

Linking culture and family travel behaviour from generativity theory perspective: A case of confucian culture and Chinese family travel behaviour

Yu Pan^a, Ziyi Shang^{b,*}

^a Faculty of International Tourism and Management, City University of Macau, China

^b Tourism and Social Administration College, Nanjing Xiaozhuang University, China

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ABSTRACT

Travel is the best education. However, few studies have investigated the impact of parents' generativity on family travel behaviour in a cultural context, particularly in the burgeoning Chinese market. This study constructs a research model based on generativity theory to capture the relationship between Confucian culture and parental concern for children, parental self-efficacy, motivation, engagement, and psychological well-being. Data are collected from 454 parents traveling with their children to the world heritage sites of Luoyang, China. Results suggest that Confucian culture positively influences parents' generativity, which further drives their motive for children's education and forms their psychological well-being. This study improves the understanding of Chinese family travellers' behaviour and presents management and marketing implications.

1. Introduction

Family travel is considered as a highly lucrative and stable sector of the tourism industry in contemporary society, accounting for over a quarter of the leisure market (Backer et al., 2012). The rapid growth of the Asian market has drawn wide attention from the tourism industry (Yang et al., 2020). Especially in China, family travel rates are as high as 50–60% from 2017 onwards, reflect the huge potential market for future tourism industry (Ruan et al., 2020). To enhance the knowledge and understanding of this rapidly emerging market will help the development of the corresponding industry. Family travel plays a critical role in build relationship, increase family bonds and improving family well-being (Durko & Petrick, 2013; Kozak & Duman, 2012). Moreover, Educational opportunities for children in family tours have always been an important factor on parents' agenda (Yang & Lau, 2019). According to generativity theory (McAdams & Logan, 2004), parents' generativity drives them to do somethings that will benefit their children's future. This theory implies that parents with a higher generativity in family travel will be more likely to focus on educational opportunities that are beneficial to their children and to be more deeply involved in educational activities. The corresponding generativity theory can be used as a theoretical basis for explaining the behaviours of family travel.

However, none of the existing studies has examined the influence

mechanisms of generativity on behaviours in family travel. In the family travel context, studying the influence of generativity is important because it provides a new understanding of the formation of family tourism behaviour in terms of intergenerational relations. Moreover, Fan and Luo (2022) found that generativity largely influenced people's experience and engagement on trips for educational purposes. However, their study did not explore how generativity influenced tourists' engagement. Hence, this study attempts to provide a generativity based theoretical framework to deepen the understanding of tourism behaviour. It can be managed and marketed in a generativity-oriented manner to help promote the engagement of family tourists. According to generativity theory, generativity is rooted in culture and derived from the cultural needs of society (McAdams & Logan, 2004). In the context of tourism, tourists' behaviours are largely shaped by culture (Mok & Defranco, 2000; Tse & Hobson, 2008). Therefore, it is also important to examine the relationship between culture and generativity in the context of family tourism. The above discussion implies that culture can contribute to family tourism behaviour by activating generativity. In other words, generativity plays a mediating role between culture and family tourism behaviour.

Generativity theory may serve as a special lens to understand family travel behaviour, which relates with several constructs relevant with parents' family travel behaviour. Generativity is positively associated

* Corresponding author.

E-mail addresses: IrisPanYu@outlook.com (Y. Pan), ziyi_shang@outlook.com (Z. Shang).

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with parenting practices (Hackett, 2005). According to Peterson and Klohnen (1995), generative parents were more invested in the parenting process than non-generative parents. To put it another way, highly generative parents are more commitment and enthusiastic. People with a high sense of self-efficacy are more likely to be persistent in completing a task. Generativity performance was highly connected to parenting resolutions. Therefore, self-efficacy is also considered to be part of generativity and is connected to "felt ability for generativity" (McAdams et al., 1998). Thus, in respect to generativity, self-efficacy is an individual's perceived capability or competence to care for the future generation. Parents need to make a certain effort when parenting their children, especially during family trips (Therkelsen, 2010; Wang & Li, 2020), and their self-efficacy reflects the level of commitment to their children's education (Wu et al., 2021). However, little research empirically examines the role of parental self-efficacy on family travel behaviour. Moreover, generativity reflects individuals care for and guide the future generation's development and promotes individuals' needs and drive, thus produces the generation behaviours (McAdams & de St.Aubin, 1992). Therefore, generativity achievement of parents would relate to their motivation for children's learning (Wu et al., 2021), and more willingness to engage in education-related activities. Prior study explored the positively relationship between generativity and wellbeing (Fan & Luo, 2022; Homan et al., 2019). However, the influence mechanisms of generativity on well-being are rarely investigated. To fill these research gaps, this study aims to examine the relationship among culture, generativity, parents' self-efficacy, motivation for children's learning, family travel engagement, and wellbeing.

Given the previous literature, few studies have investigated the influence of culture on family travel in non-Western contexts, such as India (Singh & Nayak, 2016) and South Korea (Yang et al., 2020). Chinese traditional cultural values are deeply rooted in Confucian philosophy. Based on the theoretical framework of generativity, this paper takes Confucian culture as a case to verify this model in the context of Chinese family tourism. This study aims to address the abovementioned research gaps, and the three research objectives are as follows:

- 1) To examine the effect of Confucian culture on forming parents' generativity
- 2) To explore how family travel promotes parents' psychological well-being from generativity perspective
- 3) To explore the mediating role of generativity, parental self-efficacy, motivation for children's learning and engagement

The significance of this study is manifold. First, this study introduces generativity theory and provides a new research perspective by constructing a theoretical framework for family tourism. Second, a mechanism of the influence of culture on family travel is proposed by linking Confucian culture to family travel motivation, engagement, and positive outcomes from the concept of generativity. Third, the above theoretical contributions can provide insights and recommendations for practitioners in management and marketing.

2. Literature review

2.1. Confucian culture

Chinese philosophical beliefs and moral ideals, which provide continuity to the nation's civilisation, have substantially affected Chinese consumers' expectations and preferences (Fu et al., 2017). Confucianism, as a system of philosophy, is the foundation of traditional Chinese culture (Ashkanasy, 2002). As the core philosophical background, Confucianism has penetrated the consciousness of East Asians for ages, affecting the culture of personal, family, and social relationships with its philosophy and principles. Furthermore, Confucianism plays a vital role in education and its practices (Huang and Gove, 2015). Confucian culture, as a pillar of Chinese culture, is still very much alive

today.

At the macro-system level, Asian cultures prioritise collectivist ideology, which influences family functioning and parent-child relationship (Lu & Shih, 1997). The family unit operates as a collective and does not emphasise individualism, which influences daily practices, including education. Within East Asian families, Confucian values are reflected in both intergenerational and social interpersonal relationships (Park & Cho, 1995), and therefore understanding the influence of Confucian culture on families is crucial to understanding the development of such relationships. Confucianism states five basic human connections, three of which occur within the family, demonstrating the significance of members' interactions and relationships (Yao & Yao, 2000). Thus, family is at the heart of an individual's life and daily existence, including educational practice. "To feed without teaching, is the parents' fault" is from the famous Three Character Classic in ancient China, which was written with Confucianism as its guiding philosophy. This adage reflects the importance that parents place on the education of their children, not merely on providing for them. This also reflects the concern of Confucian values for the future, a long-term orientation (Bearden et al., 2006).

Culture is also one of the fundamental factors of Chinese consumer behaviour (Li, Zhang, & Cai, 2013). Individuals' cultural beliefs may affect why and how they travel as tourists. Fu et al. (2015) explored the influence of Confucian culture on tourist behaviour from the perspective of harmonious relationships in Confucian culture, noting that tourism activities help the Chinese people live in harmony with valued social groups. Yang et al. (2020) explored the influence of Confucian values on multigenerational family travel decisions. Family travel is the a type of leisure that includes at least one parent and one child (Schänzel et al., 2005). Amongst humans, the closest and most essential emotional bonds are formed through children and families. These bonds propel mankind and society, and place the family at the centre of human activity (Schänzel & Yeoman, 2014). In tourism, family travel is one of the industry's greatest and most consistent markets (Obrador, 2012). Confucian culture is believed to shape tourists' preferences and expectations (Tse & Hobson, 2008), and affects Confucian culture on tourist behaviour, decision making, communication, and intergenerational family interactions (Yang et al., 2020). However, the specific mechanism of Confucian culture's influence on family travel remains unclear. This study attempts to explore how the generativity of Chinese tourists affects the motivation and participation in family travel in the context of Confucian culture. As mentioned above, Confucian culture focuses on a concern for the future, and in education, reflects the concern and importance parents place on the development of the next generation as a long-term orientation. This scenario provides a basis for exploring family travel considering parents' generativity.

2.2. Generativity theory

Defined as the desire to build and guide the future generation, generativity is viewed as a critical developmental stage in middle and late adulthood (Erikson, 1993). In other words, as people age, their desires to voice their concerns and act in the interests of next generations increase. These goals can be achieved by educating, mentoring and volunteering, as well as through charitable activities (McAdams & Logan, 2004). Erikson (1993) posited that generativity is largely exhibited via child-rearing, but also by creating something worthwhile to leave behind for the next generations. McAdams and de St.Aubin (1992) created a conceptual framework that distinguishes interconnected aspects of generativity. Adults acquire a generative concern motivated by cultural demand and inner desire, which becomes the basis of a generative aim with the presence of a belief in the species. Concerns, ambitions, and beliefs are translated into generative acts, which are then meaningfully incorporated into the person's life narration. Generativity theory postulates that generativity is the concern for the benefit of future generations, and is shaped by culture (McAdams & Logan, 2004). Generativity

is derived from cultural demand and inner desire, and thus predicts individual engagement behaviours and contributes to people's psychological well-being.

Studies on generativity have mainly focused on pro-environmental behaviours, family education and volunteering (Agostinho & Paço, 2012; Barnett et al., 2019; Shiel et al., 2020; Thiele & Whelan, 2008; Urien & Kilbourne, 2011). However, few study explore generativity in tourism, especially in context of family travel. Generativity is concerned with the care and guide for the next generation, including education. The task of caring for children is to contribute to the family, especially as an expression of good parenting (Villar & Serrat, 2014) and reflected in parental self-efficacy.

2.3. Parental self-efficacy

Bandura (1995) defined self-efficacy as a self-perception of one's capacity to operate properly and successfully in a certain activity or circumstance. Bandura also identified self-efficacy as a basic concept that mediates between knowledge and behaviour, and is crucial to understanding individuals' interactions with their environments (Bandura, 1989). Expectations of self-efficacy are connected to individuals' perceived personal skills, whereas outcome expectations include knowledge of suitable behaviours and external factors such as social support (Bandura, 1982). A person with high feelings of self-efficacy perseveres until they succeed; otherwise, they give up on a task prematurely. Self-efficacy has been found to be strongly related to various positive parenting practices (Jones & Prinz, 2005). In parenting, self-efficacy beliefs has been recognised as a central correlate of behaviour (Fong et al., 2018). According to self-efficacy theory, self-efficacy affects motivation (Margolis & McCabe, 2006). Individuals with low self-efficacy believe they cannot succeed at specific tasks, and only exert superficial attempts then quickly give up or avoid them. By contrast, individuals who believe they can accomplish a task are motivated to engage in it and succeed.

2.4. Motivation for children's learning

Motivation, as a psychological and physiological condition, plays an important role in understanding travel behaviour and decision making (Fodness, 1994). Motivation embodies the underlying reasons for satisfying different tourist needs and desires through travel. Previous empirical studies on tourism regarded motives as a key factor for market segmentation (Carvache-Franco et al., 2020; Ferreira Lopes et al., 2010). In family travel, kin reunions are a prominent travel motivation. Although a significant percentage of family travellers are parents with children, few studies pay attention to the benefit sought by parents (Lehto et al., 2017), who always prioritise their children, motivated by a desire to spend time together, discover different cultures and encourage their children's learning in novel ways. In a new wave of family travel, Chinese parents, in particular, emphasise the opportunity to spark their children's interest and learning (Zhou et al., 2019), and are willing to invest more money in their children's education. Parents deliberate their travel decision and engagement based on the expectation of their children's learning experience and educational advantages. In this case, travel can be viewed as a means of educating children (Wu & Wall, 2016). Tourist behaviour is driven by motivation, which is one of the key factors that encourage engagement in tourism activities (Song & Bae, 2018).

2.5. Engagement

Literature on engagement has expanded from the field of marketing to tourism. Engagement is gaining traction in modern hospitality and tourism practice because of its favourable effects on customer behavioural intents, including purchase intention (Tu et al., 2018), patronage (Giebelhausen et al., 2017) and recommendation (Choi & Kandampully,

2019). Tourist engagement, measured by the level of involvement and commitment towards individual travel experience, reflects initiative, dedication and their attachment to tourism offers (Taheri et al., 2014). The concept of engagement can be divided into two dimensions. Experiential engagement consists of emotional delight and behavioural involvement, whilst reflective engagement defines visitors' cognitive and emotive responses to travel experiences (Kim et al., 2017; Yang & Lau, 2019).

Travellers' decision making and subsequent behaviours are mainly influenced by their tourism motivations. Motivated visitors are inclined to thoroughly engage in activities at a destination or tourist attraction, both experientially and reflectively (Kim et al., 2017). In family travel, visitors' engagement is driven by personal generativity, according to Fan and Luo (2022), which further contributes significantly to their psychological well-being. This study explores the mediating role of engagement in the relationship between Confucian culture, generativity, parental self-efficacy, motivation for children's learning, and psychological well-being.

2.6. Psychological well-being

Well-being can be divided into subjective and psychological (Lent, 2004). Subjective well-being is derived from hedonic theory, defined as the overall assessment of their long-term lives and current feelings (Diener, 2009). As research advances, scholars discover that well-being is not comprehensively described by life satisfaction and immediate emotions; hence, psychological well-being is later established (Cooke et al., 2016). Psychological well-being is initially advocated in Aristotle's eudaimonic philosophy, which stresses a positive mental condition and the full fulfilment of personal potential. Family travel positively relates with personal psychological well-being. As such, a good family travel is as one that brings the family together. Family travel has deeper relationship advantages, which in turn improve well-being through enjoyment of unique quality times (Durko & Petrick, 2013). Parents are found to seek well-being and educational benefits for their children through family travel (Lehto et al., 2017; Yang & Lau, 2019), taking a break from daily life and enhancing well-being. Furthermore, parents may view the educational outcomes of children generated from family tourism as beneficial, thereby possibly improving their well-being. In this study, psychological well-being is identified as the happiness state of parents who satisfy the educational outcomes for their children via tourism.

3. Hypothesis development

Concern for and dedication to the welfare of future generations is referred to as generativity (McAdams & de St.Aubin, 1992). The theory postulates that generativity is shaped by culture, predicts various engagements relevant to social issues and contributes to psychological well-being (McAdams & Logan, 2004). Generativity highly relates to parents' practices, and its goal enhances their self-efficacy (Hackett, 2005) and drives them to develop an intensive need for nurturing (McAdams & de St.Aubin, 1992). Based on generativity theory, this study proposes a theoretical framework to explain how parents achieve their generative goal and promote their psychology well-being through family tourism. Fig. 1 shows the framework.

The developmental expectations contained in culture demand drive generativity (McAdams & de St.Aubin, 1992; McAdams et al., 1998). A certain civilisation allows adults to mould and motivate their generative tendencies (Urien & Kilbourne, 2011). Generative action is driven by culture demand (Villar & Serrat, 2014), and as mentioned above, Confucian culture focuses on a concern for the future, and in education, reflects the concern on the development of the next generation. Correspondingly, generativity reflects the desire to build and guide the future generation. Therefore, based on generativity theory, this study expects the positive influence of Confucian culture on forming Chinese parents'

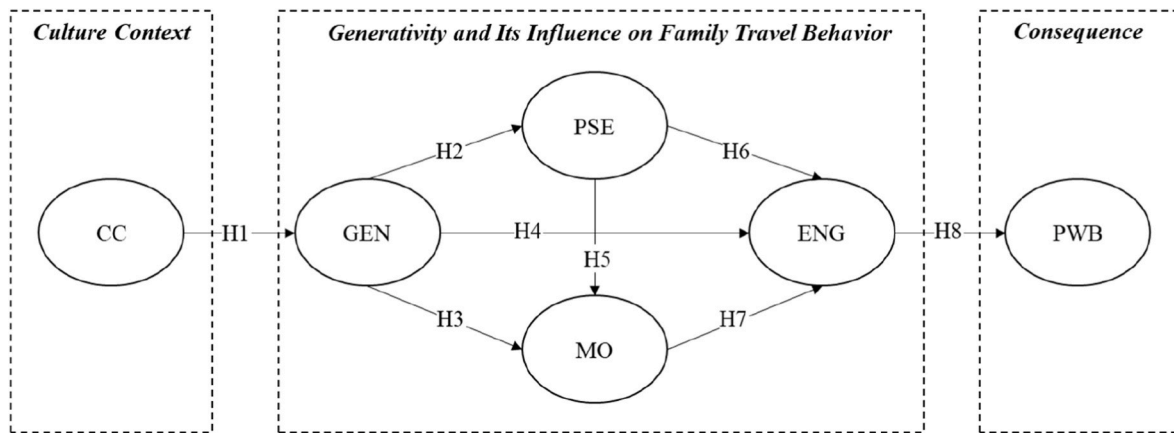


Fig. 1. Research Model

Note: CC: Confucian culture, ENG: Generativity, PSE: Parental self-efficacy, MO: Motivation for children's learning, ENG: Engagement, PWB: psychological well-being.

generativity.

Generativity is associated with positive parenting practises (Hackett, 2005; Pratt et al., 2001). Women with high generativities are more invested in parenting than women with low generativities (Peterson & Klohnen, 1995). In other words, women with higher generativity are more dedicated and enthusiastic mothers. Prior study suggested the generativity is seen as a source of self-efficacy (Doerwald et al., 2021). A person with higher self-efficacy perseveres until they accomplish; alternatively, they abandon a task too soon. Midlife generativity achievement was highly connected to parenting resolutions, which can raise a sense of mastery (Hackett, 2005). Thus, in respect to generativity, self-efficacy is an individual's perceived capability or competence to care for the future generation.

Generativity reflect the personal inner desire and produces a need or want for caring for future generations, which promotes individuals' needs and drive (McAdams & de St.Aubin, 1992). Thus, generativity achievement of parents would promote their motivation for parenting practice. Furthermore, the community component of generativity may drive individuals to visit heritage places to satisfy their desire to improve children's learning, thereby strengthening their incentives. Individuals are encouraged to internalise information by visiting heritage places, allowing them to pass on their legacy (i.e., internalised knowledge) to future generations. For example, Hoppmann and Klumb (2010) revealed that the desire of grandparents and concerns for their future descendants are positively relevant with their generativity.

The positive association between generativity and engagement has been widely investigated in the environmental field, determining that people with high levels of generativity engage more in pro-environmental activities (Matsuba et al., 2012; Urien & Kilbourne, 2011; Wells et al., 2016). However, little study explored generativity in tourism (Luo & Ren, 2020; Luo & Ye, 2020; Wells et al., 2016). Previous empirical studies have verified the positive relationship between generativity and engagement (Fan & Luo, 2022). High generativity visitors satisfy their generation needs by visiting heritage sites, which may lead to a strong desire to absorb exciting and essential knowledge to pass it on to the next generation, thus exhibiting quite dynamic behaviour in heritage sites. Consequently, this study hypothesises that generativity may exert a direct positive influence on parental self-efficacy, motivation for children's learning, engagement and psychological well-being, as follows:

- H1. Confucian culture positively influences generativity in family travel.
- H2. Generativity positively influences parental self-efficacy.
- H3. Generativity positively influences motivation for children's

learning.

- H4. Generativity positively influences engagement in family travel.

According to self-efficacy theory, self-efficacy directly affects motivation; when individuals have low self-efficacy, they choose to be perfunctory or even avoid tasks, but otherwise are motivated to complete tasks and achieve when they believe they can accomplish certain goals (Margolis & McCabe, 2006). People's motivation is based on what they believe (Cherian & Jacob, 2013). Therefore, self-efficacy seen as an antecedent of motivation. Hasanah et al. (2019) suggested students learning motivation influenced by their self-efficacy. Whilst, teachers with high self-efficacy are likewise motivated (Engin, 2020). Parental self-efficacy refers to parents' belief in their own competence to handle problems and guide their children's behaviour (Izzo et al., 2000). In the present study, we specifically consider the effects of parental self-efficacy on motivation for children's learning. Similarly reflected in the practicalities of parenting children, high parental self-efficacy has a direct impact on motivation to travel for educational purposes.

Self-efficacy is associated with increased task engagement because it leads to a stronger readiness to expend more energy and effort on finishing a task or assignment (Ouweneel et al., 2011). Diseth (2011) indicated that individuals with high self-efficacy are more likely to control their motivation by creating personal objectives, and hence are more likely to be engaged. Clearly, goal setting and preparation may help increase engagement through goal achievement. Progress towards goals is key to engagement, and achieving desired future outcomes causes good feelings, and thus having meaningful goals and pursuing achievements are likely to promote engagement (Howell, 2009; Ouweneel et al., 2013). Parenting self-efficacy is recognised as a significant predictor of parenting behaviours (Bloomfield & Kendall, 2012) and, given that travel is a means of education, leads to higher destination engagement.

- H5. Parental self-efficacy positively influences motivation for children's learning.
- H6. Parental self-efficacy positively influences engagement.

Motivation is a driver of human behaviour and is also considered as the major determinant of tourism behaviour (Cho et al., 2019; Rather, 2021; Smith & Costello, 2009). Parents with strong motives are seen to have high intensity of engagement in their travels (Yang & Lau, 2019). In this regard, parents who want their children to learn through travel are more motivated to participate in tourism activities with their children and immerse themselves in world heritage sites (WHS). Motivation as a reinforcing, leading and supporting aspect is becoming increasingly important in behavioural studies (Gibson Miller et al., 2020; Gillison

et al., 2019; Smith & Costello, 2009). According to Argyle (1999), tourists' engagement in their travel exerts a significant effect in increasing their psychological well-being. Wei and Milman (2002) revealed the positive effects of engaging in travel activities on enhancing the psychological well-being of senior tourists. Fan and Luo (2022) showed that tourists' engagement positively relate to their psychological well-being in museum tours. Thus, this study hypothesises that generativity positively associates with psychological well-being. Therefore, the following hypotheses are proposed:

H7. Motivation for children's learning positively influences engagement.

H8. Engagement positively influences psychological well-being.

4. Methodology

4.1. Measurement

All the measurement scales in this study were adopted from previous literature. The questionnaire included three sections, and the first includes screening questions: (1) Whether the respondent is traveling with their children (<18 age); (2) Whether the respondent is a tourist. Section 2 of the questionnaire contained 38 items for the six constructs of the research model. All items were measured on a seven-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree). Following the suggestion of Change et al. (2010), this study counterbalanced the order of items relating to different constructs to reduce the common method bias (CMB). Section 3 collected demographics information.

Confucian culture. The scale was adopted from Chen et al. (2020) and included five dimensions: benevolence, righteousness, propriety, wisdom and trustworthiness.

Generativity. The measurements of generativity included five dimensions: contribution, remembered, creativity, responsibility, and knowledge. The measurement scale adopted 15 items from Urien and Kilbourne (2011) and Wells et al. (2016).

Parental self-efficacy. Five items were used to measure parents' perceived ability to manage their children's problems and to raise them effectively (Izzo et al., 2000).

Motivation for children's learning. The scale was adopted from measuring parents' motivation for their children's learning.

Engagement. The measurements were adopted from Ballantyne et al. (2011), including five items on experience engagement and four items for reflective engagement.

Psychological well-being. Five items that measure parents' psychological well-being were adopted from (Izzo et al., 2000).

The questionnaire collected information on the respondents' gender, age, monthly income, and level of education, which may be related to their generativity, engagement, self-efficacy, and motivation (Karacan, 2014; Lown et al., 2015; Salinas-Jiménez et al., 2010). The demographic data were added as control variables to properly control the structural model and evaluate the variables relationships.

4.2. Sample and data collection

Systematic sampling method was used to collect data at world famous WHS in Longmen Grottoes located Luoyang, China. It is a treasure house of ancient Buddhist cave art and exhibit the pinnacle of development of Chinese grotto art. The research subjects were Mainland Chinese family travellers with children under the age of 18. During the period Sep. 26 – Oct. 7, 2022, three trained assistants took samples from every tenth tourist at the exit of scenic spot. Respondents were given a keepsake worth about 5 CNY to encourage them to answer. A total of 465 data points were gathered, with 454 samples remaining after screening out nonvalid questionnaires (i.e., all items have the same value).

4.3. Sample profile

Table 1 shows the demographic information of the respondents. Amongst the parents, 55.7% are fathers and 44.3% are mothers. The majority age of parents is 30–39 years old (58.8%). In terms of education, 98.6% respondents hold a university diploma or higher. Their monthly household incomes vary, with majority monthly household income more than RMB 10,000 (75.8%).

5. Findings

Using covariance-based structural equation modelling (CB-SEM), this study examines the research model. Before CB-SEM, the normality of data distribution was tested. The data skewness ranges from -0.709 to -0.192, and the kurtosis ranges from -0.161 to 1.484. The data, however, do not show a multivariate normal distribution. As a result, this study adopts the Yuan-Bentler T2* test statistic (MLR) in Mplus 8.2, which is robust to nonnormality data. Based on the findings of Kock et al. (2021), this study employs a single factor test to assess the CMB. With an 28.896% explained variance cumulative percentage, the data show that there are no critical CMB issues (Kock et al., 2021).

5.1. Assessment of measurement model

According to the guidelines proposed by Anderson and Gerbring (1988), this study uses confirmatory factor analysis to verify the measurement model. Results indicate an acceptable model fit (MLR $\chi^2/df = 2.387$, RMSEA = 0.055, CFI = 0.872, TLI = 0.865, SRMR = 0.043). The factor loadings of the items range from 0.704 to 0.839, as shown in Tables 2 and 3. Furthermore, the results of average variance extracted (AVE) and the composite reliability (CR) indicate an acceptable reliability and convergence validity. The discriminant validity of the measurement model is evaluated using the Fornell-Larcker criterion and the heterotrait-monotrait ratio (Hair Jr et al., 2021), and the findings show that the discriminant validity is satisfactory (see Tables 3 and 4).

5.2. Assessment of structural model and mediating effects

The path model is then evaluated in the second stage (Anderson & Gerbring, 1988). The SEM shows an acceptable model fit (MLR $\chi^2/df = 2.416$, RMSEA = 0.056, CFI = 0.871, TLI = 0.862, SRMR = 0.044). In terms of the control variables, findings show that as people gets older, their generativity and parenting self-efficacy are greater. Mothers have stronger motivation for children's learning than fathers (see Table 6). SEM result show that hypotheses H1-H8 are supported, and that the mediating effect is significant (see Table 5). Specifically, H1 ($\beta = 0.470$, $p < 0.05$), H2 ($\beta = 0.539$, $p < 0.05$), H3 ($\beta = 0.282$, $p < 0.05$), H4 ($\beta =$

Table 1
Demographic profile of respondents (N = 454).

Variable	Frequency	Percentage	
Gender	Male	253	55.7%
	Female	201	44.3%
Age	20–29 years old	111	24.4%
	30–39 years old	267	58.8%
	40 years old and above	76	16.7%
Education	High school or below	7	1.5%
	Diploma	103	22.7%
	Bachelor's degree	283	62.4%
	Master or above	61	13.5%
Monthly household Income (RMB)	Less than 5000	3	0.7%
	5000–9999	146	32.2%
	10,000–14,999	142	31.3%
	15,000–19,999	107	23.6%
	20,000 and above	56	12.3%

Table 2
Reliability and convergence validity.

Items	Factor Loading
Benevolence	
I love everyone in the world.	0.733
I will not ask others to do things that I dislike.	0.774
I will restrain my emotions and tolerate others in case of any conflicts.	0.787
Righteousness	
I will never take any misgotten wealth.	0.780
I always try to give more profits when I cooperate with others to earn money.	0.744
I never hesitate to try my best to help others.	0.758
Propriety	
I always restrain myself to conform to social norms.	0.787
I never surmount my duty and role to do things.	0.770
I always hold reverent and respectful attitudes toward everyone regardless of his identity	0.775
Wisdom	
I have the intelligence to see through things.	0.762
I am not confused about the problems in life and at work.	0.704
I do not worry whether others understand me but worry whether I really understand others.	0.798
Trustworthiness	
All of my friends say that I am a very trustworthy person	0.734
I keep my word all the time	0.784
I am very prudent before talking and doing	0.816
Contribution Generativity	
I feel as though I have contributed to others.	0.820
I have a responsibility to improve the neighbourhood in which I live.	0.838
I feel as though my contributions will exist after I die.	0.816
Remembered Generativity	
I feel as though I have made a difference to many people.	0.825
I have made and created things that have had an impact on other people.	0.821
I think that I will be remembered for a long time after I die.	0.785
Others would say that I have made unique contributions to society.	0.794
In general, my actions have a positive effect on other people.	0.834
Creativity Generativity	
I try to be creative in most things that I do.	0.839
Other people say that I am a very productive person.	0.784
Responsibility Generativity	
I feel that other people need me.	0.832
I have made many commitments to many different kinds of people, groups, and activities in my life.	0.807
Knowledge Generativity	
I try to pass along the knowledge I have gained through my experiences.	0.836
I have important skills that I try to teach others.	0.829
People come to me for advice.	0.781
Parental self-efficacy	
When things are going badly between my child and me, I keep trying until things begin to change.	0.814
I know that I can help my child be successful.	0.813
I know what to do when my child misbehaves.	0.803
I feel sure of myself as a parent.	0.810
I can handle my child's problem.	0.796
Motivation for children's learning	
We visit destinations to broaden children's horizons.	0.833
We visit destinations to extend children's knowledge.	0.830
We visit destinations to let children learn about culture, history, and people.	0.810
Experiential engagement	
The experience was engaging.	0.839
It was exciting to see this heritage site.	0.831
We were able to get a good view of this heritage site.	0.831
There was plenty of activity to see.	0.850
Reflective engagement	
We felt a sense of wonder.	0.840
We felt an emotional connection with this heritage site we saw.	0.840
I discussed new information with my companions.	0.838
Something we saw made us feel sad about historical problems.	0.836
Psychological well-being	
I have felt cheerful and in good spirits.	0.779
I have felt calm and relaxed.	0.790
I have felt active and vigorous.	0.816
I woke up feeling fresh and rested.	0.768
My daily life has been filled with things that interest me	0.804

0.379, $p < 0.05$), **H5** ($\beta = 0.302$, $p < 0.05$), **H6** ($\beta = 0.285$, $p < 0.05$), **H7** ($\beta = 0.298$, $p < 0.05$) and **H8** ($\beta = 0.617$, $p < 0.05$). To evaluate the structural model, this study measures R^2 . The findings show an adequate model evaluation, in which the R^2 value of generativity is 0.258, parenting self-efficacy is 0.324, motivation for children's learning is 0.271, engagement is 0.596 and that of PWB is 0.398.

6. Discussion

The findings provide crucial insight into the influence mechanism of Confucian culture on parents' psychological well-being in the family tourism context. Although the impact of Confucian culture on behaviours in tourism has been recognised (Tse & Hobson, 2008; Yang & Lau, 2019), the influence mechanism of its influences on family travel remains unclear. Fan and Luo (2022) and Luo and Ye (2020) examined generativity as the antecedent variable in tourism. By linking Confucian culture, generativity, engagement and psychological well-being, the present study provides a more complete interpretation of generativity theory in tourism. The finding suggests that Confucian culture directly affect generativity (H1), filling in this research gap. In addition, the outcome of psychological well-being is achieved by influencing generativity, parental self-efficacy, motivation for children's learning and engagement.

This study suggests that generativity positively affects parental self-efficacy (H2), consistent with previous literature. Generativity is a personal inner desire that develops a need or want to care for future generations, motivating individuals to accomplish parental practices (McAdams & de St.Aubin, 1992). This study verifies that generativity in the context of family tourism can also promote the parents' motivation for children's learning. Thus, the present study indicates a positive relationship between generativity and motivation for children's learning (H3). The findings suggest positive associations between generativity and engagement (H4), echoing previous study (Fan & Luo, 2022). Meanwhile, based on previous literature, the high level of self-efficacy has a positive effect on motivation and engagement (Howell, 2009; Ouwenel et al., 2013). This study confirms that parental self-efficacy enhances motivation for children's learning and engagement (H5, H6), which is highly expected in family tourism and selected tourism sectors. As such, participating in tourism activities can help children learn better. The results also show that motivation has a positive effect on engagement (H7), parallel with prior findings (Emadpoor et al., 2016; Miquelon & Vallerand, 2008). This study determines that engagement eventually results in psychological well-being (H8), consistent with previous literature (Fan & Luo, 2022; Wei & Milman, 2002). Finally, this study contributes to the literature by using generativity theory to clarify the underlying mechanism of the Confucian culture on generativity and psychological well-being in family tourism.

7. Conclusion

7.1. Theoretical implications

Given the impact of culture and generativity on family travel behaviour has rarely been explored in previous research. This study introduces the theoretical framework of generativity in exploring the relationship between culture and Chinese family tourism behaviour. Culture has long been considered to have a significant effect on human behaviour, which is generally indicative of individuals' cultural value systems (Teimourpour & Heidarzadeh Hanzae, 2011). Individual preferences, formation of decisions (Ford et al., 1995) and the actions taken based on those decisions are all assumed to be influenced by culture (Filimonau et al., 2018; Samarasinghe, 2012). Chinese tourists display particular patterns in their travel, education and family relationships as a result of the impact of their culture (Huang & Gove, 2015). Education is prioritised and integrated into regular family activities, necessitating parental effort (Bodycott, 2009). Previous

Table 3
Fornell-Larcker criterion analysis.

	CR	AVE	PSE	MO	PWB	CC	GEN	ENG
PSE	0.903	0.652	0.807					
MO	0.864	0.679	0.456***	0.824				
PWB	0.894	0.627	0.480***	0.403***	0.792			
CC	0.869	0.571	0.204***	0.175***	0.350***	0.755		
GEN	0.915	0.683	0.564***	0.450***	0.518***	0.485***	0.826	
ENG	0.808	0.678	0.577***	0.561***	0.551***	0.337***	0.605***	0.823

Note: CC: Confucian culture, ENG: Generativity, PSE: Parental self-efficacy, MO: Motivation for children’s learning, ENG: Engagement, PWB: psychological well-being.

Table 4
Heterotrait- Monotrait Ratio (HTMT) analysis.

	PSE	MO	PWB	CC	GEN	ENG
PSE						
MO	0.457					
PWB	0.480	0.403				
CC	0.191	0.164	0.324			
GEN	0.544	0.435	0.499	0.434		
ENG	0.526	0.513	0.507	0.293	0.542	

Note: CC: Confucian culture, ENG: Generativity, PSE: Parental self-efficacy, MO: Motivation for children’s learning, ENG: Engagement, PWB: psychological well-being.

Table 5
Direct and indirect path for the structural model.

Direct Path Analysis				
Hypothesis	Antecedent	Consequence	Coefficient	p value
H1	CC	GEN	0.470	<0.05
H2	GEN	PSE	0.539	<0.05
H3	GEN	MO	0.282	<0.05
H4	GEN	ENG	0.379	<0.05
H5	PSE	MO	0.302	<0.05
H6	PSE	ENG	0.285	<0.05
H7	MO	ENG	0.298	<0.05
H8	ENG	PWB	0.617	<0.05
Indirect Path Analysis				
Antecedent	Mediator	Consequence	Coefficient	p value
CC	GEN	ENG	0.178	<0.05
CC	GEN	PSE	0.253	<0.05
CC	GEN	MO	0.133	<0.05
GEN	MO	ENG	0.084	<0.05
GEN	PSE	ENG	0.153	<0.05
GEN	ENG	PWB	0.234	<0.05
PSE	ENG	PWB	0.176	<0.05
MO	ENG	PWB	0.184	<0.05

Note: CC: Confucian culture, ENG: Generativity, PSE: Parental self-efficacy, MO: Motivation for children’s learning, ENG: Engagement, PWB: psychological well-being.

Table 6
Results of Control Variables

	GEN	PSE	MO	ENG	PWB
GENDER	0.01	−0.014	−0.092*	0.014	−0.01
AGE	0.172**	0.117**	−0.031	−0.051	0.08
INCOME	0.041	−0.04	−0.022	0.006	0.045
EDU	0.072	−0.053	0.027	−0.011	−0.015

Note: **: p < 0.01; *: p < 0.05.

literature focuses on the social and psychological advantages of family holiday experiences as a result of interactions and relationship building amongst family members (Durko & Petrick, 2013; Miyakawa & Oguchi, 2022). Confucianism, as the dominant culture in China, was used to validate this theoretical model. This study links culture and family travel

through the generativity theory and verified that culture influences family travel behaviour through generativity. Generativity as a connecting point linking culture to the motivation and behaviour of family travel from a generativity perspective, providing empirical evidence of the role of culture in influencing generativity.

Bos et al. (2015) pointed out that children’s education has a significant effect as a primary motivator of family travel. However, few studies explore the antecedents and consequences of children’s learning in family tourism, and provide scarce empirical proof of children’s education. Furthermore, educational advantages of travel have mainly focused on children themselves, whereas the role of parents has received less attention (Stone & Petrick, 2013). The present study thus contributes to the literature on family travel by filling in this gap. By introducing the concept of parental self-efficacy, this paper explored the effect of generativity on parental self-efficacy, thus promoting their motivation to educate their children in family tourism and their participation in family tourism. Through empirical research, this paper proves that parental self-efficacy is a way to improve motivation and engagement in family tourism. The encouraging findings can undoubtedly contribute to future research in this area. Generativity of parents and parental self-efficacy may contribute to individual motivation and engagement in WHS sites, thereby enhancing children’s education and thus generating psychological well-being. Thus, family travel presents an important pathway of accomplishing the function of generativity.

7.2. Practical implications

Culture is one of the critical factors that influence tourists’ behaviour (Seongseop Kim & McKercher, 2011). Chinese tourists are one of the largest international tourism source markets (Arlt, 2022). This study shows that culture, which emphasises family ties and future generations, is an essential factor that influences Chinese family travel behaviour. Culture drives parents’ generativity, parental self-efficacy, and education motivation for children in tourism as well as induces positive outcomes. As such, destination management organisations (DMO) and operators must pay attention to marketing for educational benefits and tailor promotional activities to this lucrative market, promote parental self-efficacy from a generativity perspective and should use self-efficacy to increase motivation for education. Tourism is an excellent approach to fulfilling the parental function of education-focused thematic advocacy. For example, tourism operators emphasise educational activities and benefits in destination brochures to meet the generative needs of parents. In addition, Chinese families generally attach importance to their children’s studies. In this regard, DMOs can organise educational courses, including information on the culture and history of WHS. By participating in games and test questions suitable for parents and children, the purpose of fun learning can be achieved.

7.3. Limitations and future directions

Despite its insightful empirical findings, this study also encounters limitations. First, this study collects samples from the source country of Confucian culture, China, but the results may not be generalisable to other countries under this influence, such as South Korea. As such, future studies can compare the similarity and differences of the

influence of Confucian culture on family tourism behaviour in different countries. Second, this study proposes a theoretical framework for family travel behaviour based on generativity theory. However, the research model only focuses on the effect of Confucian culture on shaping parents' generativity. This theory can be further verified in other cultural backgrounds. Third, this study only focuses on the influence mechanism of generativity on parents' family travel behaviour. Future studies can further explore how parents' generativity influences children's travel behaviour. Finally, future research could also explore the relationship between the effects of specific aspects of generativity (e.g., contribution, remembered, creativity, responsibility and knowledge) and other variables (e.g., motivation, engagement), as well as how variables influence different aspects of family travel engagement.

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