Research on Home in Geography: A Systematic Literature Review

Jingran Bai[*], Ya Li, Ting Wang

School of Geography and Tourism, Anhui Normal University, Wuhu, China
3539048045@qq.com
[*]*corresponding author*

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Abstract: Since the 20thcentury, under the influence of globalization and urbanization, population mobility has increased worldwide, and mobility has become a major feature of modern society. Mobility has profoundly changed people's daily behaviors, giving rise to new patterns of mobility, and changing people's perceptions of "home". In the "home" culture formed by the Chinese over thousands of years, the home is a fixed place that keeps people rooted in a particular place and provides a special sense of identity. However, in the context of mobility, the concept of home is a complex research topic, which challenges the traditional imagination, and "home" is regarded as a more diversified and dynamic place, which is a combination of physical space and emotional space. Under the perspective of tourism geography, the macroscopic study of home focuses on the physical attributes of home, the evolution and power construction of home space in the context of tourism, and the study of the emotional attributes of home needs to be further explored. Research on the emotional attributes of "home" needs to be further explored.

1. Introduction

1.1. Theoretical background

Since the 20th century, with the rapid development of the theory of geography's affective turn and daily life turn, the focus of geography has shifted from the grand social structure and spatial production to a more microscopic level, and the geography of home has gradually become the focus of research. The study of "home" in geography emerged in1999Domoshin the Progress in Human Geography, which reinterpreted "home" from the perspective of women's geography, and since then this topic has received a lot of attention. The geographic study of "home" in foreign countries has gone through the transformation from early humanist thinking to critical geography, and "home" has changed from the combination of material space and emotional space, the fusion of reality and imagination, and the fit between material and symbolism to the focus on gender, class identity, race, ethnicity, and gender. The shift from the combination of material and emotional space, the fusion of

the real and the imagined, and the merging of the material and the symbolic, to the focus of research themes on gender, class identity, race, and power relations[1]. Foreign geographies of emotion have had many research results on the construction of the mobile population's home, with transnational migrants as the main object of study, and domestic geographies of home are not sufficiently concerned with the lack of empirical cases with sojourners as the object of study. Geography of home as an important and energetic emerging discipline, the theoretical construction and empirical research is becoming more and more perfect.

1.2. Realistic Background

Since the 20th century, under the influence of globalization and urbanization, worldwide population mobility has been enhanced, and mobility has become a major feature of modern society[2]. Based on the increasing demand for a better life and its derived sense of happiness and accessibility[3]0, people are not satisfied with the sparseness of daily life and the tension and fatigue of the fast-paced work in the city, and they are looking for novel travel experiences in faraway places and exploring the unknown, and tourism as a way to connect "home" and faraway places. Travel is rapidly developing as a way to connect "home" and faraway places. Under the influence of the rapid development of economic level since the reform and opening up and China's huge potential tourism market, by 2021, the domestic tourists have reached 32.46 million, and the tourism expenditure exceeds 20,000 billion[4]. The development of mass tourism has given rise to more complex mobility patterns, i.e., seasonal migrants such as lifestyle migrants and second-home travelers. Sojourn[5]is the process by which an individual takes up temporary residence in a cultural environment different from his/her own and returns to his/her place of origin. Unlike tourists in mass tourism, sojourners usually stay in the place of sojourn for more than 15 days, and this kind of stopover during the journey and the multiple movements between home and the place of sojourn form the behavior of people-place-space-time intersection[6], which provides a new perspective for geographic research.

In the "home" culture formed by the Chinese over thousands of years, the home is a fixed place that enables people to put down roots in a particular place and provides a special sense of identity[7]. The study of the emotional attributes of "home" needs to be further explored. Based on the social representation theory and place theory, this paper explores the perception and identification of "home" by sojourners in the place of sojourn, as well as the process of practicing and reconstructing "home" by exercising self-initiative.

2. Literature Review

2.1 Concept and Connotation of Home

"Home" is a common and familiar term, which is understood differently by different people. In the Chinese context, "home" mostly refers to "family" , which focuses on the relationship of marriage, kinship, and adoption among co habitat groups. In the English context, "home" points firstly to physical and architectural space[39]; as well as the multiple connotations of the individual and the society on the basis of which the symbolic space is constructed together. Thus, "home" is a space.   Geographers have also defined "home" from different perspectives.

According to humanistic geographers, home is not just a house or a shelter, but an irreplaceable center of meaning, and is therefore not only a physical structure or a geographical location, but also often an emotional space, an amalgamation of many emotions associated with a special place.. Home has also become the most important spatial dimension to which place is attached, the place where personal and social meanings are rooted.

The evolution of cultural geography's understanding of "home" can be divided into three main stages: at first, home was generally regarded as a haven of warmth, pleasure and security. Secondly, the meaning of home is further expanded to be seen as the central place where people shape their identities. Individuals define their identity not only through the sense of belonging to the home, but also through the contrast between the home and the outside world. In the context of globalization, the notion of home has become increasingly important, and scholars nowadays have a deeper understanding of home, linking it closely to power relations[8].

Critical Geographies of Home emphasizes the three components of home, providing a useful framework for understanding immigrants' sense of home[9]. Home is a multilayered geographic concept; first and foremost, home is not just a physical abode, but also an imaginative space filled with emotions. Second, the home is a place where identity is constituted, reflecting power relations[10]. In other words, the home is shaped by the interactions of different social groups and individuals, i.e. the "geometry of power". Thirdly, home is a dynamic process, constructed by the practice of making home across boundaries of space and scale[11]. As such, the home extends beyond the scale of the dwelling to a wider geography.

2.2 Mobility and the home

Since the 21st century, the mobility "paradigm" and the mobility "turn" have been developing rapidly[12], and therefore the belonging and construction of "home" has become an important topic. belonging and construction has become an important topic. In the process of mobility, migrant populations maintain contact with their hometowns, and at the same time, they also perceive their surroundings and establish new social relationships, and their perceptions of home as well as their strategies for constructing it have become a hot topic of research. Currently, in the context of accelerated development of Chinese society, mobility has become frequent and common, giving rise to multiple groups of mobile people, including transnational migrants, lifestyle migrants seeking utopia for better quality of life or escaping from urban pressures, and sojourners and seasonal migrants seasonally migrating between the place of sojourn and the place of origin for the motives of health and old age. Mobility under multiple motives brings new variables to the concept and meaning of home within the Chinese language.

The plurality of knowledge, perception and practice of home among migrants with different mobility motives has led to differences in the strategies of constructing home and the transformation of the concept of home among different types of migrants. Transnational migrants, who move frequently between countries of origin and countries of relocation, have different spatial homes. The influence of socio-cultural factors and experiences in the process of mobility in both countries of origin and countries of immigration make transnational migrants' perceptions of home complex and contradictory from a single emotion, and the strategies for constructing home are also multifaceted and multidimensional[13]. On the one hand, they reconstruct their sense of home in the material space through home purchase, interior decoration and food strategies; on the other hand, they realize their identity through language practices and identity strategies in the non-material space, and make the transition from a temporary stay to a rooted home in the place of relocation[14]. Lifestyle migrants flee from the city for a better quality of life and realize their spiritual and cultural pursuits in cities with good environment. They renegotiate between the freedom of an individualistic lifestyle and the search for the emotion of having a home". Seasonal migrants move seasonally to warmer areas or areas suitable for old age for health and old age, and develop a dual attachment to home in the transition between temporary and permanent residence[15].

In foreign studies, migrant populations have often given concepts and meanings to the constant transformation and mobility of "home", and transnational migrants' "home" has received extensive

attention abroad, including the reality and imagination of migrants' "home The "home" of transnational migrants has also received a lot of attention abroad, including the reality and imagination of migrants' "home", the binary identity construction of migrants in the place of immigration and emigration, and their social identities[16], the reconstruction of home and the strategy of constructing home[17], etc. Darden 0[18]studied European immigrants moving to North America and Canada, and explored how they adapted to the place of influx through subjective initiative in countries with different cultural backgrounds; Oberg[19]studied how transnational immigrants put down their roots in host countries to carry out the "home" reconstruction. "home" reconstruction after arriving in the host country, and categorizes the rooting process into four stages[20].

In the Chinese context, the concept of home is always related to rootedness, and past experiences and memories are an important part of the concept of home. Migrants' perception of home is also complicated by the dual influence of the place of origin and the place of migration. Jing jing Guan[21]et al. explained the impact of home-travel context transition on the perception of tourist places based on the migration theory, which showed that the perception of tourist places is the result of the comparison of the differences between home and tourist places, and that changes in the difference of home-travel distances significantly affect the relative perception of tourist places, which also reflects the invisible role of home in the perception of tourist places. Domestic studies on the geography of mobile people's home have explored topics such as home rooting and daily activities[22], focusing on the material construction, spatial practice and rooting creation of home, while there is still a dearth of studies on the immaterial, private and micro home of mobile people and the construction of home in the change of mobility[23]Therefore, the study of domestic migrant population's "home" takes home as a micro window of human-land interaction, and when exploring the concept and construction of migrant population's "home", it not only involves the identity and multi-scale, but also explores migrant population's non-material construction of home, including the human-land relationship, from the perspective of human-land relationship. It is more important to explore from the perspective of people-place relationship the immaterial construction of home, including emotional reconstruction and identity transformation and identification.

2.3 Overseas Studies on Home

Previous studies have considered home as a fixed space that exists at different spatial scales, including one's place of residence and country of origin[24]. However, as global mobility increases, the line between "home" and "away" becomes blurred. This blurring challenges the current definition of home, suggesting that the definition and study of mobile people's home should involve multi-scale and multi-spatial transitions. For mobile people, the sense of home is fluid and changing[25]. "Home" does not refer to a single place, but rather to two different modes of living, one at the place of origin and the other at the destination. In the process of mobility, some migrants maintain their emotional ties to their place of origin and develop a sense of nostalgia for their former home, while others try to adapt to their new environment and establish the home they live in and desire at their destination. In many cases, migrants' sense of home involves both place of origin and destination. In Germany, Turkish immigrants' sense of home derives from housing, material artifacts, and social relations in both the immigrant and the country of immigration[26]. Transnational mobility also shapes migrants' sense of home by negotiating their social networks in different places[27]0. At the same time, migrants perceive home at different geographical scales with different meanings and levels. In domestic space, home can be created through lived experiences that are based on the material of personal meanings, memories, and relationships[28]. Specifically, the home is the sanctuary of the home, separating the private and public spheres. The private nature

of the home, its symbolization of happiness, and interpersonal interactions with family members are often mentioned when talking about the experience of home and daily life[29]0. In community spaces, migrants develop a sense of belonging through social contact and interaction with locals and other migrants0[30]. Through social imagery and geographically based interpersonal interactions, people's place-based experiences in the community enhance their personal identity and identification, giving them a sense of home[31]. In urban spaces, through social networks, and daily urban living practices, individual micro-place experiences are transformed into place-based meanings of the city. In addition to the destination city, migrants far from home can still be emotionally, socially, and politically attached to their place of origin by maintaining their identities, family ties, and social roles in the place of origin, which is seen as a projection of the imaginary of home[32].

Not only does "home" have a multi-scale space, but home can also be reshaped through the individual's proactive strategies in the process of moving. The meaning of home is reconstructed in the context of mobility when the individual carries the internalized "home" with him/her. Home is a collection of practices, objects, rituals, and emotions that make a person "feel at home" and can be renegotiated in mobile contexts. The concept of home for mobile people goes beyond spatial or territorial definitions to encompass the realm of social and personal dimensions[33]. With the notion of a global dwelling, home should be understood as fluid, mobile, pluralistic, and a site of attachment[34]. Similarly, the home is often seen as a place that carries values and is filled with emotions, rather than a physical space. Therefore, home should be understood as a multidimensional concept[35]. The concept of home applies to both mobile environments and environments where the spatial attributes of a fixed place have different meanings. "Home" is a process that does not simply exist, but is constructed through a variety of creations (home-making), a process that includes both material and imaginary elements. Social meanings are created through construction that transforms a shelter into a "home"[36]. In the process of mobility, the sense of place and belonging of the migrant population to their usual home is perpetuated and reconstructed through "heterogeneous emotional spaces" such as churches and restaurants[37]. For example, Nowic[38]has studied in depth how transnational workers, who are required to move between two or more countries, do not have difficulty in constructing their home, which is not fixed in a particular place, but builds itself in the process of dynamic of a particular social relationship. Their "home" is not fixed in a particular place, but rather they build their home in the process of dynamic of particular social relations. Therefore, the construction of home is not only a material existence, but also an emotional interaction and a site of power play. In this process, for the mobile population, home is not only the family space in the traditional sense, but also includes the transformation and practice of home in different spatial scales, the family and the country, the home in the place of moving in and the home in the place of moving out, as well as the home that is moving in the transnational travel.

In terms of the dimension of "home" construction, the construction of mobile people's "h ome" includes the consideration of three spaces, namely, residential space, social space and mobility space. Residential space is a relatively private space, and it is also the most impor tant place for the construction of home. With the help of the three-dimensional theoretical f ramework of material geography: material representations, emotional metaphors and power m echanisms, residential space is the field where migrants perform identity politics through ma terial, and it is full of emotional interactions and power representations between migrants an d their families and friends. Social space is the site of interaction between migrants and loc al residents. Migrants acquire and reconstruct local knowledge and culture through constant interaction with local residents in different social venues, generating different local emotions and thus influencing the construction of home. Through cross-local connections, migrants i

nterpret the multiple meanings of home at different spatial scales, and construct the economic and socio-cultural space between home and destination. Continuous mobility constantly reshapes migrants' daily life practices here and there (here and there), reconfiguring geographic space and identity perceptions of the self and the other, and embedding their identities in their hometowns and destination cities, resulting in hybrid cultural identities.

Research on travelers' homes abroad focuses on second-home travelers' perception of "home" and the strategies to maintain it[39].Second-home travelers' identity is also embedded in their home and destination cities, thus forming a hybrid cultural identity. Most of the second-home travelers buy a second suite of rooms in the place of residence, and make many round trips between the place of residence and the place of habitual residence[40]. Early studies on their "home" emphasize the physical form of home, including the spatial distribution pattern of the second home[40]and the location characteristics. Under the affective turn in geography, geographers have delved into a more micro-level study of the sojourner's home, exploring the sojourner's emotional home from a micro perspective. For example, Seija[41] explored the sources of travelers' sense of home in the traveler's place and the difference between the sense of home in the traveler's place and that of the usual place, and found that the novelty of the traveler's place and the increase of the activity space are the main reasons for the difference between the sense of home of the traveler's place and the usual place, and the experience of the life of the traveler's place and the natural environment are the important sources of the sense of home of the traveler's place; Poikolainen0[42]Through semi-structured interviews with sojourners, it was determined that sojourners maintain a balance of sense of home in their habitual and second homes through subjective strategies such as enjoyable sojourn experiences and attitudes toward life in the sojourn. At the same time, modern technology and the physical appearance of the hostel can be beneficial in compensating for the lack of a sense of home for the travelers. Trudie[43]found that the physical appearance of the second home, such as the architectural design, is an important material means to increase the well-being of the travelers and thus develop a sense of home; Ellingsen[44]and others explored the structural differences between the second-home life and daily life in the view of mobility and how modern technology can compensate for the sense of absence from home. The sense of nostalgia represented by second home living also enriches the notion of "home" for travelers. The emotional motivation of second-home sojourners in Finland and Sweden is related to childhood memories and nostalgia, and serves as a means of maintaining the home; Liangniand others have explored the critical geography of home through the expression of nostalgia of the second home by sojourners in the sojourn process. perspective to explore the notion of the sojourner's home and the creation and transformation of dual identities.

2.4 Relevant Studies on Home in China

Home mostly refers to a stable and unchanging place to live, grow up and rest in the discourse system of Chinese culture, a stable, fixed and cohesive spatial concept[45]. The feeling of home, and belonging to a place is an essential emotional attribute that is one of the strongest connections between people. Early human geographers described this emotional connection as emphasizing family roots and childhood memories of home. However, with increased global mobility, this understanding of home is being challenged. Home is now mostly understood as socially constructed, fluid, often multiple, and existing at different scales and dimensions. The prevailing view is that home is not a fixed location, but rather a series of social networks, a concept of immobility and mobility. For people on the move, the sense of home is not only fluid and changing, but also

multifaceted, involving both destinations and places of origin.

Home is an active place with social, economic, cultural and emotional relations[46], a boundary between inside and outside, a comfortable, safe and secure space[47]. It is closely related to an individual's sense of well-being and identity. Leaving their usual homes, migrants such as sojourners regain a sense of home through practice and the construction of home, which perpetuates the sense of place and belonging. Domestic research on the construction of migrants' home includes both macro and micro scales. At the micro level, some scholars have explored how migrants build their homes Liu Meixin explored how cosmopolitan transnational elite immigrants realize transnational home construction through spatial, everyday and emotional strategies; Luo Jialiand others explored how young people consume the space of home for the construction of "home" in terms of the daily life practice of home as well as emotional belonging of home. "Cai Xiaomeiand others explore the daily strategies of transnational migrants' rootedness and the main factors of decision-making about rootedness from the micro perspective of daily life, which is also important for re-conceptualizing the concept of home. At the macro level, Bo Zhang[48]has explored the geographic processes and socio-cultural significance of mobility by reviewing the practice of migrants' "home", and at the same time, he has constructed a framework for the geographic study of transnational migrants' "home", emphasizing the importance of the concepts of residential space, urban space and urbanization, as well as the importance of the concept of "home". At the same time, it constructs a framework for the study of the geography of transnational migrants' "home".

Under the "humanist" turn, geographic studies of home have also focused on homelessness, landlessness, and post-disaster reconstruction. Xue Ximing analyzes the phenomena of home replacement due to gentrification in the process of globalization, homelessness and home away from home, as well as the drifting home of the dispersed, and discusses the issue of reconstruction of home and identity under the influence of disaster in terms of the self-adjustment behavior of the disaster victims and the implementation of post-disaster reconstruction plan; Yin Duo explores the process of Ordos landless peasants' active construction of "home" through their daily lives and the multiple and marginalized identities they face in their "new home" in the city, introducing the issue of landless peasants into the critique of "home". This brings the issue of landless peasants into the field of critique of the geography of "home"; Chen Chun explores urban migrant children's participation in and subjective perception of the process of constructing "home" from the children's point of view, finding that children in rural migrant families experience complex family separation and reorganization, and that they have the ability to construct a "home" space, and that they have the ability to build a "home" space, and that they have the ability to build a "home" space. It is found that children in rural migrant families experience complex family separation and reorganization, and that they have the ability to construct the space of "home" and strategies to realize the integrity and stability of "home" in the process of urban-rural migration through strategies such as active sharing of family responsibilities.

In the context of the commercialization of tourism, the attributes and connotations of home have changed, and the attention to the internal spatial changes of home in tourist places from a micro perspective is also a new topic of geography. Zheng Shilin[51]Taking Daijiale in Daiyuan of Xishuangbanna as a research case under the background of commercialization, we interpret the internal spatial reconfiguration process and motives of Daijiale as a "commercialized home". -The process of Daijiale's spatial reconstruction is a gradual change from spatial function transformation to spatial enlargement, spatial alienation and spatial marketing, which is a product of interaction and negotiation between the subjects of tourism activities; under the influence of tourism, Bamboo Mosuo people's "home" space is no longer understood as an objective material environment, but as a series of social relations. Under the influence of tourism, the "home" space of the Mosuo people in Zhudi is no longer simply understood as an objective material environment, but as a combination

of social relations and "homes", which highlights the complexity and geographic reality of the multiple production of things and people.

2.5 Research Review

Through combing domestic and foreign studies, it is found that the themes of early foreign studies on home revolve around the materiality of home, power relations related to "home" and emotional geography, and the research method is mainly qualitative analysis; the content of the research emphasizes on phenomenal analysis, including the proactive strategy of constructing a home and the multi-scale analysis of the home. The research on travelers' home mainly focuses on second-home travelers, and the content of the research has changed from the materialistic research on home to the research on second-home travelers' perception of "home" and the strategies to maintain the sense of home. The geography of "home" in China started late, and the literature review of foreign studies is mainly introduced and sorted out, such as Feng Dan0[52]and Tang Pei, who described the progress of research on the geography of "home" in foreign countries and the progress of research on the geography of "home" in foreign countries, such as the study of "home" in China. " geography research progress and main research content. In recent years, domestic scholars have done a lot of empirical research on the development of "home" from urban geography, tourism geography and socio-demography based on the actual situation in China, and the research object is mainly based on tourists and urban residents, and the research on the home of the floating population is mainly based on the immigrant groups, and the research content includes the rooting and practice of immigrant's home.[50], material and emotional reconstruction[51]. There are fewer explorations of the construction and influencing factors of travelers' homes based on the mobility perspective, and the field needs to be further deepened at the level of research content and research methodology, as follows:

In terms of research content: foreign research on travelers' home focuses on the analysis of the behavior of travelers to maintain a sense of home and the differences in the sense of home between the two places, while the differences in the sense of home of the travelers and the influencing factors of the construction of the sense of home lack of systematic discussion; the domestic empirical evidence on the creation of travelers' "home" and the perception of cases is relatively small, and the research is not enough attention. There are few empirical cases on the creation and perception of "home" by sojourners in China, and the research attention is insufficient, and only Duan Shengkui has studied the recognition of "home" by sojourners in the second residence[51]. Therefore, it is necessary to study the strategies and characteristics of the sojourners' "home", not only to enrich the concept of "home" in the Chinese context, but also to make up for the lack of research on the "home" of the migrant population other than immigrants in China. It can also make up for the lack of domestic research on the "home" of migrants other than immigrants.

In terms of research methodology, the current domestic and international research on sojourners' home is mostly based on qualitative methods, including semi-structured interviews,   participatory observation and field surveys, with little use of quantitative methods,and the scope of the research is mainly in the small-scale area, which makes the research perspective relatively narrow compared with that of foreign countries. Based on this, this paper adopts a combination of quantitative analysis and qualitative interpretive analysis to explore the behavior of rural travelers in constructing their home and its influencing factors to make up for the shortcomings of the existing single analysis method.

3. Conclusion

The geography of home combines the cultural turn and the emotional turn, and absorbs the

research methods of these disciplines, and its development on the theoretical level is booming. There have been many achievements in the study of migrants' home in foreign cultural geography, mainly focusing on international migrants and diaspora, and not enough attention has been paid to this field at home, especially few empirical cases with sojourners as the object of study. The geography of home, as an important and dynamic emerging discipline, is becoming more and more perfect in theoretical construction and empirical research. Based on the theory of cultural geography of home and place, this study carries out empirical research in Chinese socio-cultural contexts, which helps to enrich the domestic understanding of sojourners and human-place emotions, and at the same time, make up for the deficiencies and omissions in foreign research on mobile populations other than transnational migrants.

In the new context of mobility, the definition of "home", which is stable and unchanging in traditional societies, has been challenged and reshaped. Nowadays, "home" is no longer a fixed and unchanging entity, but more of a mobile and multidimensional human-place relationship.

As middle-aged and elderly people go out of their families to follow the tourism activities that focus on relaxing the body and pleasuring the mind and body, the enthusiasm of travelers for rural sojourn is increasing day by day. In the context of mobility, it is of great practical significance to study the emotions and practices of the mobile population in the change of human-land relations. "Home is not only a material space, but also implies the relationship between people and places, and understanding human-place relations from the micro perspective of home enriches the research scale of human-place relations in geography.

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