A Study of Place Attachment of Folklore Tourists Based on Big Data: The Case of Yanbian Korean Autonomous Prefecture

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Abstract: The age of big data provides a new data source for studying tourists' place attachment. This article digs big data texts, takes the online travel notes published by tourists who have visited Yanbian Korean Autonomous Prefecture as data, uses grounded theory to explore the place attachment dimensions of folklore tourists, and constructs a local attachment model for folk tourists. The results show that: 1) Place attachment of folklore tourists consists of four dimensions: local imprint, local experience, local identity, and emotional attachment. 2) In the formation mechanism of place attachment of folklore tourists, the local imprint is the internal motive, local experience is the external motive, local identity is the value guide, and emotional attachment is the expression of emotion. 3) Local imprint has a guiding effect on local experience; local experience tests and realizes local imprint and has a direct influence on local identity and emotional attachment; local identity is directly influenced by local experience but the intensity of influence is regulated by local imprint; emotional attachment is influenced by local experience and local identity.

1 INTRODUCTION

People will have feelings of attachment to specific places, which was originally called the concept of "Topophelia" (Tuan 1974). In terms of consciousness, perception, behavior and emotion, people and places can interact to form a closer relationship, which is called "place attachment" (Williams & Roggenbuck, 1989). Place attachment is divided into two dimensions which are local identity and place attachment (Williams 1992).

China has a rich folklore culture, and folklore tourism is an important part of Chinese tourism. In the process of folklore tourism, tourists can build an attachment relationship with the folklore destination by observing and experiencing the way of life of the locals and experiencing the strong folklore and regional atmosphere firsthand. So, what are the dimensions of place attachment between tourists and folklore tourism destinations? How is the place attachment of folklore tourists formed and what is the mechanism of its formation?

In the era of big data, people's lives are increasingly inseparable from online social media. More and more tourists are recording their insights and feelings during the travel process in the form of travel notes and comments on various social media, which provides rich data for studying tourists' place attachment.

Based on big data text, this article will use the grounded theory method to study the place attachment between tourists and folklore destinations. The main contents are as follows: First, explore the dimensions of local attachment of folk tourists. Then, build a model of local attachment of folk tourists, and explain the formation mechanism of this place attachment and the relationship between its dimensions. We hope to use big data to enrich the research of tourists' place attachment and provide theoretical support for the actual development of folklore tourism.

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2 METHODOLOGY

2.1 Methods

The paper uses content analysis and grounded theory analysis to study the local attachment between tourists and folk culture tourism destinations. First, the content analysis is used to screen and sort out the travel notes to form research data. Then the study uses the research method of grounded theory to realize text coding and analysis, to build a local attachment model for folk tourists. The coding process is implemented in Nvivo12.0 software. The specific steps are as follows: First, open coding is carried out to summarize as many basic concepts as possible from text data and collect the initial categories. Then, the main categories are extracted according to the relations in the initial categories by axial coding. Finally, selective coding is carried out to further summarize the category and generate the core category.

2.2 Study Area

Yanbian Korean Autonomous Prefecture is selected as a case study area. Yanbian Korean Autonomous Prefecture (hereinafter referred to as Yanbian Prefecture) is a prefecture-level administrative region in the eastern part of Jilin Province in China, which is located near the border between China and North Korea and has a special geographical location. Yanbian Korean Autonomous Prefecture is the only and largest Korean gathering area in China. Folklore tourism in Yanbian Prefecture began in the 1980s and 1990s and based on the policy support for minority regions in China at that time, folklore tourism began to emerge and develop well. Nowadays, several representative folklore tourism scenic spots have been established in Yanbian Prefecture, such as the Chinese Korean Folklore Park, the Red Flag Korean Folklore Village, and the Korean Cultural Art Center in Yanji City. The annual folklore expo, folklore festival and other activities also attract many tourists to experience them. Therefore，it is one of the representative folklore tourism destinations in China.

2.3 Data Collection and Process

With the help of Python, the study crawled and published the travel notes of tourists about the destination of Yanbian on Ctrip. The timeliness is from December 1, 2016, to March 31, 2021.

Then gradually screen these notes according to the following requirements: 1) Remove travel notes embedded with advertisements and soft articles, and exclude travel notes whose hometown is Yanbian Prefecture. 2) The content of the travel notes shall be as rich as possible, and the number of Chinese characters in each travel note shall not be less than 2000. 3) The travel notes contain the place names or scenic spots in Yanbian Prefecture or Yanbian Prefecture and contain deep positive emotional expressions. 4) The total number of travel notes published under the same ID within one year shall not exceed 10, and the number of travel notes of other types of tourism destinations other than Yanbian Prefecture shall not exceed 2, or the number of travel notes of folk tourism destinations shall exceed 2. According to the above steps, 8 travel notes were finally obtained. Then, the 8 travel notes are reorganized into a word document, and pictures and words irrelevant to the research are eliminated while ensuring the integrity of the main content of the travel notes.

Finally, 29945 Chinese characters of text data are obtained. The text data are input into Nvivo 12.0 software for three-level coding.

3 CODING

3.1 Open Coding

First, the collected travel notes were open coded in Nvivo 12.0. In this process, concepts that appeared less than three times and could not be categorized were considered invalid. After eliminating the invalid concepts, a total of 49 initial concepts were extracted in the conceptualization stage of this article (Table 1), and 10 initial categories were formed inductively (Table 2).

Table 1: Initial concept extraction example.

Initial concepts	Corresponding original text
aa1 food Culture	aa1 The Korean table is characterized by many plates, large or small. There is a large amount of food, but the small portions, and they all taste the flavors.

aa2 architectural style	aa2 The whole village is built according to the shape of Korean style dwellings, with a strong sense of ancient simplicity. The building has Korean characteristics. The whole village is clean and tidy, much better than similar villages in South Korea. Every detail is very exquisite.
aa3 local language	aa3 Language is one of the biggest characteristics of Yanbian. The first impression after coming here is that most of the signs are bilingual, Korean and Chinese. Even the national banks and chain stores that are common to everyone have become bilingual, so Koreans here keep the habit of speaking Korean.
aa4 national costumes	aa4 The little sisters of the tour guide are all dressed in Korean costumes, which are very beautiful.
aa5 folk performances	aa5 There are also a group of aunts over 70 years old performing for us here. It is said that their leader is the inheritor of intangible cultural heritage. I heard the theme song of "Arirang" and "Dae Jang Geum", that I am familiar with here.

Table 2: Initial concepts corresponding to initial categories.

Initial Concepts	Initial categories
aa1 food culture, aa2 architectural style, aa3 local language, aa4 national costumes, aa5 folk performances, aa6 folk crafts, aa7 lifestyle, aa8 daily habits, aa9 local manners	a1 Cultural identity
aa10 natural conditions, aa11 scenic spots, aa12 living facilities, aa13 social atmosphere	a2 Imagery identity
aa14 eating experience, aa15 accommodation experience, aa16 transportation experience, aa17 shopping experience, aa18 service experience	a3 Life experience
aa19 charming scenery, aa20 neat and clean, aa21 low temperature, aa22 bright sunshine, aa23 cold wind, aa24 blue sky	a4 Environment experience
aa25 topographic landscape, aa26 hydrological landscape, aa27 meteorological landscape, aa28 vegetation landscape, aa29 folklore landscape, aa30 economic landscape	a5 Viewing experience
aa31 personal desire, aa32 recommendation from others, aa33 unique meaning, aa34 life experience	a6 Personal imprint
aa35 local labels, aa36 film and television works, aa37 literary works	a7 Collective imprint
aa38 sense of excitement, aa39 sense of leisure, aa40 sense of happiness, aa41 sense of novelty, aa42 sense of mystery, aa43 sense of involvement, aa44 sense of fun	a8 Emotional pleasure
aa45 sense of anxiety, aa46 sense of not wanting to lose	a9 Emotional anxiety
aa47 willingness to stay, aa48 willingness to revisit, aa49 willingness to recommend	a10 Emotional loyalty

3.2 Axial Coding

The main axial coding is to analyze the categories obtained from the previous coding steps in depth, to find out the inherent connection between the categories, to find the logical relationship between them, and to further cluster the categories. In this stage, we again put the categories into the travel notes, repeatedly analyzed and compared the meanings and attributes of the categories, and finally formed four main categories (Table 3), the dimensions of place attachment of folklore tourists.

Table 3: Initial categories corresponding to the main categories.

Initial categories	Main Categories
a1 Cultural identity, a2 Imagery identity	A1 Local identity
a3 Life experience, a4 Environment experience, a5 Viewing experience	A2 Local experience
a6 Personal imprint, a7 Collective imprint	A3 Local imprint
a8 Emotional pleasure, a9 Emotional anxiety, a10 Emotional loyalty	A4 Emotional attachment

3.3 Selective Coding

Selective coding is the process of analyzing the logical relationships among the main categories, uncovering the core categories, and using them as a "story line" to connect all the discovered categories and concepts, and finally building a complete theoretical framework.

The study repeatedly analyzes and compares the original travel notes, and finally determines the core category of this study as "the formation mechanism of place attachment of folklore tourists" by sorting out the logical relationships among the four main

categories of local identity, local experience, local imprint and emotional attachment.

The story line formed around the core category can be described as follows: local imprint is the internal motivation for the formation of place attachment of folklore tourists, which has a guiding role in local experience; local experience is the external motivation for the formation of place attachment of folklore tourists, which tests or realizes some contents of local imprint and directly influences the local identity and emotional attachment of tourists; local identity is the value guide for the formation of place attachment of folklore tourists, value guidance which is the spiritual level consensus established between them and the destination after participating in the local experience, is directly influenced by the local experience, but the intensity of the influence is regulated by the local imprint; emotional attachment is the emotional expression of the place attachment formation of folklore tourists, and is influenced by the local experience and local identity. This article establishes a model of folklore tourists' place attachment based on such story development clues (Figure1).
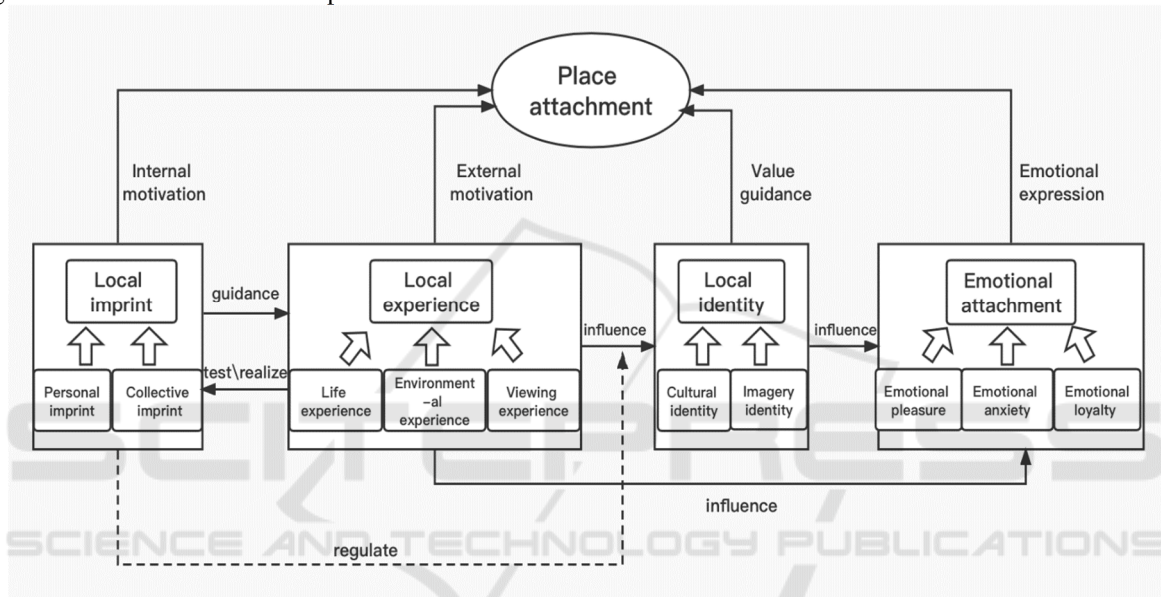

Figure 1: Place attachment model for folklore tourists.

4 RESULTS

4.1 Local Imprint

Through literature and film works, local labels, recommendations from others and their own life experiences, tourists who have not been to the destination have a certain understanding of the folk tourism destination, but they cannot fully satisfy the curiosity of tourists, nor can they achieve their personal aspirations, thus prompting people to strongly desire to go to the destination in person, as mentioned in tourism note y1:"*When did I learn about Yanji? It may have appeared in the food variety show pursued a few years ago. Maybe I saw a friend go there to play on weekends and post a location in my circle of friends. It may also be that many APPs always send me referrals about Yanji.*

Imperceptibly, the name will be quietly printed in the mind. However, at the same time, there are many titles and labels such as' Little Korea 'and' Little Seoul '. I have the idea of visiting here."

Local imprints can guide folklore tourists in their local experiences. The introduction of film and television literature, recommendations of others, etc., provide knowledge and suggestions for tourists' upcoming folklore tourism activities, so that tourists will consciously avoid bad experiences in folklore destinations and participate in experiences that are more likely to be satisfying, which has a positive effect on enhancing folklore tourists' local experiences. As mentioned in travel note y4: "*The most famous one is probably the cold side of the service building. Travel notes or guides will recommend stores basically. Let's try to see if they are really delicious.*"

4.2 Local Experience

Local experience is the external motivation for the formation of place attachment of folk culture tourists and is a practical participation activity carried out by tourists in folk tourism destinations. In this process, tourists' life experience in food, accommodation, transportation, shopping and services, natural environment experience, and tourism viewing experience all make tourists realize a more adequate human-ground interaction with folk tourism destinations. By conducting local experiences, tourists will make judgments and evaluations on whether the folklore tourism destination can meet their tourism needs.

The local experience allows for the testing of the content of the local imprint. Travelers come to a folkloric tourist's destination and test their knowledge of the destination by experiencing it firsthand. For example, as mentioned in travel note y6:*"It has been said before that there are more Russians in Hunchun city than in our country. In fact, it is not that exaggerated. In the past two days, we didn't see much in wandering around the street, but occasionally met some."* The repeated testing process enhances the tourists' perception of the folklore destination, and at the same time, the image of the folklore destination is reshaped in the tourists' mind.

The local experience can also realize the relevant contents of the local imprint, such as the realization of the tourists' personal wishes. The motivation for tourists to come to folklore tourism destinations may originate from the need for their own wish fulfillment, so the process of local experience is also the process of realizing tourists' personal wishes and satisfying their own needs. As mentioned in the travel note y2:*"My college classmates warmly invited me to visit here. He was the only minority student in my class, and I can't drink as much as he can. It should be said that compared with Mongolian, Uyghur and other nationalities, I do not know much about Korean. When I came to Yanbian this time, I decided to get him drunk!"*

4.3 Local Identity

Local identity is the spiritual guidance formed by the place attachment of folklore tourists, which means that a spiritual level consensus is established between folklore tourists and folklore tourism destinations, that is, the culture and imagery of folklore tourism destinations are consistent with the tourists' own ideas, thinking, likes and dislikes.

Using the definition of self as a measure, tourists evaluate the food culture, architectural style, local language, ethnic costumes, folk performances, folk crafts, lifestyle, daily habits, local rituals, natural conditions, scenic spots, living facilities, and social atmosphere of folk culture tourism destinations, seeking consistency between place and self.

Local identity is directly influenced by and is a direct result of local experience. tourists' identification with folk culture destinations is further enhanced through personal involvement in experiences that are consistent with self-concept criteria and weakened by involvement in experiences that are inconsistent with self-concept criteria. For example, in travel note y5:*"It makes people feel happy when they see the environment here. It is simply a kind of enjoyment with delicious food! Entering the store, the national characteristics are more obvious, and brighten our eyes!"*

The intensity of the influence of local experience on local identity is moderated by local imprinting. The personal and collective imprints of folklore tourism destinations that exist in tourists' consciousness before they come to the folklore tourism destinations to experience them will, to a certain extent, interfere with tourists' independent evaluation and judgment of local culture and imagery during the local experience, thus regulating the intensity of local identity influenced by the local experience. As in Travel notes y1:*"For many people, although Yanji is the capital city of Yanbian Korean Autonomous Prefecture, it is actually a small county. Its scale and construction may not catch up with the small county if it is placed in other rich provinces. However, for me, after staying in the mountain area for more than ten days, it seems like a big city."* And in travel note y6:*"When we arrived in Yanji, we stayed in a local hotel, and then we went to taste Korean flavor. The Bibimbap here is very different from what we had before. The taste here seems more authentic. It may also be psychological."*, reflecting the personal imprint of the traveler's local identity adjusted by the intensity of the local experience.

4.4 Emotional Attachment

Emotional attachment is the emotional expression of place attachment of folklore tourists. The main emotional attachment aspects of the tourists change at different periods of the tour. Before and during participation in folklore tourism, tourists show emotional pleasure, such as excitement, leisure, happiness, and novelty; towards the end of folklore tourism, tourists show emotional anxiety, expressed

as anxiety and reluctance; at the end of folklore tourism activities, tourists develop emotional loyalty to the folklore tourism destination, highlighted by the tourists' willingness to stay in the destination and the desire to revisit the destination, and the willingness to voluntarily recommend others to visit the destination.

Emotional attachment is influenced by both local experience and local identity. Tourists make emotional responses and feedback according to the content and effects of the local experience. As expressed in the travel note y3:"*I talked a lot with the guide. He was not a little impatient, and the whole person was enthusiastic and interesting. We felt the cool wind in the mountains, looked at the vast rice fields swaying in the wind, and were also moved by the hospitality of the Korean people.*" Tourists' emotional attachment is simultaneously influenced by local identity; the higher the degree of local identity of the tourists to the folklore destination, the stronger the emotional attachment generated by the tourists is likely to be. As expressed in the travel note y5: "*I am about to say goodbye to Yanji. I feel very reluctant to part with the photos taken here. Maybe what I ate was just a drop in the bucket of Yanbian food. Maybe the local customs I saw were just a small epitome of this place. However, it also reflected the strong food attraction and cultural connotation of this land. *"

5 CONCLUSION

Uses big data and based on the method of grounded theory, this article explores the composition of place attachment dimensions generated by tourists to folklore tourism destinations and constructs a model of place attachment for folklore tourists, using Yanbian Korean Autonomous Prefecture as a case.

In terms of dimensional composition, the study found that tourists' place attachment to folklore tourism destinations is composed of the following four dimensions: local imprint, local identity, local experience and emotional attachment.

The article constructs a place attachment model for folklore tourists. The model explains the composition and mechanism of place attachment of folklore tourists: 1) local imprinting can guide folklore tourists in their local experiences. The collective imprint provides tourists with knowledge and suggestions for their upcoming folklore tourism activities, while the individual imprint influences

their personalized and preferred choices for the content of local experiences. 2) Local experience can test the content of local imprint, and the repeated testing process will enhance and enrich the perception of folklore tourism destinations and reshape the image of destinations in the minds of tourists. The local experience can also realize the content of the local imprint. Local experience also has an impact on local identity and emotional attachment. 3) Local identity is directly influenced by local experience and is a direct result of local experience. The tourists' sense of identity with the folk culture destination is further strengthened by participating in experiences that are consistent with self-concept criteria and weakened by participating in experiences that are inconsistent with self-concept criteria. The local imprint in tourists' consciousness will, to a certain extent, influence their evaluation and judgment of local culture and imagery during the local experience, and thus play a moderating role. 4) Emotional attachment is influenced by both local experience and local identity. tourists' emotions are stimulated and fluctuate throughout the process of local experience, and they give emotional responses and feedback according to the content and effects of local experience. Also influenced by local identity, the higher the degree of local identity of the tourists for the folklore tourism destination, the stronger the emotional attachment is likely to be.

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