the Vietnamese government and State banks. In this context, it would be useful to understand the proportion of incomes being remitted and also the priority that is assigned to spending on travel as opposed to consumer items. Establishing such relationships would be very useful for countries that are dependent on both remittances and on inbound VFR travel (for example, Mexico and the US).

Kibria's examination of Vietnamese adults in the United States (1993) suggests that they are still committed to the traditional family system. Both young men and women seek parental permission to get married, and prefer to marry other Vietnamese so that Vietnamese traditions can be maintained, such as the wife looking after the children and the children obeying parents. *Viet kieu* families appear to be trying to balance the influences of the host society with their traditional value systems. They adopt the host culture to survive, but strive to preserve traditional Vietnamese values and identity (Tran, 1988).

Viet kieu women retain their commitment to Vietnamese family traditions, because they are more comfortable in, and feel secure with, the old structure (Kibria, 1993). They are regarded as the guardians of community values and traditions (Eversley and Bonnerjea, 1983). Paradoxically, they are seen as the barometers of both tradition and change, of the past and the future. While they are viewed as the carriers of tradition, they are also perceived as those most at risk of abandoning Vietnamese values. A polarization is evident between 'traditional' Vietnamese women and the image of the Western women as being independent and liberated, and enjoying relative autonomy. Vietnamese women are often judged according to how closely they approximate the 'free' Western women.

The foregoing discussion suggests that *Viet kieu* families have faced many difficulties in adjusting to the new environment. They are islands within a culturally threatening and alien society. Cultural alienation is exacerbated by feelings of insecurity, by the need to cope with the effects of trauma and nostalgia for family and homeland, and by the lack of support from a family group. They feel self-doubt and struggle to respond

to cultural differences. An understanding of the importance of the *Viet kieu* family and of how its structure has changed in the new environment can assist in evaluating the importance of traditional cultural values and their association with travel behaviour. Family obligations may provide an essential rationale for embarking on a trip, and in the determination of destination, particularly where the trip incorporates an element of visiting friends and relatives. Some aspects of family influence over travel consumption may be common to the Australian community as a whole, some may be characteristic of migrant groups generally and others may be unique to the *Viet kieu*.

Western cultural influences on the *Viet kieu* family

According to Rumbaut (1991) Indochinese migrants are confronted by the need to adjust to a new culture as well as dealing with rapidly changing conditions within the receiving society itself: "culture shock' that is compounded by "future shock". The cultural and economic conditions of Western countries have established changes in *Viet kieu* families in the diaspora (Kibria, 1993). Changes include a diminished role for men in the family, greater equality between men and women and between young and old, and the marked acceleration of child socialisation into Western values and norms. These trends have made it difficult for the family to maintain the traditional hierarchy of family relations.

Within the diaspora, parent-children relationships often reflect the conflict between the values underlying the traditional family hierarchy and the children's extrafamilial socialisation. The former emphasises the child as a dependent and submissive receiver, while the latter encourages assertiveness and independence (Nguyen and Ho, 1995). Children are exposed to the host culture while their parents tend to function in a close-knit community and have limited interaction with the host culture and its members (Rosenthal *et al.*, 1996). The situation causes different rates of acculturation, or "differential parent-child acculturation" with respect to traditional family values (Nguyen and Williams, 1989; Rosenthal *et al.*, 1996).

Members of the *Viet kieu* community have expressed concern that young *Viet kieu* are becoming 'too' individualistic and losing traditional morals and virtues, and older Vietnamese often accuse youth of 'losing their roots'. It remains to be seen whether

this is the case or whether their values are 'rock solid' as described in an article in Far Eastern Economic Review (1996, p.50-52):

> "Their elders complain that they are acquisitive, fickle and faddish, steeped in Western fashion and shallow consumer values. On the inside, though, most cling to the family as the bedrock of life, they are fiercely proud of their own countries and cultures and often reject what they see as the 'individualism' of the West."

Nguyen and Williams (1989) suggest that for *Viet kieu* parents, traditional family values remain stable regardless of their length of stay, while for *Viet kieu* adolescents, endorsement of traditional family values decreases as a function of the length of stay. *Viet kieu* girls are less likely to endorse traditional family values than boys, and this difference increases with the length of stay in the host country. Similar findings are suggested by Rosenthal *et al.* (1996). Overall young people of migrant communities face the dilemma of bridging two cultural worlds, and this involves the fusion and integration of two worlds of different and often opposing cultural meaning.

Operating according to Vietnamese norms, *Viet kieu* parents expect unconditional support for family obligation, while younger *Viet kieu* see these obligations as conditional and related to their particular situations. Authority relations have been reversed with the young often in positions of authority over the elderly in terms of lifestyle and money. As Thomas and Balnaves (1993) put it, this is "an inversion of kinship relations" leading to the possibility of family conflict. This generation gap expands over time. Children become "westernised", and roles and obligations between husband and wife, and between in-laws undergo changes. Such differences lead to changing family structures, diverse experiences among the young and the elderly, changing marriage relations and intermarriage. Thomas (1996) explores the process of intense bargaining over power between young and old as families attempt to deal with different cultural values and expectations.

The *Viet kieu* family does not remain a static unit, untouched by the new cultural context. It must negotiate the 'old' and the 'new' ways of life among members of the same family. It must do so during a period in which the *Viet kieu* still consider the family as the fundamental unit of settlement in the country. Nguyen, V.V. (1997)

proposes ways in which Vietnamese families can negotiate the cultural clash as part of their adaptation to the host society. He suggests that in such a process of cultural adaptation *Viet kieu* families must cope with the demands of the host society, and change behaviour toward the new living conditions.

Despite intensive Western influences during the process of adaptation, the *Viet kieu* have attempted to keep their values and beliefs, as well as adapting to their new culture (Muzny, 1985). Examining ethnic communities in the United States, Mindel (1981) suggests that:

1) The longer period of residence overseas, the more capable migrants are of adapting to the host society; and

2) The higher the level of education, the more readily they adapt to the new situation.

In Australia the *Viet kieu* have already demonstrated a high propensity to interact with the host community and have exhibited positive attitudes towards future integration (Tran, 1994). The rapid rate of acculturation among Vietnamese youth may bring them to a state of identity crisis, particularly if their acculturative process is coupled with a loss or confusion of cultural background. This occurs when their attachment to the new culture has not been firmly formatted but their roots in the old culture have been uprooted. Rumbaut (1991) suggests that those who are oriented toward an additive style of acculturation, adapting to Western ways while retaining their ethnic identity and attachments, make the most successful adjustment. Those who adopt an innovative bicultural strategy toward adaptation are more likely to succeed.

Nguyen D.L. (1987) reviews the circumstances in which the Vietnamese came to the Western world, and suggests that the effects of their traditions and the psycho-religious forces dictate their way of life, thinking and behaviour, and their adjustment patterns in the cross-cultural adjustment process. The migration of Vietnamese people to a Western country brings out a cultural clash between the individualist ideology found in the host society and the collectivist values found in the Vietnamese culture. This cultural clash seems to manifest itself strongly in the family structure, and threatens the relationships within this social unit and the rules that govern them. The differential

acculturation and integration rates can have a magnifying impact on the decision-making process within the family concerning where and when to travel, and whether to travel to the homeland.

3.1.4. Summary

The foregoing discussion is an initial attempt to highlight key Vietnamese cultural values and their implications for travel consumption in the context of the Vietnamese diaspora. It may provide some explanation for how the *Viet kieu* shape their travel attitudes, preferences, behaviour and experience. To a considerable extent, this may explain for differences between them and the mainstream population in terms of consumption behaviour. Developing an understanding of these differences could illuminate the why and how of *Viet kieu* travel.

This also suggests a need to compare the Vietnamese experience in the West with their traditional culture in Vietnam to see whether or not they are capable of maintaining their former way of life in the new social environment. In the present study, the key areas in which cultural adaptation occurs might be expected to be in family and kin relationships, spiritual and religious beliefs. The data may reflect this concerning *Viet kieu* culture and their travel behaviour would therefore be expected to be correspondingly effected. How the *Viet kieu* feel about their homeland and how their response to their nostalgia while living in a Western country is crucial for understanding how they maintain what they believe to be central Vietnamese cultural values.

3.2. *Viet kieu* Travel Consumption

3.2.1. An overview of the Vietnamese diaspora

The *Viet kieu* and their forebears left Vietnam in two major waves. The first group was predominantly from the North, and the second was predominantly from the South, though the second wave did include many northerners who had moved south under the

armistice in 1954. The religious practices, beliefs and cultures of the two waves of refugees exhibit both similarities and differences.

After the French occupation of Vietnam in 1858, a stream of Vietnamese, many of whom completed their education in France, travelled to Europe in search of business and commercial contacts with Europeans (Karnow, 1983). The ensuing civil war in 1954 prompted many Vietnamese to flee with the defeat of the French forces. Through the process of dislocation, most refugees sought safety in France and its territories. After 1954 there was a period of truce. Those who had assisted the French had an opportunity to move to South Vietnam and the country was partitioned along the 17th Parallel. Though precise numbers are unknown, many Vietnamese moved to other countries (Nguyen, T.H., 1996).

Many of those who left Vietnam after 1954 held a strong allegiance to France. Having assisted the French colonial government and fearing reprisals by the new regime, they left the country. Others may have left because of their dislike of a Marxist oriented government, which was antagonistic to private wealth and external cultural influences. These people have lived overseas for nearly 50 years and at least two subsequent generations have been born outside Vietnam (Nguyen, T.H., 1996).

The second major wave occurred as a result of the civil war, which ended in 1975. About two million Vietnamese are estimated to have left Vietnam and are now living in different countries around the world (Hiebert, 1993). Many of these migrants are now in the USA, Canada, the UK, and Australia. Small communities may also be found in Norway, Japan, Hong Kong, and Germany. The suspicion of the Vietnamese authorities towards Vietnamese expatriates, and the discouragement of large-scale visitation virtually precluded them from Vietnam for the following 15 years. Many feared to return, anticipating that entering Vietnam would lead to prosecution for leaving the country without permission (Nguyen, T.H., 1996). Those who fled 20 years ago have raised families overseas. They and their children are of an age where they are able to travel and constitute a potentially large and lucrative travel market.

3.2.2. A profile of the *Viet kieu* community in Australia

Australia's Vietnamese population forms an important part of the country's evolving multicultural history as well as being an important part of the wider Vietnamese diaspora.

Most Vietnamese migrants arrived in Australia after the civil war ended in 1975. This was at a crucial moment of political change. Their arrival coincided with the growing realisation of Australia's active participation in Asia and the value of providing assistance with the maintenance of ethnic identification after settlement. Australia's *Viet kieu* proved to be a test case for both the policy of accepting large numbers of Asian refugees, and for the dream of multicultural harmony (Viviani, 1984). They constitute one of Australia's newest ethnic groups and one of six migrant communities with populations in excess of 100,000 (BIMPR, 1996). They are the largest Asian-born group to come to Australia since the reunification of Vietnam in 1975 under the Australian refugee program and now form one of the largest non-English speaking background (NESB) communities in Australia. The total number of *Viet kieu* in Australia is estimated at 197,800 or approximately one percent of Australia's population. Of this number, 151,100 are first-generation and 46,800 are second-generation. This is a small group compared with the much larger numbers of Italians, Greeks and Chinese in Australia. The *Viet kieu* are of particular interest because over 90 per cent of the population has arrived since 1975, forming the first generation *Viet kieu*, in contrast to the profile of other major migrant groups where arrivals have occurred in successive waves over an extended period. They are highly urbanised, being concentrated in Sydney and Melbourne.

As is the case for most first generation migrant groups, family and community play a crucial role in providing a sense of 'home' within an alien society for the *Viet kieu*. This is noticeable in the prevalence of a sense of a shared cultural identity and a shared desire to maintain and foster their cultural traditions. More significantly, they help to fulfil cultural needs that extend from the role of surrogate for the homeland to the reinforcement of traditional family values and self-identity (Viviani, 1984).

The Vietnamese view the development of their ethnic community as being both positive and necessary (Tran, 1994), suggesting that ethnic group formation is the fulfilment of two basic human psychographic needs: the need to belong and the need for self-esteem. Ethnic Vietnamese groups have both formal and informal cultural roles, and if social networks act to construct new patterns of living, then the cultural functions of ethnic groups provide that elusive 'home' within an alien society. Ethnic contacts can help immigrants adjust to their new situation (APIC, 1979, p.17):

> "One of man's basic needs is a sense of belonging. The more secure we feel in one particular social context, the more free we are to explore our identity beyond it... Ethnic communities have a particular significance for migrants; they can provide a sense of belonging and of continuity with the past which gives newcomers a better chance to cope with a strange society than they would have as isolated individuals."

The idealisation of Vietnamese culture and nostalgia for its warmth and support leads to major personal concerns with strengthening these values in the family and community (Tran, 1994; Viviani, 1996). A sense of community has developed to provide the sense of a shared identity and to compensate for feelings of loss and separation and of a shared desire to maintain and foster their cultural heritage. As there is a great concern that family values will be eroded and paternal authority attacked, the Vietnamese community organizations are often invoked as the crucible for the reinforcement of an "authentic Vietnamese identity" (Tran, 1994) and for the maintenance of what they see as traditional Vietnamese language and culture (Loh, 1988). However, these organizations are rarely presented with knowledge about contemporary issues in a unified Vietnam and thus are exposed to fragmented images of the homeland.

Being labelled as outsiders by some Australians, many Vietnamese respond both defensively, by clinging together, and pragmatically, by concentrating on their family and community (Tran, 1994; Viviani, 1996). Ethnic communities therefore play the role of cultural reinforcement, and more significantly fulfil cultural needs that extend from the role of surrogate for the homeland to reinforcement of traditional family values and self-identity (Viviani, 1984). The community organizations guide the cultural and political life of the community and have a profound impact upon the ongoing formulation of Vietnamese identity. The foregoing discussion suggests that

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the travel consumption of a group such as the *Viet kieu* and the priority that members of the community assign to different types of consumption can provide valuable insights into the dynamics of the community. The researcher is of the view that a return trip to the homeland may be perceived by the *Viet kieu* as helping them to maintain a balanced life and to resolve certain identity-related issues while adjusting to a new environment.

3.2.3. The *Viet kieu* travel market

Vietnam has a population of 72 million, and is in the process of transition from a centrally planned to a market economy. Given the prevailing political, economic and infrastructure constraints and in common with many former Communist states such as those in Eastern Europe, it is unclear whether the inbound tourism industry can prosper (Nguyen, T.H., 1996). Though large-scale tourism is relatively new in Vietnam, the *Viet kieu* already constitute an important tourist market and offer significant growth potential. A period of liberalisation commenced in 1986 when the Government of Vietnam instituted its open door policy or 'Doi moi' and Co-operation between Vietnam and ASEAN was extended. In 1987, the "Law on Foreign Investment" was enacted (King and Fahey, 1993). To drive tourism development, the Vietnamese Government established Vietnam National Administration of Tourism (VNAT) in 1992 as the nation's key agency responsible for tourism developing and marketing (Agrusa, 2002). Collectively these developments have prompted an increase in the number of tourists visiting Vietnam, especially the *Viet kieu*.

According to King and Fahey (1993) the approximately two million *Viet kieu*, located in about eighty countries, may become a major inbound market. Other sectors that may develop include ecotourism, adventure tourism and the family market. Further development of these sectors is likely to be constrained until infrastructure such as health, transport and designated tourism resorts are improved. In the family market for example, the lack of major resorts is a major inhibiting factor as is the apparent lack of focus by the Vietnamese tourism industry on this market sectors (Agrusa, 2002).

The impact of *Viet kieu* travel on the economy has been belatedly recognised by the Vietnam Government. The *Viet kieu* are frequent visitors, who spend their money on

locally based services rather than on international standard facilities. Typically, they stay in the homes of friends and relatives, with a smaller proportion staying in commercial accommodation. They spend less on a daily basis but stay longer (Nguyen, T.H., 1996). Their remittances to friends and relatives in Vietnam make an economic contribution since many families are totally reliant on such support. Due to the strict regulation of the Vietnamese currency and the discrepancy between official and unofficial exchange rates, some *Viet kieu* may remit funds to their relatives via a family member rather than rely on the postal and bank services. This practice may have some impact upon travel flows (Nguyen, T.H. and King, 2002).

The immigration policies of host country governments are influential in determining the future growth of migrant travel. It is worth noting that one of the main concerns of the *Viet kieu* in Western countries has been family reunion. The current family reunion component of Australia's migration program allows the *Viet kieu* to sponsor family members or intending spouses to join them in Australia as immigrants. Since most of the *Viet kieu* who came to Australia prior to 1975 were male, young and unmarried (BIMPR, 1994), an increasing number of *Viet kieu* men have arranged marriages with women in Vietnam. With the support of their extended family still existing in the country, they either return to marry there, or are introduced to their fiancée by the family in Vietnam with the marriages taking place in Australia. As a result of such practices, the number of Vietnamese female immigrants has begun to increase. The influx of these new immigrants has changed the configuration of the Vietnamese community and made them more Vietnamese both culturally and physically.

This immigration policy has had a compounding effect on the number of migrants, and therefore on the tourist flow between Vietnam and Australia, for the purposes of holiday, business and visiting friends and relatives (Nguyen, T.H., 1996). Over the period 1990 to 1997, *Viet kieu* visits to Vietnam grew four-fold from 69,000 to 272,000. The number of *Viet kieu* from the USA travelling to Vietnam was the largest and increased four-fold to account for about half of the total. The *Viet kieu* from Australia were second, accounting for between 11%-14% of the total. It is likely that the population of Vietnamese migrants overseas influences the number of *Viet kieu* travellers to Vietnam and that the rising trend may continue. In 1999, 51,800 Australians travelled to Vietnam of which 31,800 travelled to visit family, friends and

relatives. In the first 6 months of 2000, 15,600 of the 27,600 Australians visiting Vietnam did so for the purpose of VFR.

There is substantial growth potential for travel between Vietnam and other countries that have significant Vietnamese communities (Nguyen, T.H., 1996; Thomas, 1996; Viviani, 1996). The desire to return to Vietnam has been confirmed in studies of the *Viet kieu* in the USA (Blaine *et al.*, 1995; Nien-chu Kiang, 1995), and in Australia (Nguyen, T.H., 1996; Nguyen, T.H. and King, 2002). The desire has been evident even during periods when visits were illegal (Blaine *et al.,* 1995). Nostalgia and cultural adaptation to the new country may be important reasons for travel to Vietnam. A trip to the homeland may help the *Viet kieu* to adapt and integrate better to the host country, enabling them to function and lead balanced lives within the diaspora (Nguyen, T.H. and King, 2002).

Given the strong family ties typical of Vietnamese culture, it might be expected that *Viet kieu* visitors would stay for longer periods and make a significant contribution to the national economy via their in-country expenditures and remittances to assist friends and relatives. It is also clear that they would be regular repeat visitors if they were in a position to do so. This suggests a marketing opportunity since it costs less to retain customers than to attract new ones.

3.2.4. *Viet kieu* attitudes towards '*homecoming*' travel

In a previous study by Nguyen, T.H. (1996) it was found that most members of the Vietnamese community in Australia are favourably disposed to the prospect of travelling to Vietnam for holiday and VFR purposes. Significant differences are however evident between the opinions of those who have, and those who have not, travelled to Vietnam. The former are more optimistic about the prospects for further 'improvements' in Vietnam, whereas the latter are concerned about the political situation, about potential health risks associated with unsatisfactory sanitary conditions and about personal safety. Younger Vietnamese have fewer concerns than earlier Vietnamese migrants about the political risks and with security and health issues. Whilst some of the reluctance to travel shown by certain migrants may reflect a cautious approach to international travel by members of the wider community, some

views appear to be directly associated with the migrant experience and the relationship with the home country. A strong desire to return to Vietnam is evident with a view to reinforcing family and ethnic ties. However, the reluctance amongst older Vietnamese appears to be associated with the traumatic experience of migrating from a war-torn country and the fear of persecution and retribution.

A trip to Vietnam is perceived as desirable and attainable by most *Viet kieu*. Most of those who have had the opportunity to travel back express favourable views and would provide positive word of mouth recommendations. Political perceptions have an important role in determining travel decisions and intentions. It appears that whether an Australian *Viet kieu* has travelled to Vietnam or has not, or intends to visit Vietnam or does not, is dependent on how they perceive the existing political situation. This said, many of those who expressed mixed sentiments towards their country of origin, particularly with regard to political issues, choose to travel regardless. *Viet kieu* travellers wish to spend time with their family and relatives during the Lunar New Year (*Tet*). Given that many Asian countries celebrate the Lunar New Year rather than the European New Year, a study of the relationship between recurring cultural festivals, events and migrant travel would be a worthwhile addition to the literature (Nguyen, T.H., 1996; Nguyen, T.H. and King, 1999).

A study by Nguyen, T.H., Waryszak and King (1999) also indicates that many *Viet kieu* experience homesickness as well as a desire to travel home for family reunion and to visit tourist attractions which are reflective of Vietnamese culture. The study concludes that this is consistent with the adherence of most Vietnamese to Confucian-based philosophy and that most *Viet kieu* would be driven by an intention of spending time with family, friends and relatives and affirming their Vietnamese identity. Their primary motivation for travel and overriding concerns are dictated by a desire to renew personal relationships and family bonds and to be with family and friends for the festival season. They predetermine tourist destinations largely based on where their friends and relatives live. The fact that many countries within Asia celebrate the Lunar New Year rather than the European New Year is an important cultural difference affecting travel patterns between East and West.

3.2.5. Motives for *Viet kieu* travel

The views discussed in the previous chapter and reflective of the consumer behaviour literature are typically based on the assumption that the consumer will only purchase an item if persuaded that it satisfies a "need". This may also be applied in the context of VFR and ethnic tourism (Nguyen, T.H., 1996). While visiting the homes of their family, friends and relatives in a village, town or city setting, the *Viet kieu* may visit tourist attractions which reflect the local culture. In the context of ethnic VFR travel, they may visit the places that have some family and cultural connections with the image of place that their family left behind.

It is hard for Western observers to appreciate fully the implications of being a family member in a society influenced by Confucian principles. An individual may be ostracised for failing to perform expected tasks and to fulfil family and social obligations such as saying prayers for deceased ancestors, caring for family graves, or caring for the elderly relatives. This differs from Western belief and philosophy, which is much more self-orientated with the assumption of the individual as a separate and distinct entity. Nguyen, T.H. (1996) indicates such social and cultural aspects underlying migrant travel in cases where travel is mandatory. She also suggests that *Viet kieu* travel may be a case of travel to re-affirm family membership, to protect social circumstances including the right to inherit property, and the assurance of the inclusion of their children within the extended family.

The underlying motives behind the consumption practices of *Viet kieu* travellers merit further investigation. The desire to return to Vietnam is strong, propelled by a desire to reinforce family and ethnic ties, and affirm Vietnamese identity (Blaine *et al.*, 1995; Nguyen, T.H., 1996; Nguyen, T.H. and King, 2002; Nien-chu Kiang, 1995). The common incidence of return travel during the period when visits were illegal is testimony to the strength of the impulse (Blaine *et al.*, 1995). The Nien-chu Kiang' study (1995) on Southeast Asian Americans indicates that most respondents express a desire to visit their homeland for various reasons. These include difficulty in adjusting to the new culture and their sense of being "strangers" within the country of residence. In this context, culture shock and social isolation are explored as the main motives for travel.

A study by Nguyen, T.H., Waryszak and King (1999) profiles the travel patterns of Australia's Vietnamese community with particular reference to travel to Vietnam. The study identifies four discrete psychographic groups: the homesick, the suspicious, the culture-seekers and the price-sensitive. Major contrasts are evident in travel motives and characteristics of various segments and their perceptions about the homeland. The study concludes that psychographic analyses can lead to a better understanding of the travel motives, patterns and attitudes of migrants and may assist destinations such as Vietnam to target the VFR market more effectively.

Nguyen, T.H. and King (2002, p.227) further suggest some of the main motives of *Viet kieu* 'homecomings' as follows:

- Push factors include nostalgia, the problem of adjusting to the new culture, a desire to retain Vietnamese identity, the sense of being 'strangers' in a new country, and the ongoing links and connections with the country of origin.

- The strong element of compulsion involved in fulfilling family obligations may mean that travel is undertaken with a view to protecting social circumstances such as inheritance and to provide a sense of inclusion within the extended family for their children.

Under the influence of traditional culture, many *Viet kieu* men express a desire to marry an "authentic and untainted" wife. Those who travel to Vietnam for this purpose may form a niche within the VFR *Viet kieu* market. The phenomenon is the result of the unusual demographics as well as the changed social and cultural fabric of Vietnamese lives in Australia and in Vietnam. *Viet kieu* families who hope to maintain 'a truly Vietnamese family life' may favour such marriages. The reasons for choosing a wife from Vietnam are many, as a *Viet kieu* man states:

> "There are few Vietnamese women in Australia who have not been corrupted by their lives overseas. I wish to continue to have a connection to my country to retain the values and lifestyle in Australia that I miss so much by being away. I feel that a wife from Vietnam will be untarnished, will only know Vietnam, and so I will not fear that loss of homeland so much. She will help

me to remember my country and teach my children that they are Vietnamese" (Thomas, 1999).

Some *Viet kieu* men believe that Vietnamese women will adhere to a "gender performance" believed to be unavailable and unattainable in their adopted land (Thomas, 1996; Viviana, 1996). In this sense, women in Vietnam are perceived to be performing traditional patriarchal domestic gender roles. In carrying out Vietnamese traditional cultural values, they are imagined to be warm, willing to please and satisfy their husbands, and be untainted by ideologies of gender equality. They thereby satisfy all the criteria necessary as wives for *Viet kieu* men.

Such marriage-motivated travel involves more than who should be selected as the bride but is also a reflection of the Confucian view of the male dominance over the female. This is associated with family obligations such as filial piety, and the desire to have and maintain a "truly Vietnamese" family life. Those who fail to perform such roles may be subjected to a range of social sanctions and be regarded as breaching central and fundamental family and religious rules. Though the consequences differ according to the norms and culture of each family, they share the common feature of obligations and compulsions. A crucial issue in this debate is the extent to which the potential *Viet kieu* traveller considers him or herself to be under an obligation to make a particular trip. The extent to which migrant travel is subject to compulsion has been given little consideration in the literature (Nguyen, T.H. 1996).

Though socially determined factors appear to be behind much *Viet kieu* travel, the use of traditional socio-economic market segmentation techniques using culturally neutral indicators such as age and wealth will not provide a complete explanation for the phenomenon (Nguyen, T.H., 1996). Nguyen, T.H. argues that the concept of ethnic travel should be re-examined, using a less Eurocentric approach and avoiding an assumption that consumers enjoy complete freedom of choice. In societies influenced by Confucian principles, the network of obligations extends to almost every aspect of daily life and involves the extended family (Te 1962; Muzny 1985; Nguyen, X.T., 1994). The form and extent of social obligations vary according to religion, age, and place in the social hierarchy and birth order. The *Viet kieu* travel phenomenon appears to involve the fulfilment of family obligations and a strong element of compulsion and

may be a case of travel to protect social circumstances. Confucian-based philosophy with its emphasis on obligations and family offers some explanation for the behaviour, direction, type and purpose of *Viet kieu* travel.

3.2.5. Summary

The *Viet kieu* are an important migrant grouping of the Australian population - one of the six largest migrant groups. The foregoing discussion has provided some insights into the community and its potential as a travel market. Family and ethnic community play a crucial role in providing emotional and financial support, especially a sense of a shared cultural identity and a shared desired to maintain and foster cultural traditions. The chapter has revealed that a desire by *Viet kieu* men to marry a traditional Vietnamese woman may be a motive for travelling to the homeland. Such travel forms a niche market that reflects traditional Vietnamese culture with its emphasis on Confucian ideals that are subject to obligations and compulsions.

The *Viet kieu* generally express positive attitudes towards travel to the homeland, an impulse driven by a desire for family togetherness and the affirmation of Vietnamese identity (Nguyen, T.H., 1996; Nguyen, T.H. and King, 1999; 2002). Explanations for this phenomenon include nostalgia and attachment to the homeland as well as alienation and problems in adjusting to the new culture. Such powerful drivers mean that a trip to Vietnam is perceived as desirable and attainable by most *Viet kieu*. In attempting to understand the underlying impulses of *Viet kieu* travel, questions need to be asked: is the theory of travel motivation applicable? Is it applicable to migrant travel markets generally? Are there other factors which influence demand and flows of diaspora tourism? The answers to these questions are the subject of this present research.

3.3. Conclusion

The *Viet kieu* in Australia resolve their issues of cultural identity within an officially multicultural context, in which the host Government recognises and endorses the country's plurality of cultures and defines the future of the country accordingly. Such

a context contrasts sharply with countries which eschew multiculturalism, thereby obliging immigrants to make more difficult choices about how to express their origins and how meaning and identity will be forged. For the Australian *Viet kieu*, the process of cultural adaptation is assisted immeasurably by the Government's multicultural policies.

The predominantly Euro-centric theories of consumer behaviour are not readily applicable to the consumption patterns of Asians generally and to Asian migrants in particular. For the purposes of the present research, additional account needs to be taken of factors considered important in the context of traditional Vietnamese and *Viet kieu* cultures that are largely absent in Western cultures. These include factors such as the strength of group identity and belonging, the high importance given to status, the need to save face, the custom of gift-giving, and the importance of family ties and decision-making. In the case of the *Viet kieu*, there is undoubtedly an intricate web of travel motivations that leaves potential travellers with limited free choice. The present study aims to provide an enhanced understanding of the context within which travel decisions are made.

The integration of two groups of theory - migrant cultural adaptation theory and consumer behaviour theory — may provide a better understanding of *Viet kieu* travel in a cultural context and a framework within which to discuss *Viet kieu* travel behaviour. Migrant adaptation theory examines the process of cultural adaptation and the relationship between acculturation, assimilation, adaptation and separation/ marginalisation. In response to the lack of clarity and consistency of definition, this study has defined adaptation as a form of acculturation, as distinct from assimilation and separation/ marginalisation. It involves the process of seeking meaning and identity in the creation of a new culture that combines the values of both the home and host cultures. The framework will be discussed in detail in the next chapter.

Previous studies examining the relationship between ethnicity and identity have shown that of the two indicators of ethnicity – common origin and cultural traits – the first is very difficult to change, while the second is subject to modification. This has important implications for the present study in determining which values are subject to

retention, change, rejection or modification by the *Viet kieu* in the process of cultural adaptation.

The opportunity to travel to the country of origin and to visit the ancestral home and relatives appears to have a great significance for the *Viet kieu*. The present study argues that the primary purposes of *Viet kieu* travel are to maintain close relationships with, and to have emotional and social attachments to, the country of origin. Some of the reasons for this may be related to traditional Vietnamese values, and some may be unique to *Viet kieu* culture. The most important focus is on the extended family including deceased ancestors. The main purposes for *Viet kieu* travel in a cultural context will be examined and discussed in the light of the empirical data in the analysis chapters (Chapter 6, 7 and 8).

As a result of Government policy towards multiculturalism, the *Viet kieu* are encouraged to continue with their changing traditions while adapting to the host society. They make a unique cultural contribution to their adopted country. The literature suggests that the *Viet kieu* have adapted to a new society, changed their way of life, and made in-roads into the various social strata of mainstream society. These changes inevitably involve the maintenance of some traditional Vietnamese cultural values and the adoption of some Western values. *Viet kieu* culture is created during this process of cultural change and may influence consumption behaviour generally, and travel consumption in particular. These issues will be examined and discussed in detail in the subsequent chapters.

The literature has suggested that it is important to understand how migrants place themselves within the context of the home and host countries, and how they manage the process of cultural adaptation. To explore the socio-cultural contexts within which the *Viet kieu* traveller operates, a conceptual framework will be developed. The framework will explore how *Viet kieu* cultural values have been created in the process of cultural adaptation, and describe the relationship between *Viet kieu* adapted culture and travel behaviour, positing the desire to preserve Vietnamese identity as the main motive for travel.

CHAPTER 4. CONCEPTUAL FRAMEWORK

4.1. Introduction

While the researcher identified ample literature on the consumer behaviour of migrants groups, no study has fully investigated the relationship between cultural values and migrant travel behaviour. With a view to filling this gap and conceptualising migrant travel behaviour in a cultural context, a range of factors need to be considered, including migrant adaptation, migrant culture, and government tourism and immigration policies. The primary objective of the study is to investigate whether cultural values influence consumption behaviour, particularly in a tourism context, and if so, how. The main aim of this chapter is to propose a methodological and conceptual framework which identifies the influence of *Viet kieu* adapted culture on consumption behaviour in general, and travel behaviour in particular.

The practice of travelling to Vietnam is among the most frequently mentioned social activities of the *Viet kieu* (Viviana, 1984; Nguyen, T.H., 1996; Thomas, 1996). But what are the motives behind this phenomenon? What are the influencing factors? How do traditional Vietnamese cultural values influence travel decision-making, destination choice, and reasons for travel? In an effort to understand *Viet kieu* travel patterns in a cultural context more fully, this study will examine both traditional Vietnamese and *Viet kieu* cultural values, and will draw upon two theoretical approaches, namely migrant cultural adaptation and consumption behaviour. This will provide a foundation for the conceptual framework. The theoretical framework will be used to underpin a proposed model which will in turn be used to develop hypotheses and questionnaires.

The chapter is organised into two sections, namely:

1. The identification of variables which may explain the relationships within the model.

2. The development of a conceptual framework and model.

An effort will be made to identify any connections between traditional Vietnamese culture and *Viet kieu* culture in the process of cultural adaptation with an emphasis on family and kin relations, marriage, spiritual and religious beliefs. The objective is to determine the characteristics of *Viet kieu* adapted culture, and its relationships with their travel behaviour, especially travel to the homeland.

4.2. Identification of Variables and their Relationships

The literature review has helped to identify a number of attributes which are important for *Viet kieu* culture and travel. A range of core and qualified attributes has been drawn up which may describe and explain traditional Vietnamese culture, *Viet kieu* adapted culture and *Viet kieu* travel behaviour.

Migrants bring with them cultural backgrounds which differ from the host culture and shape their values, roles and relationships. Culture determines the rules of behaviour, and reflects itself in the beliefs and values that maintain the patterns of interaction within their social systems (Shwartzman, 1982). Cultural theory explains how previous cultural backgrounds continue to influence the structure, function and values of migrants, especially if they retain important aspects of their cultural heritage in the host society (Shwartzman, 1982). It provides a framework for studying consumption behaviour with respect to travel behavioural patterns of migrants as they adapt to the culture of the host society.

4.2.1. Distinguishing features of traditional Vietnamese and *Viet kieu* culture

This section provides some insights into both traditional Vietnamese and *Viet kieu* norms, values and rules of behaviour. The latter is a product of migrant cultural adaptation. Based on previous studies (Rokearch, 1960; Hofstede, 1980; Caplan, Whitmore and Choy, 1989; Caplan, *et al.,* 1993; Nguyen, X.T., 1994; Chan, 1999), a list of cultural variables is identified for both groups.

It is surprising that no clear and consistent system of traditional Vietnamese cultural values is found in the scholarly literature. The present study uses some of the traditional Vietnamese and *Viet kieu* cultural values identified by Caplan *et al.* (1989)

and by other researchers (Munzny, 1985; Viviana, 1984; Nguyen, X.T., 1994; Thomas, 1996; Viviana, 1996). A list of shared Vietnamese cultural values and related rules of behaviour is proposed specifically for the purposes of this study (refer to Table 4.1).

Table 4.1 Shared Vietnamese cultural values

CULTURAL VALUES	RULES OF BEHAVIOUR
A harmonious life	Obey parents
Material well-being	Repay favours
Social security	Develop relationships
Loyalty to the country	Conform to the rules of Vietnamese etiquette
Personal freedom	Saving face
Self-respect and self-esteem	Ask family for advice when choosing a life partner
Maintenance of family religion	Give financial support to family and relatives
Social recognition	Preserve history and maintain cultural traditions
Obligation to parents	Accept hardships for the sake of the future
Personal education	Be submissive to authority
Kin relationships	Do your best to increase the family's reputation
Hard work	Be obliged to take care of ancestor worship
Thrift	Engage in activities that identify you as Vietnamese
Long-term planning for the betterment of the family	Single women should be chaste
Speaking Vietnamese within the family	Children should strive for a successful career
Gratitude	Marriage needs parental approval
Self-sacrifice for other people's interests	The most responsibility for caring aged parents carried by the eldest son

Source: Developed by the researcher

Hofstede (1980) classifies related work values into four dimensions: power distance, uncertainty avoidance, individualism and masculinity. His classification has been widely used for cross-cultural comparisons as well as for model-building. Bon and Hofstede (1990) add a fifth dimension to Hofstede's original classification, namely short- and long-term orientation. Using Hofstede's framework (1980; 1984), traditional Vietnamese society emerges as a high power distance culture which values authority, supervision and hierarchy. The seniority system dictates respect for age, wisdom and subordination to those of a higher social position. In contrast, Western societies believe that social hierarchy and inequality should be minimised. Traditional Vietnamese society is also a high uncertainty avoidance culture, avoiding conflict, competition and risk taking with a view to preserving social harmony. The Vietnamese may be viewed as collectivist since they foster the development of strong cohesive groups and focus on group needs. Individual preferences are sacrificed for

the harmony of the family and the group. In contrast, Westerners are primarily concerned about individual needs and goals.

The Vietnamese focus on the family, and are hesitant about feeling affinity with anyone outside their kin group. They regard social class as belonging not to an individual but to the family or kin group. The collectivist orientation of the Vietnamese can be seen by the way in which they describe themselves by using group-related traits and roles. Priority is given to the success of the group, and the kin group is the most important and long lasting. The primary concern is how to protect and enhance kinship interests. Individual sacrifice may be required in order to gain the benefits that accrue to the group. Achieving family goals is more important than individualised self-fulfilment. This desire to conform to group norms and values regardless of the individual's own views, forms an important basis for understanding the distinctive patterns of Vietnamese consumer behaviour. The Vietnamese exhibit loyalty and commitment to the group and share both in the pride of success of members of their inner circle and in the shame of failure. No matter where they live or work, their kinship and friendship remain constant despite significant separation in terms of both space and time. There is a strong sense of mutual dependence among Vietnamese families, which means that a Vietnamese is expected to assist family and friends and can expect the same in return.

The Vietnamese also feel comfortable within a hierarchical structure. They cultivate relationships with those above them in the social structure and generally work according to instructions from higher levels. A strong respect for the position of legitimate authority motivates their behaviour. They are collectively oriented and accordingly place more worth on formal structures and collective action, whereas Westerners are more oriented by individualism and display higher levels of individual initiative. Vietnamese behaviour is also more rigid because of the homogeneous nature of the group. In this context, they place a high value on social security, career path and long-term benefits.

Caplan *et al.* (1989) found that the core values possessed by Indochinese people are: education and achievement, a cohesive family and hard work. The normative values are: family loyalty, morality and ethics, carrying out obligations, restraint and

discipline, perpetual ancestral lineage, respect for the elderly, a cooperative and harmonious family. Other values emerge repeatedly as predictors of academic achievement amongst the children of the families surveyed. These are: the past is as important as the present, security and comfort, community respect for the family, a shame to be on welfare, sacrifice the present for the future, balance work and play. Material possession, fun, and excitement are ranked as less important. Caplan *et al.* (1989) also proposes three principal components that contribute to Vietnamese/Indochinese success: culturally based values, family lifestyle, and opportunities provided in the host society.

4.2.2. Ethnic identity, cultural adaptation and consumption behaviour

The study examines *Viet kieu* travel behaviour as part of a larger context that includes ethnic identity, cultural adaptation and consumption behaviour. To define this context, it is necessary to understand the migrant sense of 'who we are' and 'why we behave in a particular way'. There is clearly a fluidity in the relationship between traditional values and being 'between two places'. The latter dilemma characterises migrants, and using Bhabha's (1990) expectation conforms to a considerable extent to what he calls "halfway people". Migrants are torn between the desire to preserve their culture and to adapt to the standards and customs of the host society (Prevot, 1993).

Family influence and social environment appear to play an important role in migrant self-identification. Even second-generation migrants hold a strong identification with their parents' country of origin (Cox, 1980). In the process of negotiation between elements of cultures and traditions that are incommensurable, migrants must renegotiate an identity. They gradually acquire mainstream cultural values whilst becoming more conscious of their cultural identity (Giddens, 1991). However, this identity is not stable and is subject to ongoing change and reformulation (Lloga, 1996). It is not fixed but an emergent and adaptive response to structural conditions (Yancey, Eriksen and Juliani, 1980).

Nor is ethnic identity always clearly visible. It is manifest most clearly under specific conditions, notably when travelling with/or staying with family, and when undertaking travel for religious or holiday purposes (Frideres and Goldenberger, 1982). When the

Viet kieu are travelling within Australia, ethnic identity might be expected to recede into the background, whereas it may be strongly apparent during a trip to their homeland. It is therefore useful to have a thorough understanding of the extent to which the *Viet kieu* share common travel attitudes and behaviour with their relatives in Vietnam as well as with the mainstream population within their adopted country. It is probable that their attitudes towards the country of origin will play an important part in determining this level of commonality and difference.

Thomas (1996) suggests that there is a sense of hostile space for the *Viet kieu*, a space within which they continue to feel outsiders, lonely and frightened. This is because of the radical difference between the Vietnamese and Australian landscapes as well as the different cultural, historical and religious backgrounds. Consequently, the *Viet kieu* usually do not make many trips outside Australian cities to explore Australia. They prefer travelling to visit friends and relatives, or return to Vietnam for a visit. This wish of the *Viet kieu* to be with friends and family combined with a fear of impersonality has led to their clustering in certain locations. They use this spatial concentration as a strategy to avoid exacerbating their sense of alienation and isolation (Viviana, 1984). This rationale might suggest that the *Viet kieu* are likely to travel to places where Vietnamese diasporic communities concentrate and to destinations where the surroundings provide a degree of familiarity. However, there may be a potential for individuals who step out of the norms and travel to places in search for the "exotic".

The basis for Vietnamese and *Viet kieu* identity is the shared feeling of a common fate expressed in the traditional practice of ancestor remembrance and worship, and the ritual of filial piety which retains high moral and social significance within Vietnamese society. For the *Viet kieu*, such associations are a surrogate for the homeland and reinforce identity in the context of the traditional family. Sharing a similar cultural heritage to those who have remained in Vietnam and having a strong identification with their country of origin, the *Viet kieu* are confronted by the sometimes-conflicting demands of two cultures. These demands are a commitment to the adopted country and a need to demonstrate support for their country of origin (Tran, 1994).

Since most consumer behavioural theories are heavily related to culture (Schiffman and Kanuk, 1994) comparisons between the traditional Vietnamese, *Viet kieu* and mainstream Australian cultures are essential for this study. Chan and Lau (1998) use the model of behavioural intentions developed by Fishbein–Ajzen to study Asian consumers in a Confucian culture, and to identify attitudinal and behavioural differences to the characteristics of Western consumers. These authors have concluded that culture-related determinants need to be fully integrated into any model. The model proposed in this chapter takes account of Chan and Lau's view.

This research starts from the premise that travel by the *Viet kieu* is a dimension of social consumption and may be viewed as an expression of shared cultural meanings. Since *Viet kieu* travel motives appear to stem from a desire to preserve shared cultural values and heritage, travel consumption patterns may also be expected to display some common behaviour and experience. However, it is important to acknowledge travel patterns that the *Viet kieu* may have adopted from Western culture as they have become increasingly integrated into the adopted society. It may be that in the process of negotiation, the *Viet kieu* create a distinct identity even though they express a desire to maintain traditional Vietnamese identity. It is therefore anticipated that the desire to preserve their Vietnamese identity may motivate them to embark on a trip to visit friends and relatives in other diasporic communities, or in Vietnam itself.

4.2.3. Migrant adaptation theory and the context of family

The migrant adaptation process occurs within the context of the "transitional" culture and the culture of the host society. The family plays a crucial role in the process of migrant cultural adaptation. It ensures the cultural identity of migrants, and provides individual members with at least three inputs: security, identity and community (Ishwaran, 1980a). Commenting on the role played by family in the integration and adaptation of migrants, Ishwaran (1980b) suggests that: "Eventually, it enables the group and its individual members to adapt themselves to the situation without the loss of ethnic identity". The cultural values of the host society are absorbed by individual members and then internalised within the family system. The family is "a culturally conditioned organization reflecting the state of the culture" (Boss, 1988). Boss (1988)

further suggests that individual families from minority groups live by rules that are different from those of the larger culture in which they are immersed.

The Circumplex model of marital and family systems developed by Olson and McCubbin (1982) classifies families into functional types. Three parameters, namely family cohesion, adaptability and communication, are used as basic dimensions for the model. Olson and McCubbin (1982) also found that many Asian migrants in the USA have high expectations of family togetherness, often at the expense of individual development. Their family norms emphasise emotional and physical togetherness and they strive for high levels of consensus and loyalty. The model assumes that a balanced family structure will ensure that a family's resources reflect its cultural values, strengths and positive attitudes toward the outside world, as well as its position within it. The model applies mainly to families that accept cultural norms supporting both family togetherness and individual development. It helps to diagnose the level to which migrant families change and adapt to a new environment. This model may help understand the adaptive strategies of the *Viet kieu,* such as accepting some of the cultural values and norms of the host culture and accommodating them with traditional Vietnamese cultural values and norms. A trip to visit family and relatives who are either in Vietnam or live in other diasporic communities may be regarded as an adaptive strategy used by many *Viet kieu* to gain a balance and help them function effectively while living in the diaspora. In the process of family adaptation, changes occur to the family's values, goals, rules, priorities and expectations. As stated by McCubbin and McCubbin (1993, p.59):

> "Successful family adaptation is achieved when the family's schema and patterns of functioning are congruent, family members' personal growth and development are supported, the family's integrity maintained, the family's relationship with the community is mutually supportive, and the family develops a shared sense of coherence."

The central concept of the theoretical framework proposed for this study is cultural adaptation, which is a consequence of the migrant efforts to achieve meaning and identity. Travel to visit friends and relatives either in other diasporic communities or in Vietnam can therefore be seen as fundamental to the *Viet kieu* need for identity, meaning and for achieving 'balance'. McCubbin and Patterson (1983) recognise the

role of this 'balance' in contributing to the positive adaptation rather than the maladaptation of migrants. It increases family integrity and enhances family and individual development. The present study will examine *Viet kieu* culture as an expression of migrant adaptation and its influence on consumption behaviour patterns, particularly in the context of tourism.

4.2.4. Consumption behaviour and *Viet kieu* family characteristics

As family is a primary decision-making unit concerning consumption matters, a commonly held perception is that patriarchal orientation can be used as a predictor regarding family decision-making (Sullivan and O'Connor, 1988). Family role structure influences the autonomic patterns and dominates in decision-making (Davis and Rigaux, 1974). Decision-making is influenced by a range of factors such as the relative influence of power in the marriage, the stage of the family life cycle, and the roles of kinship and social networks. Traditional marital roles impact upon the influence of members of the family. Households with a more traditional orientation tend to conform to norms that prescribe involvement in gender-specific activities (Fisher and Arnold, 1990), and the husband would be expected to have the greatest influence in the decision making process while the wife's role would be to support her husband's decisions (Blood and Wolfe, 1960; Qualls, 1987).

One of the key principles of Confucian thought is that unequal status relationships will result in a stable society (Hofstede and Bond, 1988). Since they are based on Confucianism, Vietnamese social norms have long emphasised seniority among family members and the dominant role of the male, with women deferring to men and serving in subordinate positions, both in the home and in the workplace. The well-being and happiness of the wife are not considered to be of the same level of importance as other family members (Kamo, 1990). Traditional Vietnamese society appears to be heavily oriented towards the interests and well being of male family members, as a high value is set on retaining the fundamentals of Vietnamese culture.

The problems confronted by the *Viet kieu* are similar to those encountered by other migrant groups. The changing patterns of work have shifted gender and marriage roles and both men and women have struggled to accommodate the necessary adjustment.

Women generally have to manage a major role change. They now work according to Western ways, but still bear the major responsibility for childcare and family life. Where traditional family values are still strong, this places a strain on marriages. The change in roles produces a degree of independence, which is often seen as threatening the roles of other members of the family and as leading to possible family breakdown. The changes experienced by the family and how it copes are major issues for many *Viet kieu* families in the West. Their capacity to manage this change is influenced by time of arrival, employment, family structure, class and cultural background. For the purposes of the present research, it is worth asking whether travel to Vietnam is a strategy adopted by many *Viet kieu* families in order to cope with and manage these changes.

4.3. Integration of Cultural Adaptation and Consumer Behaviour

This section presents a conceptual framework for the study of migrant travel behaviour in its cultural context (Figure 4.1). The framework involves the integration of two groups of theories - migration adaptation theory and consumer behaviour theory – which have been discussed in the previous chapter. The basic premise of this study is that when migrants are confronted by changes of values, identity, goals and expectations, their consumption behaviour also changes (as a result of the adaptation process). In the tourism context, this means changes in travel motives, expectations and experiences.

Figure 4.1. Conceptual framework

The relationship between adapted culture and consumer behaviour

Source: Developed by the researcher

101
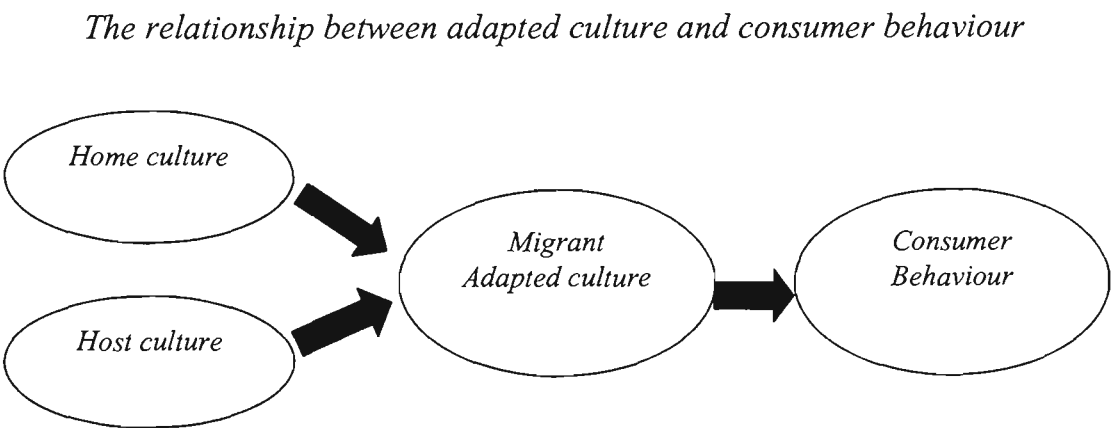
The *Viet kieu* in Australia show clear indications of adaptation: redefining traditional Vietnamese family values, adjusting family structure, redefining individual and family goals, and adopting certain Western values (Nguyen, V.V., 1997). Therefore, it can be proposed that *Viet kieu* travel to the homeland is an expression of adapted culture and is primarily for the purpose of maintaining identity and cultural values and keeping in touch with traditions.

Within this framework, the relationship between migrant cultural adaptation and consumption behaviour sets the context of the study. Migrant adapted culture is a product of both home and host culture. The conceptual framework explains the possible linkages between migrant cultural adaptation and travel behaviour, emphasising the similarities and differences between the home and host cultures in creating a distinct adapted culture. This leads to the hypothesis that the *Viet kieu* travel to Vietnam to maintain contact with their traditional culture so that they can adapt to the new society.

4.3.1 Development of the Migrant Travel Consumption Model

The integration of the two theoretical approaches discussed above provides the theoretical framework for the development of the Migrant Travel Consumption Model. The model explains the relationship between *Viet kieu* adapted culture and consumption behaviour in general and travel behaviour in particular. The latter is viewed as emanating from three sources – the desire to preserve Vietnamese identity in the diaspora, *Viet kieu* culture in the process of adaptation, and the nature of government policies, mainly tourism, trade, and immigration policies (Figure 4.2).

Referring to travel generally, Crompton (1981) notes that one of the derived motives of travel is to reinforce family ties and enhance kinship. It would therefore be expected that societal norms and values have a greater impact on travel behaviour in countries such as Vietnam, which are characterised by close-knit nuclear and extended family structures. This approach may provide a focus for the conceptual dimension of *Viet kieu* travel motives in the context of prevailing cultural patterns. It is proposed that such travel behaviour is partly an attempt to preserve identity and meaning, and partly an element of overall social consumption. Ethnic identity involves retaining,

modifying, and discarding some attitudes, values and behaviours from the culture of origin, but at the same time adopting new values and behaviours from the host country. One might expect such residual influences to be evident across many aspects of behaviour, including the consumption of food, travel, education and entertainment.

Figure 4.2. Migrant Travel Consumption Model
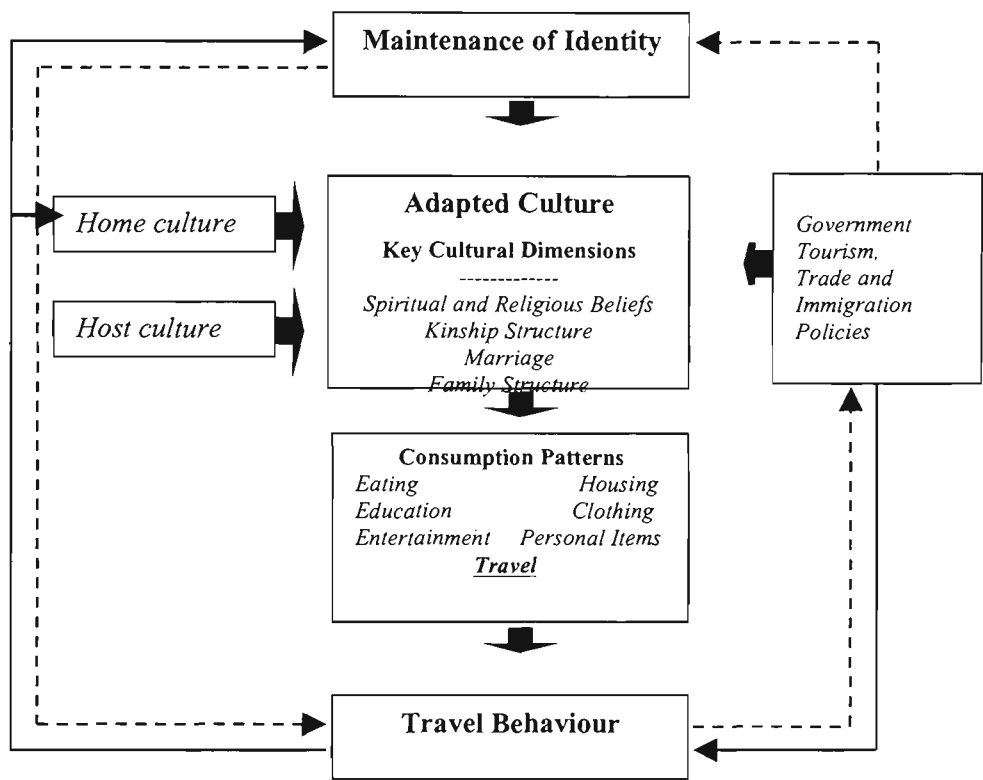
Source: Developed by the researcher

Consumption goods such as food, housing, education and travel cannot be viewed as being of equal importance or significance, and cannot be understood independently of their cultural context or their meanings for the consumer. The consumer's attachment to the world of meanings and values attributes different significance to different items of possible consumption. Consumption patterns are not simply a consequence of a static, transposed culture, but of a dynamic, evolving culture that is a product of the interaction between what is inherited from the home country and what is encountered in the host country. In this context, travel is one part of overall consumption and involves distinct behavioural patterns.

Migration adaptation theory enables an examination of travel consumption, for it looks at the ways in which ethnic groups build an identity in a new cultural context,

inevitably discarding or modifying some of what they have brought with them, and adopting some of what they encounter. This creates a new identity that determines their consumer behaviour, including travel. It is timely to undertake an empirical study which may lead to the identification of the key elements of the Migrant Travel Consumption Model. The empirical data will be used to describe the dynamics between the variables identified in the study.

As outlined in Figure 4.2 the model encompasses the following:

- The maintenance of Vietnamese identity;
- *Viet kieu* culture in a new cultural setting;
- Government policies, especially tourism, trade and immigration;
- Consumption patterns: food, housing, clothing, education, entertainment, domestic and overseas travel; and
- Travel behavioural characteristics: travel experience, motives for travel, destination choice based on tourist attributes, decision-making, and purposes of travel.

The major dependent variable is travel behaviour and the cultural components are treated as independent variables. The preservation of Vietnamese identity is regarded as the 'push factor'. Appropriate analytical methods will be applied to test the relationships between variables.

Causality between components in the model is indicated by the use of arrows which indicate the direction of likely influence. The model also addresses behavioural variables that will in turn have an impact on *Viet kieu* cultural values. Together with the arrows the solid lines show hierarchically how determinants cause or influence other determinants. The model shows the relationships between the desire to maintain identity, cultural adapted dimensions, and travel behaviour that in turn has an impact on the preservation of cultural identity. There is a feedback flow in the model reflecting a number of potential relationships derived from the literature. Kinship and marriage are included in the conceptual framework because they constitute central concepts in traditional Vietnamese social structure, where society is viewed as an

extension of the family structure. Some of these relationships were generated from the semi-structured interviews that provided additional information about the relationship between travel behaviour and *Viet kieu* culture.

4.3.2. Development of hypotheses

To test the validity of the model, it is necessary that the individual relationships between variables should be statistically significant, in the predicted direction, and of a magnitude warranting further interest. The empirical study cannot deal with all of the variables and possible combinations of relationships contained in the model. Only those relationships that will be tested in this thesis are presented as hypotheses. The analytical methods chosen to test the hypotheses proposed will be discussed in detail in the next chapter.

The model identifies some key themes underlying these hypotheses as follows:

- The relationship between cultural dimensions, the desire to maintain Vietnamese identity and meaning, and travel behaviour as a consequence of cultural adaptation;

- The comparison of cultural dimensions and travel behavioural characteristics between different *Viet kieu* segments;

- The comparison of cultural dimensions and travel behaviour of the three groups: the *Viet kieu*, their relatives and mainstream Australians.

- The relationship between *Viet kieu* adapted culture and travel consumption behaviour.

Seven general hypotheses developed for this study are as follows:

Hypothesis 1:   *There are differences in cultural dimensions between the Viet kieu and the wider Australian population, and between the Viet kieu and their relatives.*

Hypothesis 2:   *There are differences in travel behaviour between the Viet kieu and the wider Australian population, and between the Viet kieu and their relatives.*

Hypothesis 3:   *There are differences between the reasons for Viet kieu travel and the Viet kieu relatives' perceptions of the reasons for Viet kieu travel.*

Hypothesis 4:   *Viet kieu travellers and non-travellers have different cultural characteristics.*

Hypothesis 5:   *Viet kieu travellers and non-travellers display different travel behaviour characteristics.*

Hypothesis 6:   *There is a positive relationship between Viet kieu travel and the need for maintaining identity and meaning.*

Hypothesis 7:   *There is a positive relationship between migrant adapted culture and travel behaviour.*

The development of the hypotheses helps to facilitate the process of testing the theory of cultural influence on travel behaviour. While the aim is to examine whether there are significant differences in cultural dimensions and consumption behaviour between the *Viet kieu*, mainstream Australians and the *Viet kieu* relatives, and between *Viet kieu* travellers and non-travellers, the hypotheses are stated only in general terms in order to guide the statistical analysis. The general hypotheses are used to guide the testing of whether differences in travel behaviour are the consequence of differences in culture, but are not stated in explicit terms by defining each possible relevant variable. The variables measured in the sampling frame are expressed instead as cultural dimensions (each containing and defined by several variables) and in consequence only generally structured terms are used in the hypotheses, for example, "cultural characteristics".

The general hypotheses also structure the investigation of correlations between *Viet kieu* adapted culture and travel behaviour. This will include an examination of the extent to which the *Viet kieu* maintain commonality with their relatives, and the extent to which they move towards the mainstream Australian population. It is expected that the correlations proposed in the hypotheses will be supported by the analyses.

4.4. Conclusion

This chapter has examined the possible links between migrant cultural adaptation and consumption behaviour and the ongoing interaction between the two. The integration of the two associated bodies of theory forms the theoretical foundation of the study which in turn enables analysis of the travel behaviour of a particular migrant group in a cultural context. The study of the *Viet kieu* in Australia is an investigation of the cultural changes that they are experiencing in order to adapt to the host society, of how this affects their consumption behaviour in general, and their travel behaviour in particular. An attempt has been made to identify both traditional Vietnamese and *Viet kieu* adapted culture. It is expected that *Viet kieu* adapted culture and the consequent behavioural patterns emphasise the commonalities and differences between the old and new cultures.

The development of the theoretical framework has been based on an understanding of how cultural determinants are derived and how they influence behavioural dispositions more generally. Accordingly, the Migrant Travel Consumption Model incorporates variables that were identified and formulated earlier. To verify the corresponding patterns of travel behaviour in a cultural context, multiple techniques of data analysis will be used to test the proposed hypotheses. A detailed explanation of the analytical techniques used to achieve the objectives of the study and discussions of the results will be provided in subsequent chapters.

CHAPTER 5. RESEARCH METHODS

5.1. Introduction

Using the *Viet kieu* in Australia the study examines patterns of behaviour for the development of a theory explaining the cultural influences on travel behaviour. Two theories are used to provide a foundation - migrant cultural adaptation and consumer behaviour. The research questions explore the extent to which the *Viet kieu* exhibit a range of distinct behavioural and consumption patterns which arise from their adherence to a series of obligations, rules, norms and beliefs. Travel to Vietnam provides participants with an opportunity to answer questions about their past, their roots and their sense of Vietnamese identity. The *Viet kieu* exhibit a strong sense of shared history, culture and experience, particularly amongst those born in Vietnam. Travel to Vietnam can be seen as an aspect of the preservation of identity and meaning.

5.2. Data Collection and Survey Method

For the purposes of the present study, data could have been collected using in-depth focus groups and other non-quantitative methods. However in view of the language difficulties confronting many *Viet kieu*, surveying was the preferred method for the study. Questionnaires were both mailed and handed out to be returned later. Since no existing appropriate instruments could be identified from the literature, specific questionnaires were designed to meet the needs of this study.

The survey method was chosen as most appropriate for this study because during the data collection undertaken by the researcher for a previous study (Nguyen, T.H., 1996), it was found that many respondents had limited formal knowledge of spoken Vietnamese. It was unclear whether the respondents would possess strong interpretative language skills. Non-structured research techniques require a high level of language proficiency on the part of both the respondents and the interviewer if meaningful responses are to be obtained and the interviewer needs a detailed knowledge of the full range of potential responses. A further complication is that the researcher spoke with a north Vietnamese accent, whereas many of the *Viet kieu* came

from the south of the country and spoke a range of dialects. It was unclear whether the researcher and the subjects would understand each other to the extent required to fully use in-depth interviewing techniques.

The main objectives of the surveys were to:

- Identify the cultural characteristics of Australia's *Viet kieu*;
- Determine *Viet kieu* attitudes towards the maintenance of Vietnamese traditions;
- Describe their consumption patterns generally and towards travel in particular;
- Determine the extent to which changes of cultural dimensions occur during the process of migrant adaptation to a new environment;
- Ascertain their reasons to travel to their country of origin; and
- Describe demographic, cultural and travel behavioural characteristics of sub-groups within the *Viet kieu* community.

The results of the surveys are used to examine the influence of cultural factors on *Viet kieu* travel behaviour, and to determine which cultural variables are related most closely to these travel patterns.

Two surveys were administered in Australia. The first was to the *Viet kieu* with a view to identifying their cultural and travel behaviour characteristics, and to making a distinction between travellers who have previously made a return trip to Vietnam and non-travellers, with regard to the cultural attitudes influencing travel behaviour.

The second was administered to the wider Australian community with a view to understanding the similarities and differences in cultural and travel behavioural characteristics between the two groups – the *Viet kieu* and mainstream Australians. This survey was intended to supplement the other two in order to determine the extent of *Viet kieu* adaptation to the host country.

Another survey was administered in Vietnam to Vietnam-based relatives (hereby called *Viet kieu* relatives) of the Australian *Viet kieu* sample. The purpose of this

survey was to identify Vietnamese cultural dimensions exhibited by the *Viet kieu* relatives, and use them for determining the extent to which the *Viet kieu* have moved away from traditional Vietnamese culture. An assessment was made of the extent to which returning *Viet kieu* are influenced by attitudes of the *Viet kieu* relatives, and the extent to which the *Viet kieu* in turn influence their relatives in Vietnam. Some characteristics of the travel patterns of *Viet kieu* travellers were also identified in order to assess the extent to which these travel patterns are culturally determined.

All respondents were aged 18 and above. This particular age group was chosen because of its travel growth prospects and the likelihood that the target audience would generate more ideas and a better understanding of travel in its cultural context. In Vietnam, data were collected from Vietnam-based relatives of the *Viet kieu* whose contacts were identified at the time the survey was undertaken in Australia. Further details are included in chapter 6.

5.2.1. Semi-structured interviews

Semi-structured interviews were undertaken in order to obtain the opinions of participants regarding the issues being investigated and to ascertain the initial contemporary relationships between the factors studied. The results of these interviews (eg. opinions, suggestions, experience) were then elaborated upon to design the main questionnaires.

As interviews proceeded, it was often found that clarifications and suggestions requested by the respondents proved to be just as revealing as the actual responses. Consequently, three sets of interviews were conducted in Melbourne, with a view to generating the key ideas and attributes for the study. Twenty interviews were conducted in each set.

- Set One: These include those whose working roles bring them into regular contact with the *Viet kieu* community: staff working with the Vietnamese Community Association (VCA), the Vietnamese Welfare Resource Centres, and the Australian Vietnamese Women's Welfare Associations.

- Set Two: Members of the Vietnam Study Group, and researchers from tertiary institutions in Melbourne, who have been involved in studies concerning Vietnamese migrants and specifically studies of Vietnamese culture.

- Set Three: Representatives of tour operators and travel agencies who specialise in *Viet kieu* travel (Vien Dong Travel, Tara International Travel, Travel Indochina, Southern Pearl Travel, Vina World Travel).

The results of the interviews were then used to draw up appropriate questions for inclusion in the questionnaires. Questions were then formulated to elicit information on the expected patterns of culture and consumption behaviour. Key variables from the literature review were then combined with the information from the pilot studies.

5.2.2. Questionnaire design

In order to improve the response rate, respondents need to regard the questionnaires as interesting and worthwhile. To this end, a covering letter was attached to introduce respondents to the study and its objectives. To establish credentials and legitimacy, the cover letter explained that the study was a research project of Victoria University, Melbourne, Australia, and that all information obtained would be subject to confidentiality and used only for the purposes of the present study.

The conceptual framework described in chapter four offers a concise way of organising the questionnaire. An attempt was made to fulfil the requirement of Tull and Hawkins (1990) that the overall questionnaire should reflect the goals of the research and move from one topic to another in a logical manner, with all of the questions focussing on one topic completed prior to moving on to the next. Each question was checked by the researcher to identify whether it was relevant and whether the resulting data could be suitable for purposes of analysis. The questions about demographics, the number of visits, and duration of stay were concrete, and their answers had measurable quantities. All other questions about cultural attitudes and travel behaviour were structured with particular propositions using the five-point Likert scale measurement.

To enhance the response rate, three strategies were used in the design of the questionnaires. First, questions about income, age, feelings towards the host and origin country, and level of acceptance into mainstream society were not included until the end, the reason being that if respondents were unwilling or reluctant to complete these questions, they might at least return the completed first portion of the questionnaire. Second, some easy-to answer questions were included near the beginning with a view to encouraging participation and engaging curiosity about interactions with mainstream Australians, cultural values and rules of behaviour. Third, the wording of questions was simplified with a view to enabling the least educated respondents to understand and answer them.

Three questionnaires were developed. The first, consisting of 15 questions, was distributed within the *Viet kieu* community, the second, consisting of 12 questions was distributed to their relatives[2] in Vietnam, and the third, consisting of 8 questions was distributed amongst mainstream Australians. In order to facilitate comparisons, most questions across the three questionnaires were relatively similar, and focussed on the following:

- Cultural values;
- Rules of behaviour;
- Consumption patterns;
- Perceptions of tourist attributes;
- Perceived attractiveness of selected tourist attractions (domestic and international);
- Travel experience; and
- Demographic profiles.

The researcher acknowledged the major problem in cross-cultural research was to determine whether or not the translation was equivalent to the original language. Brislin (1979, 1977) indicates four basic translation methods and recommends that various combinations may be appropriate, depending upon the needs of specific research projects:

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[2] These also include prospective spouses of the *Viet kieu* in Australia.

1. Back-translation: then make a judgement about the quality of the translation by comparing the two materials in the original language;

2. The bilingual technique;

3. Committee approach: a bilingual group translates from the source to the target language. This method permits members of the committee to correct each other.

4. Pre-test procedures.

In the present study, back-translation was used to check for conceptual and experimental equivalence. This check was necessary since a commonly used and understood concept and term in one culture may be absent in another. A pre-test procedure was then applied to check for understandability. Since language is a reflection of culture, words expressing people's values cannot be readily translated. To overcome the possibility that the language of the written questionnaires would not be clearly understood, two versions of each questionnaire, one designed for the *Viet kieu* and one for *Viet kieu* relatives, were prepared: one version in English and the other in standard Vietnamese. All questions were first written in English and subsequently translated into Vietnamese. These were then back-translated into English by two independent translators to check for equivalence. The questionnaires were given to a number of experts to ensure that the translation was of equivalent meaning in both versions. For the purposes of the administration of the finalised questionnaire, *Viet kieu* respondents whose Vietnamese skills were limited were allowed to use the English language version.

Open-ended questions were generally avoided for reasons of coding, comparability, and respondent freedom of choice. Open-ended questions were also minimised because most Vietnamese are unfamiliar with survey methods, and generally do not discuss their feelings and attitudes openly with strangers. Even when they are provided with considerable freedom in determining their answers, they might be unwilling to express themselves. This means that the advantages of using open-ended questions in Western society are less pronounced in the Vietnamese context. In the questionnaires, dichotomous questions and scales were used. Data were drawn from the questionnaire-based surveys with questions with one alternative response to one question. Multiple-choice questions were not used.

Each question was constructed to ensure that the results would provide sufficient information for testing the relationships between variables included in the Migrant Travel Consumption Model presented in chapter four. In the case of the questionnaire administered to the *Viet kieu* relatives, the first question was a screening question allowing the researcher to eliminate all those who did not conform to the target population. The purpose of including this question was to check whether the respondent had family, relatives, and/or friends in Australia. If they did not, but responded to the questionnaire, the response was not counted.

The researcher understood the sensitivity of some issues covered in the questionnaires. For cultural reasons some questions could have been perceived as threatening the ego or prestige of respondents. For these reasons, an indirect approach to questioning was applied during some stages of the research. With a view to incorporating the necessary data for testing the research hypotheses, the survey instruments drew upon information gathered during the literature review and from the semi-structured interviews. The questionnaires were pre-tested in Melbourne and Hanoi, to determine whether they had been properly designed, and met the key research objectives. To ensure a broad range of responses, the sample included subjects from a range of backgrounds.

The full questionnaires are included in Appendix I.

Scoring method

Besides structured questions with an absolute answer, most items were rated on a five-point Likert scale with (1) assigned to a value rated as lowest (eg. not at all important, no feeling at all), and (5) assigned for the highest value (eg. extremely important, extremely attractive). A number of questions were proposed in the form of statements using a five-point Likert scale to ask the respondents to rate the level of their agreement, with (1) assigned to 'strongly disagree, (2) 'disagree', (3) 'agree', (4) 'highly agree', and (5) 'strongly agree'.

The measurement of scales was adapted from previous studies, thereby assisting with the validation of the results. According to Reisinger (1997) respondents could have different attitudes to ratings, though all items are correctly understood and contribute to

the total scores. It is possible that the same ratings of two different respondents might be interpreted differently, and some ratings could be based on guessed responses. It was therefore important that the sample size should be large enough to reduce this type of error variance.

The pre-test

A pre-test was conducted to provide information about important aspects of the questionnaires and weaknesses. Such a process helped in refining the procedures to follow, and clarified aspects not initially contemplated. It also helped to provide a structure for the analysis and allowed for confirmation of a prototype for the study. Its results were then used to modify questions and to add questions.

Specifically, the purpose of the pre-test was to:

- test whether the questions had been properly designed and met the key study objectives;
- identify ambiguous questions, or questions which elicited a high proportion of non-responses, or questions which caused misunderstanding;
- check how well the questions were structured;
- check how well the questions were understood and whether they meant the same thing to all respondents;
- test how well the respondents understood the terminology used in the questionnaires; and
- test the reliability and validity of the scales.

The questionnaires were firstly screened by giving them to other research professionals and university colleagues, asking them to look for such things as difficulties with question wording, problems with leading questions, and bias due to order. Respondents were asked to provide a critical appraisal and to make comments with a view to amending the questionnaires. The questionnaires were then changed based on their comments and suggestions before running a pre-test with the three groups: the *Viet kieu* and mainstream Australians in Melbourne, and the *Viet kieu* relatives in Hanoi, with 20 respondents of each group. Respondents were asked for their opinions

and critical appraisals of the preliminary instruments. They were also asked to evaluate critically the content of the questionnaires for clarity, style, meaningfulness, ease or difficulty of completion. Some pre-test respondents were asked to explain, precisely and in detail, why they answered each question as they did. The purpose of doing this was to uncover possible weaknesses in the questionnaire. At the end of each pre-test questionnaire, the respondents were asked to provide feedback on the contents and on the level of their comprehension. They were also asked to specify any questions they had difficulty understanding. Revisions were then made based on this feedback to ensure consistency and quality prior to final distribution of the questionnaires.

Modifications to the questionnaires

The test results and the information obtained from discussions with the pre-test respondents showed that the questionnaires were on the whole satisfactory as an instrument for obtaining answers to the research questions. Some minor modifications were undertaken. Some questions were for example excluded from the questionnaires for mainstream Australians because some respondents were unfamiliar with cultural terms such as "filial piety" which are highly specific to Confucian culture. Two questions also were found to be ambiguous and were altered.

Several changes were made to wording, phrasing, ordering and presentation of the questionnaires. The neutral point of the measurement scale for rating the statements of cultural factors was changed from 'neither disagree nor agree' to 'agree'. This was because respondents tended to think from the left (low value) to the right (high value), and therefore the neutral point may have given a different answer to what the respondents intended. In order to allow respondents to complete the questionnaire within 15 minutes and thereby obtain a sufficient sample size, the length of all three questionnaires was reduced after the pre-test. After the modification of the questionnaires, most items were well understood by the respondents, and the test appeared to convince the respondents that their participation was valid.

5.2.3. Data collection: Main study

In Australia, the questionnaire forms were distributed to the *Viet kieu* sample by a range of parties. These included the researcher and associates, travel agencies, Vietnam Airlines representative offices in Melbourne and Sydney, and *Viet kieu* social organizations. The questionnaire forms were administered to mainstream Australians by the researcher and associates at Melbourne and Sydney airports, in travel agencies, and in major shopping streets in Melbourne. To establish a sample in Vietnam, the *Viet kieu* respondents were asked for contact details. Since it was anticipated that some respondents would likely be unwilling to provide such information and the *Viet kieu* relative sample plays a crucial role, it was particularly important to ensure that the *Viet kieu* sample was large enough to generate sufficient contact details of their relatives in Vietnam.

The sample for the survey conducted in Vietnam was comprised of *Viet kieu* relatives whose contact details were derived through the *Viet kieu* survey in Australia. A question asking the *Viet kieu* to give detailed contact addresses of their Vietnam-based relatives was included at the end of the questionnaire. Some respondents refused to provide contacts saying that they did not want to put their relatives at risk. They worried about the political sensitivity of contacting their relatives in Vietnam, and feared that something negative could happen to their relatives as a result of the connection being made. Most *Viet kieu* however had quite a positive attitude towards the survey, and were happy to provide the contacts. They understood the purpose of the study, and were more confident when informed that the research was being undertaken by Victoria University.

Two thousand questionnaire forms were distributed equally in Australia to the *Viet kieu* and mainstream Australians. Further, 900 forms were given to the *Viet kieu* relatives in Vietnam. The samples were purposely drawn up from respondents with a wide range of backgrounds, occupations and age groups. The surveys were conducted in five major cities: Melbourne and Sydney (Australia) and Hanoi, Hai phong and Ho Chi Minh City (Vietnam). These cities are either where most *Viet kieu* are concentrated, or where most came from originally.

The researcher acknowledged that a lack of randomness in the choice of sampling frame was a limitation. After considering the trade-off needed between randomness and access, and the constraints governing the study, it was decided to make access to the respondents a priority, while attempting as far as practicable to meet the necessary methodological requirements. A convenience sampling technique was applied in the case of the surveys of the *Viet kieu* and mainstream Australians. Snowball sampling was applied for the survey of the *Viet kieu* relatives, meaning that respondents were obtained by referral from information provided by the *Viet kieu* in Australia. This technique was considered to be appropriate given the primary purpose of understanding the attitudes of the relatives of the *Viet kieu* in Australia.

It should be noted that appropriate sampling needed to take into account the fact that generally the Vietnamese are neither accustomed to answering interviews nor to completing questionnaires. To gain access to a sample of people who would not normally answer a survey, introductions and personal connections were essential. It should also be acknowledged that the sample consists of respondents who were accessible to the questionnaire distributors. The question can therefore be asked whether the results of the study can be generalised without the involvement of people who were not accessible. Given the very wide distribution and large size of the survey samples this issue was considered unlikely to bias the samples. The data was collected over a six-month period from December 1st 2000 to May 31st 2001.

5.3. Methods of Analysis

The study uses four methods of analysis: Chi-square, T-test, Principal Component Analysis (PCA), and Structural Equation Modelling (SEM).

Chi-square test

The chi-square technique relies upon a comparison of observed frequencies (in each category) between the two samples. Chi-square is a statistic which increases in size as the difference being measured increases and *vice versa*. It measures the difference between what is observed and what might be expected under the null hypothesis. Thus, the larger the obtained chi-square, the greater the difference between the

observed and expected frequencies and the more likely the rejection of the null hypothesis.

A Chi-square test is applied in each instance to assess the statistical significance of the relevant associations. If the obtained Chi-square value is below the 95% level of significance, the null hypothesis is considered to be rejected. In rejecting the hypothesis it is then accepted that there is some association between the two variables and that they are not independent.

T-test

A t-test is applied to test whether or not the means from two samples are different. In this study, it is of interest to test statistically significant differences in cultural and consumption behavioural characteristics between the *Viet kieu* and *Viet kieu* relative samples, between the *Viet kieu* and mainstream Australian samples, and between *Viet kieu* travellers and non-travellers. Whenever it is appropriate to test the relative importance of two variables from the same sample, the paired samples t-test is applied.

To undertake this comparison, a test of the normality of the distribution in means is necessarily undertaken. Since all three samples studied are large in size, it is likely from the outset that the distribution would be normal in shape. The standard deviations of the samples and the skewness reveal that the frequency distribution of means displayed by all three samples is close to normal (see Appendix II). This allows a t-test to be undertaken to test the differences between the samples at a 95% level of significance ($p \leq 0.05$).

To access the assumption that the variances of the two groups are equal, a Levene test is also undertaken. If this F test is not significant ($p > 0.05$), the assumption is not violated, and equal variances between the two groups can be assumed. If Levene's F is statistically significant, then the variances are significantly different and the assumption of equal variances cannot be assumed. For each analysis, the appropriate means test (variances equal or not equal) is used.

Principal Components Analysis (PCA)

The reasons for conducting the Principal Component Analysis are:

- To group variables in order to derive principal factors for comparisons; and

- To measures the strength of the relationship between each variable and its associated factor.

The study uses both exploratory factor analysis (EFA) and confirmatory factor analysis (CFA). EFA is conducted to explore several key cultural dimensions and consumption dimensions for the three groups - *Viet kieu*, mainstream Australians, and *Viet kieu* relatives. The CFA is then used to confirm the sub-factor structure, the expected relationships between the factors, and sub-factors and the construct of the model of migrant culture and travel behaviour. The literature has revealed two essential assumptions underlying exploratory factor analysis: the importance of a sufficiently large sample size and the appropriate factorability of the data. Although the solution of factor analysis is enhanced if variables are normally distributed, the assumption of normality is not critical. Normality is only necessary if a statistical test is to be applied to the significance of the factors (Hair *et al.*, 1995). It is essential that the sample should be sufficiently large to enable factor analysis to be undertaken reliably (Kline, 1994). However, there is no consensus on what the sample size should be. Kline (1994) proposes a minimum 2:1 ratio of subjects to variables (items) and total subjects of 100. Tinsley and Tinsley (1987) suggest a ratio of about 5 to 10 subjects per item, up to about 300 subjects. They suggest that when the sample is as large as 300, the ratio can be relaxed. The *Viet kieu* sample used for this study has 435 responses and 182 items, with a ratio 2.4:1 of subjects per item. In the mainstream Australians sample (378) there are 3.3 subjects per item, and in the *Viet kieu* relative sample (465) there are 3.5 subjects per item. Since the ratios are above the required thresholds it is legitimate to apply factor analysis to the study.

Factor analysis is based on correlations between variables. If the correlations are small, the data are inappropriate for factor analysis. To test the factorability of

variables, three kinds of tests are frequently used (Coakes and Steed, 2001; Norusis, 1993):

1. Barlett's test of sphericity: testing if the correlation matrix of data is an identity matrix. If Barlett's test rejects the hypothesis that the correlation matrix is an identity matrix, then factorability is assumed, that is, there exist significant correlations among the variables (items) for EFA.

2. The Kaiser-Meyer-Olkin (KMO) measure for sampling adequacy: comparing the magnitudes of the observed correlation coefficients to the magnitudes of the partial correlation coefficients. If the KMO measure is greater than 0.6, then the factorability is assumed.

3. Measure of sampling adequacy (MSA) for each individual variable. The MSA has the same meaning as the KMO but is measured for each individual variable instead of the whole matrix. Variables with a MSA measure below the acceptable level of 0.5 should be excluded from factor analysis.

Principal Components Analysis (PCA) is conducted in this study on the software SPSS 10.0 to extract several key dimensions of the *Viet kieu* that are comparable with those of mainstream Australians and the *Viet kieu* relatives. There are as many components as variables but only the largest are extracted. The first principal components account for the most variance and the components are ordered by size as they are extracted. For the initial factor extraction and for determining the number of factors, the study uses the criterion 'eigenvalue greater than 1'. The eigenvalue of each component indicates how much variance is accounted for in the correlation matrix, and is thereby a measure of relative importance for each principal component. Factors retained that exceed an eigenvalue of one are known to be more readily interpretable than factors with eigenvalues less than or equal to one (Turner, 1991). The rationale for the eigenvalue being greater than 1 is that any individual factor should account for the variance of at least a single variable if it is to be retained for interpretation purposes. It is also a requirement that more than one variable loads significantly on any factor. If this is not the case, it is not possible to define the dimension adequately.

The scree test (Cattel, 1978) can also be used after the initial factor extraction to select the correct number of factors for factor rotation. According to Kline (1994) and Cattell (1978), in large matrices, the 'eigenvalue greater than 1' criterion greatly overestimates the number of factors and may split a major factor into several trivial factors. Many authors such as Kline (1994), Norusis (1993), and deVellis (1991) propose that Cattell's (1978) scree test is a good solution to select the correct number of factors. In a scree plot, the cut-off point for selecting the correct number of factors is where the line suddenly changes slope (where a distinct break occurs between the steep slope of the large factors and the gradual trailing off of the rest of the factors). If the slope change begins at the kth factor, then k is the true number of factors. According to Kline (1994), the scree test must be performed on PCA. Therefore this study also uses the scree test to identify an appropriate number of factors to be retained by using the cut-off points (sudden change of the slope). In addition, the cumulative percentages of the variance extracted by factors can also be used to decide the significance of the derived factors. Therefore, multiple decision criteria will be used in this study to determine the number of factors to be retained.

It is usual that an initial solution of factor analysis does not make it clear which variables belong to which factors (Kline, 1994). Factor rotation is used to simplify the factor structures and to make them more interpretable. In an orthogonal rotation, rotated factors are uncorrelated, but in oblique rotation, rotated factors may be correlated to each other. The selection of method depends on which rotation results in a simpler, more interpretable resolution (Gorsuch, 1983).

Significance of factor loadings

There is no rule for judging the significance of factor loadings (the correlations of the variables with the factors). If the loadings are 0.5 or greater, they are considered practically significant (Hair *et al.*, 1998). Comrey in Hair *et al.* (1995) suggests that loadings in excess of 0.63 (40%) are very good, and above 0.7 (50%) are excellent. However, the accepted loadings can be reduced with large sample size and the number of variables analysed (Hair *et al.*, 1998). In this study, a factor loading of 0.6 will be applied.

The data are analysed using the SPSS statistical package to determine the main cultural factors influencing travel motives, directions of travel, travel decision-making, and types and purposes of travel. These are used to make comparisons between the three groups - *Viet kieu*, mainstream Australians and *Viet kieu* relatives - with particular regard to the cultural influences on travel motives and behaviour. In addition, statistical correlation is used to analyse the relationship between variables.

Structural Equation Modelling (SEM)

The SEM method estimates the unknown coefficients in a set of linear structural equations. Variables in the equation system may be either directly observed variables (results of the survey questions) or unmeasured latent variables (PCA) that are not directly observed, but relate to the observed variables. The model assumes a causal relationship among a set of latent variables, and that the observed variables are indicators of the latent variables.

The residual errors (e_n) are associated with each dependent variable. Residual errors are not associated with the independent variables and the latter may be correlated with each other. It is also possible for one dependent variable to act as an independent variable with respect to another dependent variable. The relationship between any pair of dependent variables may therefore be in either direction. However, any relationships among the dependent variables will not change the states of the relationships between the independent variables and the dependent variable.

The SEM specifies the causal relationships among the latent variables whilst describing the amount of unexplained variance. Variables described in this study contain potential sizeable measurement errors. SEM takes these errors into account. An exploratory technique is used offering limited control over which variables are indicators of which dimensions. SEM is a confirmatory technique that has control over the specification of indicators for each dimension. It can generate a statistical test of the goodness-of-fit for the confirmatory factor solution. This research uses the following steps to conduct the confirmatory factor analysis (CFA):

Table 5.1. Goodness-of-fit measures

MEASURES	LEVEL OF ACCEPTABLE FIT
ABSOLUTE FIT MEASURES	
Likelihood ratio Chi-square statistic (p)	Statistical test of significance (p>0.05)
Goodness-of-fit index (GFI)	Higher values indicate better fit – close to 1.0
Root mean square residual (RMSR)	The smaller the better – close to zero
Root mean square error of approximation (RMSEA)	Under 0.08; preferable under 0.05
INCREMENTAL FIT MEASURES	
Tucker-Lewis index (TLI)	The closer it is to 1.0 the better, recommended 0.90
Normed fit index (NFI)	The closer it is to 1.0 the better, recommended 0.90
Adjusted goodness-of-fit index (AGFI)	The closer it is to 1.0 the better, recommended 0.90
PARSIMONIOUS FIT MEASURE	
Normed chi-square (CMIN/DF)	Recommended level: lower limit:1.0; upper limit: 3.0

Source: Hair et al. (1998)

1. Initial model: to specify a theory-based (initial) model;

2. Path diagram and model estimates: to construct a path diagram of the model and obtain model estimates using the survey data;

3. Model-data fit examination: Are the parameter estimates in the model consistent with theory-based expectations? Do the estimates statistically imply "goodness of fit"? Among the goodness-of-fit measures available in AMOS output, this research adopts some measures recommended by Hair *et al.* (1998, p. 660-661). Table 5.1 shows the types of measures used in this research.

4. Model modification: Based on the findings from step three, the initial model is modified and tested using the same data. It is important that any modification is theoretically justifiable. This step is to find a model that not only fitted the data well from a statistical point of view, but also has the property that every parameter of the model could be given a substantively meaningful interpretation.

5.   Final model: to draw conclusions about accepting the "best" model or rejecting all the models.

6.   Significance test: Significance tests of the relationships between variables are conducted to test if the relationships can be reliably distinguished from zero. A critical ratio ($t>1.96$) indicates that the null hypothesis of a zero relationship can be rejected at the significance level of 0.05.

The model may be divided into two components. First is a structural model that relates the underlying factor to its empirical reference; second is the measurement model, which hypothesises the relationships among the error terms. Essentially, SEM attempts to reproduce the observed covariance matrix based on the estimated parameters. The difference between the estimated and the observed covariance matrices is assessed with a likelihood ratio chi-square test. Where the estimated and observed covariance matrices are very similar, the chi-squared value will be small, hence non-significant. Large discrepancies between the two matrices will result in large or statistically significant chi-square values. In this context, a p-value of approximately 0.10 is often used as an arbiter of the size of the chi-square statistic. Thus, p-values greater than 0.10 suggest that the reproduced covariance matrix is satisfactorily close to the empirical one (Maxim, 1999).

Structural equation modelling is used in this study to achieve the following objectives:

- To identify the relationship between the items and the underlying factors.

- To identify the links between the underlying factors within the hypothesised model.

- To examine a series of interrelated relationships simultaneously between analysed cultural dimensions and consumption dimensions represented by multiple variables or indicators of the latent constructs; and

- To confirm the theoretical relationships in every model between the latent constructs, and the latent constructs and their indicators, and to assess their statistical significance.

5.4. Reliability and Validity

Przeworski and Teune (cited in Sechrest *et al.*, 1972) indicate that "an instrument is equivalent across systems to the extent that the results provided by the instrument reliably describe with (nearly) the same validity a particular phenomenon in different social systems". Similarity of factorial structure is recommended by these authors as well as by Hui and Triandis (1985) to assess the structural similarity of a construct across cultures. If a construct is the same in two different cultures, it should have the same internal structure in both cases.

Reliability

Reliability refers to the extent to which a scale produces consistent results if repeated measurements are made (Malhotra, 1996; Peter, 1979). More specifically, Churchill (1979, p.65) indicates that: "a measure is reliable to the extent that independent but comparable measures of the same traits or construct of a given object agree". The purpose of the reliability assessment is to check the validity and to improve the quality of the measure. Unreliable measures lead to decreased correlation between measures. If no significant relationship exists between constructs, it is impossible to know whether the result is true or due to the unreliability of the measure (Peter, 1979).

Most single-item measures have uniqueness or specificity that demonstrates a low correlation within a construct, and little relation to other constructs. Many constructs are too complex to be measured effectively with a single-item scale. In the present study, the use of multi-item measures can overcome the weakness of single-item measures, so that multi-item scales are required to achieve both reliable and valid scales (Peter, 1979). The use of a multi-item measurement scale can average out the specificity during aggregation of the item score. It allows for greater distinctions to be made between groups, compared to a single-item measure used to categorise items into

a relatively small number of groups. In comparison with multi-item measurement, single items have high measurement error and lower reliability because the measure is unlikely to be checked in sequential use of the measurement items (Churchill, 1979). Finn and Keyande (1997) also suggest that it is best to use multi-item measures because they exhibit high reliability and validity resulting in a higher standard of research. The multi-item measurement scale, for tapping into a construct is one suggested way of improving reliability and decreasing error (Peter, 1979).

Coefficient alpha or Cronbach alpha (Cronbach, 1951) is the most common method accepted by researchers in assessing the reliability of multi-item measures (Anderson and Weitz, 1990). It is a measure of the internal consistency of a set of items, and is considered "absolutely the first measure," one should use to assess the reliability of a measure scale (Churchill, 1979; Nunnally, 1978). A low coefficient alpha indicates that the sample of items does not capture the construct and is not shared in the common core of the construct. Such items should be eliminated in order to increase the alpha. Nunnally (1967) suggests that an acceptable alpha is between 0.50 and 0.60. Bruner and Hensel (1993) suggest alpha of 0.76 and 0.77. In the case of the present study, alpha is calculated for the major constructs of cultural values, family establishment factors, rules of behaviour, expenditure patterns, travel-related rules, tourist attributes, and reasons for travel. All coefficient alphas are at an acceptable level, and range between 0.61 and 0.88. The results are presented in Table 5.2.

Validity

The validity of a scale is defined as "the extent to which differences in observed scale scores reflect true differences among objects on the characteristic being measured, rather than systematic or random error" (Malhotra, 1996, p.306). There are three main types of validity: content validity, criterion validity and construct validity. Criterion validity can be classified into predictive and concurrent validity. Construct validity can be further categorised into nomological validity, convergent and discriminate validity. Each of these types is used in assessing the validity of the items in measuring the constructs.

Content validity

Content validity is a subjective but systematic assessment of the content to which a scale measures a construct (Malhotra, 1996). The scale development should produce a measure, which is content valid and reliable (Churchill, 1979). This will include specifying the domain of the construct, generating items from this domain, and resulting purification of the scale. Due to its subjective nature, content validity is not however a sufficient measure of a scale. Often it is the first check for validity of a measure and a precursor to construct validity. In the present study, the identification of the existing scales from the literature and the conduction of in-depth interviews assisted in the scale purification. A pre-test helped in establishing content validity.

Construct validity

Construct validity addresses directly the question of what the instrument is actually measuring (Churchill, 1995). It defines the degree to which the measures at the operational level correspond to the construct at the unobservable conceptual level. Construct validity lies at the very heart of construct development and involves consideration of theoretical questions about why the scale works and what deductions can be made on the basis of theory (Malhotra, 1996). The assessment of measurement reliability and content validity will result in the establishment of an "internally consistent" set of measurement items, this is however insufficient for construct validity (Nunnally, 1967).

Construct validity is classified into nomological, convergent and discriminant validity. Nomological validity assesses whether the construct correlates in theoretically predicted ways with measures of different but related constructs (Malhotra, 1996). In other words, the construct validity assesses whether to confirm or deny the hypotheses predicted from the theory based on the constructs (Churchill, 1995). Convergent validity assesses whether the measures of the same construct are highly correlated with one another. Discriminant validity assesses whether the measures of a construct correlate lowly with other constructs.

In marketing research, a variety of methods have been used to test construct validity. Nomological validity is usually established by testing hypotheses developed from a theoretical framework. Peter (1981) suggests that a high internal consistency established through inter-item correlation (i.e. reliability tests) provides support for construct validity. Factor analysis, correlation, and more advanced analysis procedures including confirmatory factor analysis and path analysis are methods for investigation of convergent and discriminant validity. For example, to test for convergent and discriminant validity Kim and Frazier (1997) use a confirmatory factor model, whereas Heidi and John (1988) use correlation and regression analysis.

The objective of construct validity is to demonstrate the validity of the key constructs of the research. In this study, factor analysis examines convergent and discriminant validity. The factor scores for the whole sample are considered in the assessment of the convergent and discriminant validity. The results show that all the constructs demonstrate strong convergent validity as the final measures load strongly on one factor, and strong discriminant validity as they load lowly on the others (see Chapter 7, PCA). Confirmatory factor analysis (Structure equation modelling) in Chapter eight also provides further assessment of construct validity. Nomological validity is established through the support of the proposed hypotheses discussed in the following chapters.

Criterion validity

Criterion validity examines whether a measure performs as expected in regard to other constructs selected as meaningful criteria, and can be categorised into concurrent and predictive validity. This measure of validity used to be popular (Peter, 1981). However, its popularity has diminished with the increasing use of construct validity in current studies. This is probably because criterion validity is synonymous with convergent validity (Zikmund, 1994) and assessment for the latter would imply that the former was satisfied. Thus, the existence of convergent validity as found in the previous section establishes that criterion validity is also accounted for.

5.5. Conclusion

This chapter has provided details about the research methods used in the present study. Semi-structured interviews and questionnaire-surveys were undertaken to collect the data. To meet the objective of the preset study, three sets of questionnaires were specifically designed by the researcher to be administered to three groups of respondents: the *Viet kieu* in Australia, the wider Australian population, and the *Viet kieu* relatives whose contact details were obtained from the *Viet kieu* sample. Back-translation was used to check the conceptual and experimental equivalence, and the pre-test was applied to check for understandability. Based on the results of the pre-test, the questionnaires were then modified prior to the final distribution of the questionnaires.

Two thousand questionnaire forms were equally distributed to the *Viet kieu* and mainstream Australians in Australia, and 900 forms were administered to the *Viet kieu* relatives in Vietnam. A snowball sampling technique was applied for the latter, whereas a convenience sampling technique was applied for the others. The surveys were conducted in five major cities in both Vietnam and Australia where most *Viet kieu* originally came from or are concentrated.

The present study uses four methods of analysis: Chi-square, t-test, PCA and SEM for the following purposes:

- To make comparisons between the sample groups: the *Viet kieu*, mainstream Australians, and the *Viet kieu* relatives, and between the *Viet kieu* travellers and non-travellers with particular regard to the cultural influences on travel behaviour.

- To determine the extent to which the *Viet kieu* have moved away from their home culture towards the host culture with respect to cultural values and travel behaviour.

- To identify the relationship between cultural dimensions and consumption behaviour in general, and travel behaviour in particular.

The assessment of reliability and validity of the scales has been discussed. Coefficient alpha has been used to assess the reliability of multi-item measures for the major constructs. All alphas are at an acceptable level, indicating that the scales used will produce consistent results if repeated measurements are undertaken. Three types of scale validity have been discussed in detail. The identification of the existing scales from the literature and the conduct of in-depth interviews assisted in the scale purification, whereas the pre-test helped in establishing content validity. The construct validity is guaranteed as the validity of the key constructs will be demonstrated by the results of the PCA (Chapter 7) and SEM (Chapter 8).

The following chapter involves descriptive analysis. This includes profiles of the three samples and the two *Viet kieu* groups: travellers and non-travellers. Comparisons will be made between those groups with respect to the major constructs: cultural values, consumption patterns, family establishment factors, rules of behaviour, travel-related rules, tourist attributes, travel purposes, and tourist destination attractiveness.

Table 5.2. The Cronbach Alphas for the Constructs of three Samples

Constructs	Measures	Alphas *Viet kieu*	Alphas Australian	Alphas Relatives
CULTURAL VALUES	A harmonious life Material well-being Social security Values of women Loyalty to country Personal freedom Self-respect and self-esteem Family religion Social recognition Obligation to parents Values of men Personal education Kin relationships Hard work Thrift Family long-term planning Speaking Vietnamese Gratitude Self-sacrifice for others	.87	.79	.84
CONSUMPTION PATTERNS	Food Housing Clothing Domestic travel Overseas travel Education Entertainment Personal items	.78	.70	
FAMILY ESTABLISHMENT FACTORS	Family background Social status Knowledge Similar attitudes Love Moral character Age Parents' opinions Wealth Level of education Personality Appearance	.80	.74	.74
RULES OF BEHAVIOUR	Obey parents Repay favours Develop relationships Conform Etiquette rules Face saving Ask for family advice Financial support to family Preserve history/traditions Accept hardships for future Submissive to authority Family's reputation Ancestor worship Identify as Vietnamese Men should have higher status Women chastity Children should strive for career Marriage needs parental approval Children should follow Vietnamese culture Caring responsibility for parents	.86	.88	.88

Constructs	Measures	Alphas *Viet kieu*	Alphas Australian	Alphas Relatives
TRAVEL-RELATED RULES	Family is more important than friends Can live together before marriage A man should have at least one male child Cultivate business connection networks Should do business with family members Building up trust is essential Attached to soil/ancestral traditions Think about the way of life left behind Prestige is reason for travelling abroad Travel to pursue my personal interests Overseas holidays are better value Show the affordability of a holiday Use ethnic Vietnamese travel agency Luxuries, and a comfortable place Buy gifts for family and friends The male head makes travel decisions Should not travel on bad days Travel to VN to feel the warmth and love Travel to places where my family wants me to Feeling of self-confidence/certainty/strength	.82	.61	.66
TOURIST ATTRIBUTES	Beautiful scenery Kind and friendly local people Interesting culture and history Good lifestyle Good shopping opportunities Different food Enhancement of kinship relationships Prestige destination Exciting and colourful city life Low cost, cheap local goods Peaceful and quiet Good sport and recreation facilities Clean environment Safe location Quality of accommodation Being different Nightlife and entertainment Ease of getting there Understanding the language	.89	.84	
TRAVEL PURPOSES	Holiday Business VFR New Year (Tet) Family origin places Getting married Ancestral worship place Finding a life partner Experience customs, culture Cultural/historical site/s Developments/changes in Vietnam	.77		.64
TOURIST DESTINATION	Domestic International	.87	.77	.83

Source: Data analysis 2001

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CHAPTER 6. DESCRIPTIVE ANALYSIS OF THE RESULTS

The data analysis described in this chapter consists of examining, categorising and re-combining the evidence in order to achieve the research objectives. It examines patterns of travel behaviour in a cultural context, and compares the travel behaviour of defined groups that may be subject to differing cultural influences. The relationships between culture and travel behaviour have been formulated into hypotheses. These are subsequently confirmed, modified or rejected by the observed behaviour of the population. Throughout the investigation, judgements are made to identify the patterns and specify the characteristics that would be deemed relevant in the study of influences of adapted culture on *Viet kieu* travel behaviour. As a first step, a description of the data is presented to outline the demographic structure of the samples. An attempt is then made to compare the groups - *Viet kieu* and mainstream Australians, *Viet kieu* and *Viet kieu* relatives, and *Viet kieu* travellers and non-travellers - in regard to cultural and travel consumption characteristics.

6.1. Profiles of the Samples

6.1.1. Profiles of the *Viet kieu* sample.

Four hundred and eighty two completed questionnaires were collected from the *Viet kieu* in Australia and the data were entered into SPSS. It was found that 47 cases had one or more missing data points. Since the sample size was relatively large, it was decided to delete all cases with any missing data. Of the 435 remaining and fully completed questionnaires, 51% of the respondents are male and 49% female (refer to Table 6.1).

Age: The sample targets those aged 18 and above because such respondents are considered likely to possess attitudes towards travel influenced by cultural factors. This skews the age structure of the sample relative to Australia's total *Viet kieu* population. The age structure is concentrated in the three age groups ranging between 20 and 49, which accounts for 90% of the sample (refer to Table 6.1).

Country of birth: The majority of respondents were born in Vietnam (99%) with only four respondents having been born in Australia.

Family structure: Sixty one percent of the sample is single with 33% of this group living alone, and 23% living with their extended family. Thirty nine percent of the sample is married with 4% of this group living with an extended family.

Origin in Vietnam by region: Unlike most previous studies on the *Viet kieu* in Australia (Tran and Holton, 1991; Nguyen, T.H., 1996), where samples have been composed predominantly of Vietnamese from the south, this sample consists of nearly 50 % respondents from the north, 40 % from the south and the remainder from the centre. These figures could be explained by an increase in the number of *Viet kieu* family members who have arrived in Australia under the family re-union program. They could also be a result of immigration policy changes that have resulted in a large number of people (in particular overseas students) originally from the north, arriving recently as skilled migrants.

A majority of the respondents came from a city (nearly 60%), with the remainder split fairly evenly between town and village. As was the case in most previous studies (Nguyen, T.H., 1996), the respondents are clearly originally urban dwellers and therefore atypical of most Vietnamese.

Education and Occupation: Respondents are well educated with over 60% having tertiary qualifications and a further 30% having completed secondary schooling. This finding is confused somewhat by the fact that nearly 40% describe themselves as being workers, with the remainder almost evenly split between manager/ administrator and professional (13%), trades and salesperson (13%), and students (13%). According to the 1996 Census, the sample significantly over-represents the education level of the *Viet kieu* community and the lower status and lower paid is under-represented. There is a significant skewing towards the higher status and better-paid occupations. However, it is possible that the population has changed since 1996 (last Australian Census) because of altered migration policies. For reasons of cultural sensitivity the surveys did not include a question concerning respondent employment in the informal economy. This presents a potential methodological and also a practical

Table 6.1. Demographic characteristics of the study's samples

Respondent Characteristics	Viet kieu	Mainstream Australians	Viet kieu Relatives
	%	%	%
Gender:			
Male	51	46.6	49.3
Female	49	53.4	50.7
Age			
18-19	2.1	4.2	1.8
20-29	36.1	36.2	33.6
30-39	26.9	19.6	27.6
40-49	26.4	22.5	12.3
50-59	6.4	13.5	17.0
60&over	2.1	4.0	7.6
Family structure			
Single, living alone	32.9	23.5	14.6
Single, with children	5.1	1.6	3.4
Single with extended family	23.0	24.3	21.3
Married with spouse	17.0	28.3	13.0
Married with spouse and children	18.4	19.0	31.2
Married with extended family	3.7	2.1	16.6
Qualification			
Primary school	3.4	0.5	5.8
High school	30.3	25.9	40.8
Vocational school	32.4	20.6	21.1
University degree	27.6	34.4	28.9
Post-graduate degree	5.3	18.0	3.1
Other	0.9	0.5	0.2
Occupation			
Manager/administrator	3.0	12.4	5.4
Professional	10.1	36.5	10.1
Trades- and salesperson	13.1	13.2	24.4
Workers	36.6	10.1	19.7
Retired	2.1	2.9	11.0
Student	12.6	15.9	14.8
Unemployed	7.1	3.2	3.6
Other	15.2	5.8	11.0
Income			
Below A$ 10,000	18.9	12.7	
A$10,000-19,000	13.6	8.7	
A$20,000-29,999	32.6	20.1	
A$30,000-39,999	13.8	20.9	
A$40,000-49,999	12.2	13.2	
Over A$50,000	9.0	24.3	

Source: Survey 2001

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problem. Such information might have provided insights into decision-making since incomes influence the extent to which *Viet kieu* have an opportunity to travel.

Income: One third of the respondents has an annual income in the range of A$20,000-A$29,999, compared to nearly 20% who earn less than A$10,000. Nine percent have earnings of more than A$ 50,000 with the other income categories split fairly evenly.

Religion: 46% of respondents are Buddhists, 40% professed no religion, and 14% are Christians.

Migration category: Nearly 50% of the respondents came to Australia as refugees, with a further 40% entering under the family re-union program. Consistent with the fact that students who completed their qualifications in Australia have more chance to gain residency status, a further 8% of respondents are originally overseas students. The Australian government's policy of accepting skilled migrants has influenced this intake. An increasing number of overseas students have also become Vietnamese Australians by marrying Australians.

Ethnic connection: Of the 435 respondents, only 53 or 12% claim not to have family, friends or relatives in Vietnam. Of the remaining respondents, nearly 90% reported maintaining close contact with family, friends and/or relatives in Vietnam with a third of them claiming to have very close contact. This finding is consistent with a previous study undertaken by Nguyen, T.H. (1996) suggesting that primary ties linking the first generation *Viet kieu* to their family and relatives in Vietnam accounts for a substantial part of Vietnam's VFR tourism. The significance of first generation behaviour is also exemplified in the VFR market study undertaken by Seaton and Tagg (1995) of visitors to Ireland.

Vietnamese Identity: When answering the question about media preferences, approximately two thirds of the respondents report a preference for listening to Vietnamese radio, and one third to Australian radio. A similar result is given to a preference for reading Vietnamese newspapers over Australian newspapers. One third of the respondents claim to speak both Vietnamese and English at home, whereas 63% speak mainly Vietnamese and 4% mainly English. At work the proportion of the

languages spoken is different with 42% speaking English and 19% speaking Vietnamese.

The results noted above may be due to a combination of factors, such as the desire to maintain the Vietnamese language as a part of Vietnamese culture and the language required for their jobs. However, the level of English proficiency could be a decisive factor influencing respondents' preferences. In response to this question, half the respondents report their level of English proficiency as 'somewhat', 30% as 'high' and 7% as 'very high', whereas 13% reported having poor English. The results may be influenced by the length of stay in Australia, or by other socio-cultural factors which need to be further researched.

Nearly three quarters of the respondents claim that their best friends are Vietnamese, a quarter have Australians as their best friends, and only six respondents report their best friends as other than Vietnamese or Australian. The respondents show positive responses to the question: 'Do you feel accepted as an Australian in Australia?' with nearly half the respondents feeling 'accepted' and 'very 'accepted', 42% feeling 'some acceptance', and less than 10% feeling 'not accepted'.

The majority of the respondents are generally happy with their lifestyle in Australia with 42% feeling "some happiness", 18% feeling 'happy' and 35% feeling 'very happy'. Nevertheless a quarter of the respondents think that they would have a better life in Vietnam if they went back with three quarters believing that they would have a 'somewhat' better life. This result is somewhat contradictory in that, although the majority of respondents live happily in Australia, they think a better life may be possible in Vietnam. Cultural factors may have some influence over their feelings and emotions, and might motivate them to visit their country of origin. This may change if they were to return. Often the "grass is greener on the other side of the fence." However, this issue needs to be analysed further to explain the apparent contradiction, and the factors underlying this travel phenomenon.

In light of the importance attached to issues of identity in the present study, it is decided to test the extent to which the *Viet kieu* feel either Vietnamese or Australian,

and their level of consciousness of Vietnam and Australia as their home country. A paired t-test is applied to determine respondent feelings.

Table 6.2. An indicator of Viet kieu identity

	Personal feelings	Mean	Std. D	Paired Correlation	Sig.	t-value	Sig.
Pair 1	Feel as a Vietnamese	3.73	1.02	-0.132	0.006	13.703	0.000
	Feel as an Australian	2.70	1.05				
Pair 2	Vietnam is home country	3.81	1.07	-0.048	0.317	10.898	0.000
	Australia is home country	3.04	0.97				

Source: Survey Results 2001

Table 6.2 shows that respondents rate the sense of being Vietnamese higher than that of being Australian, and of Vietnam as their home country higher than Australia. There are statistically significant differences (p = 0,000) between these pairs with t = 10.898 and t = 13.703 respectively. According to Cohen (1988) there is a relatively small negative association (r = -0.13). This means that a negative relationship exists between the feeling of being Vietnamese and of being Australian. This could mean that the more the *Viet kieu* feel about being Vietnamese, the less they feel about being Australian. This can be further clarified through an examination of their level of cultural adaptation to the host country.

Length of residence in Australia: A majority of the respondents (58%) arrived in Australia between 1985 - 1994, and a further 27% having arrived after 1995. The longest established arrivals account for the smallest group (15%) having arrived between 1976 and 1984. The pattern of the distribution of the length of residence outlined in Table 6.3 is consistent with Australian Vietnamese refugee composition as noted in the 1996 Census. It is also a reflection of changes in immigration policies, such as family re-union and the granting of permanent residency to overseas students as skilled migrants. The sample is a fair representation of the age structure of the Vietnamese population in Australia with a slight skewing in favour of those who arrived in Australia after the late 1980s under the family reunion and humanitarian schemes.

Table 6.3. Length of residence in Australia

Length	Frequency	%
1995-2001 (1 -6 years)	117	26.9
1985 -1994 (7 -16 years)	254	58.4
1975 - 1984 (17 -26 years)	64	14.7
Total	435	100

Source: Survey results 2001

6.1.2. Profiles of the mainstream Australian sample

Of 1,000 questionnaires distributed, 395 were returned. The 17 forms, which had either incomplete or missing data, were excluded from the study. Thus 378 forms are used for this study, indicating a 38% return rate, of which 47% are male and 53% are female.

Age: Respondents are aged 18 or above. The predominant age structure is concentrated in the three age groups ranged between 20 and 59, representing over 90% of the sample (refer to Table 6.1).

Family structure: Nearly half the respondents are single. They are mostly unmarried, and living either alone or with their extended family. The remaining 50% are married but with only 2% living with their extended family.

Education and Occupation: Mainstream Australian respondents are more qualified than their *Viet kieu* counterparts. Respondents are well educated with over 50% having university qualifications with 18% having a post-graduate degree. A further 21% have completed vocational education and training and 26% have completed secondary schooling. This finding is consistent with the fact that 37% describe themselves as being professional, 12% as managers/ administrators, and a further 13% as trades and sales and students (13%). Using the 1996 Census as a guide, the sample does significantly over-represent average education levels in Australia. There is

clearly a significant skewing towards higher status and better-paid occupations with lower status and lower paid being under-represented.

Income: Sixty percent of the respondents reported having annual incomes of $30,000 and over, with 24% earning more than A$50,000. Compared to the *Viet kieu* sample, mainstream Australian respondents have a higher income consistent with their qualifications and occupations, and also with the 1996 Census.

6.1.3. Profiles of the *Viet kieu* relatives sample

Of 900 questionnaires distributed, 496 were returned with 31 forms either incomplete or including missing data. The latter were excluded from the study, leaving 465 forms used for this study, comprising 52% of the sample surveyed. Males and females are split evenly (refer to Table 6.1).

Age: Like the other two samples, the predominant age structure is concentrated in the three age groups ranged between 20 and 59. These represent over 90% of the sample (Table 6.1).

Family structure: Nearly 40% of the respondents are single and 60% are married. The responses are concentrated into two categories: single, living with extended family (21%), and married, living with spouse and children (31%).

Education and Occupation: Respondents are well educated with 50% having tertiary qualifications, and a further 3% having a post-graduate degree. A further 41% completed secondary schooling. This finding is apparently contradictory to occupations where only 10% describe themselves as professional, 5% as manager/ administrators, and 24% as being in trades and sales.

A question concerning respondent's incomes was purposely not included in the questionnaire for the *Viet kieu* relatives since the salary system and income sources in Vietnam are very different from those in Australia. It is the view of the researcher that no instruments would be suitable for such comparative purposes.

6.2. Comparisons between the *Viet kieu* and Mainstream Australians

6.2.1. Attitudinal differences in consumption patterns

The t-test is applied to examine whether the *Viet kieu* and mainstream Australians differ significantly with respect to their attitudes towards consumption behaviour. The results show that the means within each of the pairs appear to be somewhat different (Table 6.4). When compared to the *Viet kieu*, mainstream Australians place a higher value on consumption generally, and especially on housing, food, and education, although housing is ranked as most important by both groups. This could be due to how they answered the questionnaires, but might also be due to the following reasons:

Table 6.4. Statistically significant differences in consumption patterns between the Viet kieu and mainstream Australians

Consumption items	Viet kieu Mean	Australian Mean	Mean Diff.	t-value	Sig.
Food	2.81	4.11	-1.30	-19.14	0.00*
Housing	3.33	4.12	-0.79	-11.58	0.00*
Clothing	2.99	3.39	-0.41	-5.77	0.00*
Domestic travel	2.83	3.03	-0.21	-2.71	0.01*
Overseas travel	2.94	3.35	-0.41	-5.15	0.00*
Education	3.25	4.04	-0.79	-10.00	0.00*
Entertainment	3.16	3.47	-0.31	-4.59	0.00*
Personal items	3.06	3.42	-0.37	-5.33	0.00*

*Statistically significant ($p \leq 0.05$)
Source: Survey results 2001

a) Consumption is a product of a capitalist society. Therefore, mainstream Australians may be more consumption-oriented than the *Viet kieu* who have grown up outside a capitalist environment.

b) The individualism that is characteristic of Western societies allows for more consumption and mainstream Australians have more Western attitudes.

Both groups place a higher importance on overseas travel than on domestic travel, although mainstream Australians rate more highly on both domestic and overseas travel compared to the *Viet kieu,* as indicated in Table 6.4.

6.2.2. Differences in cultural values

The t-test is used to measure the statistically significant differences in cultural values between the *Viet kieu* and mainstream Australians. There are statistically significant differences between the two groups in most cases (Table 6.5). Therefore, the hypotheses are accepted and it is concluded that the two groups differ in attitudes towards cultural values to a statistically significant degree. Compared to mainstream Australians, the *Viet kieu* place higher importance on the following values: family religion, social security, social recognition, obligation to parents, thrift and self-sacrifice, with family religion showing the most significant difference (d = 0.92).

Table 6.5. Statistically significant differences in cultural values between the Viet kieu and mainstream Australians

Cultural values	Viet kieu Mean	Australian Mean	Mean Diff.	t-value	Sig.
A harmonious life	3.71	4.32	-0.60	-9.23	0.00*
Material well-being	3.15	3.56	-0.41	-6.29	0.00*
Social security	3.77	3.55	0.21	2.95	0.00*
Loyalty to country	3.14	3.40	-0.26	-3.30	0.00*
Personal freedom	3.76	4.49	-0.73	-11.97	0.00*
Self-respect/self-esteem	3.78	4.49	-0.71	-11.56	0.00*
Family religion	3.66	2.75	0.92	10.85	0.00*
Social recognition	3.57	3.02	0.55	7.59	0.00*
Obligation to parents	3.96	3.63	0.33	4.49	0.00*
Personal education	3.78	4.04	-0.26	-3.55	0.00*
Kin relationships	3.38	3.84	-0.46	-6.76	0.00*
Thrift	3.47	3.17	0.30	4.38	0.00*
Self-sacrifice for others	3.52	3.20	0.32	4.44	0.00*

*Statistically significant (p = ≤0.05)
Source: Survey results 2001

Mainstream Australians rate more highly than the *Viet kieu* especially for the values: personal freedom (m = 4.49; t = -11.97), self-respect and self-esteem (m = 4.49; t = -11.56), a harmonious life (m = 4.32; t = -9.23) and personal education (m = 4.04; t = -3.55), with personal freedom showing the most significant difference (d = -0.73). There is no statistically significant difference between the *Viet kieu* and mainstream Australians for the three values: hard-work, long-term planning for the betterment of

the family, and gratitude (p > 0.05). These findings suggest that some of the stereotypes in these areas about Vietnamese migrants may be invalid.

As anticipated, the two groups rank the top cultural values differently when the ranking order of importance is listed separately:

VIET KIEU	AUSTRALIANS
1. Obligation to parents	1. Personal freedom Self- respect, self-esteem
2. Personal education Self-respect, self-esteem	2. A harmonious life
3. Social security	3. Personal education

The issues of personal freedom, self-respect and self-esteem and a harmonious life are ranked as most important by mainstream Australians, and are given higher importance than for the *Viet kieu*. This probably derives from the Western emphasis on individual freedom and expression, which stand in direct contrast to family religion, obligation and self-sacrifice. We should also be aware of a possible different interpretation of the meaning of 'harmonious life'. For the Vietnamese it will most likely be interpreted in a family context with the Buddhist and Confucianism emphasis on balance, whereas for mainstream Australians (or Westerners) it may imply a trouble-free life or the achievement of inner peace.

Compared to mainstream Australians, the *Viet kieu* place a higher importance on family religion, obligation and self-sacrifice, and less on individualism. Greater importance is attracted to the group, especially the family, by the *Viet kieu*. Obligations to ancestors and parents, and the exercise of self-sacrifice are considered very important.

For the *Viet kieu*, thrift and social security (or a secure life) are more important. This may be because the *Viet kieu* have emerged from a highly unpredictable environment, politically, economically and climatically, as 80% of the Vietnamese population live in rural areas tied to the land and farming, and a high percentage of the *Viet kieu* are also from a rural background with its associated higher feeling of insecurity. It is worth

noting that a majority of the *Viet kieu* had very little social power in Vietnam as they were not from privileged, elite classes. They may regard it as very important to gain security and social recognition in Australia.

6.2.3. Differences in family establishment factors

There are statistically significant differences in attitudes towards most factors (Table 6.6) that influence the choice of a mate between the two groups. The mean difference between the two groups ranks highest for the factor, personality (d = -1.2, t = -18.86), followed by appearance (d = -0.99, t = -13.56), and love (d = -0.78, t = -12.08). The means that apply to the *Viet kieu* are higher than to mainstream Australians to a statistically significant degree in response to the two factors, social status (d = 0.19, t = 2.44) and parent's opinion (d = 0.40, t = 4.95).

Table 6.6. Statistically significant differences in family establishment factors between the Viet kieu and mainstream Australians

Family establishment factors	Viet kieu Mean	Australian Mean	Mean Diff.	t-value	Sig.
Social status	2.86	2.68	0.19	2.44	0.01*
Knowledge	3.27	3.69	-0.42	-5.87	0.00*
Similar attitudes	3.44	3.95	-0.51	-7.21	0.00*
Love	3.86	4.63	-0.78	-12.08	0.00*
Moral character	3.93	4.12	-0.19	-2.72	0.01*
Parents' opinions	2.85	2.46	0.40	4.95	0.00*
Level of education	2.97	3.25	-0.28	-3.56	0.00*
Personality	3.29	4.48	-1.20	-18.86	0.00*
Appearance	2.54	3.52	-0.99	-13.56	0.00*

Statistically significant (p ≤ 0.05)
Source: Survey results 2001

The results show no statistically significant difference between the two groups for the three factors, family background, age and wealth (p > 0.05). Mainstream Australians place a higher importance on the factors of: love, personality, knowledge, similar attitude, moral character, level of education and appearance. This may be because for Westerners relationships are generally thought of as independent units. Their meaning and success therefore derive from a high quantity of attributes and achievements that can be sustained individually. For the *Viet kieu* however, relationships are not thought of as constituting independent units, but are contextual units incorporating family, kinship and society. Social status and the opinion of parents are important factors

when establishing a family. The attributes and factors that sustain a relationship derive much more from 'outside' the couple, not 'inside'.

6.2.4. Differences in rules of behaviour

In most cases, there are statistically significant attitudinal differences between the two groups towards the importance of rules of behaviour (Table 6.7). Therefore, it is concluded that the two groups, *Viet kieu* and mainstream Australians differ in their attitudes toward rules of behaviour to a statistically significant degree. The *Viet kieu* rate more highly than mainstream Australians in most cases, with the only exception being the rule 'should take time to develop relationships'. The highest difference between the groups is evident in response to the rule 'My children should follow my culture' (d = 1.49; t = 19.2), followed by 'Single women should be chaste' (d = 1.36; t = 17.25), and 'Marriage needs parental approval' (d = 1.18; t = 15.8).

Table 6.7. Statistically significant differences in rules of behaviour between the Viet kieu and mainstream Australians

Rules of behaviour	Viet kieu Mean	Australian Mean	Mean Diff.	t-value	Sig.
Obey parents	3.56	3.22	0.34	4.55	0.00*
Develop relationships	3.37	3.94	-0.57	-9.11	0.00*
Face saving	3.40	3.22	0.18	2.52	0.01*
Ask for family advice	3.15	2.23	0.92	12.05	0.00*
Preserve history/traditions	3.45	3.00	0.45	6.11	0.00*
Accept hardships for future	3.47	3.26	0.21	2.94	0.00*
Submissive to authority	3.28	2.47	0.81	11.50	0.00*
Family's reputation	3.15	2.80	0.35	4.41	0.00*
Men have higher status	2.76	1.63	1.13	14.59	0.00*
Women chastity	3.26	1.90	1.36	17.25	0.00*
Children should strive for career	3.64	3.48	0.17	2.11	0.04*
Marriage needs parental approval	3.13	1.96	1.18	15.80	0.00*
Caring responsibility for parents	3.16	2.20	0.97	11.80	0.00*
Children follow Viet. culture	3.19	1.70	1.49	19.20	0.00*

*Statistically significant (p = ≤0.05)
Source: Survey results 2001

For the Vietnamese there are clear rules of behaviour which are taught in school and in the family. Rules in themselves are of fundamental importance. In the West, rules are not so clear or important. Rules may be values which are generally subscribed to, but

they are not universally taught or reinforced. In Vietnam, and the East generally, rules may take the place of law. In Vietnamese culture, personal adherence to rules may be as important as consent to the law is in the West.

It should be acknowledged that the rules of behaviour listed in the questionnaire derive from Confucian values that are of far more importance to the *Viet kieu*. It is therefore not surprising that the *Viet kieu* place a higher importance on almost all rules than mainstream Australians, except in response to, 'Should take time to develop relationships'. In this case it may be attributable to a difference in interpretation. For the mainstream Australians, relationships could well mean intimate, even romantic associations, whereas for the *Viet kieu*, they would more likely relate to business and friendship.

6.2.5. Differences in travel-related rules

There are statistically significant differences in response patterns between the *Viet kieu* and mainstream Australians in most cases, with an exception in response to the statements, 'Should cultivate business connection networks' and 'Overseas holidays are better value for money', though the *Viet kieu* give higher scores for those statements than their counterparts (Table 6.8). It is concluded that the two groups differ in attitude towards travel-related rules to a statistically significant degree.

The mean difference of the two groups ranks highest (d = 1.16) with a t-value of 15.9 in response to the statement 'I travel to places where my family wants me to'. Mainstream Australians give a higher score than the *Viet kieu* in response to the statements, 'Family is more important than friends', 'Men and women can live together before they get married', 'Building up trust is essential in all aspects of life', and 'I like to visit a place to pursue my personal interests'. Compared to mainstream Australians, the *Viet kieu* place a greater emphasis on the importance of 'I travel to places where my family wants me to', 'It is important to buy gifts for family and friends when travelling', of 'Travel decisions should be made by the male head of the family' and of 'Should not travel on bad days'.

Table 6.8. Statistically significant differences in travel-related rules between the Viet kieu and mainstream Australians

Travel-related rules	Viet kieu Mean	Australian Mean	Mean Diff.	t-value	Sig.
Family is more important than friends	3.03	3.36	-0.32	-4.05	0.00*
Can live together before marriage	2.68	3.65	-0.97	-12.14	0.00*
A man should have at least one male child	2.59	1.61	0.98	14.85	0.00*
Should do business with family members	2.83	2.18	0.65	9.23	0.00*
Building up trust is essential	3.50	4.03	-0.54	-7.88	0.00*
Prestige is reason for travelling abroad	2.89	2.04	0.85	11.68	0.00*
Travel to pursue my personal interests	3.38	3.54	-0.16	-2.44	0.01*
Show the affordability of a holiday	2.56	1.59	0.97	13.08	0.00*
Luxuries and a comfortable place	3.09	2.71	0.38	4.98	0.00*
Buy gifts for family and friends	3.17	2.46	0.71	9.41	0.00*
The male head makes travel decisions	2.67	1.58	1.09	14.52	0.00*
Should not travel on bad days	2.51	1.57	0.95	12.57	0.00*
Travel to places where family wants to	3.05	1.89	1.16	15.90	0.00*

*Statistically significant ($p \leq 0.05$)
Source: Survey results 2001

The fundamental differences between the *Viet kieu* and mainstream Australians can be seen to be between external and internal factors. The factors that are higher for mainstream Australians are internal factors: personal interest, trust and the acceptance of a couple living together before getting married. This is because the happiness of a Western couple is generally thought to derive from 'inside' the couple's relationship, and be less dependent on external factors. In contrast, all the other factors scored highly by the *Viet kieu* have an external origin in terms of importance, apart from 'Should not travel on bad days'. They all pertain to what other people think. A 'bad day' however, could also be an external factor, relating to superstition and bad luck. These differences probably derive from the differences between the individualism of the West and the collectivism of the East.

It is instructive to list the ranking order of importance separately, 'Building up trust is essential' and 'Travel to pursue my personal interests' are amongst the top three important factors with the former being most important for both groups. Such similarities between the two groups may explain the extent to which the *Viet kieu* have adopted some Western values through a process of cultural adaptation.

The top three factors are ranked as follows:

VIET KIEU
1. Building up trust is essential
2. Travel to pursue my personal interests
3. Buy gifts for family and friends

AUSTRALIANS
1. Building up trust is essential
2. Can live together before marriage
3. Travel to pursue my personal interests

6.2.6. Differences in tourist attributes

When rating the importance of factors that affect the choice of a tourist destination, out of 19 tourist attributes, 13 are found to be statistically significantly different between the *Viet kieu* and mainstream Australians (Table 6.9). Compared to mainstream Australians, the *Viet kieu* give a much higher score for the attribute: prestige destination (d = 1.12, t = 14.95) and understanding the language (d = 0.87, t = 10.52). Mainstream Australians however place more importance than the *Viet kieu* on the following tourist attributes: beautiful scenery, kind and friendly local people, interesting culture and history, different food, low cost and cheap local goods, and being different.

Table 6.9. Statistically significant differences in tourist attributes
between the Viet kieu and mainstream Australians

Tourist attributes	Viet kieu Mean	Australian Mean	Mean Diff.	t-value	Sig.
Beautiful scenery	3.38	3.87	-0.49	-7.57	0.00*
Kind and friendly local people	3.56	3.87	-0.31	-4.89	0.00*
Interesting culture and history	3.52	4.03	-0.51	-7.95	0.00*
Different food	3.18	3.37	-0.19	-2.59	0.01*
Enhancement of kinship relationships	3.08	2.83	0.25	3.24	0.00*
Prestige destination	3.39	2.26	1.12	14.95	0.00*
Exciting and colourful city life	3.06	3.24	-0.18	-2.20	0.03*
Low cost, cheap local goods	2.78	3.18	-0.40	-5.15	0.00*
Good sport and recreation facilities	3.14	2.72	0.42	4.94	0.00*
Being different	3.14	3.37	-0.23	-3.01	0.00*
Nightlife and entertainment	3.13	2.89	0.24	2.86	0.00*
Ease of getting there	3.67	3.24	0.43	6.05	0.00*
Understanding the language	3.71	2.85	0.87	10.52	0.00*

*Statistically significant (p = ≤ 0.05)
Source: Survey results 2001

Consistently, when the ranking order of importance is listed separately, the top three tourist attributes are ranked differently by the two groups as follows:

VIET KIEU	AUSTRALIANS
1. Understand the language	1. Interesting culture and history
2. Ease of getting there	2. Beautiful scenery
	Kind and friendly local people
3. Kind and friendly local people	3. Different food/ being different

Mainstream Australians appear to be influenced by factors that stimulate them and broaden their experience. Tourist attributes such as beautiful scenery, friendliness, interesting culture and history, and uniqueness are rated highly. The *Viet kieu* are more attracted by comfort, convenience, ease, prestige, and maintaining family ties. This could well be a consequence, once again, of the difference between the 'individualist' West where the search for personal meaning and new experiences is of fundamental importance, and will influence the choice of travel destinations, and the 'collectivist' East where the meaning is found elsewhere: in maintaining family ties and in others' perceptions. The higher values placed by the *Viet kieu* on comfort, convenience and ease suggests that they place less emphasis on the need for uniqueness and difference at a destination.

6.2.7. Differences in destination attractiveness

When rating the attractiveness of various destinations, statistically significant differences between the *Viet kieu* and mainstream Australians are evident in most cases, except Germany and Japan where no significant differences are evident. For domestic travel, the Gold Coast, Canberra, and Sydney are most attractive for the *Viet kieu*, whereas Perth and Cairns are more attractive for mainstream Australians (Table 6.10). Internationally, the *Viet kieu* find Vietnam and North America to be more attractive than mainstream Australians, indicating a difference as expressed in a t-value of 4.24 and 3.25 respectively, whereas mainstream Australians are more interested in France (t = -5.44), Canada (t = -3.35) and Britain (t = -2.04).

*Table 6.10. Statistically significant differences in destination attractiveness
between the Viet kieu and mainstream Australians*

Tourist destination	Viet kieu Mean	Australian Mean	Mean Diff.	t-value	Sig.
Sydney	3.41	3.05	0.36	4.73	0.00*
Melbourne	3.50	3.27	0.23	2.99	0.00*
Brisbane	3.29	3.07	0.21	2.93	0.00*
Gold Coast	4.05	3.21	0.84	10.23	0.00*
Adelaide	2.90	2.69	0.21	2.76	0.01*
Cairns	3.21	3.37	-0.16	-1.98	0.05*
Perth	2.83	3.38	-0.55	-7.18	0.00*
Canberra	2.92	2.30	0.61	7.90	0.00*
France	3.26	3.68	-0.42	-5.44	0.00*
Vietnam	3.55	3.21	0.35	4.24	0.00*
USA	3.66	3.42	0.24	3.25	0.00*
Britain	3.28	3.43	-0.15	-2.04	0.04*
Canada	3.33	3.57	-0.24	-3.35	0.00*

*Statistically significant ($p \leq 0.05$)
Source: Survey results 2001

When the ranking order of importance is listed separately for the two groups, it is interesting to note that the Gold Coast is the most favoured destination (above USA and Vietnam) amongst the *Viet kieu*, whereas for mainstream Australians the most popular destinations are all overseas with France ranking first, followed by Canada and Britain.

Conclusions

The findings confirm that there are significant differences in cultural and consumption behaviour characteristics between the *Viet kieu* and mainstream Australians. These differences indicate that the *Viet kieu* emphasise the importance of an orderly society, harmony, respect for authority, collective consensus, family religion, self-sacrifice for others, and the fulfilment of obligations, whereas mainstream Australians emphasise the importance of personal freedom, self-respect and self-esteem. Given these differences, it is not surprising that Asians and Westerners hold somewhat different attitudes and display somewhat different behaviours.

Viet kieu values include a long-term orientation, pragmatism, perseverance, thrift, status, a sense of shame and living in harmony. As noted above, harmony may be perceived differently by the *Viet kieu* and mainstream Australians. In Western terms, it

may mean the harmonious relationship of a couple, whereas it has a much broader meaning in Vietnamese terms. For the Vietnamese, harmony is a common value that is characteristic of the combination of long-term orientation and collectivism. It means empathy, to understand and anticipate that Confucian society demands family members live harmoniously together, especially when they are in the same household. Indeed, the interest of the family has to be considered before any personal interest, as this is integral to the principles of filial piety and the collective interest of the family. This contrasts with the more individualistic West, with its emphasis on personal fulfilment and happiness. Contemporary Western societies are held together, less by an internalised set of obligations and protocols, and more by consenting to an external body of rules, regulations and laws. Mutuality and obligation are less important than formal rules about what is and what is not allowed. By definition and necessity, such rules, regulations and laws are objective and impersonal. They enable people in the West to function more as autonomous individuals and as less personally involved with one another.

6.3. Comparisons between the *Viet kieu* and *Viet kieu* relatives

6.3.1. Differences in cultural values

In response to the importance of cultural values, it was found that there are statistically significant differences between the *Viet kieu* and their relatives in most cases. It is worth noting that the former rate most values more lowly than the latter (Table 6.11). Nevertheless, the *Viet kieu* place a higher importance than their relatives on the values: personal freedom, maintenance of family religion, gratitude and self-sacrifice for other people's interests.

Of the four values in which the *Viet kieu* rate higher than the *Viet kieu* relatives, the greater difference is reported in the case of personal freedom (d = 0.34; t = 4.28). There could be two reasons for this. First, it may be that the *Viet kieu* have adopted this value in a Western democratic society. Second, it may be that on average, the Vietnamese who have immigrated (now the *Viet kieu*) place a higher value on personal freedom than those who have not, this being one of the reasons for their immigration in the first place. It could also of course be a consequence of both reasons.

*Table 6.11. Statistically significant differences in cultural values
between the Viet kieu and Viet kieu relatives*

Cultural values	Viet kieu Mean	Vietnamese Mean	Mean Diff.	t-value	Sig.
A harmonious life	3.71	4.27	-0.56	-8.38	0.00*
Material well-being	3.15	3.67	-0.52	-7.43	0.00*
Social security	3.77	4.17	-0.40	-6.28	0.00*
Values of woman	3.68	4.02	-0.34	-5.39	0.00*
Loyalty to country	3.14	3.79	-0.64	-9.33	0.00*
Personal freedom	3.76	3.42	0.34	4.28	0.00*
Self-respect/self-esteem	3.78	4.02	-0.24	-3.68	0.00*
Family religion	3.66	3.49	0.17	2.43	0.02*
Obligation to parents	3.96	4.37	-0.41	-6.81	0.00*
Values of man	3.50	3.90	-0.39	-5.73	0.00*
Personal education	3.78	4.09	-0.31	-4.40	0.00*
Kin relationships	3.38	3.84	-0.46	-7.55	0.00*
Hard work	3.65	3.97	-0.32	-4.97	0.00*
Thrift	3.47	3.85	-0.39	-5.44	0.00*
Family L-t planning	3.70	3.83	-0.13	-2.01	0.04*
Gratitude	3.63	3.42	0.21	3.31	0.00*
Self-sacrifice for others	3.52	3.24	0.29	4.12	0.00*

Statistically significant ($p = \leq 0.05$)
Source: Survey results 2001

It is interesting that the *Viet kieu* rate higher on the three values: gratitude, self-sacrifice, and family religion. These might be understood as likely values for people establishing themselves in a new context, prepared to work hard and grateful for help and opportunities. The high value placed by the *Viet kieu* on the maintenance of family religion can also be understood as a likely value for an immigrant group. It provides continuity and meaning and also represents the need that parents feel to pass on their culture to their children. However, when the ranking order of importance is listed separately, it is interesting to note that 'Obligation to parents' and 'Social security' are ranked by both groups as amongst the top three cultural values.

6.3.2. Differences in family establishment factors

In response to the importance of factors that affect the choice of a life partner, there are statistically significant differences in attitudes between the two groups in most cases, with two exceptions: age and personality (Table 6.12). Therefore, it is concluded that the *Viet kieu* and their relatives differ in their attitudes towards the importance of factors that influence their choice of a life partner to a statistically significant degree.

However, the *Viet kieu* rate the importance of most factors lower than their relatives in Vietnam, except for the factors, 'Similar attitude' and 'Love'.

The values 'Similar attitude' and 'Love' on which the *Viet kieu* score higher than the *Viet kieu* relatives may have an 'internal' derivation. These internal attributes are characteristic of individualistic and isolated relationships whose intensity, meaning and success depend primarily upon the individuals themselves, and their relationships exist as an independent expressions or phenomenon. In the group of factors on which the *Viet kieu* relatives place a greater importance, there is a marked preponderance that may be considered as having an 'external' derivation, such as wealth, family background, social status, and parents' opinion. This difference between the internal and external, as has been suggested above, may be a reflection of the 'individualistic' West and the 'communal' East, the meanings of the former coming more from isolated, independent experience, and of the latter from shared, communal experience.

Table 6.12. Statistically significant differences in family establishment factors between the Viet kieu and Viet kieu relatives

Family establishment factors	Viet kieu Mean	Vietnamese Mean	Mean Diff.	t-value	Sig.
Family background	2.99	3.47	-0.49	-5.63	0.00*
Social status	2.86	3.28	-0.41	-5.24	0.00*
Knowledge	3.27	3.80	-0.53	-7.36	0.00*
Similar attitudes	3.44	3.22	0.22	2.77	0.01*
Love	3.86	3.68	0.17	2.00	0.05*
Moral character	3.93	4.21	-0.27	-4.19	0.00*
Parents' opinions	2.85	3.28	-0.43	-5.71	0.00*
Wealth	2.51	3.07	-0.56	-6.67	0.00*
Level of education	2.97	3.43	-0.46	-5.69	0.00*
Appearance	2.54	2.97	-0.43	-5.24	0.00*

*Statistically significant ($p \leq 0.05$)
Source: Survey results 2001

Nevertheless, it is interesting to note that both groups rank the most important factors in a relatively similar way when the ranking order of importance is listed separately. 'Moral character' and 'Love' are ranked by both groups as amongst the top three factors with 'Moral character' being most important. 'Love' ranks second for the *Viet kieu* but third for the *Viet kieu* relatives.

6.3.3. Differences in rules of behaviour

Table 6.13 shows cases of statistically significant differences in rules of behaviour between the *Viet kieu* and their relatives. It is worth noting that the *Viet kieu* place less importance on all of these rules than their relatives. This may indicate that they have already moved away from traditional Vietnamese culture to a certain degree, and adopted some values and behaviour from the host culture. The *Viet kieu* relatives rank the rule 'Single women should be chaste' as highest (m = 4.03), followed by 'Should obey parents' (m = 3.92). The highest differences in means between the two groups are evident in response to the statements: 'Women should be chaste' (d = -0.77; t = -10.01), followed by 'Men should have higher status than women' (d = -0.55; t = -6.26).

Table 6.13. Statistically significant differences in rules of behaviour
between the Viet kieu and Viet kieu relatives

Rules of behaviour	Viet kieu Mean	Vietnamese Mean	Mean Diff.	t-value	Sig.
Obey parents	3.56	3.92	-0.36	-5.11	0.00*
Ask for family advice	3.15	3.59	-0.44	-6.71	0.00*
Accept hardships for future	3.47	3.73	-0.26	-3.90	0.00*
Submissive to authority	3.28	3.46	-0.18	-2.66	0.01*
Family's reputation	3.15	3.35	-0.20	-2.65	0.01*
Ancestor worship	3.37	3.74	-0.36	-5.04	0.00*
Men have higher status	2.76	3.30	-0.55	-6.26	0.00*
Women chastity	3.26	4.03	-0.77	-10.01	0.00*
Children should strive for career	3.64	3.87	-0.23	-3.39	0.00*
Marriage needs parental approval	3.13	3.55	-0.42	-5.80	0.00*
Caring responsibility for parents	3.16	3.48	-0.32	-3.93	0.00*
Children follow Viet. culture	3.19	3.61	-0.42	-5.17	0.00*

*Statistically significant (p ≤ 0.05)
Source: Survey results 2001

It is perhaps surprising that the *Viet kieu* and the *Viet kieu* relatives rank the top three rules of behaviour in a relatively similar order when the ranking order of importance is listed separately. 'Children should strive for career' and 'Obey parents' are ranked by both groups as among the top three most important rules of behaviour.

VIET KIEU	**VIET KIEU RELATIVES**
1. Children should strive for career	1. Women chastity
2. Obey parents	2. Obey parents
3. Accept hardship for the future	3. Children should strive for career

As has been stated above, the *Viet kieu* relatives score more highly on all values than the *Viet kieu*. This may be because of the high value placed on rules in a strongly Confucian society. However, the rules themselves are also important, and apart from chastity for single women, the high values have mainly to do with family solidarity, family obligation and cultural continuity. However from the researcher's observation, the high value placed on chastity is something of an anachronism. The value may remain strong amongst the *Viet kieu* relatives in Vietnam, but the reality and practice in the major cities is different.

6.3.4. Differences in travel-related rules

Statistically significant differences are evident in the response patterns regarding travel-related rules between the two groups, the *Viet kieu* and their relatives, except to the statement 'I travel to places where my family wants me to' (Table 6.14). It is concluded that the two groups differ in attitudes toward travel-related rules to a statistically significant degree. The *Viet kieu* relatives rank higher than the *Viet kieu* in all cases. The greater differences are evident between the two groups in response to

Table 6.14. Statistically significant differences in travel-related rules between the Viet kieu and Viet kieu relatives

Travel-related rules	Viet kieu Mean	Vietnamese Mean	Mean Diff.	t-value	Sig.
Family is more important than friends	3.03	3.61	-0.58	-6.85	0.00*
Can live together before marriage	2.68	2.25	0.43	5.57	0.00*
A man should have at least one male child	2.59	2.78	-0.19	-2.36	0.02*
Cultivate business connection networks	3.16	3.53	-0.37	-5.20	0.00*
Should do business with family members	2.83	3.07	-0.23	-2.94	0.00*
Building up trust is essential	3.50	3.69	-0.19	-2.66	0.01*
Attached to soil/ancestral traditions	3.33	3.70	-0.37	-5.68	0.00*
Prestige is reason for travelling abroad	2.89	2.69	0.21	2.64	0.01*
Travel to pursue my personal interests	3.38	2.95	0.43	5.88	0.00*
Overseas holidays are better value	2.91	2.75	0.16	1.99	0.05*
Show the affordability of a holiday	2.56	2.24	0.32	4.03	0.00*
Luxuries and a comfortable place	3.09	2.66	0.43	5.69	0.00*
Buy gifts for family and friends	3.17	3.82	-0.65	-9.76	0.00*
The male head makes travel decisions	2.67	2.85	-0.18	-2.17	0.03*
Should not travel on bad days	2.51	2.96	-0.44	-4.78	0.00*

1. Strongly disagree, 2. Disagree; 3. Agree; 4. Highly agree; 5. Strongly agree
*Statistically significant (p= ≤ 0.05)
Source: Survey results 2001

the statements 'When travelling it is important to buy gifts for family, friends and business contacts' (d = -0.65; t = -9.76), followed by 'Family is more important than friends' (d = -0.58; t = -6.85) and 'I feel attached to the soil and the ancestral traditions of Vietnam' (d = -0.37; t = -5.68).

Compared to their relatives, the *Viet kieu* give higher scores in response to the statements 'Men and women can live together before they get married', 'Prestige is an important reason for travelling abroad', 'I like to visit a place to pursue my personal interests', 'It is important to show people that I can afford a holiday', and 'I want luxuries, and a comfortable place to stay while on holiday'. These differences could well be examples of Western cultural values the *Viet kieu* have adopted from the host country; also susceptibility to "showing off" or seeking prestige. The results further confirm that the *Viet kieu* relatives' values reflect the high importance placed on mutuality and interdependence in Vietnam, values that appear to have lessened for the *Viet kieu.*

The lesser importance attached by the *Viet kieu* to the statement: 'It is important to cultivate a network of connections' further suggests that in conjunction with the significance of achievement and self-direction, the *Viet kieu* are adopting more self-reliant behaviour, including a shift towards less informal networks. The informal networking together with the Vietnamese custom of exchanging favours to attain resources or circumvent authority are emphasised, and tradition and the need for security remain prominent.

It is noticeable that the main difference in value patterns appears to be between the need on the part of the *Viet kieu* to show and demonstrate their wealth and success in travel choices and behaviour, and the influence of local customs and mores on travel decisions of the *Viet kieu* relatives. Attachment to the country and its traditions, connections and mutuality are also more important for the *Viet kieu* relatives. The apparent need for the *Viet kieu* to demonstrate wealth and success may be a consequence of their relative insecurity in a new country and their need to show that they have made a successful transition.

It is perhaps surprising that the *Viet kieu* and the *Viet kieu* relatives rank the top three travel-related factors in a relatively similar order when the ranking order of importance is listed separately. 'Building up trust is essential' and 'Attached to the soil and ancestral traditions' are ranked by both groups as amongst the top three most important travel-related rules.

6.3.5. Differences in attitude towards *Viet kieu* purpose of travel

The *Viet kieu* were asked to rate their reasons for next travelling to Vietnam. The *Viet kieu* relatives were asked to rate what they had thought the *Viet kieu*'s reasons would be for next travelling to Vietnam. It is interesting to note that the *Viet kieu* relatives give higher scores to all travel purposes than the *Viet kieu* themselves, indicating the uniformly greater value placed on reasons that have to do primarily with family and the homeland (Table 6.15). This may suggest that *Viet kieu* relatives have higher expectations of the *Viet kieu* than the *Viet kieu* themselves with respect to visits to the former home country and ancestral worship. Interestingly, the two groups are most similar concerning, 'to have a holiday,' and most dissimilar in attitudes towards 'doing business' and 'visiting the family's original places'.

Table 6.15. Statistically significant differences in attitudes toward travel purposes between the Viet kieu and Viet kieu relatives

Travel purposes	Viet kieu Mean	Vietnamese Mean	Mean Diff.	t-value	Sig.
Holiday	2.92	3.18	-0.27	-3.34	0.00*
Business	2.11	3.08	-0.97	-12.00	0.00*
VFR	3.49	3.86	-0.37	-5.12	0.00*
New Year *(Tet)*	3.31	3.86	-0.55	-7.36	0.00*
Family's origin places	2.96	3.71	-0.75	-9.95	0.00*
Getting married	2.18	2.85	-0.67	-7.22	0.00*
Ancestral worship place	3.26	3.82	-0.56	-8.29	0.00*
Finding a life partner	2.27	2.76	-0.49	-5.49	0.00*
Experience customs, culture	2.88	3.33	-0.45	-6.08	0.00*
Cultural/historical site/s	3.07	3.55	-0.48	-6.65	0.00*
Developments/changes in Vietnam	3.16	3.60	-0.44	-5.90	0.00*

*Statistically significant ($p \le 0.05$)
Source: Survey results 2001

The *Viet kieu* relatives give the highest score for the purposes of 'Visiting family, friends and relatives' (t = 3.86) and 'Participating in the Chinese New Year *(Tet)*' (t = 3.86), followed by 'Visiting my family's ancestral place of worship' (t = 3.82). It is

interesting to note that though the *Viet kieu* give lower scores for these three travel purposes, the order of priority given by the *Viet kieu* is almost the same as that given by their relatives. The findings indicate that the main purposes for the *Viet kieu* to travel to Vietnam are to visit family, attend the *Tet,* and to visit the family's place of ancestral worship. The *Viet kieu* relatives also expect the *Viet kieu* to visit Vietnam specifically for these reasons. The coming together of family members under one roof during the *Tet* celebrations is profoundly important, as it conveys what is considered to be the most valued marker of Vietnamese social life - the communality and the unity of the family (Nguyen, T.H., 1996). Both traditionally and today, the common activities of most Vietnamese at *Tet* are visiting family, friends and relatives and visiting the family's place of ancestral worship.

The greatest differences between the two groups are evident in response to the travel purposes of 'Doing business' (d = -0.97; t = -12.0), followed by 'Visiting places where I and/or my family came from' (d = -0.75; t = -9.95), and 'Visiting my family's ancestral place of worship' (d = -0.56; t = -8.29). Obviously the *Viet kieu* are expected by their relatives to go to Vietnam and engage in some forms of business, whereas the *Viet kieu* themselves appear to be less interested in doing business in Vietnam. This is consistent with the fact that the *Viet kieu* are thought of as being affluent by their family and relatives in Vietnam, and are expected to do business with Vietnam possibly as a means of providing financial support and economic improvement for both the family and the country.

The *Viet kieu* place less importance on a visit to the family's place of origin and worship than their relatives expect them to. This raises an interesting question as to how long the *Viet kieu* will keep travelling to Vietnam for this purpose. The latter might involve a desire to travel and experience new cultures, people and settings, to escape the pressures and constraints of their home life as well as to pursue a lifestyle that is not available at home. The *Viet kieu* in this study represent the first generation to have lived outside Vietnam, but appear to show different attitudes towards travel purposes, motives and behaviour compared to their relatives in Vietnam. Life cycle theory may explain such changes. It is interesting to ask when a tourist destination such as Vietnam will experience a downturn in visitor numbers of *Viet kieu* travellers for diaspora-related purposes, and an increase for leisure purposes. Such a shift might

be explained in terms of life cycle whereby return travel purpose elasticity across migrant generations changes by stages as the migrant population adapts and is acculturated into the host society. Such issues have potentially important theoretical and practical implications for diaspora tourism, and could be a subject for further research.

While the *Viet kieu* seem intent to achieve greater autonomy, forces within Vietnamese culture encourage increased cultural conservatism. The *Viet kieu* appear to be adopting Western cultural values and behaviour, and embracing a capitalistic system characterised by individualism. However, being first generation they appear to be maintaining traditional values and adopting change only when new ways are viewed as consistent with Confucian social philosophy. This prompts the following critical question: will traditional Vietnamese cultural values, especially Confucian values, reduce in importance for the *Viet kieu* over time? If yes, to what extent will these changes in values occur and how will such changes influence *Viet kieu* consumption behaviour in general, and travel behaviour in particular?

Conclusions

The above results indicate that the *Viet kieu* have adopted some cultural values from their host society, but have retained traditional Vietnamese cultural values to a significant degree. Compared to their relatives in Vietnam, they are less 'traditional', possibly as a consequence of cultural adaptation. As Nicassio and Pate's (1984) study indicates, the adaptation of individual immigrants is measured by way of acculturation, economic success, and satisfaction or identification with the new country. In addition, account needs to be taken of the mutual effects of one's behaviour and one's surrounding environment, and the possibility of forming a 'bicultural behaving' person. As stated by Kiefer (1974, p.89):

> "Changes in behaviour patterns results in changes in the environment, which in turn result in further behavioural changes, and so on. When a person becomes more acculturated, he begins to spend more time in intercultural contexts or at least think about them differently, with the result that his environment is not the same. This change in turn requires further adjustments in his behaviour."

Bicultural behaviour can be seen as following a pattern resulting from the adaptive process. The findings show that the *Viet kieu* do not completely extinguish the values they learned in the course of socialisation in their home country. Instead, they rearrange the priorities of these values to be more in tune with the new environment. This is consistent with Feather's (1979) finding which suggests a coping process with cognitive value discrepancies.

As the majority of *Viet kieu* respondents came from either the city or the town, they are more likely to be exposed to the West and be open to a new value orientation than their relatives in Vietnam. This suggests that a model of cross-regional cultural differences may be applied, as the Vietnamese would probably cluster along a continuum running from open-to-foreign-influence to closed-to-foreign-influence, where foreign means Western influence. On this continuum, a preliminary hypothesis would place the *Viet kieu* diaspora at the open end, the Vietnamese who live in villages in Vietnam and are culturally very traditional at the closed end, and the Vietnamese in cities and towns, who have been exposed to some Western influences, between these two groups. In terms of a general model of cross-regional comparison, it should be noted that, since much of Vietnam has been closed to foreigners throughout its history, the impact of foreign influence might be more important for Vietnam than it would be for other countries. This continuum may provide the vehicle needed to develop an approach for comparing cultural values that influence behaviour between the Vietnamese in Vietnam and the *Viet kieu* in the diaspora. The argument can be made that sub-cultural groups share the overall culture of the society, but also display their own distinctive values and norms (Robertson, 1993). However, this is beyond the scope of this study and a detailed discussion of the model could be subject of further research.

In order to understand the adaptation process of the *Viet kieu* and their cultural distinctiveness compared to the *Viet kieu* relatives and mainstream Australians, a range of insights can be gained from previous cross-cultural studies. The differences between Western and Eastern cultures have been well documented (Hofstede, 1980; Yang and Bond, 1990). The study's results support Hofstede's (1980) original findings that Eastern cultures score high on collectivism, while individualism epitomises Western cultural values (Hofstede, 1984; Ronen and Shenkar, 1985; Ralston *et al.*, 1992). The dimensions - individualism and Confucianism - have

emerged as those where the contrasts appear most relevant for providing an East-West comparison.

The *Viet kieu* appear to be more individualistic than their relatives in Vietnam, although they still hold strongly to Confucian ideals. According to Ralston *et al.* (1993), this phenomenon may be described as 'cross-vergence', whereby the *Viet kieu* do not adopt the complete set of Western values, but rather internalise some into their Confucian based value system. Thus they develop a unique perspective or set of values that possesses facets of both cultures. Conversely, the Vietnamese in Vietnam remain steadfast to Confucian-style collectivism. Thus, the individualism and Confucianism paradox of the *Viet kieu* appears to encapsulate the current struggle to adapt to the host society while not forsaking traditional values. Instead of viewing the behaviour of the *Viet kieu* as a confusing paradox, it may be viewed as a typical process where the *Viet kieu* are in the stage of developing a crossvergent value set. This may help to enhance our understanding of the behaviour of the *Viet kieu*, not as a confusing blend of individualism and Confucianism, but as typical of the process of cultural adaptation. The issue is: how have *Viet kieu* values and behaviour crossverged, and what has in essence been taken from each culture? Or, more specifically, to what degree have Western individualism and Western values influenced collectivism and the Eastern values most clearly seen in Confucianism?

6.4. *Viet kieu* Travel Characteristics

6.4.1 Characteristics of *Viet kieu* travellers

The *Viet kieu* started to travel to Vietnam in earnest after 1989, when the Vietnamese government introduced the "open policy" of encouraging home visits by overseas Vietnamese. In the present study, nearly 90% of respondents reported maintaining close contact with family, friends and/or relatives in Vietnam with a third claiming to have very close contact. Primary ties linking the first generation *Viet kieu* to their family and relatives in Vietnam account for a substantial part of Vietnam's travel market.

Over 50% of traveller respondents are repeat visitors, suggesting that the *Viet kieu* appear to have potential as a repeat visitor market (Table 6.16).

Table 6.16. Number of trips to Vietnam (Travellers)

Number of trips	Frequency	%
1	84	49.1
2	36	21.1
3	27	15.8
4	12	7.0
4-7	12	7.1
Total	171	100

Source: Survey results 2001

The duration of stay of traveller respondents varies between 4 and 90 days. The data show that high percentages of travellers stayed 14, 20, 30 and 35 days in Vietnam. The trips of 14 and 20 days may reflect time available during annual leave. The 30 and 35 days length of stay may be explained by the fact that discount packages promoted by most airlines are based upon a 35-day air ticket. This finding has implications for marketing strategies since the *Viet kieu* seem to be quite price-sensitive.

Two thirds of the traveller respondents reported that their first visit to Vietnam involved visiting family, friends and/or relatives. One-third cited a holiday as the main purpose for travel. These proportions change in the case of repeat visitors, with nearly half claiming to visit family, friends and/or relatives, 42% travelling for a holiday, and 8% on business (Table 6.17).

Table 6.17. Purpose of trips to Vietnam (travellers)

Purpose	First visit		Repeat visit	
	Frequency	%	Frequency	%
Holiday	59	34.5	37	42.5
Visit family, friends and/or relatives	109	63.7	43	49.4
Business	3	1.8	7	8
Total	171	100	87	100

Source: Survey results 2001

The results reveal that the prime reasons for *Viet kieu* visiting Vietnam are: to visit family, friends and/or relatives (mean = 3.4875), to participate in the Chinese New Year (mean = 3.3075) and to visit places of ancestral worship (mean = 3.2575). These findings however, cannot be justified by using just the mean since this measurement may produce misleading results. A justification for the main reasons prompting travel by the *Viet kieu* will be detailed in the next chapter. It is also evident that travellers are motivated by a combination of extrinsic and intrinsic factors and influenced by their social background and status in society. Their travel behaviour in relation to cultural values can be further explained with reference to age, gender, family life cycle, education, income and former lifestyle pursuits.

6.4.2. Comparisons between *Viet kieu* travellers and non-travellers

The respondents are divided into two groups on the basis of whether or not they had previously travelled to Vietnam. The group called 'travellers' consists of 171 respondents who had previously travelled to Vietnam. The group called 'non-travellers' consists of 264 respondents who had not yet travelled to Vietnam. Two-dimensional contingency tables are constructed, showing the responses to selected questions. The characteristics of, and contrasting differences between, the two groups are presented in the following section.

There are statistically significant differences between the two groups in response to the question 'How likely is it that you will travel to Vietnam in the next five years'. Both groups express a very strong desire to visit Vietnam. Of non-travellers, 85% state that they are 'somewhat likely' with one third 'very likely' to visit Vietnam within the next five years.

Demographic differences

Table 6.18 shows a gender balance within each group, *Viet kieu* travellers and non-travellers. Statistically significant difference in age structure is evident between the two groups. Nearly 20% of the travellers or 7% of the total are aged 50 and over, whereas only 3% of the non-travellers or 1.6% of the total fall in this age group. The result may indicate that senior people tend to be travellers.

There are statistically significant differences in family structure between the two groups. Travellers are split evenly between single and married. Nearly one third of travellers are married and living with spouse and children. This raises an interesting question as to whether or not the *Viet kieu* travel to Vietnam mainly with their families. Of the respondents 42% who are single reported not yet having travelled to Vietnam. It might be that these people are still young and are preoccupied with financial and other commitments.

The statistically significant differences in religious beliefs between travellers and non-travellers are of interest. It is surprising that a quarter of the travellers regard themselves as non-religious compared to 50% of the non-travellers. This raises the question of whether travellers are more concerned about religious beliefs compared to non-travellers, and if this is the case, whether the maintenance of family religion is one of the main drivers for *Viet kieu* travel.

The fact of statistically significant differences between the two groups in the level of qualifications and occupations is of interest. Nearly half travellers compared to a quarter of non-travellers have a university or post-graduate degree. Accordingly, 40% of travellers are manager/administrator, or professional or trades- and salesperson compared to 17% of non-travellers. The finding may suggest that *Viet kieu* travellers are more educated and have better paid occupations than non-travellers.

The income distribution of the sample supports the assumption that occupational categories can be ranked according to levels of income. The results also indicate that a statistically significant relationship exists between *Viet kieu* income and travel. Of respondents with an income between A$20,000-29,999, 79% are non-travellers compared to 21% travellers. A high percentage of respondents with an income range between A$40,000 and over had already made one trip to Vietnam, indicating 36% of travellers compared to 11% of non-travellers.

There are statistically significant differences in the length of residence in Australia between the two groups. Most travellers (85%) have lived in Australia for between 7 and 26 years. Only 20% of respondents who have lived in Australia for less than 6 years are travellers compared to 80% of non-travellers. More than twice as many *Viet*

Table 6.18. Demographic characteristics of travellers and non-travellers

Respondent Characteristics	Travellers [171 or 39%]	Non-travellers [264 or 61%]	*Sig.
Gender:			0.88
Male	19.8	31.3	
Female	19.3	29.7	
Age			0.00*
18-19	0.5	1.6	
20-29	12.6	23.4	
30-39	9.4	17.5	
40-49	9.7	16.8	
50-59	5.1	1.4	
60&over	1.8	0.2	
Family structure			0.00*
Single, living alone	7.6	25.3	
Single, with children	2.8	2.3	
Single with extended family	8.0	14.9	
Married with spouse	6.7	10.3	
Married with spouse and children	11.7	6.7	
Married with extended family	2.3	1.4	
Family origin			0.00*
North	14.5	33.3	
South	19.1	20.9	
Central	5.5	6.7	
Religion			0.00*
Christian	8.0	6.7	
Buddhist	21.1	24.8	
None	9.9	29.4	
Qualification			0.00*
Primary school	1.8	1.6	
High school	12.4	17.9	
Vocational school	6.2	26.2	
University degree	14.3	13.3	
Post-graduate degree	3.4	1.8	
Other	0.9	0.0	
Occupation			0.00*
Manager/administrator	1.4	1.6	
Professional	5.7	4.4	
Trades- and salesperson	8.5	4.6	
Workers	11.5	25.1	
Retired	1.8	0.2	
Student	5.5	7.1	
Unemployed	2.3	5.1	
Other	2.3	12.9	

Sig.: Chi-square significance at a level of 95%

(To be continued)

(Continue)

Respondent Characteristics	Travellers [171]	Non-travellers [264]	Sig.
Income			0.00*
Below A$ 10,000	7.8	11.0	
A$10,000-19,000	5.3	8.3	
A$20,000-29,999	6.9	25.7	
A$30,000-39,999	4.8	9.0	
A$40,000-49,999	8.0	4.1	
Over A$50,000	6.2	2.8	
Migrant category			0.00*
A refugee	23.0	25.7	
Family re-union migrant	11.3	28.7	
Independent migrant	0.0	0.0	
Overseas student	4.8	3.2	
Business migrant	0.0	0.5	
Tourist	0.0	2.3	
Length of residence			0.00*
1995-2001 (1-6 yrs)	5.7	21.1	
1985-1994 (7-16 yrs)	23.0	35.4	
1975-1984 (17-26 yrs)	10.3	4.4	

Sig.: Chi-square significance at a level of 95%
Source: Survey results 2001

kieu travellers than non-travellers have lived in Australia for an extended period (17 - 26 years). The finding indicates that *Viet kieu* travellers have been resident in Australia longer and may be more established than non-travellers (refer to Table 6.18).

Differences in consumption patterns

A t-test is applied to test the difference in expenditure items between the two groups travellers and non-travellers. In most cases the hypotheses are rejected because their means are not significantly different. With the exception of the cases of housing and

Table 6.19. Differences in consumption patterns
between travellers and non-travellers

	Traveller Mean	Non-traveller Mean	Mean Diff	t-value	Sig.(p)
Housing	3.61	3.15	0.45	4.42	0.00*
Education	3.66	2.99	0.67	5.87	0.00*

*Statistically significant (p < .01)
Source: Survey results 2001

education, there are statistically significant differences between the two groups (Table 6.19). The mean differences and the t-values for these two items appear to be the highest compared to all other items.

To serve the objectives of the study, a comparison is made between the items that have the highest mean scores (housing, education) with the items: domestic travel and overseas travel. A paired t-test is applied to determine if respondents really place more importance on housing and education than on travel. Table 6.20 shows that the overseas travel score is higher than the domestic travel score and that this is a statistically significant difference: t = -2.41, p = 0.02. There is a relatively small positive association between housing and travel (r = 0.16 for domestic and r = 0.14 for overseas travel), and medium positive correlation between education and travel (r = 0.28 and r = 0.29 for domestic and overseas). This could mean that the more education the *Viet kieu* have, the more they are prepared to spend on travel. There is a high positive association between domestic and overseas travel (r = 0.56). This may indicate that the *Viet kieu* who reported an interest in domestic travel may also travel overseas. This can be further clarified by examining their income and the other cultural and social factors that could influence their attitude towards travel.

Table 6.20. Comparison between travel and other consumption items

Paired comparison		Mean	Std.D	r	Sig.	Paired Differences Mean	Std.D	95% Conf. Interval of the Difference Lower	Upper	t	Sig. (2-tailed)
Pair 1	Housing	3.33	1.07	0.16	0.00	0.50	1.38	0.37	0.63	7.60	0.00
	Domestic travel	2.83	1.05								
Pair 2	Housing	3.33	1.07	0.14	0.00	0.39	1.39	0.26	0.52	5.85	0.00
	Overseas travel	2.94	1.04								
Pair 3	Domestic travel	2.83	1.05	0.28	0.00	-0.43	1.35	-0.55	-0.30	-6.55	0.00
	Education	3.25	1.20								
Pair 4	Overseas travel	2.94	1.04	0.29	0.00	-0.31	1.34	-0.44	-0.19	-4.87	0.00
	Education	3.25	1.20								
Pair 5	Domestic travel	2.83	1.05	0.56	0.00	-0.11	0.98	-0.20	-0.02	-2.41	0.02
	Overseas travel	2.94	1.04								

Source: Survey results 2001

Differences in cultural values

In most cases it was found that there are statistically significant differences in cultural values between travellers and non-travellers (Table 6.21). On this basis, it is concluded that the two groups, travellers and non-travellers differ on average to a statistically significant degree, although the former rate higher on most values than the latter. The greatest difference between the two groups is reported for the value 'Harmonious life' (d = 0.67; t = 6.82), followed by 'Obligation to parents' (d = 0.62; t = 6.93), and 'Personal education' (d = 0.66; t = 6.52).

Table 6.21. Statistically significant differences in cultural values between travellers and non-travellers

Cultural values	Traveller	Non-traveller			
	Mean	Mean	Mean Diff	t-value	Sig.(p)
A harmonious life	4.12	3.45	0.67	6.82	0.00*
Material well-being	2.95	3.28	-0.34	-3.57	0.00*
Social security	3.99	3.62	0.37	3.95	0.00*
Values of woman	3.89	3.55	0.34	3.98	0.00*
Personal freedom	3.93	3.65	0.28	3.01	0.00*
Self-respect/self-esteem	4.10	3.57	0.53	5.81	0.00*
Family religion	3.95	3.48	0.48	4.81	0.00*
Obligation to parents	4.34	3.72	0.62	6.93	0.00*
Personal education	4.19	3.52	0.66	6.52	0.00*
Hard work	3.89	3.50	0.40	4.69	0.00*
Family long-term planning	4.01	3.50	0.51	5.40	0.00*
Speaking Vietnamese	3.88	3.35	0.53	5.41	0.00*
Gratitude	3.75	3.55	0.20	2.20	0.03*

*Statistically significant (p ≤ 0.05)
Source: Survey 2001

As anticipated, both groups rank 'Obligation to parents' as most important. When the ranking order of importance is listed separately, the most important three values are ranked in the following order:

TRAVELLERS	NON-TRAVELLERS
1. Obligation to parents	1. Obligation to parents
2. Personal education	2. Personal freedom
3. A harmonious life	3. Social security

Differences in family establishment factors

The t-test is applied to test the differences in attitudes towards the importance of factors for choosing a life partner between the two groups, travellers and non-travellers. Statistically significant attitudinal differences are identified between these two groups in response to the factors: family background, knowledge, attitude, moral character, age, wealth and personality (Table 6.22). Compared to non-travellers, travellers rate highly in most cases, except in the case of 'age' and 'wealth'. The highest difference in mean between the two groups is shown clearly in 'wealth' (d = -0.50; t = -4.61), followed by 'family background' (d = 0.42; t = 3.44).

Table 6.22. Statistically significant differences in family establishment factors between travellers and non-travellers

Family establishment factors	Traveller	Non-traveller			
	Mean	Mean	Mean Diff	t-value	Sig.(p)
Family background	3.24	2.82	0.42	3.44	0.00*
Knowledge	3.51	3.11	0.40	3.83	0.00*
Similar attitudes	3.59	3.34	0.26	2.50	0.01*
Moral character	4.12	3.81	0.31	3.19	0.00*
Age	2.49	2.83	-0.34	-3.10	0.00*
Wealth	2.20	2.70	-0.50	-4.61	0.00*
Personality	3.45	3.18	0.27	2.63	0.01*

*Statistically significant (p ≤ 0.05)
Source: Survey results 2001

However, when the ranking order of importance is listed separately, it is interesting to note that *Viet kieu* travellers and non-travellers rank the top three factors that are considered important for family establishment in a relatively similar order, with 'Moral character' and 'Similar attitudes' being ranked first and second by both groups. 'Knowledge' ranks third by travellers, whereas 'Personality' ranks third by non-travellers.

Differences in rules of behaviour

There are statistically significant differences between the two groups - travellers and non-travellers - in response to nine rules of behaviour included in the questionnaire (Table 6.23). Therefore, it is concluded that the two groups differ in attitude towards the rules of behaviour to a statistically significant degree. The results show the highest

difference between the two groups evident in response to 'Men have higher status than women' (d = -0.74; -6.78), followed by 'Children should strive for a successful career' (d = 0.53; t = 5.36).

Table 6.23. Statistically significant differences in rules of behaviour between travellers and non-travellers

Rules of behaviour	Traveller	Non-traveller			
	Mean	Mean	Mean Diff	t-value	Sig.(p)
Obey parents	3.79	3.42	0.38	3.68	0.00*
Ask for family advice	2.83	3.35	-0.52	-5.32	0.00*
Preserve history/traditions	3.61	3.35	0.26	2.66	0.01*
Accept hardships for future	3.68	3.33	0.35	3.79	0.00*
Submissive to authority	3.46	3.16	0.30	3.11	0.00*
Identify as Vietnamese	2.84	3.17	-0.32	-3.10	0.00*
Men have higher status	2.31	3.05	-0.74	-6.78	0.00*
Children should strive for career	3.96	3.43	0.53	5.36	0.00*
Children follow Viet. culture	3.42	3.05	0.37	3.32	0.00*

*Statistically significant (p ≤ 0.05)
Source: Survey results 2001

It is interesting to note that *Viet kieu* travellers and non-travellers rank the top three rules of behaviour in a relatively similar order when the ranking order of importance is listed separately. 'Children should strive for career' and 'Obey parents' are ranked first and second by both groups. 'Accept hardships for the future' ranks third for travellers, whereas 'Ask for family advice' ranks third for non-travellers.

Differences in travel-related rules

The t-test is applied to test the differences in attitudes towards the travel-related rules between *Viet kieu* travellers and non-travellers. There are statistically significant differences between the two groups (p < 0.05) in response to 12 out of 20 statements (Table 6.24). In most cases, the mean scores for non-travellers are higher than for travellers, except in two cases 'Family is more important than friends' and 'Building up trust is essential in all aspects of life'. This could mean that travellers attach greater importance to family and trust than non-travellers.

Table 6.24. Statistically significant differences in travel-related rules
between travellers and non-travellers

Travel-related rules	Traveller Mean	Non-traveller Mean	Mean Diff	t-value	Sig.(p)
Family is more important than friends	3.52	2.72	0.81	7.08	0.00*
A man should have at least one male child	2.36	2.74	-0.37	-3.52	0.00*
Building up trust is essential	3.69	3.37	0.31	3.15	0.00*
Prestige is reason for travelling abroad	2.56	3.11	-0.55	-4.96	0.00*
Overseas holidays are better value	2.61	3.10	-0.49	-4.17	0.00*
Show afford a holiday	1.99	2.92	-0.94	-8.29	0.00*
Use ethnic Vietnamese travel agency	2.56	2.98	-0.43	-3.75	0.00*
Luxuries and a comfortable place	2.84	3.25	-0.41	-4.00	0.00*
Buy gifts for family and friends	2.99	3.29	-0.30	-2.78	0.00*
The male head makes travel decisions	2.43	2.82	-0.39	-3.26	0.00*
Should not travel on bad days	2.35	2.62	-0.28	-2.22	0.02*
VN travel gives self-confidence/strength	2.82	3.46	-0.64	-5.41	0.00*

*Statistically significant (p ≤ 0.05)
Source: Survey results 2001

It is instructive to list the ranking order of importance separately. 'Building up trust is essential' and 'Luxuries and a comfortable place to stay on holidays' are ranked by both groups as amongst the top three travel-related rules. The top three travel-related rules are ranked in the following order:

TRAVELLERS	**NON-TRAVELLERS**
1. Building up trust is essential	1. VN travel gives self-confidence/strength
2. Family is more important than friends	2. Building up trust is essential
3. Luxuries and a comfortable place	3. Luxuries and a comfortable place

Table 6.25 further shows the level of differences between the two groups as expressed in percentage of agreement concerning the statements. It can be seen that nearly 90% of travellers agree that 'Family is more important than friends', whereas 57 % of non-travellers agree. This could imply that the importance of family may be one of the driving forces that motivate travellers to visit their family in Vietnam. The majority of both groups (90% of travellers and 84% of non-travellers) recognise the importance of 'Building up trust as essential in all aspects of life'.

The results also show that 64% of travellers and 82% of non-travellers believe that 'Travel to Vietnam would provide them with a feeling of self-confidence, certainty and

strength'. However, over 70% of non-travellers agree that 'Prestige is an important reason for travelling abroad' and that 'Overseas holidays are better value for money', whereas only 50% of travellers agree with these. The results could imply that non-travellers regard a visit to Vietnam as overseas travel rather than as a visit to their home country. The association between prestige and overseas travel may influence the travel motives of the respondents. This is further confirmed by the fact that 64% of non-travellers recorded their agreement with the statement: 'It is important to show people that I can afford a holiday', and 80% agree to 'I want luxuries and a comfortable place to stay while on holiday' compared to 28% and 69% of travellers. The particular attitudes towards the importance of prestige, value for money and of showing holiday affordability attached to non-travellers may have the effect of delaying a trip to Vietnam by diverting it to other destinations or to spending money on alternative purchases. There are of course other factors that may prompt such postponement of travel that suggest the need for further examination.

Table 6.25. Differences in agreements to travel-related rules between travellers and non-travellers

Travel-related rules	*Traveller [%]	*Non-traveller [%]
Family is more important than friends	87.1	57.1
A man should have at least one male child	50.6	66.8
Building up trust is essential in all aspects of life	90.0	84.2
Prestige is an important reason for travelling abroad	52.9	72.1
Overseas holidays are better value for money	55.4	70.5
It is important to show people that I can afford a holiday	27.6	63.8
I like to use an ethnic Vietnamese travel agency to arrange travel	49.4	72.9
I want luxuries, and a comfortable place to stay while on holiday	68.2	79.6
When travelling it is important to buy gifts for family, friends and business contacts	67.6	76.7
Travel decisions should be made by the male head of the family	47.0	63.1
Should not travel on bad days (eg. 3rd. 5th, 7th, 13th, 14th, 23rd)	45.3	54.3
Travel to Vietnam would give me a feeling of self-confidence, certainty and strength.	64.1	81.9

Source: Survey results 2001
* *Percentage figures are what respondents agreed, highly agreed and strongly agreed*

Of non-travellers, 73% state that they like to use an ethnic Vietnamese travel agency to arrange travel compared to 50% of the travellers. Such preference may reflect a hesitance about communicating with mainstream Australians because of the English barrier. In addition, *Viet kieu* travel agencies often offer cheaper prices or special

discounts compared to those run by mainstream Australians. There may be other reasons for this preference that account for differences between the two groups.

Most respondents agree that 'It is important to buy gifts for family, friends and relatives when travelling', indicating 77% of non-travellers and 68% of travellers respectively. Gift-purchase appears to be a well-known behavioural phenomenon amongst the *Viet kieu*, and is perceived as important by both travellers and non-travellers. However, it is worth noting that more non-travellers than travellers agree with the statements 'Travel decisions should be made by the male head of the family' and: 'Should not travel on bad days'. The figures reported are respectively 63% and 54% for non-travellers and 47% and 45% for travellers. This indicates the enduring influence of the extended family in the decision-making process.

Although no statistically significant difference is evident between travellers and non-travellers in response to the remaining statements, the majority of both groups (ranged between 70% and 80%) agree with these statements. It is worth noting that, as the two concepts are included in a single statement 'I feel attached to the soil and to the ancestral traditions of Vietnam', it may be not possible to determine whether respondents feel attached to the soil (for example, village, rice field) or to ancestral traditions. For any future study, this statement would be more effective and meaningful if it were split into two parts.

Differences in identity factors

As discussed above, most respondents report that they feel Vietnamese, with a third expressing the feeling 'very highly'. Many express a strong desire to maintain the Vietnamese language as a part of Vietnamese culture. Though the majority of respondents live happily in Australia, they think a better life could be back in Vietnam. Cultural factors may have some influence over their feelings and emotions, and might motivate them to visit their homeland.

A t-test is applied to test the differences in perception of identity between travellers and non-travellers and statistically significant differences are evident in most cases (Table 6.26). It is concluded that the two groups differ to a statistically significant

degree in terms of identity, happiness, and feelings towards Vietnam or Australia as their home. Compared to non-travellers, travellers show closer contact with their family, friends and relatives in Vietnam.

Table 6.26. Statistically significant differences in perception of identity between travellers and non-travellers

Personal feelings	Traveller	Non-traveller			
	Mean	Mean	Mean Diff	t-value	Sig.(p)
Family contact in VN	3.93	3.31	0.62	5.28	0.00*
Feel as a Vietnamese	4.05	3.52	0.53	5.42	0.00*
Feel as an Australian	2.35	2.93	-0.59	-5.86	0.00*
Vietnam is home country	4.02	3.68	0.34	3.32	0.00*
Australia is home country	2.89	3.14	-0.24	-2.55	0.01*
Happy in Australia	3.65	3.93	-0.28	-2.91	0.00*

Statistically significant (p ≤ 0.05)
Source: Survey results 2001

Over 90% of respondents express a sense of Vietnam as their home country, with nearly 50% of travellers claiming this sense of belonging as 'very high'. Consistently, 64% of travellers say that they do 'not at all' feel Australia is their home country. Interestingly the incidence of feeling *"Vietnamese-ness"*, and of viewing Vietnam as the home country is higher in the case of travellers. Conversely, the mean scores for non-travellers are higher than for travellers in the case of feeling an *"Australian-ness"*, with Australia as the home country, and of having a happy life in Australia. This may suggest that travellers are likely to travel to Vietnam for the maintenance of family and kinship, and for the reinforcement of the links with the homeland.

Differences in tourist attributes

A t-test is applied to test differences in attitude towards factors that are considered important when choosing a travel destination between travellers and non-travellers. There are statistically significant differences between the two groups for 12 of the 19 attributes (Table 6.27). Therefore, it is concluded that the two groups differ in their attitudes toward the importance of factors when choosing a travel destination to a statistically significant degree.

When compared to travellers, it is interesting that non-travellers rate highly on all tourist attributes. The highest difference between the two groups is evident in rating

the importance of 'Good sport and recreation facilities' (d = -0.97; t = -9.09) followed by 'being different' (d = -0.68; t = -6.63). Such differences could mean that non-travellers may be more convenience-conscious, and this may direct them to visit other destinations in which these tourist attributes are offered, other than the former homeland.

Table 6.27. Statistically significant differences in tourist attributes between travellers and non-travellers

Tourist attributes	Traveller Mean	Non-traveller Mean	Mean Diff	t-value	Sig.(p)
Kind and friendly local people	3.36	3.69	-0.32	-3.47	0.00*
Good lifestyle	3.17	3.53	-0.36	-3.83	0.00*
Good shopping opportunities	2.74	3.15	-0.41	-3.90	0.00*
Different food	2.90	3.36	-0.46	-4.53	0.00*
Enhancement of kinships	2.89	3.20	-0.32	-3.13	0.00*
Exciting, colourful city life	2.91	3.16	-0.25	-2.32	0.02*
Low cost, cheap local goods	3.01	2.64	0.37	3.30	0.00*
Good sport, recreation facilities	2.55	3.52	-0.97	-9.09	0.00*
Quality of accommodation	3.21	3.63	-0.42	-3.80	0.00*
Being different	2.73	3.41	-0.68	-6.63	0.00*
Nightlife and entertainment	2.84	3.31	-0.47	-4.11	0.00*
Understanding the language	3.38	3.93	-0.56	-5.02	0.00*

*Statistically significant (p = ≤0.05).
Source: Survey results 2001

It is perhaps surprising that that both groups rank the top three tourist attributes exactly in the same order when the ranking order of importance is listed separately:

1) 'Understand the language';
2) 'Kind and friendly local people'; and
3) 'Quality of accommodation'.

6.5. Hypotheses Testing and Discussions

The foregoing analyses have been used to test statistically significant differences in cultural dimensions and travel behaviour between the three groups, *Viet kieu*, mainstream Australians and *Viet kieu* relatives. Six of the seven hypotheses can be tested. The following discussion summarises the findings in relation to each of the six hypotheses.

Hypothesis 1

> *There are differences in the cultural dimensions between the Viet kieu and the wider Australian population, and between the Viet kieu and their relatives.*

Measurements in the following areas compared the cultural differences between the groups:

- Cultural values;
- Family establishment factors; and
- Rules of behaviour.

Cultural differences between the *Viet kieu* and mainstream Australians

The importance of cultural values

The result shows a clear distinction in cultural values between the *Viet kieu* and mainstream Australians (Table 6.5). As has been discussed previously, this distinction largely reflects an underlying difference between "Eastern collectivism" and "Western individualism". This is most clearly shown in the very high ranking given by the mainstream Australians for 'personal freedom' and 'self-respect', and the high ranking given by the *Viet kieu* to 'obligation to parents'. The response to the importance of 'personal freedom' and 'self-respect' exhibits the highest differences between the two groups.

The importance of family establishment factors

The result shows a clear difference in attitude towards factors considered important when setting up a family (Table 6.6). The two factors rated higher by the *Viet kieu*: 'parent's opinion' and 'social status' contrast clearly with the cluster of factors rated higher by mainstream Australians: 'personality', 'appearance', 'love' 'similar attitudes', 'knowledge' and 'level of education'. This result can be interpreted as a specific instance and example of the more general difference discussed above, between "Eastern collectivism" and "Western individualism". The family, as was noted in previous discussion, is thought of in the West as much more an independent unit than in the East. It does not exist in continuity with the past and the future but needs to be forged anew by each couple, sustained by subjectively determined factors such as personality, appearance, and individually realised factors such as knowledge and level of education.

The importance of rules of behaviour

While the rules of behaviour listed in the questionnaires derive from a Vietnamese cultural context, and while the very idea of societal rules of behaviour fits far more comfortably in a Confucian rather than a Western context, 14 out of 17 factors measured do show a statistically significant difference and do support the hypothesis. Understandably, 13 of the 14 statistically significant factors rate higher for the *Viet kieu* than the mainstream Australians.

As has been discussed previously, both the fact and the significance of rules of behaviour constitute a clear cultural difference between the *Viet kieu* and mainstream Australians. Although the *Viet kieu* live in a Western society they maintain a strong cultural continuity with a traditional Confucian society in which rules of behaviour are perhaps akin to the place of law in the West, providing a basis for order and a reference for judgements of value.

Cultural differences between the *Viet kieu* and their relatives

The importance of cultural values

The results show a clear distinction in cultural values between the *Viet kieu* and the *Viet kieu* relatives (Table 6.11). The fact that the *Viet kieu* relatives rate higher on most cultural values than the *Viet kieu*, not only contrasts the ongoing cultural stability and security of the *Viet kieu* relatives with the transitional cultural context of the *Viet kieu*, it also raises interesting questions concerning the reasons why the *Viet kieu* do not rate more highly on more of the cultural values. Two reasons may be suggested here and could be a stimulus to further study.

The first is that the *Viet kieu* are unable to retain as many traditional cultural values, primarily because they are in the process of cultural adjustment and adaptation, which, by definition, involves putting off some of the old, and putting on some of the new. The second is that the *Viet kieu* are unwilling to retain as many traditional cultural values, possibly because some of the values of the host country are more attractive and possibly because one of the reasons for leaving the home country in the first place, was to move away from certain values they, for whatever reasons, did not want to subscribe to. The fact that personal freedom rates highest of the four *Viet kieu* values lends support to this. It is much more a Western than an Eastern value. Two of the other three values which the *Viet kieu* rate higher: self-sacrifice and gratitude, can be interpreted as transitional and highly important values for a newly-arrived immigrant group for whom hard-work, delayed gratification, interdependence and social acknowledgement are so important. The fourth value, the maintenance of family religion, is, understandably, perhaps taken for granted by the *Viet kieu* relatives, surrounded as they are by all the cultural props and supports they need, but not at all taken for granted by the *Viet kieu*, still needing the identity and meaning that is given by cultural continuity.

The importance of family establishment factors

The result shows a clear difference in attitude concerning factors considered important when setting up a family (Table 6.12). The two values rated higher by the *Viet kieu*: similar attitudes and love, contrast clearly with the values rated higher by the *Viet kieu* relatives, all of which, apart from the less importantly ranked, appearance, have some external or objectively decided criteria. This presents a clear picture of the difference in attitudes between the groups.

The difference focuses on values which are derived objectively and inter-dependently, and values which are derived subjectively and independently. As was noted previously in the study, this is between values which have an external derivation and values that have an internal derivation. For the *Viet kieu* relatives, the values have an external derivation and are consistent with traditional Vietnamese cultural expectations. The reference is to an objective order consisting of factors such as moral character, knowledge, family background, and level of education. For the *Viet kieu* however, the values have an internal derivation. Their status is determined by the subjectivity of each person. Having similar attitudes and love cannot be measured in the same way as the factors ranked higher by the *Viet kieu* relatives.

This difference in attitude concerning factors considered important when setting up a family shows a clear movement by the *Viet kieu* away from the traditional Vietnamese to a Western set of determinants. It poses the interesting question as to whether the *Viet kieu*'s removal from the home culture makes the whole objective realm of determinants redundant or whether quite independently of this the *Viet kieu* have adopted a Western outlook.

The importance of rules of behaviour

Of the 18 values measured, 12 showed a statistically significant difference and all values rated higher for the *Viet kieu* relatives than for the *Viet kieu* (Table 6.13). This result shows a very clear distinction between the two groups concerning the importance of traditional Vietnamese rules of behaviour. As has been discussed

previously, rules of behaviour in the home country, with its strong Confucian character, play a societal role similar to that of law in Western society. This may account for the fact that they are all rated higher by the *Viet kieu* relatives. In the presence of a Western understanding and application of law, the *Viet kieu* do not need rules of behaviour in such a comprehensive way. This does not mean that the *Viet kieu* have discarded rules of behaviour or that they rank their order radically differently from the *Viet kieu* relatives. Apart from the *Viet kieu* relative's high regard given to chastity for single women, both groups rank the rules in a markedly similar way. However, the fact that there is a uniform difference in rating for all the rules is highly significant.

On all three measurements used to compare cultural differences between the *Viet kieu* and mainstream Australians, and between the *Viet kieu* and the *Viet kieu* relatives, the first hypothesis is clearly supported. The data support the hypothesis that there are statistically significant cultural differences between groups. It is also interesting that if we combine the three measurements and use each statistically significant relevant factor as a unit of measurement, the data show that the cultural differences between the *Viet kieu* and mainstream Australians are not as great as the cultural differences between the *Viet kieu* and the *Viet kieu* relatives. This goes beyond the interest of testing hypothesis 1 to use the level of cultural adaptation as a tool to measure differences between groups, and it could be the subject of further study.

Hypothesis 2

> *There are differences in travel behaviour between the Viet kieu and the wider Australian population, and between the Viet kieu and their relatives.*

Measurements in the following areas compared the differences in travel behaviour between the groups:

- Travel decisions;
- Tourist attributes of destination; and
- Destination attractiveness.

Differences in travel behaviour between the *Viet kieu* and Australians

The importance of factors influencing travel decisions

The results show a clear distinction in factors influencing travel decisions between the *Viet kieu* and mainstream Australians (Table 6.8). The fact that mainstream Australians rate higher than the *Viet kieu* on "I like to visit a place to pursue my personal interest" is of significance. This individualistic, personal orientation to travel is not reflected highly in the *Viet kieu* reasons for travel. Their reasons appear to relate to prestige, comfort and value for money, and cultural expectations and norms. Cultural expectations and norms rate higher for the *Viet kieu*, showing a very clear difference between the *Viet kieu* and mainstream Australians.

This difference between the *Viet kieu* and mainstream Australians is a difference between the sole primacy of the individual's interests, and a group of reasons, all of which have to do with "outside" external expectations and perceptions, whether these are cultural, prestige-related or economic.

The importance of tourist attributes

The results show a clear distinction between the *Viet kieu* and mainstream Australians in the value attached to the attributes of destination (Table 6.9). For mainstream Australians, all factors that rate highly can be interpreted as relating to a personal interest in the new and the stimulating. For the *Viet kieu* however, the factors that rate highly can be grouped into attributes relating to prestige, ease and convenience, and culture.

Prestige is the significantly outstanding factor for the *Viet kieu* and represents the highest difference between the two groups. Ease and convenience also rate highly for the *Viet kieu*, and there is a strong suggestion of the difference between passive and active when looking at the tourist attributes desired respectively by the *Viet kieu* and mainstream Australians. The *Viet kieu* want to get there easily, be looked after, be entertained, and encounter a minimum of difficulty. Mainstream Australians want interest and stimulation and, implicit in this, indicate a willingness to be resourceful

and accept the need for more initiative and perhaps a measure of adjustment and discomfort.

The importance of destination attractiveness

The result shows a clear distinction between the *Viet kieu* and mainstream Australians concerning destination attractiveness (Table 6.10). Although some patterns are suggested by the data, there is not enough evidence to support legitimate conclusions. It may be, for example, that the *Viet kieu* preference for the Gold Coast as an attractive destination reflects an association with luxury and prestige, an association that is not made with Perth, which is the mainstream Australians' most attractive destination. Such an interpretation would be consistent with the high regard that the *Viet kieu* attach to prestige and luxury.

Concerning international destinations, the *Viet kieu* choices of Vietnam and the USA most probably reflect a desire to maintain contact with family and friends, either in the home country or in the main centre of the Vietnamese diaspora.

Differences in travel behaviour between the *Viet kieu* and their relatives

The importance of factors influencing travel decisions

This result shows a clear distinction between the *Viet kieu* and the *Viet kieu* relatives in factors influencing travel decisions (Table 6.14). As a generalisation, it can be said that the difference between the groups is between the influence of traditional culture and ties on the *Viet kieu* relatives, and the influence of adaptive culture on the *Viet kieu*.

For the *Viet kieu* relatives, the traditional gift giving, the maintenance of ties and bonds to one's homeland, the importance of travel days and decisions, all constitute the main influences. The influences on *Viet kieu* travel decisions contrast sharply with this. Interestingly, the main influence is 'the pursuit of personal interests', the influence rated higher by mainstream Australians (see Table 6.8). The priority given to this

influence by the *Viet kieu* when compared to the *Viet kieu* relatives strongly suggests an instance of cultural adaptation: a shift by the *Viet kieu* away from the traditional homeland values listed by the *Viet kieu* relatives towards the values of the host country. As a group, the other influences: luxury, affordability, prestige and overseas holidays, reflect a concern with wealth and success in a new environment. They can be seen as tangible symbols of display and in this sense the purpose of travel is not just attached to its destination. It is also a signifier, carrying meaning and bestowing identity in itself. It is likely that migrant groups, struggling as they are to forge a new culture of adaptation between the old and the new, require such symbols and that items of consumption, such as travel, acquire a status and meaning, even if it is transitional and temporary, that does not exist for the mainstream population.

Hypothesis 3

There are differences between the reasons for Viet kieu travel and the Viet kieu relatives' perceptions of the reasons for Viet kieu travel.

Differences in reasons for travel between the *Viet kieu* and their relatives

One measurement was used to measure the accuracy of this hypothesis. It compares the differences in attitude toward travel purposes between the *Viet kieu* and the *Viet kieu* relatives, the latter being asked the following question: "What do you think the reasons for *Viet kieu* travel to Vietnam should be?" Of the 11 factors measured, all showed a statistically significant difference between the two groups, and the *Viet kieu* relatives rated higher than the *Viet kieu* on all factors (Table 6.15).

Two observations can be made concerning this. First, the perceptions of *Viet kieu* relatives concerning the importance of *Viet kieu* travel to Vietnam are stronger than the *Viet kieu* perceptions concerning the importance of their own travel to Vietnam. It is likely that this difference reflects a level of adaptation by the *Viet kieu*, and a movement away from the importance attached to homeland travel. However it is also possible that the *Viet kieu*, as a group of people who sought to leave Vietnam and establish a life elsewhere, did not have the same strength of attitude concerning travel back to Vietnam even before the process of cultural adaptation began.

Second, the fact that the ranking of means by both groups is relatively in similar order is of interest. This may mean that although the two groups rate the strength of the reasons for *Viet kieu* travel to Vietnam differently, the priority given to the reasons is much the same. In other words, the value attached to homeland travel may have diminished, but the values associated with homeland travel have remained.

Hypothesis 4

Viet kieu travellers and non-travellers have different cultural characteristics.

Cultural differences between *Viet kieu* travellers and non-travellers

The profiles that emerged between the groups, travellers and non-travellers, show clear differences and raise interesting questions about cultural adaptation that could be the subject of further study and research.

The values of the *Viet kieu* travellers essentially reflect those of middle class Australia, with high priority given to housing, education, career, hard work and a high willingness to defer gratification. The fact that this group's values reflect those of middle class Australia does not, however, allow us to conclude that it exhibits a high level of adaptation. It may be that this group had similar values before coming to Australia, being educated, middle class Vietnamese. This is given some support by the demographic data. As these data show, more than twice as many *Viet kieu* travellers than non-travellers have lived in Australia for 17 - 26 years. They therefore represent the first wave of migration after the reunion of Vietnam, a more highly educated, middle class group than those that followed. Interestingly, the travellers reported more closeness to Vietnam than the non-travellers, and a higher feeling of Vietnam being 'home'. This raises interesting questions about the nature of adaptation and definitions of successful and unsuccessful adaptation. Seemingly better adapted than non-travellers, the travellers report greater feelings of closeness to Vietnam. Questions are also raised concerning adaptation to what: middle class or working class Australia? The former may be far more difficult than the latter, not just because of the nature of middle class Australia but also because of the complexity of the adaptation itself.

The values of the *Viet kieu* non-travellers could be interpreted as reflecting different strata of Australian society: new arrivals, lower middle-class or working class. Housing and education are not high priories, material comfort and gains are more important. Also important for the *Viet kieu* non-travellers are values attached to status, prestige, appearances and consumption. In contrast with the *Viet kieu* travellers, this group reports a high degree of emotional comfort in Australia, feeling happy here and calling Australia 'home'. At face value, this last measure suggests a higher degree of adaptation on the part of the non-travellers. However, in fact it suggests a different type of adaptation, and the question also needs to be asked: adaptation to what strata of society? One of the limitations of this study is that it does not distinguish between types of adaptation or recognise that adaptation will have different level of complexity:

- For different immigrant sub-groups; and
- In different sectors of the host society.

Quite apart from these questions concerning adaptation, the data clearly show a difference in cultural characteristics between the *Viet kieu* travellers and non-travellers, and supports the associated hypothesis. These differences will probably be best formulated in terms of class. On measures of traditional cultural values, *Viet kieu* travellers rate consistently higher than non-travellers, and the difference is most clearly seen in the two most traditional of all the values – a harmonious life and obligation to parents. On the three items of clear difference under rules of behaviour, the travellers show a clear desire to maintain traditional Vietnamese values, specifically in obedience to parents, accepting hardships for the future and the importance of children's careers.

In questions relating to attitudes towards travel, the travellers respond as travelling in order to achieve traditional cultural ends, that is, family is more important than friends, and the cultivation of trust, while the non-travellers refer to the need for show and exhibition and the presence of superstition in making travel decisions. Clearest of all are the responses to 'feeling Australian' and a sense of 'home country'. In these areas the travellers express clear feelings for Vietnam as the home country and a lack of 'feeling Australian', while the non-travellers express the opposite.

Quite apart from these questions concerning adaptation, the data clearly shows a difference in cultural characteristics between the *Viet kieu* travellers and non-travellers, and supports the associated hypothesis.

Hypothesis 5

Viet kieu travellers and non-travellers display different travel behaviour

Differences in travel behaviour between travellers and non-travellers

The results show *Viet kieu* non-travellers ranking higher on all factors measuring differences in attitude to travel (refer to Table 6.24). In questions relating to attitudes towards travel decisions, travellers respond as travelling in order to achieve traditional cultural ends, that is, family is more important than friends, and the cultivation of trust, while non-travellers refer to the need for show, prestige and exhibition and the presence of superstition when making travel decisions. Non-travellers show a higher percentage of agreement on most travel-related rules (refer to Table 6.25). The most significant difference between the two groups reflects travel functioning more as a symbol for showing success for *Viet kieu* non-travellers than as a means to realise more practical, pragmatic ends.

However two points can be made in response to this question. First, *Viet kieu* non-travellers, by definition, have not travelled: the data are measuring attitudes towards travel that have not been influenced by experience. In this sense, the attitudes may be somewhat romantic, wistful and idealistic, untempered by reality. Second, the difference may reflect a difference in needs and values between the two groups, and this, in turn, may be a consequence of demographic differences. The need to use travel as a symbol of success for example, may indicate that non-travellers are at a different point in the process of adaptation, or involved in a different type of adaptation, than travellers. It could also, as has been discussed above, reflect a difference in class attitudes.

Regardless of the reasons for this difference, the hypothesis that there is a difference in travel attitudes between *Viet kieu* travellers and non-travellers is clearly supported by the data.

Hypothesis 6

> *There is a positive relationship between Viet kieu travel and the need to maintain a Vietnamese identity and meaning.*

The relationship between *Viet kieu* travel and the need for identity

It is acknowledged that there is difficulty in directly measuring a "Vietnamese identity and meaning". However two groups of findings lend strong support to the hypothesis. The first concerns *Viet kieu* travellers and their feelings concerning Australia and Vietnam. The second concerns the main motivating factors for *Viet kieu* travel.

As discussed above under hypothesis four, *Viet kieu* travellers represent the first wave of Vietnamese migration after the reunion of Vietnam, and have been in Australia for, on average, at least ten years longer than the non-travellers. They may well be more settled and securely adapted than non-travellers. They quite clearly express a need to retain their identity and meaning through regular contact with the homeland and with other members of the Vietnamese diaspora. This need may be associated with the different cultural characteristics of travellers and non-travellers. Though a trip to the homeland is generally viewed as desirable and attainable by both groups the incidence of feeling "Vietnamese-ness", and of viewing Vietnam as the home country is higher in the case of travellers. *Viet kieu* travellers show closer contact with their family, friends and relatives in Vietnam compared to non-travellers. They attribute travel behaviour to pursuit of traditional cultural ends, while non-travellers refer to the need for show, exhibition and superstition in making travel decisions.

The findings indicate clearly that the *Viet kieu* "feel attached to the soil and to the ancestral tradition of Vietnam" and "always think about the ways of life they/ their family left behind". These findings are consistent with the responses given by the *Viet kieu* to questions about their purpose of travel to Vietnam. Most *Viet kieu* retain a strong Vietnamese identity and maintain close ties with the homeland. Return trips are frequently viewed as a time in which the person returning is measured up for changes, for success, and for bringing back rewards. One of the striking characteristics of the *Viet kieu* is how they can create communal spaces of belonging. The desire to

maintain Vietnamese identity in the host country appears to be paramount for the *Viet kieu*.

Viet kieu travel creates and maintains a shared sense of common origins. It establishes and re-establishes kin and social networks. The maintenance of social ties and attachments to familial and ancestral places creates a sense of complete Vietnamese identity. *Viet kieu* adapted culture may be defined by a deeply felt sense of identity and belonging. These factors combined with an attachment to traditional culture and to the homeland may shed insights into a better understanding of *Viet kieu* motives for travel in general, and travel to their home country in particular.

Conclusions

The first six hypotheses proposed in the study have been tested in this chapter. The findings related to the first three hypotheses show that differences exist between the *Viet kieu* and mainstream Australians, and between the *Viet kieu* and their relatives. Such differences provide a clear picture of *Viet kieu* cultural adaptation. At times this is expressed in the adoption of a distinctively Western perspective or value, but more often it is expressed in a reordering or weakening of traditional values. When compared with mainstream Australians, the *Viet kieu* appear as a distinctively different cultural group, maintaining a strongly Eastern, collectivist (rather than a Western, individualistic) outlook. Their primary emphases remain on the importance of the family, mutual obligations, hierarchy, community perceptions, and established, traditional customs and rules. On the surface, there may appear to have a low level of cultural adaptation.

When the *Viet kieu* are compared with the *Viet kieu* relatives however, clear indicators of cultural adaptation emerge. Three observations can be made. First, while the *Viet kieu* largely reflect the same values as the *Viet kieu* relatives, there is clear evidence to show a weakening in these values. Often for example, values are given a similar ranking but less weight. One clear example of this is in the two groups' responses to 'rules of behaviour'. Both rank the rules in a markedly similar way. However the *Viet kieu* rate all as less important than the *Viet kieu* relatives. A similar pattern shows in the two groups' responses to travel purposes. In the ranking of factors there is a strong

similarity, however the *Viet kieu* relatives rate all factors as more important than do the *Viet kieu*.

Second, there is evidence to show the *Viet kieu* adopting distinctively mainstream Australian Western values. One example of this is the difference given to the ranking of personal freedom by the *Viet kieu* and the *Viet kieu* relatives. It ranks as highest of the *Viet kieu* values and contrasts sharply with the *Viet kieu* relatives' value order. It offers a clear instance of the acceptance of an individualistic Western value. This interest in the personal rather than the communal also shows in the comparison between the *Viet kieu* and the *Viet kieu* relatives concerning factors influencing travel decisions. For the *Viet kieu* relatives the main influences reflect traditional communal values, however for the *Viet kieu* the most important influence is 'The pursuit of personal interests'. Although rated more strongly by mainstream Australians it was also ranked highly by the *Viet kieu*, and this similarity between the *Viet kieu* and mainstream Australians is a clear indication of a shift in values by the former.

Third, many of the values of the *Viet kieu* distinguish them from the *Viet kieu* relatives and mainstream Australians, and are probably best interpreted as necessary to their context and are perhaps transitional. These values fall into two categories. The first relate to the challenges of establishment that face a newly arrived immigrant group. The *Viet kieu* therefore rank 'Self-sacrifice' and 'Gratitude' as being of higher importance than is the case with their relatives. The second relates to what we have called signs or symbols of success and the high value placed on prestige and luxury by the *Viet kieu*. This shows clearly in factors influencing travel decisions, and, as has been noted, travel becomes just as much a signifier of success and establishment as it does a means to more pragmatic ends.

The findings related to the hypotheses compare *Viet kieu* travellers and non-travellers. Two observations may be made. First, the values and outlook of the two groups strongly suggest that they have been socialised into different strata of Australian society. The travellers, with the much higher value placed on education and housing and motives for travel which are pragmatic, reflect the values of middle class society. The non-travellers, placing less value on education, housing, and having travel motives

which reflect the need to display success and wealth reflect what may be called lower middle class or working class values.

Second, a clear picture emerges of travellers as comfortably settled in Australia yet still calling Vietnam 'home' and quite consciously and deliberately maintaining a Vietnamese cultural identity. A greater ambivalence is evident in the case of non-travellers. Their thoughts concerning Vietnam are wistful, romantic and nostalgic, fed by memory and unchecked by reality. Yet, they call Australia 'home'. This ambivalence, together with the need to treat travel as a signifier of success, suggests a less settled group, more uncertain concerning its identity and less successful in integrating the two worlds of meaning. The travellers present as more secure and settled than non-travellers, recognising and incorporating the ongoing context with Vietnam and/or the diaspora as integral to their adaptation, identity and meaning.

Overall, the differences evident between responses are generally more pronounced than the similarities. The responses by travellers are significantly different from those provided by non-travellers. The differences may be explained by cultural factors as well as by personal experience. Such differences and commonalities between the travellers and non-travellers should be seen in the context of the social and cultural complexities of the *Viet kieu* diaspora, that is, that the former respond to the question on the basis of experience of travel, while the latter respond hypothetically, the former on the basis of reality, the latter on imagined feelings. Though differences in cultural attitudes toward travel amongst the *Viet kieu* do exist, a trip to Vietnam is generally viewed as desirable and attainable by both groups. It appears that the *Viet kieu* generally view such trips in a positive light and as something that they would like to do or repeat.

CHAPTER 7. PRINCIPAL COMPONENTS ANALYSIS

7.1. Introduction

The aims of this chapter are to identify the cultural similarities and differences which may influence the travel behaviour of the three groups: the *Viet kieu*, the mainstream Australians and the *Viet kieu* relatives. To achieve such an objective, factor analysis may be used to explain complex and poorly defined interrelationships among large numbers of variables (Lewis-Beck 1994). In particular it may be used:

1. To identify structure in aspects of the relationship between variables;
2. To determine how many factors are needed to represent the data adequately;
3. To make the factor structure more interpretable; and
4. To determine the extent to which the variables may be explained on the basis of a set of dimensions.

Principal Components Analysis (PCA) is a commonly used method to undertake factor extraction with a view to exploring the interrelationships amongst variables and in the case of the present study to identify a) groups of cultural values, b) factors that are important for establishing a family, c) rules of behaviour, d) travel-related rules, e) tourist attributes, and f) purposes for travel of the *Viet kieu*, mainstream Australian and *Viet kieu* relatives samples.

In the case of all three samples the matrices for factor analysis report a number of correlations that exceed 0.3, suggestive that the factor analytic model is appropriate. In all three cases, the anti-image correlation matrices are small, indicative of the interrelationships among the variables and the sampling adequacy of each variable. All matrices were judged by the researcher as being suitable for the purposes of factor analysis.

In the case of all three samples, the correlations between variables as determined using Barlett's test of sphericity are significant at a 0.000 level. The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy ranges between 0.75 and 0.88 in the case of the

Viet kieu sample, between 0.73 and 0.82 in the case of the mainstream Australian sample and 0.66 and 0.90 in the case of the *Viet kieu* relatives sample. These values are above the acceptable level of 0.60, indicative of a satisfactory factorability of the items. The samples used in this study are of sufficient size, thereby offering the prospect of producing reliable factors.

For rotation purposes the number of factors extracted is vital since it determines the number of groups of variables defined. The purpose of rotating the factors around the origin is to increase the 'fit' of the factors to groups of variables (Turner, 1991). In the case of the present study, orthogonal rotation is used to reduce the number of variables to a smaller set of independent factors regardless of whether the resulting factors are meaningful. The varimax approach is used to reach the maximum possible simplification of the columns of the factor matrices. The objective is to achieve a clearer separation of the factors and to identify the variables most representative of these factors (i.e. those with the highest loadings). For the purposes of interpreting the rotated factors, the present study adopts the position that loadings of 0.60 or above are significant, and that $(0.60)^2 = 36\%$ of the explained variance is accounted for by the factor.

The results of the rotated factor extraction for the three sample groups are presented and discussed in the sections which follow. The variables are classified into two main groups with a view to meeting the objectives of the study. These are:

1. Cultural dimensions

- Cultural values;
- Rules of behaviour;
- Family establishing factors.

2. Consumption Dimensions

- Consumption patterns;
- Tourist attributes;
- Travel-related rules;
- Purposes for travel.

The interrelationships between dimensions are also investigated with a view to exploring the cultural and consumption similarities and differences between the three sample groups, and to determine the adapted culture of the *Viet kieu* in the process of adaptation and integration into the new country.

7.2. A Comparison of the Three Sample Groups

7.2.1. Cultural values

The *Viet kieu*

Based on the unrotated factor solution, four factors with eigenvalues of greater than one may be extracted. The rotated component matrix indicates that the retention of four factors can be retained to account for 53% of the explained variance with the first factor responsible for a 16% share. As demonstrated in Table 7.1 the dimensions consist of variables with significant factor loadings of 0.60 and above.

Since the variables load significantly on the factors that are well defined by two or more variables, the four-factor solution for the 19 'cultural values' variables in the *Viet kieu* sample is considered to be acceptable. The factors retained for the purposes of further analysis are as follows:

1. Durability,   *3.* Social recognition,

2. Stability,   *4.* Loyalty.

The following labels have been applied to the factors identified in Table 7.1:

Factor 1: Durability refers to variables reflecting the importance of a long-term perspective.

Factor 2: Stability refers to variables that contribute to a predictable and secure life.

Factor 3: Social recognition refers to the importance of social recognition within the context of family, kinship and community.

Factor 4: Loyalty refers to loyalty to family, group and country.

Table 7.1 Results of the varimax rotated component matrix for
" Cultural Values " (Significant factor loadings only)

Australians	LD	Viet kieu	LD	Viet kieu relatives	LD
KMO= 0.774		KMO= 0.864		KMO= 0.841	
Bartlett's test = 1486.725		Bartlett's test = 2544.190		Bartlett's test = 2217.683	
Sig. = 0.000		Sig. = 0.000		Sig. = 0.000	
F1: Work ethic		**F1: Durability**		**F1: Stability**	
Hard work	.75	Long-term family	.70	Values of a traditional	.70
Self-sacrifice for other's	.74	planning		Vietnamese woman	
interests		Hard work	.69	Social security	.60
Thrift	.64	Speak Vietnamese w/n	.68		
		family			
		Thrift	.66		
E%V = 14.7		*E%V =16.4*		*E%V = 16.0*	
F2: Sense of self		**F2: Stability**		**F2: Obligation**	
Self-respect and self-	.81	A harmonious life.	.78	Gratitude	.83
esteem		Social security.	.75	Self-sacrifice for the	.79
Personal freedom	.78	Values of a traditional	.63	interests of others.	
A harmonious life	.71	Vietnamese woman.			
E %V = 14.6		*E%V = 13.9*		*E%V = 12.0*	
F3: Loyalty		**F3: Social recognition**		**F3: Durability**	
Maintenance of family	.74	Social recognition	.70	Thrift	.71
religion		Maintenance of family	.65	Long-term family	.68
Obligation to parents	.68	religion		planning	
Loyalty to Australia	.63	Self-respect and self-	.64	Hardwork	.65
		esteem			
		Personal freedom	.62		
E %V: 12.6		*E%V = 12.8*		*E%V = 10.1*	
F4: Social recognition		**F4: Loyalty**		**F4: Esteem**	
Social recognition	.72	Self-sacrifice for other	.70	Personal freedom	.77
Social security.	.72	people's interests		Self-respect and self-	.68
		Loyalty to Australia	.65	esteem	
E %V = 10.9		*E%V = 9.8*		*E%V = 8.2*	

LD: Factor Loading
E%V: Explained percentage of variance
KMO: Kaiser-Meyer-Olkin Measure of sampling adequacy
Bartlett's test: Bartlett's Test of Sphericity
Sig.: Significance

Mainstream Australians

An initial examination indicates that five factors with eigenvalues in excess of one are extracted. The orthogonal varimax rotated component matrix indicates that five factors account for 61% of the explained variance, with the first factor responsible for a 15% share. The dimensions consist of variables with significant factor loadings of 0.60 and above. The factor loadings and factor contents are shown in Table 7.1.

The fifth factor is associated with a single variable, and this is therefore eliminated from further analysis, although it is notable that the variable which loads on this factor is highly correlated ($r=0.75$). The four-factor solution is acceptable since the variables load significantly on the four factors that are well defined based on two or more variables. These four factors account for 53% of the total variance and are retained for the purposes of further analysis are:

1. Work ethic,   3. Loyalty,

2. Sense of self,   4. Social recognition.

The four-factor solution outlined in Table 7.4 may be summarised as follows:

Factor 1: Work ethic refers to variables associated with a high estimate of the value of work.

Factor 2: Sense of self refers to personal meaning identity, integrity and self-definition.

Factor 3: Loyalty refers to loyalty to family, group and country.

Factor 4: Social recognition refers to the importance of social recognition within family, kin and community.

The *Viet kieu* relatives

The unrotated factor solution identified five factors with eigenvalues greater than one. As indicated in Table 7.1, the orthogonal varimax rotated component matrix indicates that five factors account for 55% of the explained variance, with the first factor responsible for a 16% share.

The fifth factor is defined by only one variable. It is therefore eliminated and excluded from further analysis, although it is notable that the variable loads highly significantly on the factor with $r=0.73$. The four-factor solution is accepted, as the variables load significantly on the factors that are well defined by two or more variables. The four factors that account for 46% and are retained for the purposes of further analysis are:

1. Stability;   3. Durability; and

2. Obligation;   4. Esteem.

The four-factor solution is summarised as follows:

Factor 1: Stability refers to variables that contribute to a predictable and secure life.

Factor 2: Obligation refers to responsible attitudes and actions primarily regarding other people that are considered important.

Factor 3: Durability refers to variables reflecting the importance of a long-term perspective.

Factor 4: Esteem refers to variables that contribute to high self and social respect.

A comparison of the three groups

The results reported in Table 7.1 show that the *Viet kieu* and their relatives attach particular importance to *Durability* and *Stability*. Although they rank the factors differently, this suggests similarities between the two groups. It is interesting to note that the other two factors which apply to the *Viet kieu*: *Social recognition* and *Loyalty* are absent in the case of the *Viet kieu* relatives. They are however present in the case of mainstream Australians. Such similarities and differences suggest that the *Viet kieu* retain some traditional cultural values, but are also moving closer towards the values of mainstream Australians.

Mainstream Australians, who may be characterised as exhibiting a 'Western' rather then 'Eastern' mindset, rank *Work ethic* as most important. This is consistent with Reisinger's (1997) study which found that Australians find personal fulfilment through dedication to their job and performing to the best of their ability. Accomplishment is associated with hard work and capability. Social recognition is gained through hard work and personal achievement. In Vietnamese society by contrast, accomplishment, social recognition and self-respect appear to be more closely associated with group effort, adjustment and obedience, and by rank, power and wealth.

Mainstream Australians attach considerable importance to having a *Sense of self*. The recognition of the *Sense of self* could derive from the emphasis in Australia, and in Western societies more generally, on the individual and the individual's need to define himself/ herself independently of a group or collective. Once again this is consistent with Reisinger's (1997) study on Australian cultural determinants which identifies a strong emphasis on egalitarian relationships, independence, individual opinions, individual creativity and achievement, and on personal moral responsibility for actions. People are concerned about individual feelings, comfort, needs, and responsibilities.

The *Viet kieu* place the highest emphasis on *Durability* under which 'Long-term family planning' is the most important item. This indicates a focus on family values that are traditionally Vietnamese. The importance attached to the maintenance of these values may derive from the need of the *Viet kieu* for continuity and development while living amongst the diasporic community. *Work ethic*, a long-term perspective and future orientation that contributes to prosperity and future success are viewed as important by the *Viet kieu* with a view to achieving *Durability*, particularly for the family. This suggests that long-term prosperity is recognised by the *Viet kieu* as a priority and as a viable goal. The *Viet kieu* also consider 'speaking Vietnamese within the family' as important. Clearly this practice is at the core of a person's ethnic group identity. The native tongue provides an irreplaceable repository of experience, history, spiritual belief and social-cultural values. The recognition of its importance may arise as an essential component of the transition and adaptation process into a host society. It appears that in many respects the *Viet kieu* view the world in a more 'traditional' way than their relatives in Vietnam. Is this a characteristic common to all migrant communities or unique to first generation *Viet kieu?* Further comparative research on different migrant groups would be useful to explore this issue more fully.

Stability may contribute to the achievement of a predictable and secure life. Understandably it is viewed as important by both groups, ranking second for the *Viet kieu*, and first for their relatives. With respect to *Stability*, the difference between the two groups is not only in the rank order that they apply, but also the priorities that they attach to the items loading on the relevant factor. For instance, 'A harmonious life' is a unique item for the *Viet kieu*, indicating that the *Viet kieu* still consider the maintenance and development of the harmony of relationships within both family and

society as important. 'The values of a traditional Vietnamese woman' on the other hand is noted as being most important by the *Viet kieu* relatives, but as least important by the *Viet kieu*. In Vietnamese society, family roles such as of wife and daughter are well defined, and relatively stable. Domestic roles have been the power base for Vietnamese women while a traditionally social role offers them flexible options to take advantage of current changes in society. Traditional Vietnamese women are expected to be concerned about the material well being of the family. The importance attached to the maintenance of the values of a traditional woman is evident for both the *Viet kieu* and the *Viet kieu* relatives, although more emphasis is placed on this issue by the latter group. This might suggest that the contribution of such values to the continuity and maintenance of the family of Vietnamese is acknowledged regardless of whether they live in Vietnam or in a diasporic community.

Obligation and Esteem are identified as important factors by the *Viet kieu* relatives, but not by other groups. In collectivist Vietnamese society, one's own obligation refers to 'Gratitude' and 'Self-sacrifice for other's interests'. Such obligations must be fulfilled smoothly in order to maintain peace, harmony and stability within the Vietnamese hierarchical system. Obligations are treated as personal, and social debts are owed to those of higher social standing. There is an emphasis on consensus at the expense of individuality. The duty of the individual is to serve the group and to obey orders. All decisions take into consideration the feelings and harmony of the group. Social respect is gained through fulfilling social obligations to family, friends, society, country and the world. This goes beyond the Australian concept of 'law-abiding'.

The *Viet kieu* and mainstream Australians recognise *Social recognition* and *Loyalty* as important, albeit ranking them differently. In the Vietnamese context, the concept of social recognition may have a different connotation from mainstream Australian culture. For the *Viet kieu*, social recognition is not achieved entirely through work achievement and accomplishment, factors viewed as guaranteeing social security in Australia. It is also achieved through social status, wealth, influence and the fulfilment of obligations including the maintenance of family values and religion.

It is worth noting that many variations are evident within the factors. 'Personal freedom' for instance, which is a prominent characteristic of Western society, refers to

the factor *Sense of self* amongst mainstream Australians. In the case of the *Viet kieu* it forms an integral part of the factor *Social recognition*. Such differences may arise from the contrasting circumstances of the two groups (migrants and locally born), and possibly from differences between individualism and collectivism. The *Viet kieu* may simply have picked up the value 'freedom' from the host country after their arrival, and have considered it as a means of adapting to the new environment. Caution should however be observed before drawing any firm conclusions. As individuals and as a collective the *Viet kieu* may have particularly valued the concept of freedom, even prior to their departure from Vietnam. The pursuit for freedom could be one of the reasons for leaving Vietnam and for coming to Australia as refugees. This observation needs to be validated through further study.

The foregoing discussion suggests that there is a clear distinction between mainstream Australians on the one hand, and the *Viet kieu* and *Viet kieu* relatives on the other. *Work ethic* and *Sense of self* are distinctive factors to mainstream Australians, while factors applicable to the *Viet kieu* and *Viet kieu* relative exhibit considerable similarity. Although different ratings are evident, *Durability* and *Stability* are important for both the *Viet kieu* and *Viet kieu* relatives, suggestive of continuity of cultural values.

The differences evident between the two groups – *Social recognition* and *Loyalty* for the *Viet kieu* and *Obligation* and *Esteem* for the *Viet kieu* relatives - could well be a consequence of different cultural contexts. The *Viet kieu* relatives, who live in their home country with all of its incumbent cultural reinforcement and propositions, do not experience the struggles associated with being a minority in the face of a cultural onslaught. In this context, traditional values and obligations may remain securely in place. The *Viet kieu,* on the other hand, must struggle with issues of definition, adaptation and other powerful, pervasive influences. Social recognition may emerge as a significant need. There is a suggestion that this extends beyond the need to retain dignity and pride, and indicates a move towards a more individualistic Western mindset focused on personal freedoms.

The differences between the three groups may be summarized as follows. Mainstream Australians work hard to achieve definition, worth and meaning. The *Viet kieu* relatives maintain traditional Vietnamese cultural values. The *Viet kieu* exhibit

substantial commonality with the *Viet kieu* relatives but also are characterized by the influences of the host country and by the consequences of cultural adaptation.

7.2.2. Family establishment

The *Viet kieu*

The unrotated factor solution shows that three factors with eigenvalues of greater than one are extracted. The orthogonal varimax rotated component matrix indicates that three factors account for 60% of the total variance, with the first factor responsible for a 23% share. The factor loadings and factor contents are shown in Table 7.2.

The three-factor solution is accepted since the variables load significantly on the three factors that are well defined by several variables. The three factors retained for the purposes of further analysis are:

1. Benefits,
2. Personal values,
3. Social status.

The three-factor solution identified in Table 7.2 may be summarised as follows:

Factor 1: Benefits refer to variables external to the person which bring benefits from the marriage to the individual, group and/or family.

Factor 2: Personal values refer to variables that contribute to the harmony, togetherness and intimacy of marriage, subjectively determined by the person.

Factor 3: Social status refers to variables external to the person with status as the most important.

Mainstream Australians

The unrotated factor solution shows that three factors that have eigenvalues greater than one are extracted. The orthogonal varimax rotated component matrix indicates that three factors account for 56% of the total variance, with the first factor explaining 28% . The dimensions consist of variables with significant factor loadings of 0.60 and above. The factor loadings and factor contents are shown in Table 7.2.

The third factor is defined by only one variable and is therefore eliminated and excluded from further analysis, although it loads highly (r = 0.79). The two-factor solution is accepted as the variables load significantly on two factors. The two factors that account for 45% of the total variance and are retained the purposes of further analysis are:

1. Social status,
2. Personal values.

The factor structure identified in Table 7.2 can be summarised as follows:

Factor 1: Social status refers to variables external to the person, social status being the most important.

Factor 2: Personal values refer to variables that contribute to the harmony, togetherness and intimacy of marriage, subjectively determined by the person.

The *Viet kieu* relatives

Four factors that have eigenvalues greater than one are extracted. The orthogonal varimax rotated component matrix indicates that four factors account for 68% of the total variance, with the first factor responsible for a 19% share. The factor loadings and factor contents are shown in Table 7.2.

Table 7.2 Results of the varimax rotated component matrix
for " Family Establishment" (Significant factor loadings only)

Australians	LD	*Viet kieu*	LD	*Viet kieu* relatives	LD
KMO= 0.775		*KMO= 0.795*		*KMO= 0.751*	
Bartlett's test =		*Bartlett's test =*		*Bartlett's test =*	
1227.185		*1657.980*		*1720.290*	
Sig. = 0.000		*Sig. = 0.000*		*Sig. = 0.000*	
F1: Social status		**F1: Benefits**		**F1: Benefits**	
Social status	.85	Wealth	.81	Wealth	.79
Family background	.77	Age	.79	Level of education	.76
Wealth	.76	Appearance	.64	Appearance	.61
Level of education	.66	Level of education	.63		
Parents' opinions	.65	Parents' opinions	.63		
E%V = 27.5		*E%V =22.5*		*E%V = 18.8*	
F2: Personal values		**F2: Personal values**		**F2: Family norms**	
Personality	.78	Love	.84	Age	.76
Love	.65	High moral character	.82	Parents' opinions	.73
High moral character	.62	Personality	.60	Family background	.63
E%V = 17.5		*E%V = 18.7*		*E%V = 18.1*	
		F3: Social status		**F3: Personal values**	
		Social status	.78	Similar attitude	.84
		Family background	.75	Personality	.75
		Knowledge	.74	Love	.65
		E%V = 18.5		*E%V = 17.7*	

LD: Factor Loading
E%V: Explained percentage of variance
KMO: Kaiser-Meyer-Olkin Measure of sampling adequacy
Bartlett's test: Bartlett's Test of Sphericity
Sig.: Significance

Although it loads significantly on the factor ($r = 0.85$) the fourth factor is defined by only one variable, and is therefore eliminated and excluded from further analysis. The three-factor solution is accepted as the variables loading significantly on three factors that are well defined by several variables. The three factors that account for 55% of the total variance and are retained for the purposes of further analysis are:

1. Benefits,
2. Family norms,
3. Personal values.

The factor structure identified in Table 7.2 can be summarised as follows:

Factor 1: Benefits refer to variables external to the person, bringing benefits from marriage to the individual, group and/or family.

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Factor 2: Family norms refer to variables that reflect rules of standard behaviour set up by the family.

Factor 3: Personal values refer to variables that contribute to the harmony, togetherness and intimacy of marriage, subjectively determined by the person.

A comparison of the three groups

Table 7.2 compares the ranking of factors considered important in choosing a life partner for each of the three groups, *Viet kieu*, mainstream Australians and *Viet kieu* relatives. All three groups have *Personal values* as a common factor. It is interesting that mainstream Australians recognise just two factors, while both other groups identify three factors. This suggests a difference in complexity and breadth of reference when making marriage decisions concerning mainstream Australians on the one hand, and the *Viet kieu* and *Viet kieu* relatives on the other. In the case of the latter, decisions appear to be more complex and more broadly framed than in the case with the former. Similarities and differences are very evident between the three groups.

The *Viet kieu* and *Viet kieu* relatives list three factors of which two are common: *Benefits* and *Personal values*. *Benefits* are ranked first by both groups, and *Personal values* are ranked second and third respectively. The groups differ in that the *Viet kieu* consider *Social status* as important, while *Family norms* are recognised as important by the *Viet kieu* relatives. Not surprisingly *Family norms* play a crucial role for the *Viet kieu* relatives due to the fact that they may be understood as a pattern of rules that are prescribed specifically by the family. All family members must conform to these norms as a standard of acceptable behaviour. The results indicate that some common norms such as the opinion of parents, family background and an appropriate age are in the minds of most Vietnamese. This is reflective of a Confucian and collectivist culture where personal interests are often suppressed. It is worth noting that age forms a part of family norms, possibly because there is a strong belief in Vietnamese culture that marrying a person of an appropriate age (meaning husband's and wife's ages are matched with each other) will guarantee the longevity and happiness of the marriage.

For comparative purposes it is useful to divide the factors into extrinsic and intrinsic, on the basis of whether the main influence is from outside or from within the person. *Social status, Benefits,* and *Family norms* are extrinsic factors and *Personal values* are intrinsic. All three groups rank extrinsic factors first, although the factor *Social status* is ranked first by mainstream Australians and the factor *Benefits* is ranked first by both the *Viet kieu* and the *Viet kieu* relatives. Once again, the strong similarity between the *Viet kieu* and the *Viet kieu* relatives is evident and contrasts with mainstream Australians.

A number of similarities and differences are evident between the *Viet kieu* and the *Viet kieu* relatives. Both exhibit the same extrinsic factor *Benefits* and intrinsic factor *Personal values*. The *Personal values* differ in order and type, with 'love' noted as the most important for the *Viet kieu.* While the intrinsic factor *Personal values* and extrinsic factor *Social status* are common factors in the case of the *Viet kieu* and mainstream Australians, the extrinsic factor *Benefits* is only recognised by the *Viet kieu.* This difference may indicate a shift in the importance of intrinsic values for the *Viet kieu* away from the views held by their relatives and towards those displayed by mainstream Australians and be a consequence of cultural adaptation. The variables grouped in the second *Viet kieu* intrinsic factor *Personal values* show a striking similarity to the variables grouped in the second mainstream Australians intrinsic factor.

Another similarity between the *Viet kieu* and mainstream Australians is the presence of the extrinsic factor *Social status.* Even though this factor ranks first for mainstream Australians and third for the *Viet kieu,* it is nevertheless evident in both groups. This is not the case for the *Viet kieu* relatives. Perhaps again, this is indicative of a move in the direction of mainstream Australian culture by the *Viet kieu.* The Australian lifestyle appears to elevate the importance of financial success and intellectual achievement. Social status depends primarily upon personal achievement and material possession, meaning working hard and the accumulation of wealth.

The emerging pattern is of the *Viet kieu* occupying a position somewhat suspended between two cultures. In common with the *Viet kieu* relatives, they share complexity

and breadth of decision-making and give highest priority to the same extrinsic factor (*Benefit*: 'wealth') as the most important. Unlike the values of the *Viet kieu* relatives which conform to an ordered and collectivist society, and retain the first two factors as extrinsic, the *Viet kieu*'s first factor is extrinsic and the second is intrinsic. The fact that both the *Viet kieu* and mainstream Australians give second to the intrinsic factor *Personal values* is indicative of a strong similarity between the two groups. While the cultural links of the *Viet kieu* are clearly in evidence, cultural change and adaptation to the new environment is also present.

7.2.3. Rules of behaviour

Australian society has been widely regarded as egalitarian, and certain principles of social stratification and rules of behaviour that apply to Vietnamese society may not be shared or even understood by Australians. The rules of behaviour examined in this study derive mostly from Vietnamese culture. Notable features include forms of obligation within and outside the relevant kin group, social order, and deference to tradition, and authority. These rules are designed to prevent conflict, loss of face, damage of reputation, and to maintain social and family harmony in a hierarchical society. Generally, the Vietnamese in Vietnam adhere to the traditional ways of behaviour and formal etiquette.

The rules of formal behaviour are not generally acceptable in Australian society because prevailing behaviour is more casual and depends less on social position and age. Feelings of duty and obligation may be less prominent in Australian society with the emphasis being on independence and self-reliance. In Australian society, rules of formal etiquette are limited. Australians conduct their lives according to other principles and manners, and therefore such etiquette of social behaviour plays a relatively minor role in their lives (Reisinger 1997).

The following section does not focus on mainstream Australians, but on comparing the groupings of rules of behaviour that are considered to be important by the *Viet kieu* and the *Viet kieu* relatives.

The *Viet kieu*

The unrotated factor solution extracts five factors with eigenvalues greater than one. The orthogonal varimax rotated component matrix indicates that five factors account for 58% of the total variance, with the first factor explaining a 13% share. The dimensions consist of variables with significant factor loadings of 0.60 and above. The factor loadings and factor contents are shown in Table 7.3.

The five-factor solution for the 19 rules of behaviour is accepted. The variables load significantly on these factors. The five factors that are retained for the purposes of further analysis are:

1. Deference, 4. Obligation,
2. Identity, 5. Family support.
3. Social order,

The 5-factor solution is accepted as reliable. Its structure is identified in Table 7.3 and may be summarised as follows:

Factor 1: Deference refers to variables that reflect a willingness to defer to cultural, social and practical realities.

Factor 2: Identity refers to a fully formed image of what an individual considers himself or herself to be.

Factor 3: Social order refers to rules determining behaviour that contribute to the well being of society and the family.

Factor 4: Obligation refers to responsible attitudes and actions towards others who are considered to be of particular importance.

Factor 5: Family support refers to variables that provide mutual benefits for the family and its members.

Table 7.3. Results of the varimax rotated component matrix
for "Rules of Behaviour" (Significant factor loadings only)

Viet kieu	LD	*Viet kieu* relatives	LD
KMO= 0.837		KMO= 0.895	
Bartlett's test = 2476.784		Bartlett's test = 2678.867	
Sig. = 0.000		Sig. = 0.000	
F1: Deference		**F1: Obligation to family**	
Preserve history, maintain tradition	.75	Financial support to family	.72
Be submissive to authority	.73	Conform to the rules of Viet. Etiquette	.62
Accept hardships for the future	.60	Preserve history, maintain tradition	.60
		Family advice when choosing a partner.	.60
E%V = 13.3		E%V = 15.4	
F2: Identity		**F2: Social order**	
Family reputation	.65	Men should have higher status than women	.72
Vietnamese identity	.63	Obliged to take care of ancestor worship	.71
E%V = 12.4		E%V = 15.3	
F3: Social order		**F3: Deference**	
Children should follow Viet. Culture	.67	Accept hardships for the future	.74
Marriage needs parental approval	.66	Be submissive to authority	.62
Care responsibility for aged parents by the eldest son	.64		
Single women should be chaste	.62		
E%V = 12.1		E%V = 13.3	
F4: Obligation		**F4: Obligation of children**	
Should seek to repay favours	.74	Should obey parents	.67
Should obey parents	.66	Children should strive for a successful career	.63
Face saving	.63		
E%V =11.3		E%V = 11.4	
F5: Family support	.77		
Family advice, choosing a partner	.72		
Financial support to family			
E%V = 8.7			

LD: Factor Loading
E%V: Explained percentage of variance
KMO: Kaiser-Meyer-Olkin Measure of sampling adequacy
Bartlett's test: Bartlett's Test of Sphericity
Sig.: Significance

The *Viet kieu* relatives

The initial stage of the analysis indicates that four factors with eigenvalues greater than one can be extracted. The orthogonal varimax rotated component matrix indicates four factors accounting for 56% of the explained variance, with the first factor responsible for a 15% share. The dimensions consist of variables with significant factor loadings of 0.60 and greater. The factor loadings and factor contents are shown in Table 7.3.

The four-factor solution can be acceptable for the purposes of the study. The variables load significantly on the four factors. The four factors retained for the purposes of further analysis are:

1. Obligation to family,   3. Deference,

2. Social order,   4. Obligation of children.

The following terms are used to represent the factors identified in Table 7.6:

Factor 1: Obligation to family refers to responsible attitudes and actions towards other family members.

Factor 2: Social order refers to rules determining behaviour that contribute to the well being of society and family.

Factor 3: Deference refers to variables that reflect a willingness to defer to cultural, social and practical realities.

Factor 4: Obligation of children refers to responsible attitudes and actions of children primarily regarding their parents that are considered important.

A comparison of the *Viet kieu* and their relatives

The *Viet kieu* and their relatives are similar in that though ranking them differently, they recognise the factors *Deference, Social order* and *Obligation* as primary considerations in determining behaviour. The *Viet kieu* relatives however identify two sets of obligations, firstly to family and secondly to children. It is also interesting that the *Viet kieu* include *Identity* as the second-ranked factor, sitting between *Deference* and *Social order*. The factors *Identity* and *Financial support* are not identified by the *Viet kieu* relatives.

The difference between *Deference* and *Obligation* is subtle. It is primarily the difference between a passive and an active acknowledgment and recognition of

authority, whether personal, institutional, socio-cultural or as a result of the pragmatic realities of life. Where the grouped variables represent primarily a passive acknowledgment of authority, then deference has been chosen as the defining term. If the variables represent primarily an active acknowledgment of authority, then obligation has been chosen.

It is significant that the *Viet kieu* list *Deference* as the first, and *Obligation* as the fourth factor, and that the *Viet kieu* relatives reverse this by placing *Obligation to family* first and *Deference* third. The listing indicates a more passive approach on the part of the *Viet kieu* and a more active approach to authority by the *Viet kieu* relatives. The similar recognition of *Deference* by the two groups suggests that the *Viet kieu* carry these values from Vietnam and still consider them as vital in the context of the host country. The high importance attached to 'The preservation of history and maintenance of tradition' might suggest its contribution to the maintenance, continuity and smooth functioning of *Viet kieu* families, especially in the process of cultural transition and adaptation to the host society. The *Viet kieu* relatives however do not identify 'The preservation of history and maintenance of tradition' as being so important. For the *Viet kieu* 'Be submissive to authority' may be understood as learning to respect Australian laws. 'Accept hardships for the sake of the future' is important as it derives from Confucian teaching and from practical realities. The majority of the *Viet kieu* arrived in Australia as refugees and have encountered enormous difficulties. At the same time they see the prospect of a better life for themselves and for their families. Primarily this involves the opportunity for their children to have a better education, career, employment and bright future for the whole family. They may accept hardships, and even sacrifice their own lives for the future benefits of the family.

The results indicate that whether in Vietnam or within the diaspora, most Vietnamese treat obligations as personal matters, and as social debts that are owed to those of higher social standing. The fulfilment of such obligations reinforces the maintenance of peace and harmony. Members of the family maintain close relationships and the affairs and security of the family are primary concerns for all members. Each member of the family is expected to support the family and contribute to its well-being. It is interesting that 'Repay favours' and 'Face saving' are only considered as obligations by the *Viet kieu* but not by the *Viet kieu* relatives. 'Conform to the rules of Vietnamese

etiquette' is considered important by the *Viet kieu* relatives, but not by the *Viet kieu*. In adhering to rules of social etiquette in their behaviour, the *Viet kieu* relatives appear to observe a set of prescribed principles of appropriate behaviour for every situation, both private and public.

For the *Viet kieu, Family support* constitutes a separate factor, but for the *Viet kieu* relatives it is a part of *Obligation to family.* The difference emphasises the heavy burden carried by the *Viet kieu* while living in the diasporic community. As family members and having acknowledged the difficult living conditions back in Vietnam, the *Viet kieu* are obliged to support the families financially. This factor can be seen as a financial constraint and it may cause the *Viet kieu* to delay major expenditures such as travel, particularly where the associated expenditure involves further obligations. It may therefore take a relatively long time for them to be able to travel, because financial conditions and other requirements have to be met.

The two groups differ in their approach towards *Social order.* While 'Children should follow Vietnamese culture' is recognised as most important by the *Viet kieu*, 'Men should have a higher status than women' is identified as most important by the *Viet kieu* relatives. This demonstrates the difference of views between the two groups about which rules are most important for maintaining the well-being of society, and particularly of families. By this means the *Viet kieu* strive for the maintenance of Vietnamese identity and tradition in the diasporic setting, whereas *Viet kieu* relatives try to protect the Confucian patriarchal hierarchy. The *Viet kieu* also emphasise the fact that 'Marriage needs parental approval', 'The eldest son should bear the most responsibility for caring for his aged parents' and 'Single women should be chaste', whereas the *Viet kieu* relatives consider 'Obligations to take care of ancestor worship' as an important rule of behaviour. Such differences in content could be derived from external factors. The *Viet kieu* of course live outside Vietnam, and may look to maintain the social order in different ways. Though some elements within the factor *social order* might rank differently in the two groups, they all contribute to the well-being of society and families regardless of whether they live in Vietnam or overseas.

It is not surprising that *Identity* ranks second for the *Viet kieu* with 'Family reputation' being a major concern. The suggestion of 'Engagement in activities that identify you

as Vietnamese' signifies the narratives of identity played out in the minds of the *Viet kieu*. The *Viet kieu* appear to be sensitive to any damage to their family name and conscious of the danger of losing their Vietnamese identity. This may indicate that by enhancing the reputation of their family they may believe that they are contributing to the maintenance of Vietnamese identity in the host country.

7.2.4. Travel-related rules

The *Viet kieu*

The unrotated factor solution extracts six factors with eigenvalues greater than one. The orthogonal varimax rotated component matrix indicates six factors accounting for 61% of the explained variance, with the first factor responsible for a 16% share. The dimensions consist of variables with significant factor loadings of 0.60 and above. The factor loadings and factor contents are shown in Table 7.4.

The 5th and 6th factors are each defined by only a single variable and are therefore eliminated and excluded from further analysis. The four-factor solution is accepted as the variables load significantly on the factors that are well defined by two or more variables. The four factors that account for 44% of the total variance and are retained for the purposes of further analysis are:

1. Deference,	3. Sense of self,
2. Nostalgia;,	4. Reassurance.

The following terms are used to represent the factors identified in Table 7.4:

Factor 1: Deference refers to variables that reflect a willingness to defer to cultural, social and practical realities.

Factor 2: Nostalgia refers to variables that reflect a feeling of attachment to the past, of sadness mixed with pleasure when thinking of the way of life left behind.

Factor 3: Sense of self refers to variables that reflect personal meaning, identity, integrity and self-definition.

Factor 4: Reassurance refers to variables that contribute to the guarantee of harmonious relationships and internal peace-feelings.

Table 7.4 Results of the varimax rotated component matrix for "Travel-related Rules" (Significant factor loadings only)

Viet kieu	LD	Viet kieu relatives	LD
KMO = 0.804		KMO= 0.791	
Bartlett's test = 2402.755		Bartlett's test = 1642.831	
Significance. = 0.000		Sig. = 0.000	
F1: Deference		**F1: Deference**	
Should not travel on bad days	.74	Should not travel on bad days	.82
The male head of the family should make travel decisions	.69	A man should have at least a male child	.74
I like to use an ethnic Vietnamese travel agency.	.66	Travel to places where my family wants me to	.68
		Do business with family members	.68
		The male head of the family should make travel decisions	.67
E%V = 15.6		E%V = 21.0	
F2: Nostalgia		**F2: Prestige**	
I always think about the way of life I and/or my family left behind	.75	Should show holiday affordability	.75
I feel attached to the soil and to the ancestral traditions of Vietnam	.74	Overseas holidays are better value for money	.71
		Luxuries and a comfortable place while on holiday	.69
E%V = 10.0		E%V = 15.0	
F3: Sense of self		**F3: Trust**	
I like to visit a place to pursue my personal interests	.70	Building up trust is essential in all aspects of life.	.78
Overseas holidays are better value for money	.67	It is important to cultivate a network of business connections.	.64
E%V = 9.4		E%V = 10.0	
F4: Reassurance			
It is important to buy gifts for family, friends and relatives	.67		
Travel to Vietnam would give me a feeling of self-confidence, certainty and strength.	.63		
E%V = 9.0			

LD: Factor Loading
E%V: Explained percentage of variance
KMO: Kaiser-Meyer-Olkin Measure of sampling adequacy
Bartlett's test: Bartlett's Test of Sphericity
Sig.: Significance

The *Viet kieu* Relatives

The initial analysis reveals that four factors with eigenvalues of greater than one can be extracted. The orthogonal varimax rotated component matrix indicates that all four factors can be retained to account for 54% of the total explained variance, with the first factor responsible for a 21% share. The factor loadings and factor contents are shown in Table 7.4.

The 4th factor is defined by only one variable, and is therefore eliminated and excluded from further analysis. The three-factor solution for the 16 variables is accepted as the variables load significantly on the factors that are well defined by two or more variables. Three factors that account for 46% of explained variance and are retained for the purposes of further analysis are:

> 1. Deference,   2. Prestige,   3. Trust.

The factor structure identified in Table 7.4 can be summarised as follows:

Factor 1: Deference refers to variables that reflect a willingness to defer to cultural, social and practical realities.

Factor 2: Prestige refers to variables that are considered to have the power to impress others by displaying wealth and influence.

Factor 3: Trust refers to variables that reflect the belief that one can rely on the goodness, strength and ability of others.

A comparison between the *Viet kieu* and their relatives

Both the *Viet kieu* and the *Viet kieu* relatives identify *Deference* as the most important factor in making a travel decision. The fact that the superstitious belief 'Should not travel on bad days' is the most important variable for both groups is significant. It reflects the passive, acquiescent relationship with fate that is a strong presence in traditional Vietnamese culture. Retained by the *Viet kieu* and held in common with the

Viet kieu relatives, this indicates the strength of a fundamental orientation in their outlook, and perhaps, psyche.

Both groups exhibit strong similarities in being superstitious about travel days. They both state that they would 'Not travel on bad days' such as the 3rd, 5th, 7th, 13th, 14th and 23rd of the month (lunar calendar) as these days may bring bad luck, unhappiness and even an accident. Similarly, both groups state that 'Travel decisions should be made by the male head of the family'. This probably derives from the patriarchal Confucian nature of Vietnamese society where males play an important role in all aspects of life, and are traditionally the decision-makers within the family. Despite the fact that both groups are willing to defer to cultural, social and practical realities, some variations are evident concerning what is to be deferred. While the *Viet kieu* 'Prefer to use an ethnic Vietnamese travel agency to arrange travel', the *Viet kieu* relatives agree that: 'Should travel to places where family want to' and 'should do business with family members'.

The foregoing discussion suggests that the *Viet kieu* preference for using a *Viet kieu* travel agency could be due to language barriers, but it could also involve a desire to maintain Vietnamese identity and nationalism while living in a diasporic community. In the case of the *Viet kieu* relatives travel decisions are mainly family-related. Once again, group orientation plays an important role for the *Viet kieu* relatives. Travel is not an individual element to satisfy the individual, but is undertaken to satisfy the interests of others, notably those of the family. The *Viet kieu* relatives clearly state that: 'Should travel where my family wants me to', indicating that family is primary and that sacrifice may be necessary for its smooth functioning and continuity.

While the importance of *Nostalgia,* the *Sense of self* and *Reassurance* are identified by the *Viet kieu, Prestige* and *trust* are recognised by the *Viet kieu* relatives as important. The differing importance attached to behavioural patterns by the two groups may derive from the realities of life in different settings. Away from the country of origin, it is understandable that the *Viet kieu* 'Feel attached to the soil and to the ancestral tradition of Vietnam' and 'Always think about the ways of life they/ their family left behind'. They have mixed feelings of sadness and pleasure, of good and bad memories. The memories of the past are sometimes evoked, and may be as clear as they were yesterday. *Nostalgia* might become more prevalent when they face

difficulties and failures, and even when they are successful. The results are consistent with the responses given by the *Viet kieu* to questions about their purpose of travel to Vietnam (see Table 7.7). The *Viet kieu* appear to recall the *Tet* festival (Chinese New Year) with particular nostalgia because *Tet* is the biggest family celebration in Vietnam. At *Tet*, the whole family gathers together under their parents' roof to give each other presents and wish for a happy year. The togetherness at *Tet* is the symbol of family solidarity and family maintenance. It is also the glue that binds all members of the family together to share experiences, bad and good, failures and successes.

In contrast, the rationale for travel by the *Viet kieu* relatives appears to be to gain *Prestige* that reflects the power to impress others by displaying wealth and influence in a hierarchal social structure. The hierarchy of society makes wealth, status and influence important as expressed in a saying 'If you have status, wealth and influence you have all'. Social status is determined by the hierarchy of authority, social position, occupation, and even by ancestry. Belonging to the right group and the right family is also important as it determines status, power and wealth. Connections, both personal and family, are crucial as they guarantee the possession of wealth and influence. This helps to explain the desire by the *Viet kieu* relatives to express and gain prestige. Travel attitudes of the *Viet kieu* relatives may reflect a less mature travel market and be consistent with the attitudes found more generally in developing countries.

The recognition of *Prestige* may suggest that the *Viet kieu* relatives might be more willing to participate in overseas rather than domestic travel. Once they can afford to, they might be expected to go to expensive places and stay in luxurious accommodation in order to show others that they are better off. This may be unreasonable considering the economic situation in Vietnam where average incomes are generally low, and life is still very difficult. However, this has implications for the marketing strategy and positioning of the Vietnamese market.

The desire by the *Viet kieu* relatives to gain *Prestige* appears to be sufficiently extreme to suggest that the finding may not be generalisable to the whole population in Vietnam. It might represent some specific groups of Vietnamese, particularly those who have relatives overseas. Gaining prestige in this context could be viewed in the light that *Viet kieu* relatives are often considered to be better off relative to average

Vietnamese, because of the financial support that they receive from overseas. It is observed that many of them, though relying totally on financial remittances, have a better, easier and more comfortable life in Vietnam even than their own overseas relatives.

Other expressions of *Deference* are important for both groups. For the *Viet kieu* relatives, *Deference* to family expectations is very prominent. For the *Viet kieu*, notable features are *Deference* to the community, the choice of travel agency, and to the desirability of displaying success. It is not surprising that *Nostalgia* and *Reassurance* are strong factors in *Viet kieu* travel behaviour. The feelings associated with the homeland are a more powerful determinant than the need for prestige or establishing trust that are important for the *Viet kieu* relatives. The presence of the 'Sense of self' by the *Viet kieu* reflects a movement towards a more individualistic culture.

Though both groups adhere to the values of cultural deference, they exhibit contrasting travel philosophies. While the travel motives for the *Viet kieu* include their sense of nostalgia, the pursuit of personal interests, and the cultivation of warm feelings, gaining prestige and establishing trust are the main travel motives for the *Viet kieu* relatives. These findings are important in providing insights into the cultural factors which influence the decision making process, and the motivations behind such travel decisions and behaviour of the two groups, namely migrants in the diaspora and their relatives in the homeland.

7.2.5. Consumption patterns

The *Viet kieu*

Two factors with eigenvalues of greater than one can be extracted from the unrotated factor solution. The orthogonal varimax rotated component matrix indicates that both factors can be retained to account for 56% of explained variance, with the first factor explaining 29%. The dimensions comprise variables with significant factor loadings of 0.60 and above. The factor loadings and factor contents are shown in Table 7.5.

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Table 7.5 Results of the varimax rotated component matrix for
"Consumption patterns " (Significant factor loadings only)

Australians	LD	Viet kieu	LD
KMO= 0.733		KMO= 0.788	
Bartlett's test = 522.210		Bartlett's test = 884.349	
Sig. = 0.000		Sig. = 0.000	
F1: Necessity		**F1: Luxury**	
Food	.76	Overseas travel	.83
Personal items	.70	Domestic travel	.78
Housing	.67	Entertainment	.69
Clothing	.65		
E%V = 27.5		E%V = 29.0	
F2: Luxury		**F2: Necessity**	
Overseas travel	.83	Housing	.82
Domestic travel	.82	Food	.79
		Clothing	.65
E%V = 22.6		E%V = 27.2	

LD: Factor Loading
E%V: Explained percentage of variance
KMO: Kaiser-Meyer-Olkin Measure of sampling adequacy
Bartlett's test: Bartlett's Test of Sphericity
Sig.: Significance

The two-factor solution is accepted as the variables load significantly on the factors that are defined by two or several variables. The two factors retained for the purposes of further analysis are:

1. Luxury,
2. Necessity.

The factor structure identified in Table 7.5 can be summarised as follows:

Factor 1: Luxury refers to variables that are related to leisure needs such as entertainment, domestic and international travel.

Factor 2: Necessity refers to variables concerning the primary needs of food, housing and clothing.

Mainstream Australians

Two factors are extracted from the unrotated factor solution. The orthogonal varimax rotated component matrix indicates that both factors can be retained to account for

50% of the explained variance, with the first factor explaining 28%. The dimensions consist of variables with significant factor loadings of 0.60 and above. The factor loadings and factor contents are shown in Table 7.5. The 2-factor solution is accepted as the variables load significantly on the factors that are well defined by two or more variables. The two factors which are retained for the purposes of further analysis are:

1. Necessity,
2. Luxury.

The factor structure identified in Table 7.5 can be summarised as follows:

Factor 1: Necessity refers to variables concerning the primary needs of food, housing and clothing, and personal items.

Factor 2: Luxury refers to variables that are related to leisure need such as domestic and overseas travel.

Comparisons between the *Viet kieu* and mainstream Australians

Both the *Viet kieu* and mainstream Australians, conceive of consumption items in terms of two groupings: *Necessity* and *Luxury*. It is interesting to note that the spending priorities appear to be reversed. While *Necessity* is the first priority for mainstream Australians, it is second for the *Viet kieu* (Table 7.5).

Luxury appears to be perceived differently by the *Viet kieu* and mainstream Australians. The difference in spending priorities may be explained by the different circumstances confronting the two groups. While the former came from a poor country with difficult lives, the latter live in a free democratic capitalist country with a peaceful and high quality life. Most mainstream Australians have enjoyed freedom of travel. They appear to take it for granted, and consider it as natural. Relative to the *Viet kieu*, they tend to have more sophisticated consumption tastes. Sophisticated taste is also evident in their experience of the world, their social situation, culture and ideas. This is not to say that they do not enjoy travel and entertainment. It only suggests that

luxury is not their first consumption priority, and to be properly understood it must be viewed in the wider social and cultural context.

By contrast the *Viet kieu* are migrants whose roots are in a developing country where there was no freedom for travel, and they are more concerned with enjoying life as soon as the opportunity arises. The philosophy would be that 'what is forbidden is more desirable', and this might explain why travel and entertainment become the *Viet kieu*'s first consumption priority.

One possibility is that luxury does not 'really' connote luxury for the *Viet kieu* in the sense that it does for mainstream Australians. Having home and family nostalgia, the *Viet kieu* often have a desire to visit home, family, friends and relatives. Often they travel back to Vietnam as soon as their Australian permanent residency is approved. They also undertake travel within Australia to visit their family, friends and relatives resident in other states. Here again, family is the centre point and occupies a significant position in *Viet kieu* life. The importance of travel to visit family and relatives may override enjoying a nice house.

In summary, although they differ in their spending priorities the *Viet kieu* and mainstream Australians are similar in that they both recognise the importance of the two main consumption factors: *necessity* and *luxury*,. At first glance it may seem surprising that mainstream Australians, generally more established and economically secure than the *Viet kieu*, place necessity ahead of luxury. It may be thought that a recently arrived migrant community, struggling to establish itself would give precedence to necessities, and give little attention to luxuries. Three observations may be made. First, overseas travel is likely to be viewed differently by mainstream Australians and the *Viet kieu*. Almost invariably it will refer to travel to Vietnam for the latter and will not be considered simply as luxury, but as a practical and perhaps vital way of maintaining cultural identity.

Second and in keeping with their Vietnamese counterparts, it is a cultural characteristic of the *Viet kieu* to place a high value on the display of economic success, and prestige even if it is misleading. This display is part of identity and personal meaning. Travel and entertainment are two ways of giving expression to this phenomenon.

Third, the majority of the *Viet kieu* are first generation and came from a country where even the privileged groups faced restrictions and prohibitions, and where the possibility of travel and entertainment did not exist. The sudden opening up of this possibility is new and highly desirable, even to the extent of relegating other items that mainstream Australians generally consider more important, such as the quality of housing. It may be acceptable to conclude that the high priority placed on *luxury* by the *Viet kieu* is an expression of cultural adaptation, reflecting both cultural continuity and cultural response in a new environment.

7.2.6. Tourist attributes

The *Viet kieu*

Five factors with eigenvalues of greater than one can be extracted from the unrotated factor solution. The orthogonal varimax rotated component matrix indicates that five factors can be retained to account for 64% of the explained variance, with the first factor responsible for an 18% share. The dimensions consist of variables with significant factor loadings of 0.60 and above. The factor loadings and factor contents are shown in Table 7.6.

The 4th and the 5th factors are defined by only one variable, and are therefore eliminated and excluded from further analysis. The three-factor solution is accepted as the variables load significantly on the factors that are well defined by several variables. The three factors that account for 45% of the total explained variance and are retained for the purposes of further study are:

1. Entertainment-convenience,
2. Exploration,
3. Safety-consciousness.

*Table 7.6. Results of the varimax rotated component matrix for
"Tourist Attributes" (Significant factor loadings only)*

Australians	LD	_Viet kieu_	LD
KMO= 0.822		KMO= 0.882	
Bartlett's test = 2475.695		Bartlett's test = 3298.690	
Sig. = 0.000		Sig. = 0.000	
F1: Safety-consciousness		**F1: Entertainment-convenience**	
Clean environment	.86	Nightlife and entertainment	.83
Safe location	.83	Being different	.63
Quality of accommodation	.74	Quality of accommodation	.63
Ease of getting there	.65	Understanding the language	.63
Understanding the language	.60		
E%V = 20.2		E%V = 17.5	
F2: Uniqueness		**F2: Exploration**	
Different food	.74	Interesting culture and history	.75
Low cost, cheap local goods	.69	Beautiful scenery	.73
Enhancement of kinship relationships	.65	Kind and friendly local people	.68
		Good lifestyle	.63
E%V = 13.2		E%V = 14.1	
F3: Excitement		**F3: Safety-consciousness**	
Exciting and colourful city life	.82	Safe location	.80
Nightlife and entertainment	.70	Peaceful and quiet	.79
		Clean environment	.74
E%V = 11.3		E%V = 13.3	
F4: Exploration			
Kind and friendly local people	.73		
Interesting culture and history	.67		
Beautiful scenery	.63		
E%V = 8.9			

LD: Factor Loading
E%V: Explained percentage of variance
KMO: Kaiser-Meyer-Olkin Measure of sampling adequacy
Bartlett's test: Bartlett's Test of Sphericity
Sig.: Significance

The three-factor structure solution is assessed as reliable and can be summarised as follows:

Factor 1: Entertainment-convenience refers to variables that facilitate a holiday with an emphasis on entertainment.

Factor 2: Exploration refers to tourist attributes that are engaging and novel.

Factor 3: Safety-consciousness refers to variables that facilitate a holiday with an emphasis on safety.

Mainstream Australians

Five factors with eigenvalues of greater than one may be extracted from the unrotated factor solution. The orthogonal varimax rotated component matrix indicates that five factors can be retained to account for 61% of the explained variance, with the first factor explaining over 20%. The dimensions consist of variables with significant factor loadings of 0.60 and above. The factor loadings and factor contents are shown in Table 7.6.

The fifth factor is defined by only one variable, and is therefore eliminated and excluded from further analysis. The four-factor solution is accepted as the variables load significantly on the factors that are well defined by two or more variables. Four factors that account for 54% of the explained variance and are retained for the purposes of further analysis are:

1. Safety-consciousness,   3. Excitement,
2. Uniqueness,   4. Exploration.

The factor structure identified in Table 7.6 can be summarised as follows:

Factor 1: Safety-consciousness refers to variables that facilitate a holiday with an emphasis on safety.

Factor 2: Uniqueness refers to variables that contribute to the distinctiveness of a tourist destination.

Factor 3: Excitement refers to tourist attributes that are engaging and exciting.

Factor 4: Exploration refers to tourist attributes that are engaging and novel.

Comparisons between the *Viet kieu* and mainstream Australians

Table 7.6 presents the factors which the *Viet kieu* and mainstream Australians consider important when choosing a travel destination. Although they rank them differently, both groups have two factors in common: *Safety-consciousness* and *Exploration*.

It is interesting to note that for the two groups, *Safety-consciousness* is noted in reverse order. It is identified as most important for mainstream Australians, and least important for the *Viet kieu*. For mainstream Australians *Safety-consciousness* appears to have a broader meaning than for the *Viet kieu*. Looking more closely at the factors that the groups have in common, *Safety-consciousness* is clearly a more important factor for mainstream Australians than for the *Viet kieu*. This does not mean it is unimportant for the *Viet kieu*. Rather it is less important than entertainment-convenience and exploration. Although the rank order is evident, both groups share most in common with respect to the factor *Exploration*. Two commonly-held factors, *Safety-consciousness* and *Exploration* show a strong similarity for both groups, though we should not conclude that this indicates a movement by the *Viet kieu* towards mainstream Australians with respect to travel product preferences. It may also be a commonality that exists independently of the *Viet kieu* participation in mainstream Australian culture.

With reference to the other factors, both groups differ in that while the *Viet kieu* recognise *Entertainment-convenience* as most important, mainstream Australians express interest in the *Uniqueness* and *Excitement* of the destination. This difference could be due to the difference in the experience of the two groups. Mainstream Australians may also appreciate entertainment, providing that the destination is safe, unique, exciting and explorable.

As mentioned previously *Entertainment-convenience* is the most important criterion in choosing a tourist destination for the *Viet kieu*. Two reasons may account for this. First, the *Viet kieu* came from a culture with limited freedom, with many restrictions and rules of behaviour to which they are expected to conform. Second, the kinds of entertainment offered in Australia would create a new concept of 'entertainment' for them. The *Viet kieu* in Australia have good opportunities to explore and experience

many interesting types of entertainment and recreation facilities that were not available in Vietnam.

When distinctive factors are examined, mainstream Australians show a greater range than the *Viet kieu*, having *Uniqueness* and *Excitement* in contrast with *Entertainment-convenience* for the *Viet kieu*. This suggests that mainstream Australians consider a broader and more complex range of factors than the *Viet kieu* when choosing a tourist destination. It is also interesting to note that when the similarity between the last three mainstream Australian factors: *Uniqueness, Excitement* and *Exploration* is taken into account, the complexity of the factors becomes even more apparent. These three mainstream Australian factors can be grouped under the heading 'distinctiveness' which makes the comparison between the two groups even sharper.

These distinct characteristics of the travel attitudes and behaviours of the first-generation *Viet kieu* are potentially very interesting findings, since each tourist attribute dimension is a particular type of product that corresponds to certain types of criteria a customer seeks. An understanding of this tourist product-related segmentation may help to explain the choices made by the two groups, the *Viet kieu* and the mainstream Australians. This may help influence tourism development and planning as well as promotional and marketing strategies. The findings suggest that a comparative study of other migrant groups with respect to travel behaviour in a cultural context would be useful, particularly with reference to destination choice on the basis of tourist attributes.

7.2.7. Purpose of travel

The *Viet kieu*

Three factors with eigenvalues of greater than one can be extracted from the unrotated factor solution. The orthogonal varimax rotated component matrix indicates that three factors can be retained to account for 60% of the explained variance, with the first factor explaining 21%. The dimensions consist of variables with significant factor loadings of 0.60 and above. The factor loadings and factor contents are shown in Table 7.7.

The 3-factor solution can be accepted as the variables load significantly on the factors which are well defined by two or several variables. The three factors that are retained for the purposes of further analysis are:

1. Cultural heritage,
2. Family maintenance,
3. Marriage.

The structure of the three-factor solution identified in Table 7.7 can be summarised as follows:

Factor 1: Cultural heritage refers to variables that contribute to preserving cultural, historical achievements and customs that have been passed on from earlier generations.

Factor 2: Family maintenance refers to variables that contribute to holding the family together.

Factor 3: Marriage refers to variables that contribute to the establishment and continuity of family.

The *Viet kieu* Relatives

Three factors with eigenvalues of greater than one can be extracted from the unrotated factor solution. The orthogonal varimax rotated component matrix indicates that three factors can be retained to account for 51% of the explained variance, with the first factor explaining 17%. The factor loadings and factor contents are shown in Table 7.7.

*Table 7.7. Results of the varimax rotated component matrix for
"Travel Purposes" (Significant factor loadings only)*

Viet kieu	LD	Viet kieu Relatives	LD
KMO= 0.751		KMO= 0.660	
Bartlett's test = 1420.643		Bartlett's test = 785.200	
Sig. = 0.000		Sig. = 0.000	
F1: Cultural heritage		**F1: Family maintenance**	
Visit cultural/historical site/s	.87	Visit family, relatives and friends	.67
Experience first-hand Vietnamese customs and culture	.82	Visit family's place of origin	.67
E%V = 21.2		E%V = 17.3	
F2: Family maintenance		**F2: Marriage**	
Visit family, relatives and friends	.80	Get married	.82
Participate in the Chinese New Year *(Tet)*	.78	Find a life partner	.79
E%V = 20.4		E%V = 16.8	
F3: Marriage		**F3: Maintain links**	
Get married	.91	See developments and changes in Vietnam	.78
Find a life partner	.88	Visit cultural/historical site/s	.74
		Experience first-hand Viet. customs and culture	.74
E%V = 18.4		E%V = 16.4	

LD: Factor Loading
E%V: Explained percentage of variance
KMO: Kaiser-Meyer-Olkin Measure of sampling adequacy
Bartlett's test: Bartlett's Test of Sphericity
Sig.: Significance

The three-factor solution can be acceptable as the variables load significantly on these factors which are well defined by two or several variables. The three factors retained for the purposes of further analysis are:

1. Family maintenance,
2. Marriage,
3. Maintain links.

The factor structure identified in Table 7.9 can be summarised as follows:

Factor 1: Family maintenance refers to variables that contribute to holding the family together.

Factor 2: Marriage refers to variables that contribute to the establishment and continuity of family.

Factor 3: Maintain links refers to variables that contribute to an informative and cultural experience.

Comparisons between the *Viet kieu* and their relatives

Table 7.7 compares the travel purposes of the *Viet kieu* and the perceptions of their relatives about what the main purposes for travel of the *Viet kieu* should be. Both groups identify *Family maintenance* and *Marriage* as the *Viet kieu's* important purposes for travel to Vietnam, although they rank them differently. This, together with the virtually identical group of variables loading on each factor, indicates a high degree of commonality.

It is significant, however, that the two groups differ concerning the most important factors influencing the purposes of *Viet kieu* travel. The *Viet kieu* consider the most important factors to be *Cultural heritage*, while the *Viet kieu* relatives consider it to be *Family maintenance*. This difference reflects the strong needs the *Viet kieu* have, as part of the diasporic community, to maintain cultural links and identity; a need that in terms of importance has replaced the still traditional and strong factor, *Family maintenance*. Once again, identity is the most compelling need the *Viet kieu* have, most probably because of their cultural insecurity.

The *Viet kieu* relatives instead consider that maintaining links should be a factor influencing *Viet kieu* travel, giving the variable 'See developments and changes in Vietnam' as the most important. Once again, this reflects the difference between a culturally secure and a culturally insecure group. The *Viet kieu* relatives know first-hand, and are interested in developments and changes within their country and think this is a worthy reason for *Viet kieu* travel. The *Viet kieu* however do not, and it can be speculated that they may not want to deal with or accommodate such change and development, needing instead the security of a homeland that is unchanging and reliable.

Living in the diaspora, the *Viet kieu* appear to have a great desire to maintain tradition, and to preserve cultural, historical achievements and customs that have been passed on from generation to generation. *Cultural heritage* could be seen as a 'push' factor that

motivates the *Viet kieu* to travel to their country of origin. Being proud of the country of origin, the *Viet kieu* may be interested in showing their children who live and grow up outside Vietnam, a rich Vietnamese culture and history on a trip to Vietnam. *Cultural heritage* is therefore a 'pull' factor as well, and could be used for marketing to the *Viet kieu* market. Preservation of *Cultural heritage* appears to be crucial for the *Viet kieu*, as it helps to maintain the family and contributes to holding the family together and keeping continuity of lineage.

The term *Family maintenance* means a consolidation of family connections as it refers to 'Visiting family, friends and relatives' by both groups. Some difference of emphasis is evident when it refers to 'Participating in the Chinese New Year *(Tet)*' for the *Viet kieu*, but 'Visiting family's place of origin' for their relatives. The recognition of *Cultural heritage* preservation and *Family maintenance* suggests that in the process of adapting and integrating to the new environment, these factors are vital for the existence, continuity and development of the *Viet kieu*. They also play a crucial role for happiness and contribute to the successes of the *Viet kieu* as individuals or as a group.

Though both groups recognise *Marriage* as an important purpose for travel, the *Viet kieu* relatives place higher importance on *marriage* than the *Viet kieu*, as it ranks second for the former, but third for the latter. The *Viet kieu* relatives may be more concerned about the likelihood of *Viet kieu* out-marriage, and of forgetting Vietnamese rituals, customs, culture and history. This view would suggest that the *Viet kieu* should return to their roots, and marry a traditional Vietnamese, thereby guaranteeing the preservation of Vietnamese cultural tradition and the maintenance of family continuity. In the *Viet kieu* relatives' eyes, the *Viet kieu* are probably seen as being too exposed to the West, and as lacking the right images and information about Vietnam. Therefore, *Maintain links* appears like an appeal to the *Viet kieu* to return to the homeland either to recover memories and up-date images about Vietnam, or to discover a home country with its interesting culture, history and customs.

In summary, the *Viet kieu* travel to Vietnam mainly for the purposes of *Cultural heritage*, *Family maintenance* and *Marriage*. However, their relatives in Vietnam seem to expect more from them in terms of the preservation of cultural traditions than

anticipated. The *Viet kieu* are primarily motivated to experience culture, history and customs. They seek the benefit of family togetherness, and prefer to visit friends, relatives, and places where their family originally came from.

7.3. Conclusions

This chapter has provided comparative profiles of the cultural dimensions and consumption behaviour patterns of the three groups, *Viet kieu*, mainstream Australians and *Viet kieu* relatives. By using Principal Components Analysis these profiles have been drawn up in order to identify the similarities and differences between the groups in terms of attitude toward cultural and travel characteristics. The following hypotheses have been tested and accepted:

Hypothesis 1: *There are differences in the cultural dimensions between the Viet kieu and the wider Australian population, and between the Viet kieu and their relatives.*

Hypothesis 2: *There are differences in travel behaviour between the Viet kieu and the wider Australian population, and between the Viet kieu and their relatives.*

Hypothesis 3: *There are differences between the reasons for Viet kieu travel and the Viet kieu relatives' perceptions of the reasons for Viet kieu travel.*

An understanding of the similarities and differences may provide some insights into issues of consumption behaviour, destination choice and decision-making as they impact upon the three groups in a cultural context. While significant differences might have been anticipated between the three groups in terms of attitudes towards cultural and consumption dimensions, the role of travel characteristics, travel philosophies, benefits sought, and product preferences also appear to be important in understanding the influence of cultural factors on travel behaviour.

The results show that mainstream Australians place particular importance on *Work ethic* and *Sense of self*, whereas the *Viet kieu* and their relatives place greater emphasis on family values such as *Durability, Stability, Deference* and *Obligation.* The differences between the three groups might derive from the fact that mainstream Australians are 'doing oriented', whereas Vietnamese are 'being oriented', and therefore experience work in a more detached manner. The *Viet kieu* and their relatives are concerned with a wider context than the workplace. These include relationship networks, social and family obligations and benefits. They also tend to assimilate achievement rather than solicit overt recognition for their contributions and derive more gratification from family and community activities. Mainstream Australians are oriented to the present, and even more so to the future. This contrasts somewhat with the Vietnamese orientation to the past that leads them to evaluate actions in terms of how they fit with tradition and to justify implementation on the basis of previous experience.

Comparisons between the three groups (refer to Table 7.8) clearly indicate a shift towards the values of the host country by the *Viet kieu*. This is seen clearly in the *Viet kieu* desire for *Durability, Stability* and *Social recognition* within Australian society, with *Durability* being the most important factor. With respect to 'Rules of behaviour', the *Viet kieu* and *Viet kieu* relatives are similar in that both groups recognise the following primary factors as being important: *Deference, Social order* and *Obligation*, with *Social order* recognised as important by both groups. They place other factors in different rank order, indicating that they have a different understanding of the rules and the extent to which they determine their behaviour. When establishing a family for example, the *Viet kieu* consider *Benefits* as the most important factor, ahead of *Personal values* and *Social status*.

The results also indicate that both the *Viet kieu* and the *Viet kieu* relatives select *Deference* as the most important factor for travel decision-making. The travel motivation identified differs between the two groups in that while *Nostalgia* is identified as a motive by the former, *Prestige* is recognised by the latter. Given the different socio-economic and cultural circumstances, the perception of travel motives for the *Viet kieu* appear to be different from their relatives in Vietnam. It is also

interesting to note that the *Viet kieu* relatives appear to expect more than anticipated from their relatives overseas in terms of marriage and maintaining links.

The results suggest that *Safety* and *Exploration* are the key criteria for choosing a tourist destination in the case of both the *Viet kieu* and mainstream Australians. Both groups take trips to learn and to explore new things and increase knowledge. The former have more interest in well-developed resorts with good recreation facilities and conditions that facilitate a holiday with entertainment. They take a holiday for social reasons as well as to be with family and friends. The latter are more interested in comfort and uniqueness, and prefer destinations where they feel safe and secure. They appear to take exciting culture as well as nature trips.

The *Viet kieu* may adopt a passive rather than an active attitude to tradition, to hardships and to authority itself. This may explain their largely static relationship towards the home culture as opposed to the dynamic relationship maintained by those living in the home country. Not being immersed in the home culture but seeking nevertheless to maintain it, they become guardians rather than shapers. They may have these characteristics in common with other minorities who share the struggle to retain identity in the midst of a new and enveloping culture. Largely removed from the movement and flux of the home culture, their cultural forms become fixed and lag behind. Rules and norms may become an end in themselves rather than a means to an end, and their attitude to such concerns is predominantly acquiescent rather than engaging.

The Vietnamese rules of *Social order* which are rooted in Confucianism appear to become necessary for the *Viet kieu* to maintaining Vietnamese identity, reputation, tradition, and family continuity. These objectives are achieved through harmony, conformity, and responsibility. It is interesting to note that the *Viet kieu* continue to recognise social order as important, perhaps because it contributes to their capacity to live in the relatively egalitarian Australia. The maintenance of identity is not a significant issue for the *Viet kieu* relatives since it is largely beyond dispute, but it is for the *Viet kieu*. Rules of behaviour that are associated with identity therefore become the second most important factor as the *Viet kieu* strive to adapt to a new, dominant culture, while still retaining their own cultural continuity.

This would suggest that traces of the formation of *Viet kieu* identity are important for the stabilization of their life. One of the striking characteristics of the *Viet kieu* is how they can create communal spaces of belonging based on the perceived reproduction of traditions. The desire to maintain Vietnamese identity in the host country appears to be paramount for the *Viet kieu*, and has emerged from a position of 'in-betweenness' where the relations between 'here' and 'there' need to be negotiated and redefined. This clearly relates to an open-ended concept of culture and the creation of a diasporic space of cultural relations: a transnational culture between locations. What is suggested here is a shift from a culture of roots to a culture of the host country, in a way that engages with the ideas of the original identities.

The *Viet kieu* reflect tremendous diversity in their culture, history and current circumstances. They continue to maintain a definite and separate social and cultural identity, but at the same time adopt social, cultural and economic values from the host society. Through out this chapter, questions about what it means to speak of 'home', 'origin', 'continuity', 'identity', 'tradition' and 'travel', in the context of *Viet kieu* migration, have been paramount. An important concern has been the creation of a distinctive *Viet kieu* identity based upon a shared common history, experience and culture.

The results clearly show that the *Viet kieu* are in the process of building an adapted culture, while they retain a strong commonality with the *Viet kieu* relatives. The indicators of cultural adaptation are clear. Although adaptation is not necessarily a shift toward Western, mainstream Australian values, it is a shift made in order to adapt to the new environment. Often, for example, the shift has been shown to express itself in more entrenched, 'traditional' values.

The following salient points about the cultural adaptation of the *Viet kieu* are notable:

First, it is driven by an overwhelming need for identity and it is this need which sits behind all its other characteristics so that the other characteristics can be understood as means to this end. Social recognition emerges as a strong *Viet kieu* need in a context where it has to be earned or claimed, although the means by which this is done contrasts with the Western mainstream Australian emphasis on individualism and the

work ethic, and shares much in common with the Eastern emphasis on deference, obligation and the display of symbols of success.

Second, it expresses itself in a very strong desire for cultural continuity. This desire is much stronger than the need for cultural continuity demonstrated by the *Viet kieu* relatives. This is understandable given that the *Viet kieu* are removed from the homeland and all of its cultural props and supports. In terms of purpose of travel, they rank *Cultural heritage* as the most important reason whereas the *Viet kieu* relatives do not rank it at all. Under rules of behaviour, virtually all of the *Viet kieu* responses can be interpreted as expressive of the need for cultural continuity. Rules of behaviour that are associated with identity become important as the *Viet kieu* strive to adapt to a new, dominant culture, while still retaining their own cultural traditions.

The third characteristic of *Viet kieu* adapted culture is its association with nostalgia for the homeland. The homeland is looked at wistfully, and perhaps unrealistically. Resorting to the homeland inculcates warm feelings, and the reassurance of belonging. In association with attachment to the homeland such feelings are more powerful determinants than the need for prestige or establishing trust that are so important for the *Viet kieu* relatives. They can be seen as strong factors in determining *Viet kieu* travel behaviour as they use them as a means to achieve the ends of displaying symbols of success, pursuing personal interests, and gaining prestige.

The fourth characteristic of *Viet kieu* adapted culture is that it shows a movement towards Western mainstream Australian values. This is clearly evident under family establishment where *Personal values* indicate a shift towards the rankings exhibited by mainstream Australians. *Social recognition* emerges as a significant need as it extends beyond the need to retain dignity and pride, and indicates a move towards a more individualistic Western mindset focused on personal freedoms. The presence of the *Sense of self* by the *Viet kieu* also reflects a movement towards a more individualistic Western culture. It also shows in the attitude of both groups towards choosing a tourist destination. Both *Viet kieu* and mainstream Australians recognise the common attributes *Safety-consciousness* and *Exploration* as important, although the latter consider a broader and more complex range of factors than the former.

The final characteristic of *Viet kieu* cultural adaptation is the need to travel as a means of displaying symbols of success and of maintaining cultural links and identity. This shows clearly in the *Viet kieu* reasons for travel and reflects a strong cultural need amongst the *Viet kieu*: the need to maintain tradition, and to preserve culture, historical achievements and customs. In the process of adapting to a new environment, these factors are vital for *Viet kieu* continuity, development and even existence since they are viewed as contributing to holding the family together and maintaining continuity of lineage. They also play a crucial role in maintaining happiness and in contributing to the successes of the *Viet kieu*. The importance placed on marriage in *Viet kieu* travel indicates an attachment to roots, since marriage to a traditional Vietnamese may guarantee the preservation of Vietnamese cultural tradition and the maintenance of family continuity. The *Viet kieu* are primarily motivated by a desire to experience culture, history and customs. They pursue the benefits of family togetherness, and prefer to visit friends, relatives, and places where they have originated from, and where they have established and re-established their familial and kin relationships. Their common goal is to promote kinship, and travel to the homeland is an important part of achieving this goal.

The study reveals that most *Viet kieu* retain a strong Vietnamese identity and maintain close ties with the homeland. Return trips are frequently viewed as a moment in which the person returning is measured up for changes, for success, and for bringing back rewards to their country. In visiting their former homeland, they are forced to confront a changed Vietnam. This transformative period has revealed differing values between and within the diaspora and the homeland.

Table 7.8. A comparison of cultural and travel characteristics
between the three sample groups

DIMENSION	AUSTRALIANS	EV	*VIET KIEU*	EV	*VIET KIEU* RELATIVES	EV
CULTURAL VALUES	Work ethic	14.7	Durability	16.4	Stability	16.0
	Sense of self	14.6	Stability	13.9	Obligation	12.0
	Loyalty	12.6	Social	12.8	Durability	10.1
	Social recognition	10.9	recognition	9.8	Esteem	8.2
			Loyalty			
FAMILY ESTABLISHMENT	Social status	27.5	Benefits	22.5	Benefits	18.8
	Personal values	17.5	Personal values	18.7	Family norms	18.1
			Social status	18.5	Personal values	17.7
RULES OF BEHAVIOUR			Deference	13.3	Obligation to	15.4
			Identity	12.4	family	15.3
			Social order	12.1	Social order	13.3
			Obligation	11.3	Deference	11.4
			Family support	8.7	Obligation	
TRAVEL-RELATED RULES			Deference	15.6	Deference	21.0
			Nostalgia	10.0	Prestige	15.0
			Sense of self	9.4	Trust	10.0
			Reassurance	9.0		
TRAVEL PURPOSES			Cultural heritage	21.2	Family	17.3
			Family	20.4	maintenance	
			maintenance		Marriage	16.8
			Marriage	18.4	Maintain links	16.4
CONSUMPTION PATTERNS	Necessity	27.5	Luxury	29.0		
	Luxury	22.6	Necessity	27.2		
TOURIST ATTRIBUTES	Safety-consciousness	20.2	Entertainment-consciousness	17.5		
	Uniqueness	13.2	Exploration	14.1		
	Excitement	11.3	Safety-consciousness	13.3		
	Exploration	8.9				

EV= Explained variance (%)
Source: Results of the data analysis

CHAPTER 8. STRUCTURAL EQUATION MODELLING

8.1. Introduction

In the previous two chapters, the characteristics of *Viet kieu* adapted culture have been identified by comparing the three sample groups. On the one hand, some traditional Vietnamese cultural values and rules of behaviour are considered as being important by the *Viet kieu*, but less important for the *Viet kieu* relatives. Conversely, some cultural values are considered important for the *Viet kieu* relatives, but less important for the *Viet kieu*. The *Viet kieu* appear to have acquired some new cultural values from the host society, and combined them with Vietnamese cultural values to best accommodate them in the process of adaptation to the host society. The extent of differences in attitude towards the importance of cultural, socio-economic factors from their relatives in Vietnam reflects their degree of adaptation to mainstream society.

The purpose of this chapter is to examine the relationships between *Viet kieu* adapted culture and consumption behaviour generally, and travel behaviour in particular. A range of models is proposed to explain such relationships. The aim is to determine the most influential cultural dimensions and indicators behind travel consumption behaviour. Structural Equation Modelling (SEM) is used to measure the strength of the relationships between the cultural and travel consumption dimensions, which were identified by the Principal Components Analysis (PCA) (Chapter 7). AMOS 4.0 in association with SPSS is used to analyse the potential individual multiple regression equations simultaneously.

The causal relationships proposed in this study are complex and the number of observed variables is large. Consequently, only latent variables that are strongly defined by the PCA, and observed variables that load strongly on these latent dimensions are used ($r \geq 0.60$) (refer to Chapter 7). It can be confirmed statistically that a strong model exists and that the structural model has not undergone significant modification from the original theory. It may be reasonably concluded that the hypothetical structure does have significance.

In the present study, the Chi-square statistics for all SEM analyses are statistically significant with p = 0.000. Such low Chi-square results (see detail in the following sections) arise primarily from the large size of the data set and the relatively large number of variables used in each path diagram. Since the Chi-square does not vary markedly between the various analyses, the Goodness of Fit index (GFI), Adjusted Goodness of Fit Index (AGFI) and Root Mean Square Error Approximation (RMSEA) are presented in each figure. The root mean square error is presented as a measure of the average of unexplained variance and covariance. The error measures should not exceed 0.1 and given that some error may be anticipated, should ideally lie between 0.05 and 0.08 (refer to Table 5.1).

The use of measures of critical ratios is confined to those paths with statistically significant relationships between the dependent and independent variables at a significance level of 95%. Within each model, values on single headed arrows are presented as standardised regression weights, so that comparison can be made between the relative strength of particular paths. Values listed above the latent and exogenous variables are multiple squared coefficients.

Use of the SEM technique involves minimizing the difference between the matrix of sample variances and covariances and the matrix of predicted variances and covariances generated from a set of parameters describing the causal model which underlie the relationship among the variables. SEM can therefore provide an opportunity to hypothesise models of market behaviour, and to confirm these models statistically. In the present study the SEM approach is used to explore behavioural and attitudinal motivations of the *Viet kieu* market in a cultural context.

8.2. The Constructs of Causal Relationships

Based on the results of the Principal Component Analysis, twelve models of causal relationships are hypothesised and tested. The models are grouped according to the dependent factors – Consumption patterns; Tourist attributes; Travel-related rules and Travel purposes. These groupings are as follows:

Consumption patterns:

1. Cultural values and consumption patterns;

2. Rules of behaviour and consumption patterns; and

3. Family establishment factors and consumption patterns.

Tourist attributes:

4. Cultural values and tourist attributes;

5. Rules of behaviour and tourist attributes; and

6. Family establishment factors and tourist attributes.

Travel-related rules:

7. Cultural values and travel-related rules;

8. Rules of behaviour and travel-related rules; and

9. Family establishment factors and travel-related rules.

Travel purposes:

10. Cultural values and travel purposes;

11. Rules of behaviour and travel purposes; and

12. Family establishment factors and travel purposes.

8.3. Models of Causal Relationships

8.3.1. Consumption patterns

MODEL 1: Cultural Values and Consumption Patterns

The initial model presented in Figure 8.1a is designed with a view to predicting consumption patterns using cultural value factors such as *Durability, Stability, Recognition* and *Loyalty* as predictors. The initial model presented in Figure 8.1a yields a Chi-square of 539.686 (df = 110 and p = 0.000). Since the sample is large (n = 435), the chi-square test becomes very sensitive and therefore it is impossible to ascertain whether the model is different from the data. Other evidence (Goodness of Fit Index = 0.863, AGFI = 0.810 and Root Mean Square Residual = 0.137), however, indicates that the model approaches the recommended level.

Figure 8.1b displays the diagrammatic output for the causal relationship between cultural value factors and consumption patterns. The modified final model (Figure 8.1b) exhibits a significantly increased fit of the model (chi-square reduction = 284.843, with loss of one degree of freedom df). All measures show a good fit with GFI = 0.926, adjusted GFI = 0.898 and RMSEA = 0.063, and indicate that the model is acceptable.

The diagram in Figure 8.1b shows only those paths that are statistically significant at the 95% level of significance. It also indicates that there are varying explanations for the importance of consumption patterns. Cultural value factors account for 8% and 32% of the variance of *Luxury* and *Necessity* respectively, indicating a low degree of explanation for *Luxury*, and a reasonable explanation for *Necessity*.

Figure 8.1a. Cultural values and consumption patterns
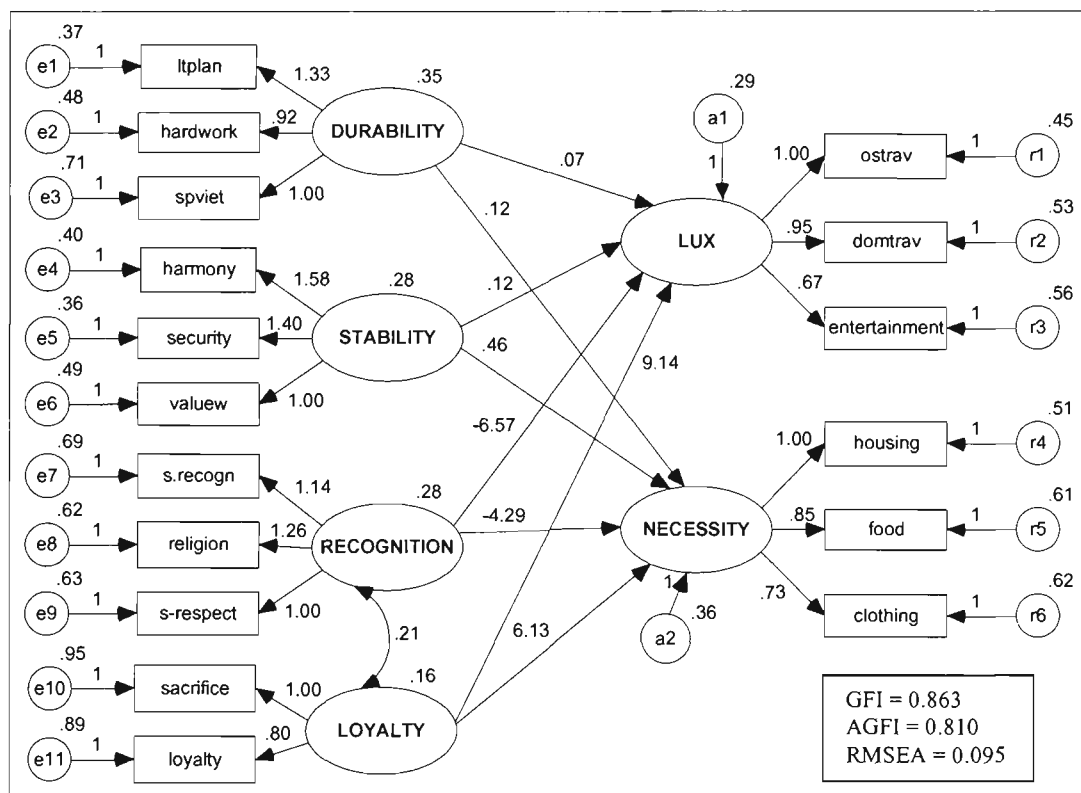
Source: Data analysis 2002

The direct linkages between cultural values factors and consumption patterns show a stronger path between *Stability* and *Necessity* (0.38) than between *Loyalty* and *Luxury* (0.28). These correlations are weakly positive, but nonetheless, statistically significant. This may suggest that the higher the *Stability* of the *Viet kieu* experience, the greater the expenditure on *Necessity* (items: housing, food, clothing), and the higher the level

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of *Loyalty* to the country, the higher the level of expenditure on *Luxury* (items: travel and entertainment).

Most of the observed variables have a regression weight ranging between 0.5 and 0.8, and are explained by their respective latent variables by between 0.3 and 0.6. Some variables are however poorly accounted for, particularly 'Loyalty to Australia' and 'Self-sacrifice to other people's interests'. These variables relate to the fourth dimension, which accounts sequentially for the least explained variance (the order of the latent variables presented in each path diagram is from top to bottom). It may be argued that the overall fit might be improved by removing this relatively unimportant component from the path diagram.

Figure 8.1b. Cultural values and consumption patterns
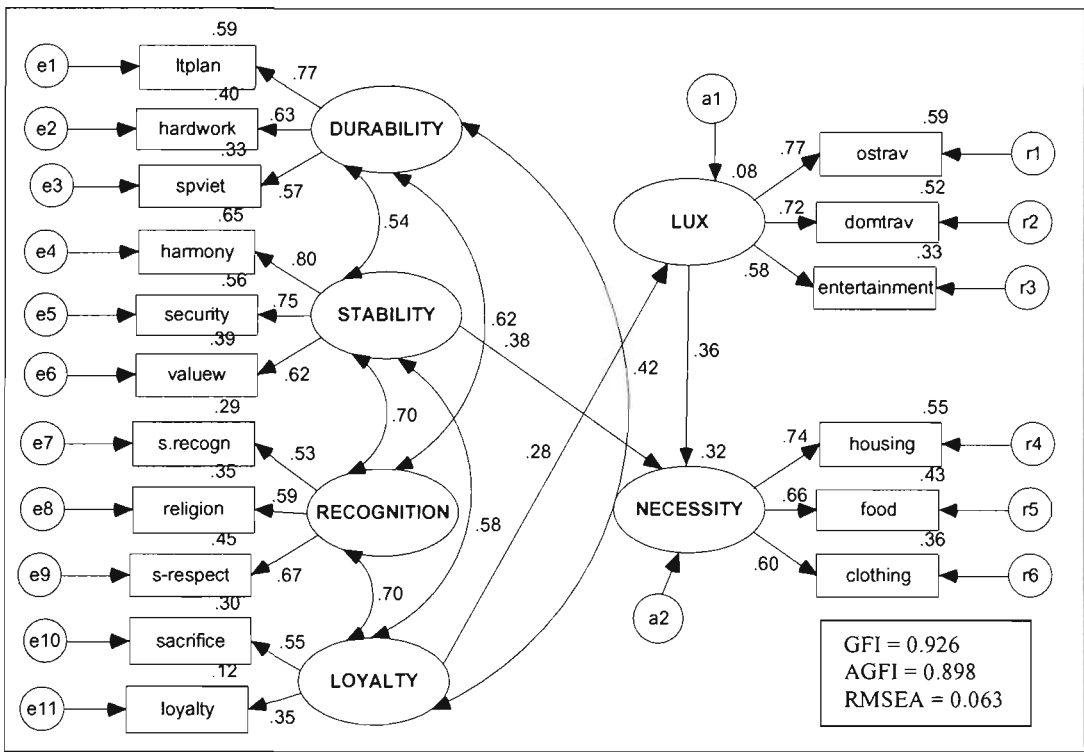
Source: Data analysis 2002

A causal relationship is evident between the latent unobserved dependent variable: *Luxury* and *Necessity* are positively associated (0.36), indicating that *Luxury* is also a predictor of *Necessity* (and not the reverse). There is also some covariance between the cultural values factors that are positively correlated with each other:

<div align="right"><u>r</u></div>

RECOGNITION <-------> LOYALTY   0.70

```
DURABILITY <------> STABILITY        0.54
STABILITY <-----> RECOGNITION        0.70
STABILITY <--------> LOYALTY         0.58
DURABILITY <----> RECOGNITION        0.62
DURABILITY <-------> LOYALTY         0.42
```

As anticipated, all cultural value factors are interconnected and interrelated, whereby *Recognition* is highly associated and in a positive direction with both *Stability* (0.70) and *Loyalty* (0.70). Other relationships are also found to be positive but weak, although statistically significant. This suggests that a rise or fall in one factor leads to a rise or fall in all others. The more stable that the *Viet kieu* for example, perceive their lives to be, the more durability and social recognition that they experience.

It can be said in summary that cultural value factors explain consumption patterns, although their effect is more pronounced in the case of *Necessity* than on *Luxury*. The most important cultural factors for the *Viet kieu* are *Durability*, followed by *Stability*, *Social* recognition and then Loyalty. The final model also suggests that 35% of the variance of Durability, 30% of *Stability*, 41% of *Social recognition* and 33% of *Loyalty* contribute to predicting the consumption patterns.

The positive relationship between *Stability* and *Necessity* suggests that the desire for *Stability* leads to increased spending on *Necessity* items, particularly housing. The positive relationship between *Loyalty* and *Luxury* suggests that the variables, 'Self-sacrifice for other people's interests' and 'Loyalty to Australia', impinge on both entertainment and on international and domestic travel. 'Self-sacrifice for other people's interests' may relate to overseas travel to Vietnam or other *Viet kieu* communities, and 'Loyalty to Australia' may relate to domestic travel.

The results would suggest that the number of observed dependent latent variables should be increased because a sample division of consumption patterns between *Luxury* and *Necessity* based goods is a simple one. A larger number of categories would be more useful in interpreting the relationships.

MODEL 2: Rules of Behaviour and Consumption Patterns

The initial model presented in Figure 8.2a is designed to predict consumption patterns using the following rules of behaviour as predictors: *Deference, Identity, Social order, Obligation* and *Family support*. The model yields a Chi-square of 865.209 (df = 141 and p = 0.000), Goodness of Fit Index = 0.812, Adjusted Goodness of Fit Index = 0.747 and Root Mean Square Residual = 0.171, indicating that the model approaches the recommended level.

Figure 8.2a. Rules of behaviour and consumption patterns
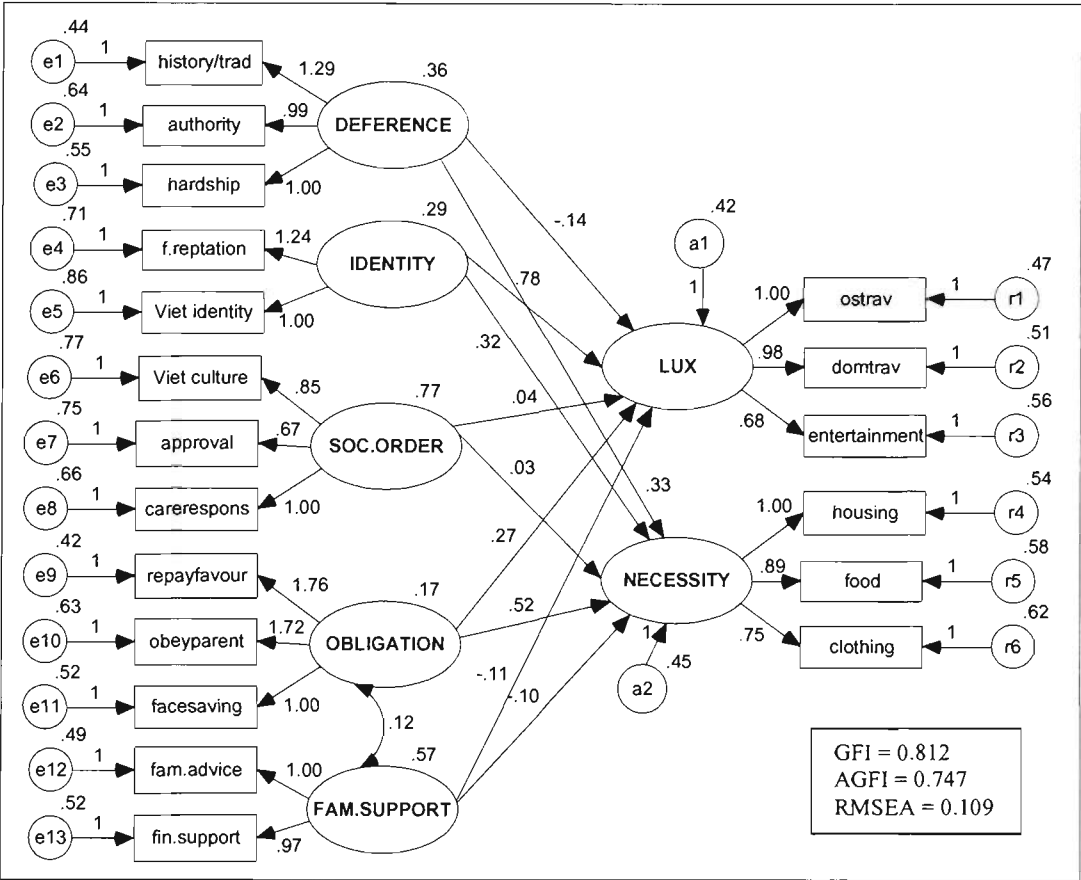
Source: Data analysis 2002

Modification index indicated that the variable *Face-saving* was not supported in the model fit. It was therefore removed prior to testing the final model. After removing this variable, the fit measures increase as indicated in Table 8.1. The modified final model (Figure 8.2b) displays the causal relationship between rules of behaviour and consumption patterns, showing a significantly increased fit of the model (chi-square reduction = 390.668, with loss of df). All measures show a good fit (Table 8.1) and indicate that the model can be accepted.

Table 8.1. Fit measures

With the variable 'Face-saving'	Without the variable 'Face-saving'
RMR = 0.084	RMR = 0.076
GFI = 0.862	GFI = 0.912
AGFI = 0.851	AGFI = 0.878
CFI = 0.840	CFI = 0.868
RMSEA = 0.076	RMSEA = 0.071

Source: Data analysis 2002

The path diagram in Figure 8.2b shows that there are varying explanations for consumption patterns as influenced by rules of behaviour. Rules of behaviour account for 13% and 35% of the variance of *Luxury* and *Necessity* respectively, indicating a low degree of explanation for *Luxury*, and a reasonable explanation for *Necessity*.

There are direct positive correlations found between *Obligation* and *Necessity*, *Deference* and *Necessity*, and between *Identity* and *Luxury*. The linkages vary with the strongest path being evident between *Identity* and *Luxury* (0.36), followed by the paths between *Deference* and *Necessity* (0.24) and between *Obligation* and *Necessity* (0.21).

Figure 8.2b. Rules of behaviour and consumption patterns
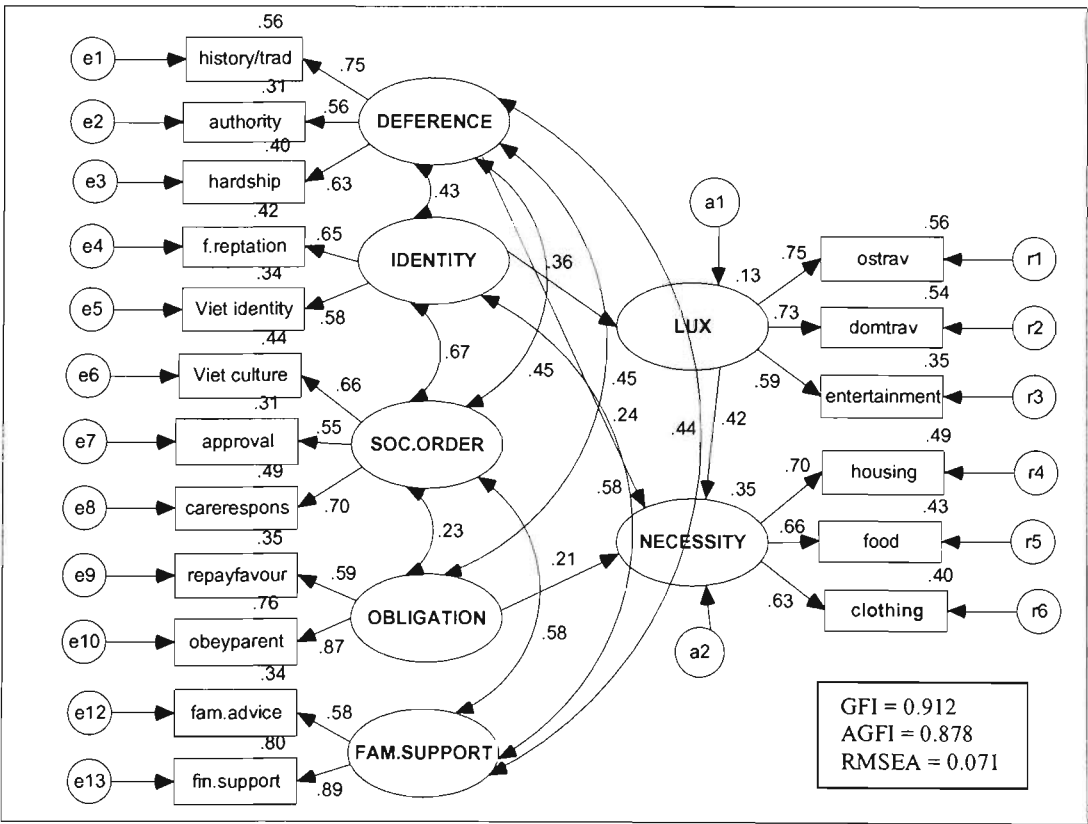
Source: Data analysis 2002

Most of the observed variables have a regression weight ranging from 0.5 to 0.9. These are explained by their respective latent variables by between 0.3 and 0.8.

A causal relationship is identified as being positively associated (0.42) between the latent unobserved dependent variables - *Luxury* and *Necessity*. This relationship is moderate but statistically significant, and indicates that *Luxury* is also a predictor of *Necessity* (and not the reverse). There is also some covariance between the rules of behaviour factors that are positively correlated with one another:

```
                                        r
IDENTITY  <--------> SOC.ORDER        0.68
SOC.ORDER <------> OBLIGATION         0.23
DEFERENCE <-------> SOC.ORDER         0.45
SOC.ORDER <-----> FAM.SUPPORT         0.58
DEFERENCE <------> OBLIGATION         0.45
IDENTITY  <------> FAM.SUPPORT        0.58
DEFERENCE <-----> FAM.SUPPORT         0.44
DEFERENCE <--------> IDENTITY         0.43
```

Social order and *Identity* are found to be highly associated in a positive direction ($r = 0.68$). The correlation between *Social order* and *Obligation* is weakly positive ($r = 0.23$), but nonetheless statistically significant. Other paths are found to be positively though moderately related.

In summary, rules of behaviour do affect consumption patterns although they have a more pronounced influence on *Necessity* (housing, food and clothing) than on *Luxury* (overseas travel, domestic travel, entertainment). For the *Viet kieu* the most important rule of behaviour is *Deference,* followed by *Identity, Social order, Obligation and Family support.* The final model also suggests that 86% of the variance of *Obligation,* 68% of *Social order*, 39% of *Identity,* 36% of *Family support*, and 35% of *Deference* contribute in predicting the consumption patterns.

It can be argued that a positive relationship between *Obligation* and *Necessity* is more likely between the variables 'Repay favours' and 'Obey parents' and spending on Necessity. The *Viet kieu* may feel a strong obligation to purchase a house for parents and/or relatives and will also feel the same obligation as an exercise of respect for parents.

The relationship between *Deference* and *Necessity* may be explained in terms of the *Viet kieu*'s acceptance of 'hardship' by saving money in order to buy a house and improve their lives. The connection between *Identity* and *Luxury* can be interpreted in terms of 'Maintaining family reputation' and 'Vietnamese identity' on the one hand, and 'Overseas travel', probably to Vietnam or to countries where the *Viet kieu* diasporic communities are, on the other.

As discussed above, the extent to which consumption behaviour is explained by a cultural importance of rules of behaviour is relatively limited. Perhaps other factors also explain consumption. The results suggest that the number of observed dependent latent variables should increase because a sample division between *Luxury* and *Necessity* based goods is a simple one. A larger number of categories would be more useful in interpreting the relationships. Overall consumption behavioural patterns appear to be influenced by cultural dimensions.

MODEL 3: Family Establishment and Consumption Patterns

The initial model presented in Figure 8.3a is designed to predict consumption patterns using the following factors that are considered important for family establishment as

Figure 8.3a. Family establishment and consumption patterns
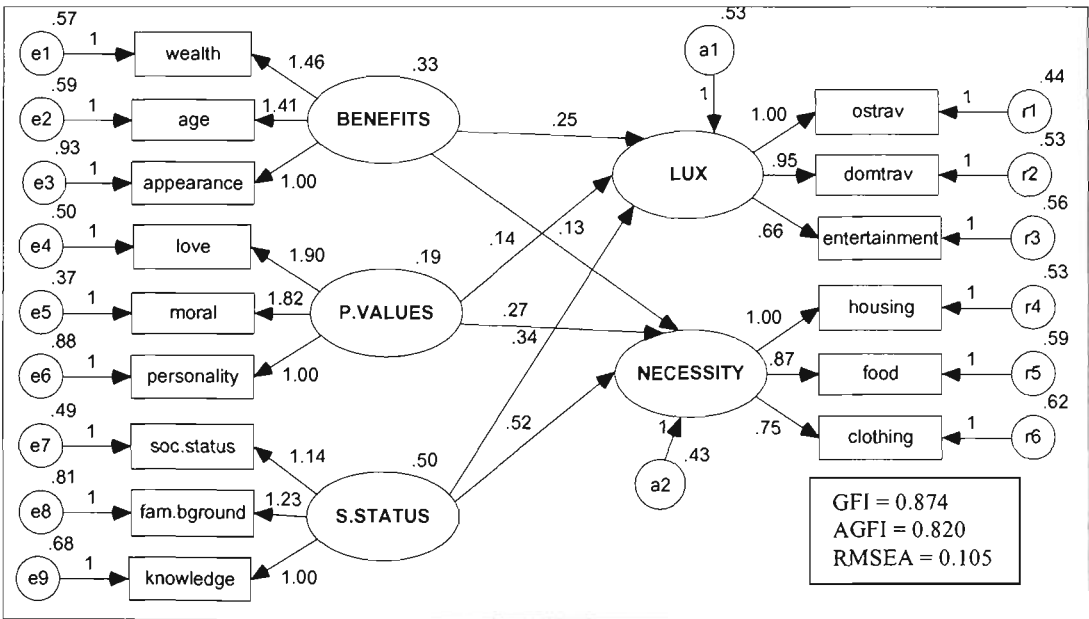
Source: Data analysis 2002

predictors: *Benefits, Personal values* and *Social status*. The model yields a Chi-square of 484.103 (df = 84 and p = 0.000), Goodness of Fit Index = 0.874, Adjusted Goodness of Fit Index = 0.820 and Root Mean Square Residual = 0.144, indicating that the model approaches the recommended level.

During the process of model modification, it was noted that the variable *Personality* was not supported in the model fit, and therefore removed prior to testing the final model. After removing this variable, the effect of family establishment factors on *Luxury* and *Necessary* remain unchanged, as indicated in the Standardised Multiple Coefficients. The fit measures however increase as indicated in Table 8.2.

Table 8.2. Fit measures

With the variable 'Personality'	Without the variable 'Personality'
RMR = 0.088	RMR = 0.067
GFI = 0.901	GFI = 0.920
AGFI = 0.860	AGFI = 0.883
CFI = 0.845	CFI = 0.885
RMSEA = 0.087	RMSEA = 0.078

Source: Data analysis 2002

The modified final model (Figure 8.3b) displays the causal relationships between family establishment factors and consumption patterns, showing a significantly increased fit of the model (chi-square reduction = 262.368, with df = 72). All measures exhibit a good fit (Table 8.2), thus indicating that the model is acceptable.

The final model indicates that family establishment factors account for 25% of the variance of *Luxury,* and 26% of the variance of *Necessity.* This means a relatively low level of explanation for *Luxury* and *Necessity.* Most of the observed variables have a regression weight ranging from 0.5 to 0.8. These are explained by their respective latent variables by between 0.4 and 0.6. Some covariance is evident between family establishment factors, which are positively correlated with one another:

	r
BENEFITS <-----> S.STATUS	0.60
P.VALUES <-----> S.STATUS	0.16

Figure 8.3b. Family establishment and consumption patterns
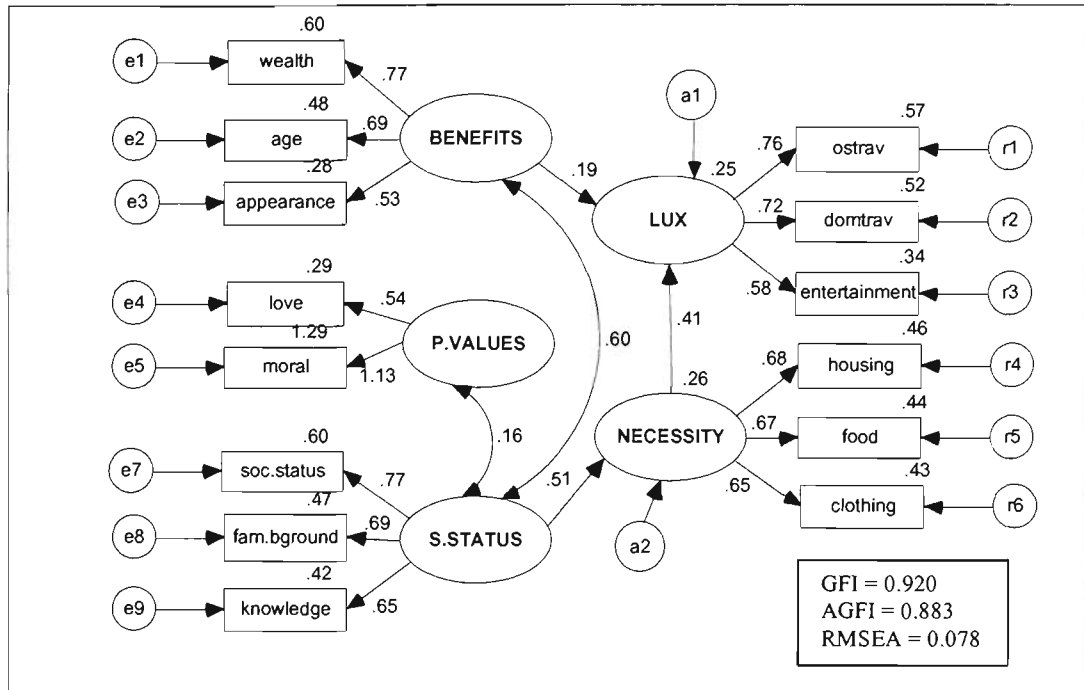
Source: Data analysis 2002

As might be expected, *Social status* which is a family establishment factor is positively associated with both *Benefits* and *Personal values*, though the correlation is stronger in the case of the former. These findings are of interest, and may be explained by the fact that judgments about 'Love' and 'Moral character' are subjective. In contrast, comparatively objective judgments may apply in the case of 'Wealth', 'Age', 'Social status' and 'Family background'. The relationship between *Social status* and *Personal values* may be attributable to the gain of social status by the *Viet kieu*, and therefore its relevance to the subjectively perceived value of love and moral character

The path diagram outlined in Figure 8.3b displays two paths that are statistically significant. These are between *Social status* and *Necessity*, and between *Benefits* and *Luxury*. The linkages vary significantly with a stronger path between *Social status* and *Necessity* (0.51), compared to the path between *Benefits* and *Luxury* (0.19). The relationship between *Social status* and *Necessity* suggests a connection between spending on housing, food and clothing, and the expectation of attaining social status. The relationship between *Benefits* and *Luxury* may be explained in terms of both wealth and level of education and their implications for both domestic and international travel. Wealth makes travel more attainable in material terms, and education makes travel more attainable in terms of awareness.

A positive causal relationship is evident between the latent unobserved dependent variables, *Necessity* and *Luxury* (0.41). This relationship is moderate but nonetheless statistically significant. *Necessity* is shown to be a predictor of *Luxury* (and not the reverse). For family establishment, the relationship between *Necessity* and *Luxury* suggests that *Necessity* is the priority. Following the satisfaction of expenditure on housing, food and clothing, the pattern of expenditure on travel and entertainment becomes evident

It can be concluded that factors considered to be important for family establishment do have an influence on consumption patterns. They have a roughly equal effect on the consumption dimensions of *Necessity* (housing, food and clothing) and *Luxury* (overseas travel, domestic travel, entertainment and goods). For the *Viet kieu* the most important factor for family establishment is *Benefits* (wealth, age and appearance), followed by *Personal values* (love, moral character), and *Social status* (social status, family background, knowledge). However, the extent to which consumption behaviour is explained by cultural factors for family establishment is relatively low and it is possible that other factors better explain the consumption dimension. It would appear that the number of observed dependent latent variables should increase because a sample division between *Luxury* and *Necessity* based goods is a simple one. Thus, a larger number of categories would be more useful for interpreting the relationships.

8.3.2. Tourist attributes

MODEL 4: Cultural Values and Tourist Attributes

Using the cultural value factors *Durability, Stability, Social recognition* and *Loyalty* as predictors, the initial model presented in Figure 8.4a is designed to predict destination choice on the basis of the importance of tourist attributes. The model yields a Chi-square of 723.249 (df = 158 and p = 0.000), Goodness of Fit Index = 0.848, Adjusted Goodness of Fit Index = 0.798 and Root Mean Square Residual = 0.135. This indicates that the model approaches the recommended level.

Figure 8.4a. Cultural values and tourist attributes
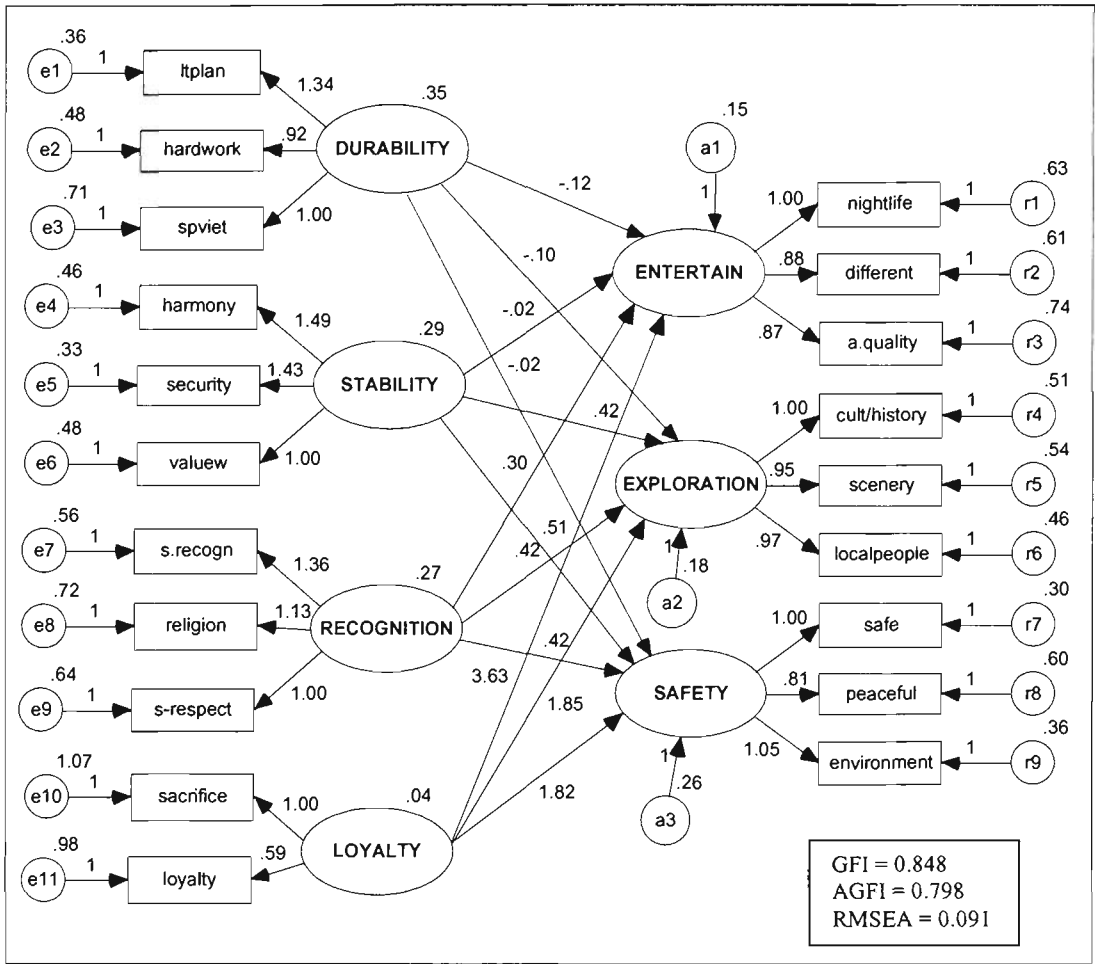
The modified final model (Figure 8.4b) displays the causal relationship between cultural values and tourist attributes, showing a significantly increased fit of the model (chi-square reduction = 500.515, with df = 161). All measures show a good fit and indicate that the model is acceptable.

Most of the observed variables have a regression weight ranging between 0.5 and 0.8. They are explained by their respective latent variables by between 0.3 and 0.6. Some variables are poorly accounted for, notably 'Self-sacrifice to other people's interests' and 'Loyalty to Australia'. As forming the last cultural values dimension (sequentially accounting for the least explained variance because the order of the latent variables presented in each path diagram is from top to bottom), these variables indicate that the overall fit might be improved by removing the component *Loyalty* from the path diagram. Though *Loyalty* accounts for the least variance of the tourist attribute factors (7%), it is highly and positively related with all three tourist attribute factors. *Loyalty* (including 'Self-sacrifice for other people's interests' and 'Loyalty to Australia')

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appears to be an important determinant of *Viet kieu* perceptions about travel. This factor may play an integral role in the choice of tourist destinations, although the factor itself contributes in a fairly minor way to the prediction of destination choice. This suggests the need for further research.

Figure 8.4b. Cultural values and tourist attributes
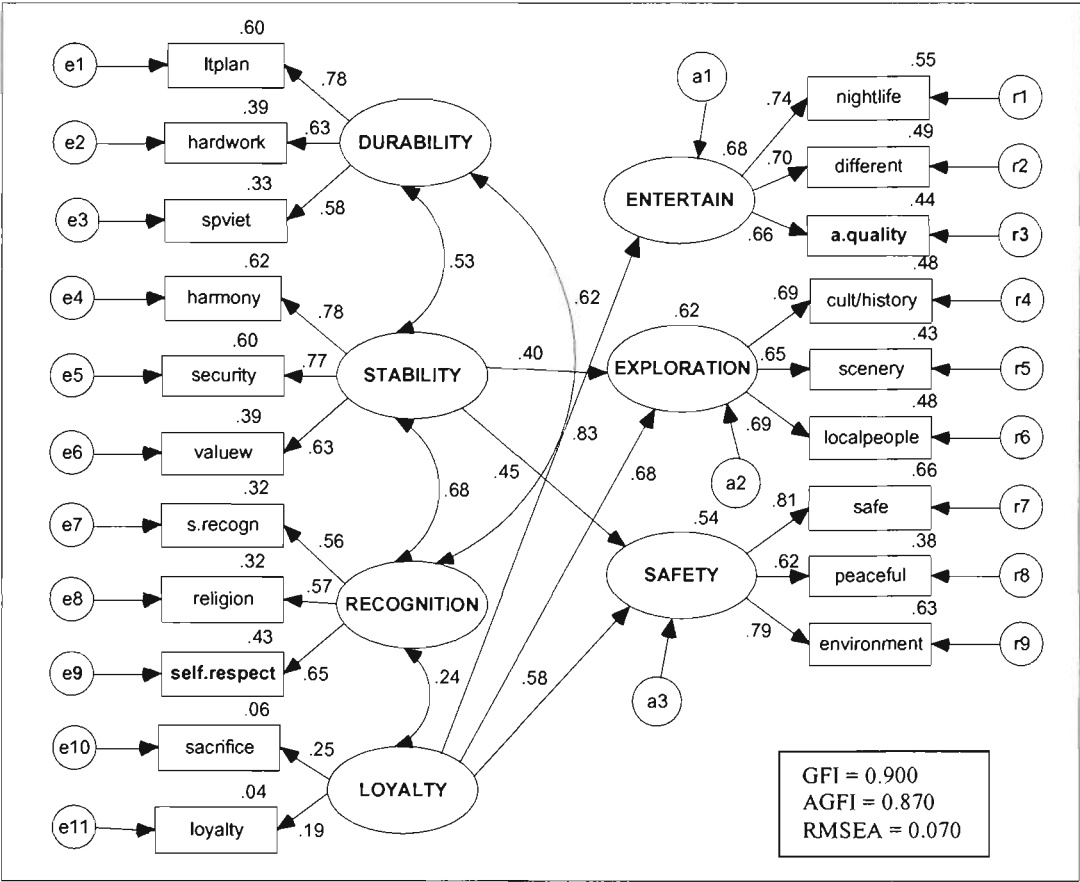
Source: Data analysis 2002

No causal relationship is evident between the latent unobserved dependent variables. However, some covariance is found between the cultural value factors as follows:

	r
DURABILITY <------> STABILITY	0.53
STABILITY <-----> RECOGNITION	0.68
RECOGNITION <-------> LOYALTY	0.24
DURABILITY <----> RECOGNITION	0.62

Most cultural value factors are interrelated with one another. This may suggest that a rise or fall in one will lead to a rise or fall in the others. The more that the *Viet kieu* feel durable and stable, the higher they are perceived in gaining social recognition, and *vice versa.*

Cultural value factors are shown to account for 68% of the variance of *Entertainment-convenience*, 62% of the variance of *Exploration*, and 54% of the variance of *Safety-consciousness*. These findings indicate a high level of explanation for all tourist attributes factors by cultural value factors. The path diagram in Figure 8.4b shows only those paths that are statistically significant at a 95% level of significance. These are:

```
                                              r
SAFETY <----------- STABILITY         0.45
EXPLORATION <------ STABILITY         0.40
SAFETY <------------- LOYALTY         0.58
EXPLORATION <-------- LOYALTY         0.68
ENTERTAIN <--------- LOYALTY         0.83
```

These relationships indicate that the independent variables (*Durability, Stability, Recognition* and *Loyalty*) contribute to explaining the variance of dependent variables (*Entertainment-convenience, Exploration* and *Safety-consciousness*). The linkages between the cultural value factors and tourist attribute factors vary significantly with the strongest path between *Loyalty* and *Entertainment-convenience* (0.83), and the weakest path is between *Stability* and *Exploration* (0.40).

The positive and statistically significant relationship between *Stability* and both *Exploration* and *Safety-consciousness*, is of interest. This may suggest that the more stable that the *Viet kieu* feel in Australia, the stronger the possibility of choosing a tourist destination based on the tourist attribute factors, *Exploration* and *Safety-consciousness*. For this group of the *Viet kieu*, the destination choice would be based on the following attributes:

- Interesting culture and history;
- Beautiful scenery;
- Kind and friendly local people;

- Safe location;
- Peaceful and quite;
- Clean environment.

The findings suggests that 35% of the variance of *Durability*, 30% of *Stability*, 34% of *Recognition*, and only 7% of *Loyalty* are attributable to predicting destination choice on the basis of tourist attributes. Cultural value factors appear to cause the choice of destination on the basis of tourist attributes (*Entertainment-convenience, Exploration* and *Safety-consciousness*). They play a major part in explaining the tourist attribute

factors, and have a higher effect in the case of *Entertainment* and *Exploration* than *Safety-consciousness*. For the *Viet kieu,* the importance of the cultural value factor is in the following ranking order: *Durability, Stability, Recognition,* and *Loyalty.* The results strongly support the hypothesis that there exists a relationship between cultural values and travel behaviour, and particularly destination choice on the basis of tourist attributes.

MODEL 5: Rules of Behaviour and Tourist Attributes

The initial model presented in Figure 8.5a is designed to predict destination choice based on the importance that is attached to rules of behaviour such as *Deference, Identity, Social order, Obligation* and *Family support* as predictors. The model yields a Chi-square of 1045.550 (df = 194 and p = 0.000), Goodness of Fit Index = 0.803,

Figure 8.5a. Rules of behaviour and tourist attributes
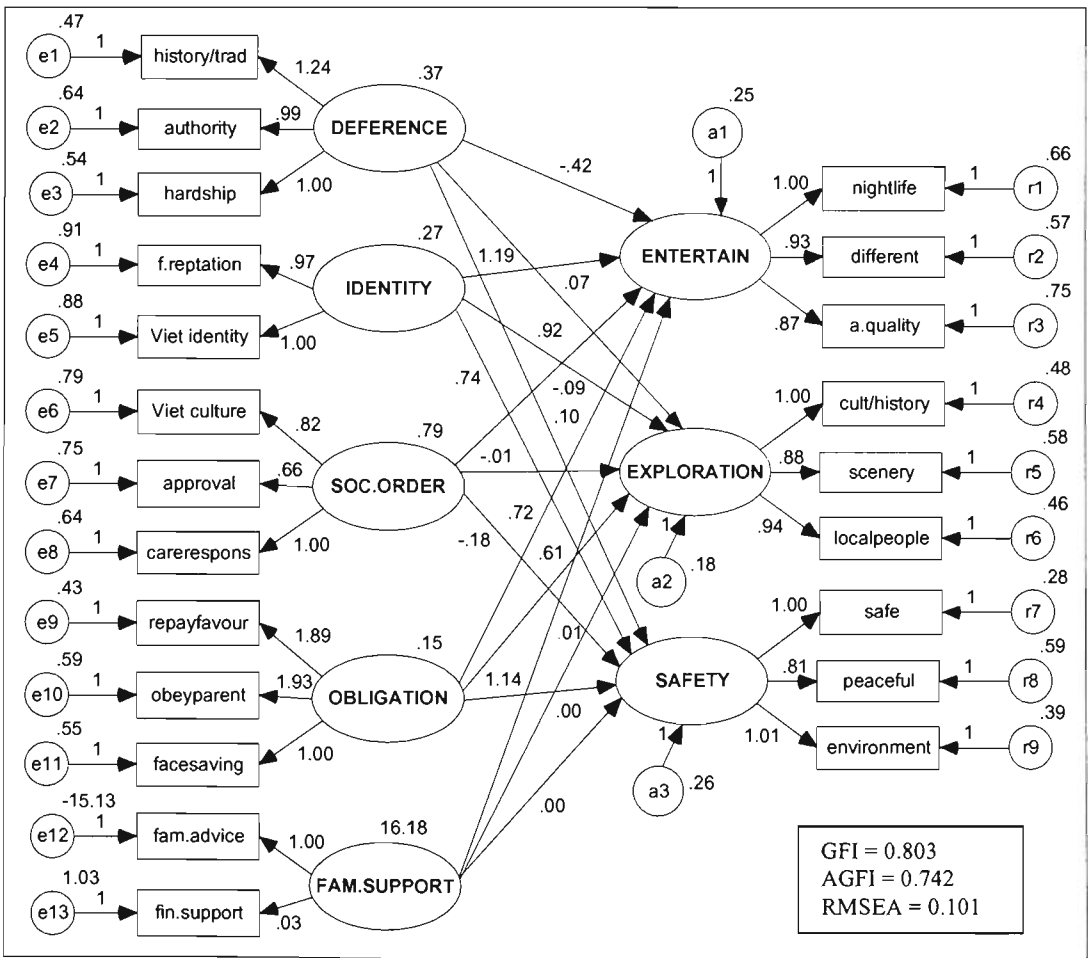
Source: Data analysis 2002

Adjusted Goodness of Fit Index = 0.742 and Root Mean Square Residual = 0.169, indicating that the model approaches the recommended level.

It is noticeable that there is no statistically significant relationship between the factor *Family support* and all three tourist attribute factors. This factor was therefore removed in order to increase the model fit. In modifying the model, it was noted that the variable 'Quality of accommodation' was not supported in the model fit, and was therefore removed prior to testing the final model. After removing this variable, the fit measures increase as indicated in Table 8.3.

Table 8.3. Fit measures

With the variable 'Quality of accommodation	Without the variable 'Quality of accommodation
RMR = 0.084	RMR = 0.075
GFI = 0.891	GFI = 0.912
AGFI = 0.851	AGFI = 0.880
CFI = 0.851	CFI = 0.885
RMSEA = 0.076	RMSEA = 0.067

Source: Data analysis 2002

The modified final model (Figure 8.5b) displays the causal relationship between rules of behaviour and tourist attributes, showing a significantly increased fit of the model (chi-square reduction = 410.699, with df = 139). All measures exhibit a good fit (Table 8.3) and suggest that the model is acceptable.

The final model indicates that rules of behaviour account for 55% of the variance of *Entertainment-convenience*, 49% of the variance of *Exploration*, and 52% of the variance of *Safety-consciousness*. This indicates a high level of explanation by rules of behaviour for all tourist attribute factors. The model also shows that most of the observed variables have a regression weight ranging from 0.5 to 0.8. These are explained by their respective latent variables by between 0.3 and 0.7. No causal relationship is evident between the latent unobserved dependent variables, though some covariance is evident between the rules of behaviour factors that are statistically significant and positively correlated. These are as follows:

```
                                             r
     DEFERENCE <---------> IDENTITY        0.39
     IDENTITY <---------> SOC.ORDER        0.53
     DEFERENCE <-------> SOC.ORDER         0.50
```

```
DEFERENCE <------> OBLIGATION        0.50
SOC.ORDER <------> OBLIGATION        0.31
```

Figure 8.5b. Rules of behaviour and tourist attributes
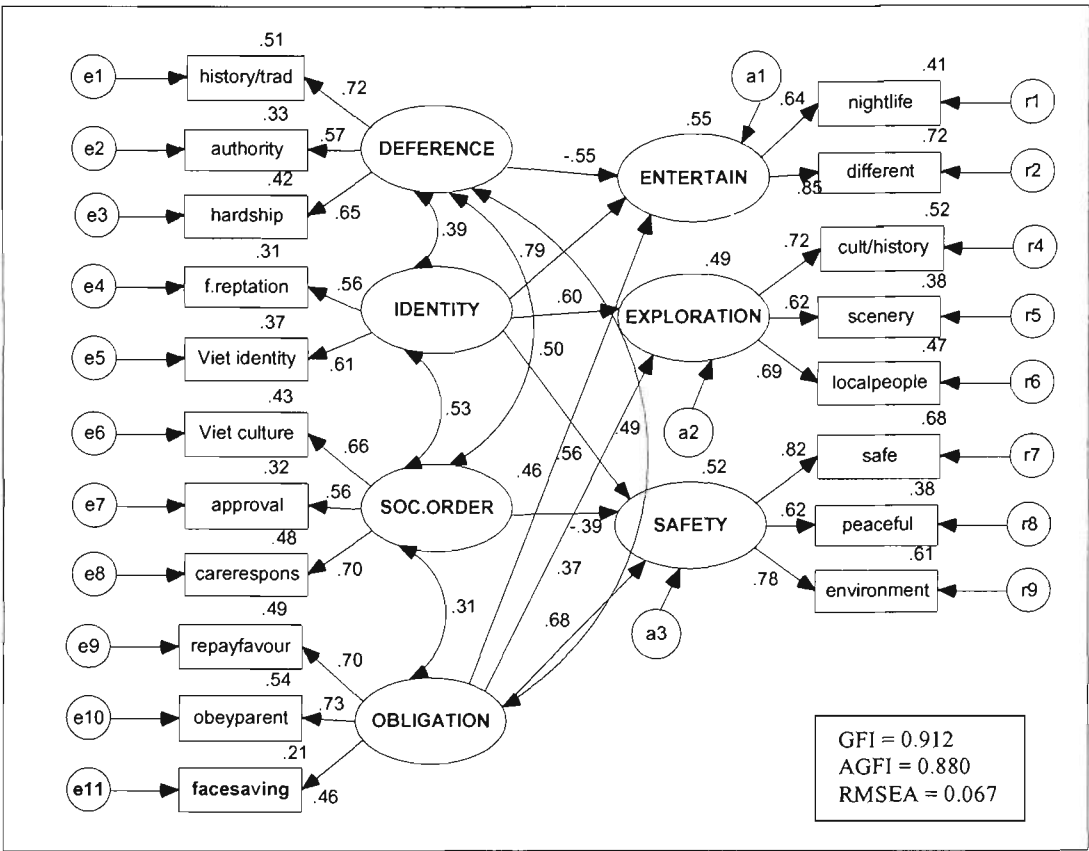
Source: Data analysis 2002

The path diagram in Figure 8.5b shows only those paths that are statistically significant at a 95% level of significance. These are:

	r
ENTERTAIN <--------- IDENTITY	0.79
SAFETY <------------ IDENTITY	0.56
SAFETY <----------- SOC.ORDER	-0.40
EXPLORATION <------- IDENTITY	0.60
SAFETY <---------- OBLIGATION	0.68
EXPLORATION <----- OBLIGATION	0.38
ENTERTAIN <------- OBLIGATION	0.46
ENTERTAIN <-------- DEFERENCE	-0.55

These relationships show that most rules of behaviour relate positively with tourist attribute factors, excepting two cases, namely *Social order* which is negatively related to the *Safety-consciousness*, and *Deference* which is negatively related to *Entertainment-convenience*. The linkages vary significantly with the strongest path being between *Identity* and *Entertainment-convenience* (0.79), followed by the path between *Obligation* and *Safety-consciousness* (0.68).

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It is worth noting that two cultural value factors, *Identity* and *Obligation*, contribute highly to the explanation of the tourist attributes factors, and relate positively with all tourist attribute factors. It can therefore be argued that *Identity* (including 'Should do the best to increase the family's reputation' and 'Should engage in activities that identify you as Vietnamese') and *Obligation* (including repay favour, obey parents and face-saving) may be the most important factors for the *Viet kieu* in determining their perceptions about travel, and their destination choice. This suggests that *Viet kieu* who consider *Identity* and/or *Obligation* to be important are likely to perceive all three tourist attributes factors as important, and will choose a destination that possess these characteristics. For this *Viet kieu* group, the criteria for choosing a tourist destination would be as follows:

- Nightlife and entertainment;
- Being different;
- Interesting culture and history;
- Beautiful scenery;

- Kind and friendly local people;
- Safe location;
- Peaceful and quite; and
- Clean environment.

The fact of a negative relationship between *Deference* and *Entertainment* is of interest. As predicted, *Viet kieu* who consider *Deference* to be important (including 'Should preserve history and tradition', 'Should be submissive to authority', and 'Should accept hardship for the future') are unlikely to choose a destination with a strong emphasis on entertainment. This suggests that as a priority *Entertainment* (nightlife, being different) is to some extent in opposition to the preservation of history and tradition.

The findings suggest that 38% of the variance of *Deference*, 43% of *Identity*, 68% of *Social order*, and 61% of *Obligation* are attributable to the prediction of destination choice on the basis of tourist attributes. In summary, rules of behaviour appear to influence the destination choice on the basis of tourist attributes, and have a greater effect on the attributes *Entertainment-convenience* and *Safety-consciousness* than on *Exploration*. For the *Viet kieu,* the importance of the rules of behaviour factors observes the following ranking order: *Deference, Identity, Social order,* and *Obligation.* The results strongly support the hypothesis that a relationship exists

between the importance of rules of behaviour and travel patterns, in this case destination choice based on tourist attributes.

MODEL 6: Family Establishment and Tourist Attributes

The model presented in Figure 8.6a is designed to predict destination choice on the basis of tourist attributes using the factors that are considered important for family establishment. These include *Benefits, Personal values* and *Social status*. The model yields a Chi-square of 719.092 (df = 126 and p = 0.000), Goodness of Fit Index = 0.843, Adjusted Goodness of Fit Index = 0.787 and Root Mean Square Residual = 0.148, indicating that the model approaches the recommended level.

The initial model generates several paths that are not statistically significant at a 95% level of significance (t ≤ 1.96). Such low critical ratios suggest that the final model will not be a complicated one.

Figure 8.6a. Family establishment and tourist attributes
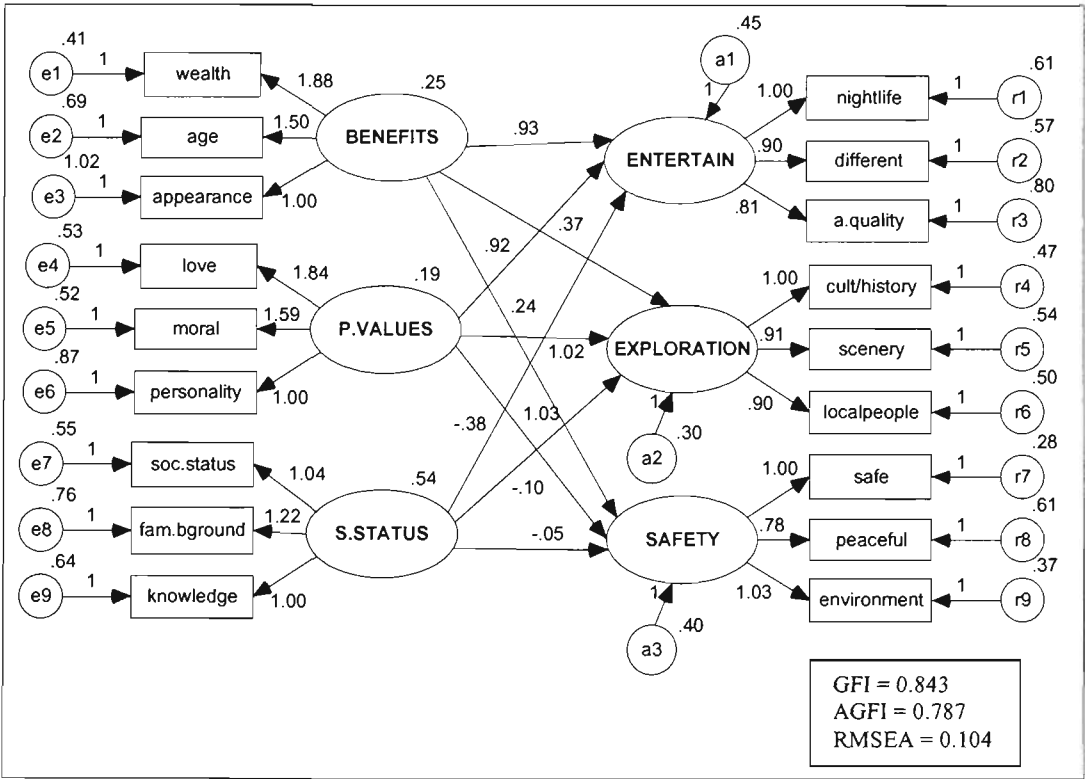
In the process of modification, the variable *Personality* was not supported in the model fit, and was therefore removed prior to testing the final model. By removing this

variable, the fit measures increase as follows: Goodness of Fit Index (GFI) increases from 0.904 to 0.920, Adjusted Goodness of Fit Index (AGFI) from 0.867 to 0.883, and the Root Mean Square Error of Approximation (RMSEA) decreases from 0.077 to 0.078. The Standardised Multiple Coefficients for *Entertainment-convenience, Exploration* and *Safety-consciousness* however stay unchanged. This indicates that the effect of family establishment factors on the tourist attributes remains the same.

The modified final model (Figure 8.6b) displays the causal relationship between importance factors for family establishment and tourist attributes factors, showing a significantly increased fit of the model (chi-square reduction = 273.366, with df = 96). All measures show a good fit and indicate that the model can be accepted.

Figure 8.6b. Family establishment and tourist attributes
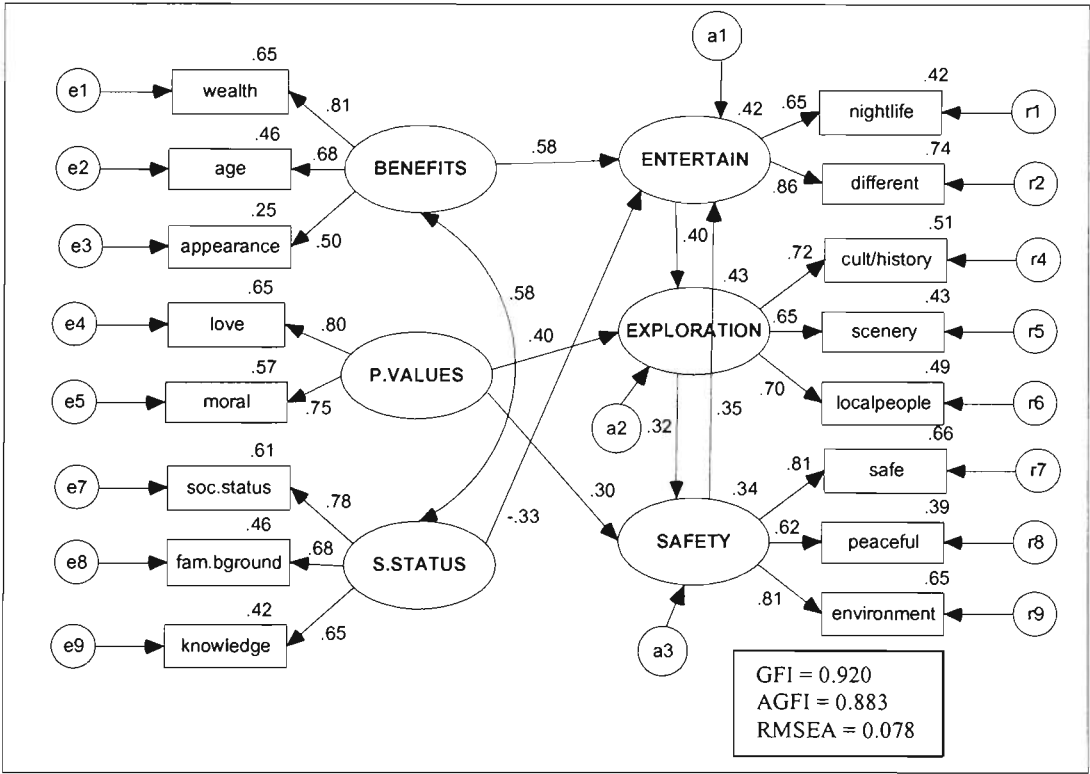
Source: Data analysis 2002

Most of the observed variables have a regression weight ranging from 0.5 to 0.85, and are explained by their respective latent variables by between 0.4 and 0.65. A covariance is evident between *Benefits* and *Social status*. This is statistically significant and positively correlated at 0.59. Of the three family establishment factors, *Benefits* and *Social status* interrelate with each other, but *Personal values* show no relationship with the other two factors. The independence *of Personal values* as a

single factor may be explained by its subjectively determined character relative to other more objective judgments.

The final model also indicates that family establishment factors account for 42% of the variance of *Entertainment-convenience*, 43% of the variance of *Exploration*, and 34% of the variance of *safety-consciousness*. This supports a reasonable explanation in the case of the latter, and a relatively high explanation in the case of the others.

The path diagram in Figure 8.6b shows paths that are statistically significant at the 95% level of significance. These are:

```
                                          r
      ENTERTAIN <--------- S.STATUS     -0.33
      SAFETY <------------ P.VALUES      0.30
      EXPLORATION <------- P.VALUES      0.40
      ENTERTAIN <--------- BENEFITS      0.58
```

These relationships indicate that the family establishment factors *(Benefits, Personal values* and *Social status)* contribute to the explanation of the tourist attribute factors *(Entertainment-convenience, Exploration and Safety-consciousness)*. There is a stronger path between *Benefits* and *Entertainment-convenience* (0.58) than the other three paths.

It is also interesting to note that a negative relationship is evident between *Social status* and *Entertainment-convenience*. This may suggest that those who consider *Social status* as important for family establishment appear less likely to travel for *Entertainment-convenience* (nightlife, being different). For the *Viet kieu* entertainment (eg. Nightlife) may be not viewed as being relevant to social status. The positive relationship between *Benefits* and *Entertainment* may be explained by the wealth that makes such entertainment possible.

The positive relationship between *Personal values* and both *Exploration* and *Safety-consciousness* may be viewed as a shift by the *Viet kieu* towards Western style values concerning travel. As has been discussed in Chapter 7, *Exploration* and *Safety-consciousness* are listed by mainstream Australians as the important factors in choosing a tourist destination.

Three causal relationships are found between the latent unobserved dependent variables as follows:

- *Entertainment-convenience* and *Exploration* (r = 0.40);

- *Exploration* and *Safety-consciousness* (r = 0.32); and

- *Safety-consciousness* and *Entertainment-convenience* (r = 0.35).

These causal relationships indicate that *Exploration* is a predictor of *Safety*, but can be explained simultaneously by *Entertainment-convenience*. *Safety* appears to be a predictor of *Entertainment* (and not the reverse). This may suggest that some would travel to a particular destination for entertainment if the destination were viewed as being safe. The relationship between the three tourist attribute factors may indicate that:

- Choices relating to entertainment are determined by the safety of the destination;

- Choices relating to exploration are determined by entertainment-convenience; and

- Choices relating to safety are determined by exploration of the destination.

The final model suggests that 57% of the variance of *Personal values*, 49% of *Social status*, and 30% of *Benefits* contribute to predicting the choice of a tourist destination. The findings demonstrate that family establishment factors do influence the choice of destination on the basis of tourist attributes, and exert a greater influence on the tourist attributes of *Entertainment-convenience* and *Exploration* than on *Safety-consciousness*. For the *Viet kieu* the most important factor for family establishment is *Benefits* (wealth, age and appearance), followed by *Personal values* (love, moral character), and *Social status* (social status, family background and knowledge). The results strongly support the hypothesis that a relationship exists between cultural dimensions such as family establishment factors and travel dimensions, namely the destination choice based on tourist attributes.

8.3.3. Travel-related rules

MODEL 7: Cultural Values and Travel-related Rules

The initial model presented in Figure 8.7a is designed to predict the travel-related rules based on the importance of cultural value predictors such as *Durability, Stability, Recognition* and *Loyalty*. The model yields a Chi-square of 814.27 (df = 155 and p = 0.000), Goodness of Fit Index = 0.823, Adjusted Goodness of Fit Index = 0.760 and Root Mean Square Residual = 0.143, indicating that the model approaches the recommended level.

Figure 8.7a. Cultural values and travel-related rules
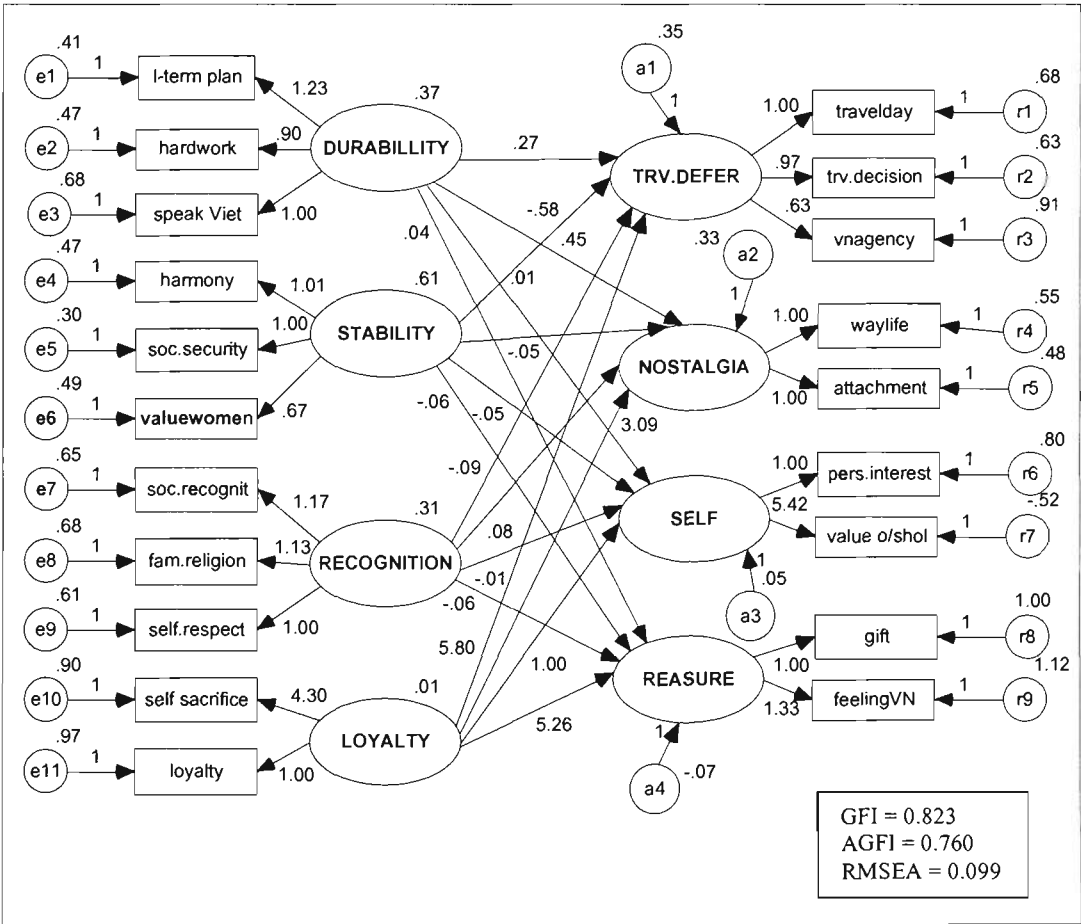
Source: Data analysis 2002

When modifying the model, it was realised that the variables: 'Self-respect and self-esteem' and 'I like to use an ethnic Vietnamese agency to arrange travel' were not supported in the model fit. Consequently, these variables were removed prior to testing the final model. After removing these variables, the fit measures increase as

indicated in Table 8.4. The modified final model (Figure 8.7b) displays the causal relationship between cultural value and travel-related rule factors, showing a significantly increased model fit (Chi-square reduction = 452,96, with df = 125). All measures exhibit a good fit (Table 8.4) indicative that the model is acceptable.

Table 8.4 Fit measures

With the variable 'Self-respect and 'Vn agency'	Without the variable 'Self-respect and 'Vn agency'
Chi-square = 715.93	Chi-square = 452.96
GFI = 0.858	GFI = 0.900
AGFI = 0.814	AGFI = 0.863
CFI = 0.819	CFI = 0.819
RMSEA = 0.089	RMSEA = 0.078
r7 is negative	

Source: Data analysis 2002

Most of the observed variables have a regression weight ranging between 0.3 and 0.8, and are explained by their respective latent variables between 0.3 and 0.7. However, some variables are poorly accounted for, particularly 'Loyalty to Australia' and 'Self-sacrifice to other people's interests'. These variables relate to the fourth dimension *Loyalty* (sequentially accounting for the least explained variance because the order of the latent variables presented in each path diagram is from top to bottom), and it may be argued that the overall fit might be improved by removing this component from the path diagram altogether.

No causal relationship is evident between the latent unobserved dependent variables, though some covariance is evident between the cultural dimensions that are statistically significant and positively correlated with each other as follows:

```
                                    r
STABILITY  <-----> RECOGNITION     0.53
DURABILLITY <---> RECOGNITION      0.56
DURABILLITY <-----> STABILITY      0.52
```

Durability, Stability and *Social recognition* are positively and moderately interrelated to one another. This indicates that a rise in one leads to a rise or fall in the other two. For example, the more stable that the *Viet kieu* are in Australia, the more they are perceived as durable and socially recognised.

Figure 8.7b. Cultural values and travel-related rules
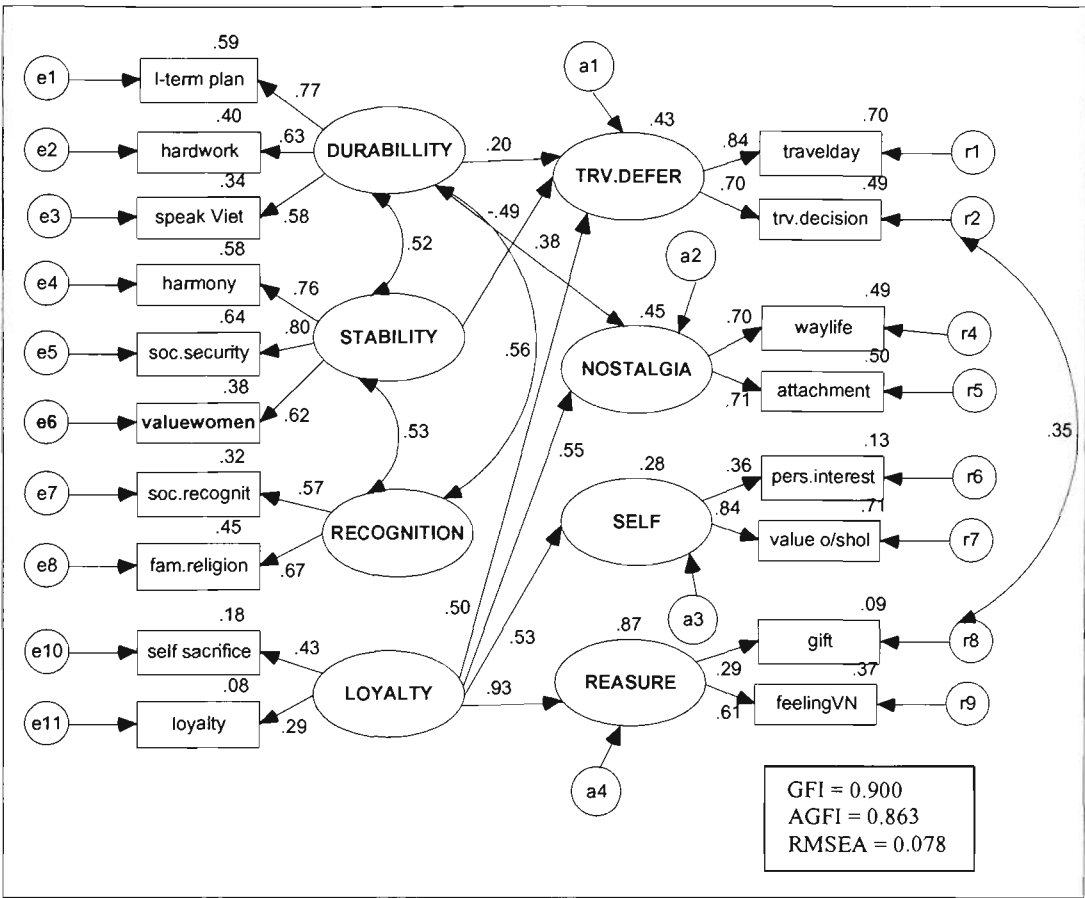
Source: Data analysis 2002

The final model also shows that cultural value factors account for 43% of the variance of *Travel deference*, 45% of the variance of *Nostalgia*, 28% of the variance of *Sense of self*, and 87% of the variance of *Reassurance*. These indicate a high level of explanation by cultural values for *Reassurance*, and a reasonable explanation for the others. The path diagram in Figure 8.7b shows only those paths that are statistically significant at a 95% level of significance. These are:

```
                                        r
NOSTALGIA <------ DURABILLITY          0.38
TRV.DEFER <-------- STABILITY         -0.50
TRV.DEFER <---------- LOYALTY          0.50
NOSTALGIA <---------- LOYALTY          0.56
SELF <--------------- LOYALTY          0.53
TRV.DEFER <------ DURABILLITY          0.20
REASURE <----------- LOYALTY           0.93
```

It is also interesting to note that the stand-alone factor *Loyalty* accounts for only 9% of variance of the travel-related factors, but is positively related with all four factors of travel-related rules. *Loyalty* (including 'Self-sacrifice for other people's interests' and 'Loyalty to Australia') appears to be an important factor for the *Viet kieu* in

determining travel motivations, and hence travel characteristics. This issue needs to be researched more fully.

Stability is negatively related to *Travel deference* (-0.50), whereas other paths are positively related with one another. The linkages between the cultural value and travel-related rules factors vary significantly with the strongest path between *Loyalty* and *Reassurance* (0.93), and the weakest path being between *Durability* and *Travel deference* (0.20).

The negative relationship between *Stability* and *Travel deference* is of significance. This finding would suggest that the more stable the *Viet kieu* are in Australia, the less they perceive *Travel deference* as important, indicating that they are less concerned about travel days and who should make the actual travel decision. This interpretation may be important in understanding the level of *Viet kieu* adaptation, and the extent of transition towards mainstream Australian values, as evidenced by their travel behaviour.

The positive relationship between *Durability* and both *Nostalgia* and *Travel deference* may suggest that *Viet kieu* who consider *Durability* (including 'Long-term planning for the betterment of the family', 'Hard work', and 'Speaking Vietnamese within family') as important would perceive *Travel deference* and *Nostalgia* as important. For this group, the travel characteristics would be:

- Plan carefully what days to travel (avoid bad days);
- Decisions about travel made by the male head of the family (i.e. Father, grand father, or the oldest son);
- Likely to visit villages, places where their family came from; and
- Likely to be interested in culture tourism (eg. customs, Vietnamese tradition, festivals and events).

The final model also suggests that 36% of the variance of *Durability*, 59% of *Stability*, 48% of *Recognition* and 9% of *Loyalty* contribute to predicting the travel-related rules. In summary, it may be said that cultural value factors do determine the motives and decision-making of *Viet kieu* travel (*Travel deference, Nostalgia, Sense of self* and

Reassurance), although they have a higher effect on *Reassurance* rather than the other factors. For the *Viet kieu* the most important cultural factor is *Durability*, followed by *Stability*, *Recognition*, and *Loyalty*. The results support the hypothesis that there is a relationship between cultural values and travel behavioural patterns, in this case the travel motives and decision-making that are determined by travel-related rules. However, it should be noted that the model has been subjected to some modifications.

MODEL 8: Rules of Behaviour and Travel-related Rules

The initial model presented in Figure 8.8a is designed to predict the travel rules based on the importance of rules of behaviour as predictors, namely *Deference, Identity, Social order, Obligation* and *Family support*. The model yields a Chi-square of 1222 (df = 190 and p = 0.000), Goodness of Fit Index = 0.771, Adjusted Goodness of Fit

Figure 8.8a. Rules of behaviour and travel-related rules
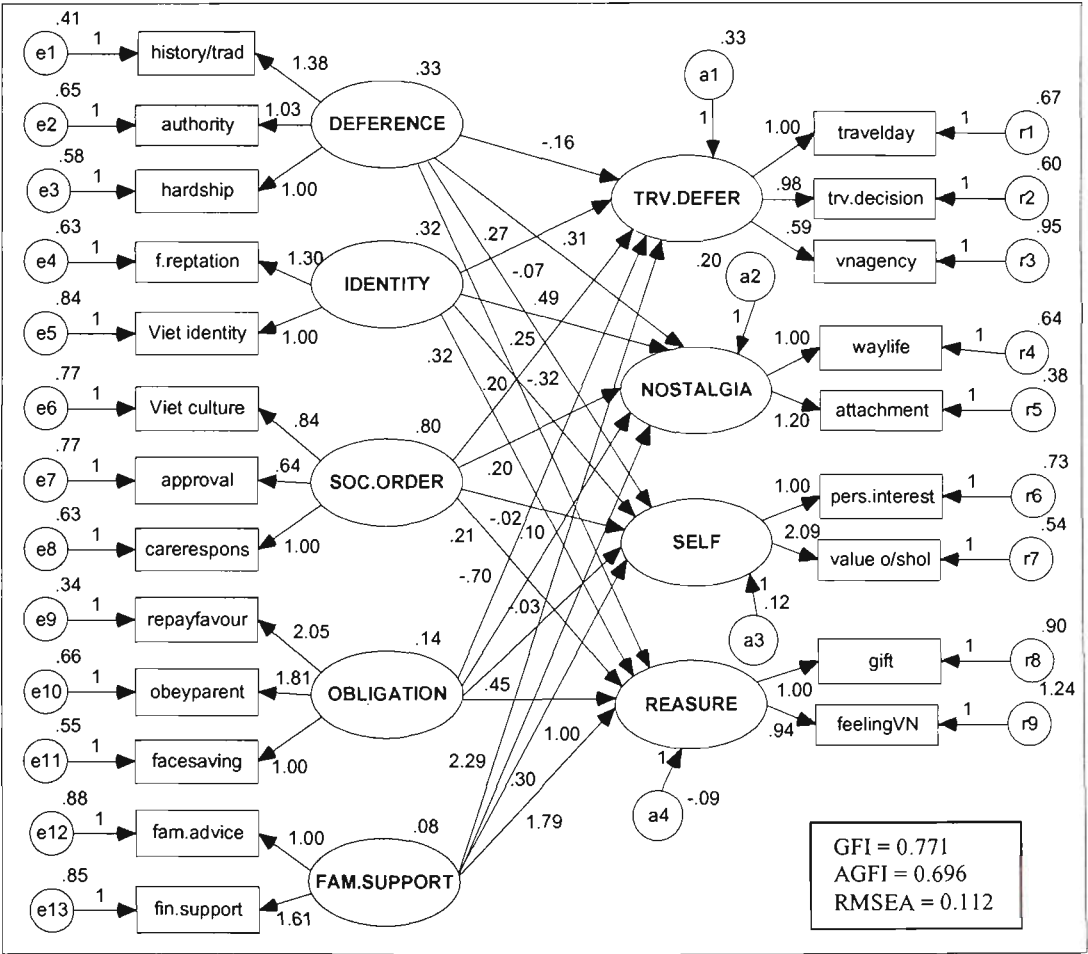
Source: Data analysis 2002

Index = 0.696 and Root Mean Square Residual = 0.179, indicating that the model approaches the recommended level.

The initial model shows no statistically significant relationship between the travel-related rules factor, 'Sense of self' and all five rules of behaviour factors (t<1.96) at a 95% level of significance. This factor was subsequently eliminated from further analysis. When the research was modifying the model, it was realised that the variable 'Face-saving' was not supported in the model fit. This was therefore also removed prior to testing the model. After this, the fit measures increase as follows:

Table 8.5. Fit measures

With the variable 'Face-saving'	Without the variable 'Face-saving'
GFI = 0.898	GFI = 0.910
AGFI = 0.860	AGFI = 0.873
CFI = 0.849	CFI = 0.870
RMSEA = 0.074	RMSEA = 0.071

Source: Data analysis 2002

The modified final model (Figure 8.8b) displays the causal relationship between rules of behaviour and travel-related rules, showing a significantly increased fit of the model (chi-square reduction = 428, with df = 135). All measures show a good fit (Table 8.5) and indicate that the model is acceptable.

The final model shows that most of the observed variables have a regression weight ranging from between 0.42 and 0.78. These are explained by their respective latent variables by between 0.30 and 0.60. No causal relationship is evident between the latent unobserved dependent variables. Some covariance is however found between the cultural dimensions of rules of behaviour. These are statistically significant and positively correlated with one another as follows:

```
                                              r
     SOC.ORDER <------> OBLIGATION        0.33
     IDENTITY <--------> SOC.ORDER        0.76
     DEFERENCE <--------> IDENTITY        0.61
     IDENTITY <-------> OBLIGATION        0.36
     DEFERENCE <------> OBLIGATION        0.55
     FAM.SUPPORT <----> OBLIGATION        0.36
     IDENTITY <------> FAM.SUPPORT        0.75
     DEFERENCE <-----> FAM.SUPPORT        0.53
     DEFERENCE <-------> SOC.ORDER        0.42
     SOC.ORDER <-----> FAM.SUPPORT        0.67
```

Figure 8.8b. Rules of behaviour and travel-related rules
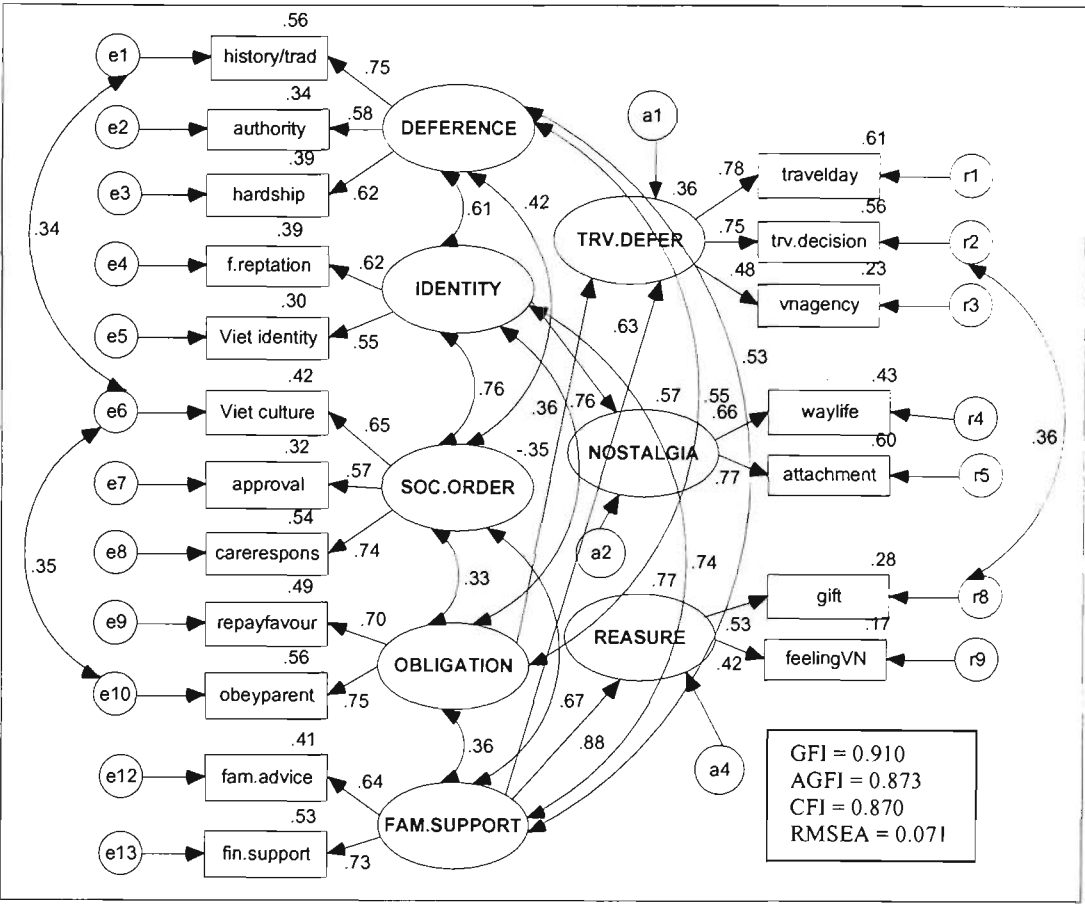
Source: Data analysis 2002

The final model also indicates that rules of behaviour account for 36% of the variance of *Travel deference*, 57% of the variance of *Nostalgia*, and 77% of the variance of *Reassurance,* indicating a high level of explanation for the latter factor, and a reasonable explanation for the *Travel deference* and *Nostalgia.* The path diagram (Figure 8.8b) shows paths that are statistically significant and positively related with one another. These are:

```
                                  r
NOSTALGIA <--------- IDENTITY     0.76
TRV.DEFER <------ FAM.SUPPORT      0.63
REASURE <-------- FAM.SUPPORT      0.88
```

The linkages between rules of behaviour factors and travel-related rules factors vary with the strongest path between *Family support* and *Reassurance (0.88)*. *Family support* accounts for 43% of variance of the travel-related factors and is related highly and positively with *Reassurance* (r=0.88) and *Travel deference* (r=0.63). It can be interpreted that *Family support* (including 'Should ask family advice when choosing a life partner' and 'Should give financial support to family and relatives') is an important

factor for the *Viet kieu* in determining their motives and therefore in making travel decisions. The travel characteristics of those who consider *Family support* to be important might include:

- Choose travel days carefully (avoid bad days);
- Travel decisions made by the male head of the family;
- Use of an ethnic Vietnamese agency to arrange travel;
- Purchase of gifts for family, friends and business contacts when travelling; and
- A feeling of self-confidence, certainty and strength as a primary reason for travel to Vietnam.

The high positive relationship between *Identity* and *Nostalgia* (0.76) is of interest, and may suggest that *Viet kieu* who consider *Identity* as important (including 'Should do your best to increase the family's reputation' and 'Should engage in activities that identify you as Vietnamese') would travel for reasons relating to *Nostalgia*. The travel characteristics of this group might include:

- Visiting the places of family origin;
- Engaging in cultural festivals and events;
- Interest in culture, tradition and customs.

The final model also suggests that 35% of the variance of *Deference*, 34% of *Identity*, 77% of *Social order*, 63% of *Obligation* and 43% of *Family support* are expected to contribute to predicting the travel-related rules. Rules of behaviour appear to determine *Viet kieu* travel, and have a greater effect on *Reassurance* and *Nostalgia* than *Travel deference*. For the *Viet kieu,* the importance of rules of behaviour is in the following sequence: *Deference, Identity, Social order, Obligation*, and *Family support*. These results strongly support the hypothesis that a relationship exists between rules of behaviour and travel behavioural patterns (in this case the travel motives and decision-making), although the model has been subjected to some modifications.

MODEL 9: Family Establishment and Travel-related Rules

The initial model presented in Figure 8.9a is designed to predict travel-related rules using the factors that are considered important for family establishment as predictors, namely *Benefits, Personal values* and *Social status*. The model yields a Chi-square of 666.60 (df = 123 and p = 0.000), Goodness of Fit Index = 0.851, Adjusted Goodness of Fit Index = 0.793 and Root Mean Square Residual = 0.150, indicating that the model approaches the recommended level.

From the initial model, it can be seen that the number of dependent variables is higher than that of independent variables. It may therefore be argued that the *four* travel-related rule factors acting as dependent variables cannot be explained by *three* family establishment factors acting as independent variables. On this basis, it was considered logical to remove the last dimension of the travel-related rules *(Reassurance)* as it was sequentially accounting for the least explained variance (the order of the latent variables presented in each diagram is from top to bottom).

Figure 8.9a. Family establishment and travel-related rules
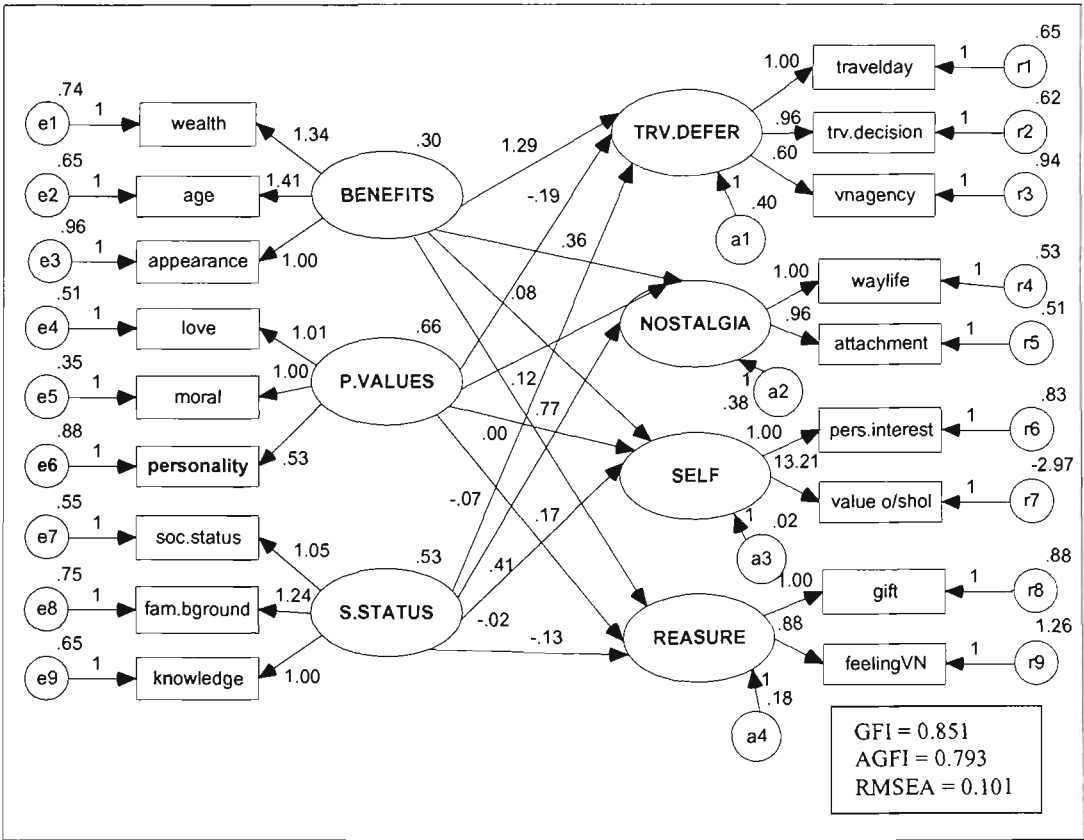
Source: Data analysis 2002

When modifying the model, it was further realised that the variable *Personality* was not supported in the model fit. It was subsequently removed prior to testing the final model. After removing this variable, the fit measures increase as follows:

Table 8.6.   Fit measures

With the variable 'Personality'	Without the variable 'Personality'
Chi-square = 419.33	Chi-square = 311.77
GFI = 0.894	GFI = 0.915
AGFI = 0.852	AGFI = 0.878
CFI = 0.828	CFI = 0.867
RMSEA = 0.087	RMSEA = 0.079

Source: Data analysis 2002

The modified final model (Figure 8.9b) displays the causal relationship between family establishment and travel-related rules factors, showing a significantly increased fit of the model (chi-square reduction = 311.77, with df = 84). All measures show good fit (Table 8.6) and indicate the acceptability of the model.

Figure 8.9b. Family establishment and travel-related rules
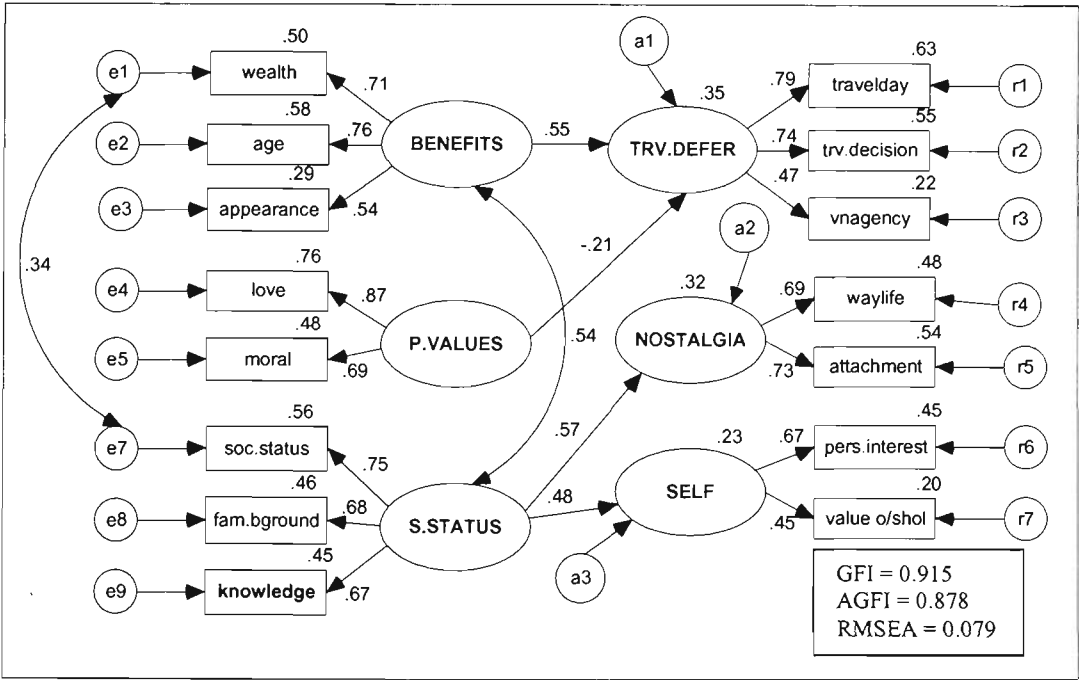
Source: Data analysis 2002

Most of the observed variables have an equal regression weight ranging between 0.45 and 0.79, and are explained by their respective latent variables by between 0.45 and 0.7. No causal relationship is found between the latent unobserved dependent

variables, though a covariance between the cultural factors *Benefits* and *Social status* is found to be positively correlated with each other at r = 0.54. This positive correlation indicates that in relation to travel-related rules, these two family establishment factors are interrelated, and that *Benefits* and *Social status* are complementary factors.

The final model also indicates that family establishment factors account for 35% of the variance for *Travel deference,* and 32% of the variance for *Nostalgia,* and 23% of the variance for *Sense of self,* indicating a reasonable level of explanation for *Travel deference* and *Nostalgia,* and a low level of explanation for *Sense of self.*

The diagram in Figure 8.8b shows only those paths that are statistically significant at a 95% level of significance. These are:

```
                              r
TRV.DEFER <----- P.VALUES    -0.22
TRV.DEFER <----- BENEFITS     0.56
NOSTALGIA <----- S.STATUS     0.57
SELF <---------- S.STATUS     0.48
```

As shown above, the factor *Personality values* is negatively related to *Travel deference* (-0 22), whereas other paths are positively related with one another. It is also interesting to note that *Social status* accounts for the highest explanation of variance (73%) of the travel-related factors, is positively related with both travel-related rules factors, namely *Nostalgia* and *Sense of self.* Both the other family establishment factors, *Personal values* and *Benefits,* relate to the same factor, *Travel deference,* although the relationships are in an opposite direction.

The positive relationship between *Social status* and both *Nostalgia* and *Sense of self* suggests some key characteristics of *Viet kieu* travellers. *Viet kieu* who consider *Social status* as important may travel to places where their family came from and to which they feel attached. Interestingly, they perceive the 'self' as important, are likely to take overseas holidays, and would travel to places to pursue their personal interests.

The relationship between *Benefits* and *Travel deference* suggests that *Viet kieu* who consider *Benefits* (including wealth, age and appearance) as important when choosing a life partner would consider *Travel deference* as important. For this group, the travel characteristics would be as follows:

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- Choose the day of travel carefully (superstitious and avoid bad days);
- Decisions for travel made by the male head of the family (i.e. Grand father, father, the oldest son); and
- Use of an ethnic Vietnamese travel agency to arrange travel.

The negative relationship between *Personal values* and *Travel deference* is of interest. It suggests that *Viet kieu* who consider *Personal values* (love, moral character and personality) as important when choosing a life partner tend not to consider *Travel deference* as important. The travel characteristics of this group contrast with those who consider *Benefits* and/or *Social status* as important, and may be as follows:

- Travel day is not an issue;
- Everyone in the family can have their voice in travel decision-making (equality and egalitarianism);
- Unlikely to use a Vietnamese agency to arrange their travel.

Once again, *Personal values* prove to be subjective and individualistic. The foregoing discussion suggests a move on the part of the *Viet kieu* towards the Western value characteristics of mainstream Australians. *Viet kieu* perceptions of the importance of family establishment factors and its related travel characteristics clearly indicate a level of adaptation to their host country.

The findings indicate that *Social status* plays the major contributor in predicting travel-related rules, indicating 73% of explained variance, followed by *Personal values* (49%). *Benefits* have the lowest contribution in explaining the variance of travel-related rule factors (36%). The findings also suggest that factors considered important for family establishment influence travel-related rules, and have a nearly equal effect on the dimension of *Travel deference* and *Nostalgia*, though a lesser effect on *Sense of self*. For the *Viet kieu* the most important factor for family establishment is *Benefits* (wealth, age and appearance), followed by *Personal values* (love, moral character), and *Social status* (social status, family background and knowledge). Although the model has gone through a number of modifications, the results support the hypothesis that

there is a relationship between cultural factors such as the factors that are important for family establishment and travel behavioural patterns; in this case travel motives and decision-making that are determined by travel-related rules.

8.3.4. Purpose for travel

MODEL 10: Cultural Values and Travel Purposes

The initial model presented in Figure 8.10a is designed to predict travel purpose based on the importance of cultural value factors as predictors, namely *Durability, Stability, Recognition* and *Loyalty*. The model yields a Chi-square of 565.17 (df = 107 and p = 0.000), Goodness of Fit Index = 0.848, Adjusted Goodness of Fit Index = 0.782 and Root Mean Square Residual = 0.149, indicating that the model approaches the recommended level.

Figure 8.10a. Cultural values and travel purposes
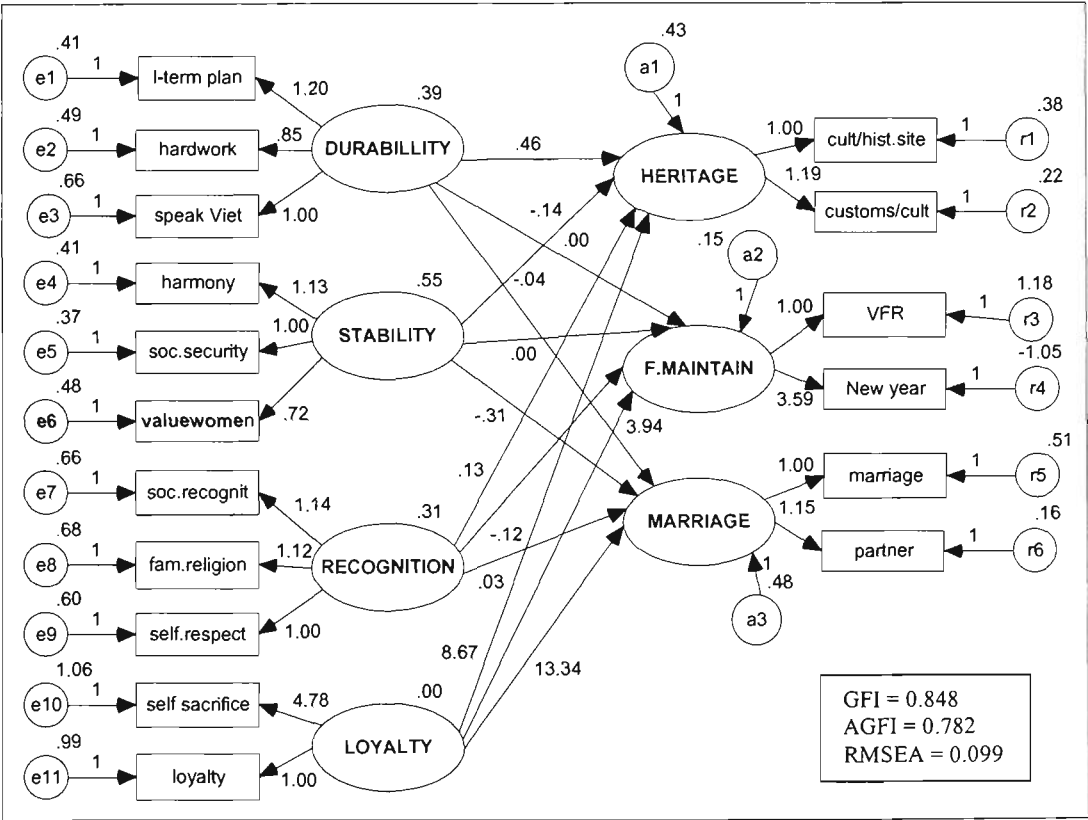
Source: Data analysis 2002

The initial model shows that *Loyalty* plays no part in explaining the variance of travel purpose factors (0%), and was therefore removed prior to testing the final model. It

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was further noted that during the model modification, the factor *Family maintenance* was not supported in the model fit for two reasons. First, in all cases the variable "To participate in the New Year (*Tet*)' was not significantly related to the factor *Family maintenance*. Second, in every instance the error parameter either r3 or r4 appeared negative, thus indicating a model error. Therefore, the factor *Family maintenance* was removed prior to testing the final model.

The modified final model (Figure 8.10b) displays the causal relationship between cultural value factors and purpose of travel, showing a significantly increased model fit (chi-square reduction = 119.68, with df = 59). All measures show a good fit and indicate that the model is acceptable.

Figure 8.10b. Cultural values and travel purposes
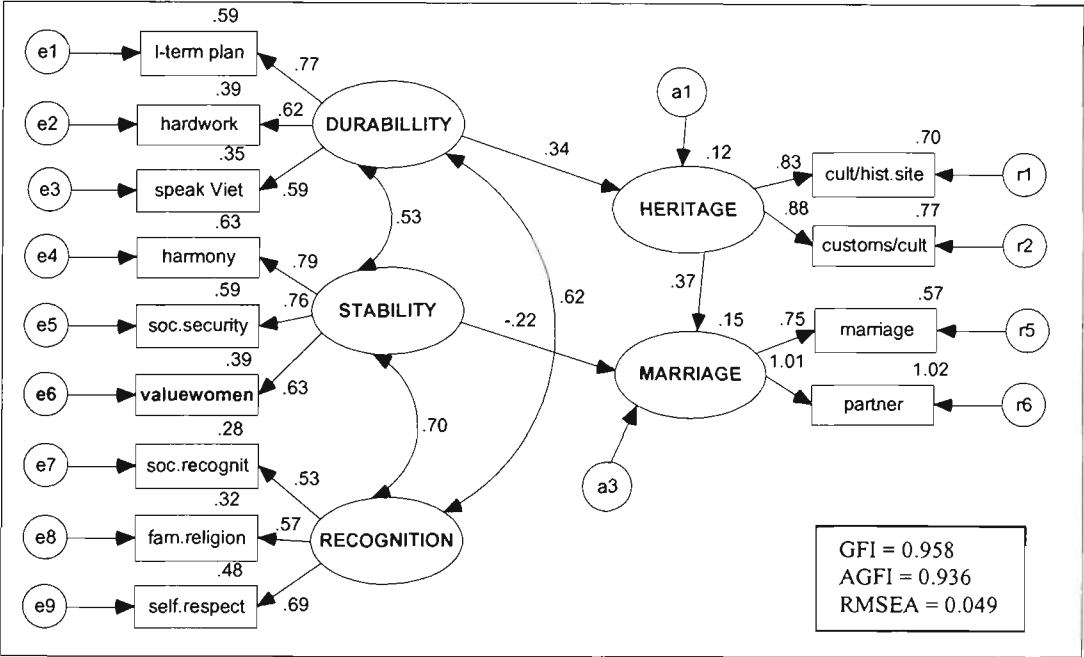
Source: Data analysis 2002

Most of the observed variables have a regression weight ranging from 0.5 to 0.8, and are explained by their respective latent variables by between 0.3 and 0.8. Some covariance is found between the cultural dimensions that are statistically significant and positively correlated with one another as follows:

	r
DURABILLITY <-----> STABILITY	0.53
STABILITY <-----> RECOGNITION	0.70
DURABILLITY <---> RECOGNITION	0.62

The final model also indicates that cultural value factors account for 12% of the variance of *Heritage* and 15% of the variance of *Marriage*. This indicates a low level of explanation for both travel purpose factors. The path diagram in Figure 8.10b shows only those paths that are statistically significant at the 95% level of significance. These are:

```
                                                 r
         HERITAGE<------ DURABILLITY           0.34
         MARRIAGE<------- STABILITY           -0.22
```

The factor *Stability* is negatively related to *Marriage* (-0.22), whereas *Durability* is positively related to *Heritage*. A causal relationship is evident between the latent unobserved dependent variables, *Heritage* and *Marriage* at r = 0.37. This indicates that *Heritage* is also a predictor of *Marriage* (and not the reverse).

The positive interrelationship between three cultural value factors suggests that a rise or fall in one will lead to a rise or fall in the others. The more stable that the *Viet kieu* are in Australia for example, the more they are perceived as durable and socially recognised. Additionally, the positive relationship between *Durability* and *Heritage* suggests that *Viet kieu* who consider *Durability* (Long-term planning, hard work and speaking Vietnamese within family) as important, are likely to travel for the purpose of preserving cultural *Heritage*. Their major travel interest would be visiting cultural and historical sites, and experiencing Vietnamese customs and culture first-hand. Having visited and gained more experience in customs and a better understanding of the Vietnamese culture and history, they may feel more attached to Vietnam, and want to marry someone in Vietnam. It is therefore logical that *Heritage* can be used as a predictor of *Marriage*.

The fact that there is a significant negative relationship between *Stability* and *Marriage* could be interpreted as follows. The more stable in Australia the *Viet kieu* are perceived to be, the less likely that they are to travel to Vietnam for the purpose of getting married or finding a partner. In this sense, *Stability* could be a material as well as psychological measure. For members of this group it may not be important to marry someone from Vietnam.

The final model also suggests that 37% of the variance of *Durability*, 30% of *Stability*, and 34% of *Recognition* contribute to predicting purpose of travel. Cultural value factors do appear to cause determination of the purpose of travel, and have a relatively equal effect on both travel purpose factors. For the *Viet kieu* the most important cultural value factor is *Durability*, followed by *Stability*, and *Recognition*. The results support the hypothesis that a relationship exists between the importance of cultural values and patterns of travel behaviour (in this case purposes of travel).

MODEL 11: Rules of Behaviour and Travel Purposes

Using rules of behaviour factors *(Deference, Identity, Social order, Obligation* and *Family support)* as predictors, the initial model presented in Figure 8.11a is designed to predict the purpose of travel. The model yields a Chi-square of 909.83 (df = 137 and p

Figure 8.11a. Rules of behaviour and travel purposes
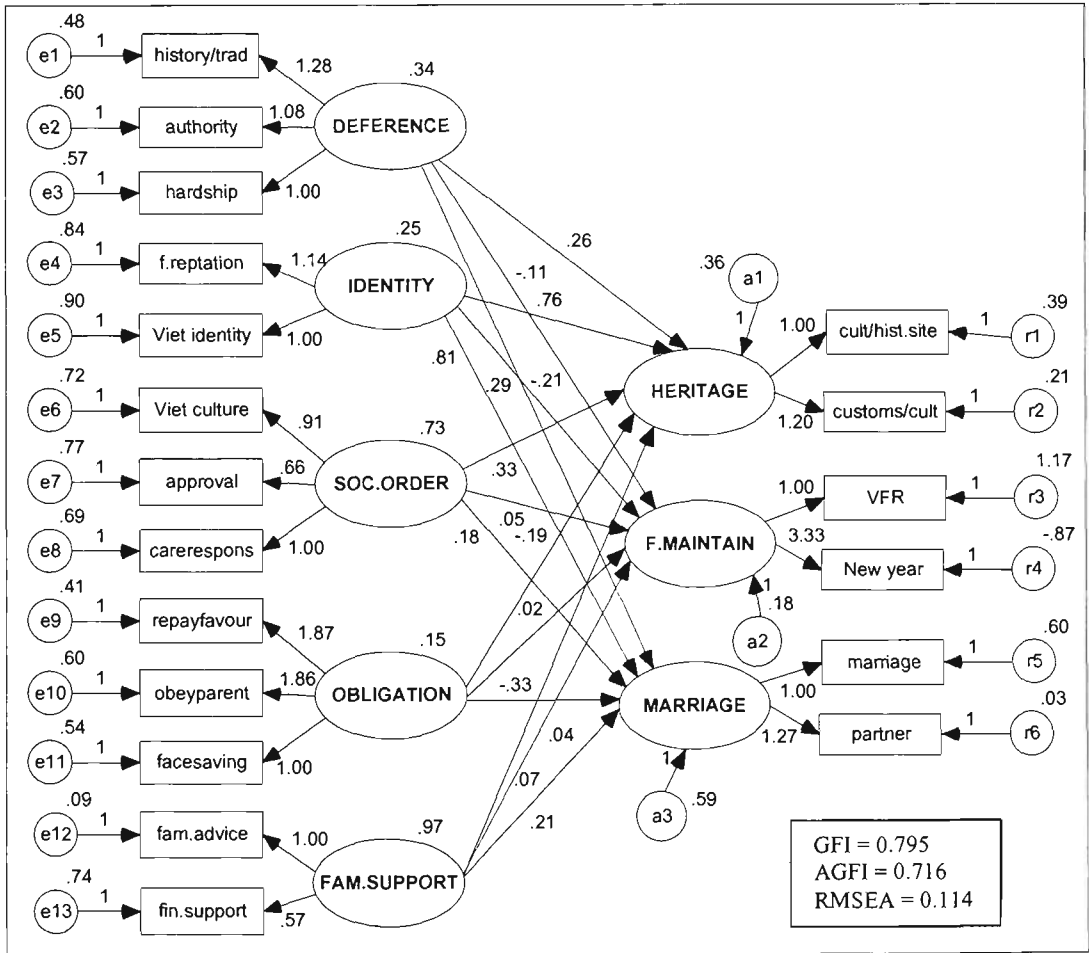
Source: Data analysis 2002

= 0.000), Goodness of Fit Index = 0.795, Adjusted Goodness of Fit Index = 0.716 and Root Mean Square Residual = 0.188, indicating that the model approaches the recommended level.

When modifying the model, it was realised that the variables, 'Hardship' and 'Face-saving' were not supported in the model fit, and were therefore removed prior to testing the final model. The fit measures of the model increase after removing these variables as follows:

Table 8.7.   Fit measures

| With the variable 'Face-saving' and 'Hardship'	Without the variable 'Face-saving' and 'Hardship'
GFI = 0.885	GFI = 0.906
AGFI = 0.845	AGFI = 0.868
CFI = 0.845	CFI = 0.881
RMSEA = 0.082	RMSEA = 0.077

Source: Data analysis 2002

The modified final model (Figure 8.11b) displays the causal relationship between rules of behaviour and travel purpose, showing a significantly increased fit of the model (chi-square reduction = 388.57, with df = 108). All measures show a good fit (Table 8.7) and indicate that the model is acceptable.

Most of the observed variables have a regression weight ranging from 0.50 to 0.90, and are explained by their respective latent variables by between 0.3 and 0.8. No causal relationship is evident between the latent unobserved dependent variables, though some covariance is found between the cultural dimensions of rules of behaviour. These are:

```
                                        r
        IDENTITY <---------> SOC.ORDER    0.73
        OBLIGATION <------> DEFERENCE    0.41
        SOC.ORDER <-----> FAM.SUPPORT    0.56
        IDENTITY <------> FAM.SUPPORT    0.61
        FAM.SUPPORT <-----> DEFERENCE    0.42
        IDENTITY <--------> DEFERENCE    0.29
```

Most rules of behaviour factors are positively interrelated with one another with the correlation strongest being evident between *Identity* and *Social recognition* (r = 0.73). It can be said that a rise or fall in one will leads to a rise or fall in the others, the *Viet*

kieu for example, who consider the maintenance of *Identity* as important would also perceive *Social order*, *Deference* and *Family support* as important.

The final model also indicates that rules of behaviour account for 43% of the variance of *Heritage*, 15% of the variance of *Family maintain*, and 19% of the variance of *Marriage*, indicating a high level of explanation for the purpose of preserving cultural *Heritage*, but a low explanation for the others.

Figure 8.11b. Rules of behaviour and travel purposes
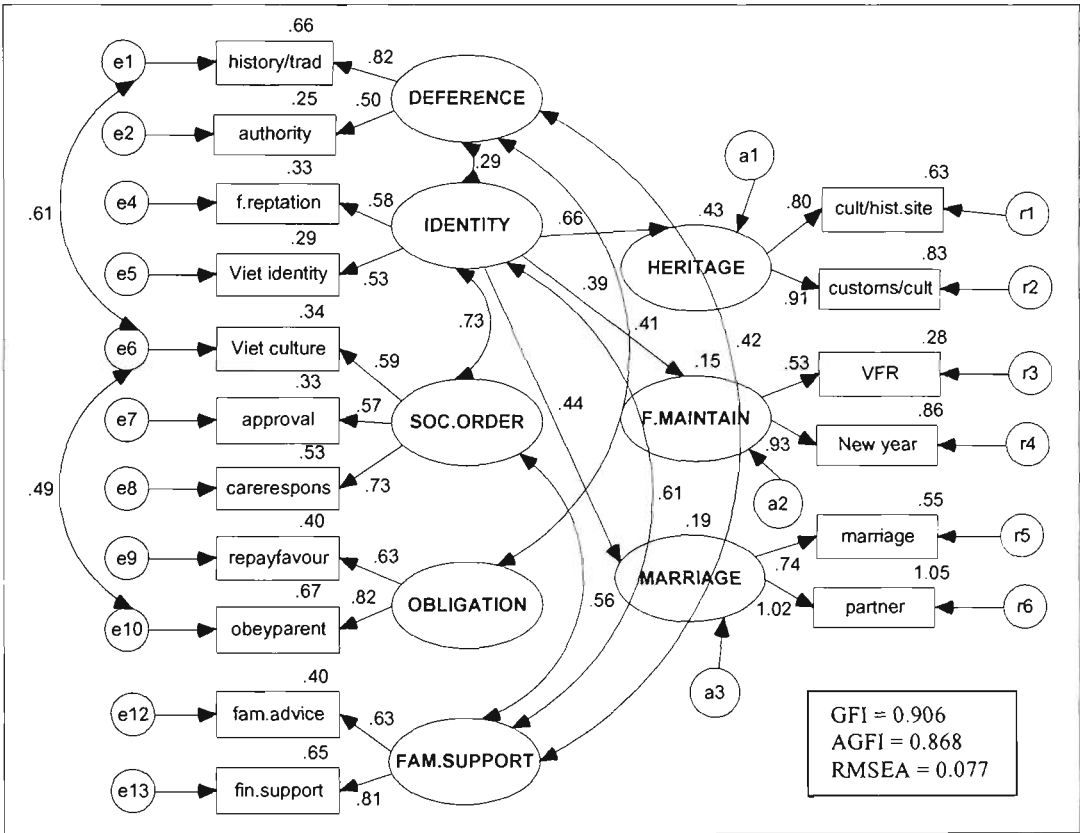
Source: Data analysis 2002

The diagram in Figure 8.11b shows only those paths that are statistically significant at the 95% level of significance. These are:

```
                                    r
HERITAGE  <----------  IDENTITY   0.66
MARRIAGE  <----------  IDENTITY   0.44
F.MAINTAIN <-------- IDENTITY     0.39
```

It is interesting to note that *Identity* accounts for 33% of the variance of purpose for travel, and is positively and directly related to all three travel purposes factors. The strongest path is between *Identity* and *Heritage* (r = 0.66). This may suggest that *Identity* (including 'Should do your best to increase the family's reputation' and

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'Should engage in activities that identify you as Vietnamese') plays an important role for the *Viet kieu* in determining their purpose of travel.

It is also interesting that *Identity* is the only rule of behaviour factor directly effecting on travel purpose factors, and relating positively with all travel purposes factors. This suggests that the importance the *Viet kieu* attach to *Identity* and the desire for maintaining it may be used to predict their travel purposes. *Viet kieu* who consider *Identity* as important, are likely to travel to their homeland for the purpose of *Cultural Heritage, Family maintenance*, and *Marriage*. The travel patterns for this group may be characterised as follows:

- Visit cultural/historical site/s;
- Experience first-hand Vietnamese customs and culture;
- Visit family, relatives and friends;
- Participate in the Chinese New Year (*Tet*);
- Find a partner; and
- Get married;

The final model also indicates that 25% of the variance of *Deference*, 33% of *Identity*, 76% of *Social order*, 75% of *Obligation* and 41% of *Family support* are expected to contribute to predicting the purpose for travel. It may be concluded that rules of behaviour do determine purpose of travel, and have a greater effect on travel for *Heritage* rather than for *Family maintain* and *Marriage*. For the *Viet kieu*, the importance of rules of behaviour is in the following sequence: *Deference, Identity, Social order, Obligation*, and finally *Family support*. The results support the hypothesis that there is a statistically significant relationship between the importance of rules of behaviour and travel behavioural patterns, in this case the purposes of travel to the homeland.

MODEL 12: Family Establishment and Travel Purposes

The initial model presented in Figure 8.12a is designed to predict purpose of travel using the factors that are considered important for family establishment as predictors, namely *Benefits, Personal values* and *Social status*. The model yields a Chi-square of (df = 95 and p = 0.000), the Goodness of Fit Index = 0.865, Adjusted Goodness of Fit Index = 0.803 and Root Mean Square Residual = 0.163, indicating that the model approaches the recommended level.

Figure 8.12a. Family establishment and travel purposes
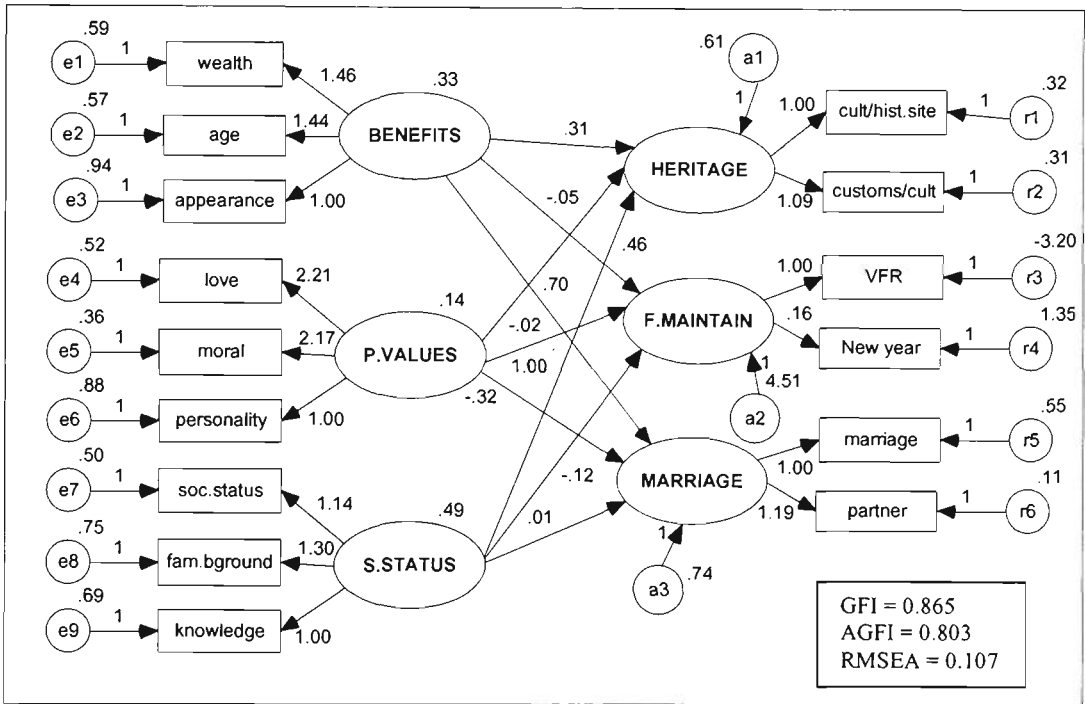
Source: Data analysis 2002

The modified final model (Figure 8.12b) displays the causal relationship between family establishment and travel purpose factors, exhibiting a significantly increased fit of the model (chi-square reduction = 316.20, with df = 82). All measures show a good fit, and indicate that the model can be acceptable.

The final model indicates that family establishment factors account for 34% of the variance of *Heritage*, 22% of the variance of *Family maintain*, and 15% for the variance of *Marriage*, indicating a reasonable explanation for travel for *Heritage* and *Family maintenance*, and a low explanation for the purpose of *Marriage*.

The path diagram in Figure 8.12b shows only those paths that are statistically significant at a 95% level of significance. These are:

```
                          r
MARRIAGE   <-------- P.VALUES    -0.12
MARRIAGE   <-------- BENEFITS     0.37
F.MAINTAIN <------ P.VALUES       0.33
HERITAGE   <-------- S.STATUS     0.40
```

As shown above, the factor *Personality values* is negatively related to *Marriage*, whereas other paths are positively related with each other. The linkages between rules of behaviour and purposes for travel vary significantly. The strongest path is evident between *Social status* and *Heritage* (0.40), and the weakest path is between *Personality values* and *Marriage* (-0.12).

Figure 8.12b. Family establishment and travel purposes
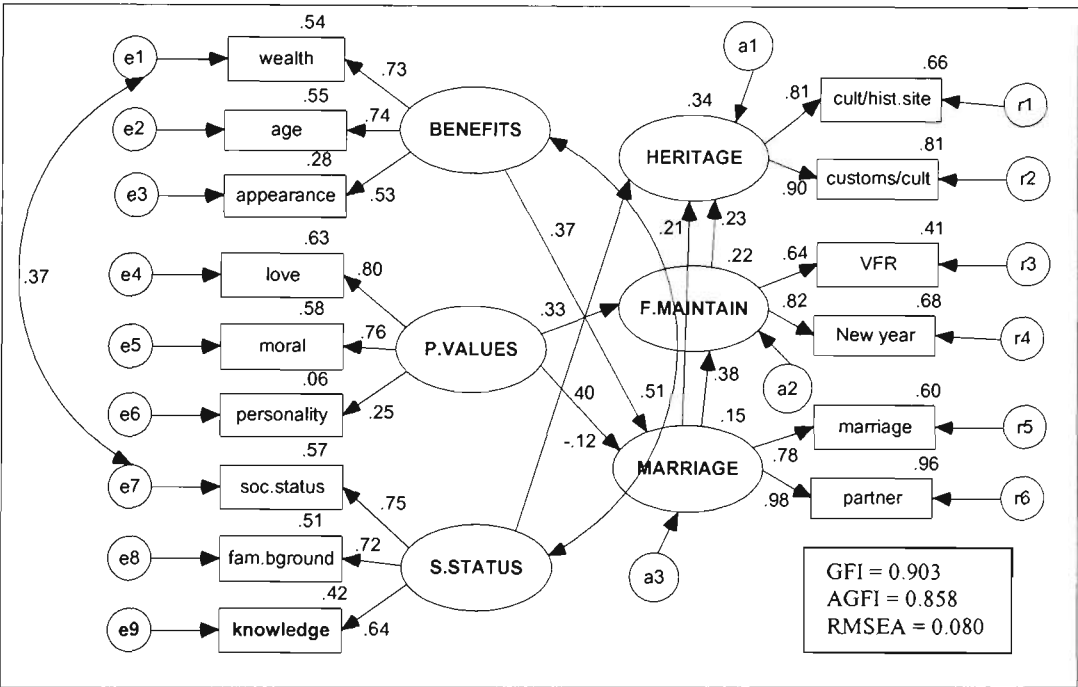
Source: Data analysis 2002

It is interesting to note that *Social status* with the highest explanation for travel purpose (80.6%) is related to *Heritage*, whereas *Benefits* that accounts for 35.5% of the variance in explaining the purpose of travel, is related to *Marriage*. Both linkages are moderate and positive.

The fact that *Personal values* is negatively related to *Marriage*, but positively related to *Family maintenance* is of significance. This suggests that *Viet kieu* who consider

Personal values as important are not likely to travel to Vietnam for the purpose of *Marriage*, but rather for *Family maintenance*. It is interesting to note that *Personal values* (including love, moral character and personality) are perceived as subjective and individualistic, and Western values influence the attitude of the *Viet kieu* towards travel behaviour. This may indicate a movement of the *Viet kieu* towards mainstream Australian travel patterns, and may be a measure of the level of adaptation by the *Viet kieu*. The positive relationship between *Benefits* and *Marriage*, and between *Social status* and *Heritage* may indicate that *Viet kieu* who consider *Benefits* as important would travel for the purpose of *Marriage*, but those who consider *Social status* as important are likely to travel for cultural *Heritage*. The purpose of *Viet kieu* travel can be summarised and predicted as follows:

1. For people who consider *Personal values* as important:
   - Marriage is not their purpose of travel;
   - Visit family, friends and relatives; and
   - Go back for the Chinese New Year (*Tet*).

2. For people who consider *Benefits* as important:
   - Getting married or finding a partner is the main purpose of travel to Vietnam.

3. For people who consider *Social status* as important:
   - Visit cultural and historical site/s; and
   - Experience first-hand customs and culture.

Some causal relationships are evident between the latent unobserved dependent variables. These are:

```
                                  r
F.MAINTAIN <------ MARRIAGE      0.38
HERITAGE <------ F.MAINTAIN      0.23
HERITAGE <-------- MARRIAGE      0.21
```

These causal relationships indicate that *Marriage* is a predictor for *Heritage* (and not the reverse), and *Family maintain* is a predictor for *Heritage*, but may be explained simultaneously by *Marriage*. These would suggest that *Marriage* is a crucial factor

that would affect the other travel purposes, namely *Family maintain* and *Heritage*. Additionally, a covariance between *Benefits* and *Social status* is found to be positively correlated with one another at $r = 0.51$.

In summary, it can be said that factors that are considered important for family establishment do influence purposes of *Viet kieu* travel with the greatest effect on preservation of cultural *Heritage*. For the *Viet kieu,* the most important factor for family establishment is *Benefits* (wealth, age and appearance), followed by *Personal values* (love, moral character), and *Social status* (social status, family background and knowledge). The results strongly support the hypothesis that a relationship exists between cultural factors that are important for family establishment and travel behavioural patterns, in this case the purposes of travel.

8.4. Conclusions

Structural equation modelling has been used to measure simultaneously the relationships between culture and travel consumption behaviour. Culture has been disaggregated into cultural values, rules of behaviour, and family establishment factors. These dimensions have been identified as predictors of travel behaviour. For the purposes of the present study, travel behavioural patterns have been examined in relation to consumption patterns, tourist attributes, travel-related rules, and purposes of travel.

Each of the models described above, indicates a hypothesised relationship between the latent variables forming the underlying causal structure of *Viet kieu* travel behaviour. The lower chi-square is largely a result of the large data set and the relatively large number of variables used in each path diagram. However, in most cases, the overall fit measures indicate significantly well-constructed models.

The chapter has examined cultural influences on the travel behaviour of the first generation of a Vietnamese migrant community. Twelve causal relationships were hypothesised and tested. It has been concluded that a definite sequential causal relationship exists. It can be confidently stated that there is a statistically significant

relationship between cultural factors and travel behaviour and that these cultural dimensions can be used as predictors of *Viet kieu* travel behaviour. In the course of this chapter, hypothesis seven has been tested and supported:

Hypothesis 7: *There is a relationship between migrant adapted culture and travel behaviour*

The findings suggest that the analysis of cultural factors appears to contribute strongly towards a better understanding of the travel choice behaviour of the *Viet kieu*. Understanding of such relationships is necessary to determine the most successful match of *Viet kieu* travel motivations, their perceptions of the homeland, and the choice of destination on the basis of tourist attributes in particular. The findings provide insights into the nature, form and character of the decision-making processes of the *Viet kieu* in the diaspora, and how they select their destinations. It also examines their underlying travel motives, and the key cultural determinants of their travel choices. Undoubtedly, tourism destination marketers and planners can make use of knowledge about factors affecting destination choice, motives for travel and decision-making, types of trips and forecast of tourism flows in the short and long-term.

Table 8.8 summarises the results of the SEM analysis. It provides a clear picture of cultural influence on *Viet kieu* travel behaviour, and how the latter can be predicted on the basis of the former. Table 8.9 further provides the strength and the direction of each cultural and travel behavioural relationship.

As summarised in Table 8.9 some general comments may be made from the foregoing discussion. The factors relating to *Stability, Personal values* and *Safety consciousness* may be viewed as indicators of *Viet kieu* cultural adaptation. In the case of *Stability* and *Personal values*, the common links with travel behaviour are: *Safety consciousness* (positive correlation), *Travel deference* (negative correlation) and *Marriage* (negative correlation). As a destination attribute, *Safety consciousness* has been associated elsewhere (Tables 7.6, p.247) with mainstream Australians, rather than with the *Viet kieu*. Its positive association with *Stability* and *Personal values* indicates a shift by the *Viet kieu* towards mainstream Australians values. The negative correlation of both *Stability* and *Personal values* with *Travel deference* and *Marriage* indicates a

movement away from two strong culturally traditional influences. It is significant that *Stability* and *Personal values* are the only areas in which negative correlations with travel dimensions are evident. These two cultural factors may be the most sensitive gauges of cultural adaptation influencing *Viet kieu* travel behaviour and would be a fruitful area for further study. It is evident that *Viet kieu* travel behaviour is associated with a desire to demonstrate visible signs and symbols of success, social recognition and of being established in the new country. In this sense, travel means more than reaching a destination to achieve certain ends, but encapsulates a range of intrinsic merits in the context of life in a new place.

The findings also indicate that cultural factors appear to influence the choice of destination attributes. This new finding challenges previous studies about destination choice as these have given insufficient attention to cultural factors and consumer behaviour. Tourist destinations have faced the challenge of learning about migrant tourist markets and of developing responsive and culture oriented marketing programmes. It is important to understand the cultural orientation of these newly emerging markets for the purpose of marketing and advertising campaigns, and to respond quickly to the needs of distinct migrant markets.

The focus of the chapter has been to determine the relationships between adapted culture and travel behaviour of a particular migrant group by developing a series of construct models that provide insights into cultural influences on travel behaviour. It has also determined which cultural dimensions are predictors of travel behaviour patterns such as decision-making, motives and destination choice. The variables presented in each model represent multidimensional and multifaceted concepts and can therefore be analysed as part of a system rather than separately because of their mutual influence and the nature of the specific relationships between them. A major finding from the analysis is that cultural factors can influence travel behaviour patterns, and that there is a relationship between migrants' adapted culture and travel behaviour. A thorough understanding of the cultural influences on consumption behaviour in general and travel behaviour in particular is of potential significant value for marketing by offering an enhanced understanding of cultural influences. The findings may provide some direction of marketing for migrant communities generally and those from Asia in particular.

Table 8.8. Summary of the SEM Analysis

Cultural dimensions	Travel behavioural patterns
Durability	Plan carefully what days to travel (do not travel on bad days); Decisions about travel will be made by the male head of the family (i.e. Father, grandfather, or the oldest son); More likely to visit villages, places where their family came from; More likely to be interested in cultural tourism (eg. customs, Vietnamese traditions, festivals and events). Visit cultural/historical site/s Interested in experiencing Vietnamese customs and culture first-hand
Stability	Likely to spend on *Necessities* (housing, food, clothing); Destination choice based on the following criteria: - Interesting culture and history; - Beautiful scenery; Kind and friendly local people; Safe location; - Peaceful and quiet; and Clean environment. Less concerned about travel day, and who should make travel decisions. Less likely to travel to Vietnam for the purpose of getting married or finding a partner.
Loyalty	QUESTIONABLE! needs further research
Deference	Likely to spend on *Necessity* (housing, food, clothing); Entertainment (nightlife) is less considered as important for a destination choice.
Identity	Likely to spend on travel and entertainment (nightlife); Destination choice based on the following criteria: - Nightlife and entertainment; Being different; - Interesting culture and history; - Beautiful scenery; Kind and friendly local people; Safe location; - Peaceful and quite; Clean environment. Travel for *Nostalgia* reasons: - Visit places where their family came from; - Engage in cultural festivals and events; - Be interested in culture, tradition and customs. Purpose for travel to Vietnam is to: - Visit cultural/historical site/s - Experience first-hand Viet. customs and culture - Visit family, relatives and friends; participate in the Chinese New Year (*Tet*) - Find a partner and get married.
Social order	Less safety-conscious.
Obligation	Likely to spend on *Necessity* (housing, food, clothing); Destination choice based on the following criteria: - Nightlife and entertainment; - Being different; - Interesting culture and history; - Beautiful scenery; - Kind and friendly local people; - Safe location; Peaceful and quite; Clean environment.

Cultural dimensions	Travel behavioural patterns
Family support	Choose travel days carefully (not travel on bad days); Travel decisions are likely made by the male head of the family; Use an ethnic Vietnamese agency to arrange travel; Buy gifts for family, friends and business contacts when travelling; One of the main reasons for travel to Vietnam is to gain a feeling of self-confidence, certainty and strength.
Benefits	Likely to spend on travel and entertainment (nightlife); Choose carefully the day of travel (superstitious and not travel on bad days); Decisions for travel are likely made by the male head of the family (i.e. Grand father, father, the oldest son); Use an ethnic Vietnamese travel agency to arrange travel. Finding a partner or getting married is likely a main purpose for travel.
Personal Values	Destination choice based on the following criteria: - Interesting culture and history; Beautiful scenery; Clean environment. - Kind and friendly local people; safe, peaceful and quiet location. Travel day is less an issue; Less concern about who makes travel decisions (equality and egalitarianism); Not likely to use a Vietnamese agency to arrange their travel. The purposes for travel are: - less likely for finding a partner or getting married. - very likely for visiting family, friends and relatives; and the Chinese New Year (*Tet*).
Social Status	Likely to spend on *Necessity* (housing, food, clothing); Destination choice is less likely based on the tourist attribute *Entertainment* (nightlife). The likelihood of travel to places: - Where their family came from and where they feel attached to, - To pursue their personal interests, -For overseas holidays. The main purpose for travel to Vietnam is to - Visit cultural and historical site/s; and - Experience customs and culture first-hand.

Source: data Analysis 2002

Table 8.9. Summary of the SEM Analysis
Correlations between cultural and travel dimensions

INDEPENDENT VARIABLES	DEPENDENT VARIABLES												
	Luxury	Necessity	Entertain	Explorat	Safety	Tr.Defer	Nostalgia	Reassure	Self	Heritage	F.maintain	Marriage	TOTAL
Durability						0.20	0.38			0.34			3
Stability		0.38		0.40	0.45	-0.50						-0.22	5
Soc.Recognition													0
Loyalty	0.28		0.83	0.68	0.58	0.50	0.56	0.93	0.53				8
Deference		0.24	-0.55										2
Identity	0.36		0.79	0.60	0.56		0.76			0.66	0.39	0.44	8
Social Order					-0.40								1
Obligation		0.21	0.46	0.38	0.68								4
Fam.Support						0.63		0.88					2
Benefits	0.19		0.58			0.56						0.37	4
Personal Values				0.40	0.30	-0.22							4
Social Status		0.51	-0.33				0.57		0.48	0.40	0.33	-0.12	5
TOTAL	3	4	6	5	6	6	4	2	2	3	2	4	47

Source: Data Analysis 2002

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CHAPTER 9. CONCLUSIONS AND SUGGESTIONS FOR FURTHER RESEARCH

As is the case with all first generation migrants, the *Viet kieu* face the task of creating an adapted culture. For most this involves persisting with traditions while adopting new ways of living; inheriting old values whilst absorbing new ones. Like all culture, this adapted culture has a single primary purpose and its construction has one driving force: the pursuit of identity and meaning. Consistent with this process, decisions to travel to the homeland may be prompted by a desire to build and maintain this identity and meaning, thereby enabling travellers to achieve a degree of normality in their new social environment.

Central to the study has been the construction of a model that has brought together two bodies of theory: migrant adaptation theory and consumer behaviour theory. The resulting Migrant Travel Consumption Model has provided a base for the development of hypotheses and the investigation of the relationship between migrant adapted culture and travel behaviour. The study has investigated the following areas:

- Similarities and differences in cultural and travel behavioural characteristics between the *Viet kieu,* their relatives and mainstream Australians, and between *Viet kieu* travellers and non-travellers.

- Indicators of *Viet kieu* culture and the construction of a distinct and unique identity in a process of cultural adaptation; and

- Relationships between *Viet kieu* adapted culture and travel behavioural patterns.

9.1. Key Findings

9.1.1. Traditional Vietnamese cultural values

A distinctive set of traditional Vietnamese cultural values has been identified. These have been contrasted with the cultural values of the *Viet kieu* and mainstream Australians. It has been found that the values which are of primary importance in this culture are family, kinship ties and obligations, the considerations and expectations that surround marriage, and the maintenance of religious duties to ancestors and relevant spirits. The precepts of Confucianism are reflected in rules of behaviour that guide all relationships and establish clear and binding obligations and decision-making protocols. The autonomy and individualism characteristic of the West is virtually absent from this world. The self is defined and conceived of in the context of relationships, obligations and protocols, and meaning, identity and social stability are dependant upon, and derive from, the maintenance of this context.

9.1.2. *Viet kieu* adapted culture

A set of shared *Viet kieu* cultural values has been identified, which plays an important role in determining travel consumption behaviour. This set of values provides an essential first step in understanding the relationship between those who live in the diaspora and those who have remained in Vietnam. The *Viet kieu* cling to the largely collectivistic character of Vietnamese culture and subscribe to its core values of family, kinship, marriage and religious duties. In a number of ways their new culture is located somewhere between two cultures. The first is the retention, albeit weakening, of traditional Vietnamese values. The second involves moving towards, and sometimes adopting, mainstream Australian values. The third involves the creation of something distinct from both cultures that is prevailing transitional and meets the unique *"in-between"* context within which definition is found. The fourth, and probably the primary *Viet kieu* concern, is the search for identity. This involves the interplay of all four movements. In this context, the dynamics of *Viet kieu* culture are worked out and exert their influence over travel behaviour.

The traditional socio-cultural foundations of the *Viet kieu* are undergoing constant transformation. Through this process, old values are inherited and new ones are absorbed. Through a continual process of change, the *Viet kieu* rearrange and adapt their lives to new circumstances, while still acting to maintain their traditional culture. They persist with traditions which they believe will enrich their lives and will provide them with a firm foundation for their new lives while adopting new ways of living in the host country. Experiences and ideals of past life and the values of social relations and family are not extinguished and are utilised to adjust to life in the host country. There is an ongoing struggle to determine which aspects of the past are of value and those which may be abandoned. The shared cultural values and practices have provided them with a means to direct the course of their lives in the process of cultural adaptation.

9.1.3. The formation of *Viet kieu* identity

The formation of a distinct *Viet kieu* identity involves the maintenance of continuity with the homeland through adherence to some of the values, norms and behaviour, and the adoption of values and expectations of the host country. The search for identity emerges as the primary *Viet kieu* concern. This is the driving force behind cultural adaptation and is therefore responsible for changes in values. Identity is still viewed primarily within the constructs of traditional Vietnamese values with their emphasis on family, marriage, kinship ties and obligations, and the maintenance of religious duties. Strong tensions are evident concerning notions of what is considered to be Vietnamese or non-Vietnamese, and whether Vietnam or Australia should be considered as the home country. In establishing their identity, the *Viet kieu* have engaged in the construction of difference from their relatives in the homeland. This is consistent with the work of Thomas (1999, p.200):

> "In the process of contesting each other's identities, both the Vietnamese in Australia and Vietnam are stereotyped by each other.... On both sides there has been a powerful desire to create difference and contrast in particular contexts."

Viet kieu identity has been created through the conscious selection of particular cultural codes for the maintenance of identity and the rejection of those that no longer have meaning or value. The *Viet kieu* appear to develop their own identity without

destroying traditional values because traditions provide a degree of certainty within a constantly changing world, and represent cultural and social continuity inherited from the past. The finding suggests a 'negotiation of multiple identities', whereby the *Viet kieu* may slowly give up their national identity and acquire a local one, but at the same time become more conscious of their cultural identity.

9.1.4. The Development of a Model of Migrant Consumption

The model synthesises the theories surrounding consumer behaviour and migrant cultural adaptation. It postulates that *Viet kieu* travel behaviour is a consequence of adapted culture, which is in turn a consequence of three factors: the need for meaning and identity, the influence of the home and host cultures, and Government policies, particularly in the areas of immigration and multiculturalism. The model further postulates the interaction between travel behaviour and these three influential factors. *Viet kieu* cultural values and rules of behaviour have been shown to be important in the process of cultural adaptation, under the primary influence of the home country but showing clear indications of influences of the host country. *Viet kieu* travel is found to be not just a consequence of adapted culture, but also an expression of adapted culture, and a contributor to adapted culture. The theoretical and conceptual framework offers some new perspectives on the nature and effects of migrant cultural factors on the complex processes involved in creating unique consumption behaviour in general, and in travel behaviour in particular.

9.1.5. The characteristics of *Viet kieu* travel

The study has suggested a possible tool to measure the level of *Viet kieu* adaptation. To a certain degree, it has shown which of the Vietnamese values have been retained, and which of the Western values have been absorbed by the *Viet kieu* in the cultural and travel contexts. The adjustment is affected by their desire to live in Australia, by the Asian cultural traditions which sustain them, and by the belief that behavioural character is strengthened by tolerance, endurance and stability. Successful adaptation on the part of the *Viet kieu* requires of them the ability to create a life which can span two worlds – the one they have entered and the one they have left behind.

The findings comparing the *Viet kieu* travellers and non-travellers appear to support this and offer a strong suggestion that the former represent the first wave of migration after the union of Vietnam, a more highly educated and more established, middle-class group than the latter. They have become successfully integrated members of Australian society and define themselves quite clearly as Vietnamese. They travel for pragmatic business and cultural maintenance reasons. The latter are more working class, arrived more recently and are perhaps not as well integrated. They define themselves as Australian although they carry strongly romantic and sentimental attachments to thoughts of travel to the homeland. On the one hand, these could be expressions of different types of adaptation. On the other, they could be examples of successful and unsuccessful adaptation. Such divergent interpretations suggest an opportunity for further research.

It is notable that *Viet kieu* travel shows little evidence of being a result of free choices. One manifestation of this is that their decisions are less individualistic and are clearly made within a wider socio-cultural context. Possibly this is the case with Westerners too, albeit less pronounced. Perhaps no travel choices are as simple as this, but at issue here is the question of degree. The *Viet kieu* are influenced by a range of factors not present in the case of mainstream Australians. The identity and meaning of the latter is far more given than those who most struggle to create this out of the old and the new act as the driving forces. The primary motives for *Viet kieu* travel are the creation and maintenance of adapted cultural identity. This makes it distinctively different from the travel of mainstream Australians. They travel to gain the reassurance of group belonging, cultural heritage, family maintenance, and getting married or finding a partner. These are associated with social and family obligations and compulsions. Travel to the home country by the *Viet kieu* is an essential expression of, and contributor to, this creation of identity.

9.1.6. The relationship between *Viet kieu* culture and travel behaviour

At one level it may be argued that regardless of a person's culture, mainstream or adapted culture is the main, or even sole, cause of all travel. However, the connections between *Viet kieu* adapted culture and *Viet kieu* travel are distinctive and unique and possess at least two characteristics that appear to be distinct from the travel behaviour

of the mainstream. The first characteristic is the apparent urgency that the *Viet kieu* exhibit in searching for identity and meaning and the implications that this has for their travel behaviour. For mainstream Australians this urgency is less pronounced or absent, and the reasons for travel appear complex albeit in a different way. To a large extent identity is assumed as a given and is even taken for granted. If there is a connection between identity and travel, it is far more likely to be at the periphery than the core. The *Viet kieu* are however in search of a core identity and the expectations and hopes connected to travel are of a different type and scale.

The second characteristic is that the *Viet kieu* need to demonstrate visible signs and symbols of establishment and success in the new country and in their use of travel. This use of display is consistent with characteristics of traditional Vietnamese culture but is more emphatic and pronounced. The prominent motives for travel identified in the research such as the value attached to prestige and luxury demonstrate this clearly. Travel is more than a means of reaching a destination. It is also an indicator of success and establishment and contributes to identity and meaning in the new place. The emphasis given to these motives and needs contrasts with the more subtle expression of the dimension in Vietnamese culture. They appear to be expressions of adapted culture and may be examples of types of characteristics exhibited by migrant communities more generally.

Travel dimensions of the *Viet kieu* are expressions of, and derive from, cultural values. Where changes in the dimensions are evident, these reflect changes in values that appear to be part of the process of cultural adaptation. The results show that the behavioural patterns of *Viet kieu* travellers are located somewhere between the *Viet kieu* relatives and mainstream Australians. In some instances they are consistent with the values of the home country and in others they reflect the values of the host country. There is clear evidence of a shift by the *Viet kieu* towards the more individualistic values of the West. The relationship that has been demonstrated between culture and travel supports the proposition that travel behaviour can, at least in part, be viewed as a consequence of culture and that an understanding of such factors enables predictions about travel behaviour. A possible prediction of characteristics of *Viet kieu* travel behaviour on the basis of culture has been discussed (Chapter 8).

The study's findings are supported by all the methods of analysis that have been used. The SEM analysis results have indicated the predominant and subsidiary influences of traditional Vietnamese cultural values and mainstream Australian values on *Viet kieu* culture and travel behaviour. The link between the two has also been demonstrated. The PCA results have also provided evidence of *Viet kieu* cultural adaptation as shown by how the three groups of respondents rank the importance of cultural and consumption dimensions. The Chi-square and t-test results showed differences between the cultural and consumption behavioural characteristics of the *Viet kieu*, their relatives and mainstream Australians, indicating a shift from the traditional values towards the values of the host country on the part of the *Viet kieu*. The fundamental hypotheses underlying this study are supported.

9.2. Significance of the Research

The findings demonstrate the crucial role played by cultural factors in determining *Viet kieu* travel in the process of cultural adaptation. This finding challenges the superficial, restricted and Eurocentric approach towards travel consumer behaviour which has dominated both theory and practice. With respect to the *Viet kieu*, this research is of special importance for three reasons. Firstly, the *Viet kieu* constitute a recent, substantial and increasingly affluent migrant group for whom travel will remain a high priority. Secondly, they have distinctive cultural traits which contrast sharply with Western cultural characteristics despite their residence in Western countries. These characteristics are best seen in the context of the Confucian understanding of relationships and obligations and the "Eastern" worldview. This is markedly different from a "Western" worldview. Thirdly, and as an extension of the above, the assumption that travellers make decisions in a context of free choice is particularly flawed when it is applied to the *Viet kieu*, although as noted in the literature, this cannot be assumed in the case of other travellers either.

9.2.1. Theoretical implications

The researcher has noted that few previous studies have examined in depth (including empirical testing) the cultural underpinnings of particular cultural groups and how

these impact upon consumption in general and travel consumption in particular. Since the study of travel and tourism is so much about mobility, examining a migrant community has provided some fresh avenues for investigation - such as cultural adaptation - that allow us to go beyond more familiar approaches such as consumer behaviour, motivations and decision-making. The researcher has taken a very detailed look at a particular migrant group within an adopted society, and, in a rigorous way, has looked at the role that is played by travel consumption in their lives. To do this, the researcher has chosen to go far beyond their immediate circumstances and examined their relationship with the country they left behind. It is suggested that other sub-groups and sub-cultures should be subjected to similar analyses that go beyond general observations and take an empirical approach.

Very few researchers have proposed theories dealing with the influence of cultural factors such as values, rules of behaviour and family establishment factors on travel decision-making, destination choice, motivations and reasons for travel. Even fewer have tested their conjectures. Most of the studies dealing with such issues are atheoretical in that explicitly psychological or social processes are not hypothesised or tested. Alternatively, those studies try to apply directly specific theories from related areas of the behavioural sciences in the hope of discovering a good fit. They are therefore limited to relatively circumscribed and narrow aspects of behaviour in terms of both explanatory concepts and subjective matters. Rather than view the behaviour perceptions and feelings of consumers in a holistic sense, they focus on the single or isolated characteristics of consumers.

In contrast, this study offers a model that deals comprehensively and empirically with the subject matter, combining aspects of migrant cultural adaptation and consumer behaviour. To the best of the researcher's knowledge, it is the only model explicitly explaining the overt and subjective behaviour of consumers as a function of these variables. The Migrant Travel Consumption Model and series of construct models developed in the study contribute significantly to the current body of theories and models available to researchers.

9.2.2. Consumer behaviour implications

The study contributes to a broader understanding of consumer behaviour by providing evidence showing a migrant group acting from within the dynamism of an adapted culture with its set of obligations, rules, norms and beliefs. An understanding of travel behaviour as a consequence of the adapted culture provides a reference point for future studies focussing on the travel behaviour of other migrant groups, especially those from Southeast and possibly Northeast Asia.

Using the example of a particular diasporic community the study offers a broader, but also more detailed and intricate, view of consumer behaviour. Existing theories of travel consumer behaviour have been shown to be predominantly Euro-centric in their presuppositions and not readily applicable to the consumption patterns of Asians generally and Asian migrants in particular. Additional account needs to be taken of factors considered important in the Asian context that are largely absent in Western cultures. The fact that these factors operate within the Western environment is also significant for a proper understanding of increasingly pluralistic societies. In conceptualising migrant consumer behaviour theory in a cultural context, the study makes a contribution to the knowledge of 'global consumer behaviour' and may form the basis for comparative studies with other cultures, so that generalisations may be formed about the travel behaviour of migrant communities.

9.2.3. Marketing implications

The models and findings provide indications for developing marketing strategies for migrant markets. The results provide insights into the Vietnamese diaspora, and advance our understanding of the general nature of travel to ancestral homelands. Using cultural characteristics as predictors, the choice of preferred destinations on the basis of tourist attributes may be determined. More particularly, the study helps to determine which tourist products and services are likely to be sought by the *Viet kieu* on trips, in particular, to the homeland. The popular tourist destinations chosen by the *Viet kieu* would be respectively the places from where most of them have originated and where they have established and re-established their familial and kin relationships.

The intricate web of travel motivations leaves limited freedom of choice for *Viet kieu* travellers within the diaspora. Apart from emotional and cultural needs, a range of practical and moral issues also exerts an influence. Practical reasons include marriage and business, whereas moral reasons include family and ancestral commitments, and the desire to maintain Vietnamese culture and identity. *Viet kieu* travellers appear more secure and settled than *Viet kieu* non-travellers, recognising and incorporating the ongoing context with Vietnam and the diaspora as integral to their adaptation, identity and meaning. The study has provided an enhanced understanding of the context within which such travel choices are made. It contributes to a better understanding of a major segment of a rapidly expanding migration phenomenon. It offers insights into the meaning of travel within a socio-cultural and economic context. Predictions of travel behaviour on the basis of adapted culture can be made to develop effective management, marketing strategies and business planning for migrant travel markets. The range of cultural dimensions highlighted during the research can be used as determinants of travel behaviour. Segmentation based on cultural values has been one of the methods used in the present study to achieve this objective.

The similarities and differences between the cultural groups studied have provided an important assessment index of a migrant adapted culture in a cross-cultural tourism context. The findings help marketers to understand that migrant groups may possess unique cultural traits which influence their consumption behaviour generally and travel behaviour in particular. Marketers may establish marketing strategies targeted at migrant groups accordingly. The adapted culture of a migrant group is a very useful diaspora tourism construct for explaining consumption behaviour. It could be used as a very useful construct for tourist market segmentation, and for targeting and positioning destinations for particular migrant groups. The cultural backgrounds of tourists help to identify cultural profiles of the market segment and determine promotional strategies that directly target specific cultural market segmentation. They are useful in identifying specific profiles of the tourist market of a particular migrant group and for developing culture-oriented marketing strategies. Tourism marketers and managers should be concerned about the cultural influences on travel behaviour and work together to maximise their positive aspects and minimise their negative effects.

9.2.4. Methodological implications

The study suggests a need for further comparative studies. These could examine different types of migrant travel and develop the concept in the light of further empirical data. Future research would benefit from more developed conceptual analysis drawing upon data gathered from different populations. The collection of the data in Vietnam from respondents who are relatives of the *Viet kieu* in Australia and whose detail contacts were gathered from the *Viet kieu* sample suggests a new method which is distinct from conventional Western European methods. This method provides a tool for determining the extent to which the *Viet kieu* shift away from their relatives in terms of cultural values and consumption behaviour during the process of cultural adaptation. The method may be applied in the examination of other migrant communities. This development is particularly pressing in light of the growth of tourism to and from Asia.

It is proposed that measurements of adaptation could consist of a 'base' measurement based on the degree to which the *Viet kieu* retain their similarity to *Viet kieu* relatives, and a measurement which shows the shift to mainstream culture. By definition, adaptation is a 'middle ground', retaining and discarding, adopting and resisting. It is a necessity, and results in a new culture. It is also a means of gaining and maintaining identity and meaning, and of belonging, paradoxically, to both worlds, but also, to neither. The study makes a contribution by proposing a number of opportunities for building upon the present study, thereby breaking new ground concerning our understanding of the travel behaviour of migrants on the basis of their adapted cultures.

Given the motives that have been identified, travel might be expected to vary based on the extent to which the *Viet kieu* view themselves as traditional Vietnamese and their level of desire to preserve Vietnamese identity and meaning. The extent to which minority ethnic groups display cultural and travel behavioural characteristics that are distinct from the rest of the population should be further examined. Empirical examinations of other migrant groups could be undertaken using the model developed for this study as a starting point.

Implicit in much of the discussion concerning adaptation is the underlying assumption that it exists on a continuum between unsuccessful and successful. As has been noted in the discussion of acculturation, assimilation, and separation/ marginalisation, adaptation has been defined as acculturation which combines the values of both the home and host countries. Just what would constitute successful or unsuccessful adaptation is a question that has not been directly discussed in the study. However, it has been shown that successful adaptation does not necessarily involve adopting the values and meanings of the host country. It is far more usefully understood as a process which bestows satisfying identity and meaning. Successful adaptation could therefore, be constructed quite differently by different groups and individuals.

The findings should have relevance for similar studies on the travel behaviour of other migrant groups. The conceptual framework developed for this study and its multiple analytical techniques will also provide guidance for other studies. It is therefore suggested that more studies should be undertaken on different migrant groups and their adopted countries using the model to test for applicability and validity. Further research into this field could undertake conceptual analysis using data gathered from populations distinct from conventional Western European sources. Such research is particularly needed in the light of the growth of tourism to and from Asia that makes up an increasing share of the world's tourism activity. This said, comparative data generated by European and other Western populations could be useful for comparative purposes.

The application of Structural Equation Modelling and Principal Components Analysis contributes significantly to the existing knowledge and literature. PCA can be used to measure cultural attitudes and to help in assessing the existence and extent of similarities and differences between groups. The objective of the analysis is exploratory, to examine whether there are different dimensions in culture and travel consumption behaviour between cultural groups, and also to see whether any like dimensions are in a similar or dissimilar order of importance. PCA is a step beyond the descriptive analysis (see Chapter 6) with an expectation that combinations of characteristics as opposed to individual measures are more informative about commonalities and differences between the groups. The analysis assists in answering the questions: Does a migrant group display different cultural characteristics from its

home and host cultures and in what form? How important are these cultural differences to their consumption behaviour generally and travel behaviour in particular? What cultural differences can be found in the choice of destination, motivations, reasons for travel and decision-making? The results of the PCA help in identifying a migrant adapted culture which is both similar to, and different from, home and host cultures. In tourism studies, it is often the case that the variables under study cannot be directly observed or measured (for example, motivations and perceptions) yet these unobserved variables might be hypothesised to determine one another. SEM analysis is a methodology capable of handling this type of analysis and simultaneous regression models.

9.2.5. Implications for Government policy

The study acknowledges the influence of the Australian Government's policy of multiculturalism on migrant travel behaviour. Multicultural policies contribute to raising the consciousness in the host country regarding the needs and aspirations of immigrant groups, and to understanding their behaviour. Through this process, the host not only benefits from migrant contributions to economic well-being. The socio-cultural fabric is also strengthened and enriched through the increased involvement of migrants in all spheres of Australian life.

9.2.6. Implications for migrant communities

The results have provided insights into the Vietnamese diaspora, and advance our understanding of the nature of travel to ancestral homelands. The *Viet kieu* in Australia are an illustration of a group seeking to maintain links with the past and the homeland as their culture undergoes a process of adaptation. It appears that the active articulation of their culture helps them to maintain some Vietnamese cultural values, while they attempt to adjust to perplexing external demands and acquire new cultural elements to give themselves a new identity in a Western society. The cultural past can act as a buffer to the upheavals of ongoing change, and can give direction for the future.

The results of the study have provided insights into traditional values and meanings associated with a homeland linked to a Western country through a group of 'displaced people'. They help us to understand the associations with this ongoing process of negotiations that the *Viet kieu* undergo concerning identity. As Hall (1990, p.222) states: "Identity is a construction that is never complete, always in process, and always constituted within and not outside representation". This relates to the 'continuity' and 'change' concept, whereby change is made up of new forces and continuity is the protection of the traditional and established way of life from the new.

The crucial place of kinship ties in providing security and order, and the norms surrounding marriage and family obligations may provide a rationale for the *Viet kieu* embarking on a trip and determining a destination. This is particularly so where the trip incorporates an element of visiting friends and relatives. This blending of influences may be a common characteristic of all diasporic groups, though the prominence of the various characteristics is likely to vary.

9.3. Suggestions for Further Research

The identification of similarities and differences of the three sample groups has helped to provide an enhanced understanding of how migrants move away from their cultural traditions towards mainstream culture. The model that has been proposed can provide a theoretical foundation for determining the travel behaviour of a particular immigrant group in a cultural context. It suggests that travel is not just a <u>consequence</u> of adapted culture but also an <u>expression</u> and <u>essential component</u> of it, and that adapted cultural dimensions can be used as predictors of travel consumption behaviour. It is hoped that the results will also be applicable to migrant communities generally, especially Asian groups whose cultures are relatively similar to the Vietnamese. Further research should be undertaken with a view to validating this finding.

It is also suggested that demographic studies should be undertaken on each of the cultural and travel dimensions to determine the differences between the *Viet kieu* sub-groups. Such an analysis may help to clarify some findings of the study such as whether stability is really negatively correlated with marriage. Further research should

examine whether it is true that the more stable an individual feels within Australia, the less likely they are to go to Vietnam for marriage. It is important to acknowledge that the Vietnamese situation in Australia is by no means typical of other Vietnamese diasporic communities, although they may share some common features.

Whether the model provides a genuinely enhanced understanding of *Viet kieu* adapted culture and its influences on travel behaviour can only be finally answered on the basis of its ongoing application. Future research could be directed to segmenting Vietnamese migrants using the cultural values explored in the study. Since consumers with different cultural values would probably display different travel behaviour, it would be meaningful to understand these segments on the basis of certain demographic and other personal characteristics, so that better marketing decisions could be made for the *Viet kieu* market.

The study is exploratory in nature. Prevailing cultural values will vary from one migrant group to another, and from country to country, depending on factors such as cultural adaptation, the extent of integration within the host society, government policies towards migrant groups, and even socio-demographic characteristics. Nevertheless, where the migrant group is from Southeast and possibly Northeast Asia and is settled in a developed Western country, the travel structure as determined by culture is likely to be predictable. The extent of adaptation is likely to vary dependent on the time that the group has been separated from the home country. Identifying the specific stages of adaptation will however require further study.

As the *Viet kieu* absorb Western values, behaviour and ways of thinking, their attachments to cultural traditions and the homeland and the maintenance of the sense of family, duty and obligation may weaken. Perhaps the *Viet kieu* of the next generation will shift further from their own ethnic group, though a conflict may exist in the process of acculturation. As Verdonk (1982) proposes, children of the second generation are simultaneously attached to old standards and models of behaviour while confronted by the necessity to adopt new values and norms. They are caught between two cultures and torn between loyalty to the family and the need and desire to be integrated into the host country. Thus, a sense of satisfaction, the attachments to places and ways of life that their family left behind, and the desire to visit their original

homeland may depend upon the extent to which they have been able to achieve their aspirations in the host country. This suggests opportunities for further study.

The incidence of frequent and regular visits to the home country is a manifestation of the maintenance of adapted culture. However, migrants experience more and more of the new world and their needs and interests change. In time their interactional ties with family in the home country may become less tenacious, and visiting and other forms of communication less frequent and less meaningful. With the passage of time, the migrant need and sense of obligation to maintain close ties with kinfolk may weaken and become more diffuse. Further research might investigate whether this happens with the *Viet kieu* and if it influences their travel behaviour.

Important differences may exist between the cultural and travel behaviour patterns of *Viet kieu* sub-groups in respect to travel to the homeland. These apply to first-time and repeat visitors, and to low- and high-travel intention visitors. These issues were not resolved fully by the findings of the present research, although additional data that merits further analysis has been generated by the researcher. The researcher intends to conduct further research on these issues.

Exploring the determinants of travel behaviour on the basis of migrant adapted culture is crucial for the management and marketing strategies of migrant markets, and therefore it is suggested that more studies in this area should be conducted in order to understand the concept of diaspora tourism more comprehensively. To clarify the important attributes and the underlying benefits and values that may be important to migrants, the theory of means-ends connection may be applied to determine some of the goals migrants have set. In some cases, travel to the homeland may be a means of fulfilling some of their life goals. These goals may include the establishment and re-establishment of familial, social and economic networks. They may also include successful adaptation to the host country and gaining social recognition. This area of diaspora tourism merits further research.

The study also highlights the role of nostalgia as a motivational and experiential factor influencing *Viet kieu* travel choices. The intensity of such nostalgia is influenced by the stimuli provided by perceptions of, and feelings towards, the homeland and by

individual life circumstances. The strength of nostalgia is a strong motivating factor for sustained and repeated visits. Future research could determine how this need might be addressed.

The concept and meanings of visiting family and relatives may differ among the various social classes. According to Schwarzweller and Brown (1970), migrants from high-class families often view their visits as holidays rather than as family reinforcement rituals. Migrants from intermediate-class families, on the other hand, view such visits more as an obligation, dictated by family norms, for family and cultural reinforcement. In some cases the content or meaning attached to visits differs, even though the pattern frequency of such visits is similar. Though the kin network is equally important for high-class migrants, the meaning of kin interaction may be quite different. The extent to which this also applies to non-European migrants, and particularly the *Viet kieu* would be a useful subject for further research.

The study acknowledges that the use of "mainstream Australians" for the measurement of cultural adaptation and travel behaviour within the host culture is a limitation of the study. Given the multicultural nature of Australia, the concept of "mainstream" culture is ambiguous in the Australian context. A clarification of the sample population of mainstream Australians could have been made in the research methods section. Further research should take account of this issue and overcome this limitation.

Diasporic communities appear to exhibit distinctive cultural and travel behaviour characteristics compared to the mainstream. Diaspora tourism is clearly a major market niche and involves complex activities, experiences, episodes, and impacts, many of which remain relatively unexplained. For participants in the diaspora, their adopted home may be viewed as the "Promised Land". This has a parallel in the attitudes held by members of the Jewish diaspora when contemplating the "Holy Land". As a place offering apparent shelter to the dispossessed in other countries the United States has sometimes been viewed in a similar light. However, for those who have been displaced under difficult circumstances, their country of origin may become the "Promised Land" in a nostalgic sense. Future research needs to look beyond the idea that Australia and other nations that have welcomed large-scale migration have a monopoly of being the "Promised Lands". In tourism, the complex interplay between

the continuing nostalgia for the homeland and experience of partial integration into a new country underpins a significant and growing phenomenon. Future research could investigate additional dimensions associated with diaspora tourism such as migrant travel within the adopted country as well as travel to diasporic communities other than the former homeland.

9.4. Conclusions

The study has shown that the travel behaviour of the *Viet kieu* is significantly determined by a unique *Viet kieu* adapted culture. The data and evidence presented allow the propositions to be made that the relationship between *Viet kieu* adapted culture and travel behaviour is such that predictions can be made concerning the latter. The fundamental hypothesis of the study therefore is considered to be supported. In the course of establishing the connection between *Viet kieu* adapted culture and travel, hypotheses related to the main hypothesis have been proposed, tested and found valid. The study has proposed an innovative model, a range of theoretical constructs and the creative application of sophisticated analytical techniques.

Importantly, and as has been noted in the study, the relationship between *Viet kieu* culture and travel is not one of simple cause and effect. *Viet kieu* travel is a consequence of adapted culture but it is also an expression of this culture and a contributor to it. This dynamic and complex interaction between travel and culture may be argued for all travel and for all cultures. However, the compulsory aspects of *Viet kieu* travel and their very close, immediate and even vital relevance to issues of identity and meaning make this interaction distinctive when compared to the travel behaviour of the mainstream.

The study has shown the distinctiveness of a migrant culture, involving a blend of the home and the host countries. Though all cultures are in the process of change, including those which are most stable and apparently fixed, the pressure for change is more intense in the case of migrant cultures. The study has also examined the distinctive identity of a migrant group including their sense of attachment to traditional culture and places - original and adopted country. Such attachments and the

construction of new identity can therefore provide suggestions and directions in predicting migrant travel behaviour, most particularly travel to their home country. A trip to the homeland by migrants may engender a sense of belonging, and may be used as a measure of the extent to which cultural identity is embodied and memories are incorporated. It acts as a mechanism for maintaining social and cultural ties and a sense of belonging and provides a rationale that those ties and connections are or will become visible.

As with all studies of this nature and scope, many questions have been raised and many areas opened up for further study. It is the researcher's hope that these questions and areas will be explored and that the methodology developed will contribute to the ongoing advancement and understanding of knowledge in this area.

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<u>APPENDIX I</u>

PART A

Questionnaire for the *Viet kieu*

English and Vietnamese Version

VICTORIA UNIVERSITY

School of Hospitality, Tourism and Marketing

Faculty of Business and Law

We would like to invite you to be a part of a study conducted by Victoria University to examine the extent to which cultural factors affect travel movements.

Your participation in the study is entirely voluntary. If you feel that the study is intrusive or you are reluctant to answer certain questions, you are able to withdraw at any stage of the questionnaire.

The questionnaire will take you approximately 15 minutes to complete. On completion, please return the questionnaire in the reply paid envelope within a week or hand back to the interviewer.

The information given by you will be **strictly confidential**.

If you have any queries about the questionnaire, please do not hesitate to contact:

Mrs. Thu Huong Nguyen	*or*	Prof. Brian King
Tel. (613) 9688 1269		Tel.(613)9688 4638
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Email. nthuhuong@hotmail.com		Email. Brian.King@vu.edu.au

1

QUESTIONNAIRE

Q1. How long have you lived in Australia? ------(years)

Q2. Have you been engaged in any business activity?   Yes   No

      If **YES**, where is the focus of your business?

             Vietnam?   Australia?   In another country/ies (Please specify)----------------------

      If **NO**, how likely is your intention of establishing a future business relationship?

	Not likely		Somewhat likely		Very likely
• In Vietnam	1	2	3	4	5
• In Australia	1	2	3	4	5
• In another country (Please specify ------------------------) 1		2	3	4	5

Q3. Please rate the importance to you of the following interactions with Australians who are from a non-Vietnamese background on a 5-point scale (*1=Not at all Important, 5=Extremely Important*)

	Not at all important		Moderately important		Extremely important
• To have a close personal relationship	1	2	3	4	5
• To have only a business contact	1	2	3	4	5
• To travel overseas together	1	2	3	4	5
• To travel within Australia together	1	2	3	4	5
• To take part in family celebrations, parties	1	2	3	4	5
• To go to the theatre, cinema or dancing together	1	2	3	4	5
• To share a meal	1	2	3	4	5

Q4. Rate each of these expenditure items according to their importance to you on a 5-point scale

	Not at all important		Moderately important		Extremely important
• Food	1	2	3	4	5
• Housing	1	2	3	4	5
• Clothing	1	2	3	4	5
• Domestic travel	1	2	3	4	5
• Overseas travel	1	2	3	4	5
• Education	1	2	3	4	5
• Entertainment	1	2	3	4	5
• Personal items	1	2	3	4	5

Q5. Rate the following personal values according to their importance to your life today on a 5-point scale

	Not at all important		Moderately important		Extremely important
• A harmonious life	1	2	3	4	5
• Material well-being	1	2	3	4	5
• Social security	1	2	3	4	5
• The values of a traditional Vietnamese woman	1	2	3	4	5
• Loyalty to Australia	1	2	3	4	5
• Personal freedom	1	2	3	4	5
• Self-respect and self-esteem	1	2	3	4	5
• Maintenance of family religion	1	2	3	4	5
• Social recognition	1	2	3	4	5
• Obligation to parents	1	2	3	4	5
• The values of a traditional Vietnamese man	1	2	3	4	5
• Personal education	1	2	3	4	5
• Kin relationships	1	2	3	4	5
• Hard work	1	2	3	4	5
• Thrift	1	2	3	4	5
• Long-term planning for the betterment of the family	1	2	3	4	5
• Speaking Vietnamese within the family	1	2	3	4	5
• Gratitude	1	2	3	4	5
• Self-sacrifice for other people's interests	1	2	3	4	5

Q6. Rate the following factors according to their importance to you when choosing a life partner on a 5-point scale

	Not at all important		Moderately important		Extremely important
• Family background	1	2	3	4	5
• Social status	1	2	3	4	5
• Knowledge	1	2	3	4	5
• Similar attitudes	1	2	3	4	5
• Love	1	2	3	4	5
• High moral character	1	2	3	4	5
• Age	1	2	3	4	5
• Parents' opinions	1	2	3	4	5
• Wealth	1	2	3	4	5
• Level of education	1	2	3	4	5
• Personality	1	2	3	4	5
• Appearance	1	2	3	4	5

Q7. Rate the following rules of behaviour according to their importance to you on a 5-point scale

	Not at all important		Moderately important		Extremely important
• Should obey parents	1	2	3	4	5
• Should seek to repay favours	1	2	3	4	5
• Should take time to develop relationships	1	2	3	4	5
• Should conform to the rules of Vietnamese etiquette	1	2	3	4	5
• Should avoid embarrassing yourself and others (saving face)	1	2	3	4	5
• Should ask your family for advice when choosing a life partner	1	2	3	4	5
• Should give financial support to family and relatives	1	2	3	4	5
• Should preserve history and maintain traditions	1	2	3	4	5
• Should accept hardships for the sake of the future	1	2	3	4	5
• Should be submissive to authority	1	2	3	4	5
• Should do your best to increase the family's reputation	1	2	3	4	5
• Should be obliged to take care of ancestor worship	1	2	3	4	5
• Should engage in activities that identify you as Vietnamese	1	2	3	4	5
• Men should have a higher status than women	1	2	3	4	5
• Single women should be chaste	1	2	3	4	5
• Children should strive for a successful career	1	2	3	4	5
• Marriage needs parental approval	1	2	3	4	5
• My children should follow Vietnamese culture	1	2	3	4	5
• The eldest son should bear the most responsibility for caring for his aged parents	1	2	3	4	5

Q8. Rate the following statements based on a 5-point scale

1: Strongly Disagree   *[SD]*   *4: Highly Agree*   *[HA]*
2: Disagree   *[D]*   *5: Strongly Agree*   *[SA]*
3: Agree   *[A]*

	SD	D	A	HA	SA
• Family is more important than friends	1	2	3	4	5
• Men and women can live together before they get married	1	2	3	4	5
• A man should have at least one male child	1	2	3	4	5
• It is important to cultivate a network of business connections	1	2	3	4	5
• Should do business with family members	1	2	3	4	5
• Building up trust is essential in all aspects of life	1	2	3	4	5
• I feel attached to the soil and to the ancestral traditions of Vietnam	1	2	3	4	5
• I always think about the way of life I and/or my family left behind	1	2	3	4	5
• Prestige is an important reason for travelling abroad	1	2	3	4	5
• I like to visit a place to pursue my personal interests	1	2	3	4	5
• Overseas holidays are better value for money	1	2	3	4	5

	SD	D	A	HA	SA
• It is important to show people that I can afford a holiday	1	2	3	4	5
• I like to use an ethnic Vietnamese travel agency to arrange travel	1	2	3	4	5
• I want luxuries, and a comfortable place to stay while on holiday	1	2	3	4	5
• When travelling it is important to buy gifts for family, friends and business contacts	1	2	3	4	5
• Travel decisions should be made by the male head of the family	1	2	3	4	5
• Should not travel on bad days (eg. 3rd, 5th, 7th, 13rd, 14th, 23rd)	1	2	3	4	5
• I would like to travel to Vietnam to feel the warmth and love of the Vietnamese people	1	2	3	4	5
• I travel to places (eg. Vietnam) where my family wants me to	1	2	3	4	5
• Travel to Vietnam would give me a feeling of self-confidence, certainty and strength.	1	2	3	4	5

Q9. Rate the following factors according to their importance to you when choosing a travel destination (both domestic and international) on a 5-point scale .

	Not at all important		Moderately important		Extremely important
• Beautiful scenery	1	2	3	4	5
• Kind and friendly local people	1	2	3	4	5
• Interesting culture and history	1	2	3	4	5
• Good lifestyle	1	2	3	4	5
• Good shopping opportunities	1	2	3	4	5
• Different food	1	2	3	4	5
• Enhancement of kinship relationships	1	2	3	4	5
• Prestige destination	1	2	3	4	5
• Exciting and colourful city life	1	2	3	4	5
• Low cost, cheap local goods	1	2	3	4	5
• Peaceful and quiet	1	2	3	4	5
• Good sport and recreation facilities	1	2	3	4	5
• Clean environment	1	2	3	4	5
• Safe location	1	2	3	4	5
• Quality of accommodation	1	2	3	4	5
• Being different	1	2	3	4	5
• Nightlife and entertainment	1	2	3	4	5
• Ease of getting there	1	2	3	4	5
• Understanding the language	1	2	3	4	5

Q10. How attractive to you is travelling to each of the following destinations?

	Not attractive		Somewhat attractive		Very attractive		Not attractive		Somewhat attractive		Very attractive
Sydney	1	2	3	4	5	France	1	2	3	4	5
Melbourne	1	2	3	4	5	Vietnam	1	2	3	4	5
Brisbane	1	2	3	4	5	USA	1	2	3	4	5
Gold Coast	1	2	3	4	5	Great Britain	1	2	3	4	5
Adelaide	1	2	3	4	5	Germany	1	2	3	4	5
Cairns	1	2	3	4	5	Japan	1	2	3	4	5
Perth	1	2	3	4	5	Canada	1	2	3	4	5
Canberra	1	2	3	4	5	Other	1	2	3	4	5

(please specify) -----------------

Q11. Do you have family, friends and relatives in Vietnam?   Yes   No (GO TO Q.12)

If **YES**, how close is your contact?

No contact		Some contact		Very close contact
1	2	3	4	5

Q12. Have you travelled to Vietnam before?   Yes   No (GO TO Q13)

	Your first trip	Your recent trip
If **YES**, when did you visit Vietnam?	-----------------	-----------------
how long did you stay?	-----------------(days)	-----------------(days)
what was the main purpose?	-----------------	-----------------
how many times have you visited Vietnam before?	---------(time/s)	

Q13. How likely is it that you will travel to Vietnam in the next five years?

Not likely		Somewhat likely		Very likely
1	2	3	4	5

Q14. Your future plans to visit Vietnam

Please rate the importance of each of the following reasons for you when travelling to Vietnam next time:

	Not at all important		Moderately important		Extremely important
• to have a holiday	1	2	3	4	5
• to do business	1	2	3	4	5
• to visit family, relatives and friends	1	2	3	4	5
• to participate in the Chinese New Year (*Tet*)	1	2	3	4	5
• to visit places where I and/or my family came from	1	2	3	4	5
• to get married	1	2	3	4	5
• to visit my family's ancestral place of worship	1	2	3	4	5

	Not at all important		Moderately important		Extremely important
• to find a life partner	1	2	3	4	5
• to experience first-hand Vietnamese customs and culture	1	2	3	4	5
• to visit cultural/historical site/s	1	2	3	4	5
• to see the developments and changes in Vietnam	1	2	3	4	5

<u>**Main type** of accommodation that you are likely use</u>

	Not likely		Somewhat likely		Very likely
• The home (of family/ friends/relatives)	1	2	3	4	5
• Commercial accommodation (hotel, motel, rented house etc.)	1	2	3	4	5
• Both the home and commercial accommodation	1	2	3	4	5

<u>Who is **most likely** to accompany you?</u>

	Not likely		Somewhat likely		Very likely
• No-one	1	2	3	4	5
• Family, friends and relatives	1	2	3	4	5
• Business partner	1	2	3	4	5
• Organised tour group	1	2	3	4	5
• Other (specify------------------------------)	1	2	3	4	5

<u>The duration of your stay will be</u> ---------------------(days)

Q15. Some details about yourself

Age: ... ... years   male   female

Country of birth: Vietnam   Australia   other country (specify)------------------

Your household structure in Australia?

single, living alone   married, living with spouse

single, living with children   married, living with spouse and children

single, living with extended family   married, living with extended family

Family's origin in Vietnam: North   South   Central

                                  City   Town   Village

Your highest educational qualification:

primary school   TAFE, college   post-graduate degree

high school   university degree   other (specify)------------------

Your occupation in Australia?

    manager/administrator   trades- and salesperson   retired   unemployed

    professional   workers   student   other ... ...

Your religion: Christian   Buddhist   Muslim   Other ... ...   None

Annual income: Below A$ 10,000   A$20,000-29,999   A$40,000-49,999

                     A$10,000-19,000   A$30,000-39,999   Over A$50,000

Media preference: listen to the Vietnamese radio   *OR*   listen to the Australian radio

                      read Vietnamese newspapers   *OR*   read Australian newspapers

Language spoken mainly **at home:**   Vietnamese   English   both

                     at work: Vietnamese   English   both

Your level of **English proficiency:**   **Very Low**   **Somewhat**   **Very High**

                                           1   2   3   4   5

To what extent do you feel	**Not at all**		**Somewhat**		**Extremely**
that you are Vietnamese	1	2	3	4	5
that you are Australian	1	2	3	4	5
that you are both Vietnamese and Australian	1	2	3	4	5
that Vietnam is your home country	1	2	3	4	5
that Australia is your home country	1	2	3	4	5
that both Vietnam and Australia are your home country	1	2	3	4	5

Do you feel accepted as an Australian in Australia?

Not accepted		**Some acceptance**		**Very accepted**
1	2	3	4	5

What is your best friend's nationality?

    Vietnamese   Australian   Other (Please specify)-----------------

If you are a migrant

    1) did you come to Australia as

    a refugee   independent migrant   business migrant

    family re-union migrant   overseas student   tourist

2) how happy have you been in your lifestyle since arriving in Australia?

Not happy		Some happiness		Very happy
1	2	3	4	5

3) To what extent do you think that you would have a better life in Vietnam if you went back?

Not at all		Somewhat		Extremely
1	2	3	4	5

TRƯỜNG ĐẠI HỌC VICTORIA, ÚC

KHOA KHÁCH SẠN, DU LỊCH VÀ MARKETING

Chúng tôi xin mời bạn tham dự đề tài nghiên cứu của trường đại học Victoria (Úc) với mục đích tìm hiểu mối quan hệ giữa văn hoá và du lịch.

Tham gia đề tài là hoàn toàn tự nguyện. Bạn cần khoảng 15 phút để trả lời các câu hỏi. Khi xong, xin chuyển lại bằng bì thư đã được dán tem sẵn trong vòng một tuần, hoặc bạn có thể đưa lại ngay cho người phỏng vấn.

Mọi thông tin do bạn cung cấp sẽ được hoàn toàn giữ kín

Nếu bạn có thắc mắc hoặc cần giải đáp gì thêm xin đừng ngần ngại liên hệ theo địa chỉ dưới đây:

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1. Bạn đã sống ở Úc bao nhiêu năm? ------------------

2. Bạn có tham gia hoạt động kinh doanh nào không?   ☐Có   ☐Không

   Nếu Có, kinh doanh chính của bạn là ở nước nào?

   ☐Việt nam   ☐Úc   ☐Nước khác (Xin cho biết cụ thể) --------------

   Nếu Không, bạn có dự định thiết lập mối quan hệ kinh doanh không?

	Hoàn toàn không		Có Dự định		Dự định chắc chắn
• Tại Việt nam	1	2	3	4	5
• Tại Úc	1	2	3	4	5
• Nước khác (Xin cho biết cụ thể) ------------------	1	2	3	4	5

3. Đối với bạn các hình thức quan hệ với người Úc không phải gốc Việt dưới đây có tầm quan trọng thế nào?

	Không quan trọng		Quan trong		Đặc biệt quan trong
• Có quan hệ gần gũi thân thiết	1	2	3	4	5
• Chỉ có quan hệ kinh doanh	1	2	3	4	5
• Cùng đi du lịch nước ngoài	1	2	3	4	5
• Cùng đi du lịch trong nước	1	2	3	4	5
• Cùng tham gia các buổi lễ kỷ niệm,liên hoan	1	2	3	4	5
• Cùng tham gia vui chơi giải trí (xem hát, phim etc.)	1	2	3	4	5
• Đi ăn cùng nhau	1	2	3	4	5

4. Xin đánh giá tầm quan trọng của các chi phí dưới đây đối với cá nhân và gia đình bạn:

	Không quan trọng		Quan trong		Đặc biệt quan trong
• Ăn	1	2	3	4	5
• Nhà cửa	1	2	3	4	5
• Quần áo	1	2	3	4	5
• Du lịch trong nước	1	2	3	4	5
• Du lịch ngoài nước	1	2	3	4	5
• Đào tạo	1	2	3	4	5
• Vui chơi giải trí	1	2	3	4	5
• Đồ dùng cá nhân	1	2	3	4	5

5. Bạn hãy đánh giá tầm quan trọng của các giá trị dưới đây đối với bạn:

	Không quan trọng		Quan trọng		Đặc biệt quan trọng
• Cuộc sống hoà thuận	1	2	3	4	5
• Cuộc sống vật chất	1	2	3	4	5
• An ninh xã hội	1	2	3	4	5
• Giá trị của người phụ nữ Việt nam	1	2	3	4	5
• Lòng trung thành đối với nước Úc	1	2	3	4	5
• Tự do cá nhân	1	2	3	4	5
• Lòng tự trọng	1	2	3	4	5
• Giữ gìn đạo tín ngưỡng gia đình	1	2	3	4	5
• Sự công nhận xã hội	1	2	3	4	5
• Trách nhiệm đối với cha mẹ	1	2	3	4	5
• Giá trị của người đàn ông Việt nam	1	2	3	4	5
• Đào tạo giáo dục	1	2	3	4	5
• Quan hệ họ hàng	1	2	3	4	5
• Làm việc chăm chỉ	1	2	3	4	5
• Tiết kiệm	1	2	3	4	5
• Kế hoạch lâu dài cho sự phát triển gia đình	1	2	3	4	5
• Nói tiếng Việt trong gia đình	1	2	3	4	5
• Lòng biết ơn	1	2	3	4	5
• Biết hy sinh vì người khác	1	2	3	4	5

6. Bạn hãy đánh giá tầm quan trọng của các yếu tố dưới đây đối với bạn khi chọn bạn đời:

	Không quan trọng		Quan trọng		Đặc biệt quan trọng
• Gốc gác gia đình	1	2	3	4	5
• Địa vị xã hội	1	2	3	4	5
• Kiến thức	1	2	3	4	5
• Quan điểm giống nhau	1	2	3	4	5
• Tình yêu	1	2	3	4	5
• Đạo đức	1	2	3	4	5
• Tuổi	1	2	3	4	5
• ý kiến gia đình	1	2	3	4	5
• Giàu có	1	2	3	4	5
• Trình độ bằng cấp	1	2	3	4	5
• Tính cách cá nhân	1	2	3	4	5
• Hình thức	1	2	3	4	5

7. Các cách cư sử dưới đây có tầm quan trọng đối với bạn như thế nào:

	Không quan trọng		Quan trọng		Đặc biệt quan trọn
Biết nghe lời cha mẹ	1	2	3	4	5
Nên nhớ trả ơn	1	2	3	4	5
Phải dành thời gian để phát triển mối quan hệ	1	2	3	4	5
Cần tuân theo các nghi lễ xã giao Việt nam	1	2	3	4	5
Không nên để bạn hoặc người khác bị mất mặt	1	2	3	4	5
Cần hỏi ý kiến gia đình khi chọn bạn đời	1	2	3	4	5
Nên hỗ trợ kinh tế cho gia đình và họ hàng	1	2	3	4	5
Cần giữ gìn lịch sử và duy trì truyền thống	1	2	3	4	5
Biết chấp nhận sự vất vả vì cuộc sống tương lai	1	2	3	4	5
Cần chấp hành các nhà chức trách	1	2	3	4	5
Nên tìm cách hiệu quả nhất để nâng cao tên tuổi gia đình	1	2	3	4	5
Cần có trách nhiệm trông coi việc thờ cúng tổ tiên	1	2	3	4	5
Nên tham gia các hoạt động chứng tỏ bạn là người Việt nam	1	2	3	4	5
Đàn ông có địa vị cao hơn phụ nữ	1	2	3	4	5
Phụ nữ chưa chồng cần phải giữ gìn sự trong trắng	1	2	3	4	5
Con cái cần cố gắng để có sự nghiệp thành công	1	2	3	4	5
Cưới xin cần phải có sự đồng ý của cha mẹ	1	2	3	4	5
Con trai cả có trách nhiệm lớn nhất trong việc trông coi cha mẹ	1	2	3	4	5
Con cái tôi cần sống theo văn hoá Việt nam	1	2	3	4	5

8. Hãy đánh giá tầm quan trọng của các yếu tố dưới đây khi chọn địa danh du lịch (trong nước Úc và ngoài nước):

	Không quan trọng		Quan trọng		Đặc biệt quan trọng
Phong cảnh đẹp	1	2	3	4	5
Con người vui vẻ và tốt bụng	1	2	3	4	5
Văn hoá và lịch sử thú vị	1	2	3	4	5
Phong cách sống	1	2	3	4	5
Điều kiện mua hàng hoá thuận lợi	1	2	3	4	5
Món ăn khác lạ	1	2	3	4	5
Phát triển mối quan hệ họ hàng	1	2	3	4	5
Điểm du lịch nổi tiếng	1	2	3	4	5
Cuộc sống thành phố sôi động và nhiều màu sắc	1	2	3	4	5
Giá sinh hoạt thấp, hàng hoá rẻ	1	2	3	4	5

	Không quan trọng		Quan trọng		Đặc biệt quan trọng
• Hoà bình và yên tĩnh	1	2	3	4	5
• Điều kiện thể thao tốt	1	2	3	4	5
• Môi trường sạch	1	2	3	4	5
• Địa điểm an toàn	1	2	3	4	5
• Chất lượng khách sạn và nhà nghỉ tốt	1	2	3	4	5
• Có sự khác biệt	1	2	3	4	5
• Có cuộc sống về đêm sôi động và điều kiện vui chơi giải trí	1	2	3	4	5
• Dễ dàng đi lại	1	2	3	4	5
• Hiểu ngôn ngữ	1	2	3	4	5

9. Bạn ĐỒNG Ý hay KHÔNG ĐỒNG Ý với các câu dưới đây:

	Hoàn toàn không đồng ý		Đồng ý		Hoàn toàn đồng ý
• Gia đình quan trọng hơn bạn bè	1	2	3	4	5
• Nam nữ có thể sống cùng nhau trước khi cưới	1	2	3	4	5
• Mỗi người đàn ông cần có ít nhất một con trai	1	2	3	4	5
• Xây dựng mối quan hệ kinh doanh là rất quan trọng	1	2	3	4	5
• Nên làm kinh doanh với các thành viên trong gia đình	1	2	3	4	5
• Xây dựng lòng tin rất quan trọng trong mọi khía cạnh cuộc sống	1	2	3	4	5
• Tôi luôn thấy gắn bó với đất đai và truyền thống tổ tiên Việt nam	1	2	3	4	5
• Tôi luôn nghĩ đến cuộc sống mà ..a đủ. tôi và gia đình tôi để lại	1	2	3	4	5
• Uy tín cá nhân là lý do quan trọng của việc đi du lịch nước ngoài	1	2	3	4	5
• Tôi thích đi thăm những nơi theo sở thích cá nhân tôi	1	2	3	4	5
• Du lịch nước ngoài giá trị hơn du lịch trong nước	1	2	3	4	5
• Điều quan trọng là cho mọi người biết tôi có khả năng đi du lịch	1	2	3	4	5
• Tôi thích mua tuyến du lịch tại công ty du lịch của người Việt	1	2	3	4	5
• Khi đi du lịch tôi thích nghỉ tại nơi sang trọng thoải mái dễ chịu	1	2	3	4	5
• Nên mua quà cho gia đình và bạn bè thân thích khi đi du lịch	1	2	3	4	5
• Người đàn ông đứng đầu gia đình thường quyết định chuyến du lịch	1	2	3	4	5
• Không nên đi du lịch vào ngày xấu (ví dụ: ngày 3, 5, 13, 14, 23)	1	2	3	4	5
• Tôi muốn đi Việtnam để cảm nhận sự ấm áp và tình thương của người cùng quê hương	1	2	3	4	5
• Tôi du lịch đến những nơi mà gia đình tôi muốn tôi đi (ví dụ Việtnam)	1	2	3	4	5
• Đi Việt nam khiến tôi cảm thấy sự tự tin, chắc chắn và sức mạnh	1	2	3	4	5

10. Hãy đánh giá sự hấp dẫn của các địa danh dưới đây:

	Không hấp dẫn		Hấp dẫn		Đặc biệt hấp dẫn		Không hấp dẫn		Hấp dẫn		Đặc biệt hấp dẫn
Sydney	1	2	3	4	5	Pháp	1	2	3	4	5
Melbourne	1	2	3	4	5	Việtnam	1	2	3	4	5
Brisbane	1	2	3	4	5	Mỹ	1	2	3	4	5
Gold Coast	1	2	3	4	5	Anh	1	2	3	4	5
Adelaide	1	2	3	4	5	Đức	1	2	3	4	5
Cairns	1	2	3	4	5	Nhật	1	2	3	4	5
Perth	1	2	3	4	5	Canada	1	2	3	4	5
Canberra	1	2	3	4	5	Khác	1	2	3	4	5

11. Bạn có gia đình, họ hàng bạn bè ở Việt nam không?   ☐Có   ☐Không

Nếu Có, mối quan hệ của bạn đối với họ có gần gũi thân thiết không?

Hoàn toàn không		Gần gũi		Rất gần gũi
1	2	3	4	5

12. Bạn đã đi Việt nam lần nào chưa?   ☐Có   ☐Chưa (trả lời tiếp câu 13)

	Lần đầu tiên	Lần cuối cùng
Nếu Có, bạn đi Việtnam năm nào?	--------------	--------------
Bạn ở Việtnam bao lâu?	--------(ngày)	-------(ngày)
Mục đích chính của chuyến đi Việtnam là gì?	--------------	--------------

Bạn đã đi Việtnam bao nhiêu lần rồi? -------------(lần)

13. Dự định đi Việtnam trong năm năm tới của bạn thế nào?

Hoàn toàn không		Có dự định		Dự định cao
1	2	3	4	5

14. Xin cho biết thêm chi tiết về kế hoạch chuyến đi Việtnam sắp tới của bạn

Những lý do dưới đây có tầm quan trọng thế nào đối với chuyến thăm Việtnam sắp tới của bạn:

	Không quan trọng		Quan trọng		Đặc biệt quan trọng
• Đi nghỉ holiday	1	2	3	4	5
• Mục đích kinh doanh	1	2	3	4	5
• Thăm gia đình, họ hàng và bạn bè	1	2	3	4	5
• Về ăn tết	1	2	3	4	5
• Thăm nơi mà bạn và gia đình bạn đã ra đi	1	2	3	4	5
• Làm hôn nhân	1	2	3	4	5

	Không quan trọng		Quan trọng		Đặc biệt quan trọng
• Thăm nơi thờ cúng tổ tiên của gia đình	1	2	3	4	5
• Tìm bạn đời	1	2	3	4	5
• Tìm hiểu phong tục văn hoá gốc Việtnam	1	2	3	4	5
• Thăm các di tích văn hoá lịch sử	1	2	3	4	5
• Chứng kiến sự phát triển và thay đổi của Việtnam	1	2	3	4	5

Khi đi Việtnam khả năng bạn sẽ ở đâu?

	Hoàn toàn Không		Có khả năng		Rất có khả năng
• ở nhà (gia đình họ hàng, bạn bè)	1	2	3	4	5
• Khách sạn, nhà nghỉ v.v.	1	2	3	4	5
• Cả ở nhà và khách sạn (hoặc nhà nghỉ v.v.)	1	2	3	4	5

Khả năng bạn sẽ đi Việtnam cùng ai?

	Hoàn toàn Không		Có khả năng		Rất có khả năng
• Một mình	1	2	3	4	5
• Gia đình, họ hàng, bạn bè	1	2	3	4	5
• Bạn kinh doanh	1	2	3	4	5
• Đoàn du lịch	1	2	3	4	5
• Khác (Xin cho biết cụ thể) -------------------	1	2	3	4	5

Bạn dự kiến thời gian ở Việtnam sẽ là bao lâu? ------------------(ngày)

15. Xin cho biết thêm một số chi tiết về bạn

Tuổi ---------- ☐Nam ☐Nữ

Nơi sinh: ☐Việtnam ☐Úc ☐Nước khác (cho biết cụ thể) -----------

Cơ cấu gia đình bạn ở Úc?

☐Độc thân, sống một mình ☐Có gia đình, sống cùng chồng/vợ

☐Độc thân, sống cùng con cái ☐Có gia đình, sống cùng chồng/vợ và con cái

☐Độc thân, sống cùng gia đình gồm nhiều thế hệ ☐Có gia đình, sống cùng gia đình gồm nhiều thế h

Ở Việt nam gia đình bạn là người gốc gì? ☐Bắc ☐Nam ☐Trung

☐Thành phố ☐Thị trấn ☐Làng quê

Trình độ học vấn cao nhất của bạn:

◻Tiểu học ◻Học nghề, cao đẳng ◻Trên đại học

◻Trung học ◻Đại học ◻Khác (cho biết cụ thể) ---------------

Nghề nghiệp chính của bạn tại Úc:

◻Giám đốc, trưởng phòng ◻Kinh doanh ◻Về hưu ◻Thất nghiệp

◻Chuyên nghiệp ◻Công nhân ◻Sinh viên ◻Khác _ _ _

Tôn giáo của bạn:

◻Cơ đốc ◻Đạo phật ◻Đạo hồi ◻Không đạo

Thu nhập hàng năm của bạn

◻ Dưới A$ 10,000 ◻A$20,000-29,999 ◻A$40,000-49,999

◻A$10,000-19,999 ◻A$30,000-39,999 ◻ Trên A$50,000

Bạn thích nghe chương trình đài nào hơn?	◻Tiếng Việt	*hay*	◻Tiếng Anh
Bạn thích đọc báo nào hơn?	◻Tiếng Việt	*hay*	◻Tiếng Anh

Khi ở nhà bạn nói chủ yếu tiếng gì?	◻Tiếng Việt	◻Tiếng Anh	◻Cả hai thứ tiếng
Khi đến chỗ làm bạn nói chủ yếu tiếng gì?	◻Tiếng Việt	◻Tiếng Anh	◻Cả hai thứ tiếng

Trình độ tiếng Anh của bạn thế nào?	Rất thấp		Tương đối		Rất cao
	1	2	3	4	5

Bạn có cảm thấy	Hoàn toàn không		Cảm thấy		Hoàn toàn cảm thấy
• Bạn là người Việtnam không?	1	2	3	4	5
• Bạn là người Úc không?	1	2	3	4	5
• Bạn vừa là người Việt vừa là người Úc không?	1	2	3	4	5
• Việtnam là quê hương của bạn?	1	2	3	4	5
• Úc là quê hương của bạn?	1	2	3	4	5
• Cả Việtnam và Úc đều là quê hương của bạn?	1	2	3	4	5

Bạn có nghĩ rằng bạn được chấp nhận như một người Úc sống tại Úc châu không?

Hoàn toàn không		Được chấp nhận		Hoàn toàn được chấp nhận
1	2	3	4	5

Người bạn thân thiết nhất của bạn là người nước nào?

☐Việt nam ☐Úc ☐Nước khác (xin cho biết cụ thể) -------------

Nếu bạn là di dân

1) Bạn đến Úc theo hình thức nào?

☐Tị nạn ☐Di dân tự do ☐Kinh doanh

☐Đoàn tụ gia đình ☐Sinh viên nước ngoài ☐Du lịch

2) Bạn có hài lòng với cuộc sống ở Úc không?

<u>Hoàn toàn không</u>   <u>Hài lòng</u>   <u>Rất hài lòng</u>
   1   2   3   4   5

3) Bạn có nghĩ là bạn sẽ có cuộc sống tốt đẹp hơn khi quay trở lại sống ở Việt nam không?

<u>Hoàn toàn không</u>   <u>Có thể</u>   <u>Hoàn toàn có thể</u>
   1   2   3   4   5

Xin cho biết địa chỉ liên hệ của những người thân của bạn ở Việt nam (gia đình, họ hàng, bạn bè) để chúng tôi mời tham gia tiếp đề tài nghiên cứu:

Tên: --
Địa chỉ: --
Số điện thoại: --

Tên: --
Địa chỉ: --
Số điện thoại: --

Tên: --
Địa chỉ: --
Số điện thoại: --

XIN CẢM ƠN BẠN ĐÃ DÀNH THỜI GIAN ĐỂ TRẢ LỜI CÂU HỎI

PART B

Questionnaire for Mainstream Australians

VICTORIA UNIVERSITY

School of Hospitality, Tourism and Marketing

Faculty of Business and Law

VICTORIA UNIVERSITY
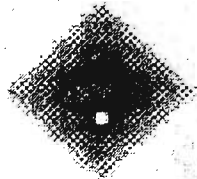
We would like to invite you to be a part of a study conducted by Victoria University to examine the extent to which cultural factors affect the travel movements.

Your participation in the study is entirely voluntary. If you feel that the study is intrusive or you are reluctant to answer certain questions, you are able to withdraw at any stage of the questionnaire.

The questionnaire will take you approximately 15 minutes to complete. On completion, please return the questionnaire in the reply paid envelope within a week or hand back to the interviewer.

The information given by you will be **strictly confidential.**

If you have any queries about the questionnaire, please do not hesitate to contact:

Mrs. Thu Huong Nguyen   *OR*   Prof. Brian King
Tel. (613) 9688 1269   Tel. (613) 9688 4638
Fax. (613) 9688 1064   Fax. (613) 9688 4731
Email. nthuhuong@hotmail.com   Email. Brian.King@vu.edu.au

QUESTIONNAIRE

Q1. Rate the following values according to their importance to your life today on a 5-point scale

(1=Not at all Important, 5=Extremely Important)

	Not at all important		Moderately important		Extremely important
• A harmonious life	1	2	3	4	5
• Material well-being	1	2	3	4	5
• Social security	1	2	3	4	5
• Loyalty to Australia	1	2	3	4	5
• Personal freedom	1	2	3	4	5
• Self-respect and self-esteem	1	2	3	4	5
• Maintenance of family religion	1	2	3	4	5
• Social recognition	1	2	3	4	5
• Obligation to parents	1	2	3	4	5
• Personal education	1	2	3	4	5
• Kin relationships	1	2	3	4	5
• Hard work	1	2	3	4	5
• Thrift	1	2	3	4	5
• Long-term planning for the betterment of the family	1	2	3	4	5
• Gratitude	1	2	3	4	5
• Self-sacrifice for other people's interests	1	2	3	4	5

Q2. Rate each of these expenditure items according to their importance to you on a 5-point scale

	Not at all Important		Moderately Important		Extremely Important
• Food	1	2	3	4	5
• Housing	1	2	3	4	5
• Clothing	1	2	3	4	5
• Domestic travel	1	2	3	4	5
• Overseas travel	1	2	3	4	5
• Education	1	2	3	4	5
• Entertainment	1	2	3	4	5
• Personal items	1	2	3	4	5

Q3. Rate the following factors according to their importance to you when choosing a life partner on a 5-point scale

	Not at all important		Moderately important		Extremely important
• Family background	1	2	3	4	5
• Social status	1	2	3	4	5
• Knowledge	1	2	3	4	5
• Similar attitudes	1	2	3	4	5
• Love	1	2	3	4	5
• High moral character	1	2	3	4	5
• Age	1	2	3	4	5
• Parents' opinions	1	2	3	4	5
• Wealth	1	2	3	4	5
• Level of education	1	2	3	4	5
• Personality	1	2	3	4	5
• Appearance	1	2	3	4	5

Q4. Rate the following rules of behaviour according to their importance to you on a 5-point scale

	Not at all important		Moderately important		Extremely important
• Should obey parents	1	2	3	4	5
• Should seek to repay favours	1	2	3	4	5
• Should take time to develop relationships	1	2	3	4	5
• Should conform to the rules of etiquette	1	2	3	4	5
• Should avoid embarrassing yourself and others (saving face)	1	2	3	4	5
• Should ask your family for advice when choosing a life partner	1	2	3	4	5
• Should give financial support to family and relatives	1	2	3	4	5
• Should preserve history and maintain traditions	1	2	3	4	5
• Should accept hardships for the sake of the future	1	2	3	4	5
• Should be submissive to authority	1	2	3	4	5
• Should do your best to increase the family's reputation	1	2	3	4	5
• Men should have a higher status than women	1	2	3	4	5
• Single women should be chaste	1	2	3	4	5
• Children should strive for a successful career	1	2	3	4	5
• Marriage needs parental approval	1	2	3	4	5
• My children should follow my culture	1	2	3	4	5
• The eldest son should bear the most responsibility for caring for his aged parents	1	2	3	4	5

Q5. Do you **Agree** or **Disagree** with the following statements

1: Strongly Disagree   *[SD]*   *4: Highly Agree*   *[HA]*
2: Disagree   *[D]*   *5: Strongly Agree*   *[SA]*
3: Agree   *[A]*

	SD	D	A	HA	SA
Family is more important than friends	1	2	3	4	5
Men and women can live together before they get married	1	2	3	4	5
A man should have at least one male child	1	2	3	4	5
It is important to cultivate a network connections	1	2	3	4	5
Should do business with family members	1	2	3	4	5
Building up trust is essential in all aspects of life	1	2	3	4	5
Prestige is an important reason for travelling abroad	1	2	3	4	5
I like to visit a place to pursue my personal interests	1	2	3	4	5
Overseas holidays are better value for money	1	2	3	4	5
It is important to show people that I can afford a holiday	1	2	3	4	5
I want luxuries, and a comfortable place to stay while on holiday	1	2	3	4	5
When travelling it is important to buy gifts for family, friends and Business contacts	1	2	3	4	5
Travel decisions should be made by the male head of the family	1	2	3	4	5
Should not travel on bad days (eg. Friday 13^n)	1	2	3	4	5
I travel to places where my family wants me to	1	2	3	4	5

Q6. Rate the following factors according to their importance to you when choosing a travel destination
(both domestic and international) on a 5-point scale

	Not at all important		Moderately important		Extremely important
Beautiful scenery	1	2	3	4	5
Kind and friendly local people	1	2	3	4	5
Interesting culture and history	1	2	3	4	5
Good lifestyle	1	2	3	4	5
Good shopping opportunities	1	2	3	4	5
Different food	1	2	3	4	5
Enhancement of kinship relationships	1	2	3	4	5
Prestige destination	1	2	3	4	5
Exciting and colourful city life	1	2	3	4	5
Low cost, cheap local goods	1	2	3	4	5
Peaceful and quiet	1	2	3	4	5

	Not at all important		Moderately important		Extremely important
• Good sport and recreation facilities	1	2	3	4	5
• Clean environment	1	2	3	4	5
• Safe location	1	2	3	4	5
• Quality of accommodation	1	2	3	4	5
• Being different	1	2	3	4	5
• Nightlife and entertainment	1	2	3	4	5
• Ease of getting there	1	2	3	4	5
• Understanding the language	1	2	3	4	5

Q7. How attractive to you is travelling to each of the following destinations?

	Not attractive		Somewhat attractive		Very attractive
Sydney	1	2	3	4	5
Melbourne	1	2	3	4	5
Brisbane	1	2	3	4	5
Gold Coast	1	2	3	4	5
Adelaide	1	2	3	4	5
Cairns	1	2	3	4	5
Perth	1	2	3	4	5
Canberra	1	2	3	4	5

	Not attractive		Somewhat attractive		Very attractive
Vietnam	1	2	3	4	5
France	1	2	3	4	5
USA	1	2	3	4	5
Great Britain	1	2	3	4	5
Germany	1	2	3	4	5
Japan	1	2	3	4	5
Canada	1	2	3	4	5
Other	1	2	3	4	5

(please specify) -----------------

Q8. Some details about yourself

Age: ---------(years)   Male   female

Country of birth: Australia   other country (Please specify)------------------------

Your household structure:

single, living alone   married, living with spouse

single, living with children   married, living with spouse and children

single, living with extended family   married, living with extended family

Your highest educational qualification:

primary school   TAFE, college   post-graduate degree

high school   university degree   other (specify)------------------

Your occupation ?

manager/administrator	trades- and salesperson	retired	unemployed
professional	worker	student	other ... ...

Your religion: Christian   Buddhist   Muslim   Other ... ...   None

Annual income:
Below A$ 10,000   A$20,000-29,999   A$40,000-49,999
A$10,000-19,000   A$30,000-39,999   Over A$50,000

Are you a migrant? Yes   No

If **YES,** How many years have you lived in Australia? -----------years

Do you feel accepted as an Australian in Australia?

Not accepted		**Some acceptance**		**Very accepted**
1	2	3	4	5

How happy have you been in your lifestyle since arriving in Australia?

Not happy		**Somewhat happy**		**Very happy**
1	2	3	4	5

To what extent do you think that you would have a better life in your country if you went back?

Not at all		**Somewhat**		**Extremely**
1	2	3	4	5

THANK YOU FOR YOUR VALUABLE TIME IN COMPLETING THIS QUESTIONNAIRE

PART C

Questionnaire for the *Viet kieu*-Relatives

English and Vietnamese Version

VICTORIA UNIVERSITY

School of Hospitality, Tourism and Marketing

Faculty of Business and Law

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Questionnaire

[This set of questionnaires is to be used in Vietnam]

Q1. Please name the country/ies outside of Vietnam where your family and relatives live permanently, and specify the nature of relationship/s and the extent of your contact to them:

Country	Relationship	No contact		Some contact		Very close contact
eg.--Australia----	*eg.---Brother----*	1	2	3	4	5
--------------------	--------------------	1	2	3	4	5
--------------------	--------------------	1	2	3	4	5
--------------------	--------------------	1	2	3	4	5

Q2. Do you have business contacts with Australia?   Yes   No

    If **YES**, with your family and/or relatives in Australia?   Yes   No

    If **NO**, how likely is your intention of establishing a business relationship in Australia?

Not likely		Somewhat likely		Very Likely
1	2	3	4	5

Q3. Rate the following values according to their importance to you on a 5-point scale

	Not at all important		Moderately important		Extremely important
• A harmonious life	1	2	3	4	5
• Material well-being	1	2	3	4	5
• Social security	1	2	3	4	5
• The values of a traditional Vietnamese women	1	2	3	4	5
• Loyalty to Vietnam	1	2	3	4	5
• Personal freedom	1	2	3	4	5
• Self-respect and self-esteem	1	2	3	4	5
• Maintenance of family's religion	1	2	3	4	5
• Social recognition	1	2	3	4	5
• Obligation to parents	1	2	3	4	5
• The values of a traditional Vietnamese man	1	2	3	4	5
• Personal education	1	2	3	4	5
• Kin relationships	1	2	3	4	5
• Hard work	1	2	3	4	5
• Thrift	1	2	3	4	5
• Long-term planning for family's betterment	1	2	3	4	5
• Speaking Vietnamese within the family	1	2	3	4	5
• Gratitude	1	2	3	4	5
• Self-sacrifice for other people's interests	1	2	3	4	5

Q4. Rate the following factors according to their importance to you when choosing a life partner on a 5-point scale

	Not at all Important		Moderately Important		Extremely Important
• Family background	1	2	3	4	5
• Social status	1	2	3	4	5
• Knowledge	1	2	3	4	5
• Similar attitudes	1	2	3	4	5
• Love	1	2	3	4	5
• High moral character	1	2	3	4	5
• Age	1	2	3	4	5
• Parents' opinions	1	2	3	4	5
• Wealth	1	2	3	4	5
• Level of education	1	2	3	4	5
• Personality	1	2	3	4	5
• Appearance	1	2	3	4	5

Q5. Rate the following rules of behaviour according to their importance to you on a 5-point scale

	Not at all Important		Moderately Important		Extremely Important
• Should obey elderly and parents	1	2	3	4	5
• Should seek to repay favours	1	2	3	4	5
• Should take time to develop relationships	1	2	3	4	5
• Should conform to the rules of Vietnamese etiquette	1	2	3	4	5
• Should avoid embarrassing yourself and others (saving face)	1	2	3	4	5
• Should ask your family for advice when choosing a life partner	1	2	3	4	5
• Should give financial support to family and relatives	1	2	3	4	5
• Should preserve history and maintain traditions	1	2	3	4	5
• Should accept hardships for the sake of the future	1	2	3	4	5
• Should be submissive to authority	1	2	3	4	5
• Should do your best to increase the family's reputation	1	2	3	4	5
• Should be obliged to take care of ancestor worship	1	2	3	4	5
• Men should have a higher status than women	1	2	3	4	5
• Single women should be chaste	1	2	3	4	5
• Children should strive for a successful career	1	2	3	4	5
• Marriage needs parental approval	1	2	3	4	5
• The eldest son should be most responsible to care for aged parents	1	2	3	4	5
• My children should follow the Vietnamese culture	1	2	3	4	5

Q6. Rate the following statements based on a 5-point scale
   1: Strongly Disagree   *[SD]*   *4: Highly Agree*   *[HA]*
   2: Disagree   *[D]*   *5: Strongly Agree*   *[SA]*
   3: Agree   *[A]*

	SD	D	A	HA	SA
• Family is more important than friends	1	2	3	4	5
• Men and women can live together before they get married	1	2	3	4	5
• A man should have at least one male child	1	2	3	4	5
• It is important to cultivate a network connections	1	2	3	4	5
• Should do business with family members	1	2	3	4	5
• Building up trust is essential in all aspects of life	1	2	3	4	5
• I feel attached to the soil and the ancestral traditions	1	2	3	4	5.
• Overseas Vietnamese should think about the way of life they and/or their family left behind in Vietnam.	1	2	3	4	5
• Prestige is an important reason for travelling abroad	1	2	3	4	5
• I like to visit a place to pursue my personal interests	1	2	3	4	5
• Overseas holidays are better value for money	1	2	3	4	5
• It is important to show people that I can afford a holiday	1	2	3	4	5
• I want luxuries, and a comfortable place to stay while on holiday	1	2	3	4	5
• When travelling it is important to buy gifts for family, friends and business contacts	1	2	3	4	5
• Travel decisions should be made by the male head of the family	1	2	3	4	5
• Should not travel on bad days (eg. 3rd, 5th, 7th, 13rd, 14th, 23rd)	1	2	3	4	5
• I travel to places (eg. Australia) where my family wants me to	1	2	3	4	5

Q7. How attractive to you is travelling to each of the following destinations?

	Not attractive		Somewhat attractive		Very attractive		Not attractive		Somewhat attractive		Very attractive
France	1	2	3	4	5	USA	1	2	3	4	5
Great Britain	1	2	3	4	5	Australia	1	2	3	4	5
Germany	1	2	3	4	5	Japan	1	2	3	4	5
Canada	1	2	3	4	5	Other	1	2	3	4	5

(please specify) ---------------------

Q8. Have you travelled to Australia before?   Yes   No (GO TO Q9.)

	Your first trip	**Your most recent trip**
• If **YES**, when did you visit Australia?	--------------------	----------------------
How long did you stay?	-------------------(days)	----------------------(days
What was the main purpose?	--------------------	----------------------
What was the visa category	--------------------	----------------------
How long did it take you to get the visa to Australia?	-----------------(days)	----------------------(days

How many time/s have you visited Australia before? ... ...(time/s)

What is the level of difficulty in getting the Australian visa?

Not difficult		Somewhat		Extremely difficult
1	2	3	4	5

Q9. How likely is it that you will travel to Australia in the next five years?

Not likely		Somewhat likely		Very likely
1	2	3	4	5

Q10. Your travel/s to Australia

Please rate how important to you is each of the following reasons for travelling to Australia :

	Not at all Important		Moderately Important		Extremely Important
• To have a holiday	1	2	3	4	5
• To do business	1	2	3	4	5
• To visit family, friends and relatives	1	2	3	4	5
• To get married	1	2	3	4	5
• To visit tourist attractions	1	2	3	4	5
• To find a life partner	1	2	3	4	5
• To look for business opportunities	1	2	3	4	5

Main type of accommodation that you are likely use	Not likely		Somewhat likely		Very likely
• The home (of family/ friends/relatives)	1	2	3	4	5
• Commercial accommodation (hotel, motel, rented house etc.)	1	2	3	4	5
• Both the home and commercial accommodation	1	2	3	4	5
• Other (specify-------------------------------)	1	2	3	4	5

Who is **most likely** to accompany you?	Not likely		Somewhat likely		Very likely
• No-one	1	2	3	4	5
• Family, friends and relatives	1	2	3	4	5
• Business partner	1	2	3	4	5
• Organised tour group	1	2	3	4	5
• Other (specify-------------------------------)	1	2	3	4	5

Who sponsored/ will sponsor you to go to Australia?

Prospective spouse   Business partner

Family, friend and relatives   Other (Specify)-------------

Who paid/will pay for your trip/s to Australia?

    Myself   My sponsor   Partly myself and partly my sponsor   My company

Q11. How important is a travel from Australia to Vietnam *for your family, friends and relatives*:

	Not at all Important		Moderately Important		Extremely Important
• to have a holiday in Vietnam	1	2	3	4	5
• to do business in Vietnam	1	2	3	4	5
• to visit family, relatives and friends	1	2	3	4	5
• to participate in the Chinese New Year (*Tet*)	1	2	3	4	5
• to visit places where I and/or my family came from	1	2	3	4	5
• to get married	1	2	3	4	5
• to visit my family's ancestral place of worship	1	2	3	4	5
• to find a life partner	1	2	3	4	5
• to visit cultural/historical site/s	1	2	3	4	5
• to see the developments and changes in Vietnam	1	2	3	4	5
• to experience first-hand Vietnamese customs and culture	1	2	3	4	5

Q12. Some details about yourself

    Age: ... ... years   male   female

    You household structure in Vietnam:

single, living alone	married, living with spouse
single, living with children	married, living with spouse and children
single, living with extended family	married, living with extended family

    Place of residence in Vietnam: North   South   Central

                                       City   Town   Village

    Your highest educational qualification:

primary school	vocational school	post-graduate degree
high school	university degree	other (specify)-----------------

    Your occupation: manager/administrator   trades- and salesperson   retired   unemployed

                         professional   workers   student   other   --------

    Your religion: Christian   Buddhist   Muslim   Other .....   None

THANK YOU FOR YOUR VALUABLE TIME IN COMPLETING THIS QUESTIONNAIRE

TRƯỜNG ĐẠI HỌC VICTORIA, ÚC

KHOA KHÁCH SẠN, DU LỊCH VÀ MARKETING

Chúng tôi xin mời bạn tham dự đề tài nghiên cứu của trường đại học Victoria (Úc) với mục đích tìm hiểu mối quan hệ giữa văn hoá và du lịch.

Tham gia đề tài là hoàn toàn tự nguyện. Bạn cần khoảng 15 phút để trả lời các câu hỏi. Khi xong, xin chuyển lại bằng bì thư đã được dán tem sẵn trong vòng một tuần, hoặc bạn có thể đưa lại ngay cho người phỏng vấn.

Mọi thông tin do bạn cung cấp sẽ được hoàn toàn giữ kín

Nếú bạn có thắc mắc hoặc cần giải đáp gì thêm xin đừng ngần ngại liên hệ theo địa chỉ dưới đây:

Nguyễn Thu Hương

Giáo sư Brian King

Tel. (613) 9248 1269
Fax. (613) 9248 1064
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Tel. (613) 9688 4638
Fax. (613) 9688 4731
Email. Brian.King@vu.edu.au

1. Xin bạn cho biết nơi gia đình và họ hàng bạn đang sinh sống ở nước ngoài, đồng thời cho biết thêm về mối quan hệ và mức độ quan hệ của bạn đối với họ:

Tên Nước	Mối quan hệ	Không thân Thiết		Thân thiết		Rất thân thiết
Ví dụ:--Úc -------	Ví dụ: Anh trai----	1	2	3	4	5
---------------------	---------------------	1	2	3	4	5
---------------------	---------------------	1	2	3	4	5
---------------------	---------------------	1	2	3	4	5

2. Bạn có mối quan hệ kinh doanh với Úc không?   ☐Có   ☐Không

Nếu **Có**, kinh doanh chủ yếu với gia đình họ hàng phải không?   ☐Có   ☐Không

Nếu **Không**, bạn có dự định thiết lập mối quan hệ kinh doanh với Úc không?

Hoàn toàn không		Có dự định		Dự định chắc chắn
1	2	3	4	5

3. Bạn hãy đánh giá tầm quan trọng của các giá trị dưới đây đối với bạn:

	Không quan trọng		Quan trọng		Đặc biệt quan trọng
Cuộc sống hoà thuận	1	2	3	4	5
Cuộc sống vật chất	1	2	3	4	5
An ninh xã hội	1	2	3	4	5
Giá trị của người phụ nữ Việt nam	1	2	3	4	5
Lòng trung thành đối với Việt nam	1	2	3	4	5
Tự do cá nhân	1	2	3	4	5
Lòng tự trọng	1	2	3	4	5
Giữ gìn đạo tín ngưỡng gia đình	1	2	3	4	5
Sự công nhận xã hội	1	2	3	4	5
Trách nhiệm đối với cha mẹ	1	2	3	4	5
Giá trị của người đàn ông Việt nam	1	2	3	4	5
Đào tạo giáo dục	1	2	3	4	5
Quan hệ họ hàng	1	2	3	4	5
Làm việc chăm chỉ	1	2	3	4	5
Tiết kiệm	1	2	3	4	5
Kế hoạch lâu dài cho sự phát triển gia đình	1	2	3	4	5

	Không quan trọng		Quan trọng		Đặc biệt quan trọng
• Nói tiếng Việt trong gia đình	1	2	3	4	5
• Lòng biết ơn	1	2	3	4	5
• Biết hy sinh vì người khác	1	2	3	4	5

4. Bạn hãy đánh giá tầm quan trọng của các yếu tố dưới đây đối với bạn khi chọn bạn đời:

	Không quan trọng		Quan trọng		Đặc biệt quan trọng
• Gốc gác gia đình	1	2	3	4	5
• Địa vị xã hội	1	2	3	4	5
• Kiến thức	1	2	3	4	5
• Quan điểm giống nhau	1	2	3	4	5
• Tình yêu	1	2	3	4	5
• Đạo đức	1	2	3	4	5
• Tuổi	1	2	3	4	5
• Ý kiến gia đình	1	2	3	4	5
• Giàu có	1	2	3	4	5
• Trình độ bằng cấp	1	2	3	4	5
• Tính cách cá nhân	1	2	3	4	5
• Hình thức	1	2	3	4	5

5. Các cách cư sử dưới đây có tầm quan trọng đối với bạn như thế nào:

	Không quan trọng		Quan trọng		Đặc biệt quan trọng
• Biết nghe lời cha mẹ	1	2	3	4	5
• Nên nhớ trả ơn	1	2	3	4	5
• Phải dành thời gian để phát triển mối quan hệ	1	2	3	4	5
• Cần tuân theo các nghi lễ xã giao Việtnam	1	2	3	4	5
• Không nên để bạn hoặc người khác bị mất mặt	1	2	3	4	5
• Nên hỏi ý kiến gia đình khi chọn bạn đời	1	2	3	4	5
• Cần hỗ trợ kinh tế cho gia đình và họ hàng	1	2	3	4	5
• Cần giữ gìn lịch sử và duy trì truyền thống	1	2	3	4	5
• Biết chấp nhận sự vất vả vì cuộc sống tương lai	1	2	3	4	5
• Cần chấp hành các nhà chức trách	1	2	3	4	5
• Cần tìm cách tốt nhất để nâng cao tên tuổi gia đình	1	2	3	4	5
• Cần có trách nhiệm trông coi việc thờ cúng tổ tiên	1	2	3	4	5
• Đàn ông có địa vị cao hơn phụ nữ	1	2	3	4	5

	Không quan trọng		Quan trọng		Đặc biệt quan trọng
• Phụ nữ chưa chồng cần phải giữ gìn sự trong trắng	1	2	3	4	5
• Con cái cần cố gắng để có sự nghiệp thành công	1	2	3	4	5
• Cưới xin cần phải có sự đồng ý của cha mẹ	1	2	3	4	5
• Con trai cả có trách nhiệm lớn nhất trong việc trông coi cha mẹ	1	2	3	4	5
• Con cái tôi cần sống theo văn hoá Việt nam	1	2	3	4	5

6. Bạn **ĐỒNG Ý** hay **KHÔNG ĐỒNG Ý** với các câu dưới đây:

	Hoàn toàn không đồng ý		Đồng ý		Hoàn toàn đồng ý
• Gia đình quan trọng hơn bạn bè	1	2	3	4	5
• Nam nữ có thể sống cùng nhau trước khi cưới	1	2	3	4	5
• Mỗi người đàn ông cần có ít nhất một con trai	1	2	3	4	5
• Xây dựng mối quan hệ kinh doanh là rất quan trọng	1	2	3	4	5
• Nên làm kinh doanh với người trong gia đình	1	2	3	4	5
• Xây dựng lòng tin rất quan trọng trong mọi khía cạnh cuộc sống	1	2	3	4	5
• Tôi luôn thấy gắn bó với đất đai và truyền thống tổ tiên	1	2	3	4	5
• Uy tín cá nhân là lý do quan trọng của việc đi du lịch nước ngoài	1	2	3	4	5
• Tôi thích đi thăm những nơi theo sở thích cá nhân tôi	1	2	3	4	5
• Du lịch nước ngoài được đánh giá cao hơn du lịch trong nước	1	2	3	4	5
• Điều quan trọng là cho mọi người biết tôi có khả năng đi du lịch	1	2	3	4	5
• Khi đi du lịch tôi thích nghỉ tại nơi sang trọng thoải mái dễ chịu	1	2	3	4	5
• Nên mua quà cho gia đình và bạn bè thân thích khi đi du lịch	1	2	3	4	5
• Người đàn ông đứng đầu gia đình thường quyết định chuyến du lịch	1	2	3	4	5
• Không nên đi du lịch vào ngày xấu (ví dụ: ngày 3, 5, 13, 14, 23)	1	2	3	4	5
• Tôi du lịch đến những nơi gia đình tôi muốn tôi đi	1	2	3	4	5

7. Hãy đánh giá sự hấp dẫn của các địa danh dưới đây:

	Không hấp dẫn		Hấp dẫn		Đặc biệt hấp dẫn
Pháp	1	2	3	4	5
Anh	1	2	3	4	5
Đức	1	2	3	4	5
Canada	1	2	3	4	5

	Không hấp dẫn		Hấp dẫn		Đặc biệt hấp dẫn
Mỹ	1	2	3	4	5
Úc	1	2	3	4	5
Nhật	1	2	3	4	5
Nước khác	1	2	3	4	5

(Xin cho biết cụ thể -------------------------)

8. Bạn đã đi Úc lần nào chưa?   □Có   □Chưa (trả lời tiếp câu 9)

	Lần đầu tiên	Lần cuối cùng
Nếu **Có**, bạn đi Úc năm nào?	--------------	--------------
Bạn ở Úc bao lâu?	---------(ngày)	-------(ngày)
Mục đích chính của chuyến đi Úc là gì?	--------------	--------------
Bạn sang Úc bằng visa gì?	--------------	--------------
Thời gian xin cấp visa là bao lâu?	---------(ngày)	-------(ngày)

Bạn đã đi Úc bao nhiêu lần rồi? -------------lần

Mức độ xin visa khó như thế nào?

Không khó		Khó		Đặc biệt khó
1	2	3	4	5

9. Bạn có dự định sang thăm Úc trong **năm năm tới** không?

Hoàn toàn không		Có dự định		Dự định cao
1	2	3	4	5

10. Xin cho biết thêm chi tiết về kế hoạch chuyến đi Úc sắp tới của bạn

Đối với chuyến thăm Úc sắp tới của bạn các mục đích dưới đây có tầm quan trọng thế nào:

	Không quan trọng		Quan trọng		Đặc biệt quan trọng
• Đi nghỉ du lịch	1	2	3	4	5
• Mục đích kinh doanh	1	2	3	4	5
• Thăm gia đình, họ hàng và bạn bè	1	2	3	4	5
• Làm hôn nhân	1	2	3	4	5
• Thăm các danh lam thắng cảnh Úc	1	2	3	4	5
• Tìm bạn đời	1	2	3	4	5
• Tìm các cơ hội kinh doanh	1	2	3	4	5

Khi sang Úc khả năng bạn sẽ ở đâu?

	Hoàn toàn Không		Có khả năng		Rất có khả năng
• Ở nhà (gia đình họ hàng, bạn bè)	1	2	3	4	5
• Khách sạn, nhà nghỉ v.v.	1	2	3	4	5
• Cả ở nhà và khách sạn (hoặc nhà nghỉ v.v.)	1	2	3	4	5

Khả năng bạn sẽ đi Úc cùng ai?

	Hoàn toàn Không		Có khả năng		Rất có khả năng
• Một mình	1	2	3	4	5
• Gia đình, họ hàng, bạn bè	1	2	3	4	5
• Bạn kinh doanh	1	2	3	4	5
• Đoàn du lịch	1	2	3	4	5
• Khác (Xin cho biết cụ thể) -------------------	1	2	3	4	5

Ai đã /sẽ là người bảo lãnh cho bạn sang Úc?

☐Vợ/chồng chưa cưới   ☐Bạn kinh doanh

☐Gia đình, họ hàng, bạn bè   ☐Khác (xin cho biết cụ thể) ---------------

Ai đã/sẽ là người tài trợ cho chuyến sang Úc của bạn?

☐Tự trả   ☐Người bảo lãnh

☐Bản thân và người bảo lãnh   ☐Công ty tài trợ

11. Theo quan điểm của bạn, mục đích chuyến đi từ Úc về Việt nam của gia đình, họ hàng và bạn bè của bạn có tầm quan trọng thế nào?

	Không quan trọng		Quan trọng		Đặc biệt quan trọng
• Đi nghỉ du lịch	1	2	3	4	5
• Mục đích kinh doanh	1	2	3	4	5
• Thăm gia đình, họ hàng và bạn bè	1	2	3	4	5
• Về ăn tết Việt nam	1	2	3	4	5
• Thăm nơi đã ra đi	1	2	3	4	5
• Làm hôn nhân	1	2	3	4	5
• Thăm nơi thờ cúng tổ tiên của gia đình	1	2	3	4	5
• Tìm bạn đời	1	2	3	4	5
• Tìm hiểu phong tục văn hoá gốc Việtnam	1	2	3	4	5
• Thăm các di tích văn hoá lịch sử	1	2	3	4	5
• Chứng kiến sự phát triển và thay đổi của Việtnam	1	2	3	4	5

12. Xin cho biết thêm một số chi tiết về bạn

Tuổi ----------- ☐Nam ☐Nữ

Cơ cấu gia đình:

☐Độc thân, sống một mình   ☐Có gia đình, sống cùng chồng/vợ

☐Độc thân, sống cùng con cái   ☐Có gia đình, sống cùng chồng/vợ và con cái

☐Độc thân, sống cùng gia đình gồm nhiều thế hệ   ☐Có gia đình, sống cùng gia đình gồm nhiều thế hệ

Nơi ở: ☐Bắc   ☐Nam   ☐Trung

              ☐Thành phố   ☐Thị trấn   ☐Làng quê

Trình độ học vấn cao nhất:

        ☐Tiểu học   ☐Học nghề, cao đẳng   ☐Trên đại học

        ☐Trung học   ☐Đại học   ☐Khác (cho biết cụ thể) ----------------

Nghề nghiệp chính:

        ☐Giám đốc, trưởng phòng   ☐Kinh doanh   ☐Về hưu   ☐Thất nghiệp

        ☐Chuyên nghiệp   ☐Công nhân   ☐Sinh viên ☐Khác ----------------

Tôn giáo:

        ☐Cơ đốc   ☐Đạo phật   ☐Đạo hồi   ☐Không đạo

XIN CẢM ƠN BẠN ĐÃ DÀNH THỜI GIAN ĐỂ TRẢ LỜI CÂU HỎI

APPENDIX II

Descriptive Statistics of the three Samples

PART A

THE *VIET KIEU* SAMPLE

Descriptive Statistics

	N	Mean	Std.	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
FOOD	435	2.8069	1.0315	.204	.117	.010	.234
HOUS	435	3.3287	1.0690	-.049	.117	-.599	.234
CLOTH	435	2.9862	.9813	.175	.117	-.084	.234
DOMTRAV	435	2.8276	1.0495	.337	.117	-.145	.234
OSTRAV	435	2.9402	1.0411	.120	.117	-.261	.234
EDU	435	3.2529	1.1993	-.079	.117	-.864	.234
ENTERT	435	3.1632	.9201	.081	.117	.194	.234
PERSITEM	435	3.0575	.9832	.060	.117	.096	.234
HARMLIFE	435	3.7149	1.0524	-.244	.117	-.562	.234
MATW	435	3.1517	.9696	-.095	.117	-.039	.234
SOCS	435	3.7655	.9577	-.196	.117	-.712	.234
VALUEW	435	3.6828	.8775	.048	.117	-.762	.234
LOYAUS	435	3.1425	.9990	.115	.117	-.120	.234
PERSF	435	3.7563	.9698	-.272	.117	-.669	.234
SELFRES	435	3.7793	.9562	-.070	.117	-.937	.234
FAMREL	435	3.6621	1.0355	-.276	.117	-.730	.234
SOCRECOG	435	3.5701	1.0324	-.164	.117	-.625	.234
OBLPA	435	3.9632	.9593	-.461	.117	-.541	.234
VALUEM	435	3.5034	.9962	-.087	.117	-.306	.234
PERSED	435	3.7839	1.0837	-.555	.117	-.354	.234
KINREL	435	3.3793	.9338	.081	.117	-.286	.234
HARDW	435	3.6529	.8806	.087	.117	-.663	.234
THRIFT	435	3.4667	1.0003	.044	.117	-.665	.234
LTPLAN	435	3.7011	.9921	-.155	.117	-.649	.234
SPEAKVN	435	3.5540	1.0267	-.242	.117	-.383	.234
GRAT	435	3.6299	.9375	-.010	.117	-.570	.234
SELFSAC	435	3.5241	1.0566	-.299	.117	-.418	.234
FAMBG	435	2.9862	1.2535	.090	.117	-.862	.234
SOCSTAT	435	2.8644	1.0658	.089	.117	-.429	.234
KNOWL	435	3.2667	1.0852	-.067	.117	-.390	.234
ATTITUTE	435	3.4368	1.0593	-.242	.117	-.531	.234
LOVE	435	3.8552	1.0903	-.556	.117	-.594	.234
MORAL	435	3.9333	1.0058	-.630	.117	-.237	.234
AGE	435	2.6943	1.1199	.051	.117	-.595	.234
OPINION	435	2.8506	1.1230	-.007	.117	-.604	.234
WEALTH	435	2.5057	1.1346	.380	.117	-.525	.234
LEVEDU	435	2.9701	1.0826	-.028	.117	-.611	.234
PERS	435	3.2851	1.0347	-.091	.117	-.412	.234
APPEAR	435	2.5356	1.1259	.315	.117	-.619	.234
OBEYP	435	3.5632	1.0637	-.178	.117	-.409	.234
REPAYF	435	3.5862	.9738	-.161	.117	-.204	.234
DEVREL	435	3.3701	.8895	-.205	.117	.162	.234
RULEETIQ	435	3.2805	.9080	-.305	.117	.304	.234
SAVFACE	435	3.4023	.8350	.181	.117	.413	.234
FAMADV	435	3.1471	1.0279	-.119	.117	-.290	.234
SUPFAM	435	3.2092	1.0250	-.183	.117	-.215	.234
PRESHIST	435	3.4506	1.0179	-.267	.117	-.280	.234
HARDSHIP	435	3.4690	.9556	-.007	.117	-.397	.234
AUTHOR	435	3.2805	.9998	.082	.117	-.428	.234
FAMREP	435	3.1494	1.0811	-.080	.117	-.485	.234
WORSHIP	435	3.3747	1.0450	-.127	.117	-.448	.234
VNID	435	3.0391	1.0759	-.089	.117	-.360	.234

Descriptive Statistics

	N	Mean	Std.	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
STATUS	435	2.7563	1.1661	.020	.117	-.871	.234
CHASTE	435	3.2552	1.1547	-.131	.117	-.577	.234
CAREER	435	3.6414	1.0385	-.183	.117	-.745	.234
APPOVAL	435	3.1333	1.0476	-.015	.117	-.194	.234
CARERESP	435	3.1609	1.1959	-.256	.117	-.694	.234
CULTURE	435	3.1908	1.1532	.002	.117	-.758	.234
SCENERY	435	3.3793	.9866	-.008	.117	-.129	.234
LOCAL	435	3.5609	.9566	-.135	.117	-.243	.234
CULTHIST	435	3.5195	.9961	-.244	.117	-.231	.234
LIFESTYL	435	3.3908	.9762	-.251	.117	-.097	.234
SHOPOP	435	2.9931	1.0977	.077	.117	-.517	.234
DIFFOOD	435	3.1816	1.0611	-.042	.117	-.475	.234
ENHKIN	435	3.0805	1.0364	-.162	.117	-.259	.234
DESTIN	435	3.3885	1.0531	-.316	.117	-.238	.234
CITYLIFE	435	3.0621	1.0854	-.015	.117	-.356	.234
LOWCOST	435	2.7839	1.1656	.296	.117	-.673	.234
PEACE	435	3.5356	.9956	-.204	.117	-.164	.234
RECFAC	435	3.1425	1.1808	-.127	.117	-.753	.234
ENV	435	3.7540	1.0054	-.230	.117	-.686	.234
SAFE	435	3.9609	.9435	-.517	.117	-.279	.234
QUALACC	435	3.4621	1.1441	-.231	.117	-.603	.234
DIFF	435	3.1448	1.0966	-.111	.117	-.446	.234
NIGHTLIF	435	3.1264	1.1798	-.196	.117	-.677	.234
EASE	435	3.6713	1.0000	-.193	.117	-.580	.234
LANGUAGE	435	3.7149	1.1567	-.487	.117	-.443	.234
FAMFRD	435	3.0322	1.2234	.090	.117	-.755	.234
LIVTOG	435	2.6805	1.1345	.194	.117	-.644	.234
MALECHIL	435	2.5931	1.0571	.024	.117	-.485	.234
NETWBUS	435	3.1586	1.0273	-.206	.117	-.066	.234
BUSFAM	435	2.8345	1.0968	-.100	.117	-.596	.234
TRUST	435	3.4966	1.0281	-.240	.117	-.335	.234
ATTACHM	435	3.3264	1.0111	-.205	.117	-.264	.234
WAYLIFE	435	3.2414	1.0447	-.021	.117	-.350	.234
PRESTIGE	435	2.8943	1.1249	.112	.117	-.578	.234
PRSINT	435	3.3839	.9244	.097	.117	-.377	.234
OSHOL	435	2.9080	1.1897	-.011	.117	-.815	.234
AFFORDH	435	2.5586	1.2362	.328	.117	-.887	.234
VNAGENT	435	2.8184	1.1264	.061	.117	-.596	.234
LUXURY	435	3.0874	1.0698	-.005	.117	-.306	.234
GIFT	435	3.1724	1.1155	-.024	.117	-.652	.234
TRAVDEC	435	2.6690	1.2071	.176	.117	-.837	.234
TRAVDAY	435	2.5149	1.2505	.254	.117	-1.050	.234
FEEL	435	3.1241	1.0618	-.041	.117	-.188	.234
TRAVPLAC	435	3.0529	1.0602	-.141	.117	-.084	.234
TRAVVN	435	3.2138	1.2435	-.252	.117	-.780	.234
SYD	435	3.4138	1.0401	-.077	.117	-.308	.234
MEL	435	3.5034	1.0168	-.181	.117	-.367	.234
BRIS	435	3.2851	1.0190	-.016	.117	-.456	.234
GOLDC	435	4.0506	1.0327	-.732	.117	-.410	.234
ADEL	435	2.9011	1.0891	-.029	.117	-.685	.234
CAIRNS	435	3.2138	1.0702	-.038	.117	-.455	.234
PERTH	435	2.8299	1.0488	.140	.117	-.406	.234

Descriptive Statistics

	N	Mean	Std.	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
CANB	435	2.9172	1.0872	.046	.117	-.434	.234
FRANCE	435	3.2598	1.0246	.173	.117	-.250	.234
VN	435	3.5540	1.0086	.007	.117	-.714	.234
USA	435	3.6621	.9876	-.103	.117	-.636	.234
BRITAIN	435	3.2759	.9659	.164	.117	-.411	.234
GERMANY	435	3.1563	.9712	.365	.117	-.265	.234
JAP	435	3.3287	1.0046	.058	.117	-.529	.234
CAN	435	3.3333	.9365	.051	.117	-.137	.234
HOL	400	2.9150	1.2416	.075	.122	-.686	.243
DOBUS	400	2.1100	1.2275	.819	.122	-.483	.243
VISITFAM	400	3.4875	1.2242	-.379	.122	-.567	.243
NEWYEAR	400	3.3075	1.2577	-.361	.122	-.731	.243
VISPLAC	400	2.9625	1.1957	-.113	.122	-.883	.243
MARRIED	400	2.1775	1.2649	.723	.122	-.616	.243
VISWORS	400	3.2575	1.0696	-.108	.122	-.236	.243
PARTNER	400	2.2675	1.2469	.535	.122	-.951	.243
EXPCUST	400	2.8800	1.1593	.003	.122	-.633	.243
VISCULT	400	3.0650	1.0949	-.141	.122	-.397	.243
DEVVN	400	3.1600	1.0570	-.042	.122	-.349	.243
Valid N (listwise)	400						

PART B

THE MAIN STREAM AUSTRALIAN SAMPLE

Descriptives

Descriptive Statistics

	N	Mean	Std.	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
HARMLIFE	378	4.3175	.7603	-.750	.125	-.399	.250
MATW	378	3.5582	.8575	.072	.125	-.422	.250
SOC	378	3.5529	1.0991	-.659	.125	.046	.250
LOYAUS	378	3.3995	1.2217	-.397	.125	-.696	.250
PERSF	378	4.4868	.7328	-1.377	.125	1.413	.250
SELFRES	378	4.4921	.7751	-1.245	.125	.282	.250
FAMREL	378	2.7460	1.3661	.178	.125	-1.146	.250
SOCRECOG	378	3.0159	1.0453	-.298	.125	-.316	.250
OBLIPA	378	3.6323	1.1399	-.410	.125	-.736	.250
PEREDU	378	4.0423	.9736	-1.056	.125	.960	.250
KINREL	378	3.8413	1.0125	-.510	.125	-.451	.250
HARDW	378	3.7487	.9895	-.668	.125	.236	.250
THRIFT	378	3.1693	.9230	-.220	.125	.038	.250
LTPLAN	378	3.7619	.9994	-.598	.125	-.022	.250
GRAT	378	3.7037	.9756	-.377	.125	-.392	.250
SELFSAC	378	3.2011	1.0102	-.163	.125	-.237	.250
FOOD	378	4.1085	.8869	-.535	.125	-.808	.250
HOUS	378	4.1190	.8765	-.662	.125	-.221	.250
CLOTH	378	3.3942	1.0252	-.061	.125	-.488	.250
DOMTRAV	378	3.0344	1.1243	.067	.125	-.695	.250
OSTRAV	378	3.3466	1.1897	-.259	.125	-.754	.250
EDU	378	4.0423	1.0266	-1.031	.125	.549	.250
ENTERT	378	3.4709	.9882	-.126	.125	-.499	.250
PERITEM	378	3.4233	.9694	-.160	.125	-.310	.250
FAMBG	378	2.9127	1.2297	.081	.125	-.857	.250
SOCSTAT	378	2.6772	1.1197	.137	.125	-.730	.250
KNOWL	378	3.6852	.9264	-.703	.125	.653	.250
ATTITUDE	378	3.9471	.9426	-.735	.125	.068	.250
LOVE	378	4.6349	.6668	-2.123	.125	5.437	.250
MORAL	378	4.1243	.9895	-1.209	.125	1.179	.250
AGE	378	3.1667	1.2767	.415	.125	-.802	.250
OPINION	378	2.4550	1.1513	.420	.125	-.564	.250
WEALTH	378	2.5079	1.1862	.422	.125	-.670	.250
LEVEDU	378	3.2487	1.1454	-.392	.125	-.543	.250
PERS	378	4.4841	.7254	-1.453	.125	2.407	.250
APPEAR	378	3.5238	.9217	-.162	.125	-.276	.250
OBEYP	378	3.2249	1.0503	-.032	.125	-.534	.250
REPAYF	378	3.5873	.9685	-.609	.125	.257	.250
DEVREL	378	3.9365	.8778	-.586	.125	.168	.250
RULEETIQ	378	3.2275	.9939	-.159	.125	-.161	.250
SAVEFACE	378	3.2249	1.1652	-.193	.125	-.624	.250
FAMADV	378	2.2275	1.1475	.637	.125	-.530	.250
SUPFAM	378	3.0688	1.1263	.122	.125	-.685	.250
PRESHIST	378	3.0026	1.0692	.217	.125	-.529	.250
HARDSHIP	378	3.2619	1.0543	-.239	.125	-.361	.250
AUTHOR	378	2.4735	.9963	.251	.125	-.497	.250
FAMREP	378	2.8016	1.1655	.028	.125	-.870	.250
STATUS	378	1.6296	1.0147	1.681	.125	2.124	.250
CHASTE	378	1.8968	1.0791	1.098	.125	.515	.250
CAREER	378	3.4762	1.1971	-.433	.125	-.622	.250

Descriptive Statistics

	N	Mean	Std.	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
APPROVAL	378	1.9550	1.0757	.925	.125	-.042	.250
CULTURE	378	2.1958	1.1254	.518	.125	-.711	.250
CARERESP	378	1.7037	1.0388	1.474	.125	1.413	.250
FAMFRD	378	3.3571	1.0388	.114	.125	-.725	.250
LIVTOG	378	3.6481	1.1333	-.376	.125	-.560	.250
MALECHIL	378	1.6111	.7842	1.171	.125	.763	.250
NETWBUS	378	3.0847	.8940	.012	.125	.427	.250
BUSFAM	378	2.1799	.8976	.479	.125	-.055	.250
TRUST	378	4.0344	.8988	-.464	.125	-.611	.250
PRESTIGE	378	2.0450	.9188	.695	.125	.118	.250
PERSINT	378	3.5450	.9521	-.167	.125	-.422	.250
OSHOL	378	2.8783	1.1839	.401	.125	-.856	.250
AFFORDH	378	1.5926	.7832	1.589	.125	3.277	.250
LUXURY	378	2.7090	1.0925	.193	.125	-.595	.250
GIFT	378	2.4603	1.0299	.276	.125	-.641	.250
TRAVDEC	378	1.5767	.8865	1.810	.125	3.234	.250
TRAVDAY	378	1.5688	.8155	1.414	.125	1.341	.250
TRAVPLAC	378	1.8942	1.0089	.837	.125	-.229	.250
SCENERY	378	3.8730	.8555	-.418	.125	.062	.250
LOCAL	378	3.8677	.8101	-.115	.125	-.772	.250
CULTHIST	378	4.0317	.8137	-.533	.125	.063	.250
LIFESTYL	378	3.3915	.9800	-.374	.125	.052	.250
SHOPOP	378	2.9630	1.2226	.176	.125	-.822	.250
DIFFOOD	378	3.3730	1.0357	-.334	.125	-.476	.250
ENHKIN	378	2.8307	1.1644	.030	.125	-.717	.250
DESTIN	378	2.2646	1.0871	.455	.125	-.610	.250
CITYLIFE	378	3.2407	1.2308	-.373	.125	-.788	.250
LOWCOST	378	3.1825	1.0228	.002	.125	-.357	.250
PEACE	378	3.4974	1.0736	-.446	.125	-.379	.250
RECFAC	378	2.7249	1.2246	.303	.125	-.809	.250
ENV·	378	3.7434	1.0172	-.594	.125	-.017	.250
SAFE	378	3.9603	1.0019	-.700	.125	-.174	.250
QUALACC	378	3.4788	1.0305	-.433	.125	.084	.250
DIFF	378	3.3704	1.0277	-.348	.125	-.325	.250
NIGHTLIF	378	2.8889	1.1827	.100	.125	-.852	.250
EASE	378	3.2381	1.0385	-.232	.125	-.305	.250
LANGUAGE	378	2.8466	1.1936	.205	.125	-.605	.250
SYD	378	3.0529	1.1365	-.148	.125	-.593	.250
MEL	378	3.2725	1.1890	-.321	.125	-.658	.250
BRIS	378	3.0741	1.0274	-.090	.125	-.436	.250
GOLDC	378	3.2090	1.3095	-.206	.125	-1.053	.250
ADEL	378	2.6931	1.0560	.190	.125	-.540	.250
CAIRNS	378	3.3704	1.1814	-.313	.125	-.759	.250
PERTH	378	3.3836	1.1486	-.262	.125	-.760	.250
CANB	378	2.3042	1.1213	.412	.125	-.791	.250
VN	378	3.2090	1.3055	-.097	.125	-1.025	.250
FRANCE	378	3.6799	1.1792	-.607	.125	-.484	.250
USA	378	3.4206	1.1332	-.253	.125	-.779	.250
BRITAIN	378	3.4286	1.1660	-.361	.125	-.731	.250
GERMANY	378	3.0450	1.0757	.090	.125	-.576	.250
JAP	378	3.4074	1.1759	-.372	.125	-.752	.250

Descriptive Statistics

	N	Mean	Std.	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
CAN	378	3.5688	1.0689	-.213	.125	-.903	.250
Valid N (listwise)	378						

VIII

PART C

THE *VIET KIEU* RELATIVES SAMPLE

Descriptives

Descriptive Statistics

	N	Mean	Std.	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
HARMLIFE	446	4.2735	.9224	-.845	.116	-.500	.231
MATW	446	3.6704	1.0981	-.301	.116	-.656	.231
SOCS	446	4.1682	.9462	-.581	.116	-1.117	.231
VALUEW	446	4.0247	.9997	-.429	.116	-1.146	.231
LOYVIETN	446	3.7870	1.0502	-.326	.116	-.807	.231
PERSF	446	3.4193	1.3363	-.323	.116	-.968	.231
SELFRESP	446	4.0179	.9667	-.456	.116	-.714	.231
FAMRELIG	446	3.4888	1.0804	-.089	.116	-.471	.231
SOCRECOG	446	3.5224	1.0313	-.116	.116	-.458	.231
OBLPAREN	446	4.3700	.8100	-.822	.116	-.822	.231
VALUEM	446	3.8969	1.0399	-.563	.116	-.303	.231
PERSEDU	446	4.0897	.9766	-.559	.116	-1.012	.231
KINREL	446	3.8408	.8814	.237	.116	-1.518	.231
HARDWORK	446	3.9709	1.0130	-.580	.116	-.469	.231
THRIFT	446	3.8543	1.1113	-.608	.116	-.371	.231
LTPLAN	446	3.8318	.9366	-.302	.116	-.361	.231
SPEAKVN	446	3.5336	1.1813	-.471	.116	-.437	.231
GRATITUD	446	3.4215	.9323	.171	.116	-.247	.231
SELFSAC	446	3.2377	1.0065	-.145	.116	.176	.231
FAMBG	446	3.4731	1.3130	-.354	.116	-.891	.231
SOCSTAT	446	3.2780	1.2645	-.120	.116	-.964	.231
KNOWLEDG	446	3.8004	1.0676	-.352	.116	-.770	.231
ATTITUDE	446	3.2197	1.2564	-.086	.116	-.960	.231
LOVE	446	3.6839	1.4303	-.552	.116	-1.151	.231
MORAL	446	4.2063	.9278	-.692	.116	-.802	.231
AGE	446	2.7040	1.2886	.192	.116	-1.007	.231
OPINION	446	3.2758	1.0883	-.186	.116	-.248	.231
WEALTH	446	3.0650	1.3434	.065	.116	-1.133	.231
LEVEDU	446	3.4305	1.3046	-.170	.116	-1.137	.231
PERSONAL	446	3.2937	1.2618	-.122	.116	-.971	.231
APPEARAN	446	2.9686	1.3150	.147	.116	-.988	.231
OBEYP	446	3.9215	1.0192	-.392	.116	-.854	.231
REPAYFA	446	3.5291	.9351	.072	.116	-.382	.231
DEVREL	446	3.4596	.9724	.004	.116	-.312	.231
RULEETIQ	446	3.3004	1.0208	-.055	.116	-.192	.231
SACEFACE	446	3.4417	.9830	-.122	.116	-.173	.231
FAMADV	446	3.5874	.9169	-.093	.116	-.111	.231
SUPPORTF	446	3.3049	1.0919	-.180	.116	-.439	.231
PERSHIST	446	3.5224	1.0823	-.127	.116	-.627	.231
HARDSHIP	446	3.7287	1.0169	-.222	.116	-.628	.231
AUTHORIT	446	3.4596	.9997	.132	.116	-.549	.231
FAMREPUT	446	3.3520	1.1858	-.180	.116	-.697	.231
WORSHIP	446	3.7354	1.0797	-.459	.116	-.327	.231
STATUS	446	3.3049	1.4210	-.214	.116	-1.231	.231
CHASTE	446	4.0291	1.1403	-.898	.116	-.115	.231
CAREER	446	3.8722	.9804	-.518	.116	-.253	.231
APPROVAL	446	3.5538	1.1018	-.416	.116	-.247	.231
CARERESP	446	3.6076	1.2365	-.567	.116	-.553	.231
CULTURE	446	3.4776	1.1948	-.360	.116	-.616	.231
FAMFRD	446	3.6076	1.2688	-.458	.116	-.698	.231

Descriptive Statistics

	N	Mean	Std.	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
LIVTOGET	446	2.2466	1.1774	.748	.116	-.242	.231
MALECHIL	446	2.7848	1.3335	.165	.116	-1.026	.231
NETWBUS	446	3.5269	1.0718	-.202	.116	-.442	.231
BUSFAM	446	3.0650	1.2281	-.095	.116	-.733	.231
TRUST	446	3.6861	1.0852	-.252	.116	-.789	.231
ATTACHME	446	3.6951	.9150	.057	.116	-.687	.231
PRESTIGE	446	2.6883	1.1914	.300	.116	-.625	.231
PERSINT	446	2.9507	1.2352	.108	.116	-.774	.231
OSHOL	446	2.7466	1.2182	.277	.116	-.664	.231
AFFORDH	446	2.2399	1.1111	.611	.116	-.235	.231
LUXURY	446	2.6570	1.1732	.256	.116	-.541	.231
GIFT	446	3.8206	.8395	.188	.116	-1.249	.231
TRAVDEC	446	2.8520	1.2915	.139	.116	-.907	.231
TRAVDAY	446	2.9596	1.4985	.013	.116	-1.379	.231
TRAVPLAC	446	2.9709	1.3005	-.014	.116	-.982	.231
FRANCE	446	3.0695	1.0881	.166	.116	-.220	.231
BRITAIN	446	2.8677	.9084	.192	.116	.706	.231
GERMANY	446	2.8161	.9563	.189	.116	.468	.231
CANADA	446	2.8251	.9765	.182	.116	.356	.231
USA	446	3.1861	1.1113	.328	.116	-.580	.231
OZ	446	3.4283	1.0634	.115	.116	-.699	.231
JAPAN	446	2.9013	1.0119	.251	.116	.105	.231
VNHOL	446	3.1816	1.0813	-.013	.116	-.033	.231
VNBUS	446	3.0785	1.1200	-.020	.116	-.426	.231
VNVFR	446	3.8565	.8570	.215	.116	-1.475	.231
TET	446	3.8610	.9185	-.036	.116	-1.261	.231
ORGPLACE	446	3.7085	.9831	-.187	.116	-.539	.231
VNMARRIA	446	2.8475	1.4187	.058	.116	-1.321	.231
VNWORSHI	446	3.8184	.8973	.140	.116	-1.340	.231
VPARTNER	446	2.7601	1.3503	.184	.116	-1.085	.231
VNCULTUR	446	3.3274	.9809	-.020	.116	.055	.231
VNHISTOR	446	3.5493	1.0216	-.217	.116	-.381	.231
VNDEV	446	3.5964	1.0907	-.285	.116	-.489	.231
Valid N (listwise)	446						