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**HERITAGE TOURISTS' PERCEPTIONS
OF AUTHENTICITY, ITS ANTECEDENTS
AND CONSEQUENCE**

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THE HONG KONG POLYTECHNIC UNIVERSITY

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THE HONG KONG POLYTECHNIC UNIVERSITY
SCHOOL OF HOTEL AND TOURISM MANAGEMENT

**HERITAGE TOURISTS' PERCEPTIONS OF
AUTHENTICITY, ITS ANTECEDENTS AND
CONSEQUENCE**

Nguyen Thi Hong Hai

A thesis submitted in partial fulfillment of the requirements for the degree of

Doctor of Philosophy

August, 2014

CERTIFICATE OF ORIGINALITY

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Nguyen Thi Hong Hai

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ABSTRACT

Within the study field of heritage tourism, authenticity is one of the most important issues. It is considered as a significant element as well as an appeal for tourists. Despite of being long studied, the theoretical concept of authenticity is believed to be only in the early stages of its conceptualization (Chronis & Hampton, 2006; Timothy, 2011). A comprehensive review of past studies indicates that different types of authenticity have been conceptualized, however, they were hardly examined concurrently. In other words, authenticity has scarcely been investigated as a multi-dimensional concept. There is still a lack of a comprehensive scale to measure the perception of the concept through its multiple dimensions. From a managerial and marketing point of view, it is essential to comprehend how tourists understand and assess authenticity as well as whether the authenticity claimed is acknowledged by them (Kolar & Zabkar, 2010; Xie & Wall, 2002). Previous studies have furthermore found that authenticity is hardly a ‘standalone’ concept (Kolar & Zabkar, 2010). Little however has been done concerning the antecedents and consequences of perceived authenticity.

The ultimate goal of this study is therefore to investigate perceived authenticity of heritage experiences from tourists’ perspectives. It first aims at developing a comprehensive scale for measuring tourist's perceived authenticity. Next, it establishes a consumer-based model of authenticity and examines the relationship of perceived authenticity with its antecedents, including heritage awareness and heritage motivation and its consequence, tourist satisfaction. Moreover, the concept of distance, which refers to the difference between long-haul

and short-haul tourists, is proposed to act as a moderator in the relationships associated with perceived authenticity.

The city of Hong Kong is chosen as the study site. A rigorous procedure of scale development, as proposed by Churchill (1979), is adopted for generating an instrument to measure perceived authenticity. A pre-qualitative study with in-depth interviews with 21 heritage visitors was used to establish a measurement scale, as well as to provide primary data on tourist perception of authenticity. Different enhancers and diminishers of authentic heritage experiences are identified at this stage. After consulting a panel of experts, the questionnaire for the main survey is pilot tested with 122 respondents. Afterwards, a total of 625 valid responses are collected for the main survey. The procedure of structural equation modeling is utilized for analyzing the data. After the sequential steps of EFA and CFA, the final structural model is found to consist of five constructs, including Heritage Awareness, Heritage Motivation, Perceived Authenticity, Tourist Satisfaction and Perceived Commodification, which is a newly emerged construct in the context.

The findings of the study indicate support for the structural model and the hypothesized relationships. Eleven out of fifteen established hypotheses are supported. Heritage awareness and heritage motivation are indicated to directly and positively affect perceived authenticity, whereas perceived commodification is evidenced to negatively and directly influence perceived authenticity. Heritage awareness is found to positively affect heritage motivation. Perceived authenticity is also proven to be a significant mediator on the relationships between heritage awareness, heritage motivation, perceived commodification, and tourist satisfaction. Distance is found to have moderating effects on the relationships between heritage

awareness, commodification and perceived authenticity. Moreover, the study identifies major significance of authenticity for heritage tourist experiences.

The present study provides a satisfactory measurement scale of authenticity, a valid consumer-based model of authenticity, and evidence of the significance of authenticity in this context. It is believed not only to enrich the theoretical debate on the issue of authenticity in tourism, but also to provide practical implications for heritage tourism management, particularly in the case of Hong Kong. Although the study encounters several limitations related to the issues of generalizability and development of a measurement scale for authenticity, it serves as a valuable foundation for future research.

Key words: heritage tourist, authenticity, heritage awareness, heritage motivation, commodification, tourist satisfaction, structural equation modeling, Hong Kong.

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CHAPTER 1

INTRODUCTION

This chapter presents the introduction of the study. It first introduces the background of the topic which includes the overview of heritage tourism and authenticity and a brief introduction of the study area, i.e. Hong Kong. The rationale of the study is discussed next, followed by the research goal and objectives. The significance of the study is also introduced in this chapter. In addition, brief discussions of research methods and limitations are provided. The next sections include definitions of the main constructs which are utilized in this study and the structure of the thesis.

1.1 Research background

1.1.1 Overview of heritage tourism

Heritage tourism is considered one of the most significant and fastest growing components of tourism (Boyd, 2001; Chen, 2007; McKercher, 2002; Poria, Butler, & Airey, 2003; Timothy & Boyd, 2003). It is in fact considered one of the oldest forms of tourism (Timothy & Boyd, 2003). It is reported that ancient records have acknowledged the existence of heritage tourists, being ancient explorers, sailors, traders and adventurers. Currently, heritage tourism is one of the most notable and widespread types of tourism in terms of visitors and attractions, drawing hundreds of millions of visitors every year (Timothy & Boyd, 2006). The World Tourism Organization (UNWTO) claims that almost 40 per cent of all international trips undertaken are related to heritage and culture and that the demand

for these is growing by 15% per annum (Boyd, 2001; McKercher, 2002; Timothy & Boyd, 2003). With the introduction of the World Heritage List in late 20th century, both demand and supply sides of heritage tourism have received increasing attention and have been growing dramatically ever since.

Nevertheless, there is a lack of a single accepted definition of heritage tourism. It can be understood as a subgroup of tourism, which is centered on what humans have inherited, ranging from historic buildings to art works and beautiful scenery (Yale, 1991). Heritage tourism can be divided into natural heritage tourism, cultural heritage tourism and urban heritage tourism (Timothy & Boyd, 2003). There is thus an overlapping with other types of tourism, including natural tourism, cultural tourism and urban tourism. As a result, confusion between heritage tourism and historic tourism is often made. Heritage tourism, however, should be considered as “the contemporary usage of the past” as Ashworth and Tunbridge (1999, p.105) suggest.

Issues in heritage tourism are in profusion. Examples include the problematic relationship between tourism and cultural heritage management (McKercher *et al.*, 2005); the frequent conflict between conservation and development and the treatment of cultural heritage assets as tourism products (Ho & McKercher, 2004; Garrod & Fyall, 2000; WTO, 2009); the relationship between tourists and host communities (Chhabra *et al.*, 2003; Pretes, 2002); and heritage tourist behavior and perceptions of heritage assets (Chen & Chen, 2010; Huh & Uysal, 2003; McKercher, 2002; Poria *et al.*, 2003, 2006a, 2006b). One of the most controversial debates in the field is the notion of authenticity (Timothy & Boyd, 2003). Heritage is often associated with the past; therefore, the presentation of the

past in heritage tourism has raised a concern of authenticity. Heritage is often treated as a commodity in contemporary society (Ho & McKercher, 2004) and commoditization is believed to damage the levels of authenticity of local culture and human relations (Cohen, 1988; MacCannell, 1973). The question of authenticity therefore merits great attention in this field.

Swarbrooke (1994) points out a typical related dilemma in heritage tourism. He makes the case whether a ruined heritage site should be left in ruins or should be reconstructed in order to appear closer to its original appearance. There is no definite answer for this dilemma. In order to obtain an answer for this question from a tourism managerial point of view, it is important to understand what audiences of the heritage assets desire, or, what kind of authenticity is being looked for when visiting heritage attractions.

1.1.2 Tourists and their search for authenticity

Tourists who visit heritage sites are likely to have better education, tend to stay long and spend much time on a holiday. They often have professional and managerial jobs and a higher average annual income than other tourists. As such, they are stated to spend more than general tourists (Huh, Uysal, & McCleary, 2006; Kerstetter, Confer, & Graefe, 2001; Richards, 1996, 2001; Silberberg, 1995). Heritage tourists are usually categorized into different groups based on various criteria, such as their prior knowledge of the site/place, the importance of heritage in their choice of visit, the depth of experience and the information they have obtained related to the visit. Different groups of heritage tourists are argued to possess different interests, motives, perceptions and behaviors (ICOMOS & WTO,

1993; McKercher, 2002; Poria, Butler, & Airey, 2001; Silberberg, 1995; Stebbin, 1996; Shifflet & Associates, 1999). This is considered to be valuable information for practitioners in terms of marketing and visitor management.

There are two opposite streams of thought found in the discussions of tourists' search for authenticity. The first claims that tourists do not concern about the authenticity of the places they visit (Boorstin, 1961; Urry, 1995). The second believes that tourists genuinely look for authentic experiences and places (Cohen, 1979b; Herbert, 1995; MacCannell, 1973, 1976; Moscardo & Pearce, 1986; Timothy, 2011). As an example of the former, Boorstin (1961) and Urry (1995) contend that tourists are not concerned with how authentic a place is, nor whether the experiences they have are. As such, their purposes for traveling are fun and entertainment. It is even argued that they prefer spurious places, which give them unreal experiences and do not require "mindfulness, thoughtfulness or effort" (Timothy, 2011). On the other hand, MacCannell (1973, 1976), Cohen (1979b), Moscardo and Pearce (1986), and Herbert (1995) indicate that tourists are interested in authenticity. However, they might not be able to identify it. Timothy (2011) believes that tourists do not look for fabricated experiences. They are, in fact, often blinded by stereotypes or false images that they have had before the visit.

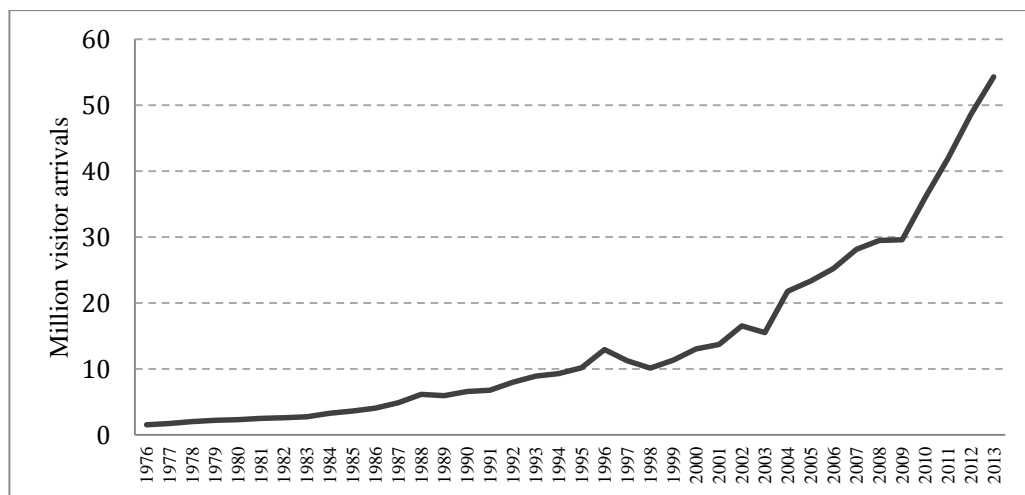
Recently scholars acknowledge that some tourists look for authentic experiences while others do not. This has shifted the focus on discussing how tourists perceive authenticity and what kind of authenticity they are looking for. Several studies indicate that tourists have different preferences in regard and that they seek for different types of authentic experiences (Chhabra, 2003, 2010; Moscardo & Pearce, 1999; Silver, 1993; Wait, 2000). The three major types of

authenticity, formed by three diverging ideologies are discussed as a result, i.e. objective, constructive, and existential authenticity (Chhabra, 2012; Reisinger & Steiner, 2006; Wang, 1999).

1.1.3 An introduction to the tourism destination of Hong Kong

1.1.3.1 An overview of Hong Kong tourism

The Hong Kong Special Administrative Region of the People's Republic of China (hereafter referred to as Hong Kong) is located in the south of China. Hong Kong is commonly known as an urban tourism destination, which offers a spectacular skyline view, diverse shopping and recreational facilities, based on a special mixture of Chinese and British culture.



Source: HKTB, 2014

Figure 1.1 Visitor arrivals in Hong Kong from 1976 to 2013

This cosmopolitan metropolis attracts millions of visitors a year, continuously growing over the years as shown in figure 1.1. The year of 2013 records more than fifty-four millions visitor arrivals to Hong Kong (Hong Kong Tourism Board (HKTB), 2014).

According to a report from the Hong Kong Tourism Board (2014), among the total arrivals in Hong Kong, more than half were same-day in-town visitors. Overnight visitors spend an average of 3.4 nights in the city. Mainland China has been the biggest source market for Hong Kong tourism in the last decade. In 2013, this market generated 75% of total arrivals, followed by Taiwan, the United States, South Korea and Japan. Other major short-haul markets include Singapore, the Philippines and Malaysia. Major long-haul markets include the United Kingdom, Australia, and Canada. Inbound tourism generated a total of HK\$332.05 billion in 2013, with a significant growth rate of 14.8% year-on-year. Shopping was the dominant contributor to Hong Kong inbound tourism in 2013, making up about 61.2% of overnight visitor spending and 90.8% of same-day in-town visitor spending. The majority of visitors to Hong Kong indicated that they were on a vacation trip (62%), 18% were visiting friends/relatives, and 14% were on a business trip. The most visited tourist attractions in the last few years are the Avenue of Stars, Victoria Peak/Peak Tower, Hong Kong Disneyland, Ocean Park and Open-air Markets/Ladies' Market (HKTb, 2012, 2014).

Recently, the Hong Kong Government has paid attention to widen the range of tourist experiences and to diversify tourist attractions in order to attract new visitors, keeping them to stay longer and encourage repeated visits (Hong Kong Planning Department, 2012). The focus for long-term tourism development are on ecotourism and culture-related tourism (Hong Kong Planning Department, 2012). When focusing on cultural tourism, special attention is given to arts, culture and heritage attractions (Hong Kong Planning Department, 2012).

1.1.3.2 Heritage tourism in Hong Kong

In Hong Kong, the concept of heritage has been established in the 1980s when the fishing village with Chinese traditional features quickly transformed into a metropolitan city (Cheung, 1999). In addition, the British colonial history has left Hong Kong with special Western features. It is often referred to as a fusion of Chinese and Western culture and the combination of tradition and modernity make Hong Kong a unique tourism destination with an image of '*East meets West*'. Even if heritage tourism has never been a primary tourist attraction of Hong Kong, the local Government has put great efforts in expanding the industry towards locals as well as for tourists. Different heritage trails have been established and promoted since 1993, the Ping Shan Heritage Trail in the New Territories being the first of its kind. The Lung Yeuk Tau Heritage Trail and the Central and Western Heritage Trail, containing three different routes, also present special Chinese and British features of Hong Kong. These trails have been well-visited by both, locals and international visitors (Hong Kong Planning Department, 2012). Recently, an important promoting activity which is a large-scale exhibition entitled 'Hong Kong Heritage Tourism Expo - Access Heritage' was held from December 2010 to November 2011 in different places (Commissioner for Heritage's Office, 2012). Six specially designed heritage tour routes were presented in this exposition, including 'A Journey to the Centre of Law and Order' in Central, 'A Glimpse into the Lives of Early Chinese' in Wan Chai, 'Into a Big Cultural Melting Pot' in Tsim Sha Tsui, 'A Journey Beyond the Ordinary' in Yau Ma Tei, 'A Scary Journey!', and 'Memorabilia for the Movie Buff' (Commissioner for Heritage's Office, 2012).

Although heritage is not the main tourism product to attract international tourists, there is a growing concern for developing this type of tourism in Hong Kong.

1.2 Rationale of the research

The topic of authenticity has long been studied, however, it is believed to be only in the early stages of its conceptualization (Chronis & Hampton, 2006). A recent work of Timothy published in 2011, states that “in spite of many recent efforts to try to define authenticity through empirical studies, we still know relatively little about the concept” (p.121). Since the issue of authenticity was introduced to tourism in the 1960s by Boorstin (1961), the majority of research focuses on conceptualizing the notion. Related research is aimed to answer the questions of “what is authenticity?” or “what is the meaning of it?”. On the other hand, only a limited number of research has investigated tourists’ perceptions of authenticity. Understanding authenticity from professional explanations and definitions is essential, yet, knowing how customers as laymen understand it is equally important. Accordingly, it is essential to recognize whether the authenticity claimed is acknowledged by tourists (Kolar & Zabkar, 2010; Xie & Wall, 2002).

While different perceptions of authenticity such as objectivist, constructivist, existentialist, negotiated and theoplicity have been defined, they have not been widely investigated concurrently. Exceptions are studies by Chhabra (2007, 2010) and Kolar and Zabkar (2010). Nevertheless, the different perceptions of authenticity utilized by Chhabra (2007) and then adapted by Ramkissoon and Uysal (2011), are not clearly defined. Kolar and Zabkar (2010) only apply two main types of authenticity, i.e. object-based and existential. Chhabra (2010) successfully

identifies four different views from students' perspectives, namely essentialist/objectivist, constructivist, existentialist, and a negotiation between essentialist and existentialist authenticity. Nonetheless, her research only investigates perceptions of authenticity towards heritage tourism in general, not the perceived authenticity of specific heritage sites. As a result, a comprehensive measurement scale for multiple perspectives of perceived authenticity has not yet been effectively developed.

In addition to the lack of research on multiple perspectives of authenticity, an examination of literature reveals that little has been done concerning the antecedents and consequences of perceived authenticity. Numerous studies indicate that visitors' characteristics are significantly associated with various perceptions of authenticity. Various elements are suggested to have an impact on perceived authenticity, such as tourists' knowledge of a site, motivations, characteristics of market forces, personal involvement, cultural identity, and cultural distance (Budruk, White, Wodrich, & Riper, 2008; Chang, Wall, & Chang, 2008; Kolar & Zabkar, 2010; Littrell, Anderson, & Brown, 1993; Waatt, 2000). However, limited efforts have been made to investigate these factors and identify their relationships through empirical studies. Regarding the consequences of perceived authenticity, previous studies identify a positive relationship between authenticity and satisfaction, enjoyment and loyalty. There however is still doubt whether different types of perceived authenticity, which are formed by diverse and even contrasting perceptions, may not have the same influences on tourists' heritage experiences, including tourist satisfaction. These assumptions have not been examined empirically.

The above discussion indicates and explains the rationale for conducting this research. This study is thus carried out in order to investigate perceived authenticity from tourists' perspectives, which comprises of three major views and focus is laid on its antecedents and consequences. Studying antecedents is important for a better understanding of the concept of perceived authenticity and identifying consequences is crucial for indicating a meaningful contribution of perceived authenticity to tourist intentions and behavior.

In spite of the fact that heritage tourism has never been the main attraction of Hong Kong, the growing concern for this type of tourism gives a first reason for conducting this study in the area. Secondly, due to the quick transformation of the city since the 1980s together with strong commodification for economic purposes, heritage sites in Hong Kong are reconstructed at various levels. While some keep their original forms, others are totally renewed and even others are built for newer purposes. As a result, the issue of authenticity of heritage sites is a vital topic for Hong Kong as a destination. The existence of different levels of authenticity can also give an interesting comparison, which is meaningful for this study. Thirdly, although there is a number of research about heritage tourism in Hong Kong, studies that focus on tourists have so far been scanty. Subsequently, this study focuses on heritage tourists and their perceptions of authenticity towards heritage experiences in Hong Kong.

1.3 Research goal and objectives

1.3.1 Research goal

The goal of this study is to investigate perceived authenticity of heritage experiences from tourists' perspectives, and its relationships with heritage awareness, heritage motivation and tourist satisfaction, using the case of Hong Kong.

1.3.2 Research objectives

1. To understand the concept of perceived authenticity from tourists' perspectives and develop a valid and reliable research instrument for measuring perceived authenticity of heritage experiences.
2. To identify the dimensionality of perceived authenticity and determine the prominence among the dimensions.
3. To construct a conceptual framework which consists of perceived authenticity, its antecedents: heritage awareness, heritage motivation and its consequence: tourist satisfaction.
4. To examine the relationships among the four constructs heritage awareness, heritage motivation, perceived authenticity, and tourist satisfaction.
5. To examine to what extent the construct of distance moderates the relationships associated with perceived authenticity.

1.4 Research methods

This research is conducted based on a postpositivist paradigm. From an ontological point of view, “critical realism” is commonly considered. In terms of epistemology, a postpositivist paradigm recognizes that the reality can be perceived objectively, but not in an absolute sense (Guba, 1990). As objectivity can never be entirely obtained, counting on various sources can help lessen the distortion of interpretations (Guba, 1990). In other words, a postpositivist paradigm advocates the importance to adopt multiple measures and observations which allow triangulation across multiple sources (Trochim, 2015). This paradigm has resulted in the mixed-method approach for this study.

In order to achieve the above research objectives, both qualitative and quantitative methods are adopted with a heavy focus on quantitative method. A comprehensive review of literature on the topic of authenticity and numerous in-depth interviews with heritage tourists will offer a better understanding of the concept. This will also help to develop a research instrument for measuring perceived authenticity of heritage experiences. Authenticity is commonly regarded to be highly subjective and is difficult to measure quantitatively, however, it is crucial to note that only the tourists’ perception of authenticity is evaluated and being measured. In other words, authenticity cannot be measured as a standalone concept, i.e. independent from the eyes of its beholders. A rigorous procedure for developing measurement instruments by Churchill (1979) is adopted. The data collected in the case of Hong Kong heritage tourism is utilized. Moreover, a consumer based model of perceived authenticity and its antecedents and

consequence is developed and tested, following the Structural Equation Modeling (SEM) procedure. Details of the adopted research methodology will be presented in chapter 3.

1.5 Significance of the study

As aforementioned, the topic of authenticity is argued to be in the early stages of its conceptualization only and little is known about the concept (Chronis & Hampton, 2006; Timothy, 2011). This empirical study is expected to enrich the theoretical debate on the issue of authenticity in tourism.

First of all, existing research on authenticity lacks a rigorous instrument to measure perceived authenticity, especially when taking the multifaceted complexity of the concept in account. The current study develops a measurement scale for a multiple dimensional construct of authenticity in a heritage tourism context. The related findings contribute to clarify multi-dimensional understanding of authenticity and lay a foundation for follow-up studies. As such, this research is among a few applying a quantitative approach for investigating authenticity. The establishment and testing of a consumer-based model explaining perceived authenticity, its antecedents and consequence, provides strong evidence of its important role in heritage tourism experiences. Furthermore, although different types of authenticity have been conceptualized, the present study is one of the few empirical studies which investigates the different conceptualized types of authenticity concurrently. This aids in identifying which type of authenticity tourists consider as the closest reflection of their personal perception of authenticity of a heritage site. Moreover, findings of the qualitative research provide a list of

enhancers and diminishers of authentic heritage experiences. These serve as a foundation for further research on authentic tourist experiences.

This empirical study, which examines a consumer-based model of authenticity and tourists' perceptions of authenticity towards Hong Kong heritage tourism experiences, also provides relevant information for the management and marketing of heritage sites. The role of authenticity, especially related to tourist satisfaction, is evidenced. This suggests that heritage tourism curators should be paying sufficient attention to the issue of authenticity and adopt an appropriate managerial plan in regard, in order to offer authentic experiences. The study additionally provides implications on how to ensure authenticity when commodifying heritage assets into tourism attractions.

Finally, the findings associated with the particular case of Hong Kong and its heritage tourists provide valuable information on tourist awareness, perceived authenticity and satisfaction towards Hong Kong heritage sites. These insights facilitate the Hong Kong Government in developing a marketing/promotion plan for heritage tourism, as well as a heritage conservation plan.

1.6 Limitations of the study

Despite the efforts to conduct a sound research, possible limitations of this study should be highlighted in advance. The convenience sampling method adopted is to be considered a first limitation. It is chosen as the most feasible approach for an on-site tourist survey, as being carried out for this study. Convenience sampling is commonly criticized in terms of the representativeness its collected data, hence

it constitutes a limitation for attempted generalization and inferences. Secondly, the choice to study a single destination, i.e. Hong Kong with its particular features, may weaken the ability of generalizing and inference making regarding other populations and sites. Third, the chosen quantitative approach, particularly regarding the measurement scale of perceived authenticity, can also draw criticism. However, it should be noted that authenticity is investigated as a tourist experience, a marketing and managerial standpoint is adopted, and that only the perception of authenticity is measured. Further discussions regarding these limitations will be provided at the end of the report, section 6.4.

1.7 Definitions of terms

Literature shows a variety of definitions for the major concepts in this study. However, in order to give an overall understanding in regard, the following definitions are chosen from existing literature, or are adopted and amended particularly for this study.

The definition of heritage tourism is complex and debated. Principally, definitions of heritage tourism fall into two perspectives, i.e. demand-side and supply-side. From a supply-side viewpoint, heritage tourism is defined to center on what we have inherited. This can mean anything from historic buildings to art works, to beautiful scenery (Yale, 1991). Demand-side definitions refer to heritage tourism as “a subgroup of tourism, in which the main motivation for visiting a site is based on the place’s heritage characteristic according to the tourists’ perception of the own heritage” (Poria *et al.*, 2001, p.1048).

The concept of authenticity has been long discussed in sociology and cultural studies throughout the past half-century (Erickson, 1995). In a tourism context, authenticity refers to traditional culture and origins and carries a sense of realness, genuineness and uniqueness (Sharpley, 1994, as cited in Wang, 1999). More general definitions, such as Timothy and Boyd (2003), describe authenticity as being associated with presenting the past in an accurate manner.

Awareness is commonly defined as having knowledge or cognizance of the surrounding environment (Tuan, 2001). This study defines heritage awareness as tourist knowledge or cognizance of the heritage sites visited.

Satisfaction is considered the key judgment a customer makes toward a product or service he consumes (Bowen & Clarke, 2002). Satisfaction commonly refers to the difference between prior expectation and perceived performance (Oliver, 1980). In this study, tourist satisfaction is the overall tourist-evaluation about the visit to a heritage site.

Tourist motivation is defined as “the global integrating network of biological and cultural forces which gives value and direction to travel choices, behavior and experience” (Pearce, Morrison and Rutledge, 1998, p215). Tourist motivation is often presented by a list of various motives or different motive groups. Heritage tourists are indicated to be motivated by three groups of motives, meaning entertainment, personal attachment and knowledge pursuit. This study only examines the knowledge pursuit dimension. Therefore, in this study heritage motivation refers to a tourist's desire to learn about culture and history of the heritage site.

In terms of distance, there are the two main dimensions being widely discussed, namely distance decay, which refers to the relationship between distance and demand for travelling, and the differences between short-haul and long-haul tourists (McKercher, 2008). In this study, the distinction between short-haul and long-haul markets is taken into consideration. Therefore, distance in this study refers to a comparison between long-haul and short-haul tourists.

1.8 Organization of the thesis

This thesis includes six chapters. Chapter one provides an overview introduction of the study, such as background of the topic, brief introduction of Hong Kong tourism, the rationale of the study, research goal, objectives and questions. This chapter also offers a brief information on research methods, contributions and possible limitations. Chapter two explores previous literature on the main topics related to this study. The literature review chapter introduces the context of the research, i.e. heritage tourism and heritage tourists. A comprehensive review of existing literature on authenticity is the focus of this chapter. It furthermore discusses previous studies on the themes of heritage awareness, tourist motivation, tourist satisfaction as well as research on heritage tourism in Hong Kong. From an inclusive review of literature, a conceptual framework is constructed and presented in chapter three. Chapter three explains ten hypothesized relationships, which are formed in the framework. It then introduces the methodology employed for this study. It presents the research design, procedure of measurement scale development and data collection, and guidelines for analyzing the obtained data. Finally, Chapter four introduces the statistical results of the main

survey. The chapter reports results of the structural model testing and an analysis of the hypotheses, as well as other descriptive statistics. Chapter five discusses the findings and implications of the study. Findings of both, quantitative and qualitative methods are combined and discussed in reference to the topics of investigation. Lastly, chapter six concludes the study. It includes an overview of the research, a recapitulation of the findings, a highlight of the achieved objectives, research contributions, as well as limitations and directions for future research.

CHAPTER 2

LITERATURE REVIEW

This chapter presents a review of the research and literature on heritage tourism and perceived authenticity, with special focus on heritage experiences and related issues. An overview of heritage tourism, including definitions of heritage and heritage tourism, introduction of heritage tourists and heritage experiences, is offered first. The issues related to perceived authenticity, such as tourists' search for authenticity, different perceptions of authenticity, and antecedents and consequences, are then discussed. Following, details of perceived authenticity's important antecedents are offered, namely heritage awareness, heritage motivation and consequence, i.e. tourist satisfaction. The next sections present the factor believed to moderate perceived authenticity and its relationships, i.e. distance. Lastly, a review of heritage tourism research in Hong Kong is presented.

The purpose of this chapter is thus to provide a better understanding of perceived authenticity in heritage tourism based on previous studies, as well as to offer a rationale for the choice of investigating tourists' perspectives of authenticity.

2.1 An overview of heritage tourism

The current research is embedded in the context of heritage tourism, particularly in regard to perceived authenticity of heritage experience. In other words, the perspectives of heritage tourists are the focal point for examination. A better understanding of heritage tourism, heritage experience, heritage tourist and related issues are thus essential, and are presented as follows.

2.1.1 Definitions of heritage and heritage tourism

Heritage is commonly defined as “our legacy from the past, what we live with today, and what we pass on to future generations” (The UNESCO World Heritage Center, 2012, para.1). The three categories of heritage commonly listed are: tangible movable resources (e.g. objects in museum), tangible immovable resources (e.g. buildings, natural areas), and intangible resources (e.g. customs, values, festivals, lifestyles) (Timothy & Boyd, 2003). Heritage can also be classified according to its types of attractions, such as natural heritage (e.g. national parks), living cultural heritage (e.g. customs, foods, fashions), built heritage (e.g. historic sites, monuments, castles), industrial heritage (e.g. silent mills, empty factories), and dark heritage (e.g. places of atrocity, symbols of death and pain) (Timothy & Boyd, 2003). Heritage exists at different levels, which occasionally overlap. These are world, national, local and personal (Timothy, 1997; Timothy & Boyd, 2003).

Ashworth and Tunbridge (1999, p.105) perceive heritage as “the contemporary usage of the past”, suggesting elements of the past, “in response to current needs for it”. As such, the required age of elements in order for them to be considered heritage has always been an arguable question (Swarbrooke, 1994). There is a growing trend for considering shorter time periods, such as some objects from the 1960s or even later which are displayed in a museum (Swarbrooke, 1994). However, it is important to notice that the contemporary concept of heritage is not only related to famous monuments, museums or impressive landscapes. It also

refers to every aspect of daily life and community memories (World Tourism Organization, 2011).

Heritage is often treated as product for tourism (Ho & McKercher, 2004). The world, therefore, has remarked profusion of abandoned historic urban quarters, which have been revived and enlivened with new uses; many natural heritages are opening for visitors; and new urban heritages as well as intangible heritage such as traditional culture, culinary arts, festivals, etc. are being promoted and presented for tourism purpose (The World Tourism Organization, 2011).

Heritage tourism is one of the oldest forms of tourism, as ancient records consider the existence of heritage tourists in terms of ancient explorers, sailors and traders (Timothy & Boyd, 2003). Pilgrimage, a travel to important religious or spiritual places, is furthermore believed to be one of the earliest forms of heritage tourism (Timothy, 2011; Swarbrooke, 1994). The Grand Tour, where the upper-class elite of Europe traveled to ancient cities of culture to see historic buildings, cathedrals and artistic works during the Middle Age, is another early example of this phenomenon (Timothy & Boyd, 2003; Swarbrooke, 1994). It can be said that the cultural tours organized by Thomas Cook, that brought people to England, Scotland, Egypt, Palestine and the USA in the middle of the 19th century, are still a model for contemporary heritage tours (Timothy, 2011).

For heritage management, tourism has always been considered as an important issue. This is shown in interviews and surveys carried out by the World Heritage Centre at cultural sites, demonstrating that tourism is a main concern of most managers (Arora, 2007). Ten years ago, the World Tourism Organization

(UNWTO) noticed that almost 40 per cent of all international trips undertaken are related to heritage and culture, and that the demand was growing by 15% per annum (Boyd, 2001; McKercher, 2002; Timothy & Boyd, 2003). Heritage is thus considered as one of the most significant and fastest growing components of tourism (Chen, 2007; Poria, Butler & Airey, 2003). This trend is expected to grow continuously given the recent movement to 'grey' tourism within Western markets, i.e. the growing focus on culture within the tourism sector (Ashworth, 2004; Boyd, 2001). Heritage tourism is currently one of the most notable and widespread types of tourism in terms of visitors and attractions, appealing to hundreds of millions of people every year (Timothy, 2011). With the introduction of the World Heritage List in the late 20th century both, the demand and supply sides of heritage tourism, have received increasing attention and have been growing dramatically. Heritage or world heritage status is also progressively more becoming a significant selling point for tourism destinations (Timothy & Boyd, 2003).

The definition of heritage tourism, nevertheless, is complex and debated. Principally, definitions of heritage tourism fall into two perspectives, i.e. from a demand-side and supply-side. In 1991, Yale defines heritage tourism as "tourism centered on what we have inherited, which can mean anything from historic buildings, to art works, to beautiful scenery" (p.21). This definition is based on the supply-side perspective and has received criticism. It is based on the point that heritage tourism based on the historic attributes of a site or attraction, can lead to confusion between heritage and historic tourism (Poria *et al.*, 2001). Accordingly, Poria *et al.* (2001, p.1048) propose the following definition for heritage tourism as "a subgroup of tourism, in which the main motivation for visiting a site is based on

the place's heritage characteristic according to the tourists' perception of the own heritage". This suggests that heritage tourism can be defined through both, tourists' motivation and their perceptions of a site rather than by sites' attributes alone. Garrod and Fyall (2001) challenge this demand-side definition by stating that it relies too much on the perceptions of tourists and that it fails to consider the perspective of the suppliers of heritage tourism experiences.

The World Tourism Organization defines heritage tourism as "an immersion in the natural history, human heritage, arts, philosophy and institutions of another region or country" (as cited in Timothy & Boyd, 2003, p.1). Another supply-side definition, this is mainly based on the attributes of the attractions. Swarbrooke (1994), on the other hand, wisely includes both, supply and demand sides when defining heritage tourism. It is seen as a type of tourism where heritage is the core product and heritage is the main motivation for visitors. For this study, heritage tourism thus refers to activities of visiting or experiencing heritage, including natural, cultural and urban types.

According to Yale (1991, p.21), "the fashionable concept of heritage tourism really means little more than tourism centered on what we have inherited". Contemporary heritage tourism can be seen as a lifestyle experience, in which tourists feel and enjoy the experiences differences to their daily lives (The World Tourism Organization, 2011). This trend challenges the traditional way of travel, in which a group of tourists goes to various places and attractions in a short time with busy itineraries, allowing only shallow heritage experiences (The World Tourism Organization, 2011).

In addition to the above discussion, heritage tourism can be addressed regarding natural, cultural and urban contexts. In other words, heritage tourism can be divided into natural heritage tourism, cultural heritage tourism and urban heritage tourism. The heritage spectrum (figure 2.1), as proposed by Timothy and Boyd (2003), shows an overlapping concept between heritage tourism and other types of tourism. Heritage tourism has thus common characteristics with ecotourism, cultural tourism and urban tourism, and confusion among these types is likely. In particular, associations between cultural tourism and heritage tourism, historic tourism and heritage tourism are a frequent concern.

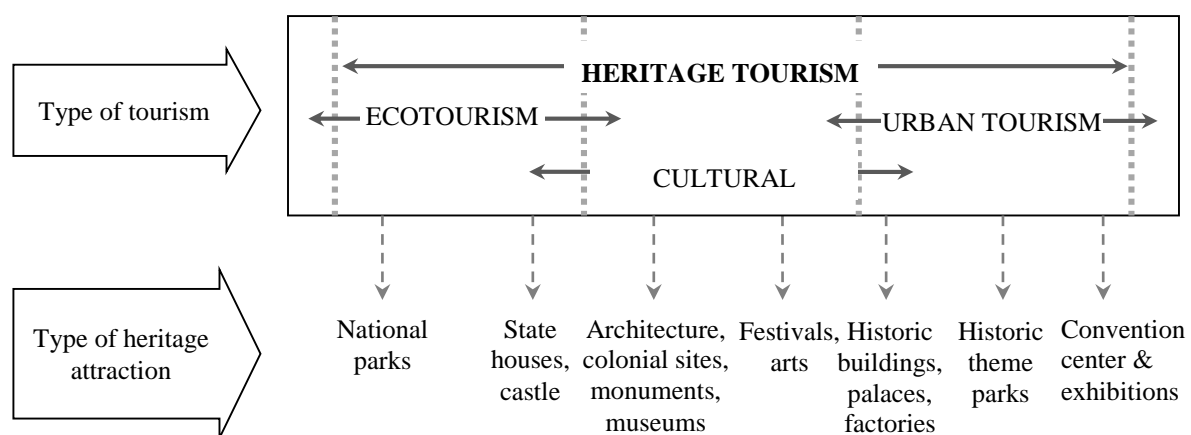


Figure 2.1 The heritage tourism spectrum

(Adapted from Timothy & Boyd, 2003, p.9)

People often equate heritage and history. However, while history ideally records an accurate past, heritage includes a range of aspects of the past such as language, culture, and identity (Timothy & Boyd, 2003). In addition, according to Cassia (1999, p.247), “history as a scholarly activity is a means of producing knowledge about the past, and heritage is a means of consumption of that

knowledge”. Tunbridge and Ashworth (1996, p.6) also explain the differences when claiming that “history is what a historian regards as worth recording and heritage is what contemporary society chooses to inherit and to pass on” (as cited in Timothy & Boyd, 2003) and that heritage is “the contemporary usage of the past” (Ashworth & Tunbridge, 1999, p.105). Hence, although these two concepts are intimately related, they are different in the way that, while history is regarded to be the past, heritage is the usage of the past only. Accordingly, forms of tourism vary based on this.

Timothy and Boyd (2003) explain the relationship between cultural tourism and heritage tourism through the fact that heritage is a part of cultural landscapes of the past and present. Hall and Zeppel (1990) differentiate these two experiential tourisms through their inspirations; stating that while cultural tourism is stimulated by arts and festivals, heritage tourism refers to landscapes and historic sites, seeking an immersion in the nature or historic feelings of a place(as cited in Timothy & Boyd, 2003). Richards (2001) argues that cultural tourism includes both, heritage and arts tourism (as cited in Timothy & Boyd, 2003). Prentice (1993) states that heritage tourism has been hailed as one of the fastest growing forms of cultural tourism. Additionally, the term heritage can be related to culture in the forms of buildings, art, well-known places, material artifacts, and people who practice ways of life that are thought to reveal their heritage. Timothy (2011) observes a significant overlapping between the concepts and that, as a result, the elements of cultural tourism do not differ significantly from heritage tourism. In summary, it can be said that cultural tourism and heritage tourism share many connections and

similarities. In fact, this study falls into an overlapping realm of cultural and heritage tourism, i.e. cultural heritage tourism.

Cultural heritage tourism as a concept encompasses both, the tangible and intangible elements of cultural and heritage tourism. Based on the characteristics of the attractions, tourist experiences and motives, major types of cultural heritage attractions are listed as follows:

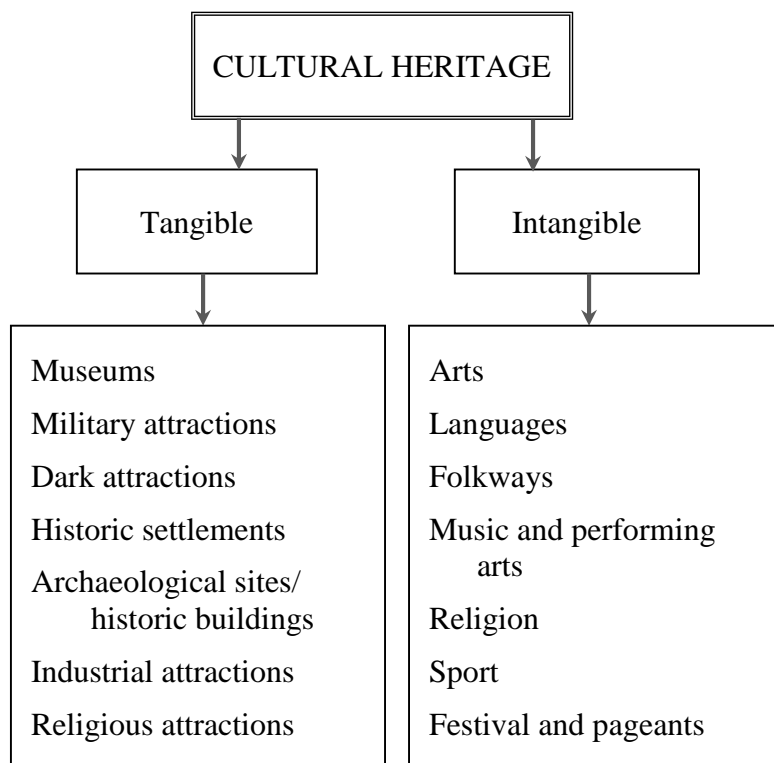


Figure 2.2 Types of cultural heritage attractions

(Adapted from Timothy, 2011, p.49)

2.1.2 Profile of heritage tourists

Despite the thousand-year development of heritage tourism, the question of who is a heritage tourist is still a controversial topic. Heritage or cultural tourists

have long been assumed as anyone who visits a cultural heritage property (Garrod & Fyall, 2001). Debates about whether or not a person who visits a heritage site can be considered a heritage tourist are however still vivid (Timothy, 2007). The recent trend among scholars focuses thus on categorizing heritage tourists. Literature generally group tourists based on the predictions of expressed tourist behavior, such as the why (i.e. why tourists choose a certain place) and what (i.e. what are the results of the visit) (Isaac, 2008).

Silberberg (1995) identifies four types of cultural tourists through an ascending level of interest in visiting cultural heritage sites: the accidental cultural tourist, adjunct cultural tourist, in part cultural tourist and greatly cultural tourist. *Accidental cultural tourist* includes people travelling without planning or intentions to go to a cultural attraction, as they take cultural opportunities accidentally. *Adjunct cultural tourists* are people for whom culture is an 'adjunct' to another main motivation. People who travel for both, cultural opportunities and other reasons are considered *in part cultural tourists*. People who travel specifically because of theatre opportunities, museums and cultural festivals and are greatly motivated by culture are called *greatly cultural tourists* (Silberberg, 1995).

In a research study of Heritage Tourism in the American State of Pennsylvania, Shifflet and Associates (1999) divide Pennsylvania heritage tourists based on the importance of heritage tourism in their choice of visit. Using a seven-point-scale of importance, three levels of heritage tourists are identified. Stated in order are, *core heritage travelers*, who represent the most dedicated heritage traveler group, *moderate heritage travelers*, who represent the next most viable

traveler group. They might have come for different reasons but still consider heritage tourism as an important factor in their decision of visit; and *low heritage travelers*, who come for other reasons and most closely resemble non heritage tourists (Shifflet & Associates, 1999). This categorization and analysis also provides useful information for heritage marketing and management in Pennsylvania by considering, for example, the impact of heritage tourists on the destination.

The ICOMOS and WTO (1993) categorize visitors to heritage sites based on their purpose of interpretation and education. Four types have been identified as follows: (1) *The scholar visitors* who are well prepared and familiar with the history of the sites; (2) *The general visitors* come to heritage sites because they have heard of or read little about the sites. However, they don't have much related knowledge; (3) The sites are also likely to be visited by many *students*; (4) Another segment of visitors who are brought to the sites as a part of a package tour or group outing is called *reluctant visitors*. They have no or little information about the sites. In this paper, characteristics of these visitor types and management strategies are proposed in order to treat these different types of visitors. For example, the primary responsibility of the scholar visitors is to make their visits as pleasant, easy and informative as possible. General visitors seek for general understanding of international, national and local historical significance of the sites. Reluctant visitors are usually more interested in tourist amenities than in heritage knowledge.

When proposing a definition of heritage tourism, Poria *et al.* (2001, p.1048) suggest three types of heritage tourists: (1) "those visiting what they consider as

heritage site though it is unconnected with their own”; (2) “those visiting a place they deem to be part of their heritage, even though it may not be categorized as a heritage site”; and (3) “those visiting a site specifically classified as a heritage place although unaware of this designation”.

Furthermore, on a geographical base, heritage tourists can be classified as local residents, domestic tourists and international tourists (Timothy, 2007). Local residents, an important market segment, live nearby, make same-day visits and often bring out-of-town friends and relatives. They can also be seen as local community resources, for example to volunteer, plan, etc. Domestic and international tourists are all considered as outside visitors. Their purposes of visit, however, might be different in terms of personal connectivity or feeling of attachment to the heritage. They can come to trace their heritage, or/and reinforce their identity.

Since heritage tourism and cultural tourism are associated and have many similarities, cultural tourist classifications are worth considering. The above typologies are based on the significance of heritage in the choice of places only. Another perspective that has a certain level of engagement with the attraction as Stebbin (1996) identifies are two different types of hobbyist cultural tourists. Those who are *generalized cultural tourists* visit a variety of different sites and regions to get a wide, general knowledge of different cultures. *Specialized cultural tourists* focus on and revisit certain sites or cultural entities, then acquire a deep and specific knowledge (McKercher, 2002).

McKercher (2002) utilizes two dimensions in order to segment the cultural tourism market. These two dimensions are (1) the importance of cultural motives in a tourist's decision to visit a destination and (2) the depth of information or level of engagement with the attraction. Similar to other previously mentioned researchers, McKercher sees that cultural tourism can be the main reason of visiting a destination for some tourists. For others, however, it plays a less important role or no role at all in their process of choices. The level of engagement with cultural and heritage attractions should be taken into consideration when studying cultural tourists. According to McKercher (2002), the level of engagement is based on numerous factors, such as educational level, awareness of the site before the visit, preconceptions of the site, interest, meaning to tourists, time availability, the presence of competing activities, etc. For example, an independent tourist, who spends several hours at a cultural site, is different from a coach-trip tourist. The latter has only a few minutes in terms of experience, demand and behavior. Considering these differences, the diverse types of visitors need a different treatment from the site.

Based on these two dimensions, McKercher (2002) proposes a model which divides cultural tourists into five different types: (1) *purposeful cultural tourists* who have a deep cultural experience and their major reason of visit is learning about culture or heritage; (2) *sightseeing cultural tourists* whose major reason for the visit is culture or heritage. However, their experience is more shallow, entertainment-orientated; (3) *casual cultural tourists* whose cultural reason plays a limited role in the decision of the visit and their visit is shallow; (4) *incidental cultural tourists* who participate in cultural tourism activities, although cultural tourism plays little

or no meaningful role in the destination decision-making process, and they have a shallow experience; (5) *serendipitous cultural tourists* who visit cultural attractions and have a deep experience, although at the beginning cultural tourism plays little or no role in the decision to visit a destination. This model was tested empirically in Hong Kong and the above-mentioned five types of cultural tourists were identified. The results demonstrate that different segments show indeed different behaviors at a destination, even though their demographics and trip profile patterns result as being similar.

Both practitioners and academics have considered a tourist classification as a critical way to bring about a deeper understanding of tourists. More precisely, a classification aids to understand, explain and even predict their behaviors (Isaac, 2008). Various scholars have revealed and proved that different groups of cultural/heritage tourists have diverse motivations, behaviors and seek dissimilar experiences (Chen, 2007; Isaac, 2008; Prentice, 1993). Therefore, it is very important to identify and understand different heritage typologies, their motives, behaviors, perceptions and experiences, in order develop visitor management plans or marketing strategies.

In addition, numerous studies have been investigating the characteristics of heritage tourists (see Huh *et al.*, 2006; Kerstetter *et al.*, 2001; Richards, 1996, 2001; Silberberg, 1995; among others). Tourists' characteristics have always been of importance in related studies, mainly being defined as demographic, socioeconomic, and behavioral. Previous studies on heritage tourists' characteristics show that they are generally younger or middle aged, likely to have better education, tend to stay

long and spend much time on a holiday, do not only have professional and managerial jobs but also a higher average annual income, and they spend more than general types of tourists. However, these features can be slightly different among different places and heritage tourist types. For examples, heritage tourists in the USA are likely to be older, and serious heritage tourists tend to be the most educated (Timothy, 2011).

Table 2.1 Summary of major categorizations of cultural and heritage tourists

Author(s) (year)	Criteria	Tourist categories
ICOMOS and WTO (1993)	Prior knowledge, experience and information they seek for	<ul style="list-style-type: none"> - Scholar visitor - General visitor - Students - Reluctant visitor
Silberberg (1995)	The level of interest in visiting cultural heritage sites	<ul style="list-style-type: none"> - Accidental cultural tourist - Adjunct cultural tourist - In part cultural tourist - Greatly cultural tourist
Stebbin (1996)	General/deep knowledge of the visited site	<ul style="list-style-type: none"> - Generalized cultural tourist - Specialized cultural tourist
Shifflet and Associates (1999)	The importance of heritage tourism in their choice of visit	<ul style="list-style-type: none"> - Core heritage traveler - Moderate heritage traveler - Low heritage traveler
Poria <i>et al.</i> (2001)	Official categorization/ Personal perspective towards heritage site	<ul style="list-style-type: none"> - Considered as heritage site/unconnected - Not categorized as a heritage site/their own heritage - Classified as a heritage site/unaware
McKercher (2002)	The importance of cultural motives & The depth of information	<ul style="list-style-type: none"> - Purposeful cultural tourist - Sightseeing cultural tourist - Casual cultural tourist - Incidental cultural tourist - Serendipitous cultural tourist

2.1.3 Heritage tourism experience

Tourist experience is a critically important and widely researched, yet complicated concept. This is due to the various related perspectives and the persistent ambiguity of the topic. There are multiple definitions of the tourist experiences proposed by different scholars, such as Boorstin (1964), Cutler and Carmichael (2010), Cohen (1979b), Li (2000), MacCannel (1973), Stamboulis and Skayannis (2003), Larsen (2007), O'Dell (2007), and Selstad (2007). A significant common denominator is anyhow that tourist experiences are highly subjective and multifaceted. This is due to the fact that individuals experience similar things in different ways. In other words, individuals construct meanings through their own intellects and imaginations (Cutler & Carmichael, 2010; Gouthro, 2011). Cohen (1979a) claims that tourists pursue different modes of experience; namely recreational, diversionary, experiential, experimental and existential. These modes of tourist experience cover two dimensions: First, the range of motivations between the desire for mere pleasure and the quest for authenticity, and second, perspectives on the 'sociology of leisure' and 'sociology of religion' (Cohen, 1979a). Tourist experience has also been considered as a sequential multi-phase process; including anticipation, travel to site, on-site activity, return travel and recollection; as proposed by Clawson and Knetsch (1966) (as cited in Cutler & Carmichael, 2010). A tourist experience is believed to be inherently different from everyday experiences (Cutler & Carmichael, 2010).

In a heritage context, tourist experience has been studied by Behoo and Prentice (1997), Hannabuss (1999), Herbert (2001), Masberg and Silverman (2007),

McIntosh (1999), McIntosh and Prentice (1999), Nuryanti (1996), Prentice, Witt and Hamer (1998), Timothy (1997), Ung and Vong (2010), among others. Due to the complexity of tourist experience, topics that have been investigated are diverse in their perspectives and dimensions.

Herbert (2001) conducts two empirical studies on literary places in order to understand the heritage tourist experience. He subsequently investigates the literature awareness of tourists, their motivations and satisfactions, and issues of authenticity (Herbert, 2001). Masberg and Silverman (2007) describe the heritage tourist experiences as being based on three dimensions: the meaning of heritage sites, visit recollections and visit outcomes.

A review of literature by Prentice *et al.* (1998) show five different models of consumer experience, i.e. flow, hierarchical, insider-outsider, planned behaviour and typological models. The hierarchical model includes four levels: (1) activities, (2) settings, (3) experiences, and (4) benefits and has been applied in several studies (see Behoo & Prentice, 1997; McIntosh, 1999). Behoo and Prentice (1997) conceptualize the experiences of heritage tourists by through an ASEB grid analysis, which is a combination of the four hierarchical levels and a SWOT analysis. The heritage experiences in this case study of the New Lanark World Heritage Village were found to be highly educational, enjoyable, emotional and provoking (Behoo & Prentice, 1997). Focusing on the fourth level of the hierarchy, i.e. 'benefits', McIntosh (1999) adopts a benefits-based management approach. Beneficial experiences were reported using the 'mindfulness' concept, as proposed by

Moscardo (1996). This includes three main thought processes, namely affective, reflective and cognitive (McIntosh, 1999).

When discussing the heritage experience and postmodernism, Hannabuss (1999) brings up the issues of historical identity, nostalgia, and especially, authentic experience. Authenticity in particular has remained a major controversial topic in tourist experience studies (Boorstin, 1961; MacCannell, 1973). The two major contrasting statements of the related debate are from Boorstin (1961), who believes in 'pseudo-events' and that tourists do not care about authenticity. On the contrary, MacCannell (1973) advocates a tourist demand for authenticity. These arguments have led to a profusion of studies and debates on the concept of authenticity, which will be discussed in the next section.

Timothy (1997) identifies four typologies of authenticity: personal, local, national and world, which can be overlapping. He suggests as a result that different types of heritage attractions can bring different experiences to tourists, such as pilgrimage/religious tourism, literary places, industrial heritage, living culture, roots and diaspora-related tourism, festivals and events, and dark heritage tourism (Timothy, 2007).

2.1.4 Heritage in tourism destination

2.1.4.1 *Heritage in hierarchy of tourist attractions*

A tourist attraction can be vaguely understood as a thing that draws visitors to a particular place (Yale, 1991). However, it is not wise to define tourist attractions simply as such. By adapting the MacCannell's definition and Gunn's

concept of nucleus, Leiper (1990, p.371) suggests tourist attractions to be a systematic construct. As such, their existence is based on a combination and connection of the three elements of: “a tourist or human element, a nucleus or central element, and a marker or informative element”. Nucleus is the central element that tourists plan to visit or actually visit (Leiper, 1990), i.e. the core element that attracts tourists. The concept of nuclear mix implies that tourists commonly set off with several particular things to do or see in mind. These are called nuclei and are likely to have different levels of significance (Leiper, 1990). Based on this concept, tourist attractions are classified into a hierarchy of primary, secondary and tertiary.

A primary attraction is likely to be attractive enough to be the primary motivation for tourists to visit (Mill & Morrison, 1992). Primary attractions play a critical role in influencing tourist decisions to visit a destination, as well as in shaping their image of destinations (McKercher & du Cros, 2002). Secondary attractions may not have an important impact on tourist decisions of visit; however, they may be locally significant for the destination (Leiper, 1990; McKercher & du Cros, 2002). If a primary attraction attracts tourists to visit the destination, a secondary attraction is the element that enhances their experiences. Both, secondary and primary nuclei are known before the visit, whereas a tertiary nucleus is unknown (Leiper, 1990). A tertiary attraction is visited accidentally or based on convenience (McKercher & du Cros, 2002). These three categories are associated with each tourist or each tourist typology (Leiper, 1990.). In other words, an attraction can be classified as primary, secondary or tertiary, based on tourist preferences or visit motivations (McKercher & du Cros, 2002).

Cultural and heritage attractions can be classified into a hierarchy, which implies their significance for tourist motivations. When linking heritage tourism and authenticity, Apostolakis (2003) argues that primary attractions emphasize authenticity, while secondary attractions offer a higher level of re-enactment. In other words, secondary attractions contain elements of constructed authenticity. Therefore, they appeal to different types of tourists. While primary heritage attractions draw the attention of serious heritage tourists, secondary heritage attractions appeal to more general tourists (Apostolakis, 2003). McKercher and du Cros (2002, p.110) suggest that most cultural tourism attractions fall into secondary or tertiary categories, considering the “disproportionately small minority” of a number of world-famous cultural and heritage assets.

2.1.4.2 *Heritage tourism and shopping*

Heritage is usually not the sole attraction of a tourism destination. It is linked to other sectors of the tourism industry, among which, heritage and shopping are commonly mentioned. It is suggested that heritage and shopping should be considered side by side and as such, complement each other well in tourist destinations (Timothy, 2011). Many tourist destinations indeed combine historic buildings, heritage sites, and streetscapes with retail shops in order to create a tourism ambience (Jansen-Verbeke, 1991). Heritage often appeals as a primary attraction of a destination and shopping amenities are an add-on value, i.e. a complement, in order to renew or enhance the tourist experience. Getz (1993) labels these cases as a ‘tourist shopping village’, small towns and villages that appeal to tourists through retailing opportunities in a historical or natural ambience.

Accordingly, in most tourist shopping villages, heritage resources are an initial attraction, while shopping amenities and services are the main reasons for tourists to revisit (Getz, 1993).

When shopping is the core element of a tourist destination, it is believed that tourism products should include more than just shopping amenities. This is especially important when taking the equalization in prices, global standardization of products and even the downgrading of souvenir quality into consideration (Jansen-Verbeke, 1991). Therefore, integrating other tourism resources such as cultural and heritage attractions into a shopping destination is very common (Jansen-Verbeke, 1991).

2.2 The concept of authenticity in tourism

The concept of authenticity has been long discussed in sociology and cultural studies (Erickson, 1995). The term has been widely used in relation with the self, culture, society and business (Vannini & Williams, 2009). In leisure and tourism, authenticity is claimed to be originating in the context of museums (Trilling, 1972 as cited in Wang, 1999). Subsequently, it was extended to various tourism products and is currently used as one of the most important tourism marketing selling points. In a tourism context, Sharpley (1994) states that authenticity refers to traditional culture and origins, a sense of realness, genuineness and uniqueness (as cited in Wang, 1999). On a more general basis, Timothy and Boyd (2003) define authenticity as associated with presenting the past in an accurate manner. However, authenticity can refer to different things in other fields. For instance, when talking about living-history, authenticity means historical accuracy

or a “token isomorphism” (Handler and Saxton, 1988). In heritage tourism, the concept of authenticity has been widely used and long discussed in studies on tourism experience and heritage tourism. The concept, however, remains unclear in this field (Timothy, 2011).

2.2.1 Tourist’s search for authenticity

Tourists and their search for authentic places and experiences have been discussed since the 1960s (Timothy, 2011). There are two major streams of thought in regard. First, (1) tourists do not concern about the authenticity of places they visit and second, (2) tourists genuinely look for authentic experiences and places. In addition, the issue whether tourists could identify authenticity has often been considered.

One of the earliest ideas on authenticity is presented by Boorstin in 1961 and contends that tourists do not concern how authentic the places they visit and experiences they have are. Accordingly, their major purposes for traveling are fun and entertainment (as cited in Timothy, 2011). Boorstin (1961) also claims that touristic places are often inauthentic and fabricated, and that tourists search for a similar kind of experience. On a similar line, Urry (1995) claims that tourists prefer spurious places, which give them unreal experiences. This happens even if they are able to recognize the differences between real or unreal heritage places (as cited in Timothy, 2011).

On the contrary, MacCannell, in 1973 and 1976, indicates that tourists in fact look for authenticity. However, they are not able to identify it. He suggests the

term ‘staged authenticity’, referring to a stage where everything is set up for the consumption of tourists (MacCannell, 1973; Timothy, 2011). The terms ‘front stage’ and ‘back stage’ are thus used to clarify the concept of ‘staged authenticity’. The ‘Front stage’ tourists visit regularly. It is disposed to present a local culture and living, while real local life stays in the ‘back stage’ (Timothy, 2011). Accordingly, tourists mostly only experience the performed culture and living conditions.

Following the thought of MacCannell's staged authenticity, Cohen (1979b) proposes four types of touristic situations, based on two dimensions. The two dimensions are the authentic nature of the scene and a tourist's impressions of it. The four types of touristic situations are: *authentic* situation, an object is real and accepted by tourists; *stage authenticity*, the place is staged, though tourists believe it is real; *denial authenticity*, the scene is authentic, but tourists do not think so; and when the scene is admitted to be staged by both, hosts of the place and tourists is a *contrived* situation (Cohen, 1979b). The transformation between these types can happen over time. For example, an authentic situation can become stage authenticity through the emerging of covert tourist places, or stage authenticity can turn into a contrived situation when a touristic situation is exposed to tourists (Cohen, 1979b).

From these seminal discussions of authenticity, other scholars have built up theory and drawn further conclusions. For instance, Moscardo and Pearce (1986) conclude from their research on Australian historic theme parks that authenticity is important for tourists' choices to visit places. Authenticity is often promoted as a part of visitors' experiences. Herbert (1995) is discussing some issues on heritage

as a literary place in the context of authenticity. Accordingly, he believes that “some visitors, though probably a small minority, are extremely interested in the authenticity of the site and are likely to be disappointed if things are not ‘real’ ” (Herbert, 1995, p.45). Timothy (2011) believes that tourists do not look for fabricated experiences. They are in fact blinded by stereotypes or false images that they have. In this case, tourist perceptions and reality differ. In other words, tourists look for a type of authenticity, which is not genuine in itself.

In a practical context, numerous tourism and hospitality practitioners at tourism destinations, travel agents, hotels and restaurants are using the term ‘real’, ‘genuine’ and ‘authenticity’ as their selling points or marketing strategy.

In summary, it can be said that the role of authenticity differs among tourists. Some tourists really look for authentic places and have a desire for authentic experiences, while others do not care about authenticity and only enjoy fun and relaxing experiences. Different levels of authenticity do exist also in the toured object. Objects can range from really genuine, i.e. totally authentic to completely fabricated, i.e. totally inauthentic. Nonetheless, tourists may perceive authenticity differently, seen merely from their own perspectives.

2.2.2 A comprehensive review of previous studies on authenticity in tourism

In order to understand the progress of tourism studies dealing with authenticity, the top 25 journals* in tourism have been reviewed. Major studies that

* The journals were chosen with the guidance of journal ranking literature such as McKercher, Law & Lam (2006)

contribute significantly and directly to the literature of authenticity have been included only. The key words ‘authentic’ and ‘authenticity’ were used to search titles of papers, of which only full journal articles were included. A total of 101 articles were found from 18 tourism journals as listed in table 1. These papers were examined through a content analysis approach, which effectively allows to produce descriptive information and to identify themes or categories (Silverman, 1997). Attention was additionally paid to the relevant publishing journals and years, research topics and/or themes, types of authenticity being discussed, and finally the key findings.

Table 2.2 Number of articles on the topic of authenticity published in tourism journals

Journals	No. of articles
Annals of Tourism Research (ATR)	38
Tourist Studies (TS)	9
Journal of Heritage Tourism (JHT)	7
Journal of Tourism and Cultural Change (JTCC)	7
Journal of Sustainable Tourism (JST)	6
Tourism Management (TM)	6
Current Issues in Tourism (CIT)	5
Tourism Culture & Communication (TCC)	5
International Journal of Tourism Research (IJTR)	3
Journal of Travel Research (JTR)	3
Tourism Analysis (TA)	3
Journal of Travel & Tourism Marketing (JTTM)	2
Tourism Geographies (TG)	2
Asia Pacific Journal of Tourism Research (APJTR)	1
Scandinavian Journal of Hospitality and Tourism (SJHT)	1

Tourism and Hospitality Research (THR)	1
Tourism Review International (TRI)	1
Tourism Recreation Research (TRR)	1
Total	101

Authenticity was first discussed in tourism journals in 1986, starting from the Annals of Tourism Research (ATR). Most studies on this topic have been further studied on other journals only in the last decade. It is indeed this period that has the highest number of publications on the topic. Nearly 70% of all articles concerning the issue of authenticity were published in the last eight years, from 2006 to 2013. ATR is up to date the dominant journal in publishing research on authenticity, making up nearly 40% of the total publications.

Among the 101 identified articles, there are twelve conceptual papers nine of them are published in ATR. They focus either on developing a deeper understanding of authenticity, or on linking the concept to other topics. Empirical studies on authenticity in tourism are to be found all over the world, from small islands of the Pacific and Indian Oceans to popular cultural attractions in America, Europe and Asia. About half of all empirical studies were conducted in the context of cultural, heritage and historical tourism. It should be noticed that these types of tourism are commonly related to discourses of culture and the past, which, in turn, are highly related to the issue of authenticity. Regarding the applied research methods, the majority (about 65%) of the studies on authenticity in a tourism context adopt a qualitative approach. As the concept of authenticity has always been contended to be highly subjective and rather complex, a qualitative method is

understandably a highly suitable choice for most studies. However, quantitative research methods and mixed methods have been present in the field since the early stages of related research. As authenticity has become more popular in tourism research starting from 2006, these methods have been more frequently applied.

Five major themes within authenticity studies are identified, i.e. authenticity and relevant concepts, authenticity in particular settings, different types of authenticity, the perception of authenticity and the role of authenticity/ perceived authenticity (table 2.3). A context in which authenticity is discussed in terms of its linkages to relevant concepts is the most popular. As such, the notions of commodification, identity and interpretation are most often associated with authenticity.

As another major theme, the perception of authenticity has drawn much attention from scholars. As discussed earlier, there is an ongoing debate on whether tourists are concerned about and/or really look for authentic experiences and places. According to the various aforementioned studies and criticisms, it is likely that authenticity plays dissimilar roles among different types of tourists. In other words, there are tourists who really look for authentic places and have a desire for authentic experiences, while others do not care and enjoy fun and relaxing experiences only.

Table 2.3 Themes/topics of tourism studies on authenticity

Themes/Topics	Details
Authenticity and relevant concepts (32)	<p><i>Including:</i></p> <p>Anthropology, Aura, Commodification/Commoditization, Creativity, Cultural identity, Emotion, Equity, Ethnicity, Freedom, Hyper-reality, hyper traditions, authentic fake, Illusion, Interpretation, Locality, Location, Manipulation, Nationalism, Othering, Post-modernism, sincerity, Spectacularization, Spurious/reality construction, Sustainability, Tour guide identity, Tourist identity, Tourist role, Welcomeness.</p>
Authenticity in particular settings (21)	<p><i>Including:</i></p> <p>Aboriginal arts performance, African nature-oriented tourism, Craft souvenir, Cultural motifs in souvenir clothing, Discourse on tourism in film, Everyday leisure, Film tourism, Food service, Historic city, Historic theme parks, Industrial heritage, Literary tourism sites, Local food, Local provenance, Medical tourism, Older retail districts, Pilgrim experiences, Real-ale tourism, Re-enactment events, Residential tourism, Rural heritage architecture.</p>
Different types of authenticity (12)	<p><i>Including:</i></p> <p>Constructive/ constructed, Customized, Emergent, Existential, Experiential, Geographically displaced, Natural, Objective, Original, Personal, Performative, Postmodern, Referential, Staged, Subjective, Theoplacity.</p>
The perception of authenticity (25)	<p><i>From perspectives of:</i></p> <p>Artists, Government, Museum curators, Operators, Residents/ Locals/ Villagers, Students, Tour guides, Tourists (such as mass ecotourists, adventurers, backpackers, solitary travelers).</p>
The role of authenticity/ perceived authenticity (8)	<p><i>In:</i></p> <p>Decision to become heritage tourists, Farmer's double role (farmer and tourist host), Loyalty, Motivation, Product quality, Seaside resort choice, Shopping behavior, Souvenir-repurchasing intentions, Tourist cultural behavioral intentions, Tourist satisfaction.</p>

	<i>Including:</i>
Other issues (9)	Affirming authenticity, Conceptual clarification, Determinants of authenticity, Indicators of authenticity, Marketing/Construction of authenticity in travel literature, Negotiation of authenticity, The process of authentication, and The process of authenticity.

* Numbers in brackets indicate numbers of articles bearing the theme/topic

** The sum of the bracketed numbers is larger than 101, i.e. total number of articles, since there are 6 articles were classified into 2 theme/topic categories.

A considerable amount of research on tourist perceptions of authenticity shows that tourists have different preferences related to authenticity and seek for different types of authentic experiences (such as Chhabra, 2010; Moscardo & Pearce, 1999; Silver, 1993; Wait, 2000). Perceptions of authenticity are also indicated to be different among tourists and local residents (Brida, Disegna, & Osti, 2012; Mura & Lovelock, 2009). It is believed that people perceive authenticity differently and, in some cases, ambiguously. This means that an object or experience could be judged as inauthentic by experts or elites, however, it can be perceived as authentic by tourists. From a management and marketing stand point, it is thus crucial to understand authenticity from the relevant tourist perceptions and whether they acknowledge the authenticity claimed (Kolar & Zabkar, 2010; Xie & Wall, 2002).

Hitherto, most research focuses on identifying different perceptions of authenticity. Little research investigates how tourists assess authenticity or the criteria for their assessment. An exception is given by studies on souvenir and art and crafts such as Littrell, Anderson and Brown (1993), and Revilla and Dodd (2003). In Littrell *et al.* (1993)'s work, eight categories emerge from tourists'

descriptions of authenticity, including uniqueness or originality, workmanship, aesthetics, function and use, cultural and historic integrity, craftsman and materials, shopping experience, and genuineness. Revilla and Dodd (2003) identify five main factors of authenticity of local art crafts, i.e. appearance/utility, tradition characteristics and certification, difficult to obtain, locally produced and low cost. They thus recognize different characteristics of authenticity. However, this applies only to tangible objects, i.e. souvenirs and art crafts. Intangible objects, such as tourist experiences, are more complex in this regard. As an example, a tourist experience is highly subjective and multifaceted. Individuals experience similar things in different ways, or, individuals construct meaning through their own intellects and imaginations (Cutler & Carmichael, 2010; Gouthro, 2011). Accordingly, our understanding of how tourists assess authenticity or tourist perceptions of heritage experiences is incomplete as they are more complex than tangible objects.

From both, conceptual and empirical studies, various typologies of authenticity have been suggested. Among them are objective, constructive, existential, customized, emergent, negotiated, postmodern, staged, performative, and theoplicity. Objective, constructive and existential authenticity have been discussed the most. A detailed discussion on these different typologies is presented in the next section.

2.2.3 Different perceptions of authenticity

Literature shows diverging opinions on the concept of perceiving authenticity. Generally, there are two main directions in regard. Some scholars

consider authenticity as intrinsic to the objects, while others suggest authenticity lies within tourists' perceptions or experiences (Timothy, 2011). As a reaction on this divide, Wang (1999) contends that the authenticity concept should be differentiated into separate issues, which are often confused as one: *tourist experiences* and *toured objects*. Based on this thought are the previous concepts of "real world" and "real self" by Handler and Saxton (1988); and "authenticity as knowledge" ('cool' authenticity) and "authenticity as feeling" ('hot' authenticity) by Selwyn (1996). According to Wang (1999), it is not correct to conclude that "authenticity as feeling" from the "real self" results from "authenticity as knowledge" or from the "real world". The "real self" can be not related at all to the "real world". Nonetheless, one could experience authenticity by either knowledge/real world or feeling/real self, or both. In other words, the objects and tourists' perceptions are both used to perceive authenticity, however, one can be stronger than the other. Indeed, the concept of authenticity is often considered to be negotiable (Cohen, 1988), and therefore, different perspectives on authenticity exist. Scholars have indeed recommended various typologies of authenticity. The summary of these typologies from a review of articles investigating authenticity in the top 25 tourism journals is presented in the following table.

Table 2.4 Summary of different types of authenticity

Types of authenticity	Author (year)	Meaning
Objective	Chhabra (2005, 2007, 2010, 2012); Cohen (2007); Conran (2006); Lau (2010); Jamal & Hill (2004); Kolar & Zabkar (2010); Steiner & Reisinger (2006a)	Objective authenticity refers to the pure, original, genuine version of the objects.
Constructive/ constructed	Chhabra (2008, 2010, 2012); Chhabra, Healy & Sills (2003); Cook (2010); Cohen (2007); Fawcett & Cormack (2001); Gotham (2007); Hughes (1995); Jamal & Hill (2004); Knox (2008); Rickly-Boyd (2012); Olsen (2002); Waitt (2000)	Authenticity of the object is constructed by perspectives, beliefs, and expectations. It is the symbolic authenticity, resulted from social construction.
Existential	Ari & Mittelberg (2008); Chhabra (2008, 2010, 2012); Cohen (2010); Cook (2010); Kim & Jamal (2007); Di Domenico & Miller (2012); Daniel (1996); Jamal & Hill (2004); Kolar & Zabkar (2010); Lau (2010); Lew (2011); Matthews (2009); Olsen (2002); Reisinger & Steiner (2006); Steiner & Reisinger (2006b); Wang (1999)	Authenticity that denotes one's state of mind and perceptions, existential state of Being, and self-discovery.
Emergent	Cohen (1988)	Negotiable state of authenticity, inauthenticity may become authenticity.
Postmodern	Martin (2010); Mazierska (2002), Wang (1999)	Postmodern authenticity presents deconstruction of authenticity, inauthenticity is not considered as a problem.
Staged	Chhabra, Healy & Sills (2003); Olsen (2007)	MacCannell's staged authenticity is suggested based on the terms of front stage and back stage. This authenticity refers to

		‘pseudo events’ that is set up for the consumption of tourists.
Theoplicity	Belhassen, Caton, & Stewart (2008); Chhabra (2010, 2012)	Theoplicity authenticity represents the connection between place, belief, action, and self, which together produce the complex notion of authenticity.
Customized	Wang (2007)	Authenticity that is created by both the hosts and the tourists by adding customizations of tourists’ sense of home into hosts’ environment.
Negotiated	Bobot (2012); Chhabra (2008, 2010, 2012); Matheson (2008); Robinson & Clifford (2012)	Negotiated authenticity advocates the tradeoff between objectivism and constructivism, it is argued that authenticity can be sustained in commoditization of tourism product under market demand.
Natural	Werdler (2011)	The natural state of the object, without human touch, not artificial or synthetic.
Original	Werdler (2011)	Authenticity that possesses originality in design, is the first of its kind, not a copy or imitation.
Referential	Werdler (2011)	Authenticity that refers to certain contexts, draws inspiration from human history and comes into our memories, not derivative or trivial.
Personal	Jamal & Hill (2004)	This is experiential and existence-based authenticity, which is emerged through social relations that are embodied

		and situated in the touristic place.
Subjective	Cohen (2007)	Subjective authenticity presents authentic experiences of tourists, even without the presence of authentic sites.
Performative	Zhu (2012)	Performative authenticity denotes the interconnection between the object, habitus and embodied practice.

Among the various types of authenticity, the three most discussed and acknowledged are objective, constructed and existential authenticity. They are formed through objectivism, constructivism and existentialism respectively.

2.3.2.1 Objective authenticity

Objectivist and constructivist approaches are considered two conventional conceptions of authenticity. Objective authenticity is believed to be based on ‘pseudo-events’ by Boorstin (1961) and ‘staged authenticity’ by MacCannell (Wang, 1999). As a museum-linked view, it refers to the pure, original and genuine version of objects (Chhabra, 2012; Wang, 1999). Objectivists contend that authenticity is an obvious feature of the objects and can thus be measured by certain criteria (Reisinger & Steiner, 2006). When tourists search for objective authenticity, an inauthentic experience results from an inauthentic object (Rickly-Boyd, 2012).

Objective authenticity appears to be simple, as the real has to be logically differentiated from the false. Authenticity is, however, believed to be a subjective attribute and these subjective criteria are set by tourists (Connell, 2007; Steiner and Reisinger, 2006). Objective authenticity is strongly based on the knowledge of the

object and is therefore criticized as being able to be differentiated only by experts, intellectuals or elites. This would make it inapplicable for mass tourists (Wang, 1999). Reisinger and Steiner (2006) thus suggest abandoning the term of objective authenticity, as there is no common ground for its existence and meaning. Nonetheless, in an empirical study on students' perceptions of authenticity, Chhabra (2010) reveals that the demand for objective authenticity does exist and keeps on prevailing on other types.

2.3.2.2 Constructive authenticity

Constructivists see the 'real world' as the result of interpretations and constructions (Schwandt, 1998). Constructive authenticity, therefore, is suggested to fulfill the complex and constructive nature of authenticity through the influence of capitalism and commercialization (Chhabra, 2012; Wang, 1999). It implies that an object is understood by tourists' interpretations and their knowledge in regard. The authenticity of an object is constructed through perspectives, beliefs, and expectations. Wang (1999) summarizes common features of constructive authenticity as: (1) the refusal of absolute authenticity; (2) origin and traditions are invented according to certain contexts; (3) authenticity is a pluralistic concept, depending on tourists' perspectives and interpretations; (4) the authentic label is associated with stereotypes and expectations of tourists' societies; and, (5) authenticity of objects could emerge over time even if its origins are artificial. Constructive authenticity thus argues that tourists search for authenticity, however, this is not objective but rather symbolic, i.e. authenticity which results from social constructions (Wang, 1999).

2.3.2.3 Existential authenticity

The two aforementioned conventional concepts of authenticity are directly relevant and important for several types of tourism connected with the past, such as culture, heritage, history and ethic tourism (Wang, 1999). However, they are also claimed to be “too simple” for explicating contemporary tourism (Urry, 1991, as cited in Wang, 1999). Subsequently, some travelling modes are believed not to be appropriate for these concepts, such as visiting friends and relatives, beach holiday, nature based tourism, shopping tourism, sport tourism, etc. As a reaction, Wang (1999) proposes another perception of authenticity, which is existential authenticity. Many other scholars have questioned the conventional concepts of authenticity, being associated with the toured objects (Wang, 1999). For example, Hughes (1995, p.796) suggests, “one must turn to a qualified existential perspective to recover authenticity in late modernism”. Neumann (1992) argues that travelling is partly to discover, live and understand one's true self in a different way. The notion of “hot authenticity” by Selwyn (1996a) which refers to experience of a real self, supports an existentialist point of view on the topic (as cited in Wang, 1999). As a result, existential authenticity advocates a subjective version of authenticity which can be irrelevant to the realness of the toured objects (Chhabra, 2012; Wang, 1999). Existential authenticity denotes a state of mind and perceptions, existential state of Being, and self-discovery (Chhabra, 2012; Wang, 1999). Tourists are searching for their authentic selves by travelling, experiencing activities and toured objects (Wang, 1999). There are two dimensions of existential authenticity, which can be achieved by tourism. They are intra-personal and inter-personal (Wang, 1999). Intra-personal authenticity is expressed in bodily feelings of entertainment,

recreation, playfulness, diversion and spontaneity, and in self-making or self-realization. Inter-personal authenticity characterizes authentic, natural, emotional and intimacy relationships within family ties and touristic communities. In existential authenticity, the toured object is thus irrelevant or less relevant in forming an authentic experience. The object is only a medium through which to find and channel existential authenticity. While existential authenticity is claimed to explain types of tourism such as nature, beach, cruising, visiting friends and relatives, etc., it can be related to cultural and heritage tourism as well. It can be the case that tourists visit cultural and heritage sites not because of the sites as such, but for other reasons, i.e. convenience, and accompanying friends or family.

Offering a summary on the three major views on authenticity, it can be said that they are rather well defined. Despite of the fact that the majority of the discussions only focus on their conceptualization, a considerable amount of research has made efforts to examine authenticity from tourists' perspectives through empirical studies (see Chhabra, 2010; Chhabra, Healy & Sills, 2003; Budruk, White, Wodrich & Van Riper, 2008; Kolar & Zabkar, 2010; McIntosh & Prentice, 1999; Moscardo & Pearce, 1986; Reisinger & Steiner, 2006a; Robinson & Clifford, 2012; Waitt, 2000; Waller & Lea, 1998; etc.). Some of these indicate that tourists have different preferences of authenticity, or seek for different types of authentic experiences (Chhabra, 2003, 2010; Moscardo & Pearce, 1999; Silver, 1993; Wait, 2000). Still little research has anyhow investigated the different types of perceived authenticity and tourists' perceptions concurrently, a few exceptions offered by the studies by Chhabra (2010) and Kolar and Zabkar (2010). The research by Chhabra (2010) successfully categorizes generation Y respondents, i.e.

university students, into four groups according to their perceptions of authenticity. They are essentialist, constructivist, existentialist and a negotiation between essentialist and existentialist. The study reveals an existing demand and importance of objective authenticity within generation Y. The existential dimension was found to be the least important. Ultimately, it is the negotiated version of authenticity that transforms students into heritage tourists. However, in this study of Chhabra (2010), the perception of authenticity of heritage attractions is not focusing on any particular type of heritage. Kolar and Zabkar (2010) only examine two types of authenticity, namely objective and existential. Their study indicates that cultural motivation is an antecedent and that authenticity leads to tourist loyalty. It furthermore shows that objective authenticity has a positive impact on existential authenticity. Kolar and Zabkar (2010) finally suggest that objective and existential authenticity should be explored concurrently.

2.2.4 Authenticity and commodification

Commodification, though originating from Marxism, has become popular for non-Marxists (Castree, 2003). The term first appeared in English from the mid-1970s and is defined as “the action of turning something into, or treating something as, a (mere) commodity; commercialization of an activity, etc., that is not by nature commercial” (Commodification, 2013).

Commodification is often discussed in tourism studies as an outcome of the tourism industry (Greenwood, 1977). It is commonly defined as culture being turned into a commodity, packaged and sold to tourists (Cole, 2007). For example, the process of transforming a place into a commercialized attraction happens in two

stages (Britton, 1991). In stage one, the place is transformed into a tourism product, often by naming and separating it demographically from its surroundings (Britton, 1991; MacCannell, 1976). In stage two, the place makes acquaintance of the new meanings, which are projected on it through various marketing efforts.

Subsequently, commodification is argued to diminish or even destroy the authenticity of local cultural products and human relations for both, locals and tourists (Cohen, 1988; Halewood & Hannam, 2001). According to Greenwood (1977), culture does not belong to anyone and can be marketed and sold in a form of community-wide expropriation. Hence, culture is “altered and often destroyed” or “made meaningless” to its people by being treated as a tourist attraction (Greenwood, 1977, p.131). Commodification refers to the process through which cultural products are evaluated, primarily through their trading exchange value (Goulding, 2000). It is believed to be able to hide the element that determines its value (Watson & Kopachevsky, 1994). Based on Smith (1909)’s conceptualization of natural price and market price, Shepherd (2002) claims that market value is inauthentic, as it is veering from the natural and implies unnatural. When heritage is transformed into a tourism product, its ‘cultural value’ is converted to a ‘commercial value’ (Lanfant, 1995). Following on the same line, Halewood and Hannam (2001) suggest that heritage tourism can lead to a standardization of culture.

Shepherd (2002) provides a vivid example of the commodification of a heritage site that he has personally experienced. The Great Wall of China is being transformed into a modern tourist site, completed with parking lots, shops, restaurants, a restored section and even a roller coaster. This, accordingly, makes the site seem “desacralized, ruined, corrupted, cheapened” (Shepherd, 2002, p. 192).

As a result, tourists who look for the ‘real’ Great Wall have to travel longer to see its remote parts, where there is less human interference. Commodification is also believed to be associated with the concept of stage authenticity. Goulding (2000) states that a series of stage authenticity occurs in the commodification process, which transforms culture into popular culture.

Offering another perspective, Cohen (1988, p.383) suggests that commoditization “does not necessarily destroy the meaning of cultural product” nor ruins the tourist’s perception of authenticity. Taking the example of Balinese ritual performances, he argues that tourists are frequently prepared to accept tourism commodities as authentic and that, with superficial touristic experiences, few traits of authenticity suffice for tourists’ acceptance of an authentic product. Moreover, according to Cohen (1988, p.383) “tourism is a form of play”. Hence, both tourists and performers are willingly to pretend that a commoditized product is authentic. He suggests that, rather than openly assuming commoditization as a negative impact on authenticity, it should be examined in an empirical context (Cohen, 1988).

Prideaux and Timothy (2008) offer a further interesting thought on this topic. They argue that the tourism industry encourages the commodification process of old authenticity, in order to create a new form of authenticity. This new authenticity presents a new type of cultural expression, which is contended to be acceptable to tourists (Prideaux & Timothy, 2008). The commodification process can accordingly provide a new symbol of culture, which can be used as a marketing tool. It can thus be assumed that commodification is not necessarily a negative force.

Empirical studies reveal divergent findings on the subject. Halewood and Hannam (2001) suggest commodification at museums, theme parks, and heritage

centers is a likely key factor of the negotiation of authenticity. Cole's (2007) research in two Indonesian villages indicates tourists' negative views towards commodification. In an event study, Matheson (2008) shows that the commodification of a festival is recognized. However, the emotional engagement with music helps to perceive the music as authentic in a commodified context. Tourists in Yunnan, China seem to accept commodification up to a certain extent. However, over commercialization was found to lead to discontent and devaluation of local traditions (Yang & Wall, 2009). Another case study in China shows that tourism development has created a 'cultural involution', which turns a commodified dance performance into an 'authentic' aboriginal cultural expression (Xie, 2003). In summary, these studies show different levels of impact of commodification on authenticity, ranging from negative to positive, to no impact. Thus, it can be assumed that the influence of commodification on authenticity may vary depending on the context. Another possible cause of the issue is the degree of commodification.

Approaching the issue from a different angle, several scholars have indicated significant benefits of commodification through empirical studies. Implying a dominance of economic criteria related to the concept, commodification is found to offer important economic opportunities for local businesses (Mason, 2004). Furthermore, it provides financial support to revive folk customs and traditions (Su, 2011). Macdonald (1997) argues that people can use cultural commodification as a way of affirming their identity, of telling their own story, and establishing the significance of local experiences. Examples include the cases of dance performance in Guizhou, China (Oakes, 1993), bamboo performance in

Hainan Island (Xie, 2003), Cuban music (Finn, 2009), Naxi music in Lijiang, China (Su, 2011) and Bali tourism development (Picard, 1997).

2.2.5 Antecedents and consequences of perceived authenticity

The complexity and controversial nature of the concept of authenticity has been highlighted in the previous discussion, resulting in different, even contradictory, views in regard. To shed light on the topic, several authors have tried to discover what factors form or affect perceived authenticity and what perceived authenticity can bring about (Budruk *et al.*, 2008; Chang *et al.*, 2008; Chhabra, 2010; Chhabra, Healy & Sills, 2003; Kolar & Zabkar, 2010; Littrell *et al.*, 1993; McIntosh & Prentice, 1999; Moscardo & Pearce, 1986; Waller & Lea, 1998; Waitt, 2000; Xie & Wall, 2002; Yu & Littrell, 2003).

Previous studies show that various significant perceptions of authenticity can be associated with certain visitor characteristics. When studying the authenticity of craft souvenirs, Littrell, Anderson and Brown (1993) found that definitions of authenticity vary among tourists' ages, stage of careers and tourism styles. Another research about historical authenticity in Australia by Waitt (2000) shows the differences in levels of perceived authenticity according to gender, place of residence and stage of lifecycle. Age, place of residence, and education are confirmed to have an impact on tourists' perceptions of authenticity in a study on Atayal Woven Handicrafts in Wulai, Taiwan (Chang *et al.*, 2008). This study brings about another factor that influences perceived authenticity, which is the mode of travel (i.e. package tours and self-arranged tours). It is found that tourists in package tours have a more positive perception than the ones in self-arranged tours (Chang

et al., 2008). In addition, a study on visitors' perceptions of authenticity at the Canyon de Chelly National Monument in Arizona, USA indicates that the perception of authentic experience at the monument is significantly affected by tourists' visitor motivations, place identity, educational attainment, age and previous experiences (Budruk *et al.*, 2008).

In sum, it can be said that different tourist types vary in terms of perceived authenticity. Tourists' characteristics, their prior knowledge of the site, motivations, place identity, characteristics of market forces, heritage objects, originality, personal involvement, previous expectations, cultural identity, and cultural distance are suggested as possible factors that influence tourists' perceptions of authenticity. Among these, tourists' knowledge of the site is a main topic for this study, as will be explained next.

Tourist's prior knowledge of a site refers to the awareness of the sites, as used in this study. For normal product assumptions, product awareness is believed to be the first and necessary step in the purchasing and consuming process. This includes awareness, interest, desire, action, and reaction (by Ehrenberg & Goodhart, 1989) or awareness, interest, evaluation, trial, and adoption (by Cunningham & Cunningham, 1981) (as cited in Milman & Pizam, 1995). Regarding tourist destinations, Milman and Pizam (1995) argue that, in order to be successful, the destination should first create awareness and then a positive image. This then will lead to a first visitation. In other words, creating product awareness should be a main marketing objective, especially for a new product. In addition, awareness is believed to play an important role not only in tourists' choices to visit a

site/destination, but also in the site perception, since awareness creates a first impression of the site or destination. As a preliminary element, tourist awareness is believed to be significantly related to a tourist state of mind. Therefore, it is able to explicate the perceptions of a visited site. From a managerial and marketing point of view, awareness is possible to be manipulated through marketing efforts. It is therefore deemed as an essential factor to investigate tourists' perceptions.

Perceived authenticity is contended to be a mediating variable of the tourist's behavioral pattern, creating a link between tourist's motivations and their future behaviors (Kolar & Zabkar, 2010). Considering the similarity in context between authenticity and satisfaction, this research has derived that two basic views of authenticity, i.e. objectivist and existentialist, are key drivers of consumers' loyalty (Chhabra, 2010). In previous studies, perceived authenticity and tourists' satisfaction have been frequently associated as experiences. When trying to clarify the concept of authenticity in tourist experiences, Pearce and Moscardo (1986) indicate that the perception of authenticity of the experience has indeed important impacts on tourists' satisfaction. Based on four holiday scenarios related to authenticity given to participants, Waller and Lea (1998) discover that authenticity contributes to the enjoyment of a holiday. In addition, it is mentioned that the level of authenticity's impact may vary. For example, older and higher social class participants show a higher effect of authenticity on enjoyment. Hence, perceived authenticity is contended as an important factor that leads to tourists' satisfaction, enjoyment and loyalty.

In addition to the above concepts, tourist motivation and geographic distance can further explain a differentiation in perceived authenticity. Motivation, as an initial process of travelling, is believed to be the foundation for understanding tourist behavior and a driving force of all tourist actions (Forness, 1994; Pearce, 2005). Geographic distance is a cumulative factor, causing dissimilarities between tourists in terms of behaviors and perceptions (McKercher, 2008). Detailed reviews of these constructs are presented in the next sections.

2.3 Heritage awareness

Awareness is commonly defined as having knowledge or cognizance of the surrounding environment (Tuan, 2001). The Oxford dictionary defines awareness as “knowledge or perception of a situation or fact” or “concern about and well-informed interest in a particular situation or development” (Oxford Dictionaries, 2012).

The concept of awareness has been used and studied in different disciplines, however, there is little knowledge and information about heritage awareness (Nyaupane & Timothy, 2010). The five-step hierarchical process, including Awareness, Interest, Evaluation, Trial and Adoption (AIETA) developed by Everett Rogers has been widely applied in customer behavior (Hawkins, Best, & Cooney, 1995). Essentially, the model highlights the importance of awareness within the studies of customer behavior. In addition, awareness is considered as a pre-requisite for any general interpretation or perception (Solomon, Bamossy & Askegaard, 1999). As this study specifically examines heritage tourists’ perception, heritage

awareness is considered an essential element for investigation. Heritage awareness, in the context of this research, is understood as tourists' knowledge or cognizance of the heritage site(s) that they visit.

Awareness in heritage studies is often linked to heritage conservation and management (de Merode, Smeets, & Westrik, 2003; Nyaupane & Timothy, 2010; Scott-Ireton, 2008; Yan & Morrison, 2007). In practice, many organizations and governments try to raise public awareness and draw public attention to gain support for conservation or other management programs. An example are the Singaporean government and other Singaporean NGOs, which have been involved in different projects to raise public awareness on history and cultural heritage. The Singaporean government has conducted a Heritage Awareness Survey and published the Heritage Awareness Index in their annual cultural statistics (Singapore Ministry of Information, Communications and the Arts, 2011; Singapore National Heritage Board, 2012). The UNESCO is also putting efforts in raising heritage awareness through various educational programs and workshops (UNESCO, 2012). Scott-Ireton (2008) highlights, that even within diving communities, it is thought that only teaching diving skills is not enough; divers should have basic knowledge about related heritage. However, the number of studies which have been conducted to investigate the heritage awareness of local residents as well as visitors is limited. Exceptions are offered by Nyaupane and Timothy (2010), Petr (2009), and Yan and Morrison (2007).

Heritage awareness, especially related to World Heritage sites, is increasing globally (Kuijper, 2003; Yan & Morrison, 2007). The title of World Heritage Site,

as assigned by the UNESCO, serves the purpose of heritage preservation. This status has drawn attention from not only local residents, but also from tourists all over the world. It is expected to be a potentially unique selling point for marketers and a tool to increase visitations at a destination. A study about the impact of visitors' awareness of the World Heritage List (WHL) status concludes that awareness or knowledge of a World Heritage status somewhat influences visitors' decisions to visit a destination (Yan & Morrison, 2007). In spite of the rather weak influence, through categorizing visitors into two groups of WHL aware and WHL unaware, there was a difference in terms of visiting purposes between the two groups. The aware group participated in more cultural and heritage activities, however had lower satisfaction levels (Yan & Morrison, 2007). Since satisfaction depends on customer expectations and perceived performance (Kotler, Bowen, & Makens, 2009), there can effectively be a difference in expected and perceived service/experience from the world heritage site between these two groups. In addition, the study indicates a strong association between awareness levels and revisit intention (Yan & Morrison, 2007).

Referring to the World Heritage listing, a study in New Zealand about tourism businesses shows no clear conclusions about the influence of World Heritage listing on the operation of tourism businesses (Hall & Piggin, 2002). However, it found that there is a poor translation of operational guidelines for World Heritage to the private sector (Hall & Piggin, 2002). In a later study, Petr (2009) uncovers that fame is not always a factor of success when studying heritage brand name awareness. The two features used to test heritage site awareness are heritage name awareness and heritage pictures recognition (Petr, 2009). As a result, the

study indicates that the two factors do not directly influence visiting and purchasing intentions of tourists and that they are not effective indicators (Petr, 2009).

In addition to the above studies associated with tourists, Nyaupane and Timothy (2010) presents a research about heritage awareness of local residents in Arizona, USA. The concept of awareness is measured through knowledge, i.e. whether people know about the sites. This is coded into aware/unaware, as well as behavior, coding it into visited/not visited (Nyaupane & Timothy, 2010). The study indicates that visiting heritage sites has a significant influence on the attitude and awareness of visitors. Furthermore, the aware/visited group had a more positive attitude toward heritage preservation than other groups (Nyaupane & Timothy, 2010).

In sum, the above studies have revealed possible influences of heritage awareness on destination choice, tourist activities, satisfaction levels and revisiting intention. However, the measurements of heritage awareness in most studies are found to be overly simple. An example is a categorization into "aware/unaware" or simply using concepts of awareness from other fields. Being applied by Petr (2009), brand awareness is typically referred to recalling or recognizing a brand, or simply stated, whether customers know about a brand (Holden, 1993; Huang & Sarigöllü, 2012). Environmental awareness is also found to have similar features to heritage awareness towards conservation functions. Environmental awareness is usually referred to as environmental knowledge and the recognition of possible environmental problems (Grob, 1995). Considering the complex nature of heritage tourism, such as its social aspects in addition to traditional business, the awareness

measurements taken from these two fields can be synthesized and applied to the context of heritage awareness.

2.4 Tourist satisfaction

Satisfaction and loyalty have always been a focal point of attention for marketers, practitioners, as well as academia in all fields of business. Tourism business and academia are not an exception. Numerous efforts of scholars and practitioners aimed at understanding tourist behavior, indeed aim at improving tourist experiences. Satisfaction and loyalty are the final outcomes of this process.

Satisfaction is considered the key judgment a customer makes toward a product or service he/she consumes (Bowen & Clarke, 2002). The concept has been widely studied since the early 1960s (del Bosque & Martín, 2008; Wang, Zhang, Gu & Zhen, 2009). Satisfaction commonly refers to the difference between prior expectation and perceived performance (Oliver, 1980). Literature reveals a number of factors that form customer satisfaction, including expectation, performance, expectancy disconfirmation, attribution, stability, emotion, equity, etc. (Bowen & Clarke, 2002). In the field of tourism, previous studies have suggested that tourist satisfaction is affected by tourist expectation, perception of service quality and value, as well as tourist motivation (Chen & Chen, 2010; de Rojas & Camarero, 2008; Lee, Jeon & Kim, 2011; Wang *et al.*, 2009, Yoon & Uysal, 2005). Tourist satisfaction is believed to significantly influence post-purchase behavior, especially when looking at tourist loyalty. This positive association between customer satisfaction and repeat purchase/visit is widely acknowledged by both, practitioners

and academics throughout various disciplines (see Anderson & Sullivan, 1993; Fornell, 1992; Lee *et al.*, 2011; Reichheld & Sasser, 1990; etc.).

In a heritage tourism context, studies particularly focus on tourist satisfaction (Chen & Chen, 2010; de Rojas & Camanero, 2008; Huh & Uysal, 2003; Huh, Uysal & McCleary, 2006; Laws, 1998). These studies either investigate antecedents and consequences of satisfaction, or they look at differences between categories of heritage tourists based on their satisfaction. In fact, many studies related to heritage have included tourist satisfaction and loyalty in the findings (see Budruk *et al.*, 2008; Kolar & Zabkar, 2010; Light, 1996; Moscardo & Pearce, 1986; Poria *et al.*, 2003; Ung & Vong, 2010; Xie & wall, 2002; Waller & Lea, 1998; Yan & Morrison, 2007, etc.).

2.5 Heritage tourist motivation

2.5.1 An overview of tourist motivation

Tourist motivation has been widely acknowledged to be the initial point and foundation for understanding tourist behavior, and the driving force of all tourist actions (Crompton, 1979; Forness, 1994; Gee, Choy, & Makens, 1984; Pearce, 2005). It is defined as “the global integrating network of biological and cultural forces which gives value and direction to travel choices, behavior and experience” (Pearce, Morrison and Rutledge, 1998, p215). Tourist motivation is a persisting critical issue, as it is growing more complex in the contemporary tourism industry (Poria, Butler, & Airey, 2004). A tourist motivation study is typically bound to answer the questions of “Why tourists travel?” or “What makes tourists

travel?”Especially to answer the “why” questions through looking at human behaviors is however not an easy effort (Crompton, 1979; Hsu & Huang, 2008). Tourist motivation is often presented through a list of different motivational motives. In order to ensure the unambiguousness and completeness of this list, there have been various efforts trying to classify them into groups. Among these are the push/pull model, travel career ladder and travel career pattern. Many of the related studies have indeed tended to distinguish tourist motivation into push and pull factors (Crompton, 1979). Push factors are tourists' internal motives, while pull factors are destination-generated (Hsu & Huang, 2008). Conventionally, push factors are essential for explaining the desire to travel, while pull factors help in explaining destination choice (Crompton, 1979). Crompton (1979) considers push factors as socio-psychological motives, including ‘escape from a perceived mundane environment’, ‘exploration and evaluation of self’, ‘relaxation’, ‘prestige’, ‘regression’, ‘enhancement of kinship relationships’, and ‘facilitation of social interaction’. Pull factors are termed as being predominantly cultural motives, consisting of ‘novelty’ and ‘education’ (Crompton, 1979).

Tourist motivation is explicated into different hierarchical levels called the Travel Career Ladder (TCL). These hierarchical levels of motives are developed by Pearce (1996), based on Maslow’s hierarchy of needs and conceptualizations of psychological maturation towards a goal of self-actualization (Ryan, 1998). The five levels include relaxation needs at the lowest level, followed by safety and security needs, relationship needs, self-esteem and development needs, and finally fulfillment at the highest level (Ryan, 1998). Later, Pearce and Lee (2005) further extend the Travel Career Ladder to the Travel Career Patterns (TCP). This model

consists of 14 motivational factors which are ranked by importance levels as follows: 'novelty', 'escape/relax', 'relationship (strengthen)', 'autonomy', 'nature', 'self-development (host-site involvement)', 'stimulation', 'self-development (personal development)', 'relationship (security)', 'self-actualization', 'isolation', 'nostalgia', 'romance' and 'recognition'.

2.5.2 Heritage tourist motivation

Within heritage tourism studies, a considerable amount of research has been conducted in order to understand the reason why tourists visit heritage attractions. These results have been used to explain other tourist behaviors or to categorize heritage tourists. Silberberg (1995) acknowledges the important role of tourist motivation for effective marketing efforts in heritage site management.

Previous literature indicates that heritage tourists are motivated by various factors not directly related to the site, such as a relaxing feeling of being closely connected to the site and learning something new about the site (Chen, 2007; Kerstetter, Confer & Graefe, 2001; Moscardo, 1996; Poria *et al.*, 2004; Prentice, 1993; Prentice, Witt & Hamer, 1998; Zhou, King & Turner, 1998). Swarbrooke (1994) raises a question about the function of heritage, namely whether it is education or entertainment. Although there is only a blurry distinction between these concepts, they are indeed indicated as the main travel motives in various studies. Education is most often utilized as part of tourist motivation categories (Moscardo, 1996; Poria *et al.*, 2004; Prentice, 1993; Zeppel & Hall, 1991, 1992). Educational motives have been used under different names as well, such as learning or knowledge pursuit (Chen, 2007; Kerstetter *et al.*, 2001; Poria *et al.*, 2004). In

general, education motivation refers to tourists' desires to learn about culture, the history of a destination for personal interest or its fame. Education motivation was often indicated as the most important reason for visiting sites, as shown in empirical studies such as Ari and Mittelberg (2008), Jansen-Verbeke and van Rekom (1996), Kerstetter *et al.* (2001), and Poria *et al.* (2006a, 2006b),

The second common travel motive for heritage tourists is entertainment. This often refers to the pleasure of viewing, relaxation, socializing, etc. (Chen, 2007; Moscardo, 1996; Prentice, 1993). Entertainment is anyhow argued not necessarily to be linked with the core product of the heritage sites (Poria *et al.*, 2004, 2006b) as it is commonly related to tourists' push motives rather than the site itself.

Poria *et al.* (2004, 2006a, 2006b) suggest that the above-mentioned motivations are incomplete. This is due to the fact that they ignore the personal involvement of tourists with the heritage sites. In order to bridge this gap, they add a new motive in 'emotional involvement' (Poria *et al.*, 2004, 2006a, 2006b). This is linked to the feeling of belonging to the heritage and the perception of it as being their own heritage. Another related reason for visiting heritage sites is the notion of nostalgia, where visitors desire experiences from their childhood and an exploring of their roots (Timothy & Boyd, 2003). This motive is associated with a strong personal connection between visitor and the heritage sites. A desire for gaining a spiritual reward (Chen, 2007) and spiritual motivation in pilgrimage are related to emotional involvement. Emotional involvement, nostalgia and spiritual reward are thus considered as personal attachments to the heritage site. Focusing on the emotional attachment of travelers to a place, a study by Ari and Mittelberg (2008)

shows that knowledge pursuit and spiritual purpose of the Israeli society are the most common motives for Diaspora Jewish youth travelers.

Summing up the above discussion, the three main dimensions of heritage tourists' motivation are identified as entertainment purpose, knowledge pursuit and personal attachment. Among these three motives, entertainment purpose and personal attachment are intrinsic push factors, while knowledge pursuit is found to be a pull factor. All items of heritage tourist motivation as found in previous major studies are summarized in the following table.

As mentioned previously, tourist motivation is a very important factor for understanding tourist behavior. As such, motive-based segmentation has been frequently used for cultural and heritage tourists (McKercher, 2002; Prentice *et al.*, 1998; Nyaupane, White, & Budruk, 2006; Silberberg, 1995; Weaver, Kaufman, & Yoon, 2002). Some studies use the level of importance of heritage/culture to categorize tourists (McKercher, 2002; Nyaupane *et al.*, 2006; Silberberg, 1995), while others apply a full range of heritage tourist motivation to group their respondents (Prentice *et al.*, 2008; Weaver *et al.*, 2002). The above-discussed motive-based segmentation studies indicate the differences among groups in terms of socio-demographics (i.e. education) and travel behaviors (i.e. length of stay, choice of travel activities). It was found that this information is particularly valuable for heritage site management, marketing and planning.

Table 2.5 Summary of heritage tourist motivations from previous studies

Category	Items
Entertainment purpose	<ul style="list-style-type: none">- Relaxation, enjoyable sightseeing (Chen, 2007)- Entertainment and social motives (Moscardo, 1996)- Pleasure of viewing, relaxation, entertainment and exercise (Prentice, 1993)
Personal attachment	<ul style="list-style-type: none">- Spiritual reward (Chen, 2007)- Connecting with my heritage, Emotional involvement (Poria <i>et al.</i>, 2004)- Nostalgia (Timothy & Boyd, 2003)- Bequeathing for children (Poria <i>et al.</i>, 2006b)
Knowledge pursuit	<ul style="list-style-type: none">- Enrich personal knowledge; natural & cultural interest (Chen, 2007)- Learning something new about a historical period or event, experiencing authentic elements, and experiencing the historic character (Kerstetter <i>et al.</i>, 2001)- Education (Moscardo, 1996)- Cultural motivations, learning (Zeppel & Hall, 1991, 1992)- Education, information (Prentice, 1993)- Willingness to learn (Poria <i>et al.</i>, 2006a)- Fame (Poria <i>et al.</i>, 2004; Zhou <i>et al.</i>, 1998)

After reviewing all possible motives of heritage tourists and taking into consideration the research objectives, only pull factors of heritage tourists are chosen to be examined. Considering the afore-mentioned three dimensions, knowledge pursuit motivation is the most important pull factor that has been chosen. This choice is due to several reasons. Firstly, from a managerial point of view, the study investigates the constructs that can be manipulated through management and

marketing efforts. Knowing that pull motivation consists of motives which are generated by the site/destination, and that destination/site attributes may stimulate and reinforce them, knowledge pursuit is worth considering. Secondly, although this research aims at studying tourists' perceptions, the findings should be closely linked to the heritage sites through their pull motives. Based on the three identified dimensions, the knowledge pursuit motivation, as it is closely connected to the site, is an adequate choice. In this study, this motivation is thus termed heritage motivation.

2.6 The effects of distance on tourist behavior

The association between distance and tourism has long been made (McKercher, 2008). The two main related dimensions discussed in literature are distance decay, which refers to the relationship between distance and demand for travelling, and the differences between short-haul and long-haul tourists (McKercher, 2008). For this specific study, only the distinction between short-haul and long-haul markets is taken into consideration. Various differences in terms of trip profile and tourist behavior between short and long-haul tourists were found in previous studies. As an example, it is found that long-haul tourists tend to take multi-destination trips, while short-haul tourists take single destination trips (Tideswell & Faulkner, 1999). A divergence in related travel motives is also found, namely short-haul tourists travel for recreation and relaxation purposes, whereas long-haul tourists the trip is often a once-in-a-lifetime experience, opportunity for self-development and a learning about different cultures (McKercher, 2008; Yeoman & Lederer, 2005).

Distance dynamics, as suggested by McKercher (2008), present the accumulative effect of various factors, such as time availability, cost, motives, risk, and cultural distance. The differences between short-haul and long-haul tourists' behaviors are believed to be a result of these factors. Distance is considered as a factor that differentiates tourists' perceptions of authenticity, focusing on two discrete markets: long-haul and short-haul. It is also deemed as a mediator of the relationship between perceived authenticity and its antecedent and consequence.

A number of studies which investigated the comparison between long-haul and short-haul tourists have been conducted for the tourist destination of Hong Kong (such as Bao & McKercher, 2008; McKercher, 2008; Ho & McKercher, 2012; Yan, 2011). Pleasure tourists and business tourists are either studied separately or jointly. The findings of these studies indicate substantial differences between long-haul and short-haul tourists in terms of demographic characteristics, trip profiles and in-destination behavior patterns. The construct of distance, referring to the comparison between the two discrete markets of long-haul and short-haul, is therefore deemed to be essential for this study.

2.7 Hong Kong heritage tourism research

Most of the studies on Hong Kong heritage focus on the topics of conservation or heritage management, while research on heritage tourism is limited. As cultural heritage tourism has often been indicated as part of cultural tourism, in the case of Hong Kong, where heritage and cultural heritage is not a dominant type of tourism, research on heritage tourism has at times been investigated under the umbrella of cultural tourism.

Henderson (2001) discusses identity, heritage and tourism, in the case of Hong Kong. He contends that the current cultural identity of Hong Kong is a combination of Chinese and colonial history, current preoccupations and future aspirations. Accordingly, the juxtaposition of East and West, as well as old and new, has been constantly emphasized in Hong Kong tourism promotion (Henderson, 2001). Heritage, which consists of historic buildings and structures, museums, heritage trails, festivals and arts, has also been promoted by the Hong Kong Tourism Board (HKTB). While traces of the colonial period are mostly visible in Hong Kong Island and Kowloon, Chinese or local culture is best represented in the New Territories (Henderson, 2001). Henderson (2001) concludes that heritage is a unique selling point and a way of enhancing differentiation in the homogenization of a tourism destination. Therefore, Hong Kong is recommended not to lose its distinctive heritage and cultural identity.

Teather and Chow (2003) focus on the Chinese aspects of Hong Kong identity, and examine how much the official designated heritage sites present the identity of Hong Kong and the Hong Kong Chinese. They found that, firstly, although heritage receives much concern, its management is rather weak due to unclear policy and multiple responsible agencies. Secondly, politics are a powerful driving force in the heritage establishment and management agenda. Thirdly, heritage sites in Hong Kong are designated “more by chance than by deliberate strategy”, which is stated to reflect the nature of Hong Kong itself. Fourthly, designated built heritage cannot fully reflect the cities' complex past, which contributes to form the identity of the people and place. The official designate

heritage sounds are thus not found significant in affirming the identity of the Hong Kong Chinese.

In a short paper discussing the cultural heritage tourism attractions in Hong Kong, du Cros (2002) argues that many cultural heritage assets are presented with educational and religious purposes and mostly for local communities. As such, they are lacking entertainment elements and are not appealing to the majority of overseas tourists. She also remarks that many of the heritage attractions are promoted but not actively managed for tourism purposes and that many of the heritage assets in Hong Kong are tertiary attractions.

According to McKercher, Ho and du Cros (2004), a survey of more than a thousand cultural tourists indicates that more than 50 out of 90 attractions (including declared monuments and museums) listed in the “Museum and Heritage” guidebook by the Hong Kong Tourism Association (2001) had no appeal to tourists, indicating no visits at all. On the other hand, the top ten attractions drew 70% of the total person-visits (McKercher, Ho & du Cros, 2004). Following up on this they conduct a study to identify attributes explaining the popularity of these cultural attractions. Five attribute categories were identified, namely product, experiential, marketing, cultural, and leadership. Location, provision of entertainment experience, usually in purpose-built facilities, size and setting were found to be the most important popularity attributes. Ironically, local significance is believed to only play a secondary role for the popularity of the site. Instead, it should function as a tourism attraction first, cultural significance being secondary. When a site's potential of popularity is likely to be high, the acceptance level of commodification is a controversial issue. Respondents in the study show no ideological or managerial

objections as commodification is considered an effective tool for management. As such, it can aid in obtaining popularity or heavy visitation numbers. Cultural heritage attractions, possessing high moral and ethical obligations, have to compete against other attractions as tourism products in order to become popular (McKercher, Ho, & du Cros, 2004).

McKercher and Ho (2006), regarding the popularity of minor cultural attractions, conduct an assessment towards the potential of smaller cultural and heritage attractions in Hong Kong. A model is thus developed by postgraduate students at the School of Hotel and Tourism Management, the Hong Kong Polytechnic University. Comprising of 4 groups of indicators, including cultural values, physical values, product values and experiential values, the model is applied to sixteen smaller cultural or heritage attractions in the city (McKercher & Ho, 2006). The results show that, while cultural and physical values were rated highly, tourism product and experiential values were relatively low. Only a small number of these attractions is finally identified to possess latent potential.

Ho and McKercher (2004) discuss the issue of managing heritage resources as tourism products and the issue of product development and marketing. In Hong Kong, cultural and heritage site managers are willing to have their sites promoted as tourism products, since being a popular attraction can validate and secure subsidies from the government (Ho & McKercher, 2004). However, gaps are found between the stakeholders' views (particularly between tourism sector and site managers). These are big obstacles for the success of cultural tourism products. In addition, other factors are contended to contribute to the failure of cultural tourism development. In this case, they include the deficiencies of market demand

knowledge, asset evaluation, clear management objectives and priorities, and the isolation of product development.

In 2005, McKercher, Ho and du Cros publish another study on the relationship between tourism and cultural heritage management. While heritage has usually been treated as a tourism product, the association between tourism and heritage management is often seen as awkward and incompatible (McKercher, Ho, & du Cros, 2005). In this research, seven possible relations were identified, namely denial, unrealistic expectation, parallel existence, conflict, imposed co-management, partnership and cross-purposes. In the case of Hong Kong, parallel relationships are indicated as the most common. However, subsets are suggested for consideration, including parallel independent and parallel symbiotic. It was also found that the conflict theory is not applicable in the case of Hong Kong, although widely accepted in other contexts. The authors suggest that a maturity/immaturity taxonomy better reflects the relationships which exist in the city and that a relationship could begin at any point along the immature-mature continuum, i.e. seven types of relationships.

Several scholars have been studying about particular cases of heritage in Hong Kong in detail (Cheung, 1999, 2003; Chew, 2009; Li & Lo, 2004, 2005). In 1999, Cheung illustrates stakeholder involvement in the establishment and management of a heritage attraction by describing the case of the Ping Shan Heritage Trail in the New Territories. The four parties involved in the trail include the Antiquities Advisory Board, Hong Kong Tourism Association (now known as Hong Kong Tourism Board), domestic tour organizers, and the local people of the Tang clan. The study revealed differences, occasionally conflicts of interests, interpretations, and different meanings attached to the trail. These conflicts, in

particular the diverging interests of a local clan and the government, finally caused the closing of the trail.

Again using the case of the Ping Shan Heritage trail, Cheung (2003) focuses on politics of heritage in Hong Kong, examining the relationships between inhabitants of the New Territories and the Government. As shown in this case as well as in several other cases, through the establishment of a heritage product local identity 'emerges as a compromise between a mix of elements of resistance to incorporation into a larger whole and of elements of accommodation to this larger order' (Cheung, 2003, p.25-26).

Li and Lo (2004) apply a model of the market appeal-robusticity matrix to the case of three villages in Kam Tin, New Territories, in order to assess the heritage tourism potential of the area. The matrix consists of two dimensions with 27 sub-indicators, namely appeal to tourists, including physical settings, popularity outside of the local area, overall tourism performance at a destination, distance to other heritage attractions, accessibility, services, etc., and ability to endure visitation, including physical state, its integrity and cultural significance. This evaluation model is found to be highly effective for assessing the heritage tourism potential of Kam Tin's villages and is suggested to be applicable to any scales of heritage assets. However, the authors notice some weaknesses of the model, including the lack of community involvement in the robusticity dimension and the inappropriateness of the term 'product design needs'.

Based on a similar case of the Kam Tin villages, Li and Lo (2005) identify the opportunities and constraints for heritage tourism development. Their study shows the increasing attention and interest from both, the government and the local

public, in making heritage resources available for tourism purposes. This is claimed to give great opportunities for development of tourism in the city. However, various constraints are recognized regarding the political and social structure and related business operations. Finally, several recommendations related to the case are given, including improving the relationship between the government and villagers, heritage conservation with the government as an active promoter and regulator, and improvement of the tourism product, starting with an upgrade of the local transportation.

Working on the case of the Bun Festival in Cheung Chau Island, Chew (2009) argues that the problems of cultural inauthenticity, commercialization, local disempowerment and sustainability are not vital or powerful. The issue of cultural inauthenticity, which includes the use of plastic buns and mass production, as well as the sanitization and sportification of the Bun Scramble game, tends to be accepted for many reasons. Among these are environmental, hygienic, economical, safety and social causes. Commercialization including the mass souvenir production, “disneyfication” such as themed events, themed goods and themed food create economic benefits for the locals. The issue of whether there is local empowerment or disempowerment remains anyhow unclear and seems secondary due to the significant economic benefits for the destination. However, the author shows concern about the eclipsing of the heritage dimension, since the historical elements are increasingly replaced or displaced by contemporary elements, there is a homogenization of tourist products and a loss of cultural producers (Chew, 2009).

Cheung (2004) furthermore discusses the case of the world class wetland conservation site of Mai Po. Nature-based tourism in Hong Kong, including hiking

activities and eco-tourism, mainly focus on local citizens. However, Hong Kong Tourism Board takes this opportunity to introduce this natural heritage also as an alternative tourism activity to inbound tourists. Since Mai Po is considered as a wetland of international importance with a wide range of wildlife and habitats, it is currently developed into an eco-tourism attraction. However, the author raises concerns about sustainable development and conservation of the wetland area. Main concerns are the visitor inflow and long-term development policy, especially related to the fishpond business (Cheung, 2004).

While most of the aforementioned papers only consider heritage assets related to colonialist history or the Chinese history of Hong Kong, Leung and Soyeze (2009) argue for the acknowledgement concerns regarding industrial related heritage assets. Accordingly, they indicate that the narrow definition of heritage used by the Government only covers old, aesthetic, traditional Chinese or post-colonialist features. This has devalued or even ignored other significant aspects of history and heritage, for instances the fishing industry (e.g. Duk Ling, the 'last authentic sailing junk'), shipbuilding and repairs, and manufacturing industries (Leung & Soyeze, 2009, p.61). This depreciation can lead to a transformation into residential and commercial uses and/or the ultimate disappearance of many industrial heritage assets (Leung & Soyeze, 2009).

McKercher and Chow (2001), in one of the rare investigations from a demand-side, study cultural distance in cultural tourism, which heritage is a part of. This is done by comparing the differences between Asian cultural tourists and Western cultural tourists. The data shows statistically significant differences between the two groups in terms of importance of culture or/and heritage in relation

to their decision to visit Hong Kong, depth of experience they sought for, participation rates in cultural tourism activities, and activities undertaken (McKercher & Chow, 2001). Cultural distances between two groups of tourists and between Hong Kong and the two groups, are noted as important factors that cause these differences. Hong Kong culture is believed not appeal to the Asian market, as it offers less novelty due to cultural similarity. Hong Kong is not known as a culture destination, but still attracts Western tourists for culture and heritage purposes. They do not only participate in cultural activities more frequently, but also seek for deeper cultural experiences than the Asian tourists. Accordingly, the authors suggest that in order to succeed on the Chinese market, which is the most dominant in the city, Hong Kong not position itself based on cultural tourism.

The above review of previous research on Hong Kong heritage tourism indicates that most of the studies focus on investigating a supply-side perspective. Anyhow, little attention has been given to heritage tourists in Hong Kong and their related perceptions. This study, in order to amend this gap, provides a better understanding of heritage tourists in Hong Kong, especially pertaining to their perceptions of authenticity.

Table 2.6 Summary of previous research on heritage tourism in Hong Kong

Author, year	Journal	Heritage object	Type of heritage	Issue
Cheung, 1999	Annals of Tourism Research	Ping Shan Heritage trail	Cultural heritage	Meanings and interests of stakeholders
Henderson, 2001	International Journal of Heritage Studies	General	Cultural heritage	The association between cultural identity, heritage, and tourism

McKercher & Chow, 2001	Pacific Tourism Review	n/a	Cultural heritage	Cultural distance among visitors
du Cros, 2002	n/a	n/a	Cultural heritage	Conflicting perspectives on marketing
Cheung, 2003	International Journal of Heritage Studies	Ping Shan Heritage trail	Cultural heritage	The politics of heritage, heritage preservation
Teather & Chow, 2003	International Journal of Heritage Studies	Declared monuments	Built heritage	Identity of designated heritage
Li & Lo, 2004	Tourism Management	The single surname villages in Kam Tin	Cultural heritage	Assessing the potential for tourism by the market appeal-robusticity matrix
Li & Lo, 2005	Tourism and Hospitality Research	19 heritage assets of the single surname villages in Kam Tin	Cultural heritage	Opportunities and constraints for heritage tourism development
Cheung, 2004	Museum International	Mai Po marshes, the Hong Kong Wetland Park	Natural heritage	Sustainable development & conservation
Ho & McKercher, 2004	Asia Pacific Journal of Tourism Research	Hung Shing Temple, Ping Shan Heritage Trail, Chi Lin Nunnery, Museum of History, etc.	Cultural heritage	Managing heritage resources as tourism products
McKercher, Ho & du Cros, 2004	Annals of Tourism Research	16 cultural heritage assets	Cultural heritage	Identifying popularity attributes
McKercher, Ho & du Cros, 2005	Tourism Management	Wong Tai Sin, Po Lin Monastery/the Big Buddha, Chi Lin Nunnery and other museums, art galleries, listed heritage buildings, temples.	Cultural heritage	The relationship between tourism and cultural heritage management
McKercher & Ho, 2006	Journal of Sustainable Tourism	16 smaller cultural or heritage attractions	Cultural heritage	Assessing tourism potential

Leung & Soyeze, 2009	International Journal of Heritage Studies	Duk Ling, Lamma Fisherfolk's Village, Whampoa Dock, Shek Kip Mei Industrial Estate, etc.	Industrial heritage	Raising awareness/appreciation
Chew, 2009	Journal of Sustainable Development	Bun Festival in Cheung Chau Island	Cultural heritage	Cultural sustainability: cultural inauthenticity, commercialization, local disempowerment

2.8 An overview of research problems

The previous sections have extensively reviewed the literature on authenticity in tourism studies and the related issues. The major problems connected to the research of this concept were noticed as follows.

First, the concept of authenticity has long been studied but is only believed to be in the early stages of its conceptualization (Chronis & Hampton, 2006). A review of past studies on authenticity indicates that there is an increasing concern in regard and studies in the last eight years. In fact, 70% of the total related publications have been produced within this period. However, Timothy (2011) claims that “in spite of many recent efforts to try to define authenticity through empirical studies, we still know relatively little about the concept” (p.121). Thus, authenticity in tourism is still an essential topic for investigation.

Second, the importance of authenticity for tourist experiences is still debated. In other words, there is a persisting discussion whether tourists look for authentic places and experiences when traveling. There are two main streams of thought in regards. Boorstin (1961) and Urry (1995) believe that tourists prefer spurious places

and experiences, while MacCannel (1973, 1976) contends that they look for authenticity but are not able to identify it. The discussions of the importance of authenticity for tourists are mainly found in conceptual papers, as empirical studies on the issues have so far been scanty. Moreover, there is a lack of professional explanations and definitions of the concept, as academic discussions prevail. From a management and marketing point of view, knowing how customers as laymen understand the concept it is equally important. There is a need for recognizing whether the authenticity claimed can be acknowledged by tourists (Kolar & Zabkar, 2010; Xie & Wall, 2002). In regard, there is therefore a need for empirical studies on authenticity, taking in account the importance from a tourists' perspective.

Third, different types of authenticity have been identified (as seen in table 2.3) based on objectivist, constructivist and existentialist ideologies. However, these have not been thoroughly investigated concurrently. A few exceptions include Chhabra's (2007, 2010) and Kolar and Zabkar's (2010) studies. Another problem is thus that, while authenticity is identified to have multiple types or dimensions, the concept was seldom examined as being multi-dimensional.

Fourth, several studies make efforts to measure the perception of authenticity, among which Brida *et al.* (2013), Budruk *et al.* (2008), Chhabra (2010), Kolar and Zabkar (2010), Xie and Wall (2002). However, a comprehensive measurement scale for multiple perspectives of perceived authenticity has not been successfully developed.

Fifth, various concepts are linked to authenticity, such as commodification, cultural identity, location, etc. (see table 2.3 for a full list). Anyhow, certain visitors' characteristics and numerous other factors have also been suggested to have an

impact on perceived authenticity. Among these are tourists' knowledge of a site, motivations, characteristics of market forces, personal involvement, cultural identity, and cultural distance (Budruk, White, Wodrich, & Riper, 2008; Chang, Wall, & Chang, 2008; Kolar & Zabkar, 2010; Littrell, Anderson, & Brown, 1993; Waitt, 2000). However, limited efforts were made to investigate these factors and identify their relationships through empirical studies. A consumer-based model of authenticity, as proposed by Kolar and Zabkar (2010), offers a valuable contribution for future studies. As the concept of perceived authenticity is considered similar to other evaluative notions such as value and quality (Kolar & Zabkar, 2010), it should be considered in the relation to its antecedents and consequences.

Lastly, in regards to tourism heritage research in Hong Kong, studies that focus on tourists have so far been scanty. In spite of the fact that heritage tourism is not considered the main attraction of the destination, there is a growing concern in regard by the local government. Investigations on heritage tourists and their perceptions can thus provide valuable contributions to Hong Kong and its management as a tourist destination.

Based on the above discussion on research problems pertaining to authenticity, the foundation for developing the current research is built. Issues have provided the basis for the research objectives, as presented in the first chapter.

CHAPTER 3 THE CONCEPTUAL FRAMEWORK AND RESEARCH METHODOLOGY

This chapter presents the conceptual framework of the study and eleven hypothesized relationships among the constructs. It also provides a review of the research design and the methodology employed. The introduction of the research paradigm adopted is given first, followed by the overall research design of the study. The discussion of the studied sites and population is then presented. The next section introduces the method for the qualitative part of the study. The development of the measurement scales of the constructs in the model is then described. The process of data collection and analysis of the pilot study is reported next. The last section discusses the process of data collection of the main survey and provides guidelines for the analyses of the collected data.

3.1 Introduction of the conceptual framework

From the comprehensive review of literature on the topics of authenticity, heritage tourism, and related issues, the following framework which consists of the perceived authenticity construct and its antecedents and consequence is proposed.

Perceived authenticity lies on the core of the proposed model. Tourists' awareness of the heritage sites and their heritage motivation are likely to be its' important antecedents, directly affecting perceived authenticity. Tourists' perceived authenticity, in turn, likely leads to tourist satisfaction. Heritage awareness and heritage motivation are also posited to be related. In addition, the relationships

among the four constructs are supposed to be moderated by distance, which refers to long-haul and short-haul markets respectively.

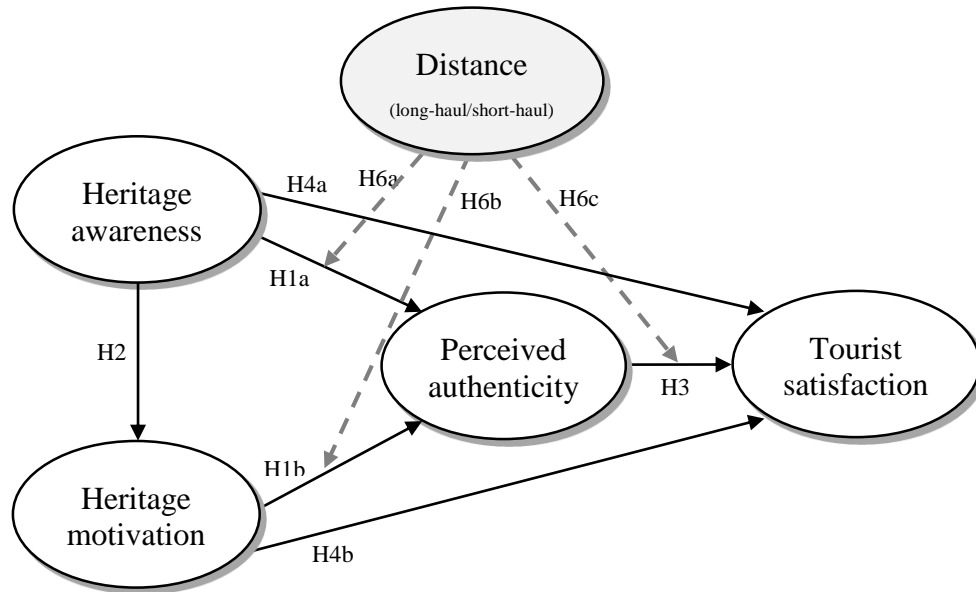


Figure 3.1 The conceptual framework

As discussed, authenticity can be perceived differently by tourists and the three dominant views in regard are examined in this study, namely objective, constructive, and existential authenticity. *Objective authenticity* refers to the pure, original, genuine version of the objects. *Constructive authenticity* is symbolic and constructed by perspectives, beliefs, and expectations. *Existential authenticity* denotes an existential state of Being and self-discovery. *Heritage awareness* is defined as tourist knowledge or cognizance of the heritage site(s) visited. *Heritage motivation* refers to tourists' desires to learn about the culture and history of a heritage site. *Tourist satisfaction* is an overall evaluation by the tourists about their visit to a heritage site(s).

3.2 Proposed relationships between the constructs

3.2.1 Heritage awareness and perceived authenticity

Literature reveals a likely connection between tourists' knowledge and perceived authenticity. From an essentialist or constructivist point of view, wherein authenticity is an object-based perception, tourist knowledge or awareness of objects should be a related requisite. Apostolakis (2003) argues that when defining authenticity, tourists are able to use their intellect to interpret it according to their standards and understandings. These understandings could refer the look of authentic or real heritage. Similarly, Fawcett and Cormack (2000) suggest that tourists' understanding of what is real and authentic helps them to conceptualize authentic experiences (as cited in Poria *et al.*, 2003). In addition, Poria and his co-authors believe that tourists' perceptions of heritage sites have a significant impact on their experiences at heritage attractions (Poria *et al.*, 2003, 2004, 2006a). Heritage awareness is defined as tourist knowledge or cognizance of the heritage site(s) visited. Heritage awareness, therefore, is believed to have a significant impact on perceived authenticity.

Heritage awareness is suggested to have a positive influence on all different types of authenticity. Tourists' perceptions of authenticity, as discussed above, depend on either knowledge, feeling, or both. For instance, objectivists would rely on their knowledge of a heritage site to evaluate the authenticity of their heritage experience; constructivists perceive the heritage site through their interpretations and perspectives stemming from their knowledge of the site. Existentialists, in contrast, would use their feelings to judge the authenticity of their heritage

experience. However, it is believed that feelings cannot be totally independent from knowledge. In addition, existential authenticity has been shown to be affected by objective authenticity by Kolar and Zabkar (2010). Existential authenticity, therefore, is believed to be influenced by tourist awareness of a heritage site as well.

In sum, heritage awareness is suggested to positively influence perceived authenticity, including objective, constructive, and existential authenticity.

H1a: Heritage awareness positively influences perceived authenticity.

3.2.2 Heritage motivation and perceived authenticity

Tourist motivation and authenticity have frequently been studied together. Many authors claim that authenticity motivates tourists to visit heritage sites (Apostolakis, 2003; Chhabra 2005, 2010; McIntosh & Prentice, 1999; Moscardo & Pearce, 1986; Wang, 1999, Waite, 2000), while others argue that tourist motivation influences authenticity (Apostolakis, 2003; Kolar & Zabkar, 2010). Authenticity, however, should be interpreted differently in these specific cases. Authenticity that leads tourists to visit a heritage site should be considered as expected authenticity. On the other hand, authenticity that succeeds tourist motivation and is formed during the visit should be considered as perceived authenticity. This is consistent with the thoughts of Apostolakis (2003), who argues that the concept of authenticity is either a motivating factor of heritage tourism or an experience/perception of an attribute of the experienced objects.

A number of researchers, through empirical studies, indicate motivation as a factor that positively affects perceived authenticity (Chhabra, 2010; Kolar & Zabkar, 2010; Poria *et al.*, 2003; Waller & Lea, 1998; Xie & Wall, 2002). In spite

of the fact that the relationship between tourist motivation and authenticity has been tested in previous studies, the understanding of motivation and perceived authenticity differs from the current research. For example, in the study of Kolar and Zabkar (2010), cultural motivation is included, and it is indicated to positively influence objective-based and existential authenticity. ‘Objective-based’ and ‘existential’ are considered as different components of authenticity, and objective-based components have a positive impact on existential components (Kolar & Zabkar, 2010). Studies of Waller and Lee (1998), and Xie and Wall (2002) only use general perceptions of authenticity, which are simply expressed by ‘yes’ or ‘no’ expressions on a Likert scale. In this study anyhow, heritage motivation is proposed to be another antecedent of perceived authenticity and this is based on a positive relationship. Therefore, a second hypothesis is formed as follows:

H1b: Heritage motivation positively influences perceived authenticity.

3.2.3 Heritage awareness and heritage motivation

Both heritage awareness and heritage motivation are defined as associated with knowledge about heritage sites. Heritage awareness is demarcated as having knowledge of the visited heritage sites (Tuan, 2001). Heritage motivation, in the current study, refers to knowledge pursuit or educational motivation, or a desire to learn about a visited destination or site. This construct is highly related to the pull factors of motivation, which are termed as cultural motives, consisting of novelty and education (Crompton, 1979). Pull motivation consists of motives which are caused by the site/destination and that it may stimulate and reinforce (Crompton, 1979; Hsu & Huang, 2008). A site’s attributes, which possibly stimulate tourist

motivation, are in fact tourists' perceptions of the site attributes. The perception of these implies tourists' knowledge of a site. Therefore, tourists' knowledge of the site is argued to stimulate tourist motivation. In this study, the two constructs heritage awareness and heritage motivation are likely to be related. It is thus hypothesized that the more tourists are aware of a site, the more they are motivated to visit and learn about it. Thus, a hypothesis is formulated as follow:

H2: Heritage awareness positively influences heritage motivation.

3.2.4 Perceived authenticity and tourist satisfaction

Kolar and Zabkar (2010) consider perceived authenticity as similar to satisfaction in explaining tourist experience and indicate that objective and existential components of authenticity are the key drivers of consumer loyalty. In several studies of Moscardo and Pearce in 1986, they also suggest that the perception of authenticity of an experience has an important impact on tourists' satisfaction. Waller and Lea (1998) discover that authenticity contributes to the predicted enjoyment of a tourist holiday. Furthermore, Robinson and Clifford (2012) verify evidence for a relationship between tourist satisfaction and perceived authenticity, in that perceived authenticity contributes to the overall satisfaction of tourists. Several other authors also mention the significant role of authenticity in stimulating tourist satisfaction, such as Chhabra *et al.* (2003), Kerstetter *et al.* (2001), Waite (2000), and Yang and Wall (2009). Perceived authenticity is, therefore, believed to positively affect tourist satisfaction; the more authentic tourists perceive a site to be, the higher tourist satisfaction is.

H3: Perceived authenticity positively influences tourist satisfaction.

3.2.5 Heritage awareness and tourist satisfaction

Among the still limited research on heritage awareness, Yan and Morrison (2007) find significant differences between World Heritage status aware and unaware groups in terms of satisfaction evaluations of tourism activities. However, the relationship between awareness and satisfaction is negative; that is, the World Heritage status aware group showed lower satisfaction levels than the unaware group. This can be explained by the fact that better knowledge about a place or site might create higher tourists' expectations, hence lower satisfaction. This negative relationship is in line with findings from previous studies on brand awareness, such as wellness brand awareness, which creates a higher expected but not perceived service quality (Bertsch & Ostermann, 2011). For this study, heritage awareness is thus hypothesized to negatively affect tourist satisfaction.

H4a: Heritage awareness negatively influences tourist satisfaction.

3.2.6 Heritage motivation and tourist satisfaction

The relationship between motivation and tourist satisfaction has been studied in different tourism contexts (Devesa, Laguna, & Palacios, 2010; Lee, Lee, & Wicks, 2004; Oliver, 1980; Ross & Iso-Ahola, 1991; Qu & Ping, 1999; among others). Motivation is believed to be an internal factor, paragonable to “an awareness of potential satisfaction” (Deci, 1975, as cited in Ross & Iso-Ahola, 1991, p. 227). It is thus likely to direct personal satisfying experiences (Ross & Iso-Ahola, 1991). Yoon and Uysal (2005) indicate that satisfaction is directly affected by travel motivations in a positive relationship with push elements and a negative relationship with pull elements. Through empirical evidence from rural tourism in

Spain, Devesa *et al.* (2010) find an association between visitor motivations and overall satisfaction levels. For instance, cultural tourists, who have high cultural motivation, have statistically significant higher evaluations of items related to cultural motivations, such as museums and heritage. A study by Ross and Iso-Ahola shows that (1991) there is a considerable similarity between motivation and satisfaction dimensions. Especially, knowledge seeking motivation is an important factor of satisfaction and higher knowledge seeking motivation leads to higher overall satisfaction (Ross & Iso-Ahola, 1991). As a result, in this study, heritage motivation of heritage tourists is proposed to have a positive relationship with their subsequent satisfaction.

H4b: Heritage motivation positively influences tourist satisfaction.

3.2.7 Mediating effects of perceived authenticity

While tourist satisfaction is proposed to be directly influenced by heritage awareness and tourist motivation, this relationship can possibly be better explained by perceived authenticity as an intermediary. Tourist satisfaction is the result of a comparison between the expectations before a visit and experiences resulting from the visit. Heritage awareness and tourist motivation are thus formed pre-visit, while perceived authenticity is an important element of the visiting experience. Therefore, perceived authenticity is supposed to be a mediator for the relationships between heritage awareness and tourist satisfaction, as well as tourist motivation and tourist satisfaction.

H5a: Heritage awareness indirectly influences tourist satisfaction, mediated by perceived authenticity.

H5b: Heritage motivation indirectly influences tourist satisfaction, mediated by perceived authenticity.

3.2.8 Moderating effects of distance

Another factor, which is believed to diversify the perception of tourists in terms of authenticity, is geographical distance. Two discrete segments, i.e. long-haul and short-haul tourists, which are formed through this cumulative factor, are likely to be distinctly differentiated in terms of perception and behavior. Distance, as a result, is believed to moderate the hypothesized relationships of perceived authenticity.

H6a: Distance moderates the relationships between heritage awareness and perceived authenticity.

H6b: Distance moderates the relationships between heritage motivation and perceived authenticity.

H6c: Distance moderates the relationships between perceived authenticity and tourist satisfaction.

3.3 Research paradigm

Disciplined inquiry is guided by the three basic questions, namely what knowledge is (ontology), how can we obtain it (epistemology) and what is the best process for studying it (methodology) (Creswell, 2003). A paradigm, which is adopted for a study, usually consists in the answers to those questions (Guba, 1990). In other words, a paradigm is a basic set of beliefs that guides our action (Guba,

1990), or in this case a research. This study has adopted a specific paradigm, which will be further explained in the following section.

The four major paradigms adopted in social enquiry are commonly stated as positivism, postpositivism, critical theory and constructivism (Guba, 1990). Following the notion that a paradigm is a set of beliefs, each of the former has its own viewpoint of ontology, epistemology and methodology. Table 3.1 summarizes the basic beliefs on which these four paradigms are built.

The previous sections of research objectives and conceptual framework in this report have, to some extent, guided the paradigm of this study and vice versa. As the majority of the study was based on the development and testing of hypotheses, a positivist paradigm was considered. However, the positivist claim that reality is purely objective and that it can be perfectly apprehended did not fit the researchers' epistemological and ontological standpoint. As a result, the current research adopted the postpositivist paradigm. Based and sprung out of traditional positivism, postpositivism as a paradigm is often claimed to be a "modified version of positivism" (Guba, 1990, p.20). Nonetheless, one should not take the notable differences in ontology, epistemology and ultimately methodology of postpositivism as just a slight adjustment or revision of positivism (Trochim, 2015).

Table 3.1 The basic beliefs of four major paradigms

	<i>Positivism</i>	<i>Postpositivism</i>	<i>Critical theory</i>	<i>Constructivism</i>
Ontology	Reality is knowable and apprehendable	Reality is real but can only be known imperfectly	Reality is shaped by power structures	Reality is known through shared,

				subjective understanding
Epistemology	Knowledge is attained through scientific methods and logical reflection	Modified positivism – account for partial understanding/ human subjectivity	All knowledge is value-laden and mediated by context and power relationships	Knowledge is created through inter-subjective understanding
Methodology	Hypothesis-driven, quantification, ‘fact-finding’	Modified positivist methodology – falsification of hypotheses	Dialogical, contextual, dialectical, challenge power relationships	Interpretive, relativist – reconstruct multiple realities

(Source: Xiao, 2014)

When compared to a positivist paradigm, postpositivism is more critical in its nature. From an ontological point of view, “critical realism” is commonly considered. This supports the existence of reality, however, it is impossible to apprehend it perfectly (Guba, 1990). As such, postpositivism adopts a more cautious position in terms of epistemology. In fact, a postpositivist paradigm recognizes that the reality can be perceived objectively, but not in an absolute sense (Guba, 1990). Contrary to traditional positivism, it also takes subjectivity in addition to objectivity into account. A major perceived advantage of the postpositivist paradigm, and thus an important reason why it was adopted for this study, is that it recognizes the possible fallibility and errability of all observations (Trochim, 2015). Accordingly, as objectivity can never be entirely obtained, counting on various sources can help lessen the distortion of interpretations (Guba, 1990). In other words, for the postpositivist it is important to adopt multiple measures and observations which allow triangulation across multiple sources (Trochim, 2015).

Finally, this set of beliefs has resulted in the methodology for this study. In order to apprehend reality as closely as possible, taking in account human subjectivity as well as objectivity, a mixed method between qualitative and quantitative approaches is adopted. The findings of this research will thus be drawn from various sources, among which pre-established theories, previous empirical studies, expert panels, in-depth interviews as well as tourist survey.

Authenticity, which lies on the core of this study, is also regarded and as a complex and inherently subjective in nature. Nonetheless, this research aims at drawing from the objective nature of the concept. Adopting a postpositivist research paradigm, resulting in a mixed method approach, is considered as the most reliable way to strengthen the validity of the findings and related achievement of the given research objectives.

3.4 Research design

This study on perceived authenticity of heritage sites adopts a mixed method approach, although more emphasis is put on the quantitative part. As aforementioned, authenticity, especially existential authenticity, is commonly regarded to be highly subjective and thus difficult to be measured quantitatively. Nonetheless, it is crucial that this study aims at understanding authenticity from tourists' perspectives. Authenticity is thus not regarded as a standalone concept, it is examined in terms of its perception. In fact, the instrument to be developed aims at measuring tourists' perceptions of authenticity, i.e. their perceived authenticity of a heritage site. Recalling the adopted postpositivist paradigm, it is assumed that these perceptions can be objectively although not perfectly apprehended, and are in

need of other tools recalling the tourists' subjectivity. The in majority quantitative approach adopted for this research is thus deemed as appropriate. Most past studies have adopted purely qualitative methods, such as observations and interviews, to investigate authenticity, especially in terms of existential authenticity (for examples, Buchmann, Moore and Fisher, 2010; Kim and Jamal, 2007 and Matthews, 2009). Based on a set of postpositivist beliefs, the adoption of a quantitative approach, particularly regarding the questionnaire survey, is adding a new angle and a valuable contribution to the understanding of this complex concept.

Quantitative methods are adopted not only to measure perceived authenticity, but also to test the relationships between perceived authenticity and its antecedents and consequence. A Structural Equation Modeling (SEM) procedure is applied, as it is an effective approach to test theory and theorized relationships. The data collected in the case of Hong Kong heritage tourism is therewith analyzed. Based on the research objectives and the comprehensive review of literature, a conceptual model is proposed which includes four constructs, i.e. perceived authenticity as a main construct, heritage awareness and heritage motivation as its antecedents, and tourist satisfaction as its consequence. The relationships between constructs are also hypothesized. An initial set of measurement items for all the constructs is then developed, based on literature and previous studies. In order to confirm the measurement items and to generate additional items, in-depth interviews with heritage tourists in Hong Kong are carried out. Information from these interviews is used as an aid to confirm the proposed hypotheses. An expert panel is then invited to evaluate and validate the research instrument. After the research instrument is confirmed, a questionnaire for the data collection is designed

and created into English and Chinese versions. A pilot study is conducted with 128 respondents. Data from the pilot study is used to assess the feasibility of the main survey and to test the reliability and validity of the results. The modified and finalized questionnaire is then utilized for a main survey with 651 tourists. This is carried out with tourists on site, i.e. during their visits to the heritage sites. The collected data is analyzed through descriptive analysis, exploratory factor analysis, confirmatory factor analysis and structural equation modeling. From these analyses, findings and conclusions are generated. Figure 4.1 shows the procedure adopted for this study.

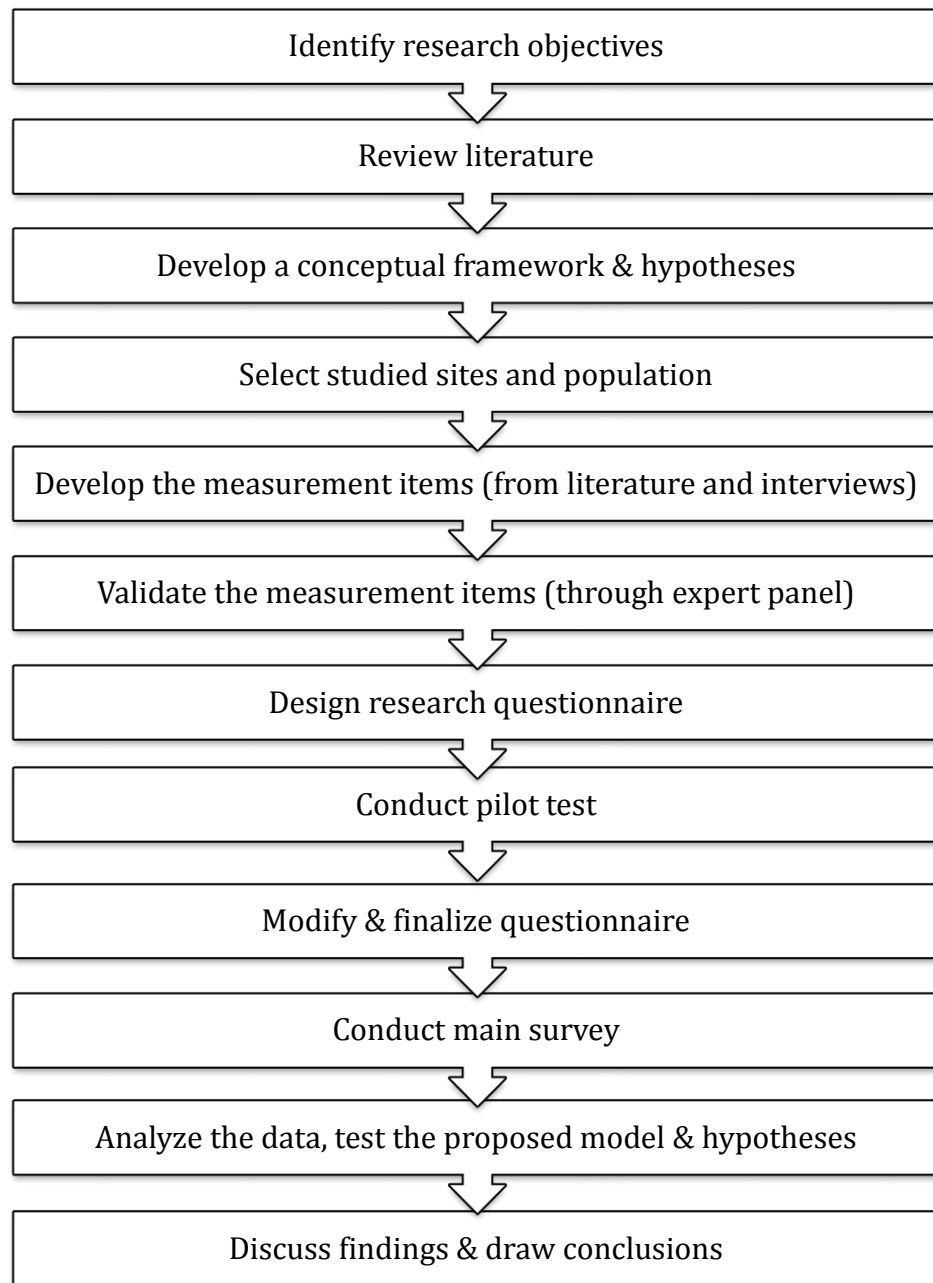


Figure 3.2 Research procedure

3.5 The choices of studied sites and population

3.5.1 Studied sites

3.5.1.1 *The criteria*

In order to reach the objectives of the study, studied sites were chosen based on the following criteria:

1. The site should have a significant number of visitors. The purpose of this study is to investigate tourists' perceptions of the site, particularly authenticity. Therefore, it is a minimum requisite for the site to be a tourist attraction, appealing to a significant number of tourists.
2. The site should comprise of both, original and constructed elements. Following the previous point, when a site is used for the purpose of tourism, there can likely be a certain degree of commodification. Ideally, in order to get a full range of tourists' perspectives of authenticity, including the aforementioned objectivist, constructivist, existentialist and their negotiated versions, a site should not be left totally in its' original state, nor be totally modified or rebuilt. The combination of both, original and constructed elements can generate varied tourist perspectives and facilitate the reaching of the study objectives. Sites with different levels of authenticity are thus targeted for a follow-up comparison.

3. The site should represent the current situation of Hong Kong heritage and should receive certain attention and efforts for developing heritage tourism. This criterion is set in order to give a representative case of contemporary Hong Kong heritage tourism development and therefore, the findings can practically benefit the development of similar tourism in Hong Kong.

3.5.1.2 *The selected sites*

The following heritage sites were initially selected from reviews of historic and tourism promotional documents, as well as site visits.

Museums

1. *Hong Kong Heritage Museum* is located in the New Territories. It provides a wide selection of exhibitions and activities with a mix of history, culture and arts of early Hong Kong and the nearby South China region.
2. *Sam Tung Uk Museum* is a 200-year-old Hakka walled village which was restored in 1987. The museum includes an ancestral hall, two rows of side houses, an exhibition hall and a lecture hall. It also displays sets of handicrafts, furniture, and agricultural equipment of the Hakka people.

Temples

3. *Wong Tai Sin Temple* is home to three religions: Taoism, Buddhism and Confucianism. This famous temple is an important religious center as well as a popular tourist attraction in Hong Kong.
4. *Man Mo Temple* was built in 1847. The temple is dedicated to two gods, Man Cheong, the God of Literature and Kwan Yu, the God of Martial Arts.

This temple is located in the busy Central District of Hong Kong Island. It is a popular and traditional religious site for locals.

Monasteries/ Nunneries

5. *Po Lin Monastery* is often mentioned together with the Tian Tan Buddha (Big Buddha) on Lantau Island. The monastery was founded in 1906 and it is now one of Hong Kong's most important Buddhist sanctuaries.
6. *Ten Thousand Buddha Monastery* is located on a hill in the Pai Tau Village, Sha Tin. There are about 13,000 statues of the Buddha, spreading from the gates at the bottom of the hill up to the main temple.
7. *Chi Lin Nunnery* is a Buddhist temple complex, established in 1934. The complex was renovated in a Tang dynasty style with wooden architecture and a series of temple halls in 1990. The Nunnery is located on Diamond Hill and connected with Nan Lian garden, which is a public park, built in the Tang dynasty style.

Historic sites

8. *Ping Shan Heritage Trail* was inaugurated on 12 December 1993. It is the first heritage trail in Hong Kong. The district of Ping Shan has a long history with the Tang clan, which first resided there in the 12th century. This one-kilometer trail includes numerous traditional Chinese buildings such as pagodas, ancestral halls, study halls and temples.

9. *Kat Hing Wai Walled Village* is a 500 year old village from the Ming dynasty. This rectangular-shaped village with blue brick walls was first settled by the Tang clan and Hakka people are still living there today.
10. *Kowloon Walled City Park* is located in the area which was once the Kowloon Walled City, formerly known as a haven of crime and debauchery. From 1987, the area was transformed into a park with a Jiangnan garden in style of the early Qing Dynasty. The traces of the former walled city are still preserved in the park.

3.5.2 Studied population

The study population is inbound tourists, visiting the studied heritage sites in Hong Kong. Tourists are understood as both, same day visitors and overnight visitors, as defined and reckoned by the Hong Kong Tourism Board. No specific groups of tourists are selected. In other words, all inbound tourists are targeted for this study. This is done in order to obtain diverse responses for all constructs, especially regarding perceptions of authenticity, as different types of perceived authenticity are investigated. Both, long haul and short haul tourists are included for the purpose of comparison.

3.6 Qualitative study

The aims of the qualitative study are twofold. Firstly, its aids to better understand the perceptions of authenticity of Hong Kong heritage tourists. Secondly, tourists' feedbacks on their heritage experiences are utilized for developing measurement items for the main constructs, including perceived authenticity,

heritage awareness, and heritage motivation. Through this step, the research instrument is ensured its reliability and validity.

3.6.1 Site observations

The proposed sites were first observed to ensure their eligibility for the research and both, the qualitative and quantitative steps. The following information was thus considered:

The sites:

1. How much original/ constructive is the site?
2. What are services/products the site provides?
3. Is there an opportunity for on-site interviews? (Place, tourist...)

The tourists:

1. How many tourists go to the site?
2. Who are they? Long-haul/short-haul?
3. What are tourist activities?
4. How long do tourists spend in the site?

Table 3.2 Summary of site observations

No.	Site	Classification	Services/ products	Number of tourists	Tourists characteristics	Spending time	Opportunity for interview & survey
1	Hong Kong Heritage Museum	Purpose built	Exhibitions	Very few tourists, mostly local visitors	Individual long haul tourists	2 -3 hours	No
2	Sam Tung Uk Museum	Modified/ original purpose has changed	Sightseeing, exhibitions	Very few tourists	Individual long haul tourists	1-2 hours	No
3	Wong Tai Sin Temple	Original unmodified	Sightseeing, praying, fortune telling practices (<i>kau cim</i> and palm reading)	Many tourists and local worshipers	Both long haul and short haul tourists in individuals or tour groups.	1-2 hours	Yes
4	Man Mo Temple	Original unmodified	Sightseeing, praying	Many tourists and local worshipers	Both individual long haul and short haul tourists	0.5-1 hour	Yes
5	Po Lin Monastery	Modified/ original purpose is kept	Sightseeing (the temple, the Big Buddha and Ngong Ping village) and praying	Many tourists, local worshipers and visitors	Both long haul and short haul tourists in individuals or tour groups.	2-4 hours	Yes

6	Ten Thousand Buddha Monastery	Original unmodified	Sightseeing and praying	Moderate amount of tourists, local worshipers and visitors	Mostly long-haul tourists	1-2 hours	Yes
7	Chi Lin Nunnery	Original unmodified	Mostly sightseeing	Moderate amount of tourists and many local visitors	Both long haul and short haul tourists.	1-2 hours	Yes
8	Ping Shan Heritage Trail	Slightly modified	Sightseeing, exhibitions	Few tourists, mostly local visitors	Both long haul and short haul tourists	2-3 hours	Yes
9	Kat Hing Wai Walled Village	Original unmodified	Mostly sightseeing	Very few tourists	Individual long haul tourists	1-3 hours	No
10	Kowloon Walled City Park	Modified	Mostly sightseeing	Very few tourists	Individual long haul tourists	1-2 hours	No

3.6.2 In-depth interviews

Data of the qualitative study was mainly collected through semi-structured interviews. In structured interviews, the interviewer used a predetermined list of questions to direct the process and aims at confirming pre-established categories of behavior (Denzin & Lincoln, 2005). Unstructured interviews, on the other hand, give a more wide a complex range of data which is obtained through a free flow of questions (Denzin & Lincoln, 2005). While both approaches have their advantages and disadvantages, they can be combined into a semi-structured interview. This is typically done by "specifying key questions exactly as they must be asked while leaving other items as topics to be explored at the interviewer's discretion" (Quinn Patton, 2002, p. 347).

Bariball and While (1994) mention that semi-structured interviews have two main advantages over the more traditional types. First (1), they allow to investigate perceptions and opinions regarding a wide range of issues and take their complexity in account. In other words, the focus is held on the issue in question through structure and flexibility is guaranteed through the possibility to follow up on newly emerged topics. Second (2), they take the specific characteristics of respondents into account, i.e. they allow to adapt the interview structure to details such as profession, educational level and culture of the interviewee. In this case, the perceptions of tourists are investigated. The studied topic, i.e. authenticity, is considered as a complex and subjective one. In addition, inbound tourists who will be interviewed come from different cultures and backgrounds, the flexibility of the semi-structure would help to adapt the interview structure to different

characteristics of respondents. Hence, this approach, i.e. semi structured interview, is particularly appropriate for this study.

Questions

A list of open-ended questions was prepared in advance. The preliminary questions were general enquiries about tourist experiences in Hong Kong and at the heritage sites, such as awareness, motivation, and tourist activities. They mainly aimed at building a rapport with the interviewees and creating a comfortable and safe atmosphere for the interviewees, which aids the opening to key issues. The key questions were thus put at the central stage of the interviews. They included questions about tourists' perceptions of authenticity towards the heritage experiences and their evaluation of the authenticity of their experiences. The interviews ended with several questions about tourists' satisfaction with the visit and the interviewees' basic background information. This list of questions was considered as an interview guide. In addition to these questions, new or follow-up issues were brought up during the interviews on a case-by-case basis. The interview guide was pilot-tested with fellow doctoral students and tourists. The tests were held in order to examine whether the questions were clearly stated, the order of the questions was logic, and if they can help answering the research questions. The interview guide was then revised and finally considered as ready for the main study (as shown in table 4.2).

Table 3.3 Questions for in-depth interviews

Construct	Question
Motivation	<ul style="list-style-type: none"> – What is the main reason for you to travel to Hong Kong? Probe: business/meetings, vacation/holiday, shopping, VFR, on a tour, etc. – Why did you choose Hong Kong? Probe: shopping facilities, culture, skyline, etc. – What are the reasons for you to visit this site? Probe: learning Hong Kong heritage/culture/history, entertainment only, sightseeing, personal attachment to the place, religion, by chance. – How important is your heritage interest for your decision to visit this site? Probe: Very important to not important at all, referring to the reasons of the visit
Awareness	<ul style="list-style-type: none"> – Did you know about this site before? Probe: how, what kind of information, where the information from, how much/deep (heard vs known) – Did you know that it is a heritage site of Hong Kong? Probe: awareness of a heritage property – Have you visited other heritage sites in Hong Kong? Probe: where, how do you know?
Authenticity	<ul style="list-style-type: none"> – Do you think about authenticity/realness/genuineness of this site? When travelling? Probe: before and during, level of importance – In your opinion, how authentic is your experience in this site? – What make you think it is (in)authentic? Probe: the site itself (objective authenticity), your feeling (existential authenticity), your understanding/image of it (constructive authenticity), etc. – How do you think about these following statements about authenticity of the site?
Satisfaction	<ul style="list-style-type: none"> – Are you happy with the visit?/ Are you enjoying the visit? – Does this (in)authentic experience contribute to your satisfaction?

Sampling method

A purposeful sampling technique was adopted for this study. This approach allows capturing the heterogeneity within a studied population (Maxwell, 2005) and delivers diverse and comprehensive information. As this study investigates tourists' perceptions of Hong Kong heritage experiences, inbound tourists visiting or who had visited one of the proposed studied sites were eligible to be included. On-site tourists who were available and willing to share their experiences were approached for interviews. Exchange students at the School of Hotel and Tourism Management, the Hong Kong Polytechnic University were asked to participate in the study. Interviews were arranged accordingly on a case-by-case basis, being held face-to-face and on-line respectively. Different nationalities were targeted with purpose. The sample size was decided based on the data saturation principle. The recruitment of participants was stopped when reaching the information-saturation, i.e. the information gathered started to be repeating.

A total number of 21 interviews were carried out in April and May 2013, mostly through face-to-face dialogues at/about six different heritage sites in Hong Kong. Each interview lasted between fifteen and forty minutes. All interviews were audio recorded and transcribed into data scripts. Table 4.3 presents the basic demographic characteristics of the respondents and the heritage sites whose experiences were shared.

Site observations were also conducted as a supplement for the interview data. These observations aimed at verifying the information/evidences provided by the interviewees.

Table 3.4 Interview respondents' profiles

No.	Nationality	Gender	Age	Heritage site
1	China	Female	21	Wong Tai Sin temple
2	Netherlands	Female	22	Man Mo temple
3	Italy	Male	29	Big Buddha & Po Lin Monastery
4	China	Male	35	Wong Tai Sin temple
5	Finland	Female	31	Ten Thousand Buddhas Monastery & Po Lin Monastery
6	China	Male	42	Po Lin Monastery
7	Poland	Female	25	Wong Tai Sin temple
8	Spain	Male	29	Wong Tai Sin temple
9	Spain	Male	28	Po Lin Monastery
10	China	Male	34	Po Lin Monastery
11	France	Female	52	Ten Thousand Buddhas Monastery & Man Mo temple
12	Russia	Female	24	Ten Thousand Buddhas Monastery
13	Poland	Female	26	Ten Thousand Buddhas Monastery & Ping Shan Heritage Trail
14	Poland	Male	26	Ten Thousand Buddhas Monastery & Ping Shan Heritage Trail
15	Vietnam	Female	28	Museum of History
16	Vietnam	Male	30	Po Lin monastery
17	Canada	Female	25	Ten Thousand Buddhas Monastery
18	Canada	Female	25	Ten Thousand Buddhas Monastery
19	France	Male	27	Ten Thousand Buddhas Monastery
20	France	Female	27	Ten Thousand Buddhas Monastery
21	Vietnam	Female	26	Man Mo temple & Wong Tai Sin Temple

Data analysis

Interview transcripts were read thoroughly as a first step of data analysis. This was repeated in order to become familiar with the data. Notes and memos were also taken. Transcripts were then coded and analyzed using the qualitative data analysis software NVivo 10. The purpose of this analysis was, firstly, to generate measurement items for four constructs, including heritage awareness, heritage motivation, tourist satisfaction and especially perceived authenticity (presented in section 4.3.3). Secondly, emerging themes and topics from this analysis provided better understanding of tourist perceptions of authenticity in general, and in the particular case of Hong Kong heritage tourism (as presented in chapter 5).

3.7 Research instrument development

3.7.1 Procedure for instrument development

This study aims at quantitatively testing the relationships between four constructs, namely heritage awareness, heritage motivation, perceived authenticity and tourist satisfaction. Measurement scales for tourist awareness, tourist motivation and tourist satisfaction have been well developed in previous studies. Measurement items for these constructs were therefore adopted from literature. Interviews with Hong Kong heritage tourists (as presented in section 4.3) were conducted to confirm and validate the chosen items. , Hitherto, only a few studies have attempted to measure the construct of perceived authenticity quantitatively. Adapting Churchill's (1979) suggested procedure of measurement scale development, an instrument for measuring perceived authenticity was thus

developed in four stages. Stage one; initial measurement items were extracted from the review of literature. Stage two; another set of measurements items was developed through in-depth interviews with Hong Kong heritage tourists. Details of the in-depth interviews are presented in section 4.3. Items generated in stage one and two were combined and then reviewed by a panel of experts in stage three. Stage four was carried out through a pilot test, aiming at purifying the measurement items. After these four stages, the measurement items were deemed as ready for the main survey, which is presented in section 4.6.

3.7.2 Literature-generated measurement scales

3.7.2.1 *Heritage awareness*

Awareness, which is well defined in other disciplines, can also be considered for its' application in heritage tourism. Examples therefore are brand awareness, referring to a business perspective, and environmental awareness, referring to a social perspective. Brand awareness is typically referred to as a recall or recognition of a brand, or simply whether or not customers know about a brand (Holden, 1993; Huang & Sarigöllü, 2012). Brand awareness is often measured as unaided (brand recall), aided (brand recognition) and top of mind (order to recall) (Petr, 2009). Environmental awareness is often measured through environmental knowledge and the recognition of environmental problems (Grob, 1995).

Previous studies on heritage tourism have established several measurement items for heritage awareness. For example, the Heritage Awareness Index by the Singaporean Government is measured through four factors, namely “confidence in imparting heritage knowledge”, “personal involvement in heritage activities”,

“personal interest in cultural traditions, customs and practice” and “valorization of the role of local heritage” (Singapore Ministry of Information, Communications and the Arts, 2011, p.32). Petr (2009) measures heritage site awareness with two items: heritage name awareness and heritage pictures recognition. Milman and Pizam (1995) define awareness as whether an individual has heard of, or recognizes a destination by name. Poria *et al.* (2003) advocate that knowledge about heritage can measure awareness. Yan and Morrison (2007, p.187) inquire tourists about their awareness of the World Heritage List through a dichotomous yes/no question, i.e. “Did you know ... before you came?”, and then divide the respondents into aware and unaware groups. Nyaupan and Timothy (2010) measure heritage awareness of residents by asking them whether they are cognizant of any heritage property. Heritage awareness, indicated by ‘aware’ and ‘not aware’, is then combined with visits to the sites, indicated as ‘visited’ and ‘not visited’ respectively. This is done in order to define different groups of tourists.

For this study, tourists are planned to be surveyed on site. Therefore, brand awareness measurements, including unaided, aided and top of mind, should not be used. The construct of heritage awareness is proposed to be measured through knowledge of heritage in Hong Kong in general, and cognizance of the particular visited heritage site. In the field of marketing, knowledge of a product or brand is conceptualized and operationalized as familiarity (Johnson & Russo, 1984; Park, Mothersbaugh, & Feick, 1994). Self-rated familiarity is frequently used in destination research, in terms of how familiar tourists think themselves to be with a destination (Kim & Richardson, 2003; Mechinda, Serirat & Guild, 2009). Both, awareness and familiarity refer to knowledge or cognizance. However, familiarity

is usually one level higher than awareness. This study intends to measure tourists' knowledge of the heritage sites on various levels, from being aware to being familiar. The construct is still termed as "heritage awareness", even though some measurement items of familiarity are borrowed.

Using a seven-point Likert scale, the following statements will thus be used to measure heritage awareness:

Table 3.5 Literature-generated measurement items for heritage awareness

No.	Measurement item	Adapted from
1	I am familiar with Hong Kong heritage in general	Kim & Richardson (2003)
2	I have heard about this heritage site before	Milman & Pizam (1995)
3	I have read about this heritage site before the visit	Milman & Pizam (1995)
4	I am familiar with this heritage site	Kim & Richardson (2003)
5	I have known some information about this type of heritage from my reading and previous experiences	Yan & Morrison (2007)

3.7.2.2 *Heritage motivation*

Heritage motivation in this study is understood as a knowledge pursuit motivation, generated by the heritage site itself as a pull factor. It refers to tourists' desire to learn about the culture and history of a heritage site. A great number of studies have already been established in regard and a number of items to measure this dimension of motivation are available. In addition to the items, which were

listed in the previous table of heritage motivation (table 2.3), the following section presents measurement items of motivation used in the studies related to authenticity.

Thirteen items are used for the motivation construct in Budruk *et al.* (2008)'s investigation of the effect of visitors' characteristics, motivations and sense of place attachment on their perceptions of authenticity at a cultural heritage site. These items belong to six categories, namely enjoying nature, learning, family togetherness, escape, introspection, and experiencing Navajo culture (Budruk *et al.*, 2008). Learning category comprises of two items, i.e. 'develop my knowledge of history' and 'learn about archaeology'.

Rickly-Boyd (2012) develops five different items to understand tourists' motivations to visit a pioneer village. Three of the motivations imply authenticity as a motive, and in fact, authenticity is claimed as the main reason for visiting the village. Others, on the other hand, want to experience history and to understand their own heritage.

Cultural motivation is tested and proven to have a positive relationship with perceived authenticity in a study by Kolar and Zabkar (2010), comprising of 9 items: relax mentally, discover new places and things, be in a calm atmosphere, increase my knowledge, have a good time with friends, visit cultural attractions/events, visit historical attractions/events, interest in history, and religious motivation.

Representing educational motives, Kerstetter *et al.* (2001) includes the following statements: 'to learn something new', 'to experience authentic elements', 'for the historic character', and 'for my interest in heritage, culture and/or ethnicity'.

Poria *et al.* (2006b, p.323) group the following statements into a learning motivation in their study: ‘the visit to this site will contribute to your education’, ‘to learn about the history of the site’, ‘to learn of its historic background’, ‘to enrich knowledge regarding the site’, and ‘you feel that you should visit the site’.

From the above review of measurement items used in previous studies, the following items are found to be the most applicable for this research:

Table 3.6 Literature-generated measurement items for heritage motivation

No.	Measurement items	Adapted from
1	I want to enrich my personal knowledge	Poria <i>et al.</i> (2006b)
2	I want to learn about Hong Kong in general	Poria <i>et al.</i> (2006b)
3	I want to learn about Hong Kong culture and heritage	Poria <i>et al.</i> (2006b)
4	I want to increase my knowledge regarding this site	Kolar & Zabkar (2010)

3.7.2.3 *Perceived authenticity*

There are several studies applying quantitative methods in order to investigate perceived authenticity. Many of them utilize a simple dichotomous authenticity scale of yes/no (such as Yang & Wall, 2009; Xie & Wall, 2002), or a 3 or 5-point Likert scale (such as Budruk *et al.*, 2008; Chhabra *et al.*, 2003; Moscardo & Pearce, 1986; Revilla & Dodd, 2003; Waitt, 2000; Waller & Lea, 1998). Most measure perceived authenticity for the overall experience or only for different attributes of the sites or objects. For example, Budruk *et al.* (2008) measure authenticity through visitors’ rates of importance of five attributes that may

contribute to an authentic experience. They are ‘authorized guide’, ‘archaeological resources’, ‘local people’, ‘interpretive programmes’, and ‘customs and values of local people’. Finally, they assess the authenticity of the overall experience. Revilla and Dodd (2003) examine local art (Talavera pottery) in terms of authenticity through 25 measurement items, which in turn are grouped into 5 different factors, i.e. ‘appearance/utility’, ‘traditional characteristics and certification’, ‘difficult to obtain’, ‘locally produced’, and ‘low cost’. Mura and Lovelock (2009) measure the authenticity of an Italian immigrant town in Sydney through examining the town’s representativeness of Italian culture in general, and through nine different elements, such as food, music, architecture, etc.

Within this study, three types of perceived authenticity are measured, but different attributes of the heritage site are not assessed. Instead, indicators for three different perspectives on authenticity are developed. Other studies containing different tourists’ perspectives of authenticity include Chhabra (2007)’s list of statements for measuring museums’ curators perceptions of authenticity (being used by Ramkissoon and Uysal (2011) after); Kolar and Zabkar (2010)’s two types of authenticity, i.e. object-based and existential; and Chhabra (2010)’s four different views from students’ perspectives, namely essentialist/objectivist, constructivist, existentialist, and negotiation. In addition the above papers, the definitions of each type of perceived authenticity has to be carefully scrutinized for developing measurement items.

Despite the fact that many measurement items for perceived authenticity have been developed and used before, this study chooses to follow the authenticity definitions of Wang (1999) as a basis for the development of the measurement

scale(see details of the definitions on page 50 to 52). This helps to ensure the consistency of the multi-dimensional measurement scale of perceived authenticity. Hence, previously developed measurement items were selected based on the correspondence with the chosen definition. As such, most items for measuring objective authenticity were chosen from Chhabra (2007). The scale for object-based authenticity by Kolar and Zabkar (2010) was not chosen, as it is believed not to be sufficiently objective, considering the aim for measurement is objective authenticity. The items mostly commenced with “I liked”, which is not seen as appropriate to properly represent an objective construct, i.e. objective authenticity. As a result of this shortcoming in measurement items available from secondary data, several items were developed as directly based on the definitions. Details of the measurement items and their relevant sources are presented as follows.

Table 3.7 Literature-generated measurement items for perceived authenticity

No.	Dimension	Measurement items	Adapted from
1	Objective authenticity	The site represents the past of Hong Kong	Chhabra (2007)
2		The site is kept from the actual period when it was built	Chhabra (2007)
3		The site is true to its original	Chhabra (2007)
4		The site is verified by historians/ authorities	Chhabra (2007)
5		The site has a documented history	Chhabra (2007)
6		The site includes artificial elements	Casteran & Roederer (2013)

7	Constructive authenticity	The site is the same from what I expect/ imagine *	Wang (1999)
8		The site is the same from what I have heard about *	Wang (1999)
9		The site is an authentic reproduction of the original	Chhabra (2007)
10		The site represents the local community	Chhabra (2007)
11		The site represents local ways of life	Ramkissoon & Uysal (2011)
12		The site allows for interaction with local community	Ramkissoon & Uysal (2011)
13		The site offers the opportunity to experience local culture and customs	Brida, Disegna & Osti (2012)
14		The site is built for tourism purpose *	Wang (1999)
15	Existential authenticity	I enjoy the unique religious and spiritual experience	Kolar & Zabkar (2010)
16		I like the calm and peaceful atmosphere during the visit	Kolar & Zabkar (2010)
17		I enjoy myself during this experience*	Wang (1999)
18		I feel relaxed during this visit*	Wang (1999)
19		I enjoy being together with my companions*	Wang (1999)

* Items developed by author based on Wang's (1999) definitions.

3.7.2.4 *Tourist satisfaction*

In order to measure tourist satisfaction, three approaches are frequently adopted. The first approach applies an expectancy-disconfirmation framework developed by Oliver (1980). This goes by comparing tourists' expectations and perception of a product or service's actual performance. Tourists are believed to be

satisfied if the actual performance exceeds their expectations and vice versa. In the second approach, Oliver and Swan (1989) link customer satisfaction with the equity theory, which considers the relationship between the customers' costs and the benefits that they receive. In this case, if tourists receive benefits that are worth their time, effort and money, they are usually believed to be satisfied. The “norm” or “ideal standard” are used as reference points for assessing the product or service based on the third approach (Yoon & Uysal, 2005). On the core of this lies the assumption that tourists compare their current experiences with an ideal or their previous experiences.

In addition to the above approaches to measure satisfaction found in tourism studies, overall satisfaction is measured through levels of satisfaction, enjoyment towards different attributes of a site, object or experience. For example, Xie and Wall (2002) measure tourists’ overall impressions and satisfaction through different attributes of a visited folk villages such as location, architectural design, dance performance, ethnic clothing, souvenir quality, staff quality, tour guide quality, and ticket pricing. Yang and Wall (2009) give a detailed assessment of tourists’ satisfaction through various dimensions emerging from their ethnic tourism trip. They are categorized into ethnic attractions, ethnic products, and the infrastructure and services.

It is thus suggested that the evaluation of tourist satisfaction should be measured by multiple dimensions. This is done in order to avoid error caused by using only a single measurement item (Yoon & Uysal, 2005). Accordingly, the items for measuring tourist satisfaction in this study are developed as follows:

Table 3.8 Literature-generated measurement items for tourist satisfaction

No.	Measurement items	Adapted from
1	I am satisfied with the visit to this site	Oliver (1980)
2	I am pleased that I visited this site	de Rojas & Camarero (2008)
3	The visit to this site meets my expectation	Yoon & Uysal (2005)
4	This visit is worth my time and effort	Yoon & Uysal (2005)
5	This visit is better than my previous visits to other heritage sites	Yoon & Uysal (2005)

3.7.2.5 Distance (long haul and short haul)

Recapturing, the concept of distance in this study refers to a division between long haul and short haul markets. To be consistent with previous studies on the long and short haul markets in Hong Kong, this research employs previously used criteria for determining these two cohorts. Source markets from within 3,000 km of distance are considered as short haul markets, while long haul markets are located more than 7,000 km away from Hong Kong (Bao & McKercher, 2008; McKercher, 2008; Ho & McKercher, 2012). The 4,000 km gap between long haul and short haul markets is explained by the “Effective Tourism Exclusion Zone”. This is an area with only little tourism activity, due to either the destination or the source markets (Bao & McKercher, 2008). Thus, considering the distance explained, all short haul markets are suggested to be from Asian countries, whereas long haul markets are defined as from non-Asian countries.

3.7.3 Tourist-generated measurement scales

In the interviews, tourists were asked to state their perceived authenticity of the heritage experience and to explain the reasons for their assessments of authenticity. From these explanations, determinants of authentic/inauthentic experiences were identified (as shown in table 3.9). These determinants were used to formulate and create the measurement items of perceived authenticity. A further analysis of these findings is presented in chapter 4.

Table 3.9 Determinants of authentic/inauthentic experiences

No.	Determinants	Counts
Authentic experiences		
1	Old/in ruins	13
2	Presence of locals	9
3	Senses (sound, smell...)	6
4	Spiritual atmosphere	6
5	Presence of monks	5
6	Relaxed feeling	4
7	Efforts necessary for the visit	3
8	Personal enjoyment	3
9	Original/permanent location	2
10	Appropriate surroundings	2
11	No tickets	2
12	In use for daily life	2
13	Lack of site related knowledge	2
14	Other people's expressions/activities	2
15	Interaction with locals	2
16	Escapist feeling	2
17	Calm/peaceful feeling	2
18	Presentation of the idea of local culture/customs	2
19	Government involvement	1

20	Original buildings/sites	1
21	Original purposes	1
22	Site association with certain personalities	1
Inauthentic experiences		
23	Overly maintained/managed	9
24	Touristic facilities	8
25	Commercial businesses	6
26	Modern elements	6
27	Built for tourists	5
28	Many tourists/ visitors	4
29	Looking new/fresh	4
30	Previous site related knowledge	3
31	Professional employees	2
32	Disneyfication	1
33	Artificial elements	1

Three dimensions of perceived authenticity, i.e. objective, constructive and existential, were employed as a guideline for the development of a measurement scale. Items generated in stage one and stage two were combined and revised into a comprehensive list of measurement items for perceived authenticity (as shown in table 3.10). Finally, a total of 29 perceived authenticity items were generated.

This research utilizes agreement-disagreement type of questions, however this is argued to be prone to a response bias (Dolnicar, 2013; Holbrook, 2008). This refers to an acquiescence bias, which indicates a tendency to agree with all statements regardless of their content (Araña & León, 2013; Holbrook, 2008). In order to stimulate respondents' attentions, some statements in the questionnaire were designed to consist of factors causing inauthentic experiences, rather than only

positive authentic experiences. These statements were treated as reverse coded items and include items number 6, 7, 13, 14, and 15.

Table 3.10 Initial list of measurement items of perceived authenticity

No.	Measurement items	Adapted from
Objective authenticity		
1	The site represents the past of Hong Kong	Chhabra (2007)
2	The site is kept from the actual period when it was built	Chhabra (2007)
3	The site is true to its original	Chhabra (2007) & Interviews
4	The site is verified by historians/ authorities	Chhabra (2007)
5	The site has a documented history	Chhabra (2007)
6	The site includes artificial elements	Casteran & Roederer (2013) & Interviews
7	The site includes modern elements	Interviews
8	The site is old and ancient	Interviews
Constructive authenticity		
9	The site is the same from what I expect/ imagine	Wang (1999)
10	The site is the same from what I have heard about	Wang (1999)
11	The site presents the idea of local culture	Interviews
12	The site is an authentic reproduction of the original	Chhabra (2007)
13	The site is too touristic	Interviews
14	The site is too commercialized/ commercial	Interviews
15	The site is overly managed and regulated	Interviews
16	The surrounding/location is suitable for the site	Interviews
17	The site is still in use for its original purposes	Interviews
18	The site represents the local community	Chhabra (2007)
19	The site represents local ways of life	Ramkissoon & Uysal (2011) & Interviews

20	The site allows for interaction with local community	Ramkissoon & Uysal (2011) & Interviews
21	The site offers the opportunity to experience local culture and customs	Brida, Disegna & Osti (2012)
<hr/>		
Existential authenticity		
22	I enjoy the unique religious and spiritual experience	Kolar & Zabkar (2010) & Interviews
23	I like the calm and peaceful atmosphere during the visit	Kolar & Zabkar (2010) & Interviews
24	I enjoy myself during this experience	Wang (1999) & Interviews
25	I feel relaxed during this visit	Wang (1999) & Interviews
26	I enjoy being together with my companions	Wang (1999)
27	I feel people around me are relaxed	Interviews
28	My senses (such as sight, hearing, touch, smell, taste) let me know this is an authentic experience	Interviews
29	This experience gives me a strong positive emotion	Interviews
<hr/>		

3.7.4 Expert panel review

The initial list of measurement items generated was then submitted to a panel of experts for review. This is commonly done in order to ensure the content validity of the instrument. Content validity refers to the representativeness of an instrument regarding the domain which it is intended to measure (Sireci, 2007). Eight academic professionals with research experiences on the topics of authenticity and heritage tourism were invited to participate and review the measurement items of perceived authenticity in August and September 2013. They were thus requested to assess the representativeness and applicability of each

measurement item towards the associated construct. Each item was rated on a five point Likert scale from 1, indicating “totally inapplicable” or “totally unrepresentative” to 5, indicating “totally applicable” or “totally representative” (Appendix A). The experts were additionally asked to provide comments and recommend alternatives where applicable. The summed score of each item, as well as the experts’ comments and suggestions were carefully considered for validity and possible amendments. Ultimately, four items were eliminated, i.e. “The site is an authentic reproduction of the original”, “I feel people around me are relaxed”, “I enjoy being together with my companions” and “My senses (i.e. sight, hearing, touch, smell, taste) let me know this is an authentic experience”. Two items were revised according to the experts’ comments (as shown in table 4.10).

Table 3.11 Items revised according to expert panel review

Items before revised	Items after revised
The site is too touristic	The site is made for tourism purpose
This experience gives me a strong positive emotion	This experience gives me a strong emotion

The instrument containing 39 measurement items was subsequently deemed as ready for the next stage of investigation, i.e. the pilot test. A pilot test commonly aims at purifying the measurement items and investigating their feasibility for a full-scale survey.

3.8 Pilot test

3.8.1 Questionnaire design

Based on the measurement items of the four constructs generated from the review of literature and the findings of the qualitative study, a preliminary questionnaire was developed (Appendix B).

The questionnaire commences with a screening question, which aims at determining proper respondents for the survey, i.e. inbound tourists. After an introductory paragraph, the main body of the questionnaire is divided into four sub-parts. Part 1 collects basic information on the respondents' trips to Hong Kong. The employed simple fact questions aim at creating a comfortable atmosphere for the beginning of the survey. Part 2 contains questions on respondents' visits to the heritage sites and their perceptions regarding the authenticity of their heritage experiences. This section includes the measurement items for tourist awareness of the heritage site, tourist motivation to visit the heritage site, tourist perceived authenticity and tourist satisfaction. Data collected from this section was used to pursue the major research objectives, especially to test the proposed conceptual framework and constructs' relationships. Part 3 gathers information on the respondents' perspectives of authenticity of heritage experiences in general (not of any particular heritage site or the heritage site they were visiting). This section includes an open ended question, which is able to let respondents' express their own subjective understanding of authenticity. This information, together with other questions on the importance of authenticity and the preference towards different types of authenticity, is provides a better understanding on tourists' perspectives of

authenticity. Part 4 calls for the respondents' personal information. This section provides data not only to define the respondents' distance (long-haul and short-haul tourists), but also for a comparative analyses regarding demographic characteristics.

The questionnaire was preliminarily designed in English. It was the aim of the researcher to use clear and simple language; vague words and academic jargon were avoided where possible. In addition to the English version of the questionnaire, a Mandarin Chinese version was prepared. Mainland China is the biggest inbound market to Hong Kong, making up 75% of the total inbound market (HKTb, 2014). The Chinese version of the questionnaire was thus expected to facilitate the survey process with Chinese Mainland tourists. The possibility of using other languages for questionnaires was also considered during the pilot test.

A native Chinese speaking professional, who was awarded an Anglophone PhD degree in Tourism and Hospitality, was invited to translate the questionnaire from English into Mandarin Chinese. The translator was deemed as being highly qualified, giving her bilingual capabilities as well as her research experiences in the field of tourism. The Mandarin version of the questionnaire was then reviewed and commented for revision by five other professionals with Chinese English bilingual capabilities and experience in tourism research.

3.8.2 Data collection

A pilot survey was carried out with a smaller scale of respondents prior to the main survey. The purpose of this test was firstly to, as a stage in the instrument development, validate the content of the chosen measurement items. This was achieved by testing the data collected with the computation of a Cronbach's alpha

coefficient, item-to-total correlation and exploratory factor analysis (EFA) (presented in section 4.5.3, 4.5.4 and 4.5.5). Secondly, it aimed at ensuring that the questionnaire is unambiguous and answerable. The test was applied to assess the feasibility of the following full-scale survey, especially in terms of logistics. In order to obtain these two objectives, the interviewers were asked to take notes of the following issues during the survey (adapted from Iarossi, 2006, p.90-92):

- Is it easy to approach the target respondents in the proposed studied site?
- Do respondents feel comfortable answering questions?
- Is the wording clear?
- Are the response categories compatible with the respondent's experience?
- Which items require respondents to think hard before they answer?
- Which items seem to produce irritation, embarrassment, or confusion?
- Does the style of the question generate bias?
- Is there enough variability in the answers received?
- Are there local expressions that should be incorporated into the items to avoid ambiguity?
- How long does it take to complete the questionnaire?
- Is it necessary to have questionnaires translated into Korean or Japanese?

In order to validate the feasibility for the main survey, the data collection method proposed for the main survey was adopted (see section 4.6.1.2). Finally, the pilot study was conducted from September to October 2013. A total of 128 questionnaires were collected. Data from these questionnaires was screened and

analyzed by the help of the software IBM SPSS Statistics 20.0. Data screening and analysis for the pilot test followed the guidelines of the data analysis methods proposed for the main survey.

3.8.3 Data screening

3.8.3.1 Missing data and outliers

Missing data, i.e. valid values which are not available for analysis, can affect the procedure and results of data analysis. Hence, this issue should usually be addressed before the analysis.

Case screening: 6 cases had more than 10% of missing values, indicating that these cases were not valuable for analysis. Missing values were found to be present in random fashion. The 6 cases were thus removed and 122 cases remained for analysis.

Variable screening: There were 3 variables with more than 10% of missing data, including *Length of stay* (12.3%), *Income* (13.1%), and *PA15: The surrounding/location is suitable for the site* (15.6%). Income and length of stay are a part of the respondents' demographic information and thus not vital variables for the aims of this study. The missing data issues of income and length of stay were deemed acceptable and the question of income was retained for the main survey. Regarding one particular measurement item of perceived authenticity, i.e. PA15, the large amount of missing values was caused by the respondents opting for a "Not applicable" answer. This item therefore was marked a candidate for deletion.

In order to detect outliers, a graphical examination of box plots and the descriptive analysis with minimum and maximum values was conducted. Four cases were found to be registered wrongly, and their values were corrected according to the relevant questionnaires.

3.8.3.2 Normality

At this stage, the obtained data was used mainly for establishing the measurement scales through an EFA. Normality had to be considered first. An assumption of normality is hardly necessary in EFA (Hair *et al.*, 2000), however, a test of normality is useful to decide on the appropriate method of extraction. Maximum likelihood is the best choice if the data is relatively normally distributed and principal axis factoring is recommended when the assumption of normality is violated (Fabrigar, Wegener, MacCallum & Strahan, 1999). It should be noted that only variables involved in the proposed model were considered for this normality test.

Findings show that the majority of variables were negatively skewed, with a skewness statistic ranging from -1.538 to 0.030 (see table 4.11). The kurtosis statistics ranged from -0.581 to 2.609, and half of the variables had negative and the other half positive kurtosis values. This suggested that the data did not depart very much from normality, i.e. that the data could be assumed to be normally distributed.

Table 3.12 Normality test results

	Mean	S.D.	Skewness	S.E. of Skewness	Kurtosis	S.E. of Kurtosis
Awareness						
AW1	3.824	1.629	-.033	.222	-.838	.440
AW2	4.884	1.747	-.649	.220	-.647	.437
AW3	4.437	1.925	-.548	.222	-.933	.440
AW4	3.736	1.707	-.069	.220	-.871	.437
AW5	4.217	1.820	-.438	.221	-.765	.438
Motivation						
MO1	5.115	1.549	-.764	.219	.097	.435
MO2	5.281	1.468	-1.144	.220	1.321	.437
MO3	5.292	1.600	-1.065	.221	.590	.438
MO4	4.926	1.495	-.874	.220	.647	.437
Perceived authenticity						
PA1	5.157	1.461	-.849	.220	.198	.437
PA2	4.856	1.434	-.680	.223	.387	.442
PA3	4.545	1.533	-.384	.220	-.463	.437
PA4	4.658	1.247	-.192	.224	.287	.444
PA5	4.849	1.319	-.189	.222	-.269	.440
PA6	5.017	1.320	-.673	.224	.508	.444
PA7	4.667	1.463	-.319	.221	-.273	.438
PA8	4.893	1.476	-.507	.220	-.035	.437
PA9	4.915	1.393	-.348	.223	-.583	.442
PA10	5.068	1.223	-.305	.224	-.470	.444
PA11	5.364	1.304	-1.072	.220	.949	.437
PA12	4.455	1.443	-.330	.220	-.353	.437
PA13	3.868	1.633	.030	.220	-.581	.437
PA14	4.142	1.497	-.109	.221	-.399	.438
PA15	4.903	1.511	-.753	.238	.137	.472
PA16	4.891	1.401	-.517	.222	-.077	.440
PA17	4.992	1.345	-.482	.219	-.280	.435
PA18	4.628	1.373	-.440	.220	-.127	.437

PA19	4.721	1.287	-.385	.219	-.512	.435
PA20	5.205	1.178	-.870	.219	.250	.435
PA21	5.190	1.485	-.908	.220	.401	.437
PA22	5.639	1.247	-.818	.219	.067	.435
PA23	5.793	0.999	-.693	.220	.531	.437
PA24	5.562	1.224	-1.130	.220	1.635	.437
PA25	4.686	1.420	-.261	.220	-.160	.437
Satisfaction						
SA1	5.721	1.123	-1.424	.219	2.908	.435
SA2	5.852	1.042	-1.036	.219	1.070	.435
SA3	5.617	1.278	-1.333	.221	2.192	.438
SA4	5.583	1.388	-1.538	.221	2.609	.438
SA5	4.796	1.422	-.202	.227	-.308	.451

3.8.4 Profile of respondents

Basic demographic and trip characteristics of the 122 respondents in the pilot study are reported as in table 4.12. The number of male and female respondents was equally distributed, with 47.7% and 52.5% respectively. Most of the respondents (69.5%) were less than 35 years old. Educational level was found to be fairly high, indicating that 87.7% held a university degree or above. Slightly more than half of the respondents (55.7%) were single. 60% of respondents were income earners (i.e. employed or self-employed). About a quarter of them were students. The majority of respondents came from Asia (61.2%) and Europe (28.9%). The annual income was fairly distributed across different ranges. Noticeably, almost half of the respondents had a rather low annual income (less than 5000USD) or no regular income at all. They visited and stayed in Hong Kong between 1 and 19 days,

with the majority (47.7%) staying from 3 to 4 days. Approximately half of the respondents were repeat visitors to Hong Kong.

Table 3.13 Profile of pilot study respondents

		Frequency	Percentage
Gender (n=120)	Male	57	47.5
	Female	63	52.5
Age (n=122)	18-24	36	29.5
	25-34	49	40.2
	35-44	12	9.8
	45-54	13	10.7
	55-64	10	8.2
	65 or above	2	1.6
Education (n=122)	Primary/elementary	2	1.6
	Secondary/high school	13	10.7
	College/university	83	68.0
	Postgraduate	24	19.7
Marital status (n=122)	Single	68	55.7
	Married	48	39.3
	Others	6	4.9
Occupation (n=122)	Employed	60	50.0
	Self-employed	12	10.0
	Unemployed	7	5.8
	Retired	6	5.0
	Student	31	25.8
	Other	4	3.3
Origin (n=121)	Europe	35	28.9
	America	10	8.3
	Australia/Oceania	1	0.8
	Africa	1	0.8
	Asia	74	61.2
		Frequency	Percentage

Annual Income (USD) (n=106)	<=5,000	22	20.8
	5,001-10,000	7	6.6
	10,001-20,000	12	11.3
	20,001-30,000	6	5.7
	30,001-40,000	2	1.9
	40,001-50,000	9	8.5
	>50,000	21	19.8
	No regular income	27	25.5
Length of stay (day) (n=107)	1 - 2	10	9.3
	3 - 4	51	47.7
	5 - 6	21	19.6
	7 - 8	14	13.1
	9 -10	6	5.6
	> 10	5	4.7
	Mean	5.0	-
Repeat visitor (n=121)		59	48.8

3.8.5 Analysis of measurement scales

An exploratory factor analysis (EFA) was conducted to purify and validate the measurement scales for the proposed model. The used measurement scales of three constructs, i.e. heritage motivation, heritage awareness and satisfaction were simple and well-established from the reviewed literature. On the other hand, the instruments for measuring perceived authenticity were self-developed and rather complex, as the variable was expected to consist of several sub-dimensions. It is necessary to use factor analysis to assess the dimensionality and reliability of these measurement scales. As the data was deemed as normally distributed, the extraction method of maximum likelihood was adopted. A varimax rotation method was chosen, as it is a good approach to simplify the interpretation of factors (Field, 2009).

Five out of 25 measurement items, including PA6, PA7, PA12, PA13 and PA14, were assumed to negatively affect Perceived Authenticity (refer to section 4.4: research instrument development). These items were reverse coded before the EFA.

A total of 39 variables, which belong to 4 proposed constructs, were included in the EFA. A summary of results is presented in table 4.13. The criteria for conducting the EFA, presented in section 4.6.2.3, were carefully examined for the analysis. Accordingly, five items were removed as they either did not load on any factor, had low factor loadings or cross loaded. Deleted items are as follows: “SA5: This visit is better than my previous visits to other heritage sites”, “PA5: The site has a documented history”, “PA15: The surrounding/location is suitable for the site”, “PA21: I enjoy the unique religious and spiritual experience”, and “PA25: This experience gives me a strong emotion”.

Table 3.14 Results of EFA for pilot study

<i>Component/ Item*</i>	<i>Factor loading</i>	<i>Eigen- value</i>	<i>% variance explained</i>	<i>Item-total correlation</i>	<i>α if item deleted</i>	<i>Cronbach's alpha (α)</i>
<i>Heritage Motivation</i>		3.265	9.602			.942
MO1: Enrich personal knowledge	.884			.860	.925	
MO3: Learn about Hong Kong culture & heritage	.880			.927	.903	
MO2: Learn about Hong Kong	.835			.878	.920	
MO4: Increase knowledge regarding the site	.730			.785	.947	
<i>Heritage Awareness</i>		2.637	7.755			.818
AW4: Familiar with this site	.788			.767	.735	

AW3: Have read about this site	.634		.654	.768
AW5: Have known some information	.610		.602	.784
AW2: Have heard about this site	.587		.537	.803
AW1: Familiar with Hong Kong	.523		.497	.813
<i>Tourist Satisfaction</i>		3.059	8.998	.903
SA3: Meet the expectation	.807		.810	.864
SA1: Satisfied with the visit	.783		.821	.863
SA4: Worth the time and effort	.767		.781	.881
SA2: Pleased that I visited this site	.744		.749	.889
<i>Perceived Authenticity factor 1</i>		3.216	9.460	.824
PA3: True to its original	.831		.720	.767
PA2: Kept from the actual period	.635		.551	.805
PA1: Represent the past of Hong Kong	.624		.640	.786
PA4: Verified by historians/ authorities	.575		.650	.786
PA11: Present idea of local culture	.574		.553	.805
PA8: Old and ancient	.472		.457	.826
<i>Perceived Authenticity factor 2</i>		2.537	7.462	.801
PA18: Represent local ways of life	.873		.717	.717
PA17: Represent local community	.724		.675	.732
PA19: Allows for interaction with local	.633		.581	.763

PA20: Opportunity to experience local culture	.602		.505	.785
PA16: Still in use for original purposes	.406		.454	.805
<i>Perceived Authenticity factor 3</i>		2.056	6.046	.830
PA13_r: Too commercialized	.798		.757	.694
PA14_r: Overly managed & regulated	.760		.692	.763
PA12_r: Made for tourism purpose	.656		.626	.825
<i>Perceived Authenticity factor 4</i>		1.981	5.826	.799
PA22: Calm & peaceful atmosphere	.798		.667	.702
PA23: Enjoy myself	.783		.688	.699
PA24: Feel relaxed	.676		.597	.778
<i>Perceived Authenticity factor 5</i>		1.548	4.553	.751
PA6_r: Include artificial elements	.948		.605	.
PA7_r: Include modern elements	.582		.605	.
<i>Perceived Authenticity factor 6</i>		1.253	3.684	.847
PA10: Same as I have heard	.851		.738	.
PA9: Same as I expect/ imagine	.471		.738	.
Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) = .765				
Bartlett's Test of Sphericity: Chi-Square = 1924.894; df = 561; p < .001				
Total variance explained = 63.386 %				

**Labels of items can be found in table 4.14.*

The EFA identified 9 factors from the 34 remaining items, explaining 63.4% of the overall variance. All items of three identified constructs, including heritage

motivation, heritage awareness and satisfaction, were loaded on the proposed factors. The construct of perceived authenticity was identified to be comprised of six factors. Overall, items that are similar in their nature/meaning were loaded on the same factors, indicating a sufficient level of face validity. Factor loadings of all items ranged from 4.06 to 9.48, all being greater than the 0.4 minimum required value recommended by Field (2009). Hence, all the factor loadings were satisfactory and convergent validity was achieved. Finally, no cross loading remained. This indicates also a sufficient level of discriminant validity. Regarding the reliability of the measurement scale, Cronbach's alpha values were well above the minimum suggested threshold of 0.70, ranging from 7.51 to 9.42. The corrected item-total correlation values far exceeded the acceptable value of 0.30, indicating the items were well correlated with the relevant scale. To conclude, the EFA identified that 35 items, comprising of 9 components, were internally consistent and stable enough to form a reliable scale.

Table 3.15 Items retained in EFA of Pilot study

Component/item	Label
Heritage Awareness	
AW1	I am familiar with Hong Kong heritage in general
AW2	I have heard about this heritage site before
AW3	I have read about this heritage site before the visit
AW4	I am familiar with this heritage site
AW5	I have known some information about this type of heritage from my reading and previous experiences
Heritage Motivation	
MO1	I want to enrich my personal knowledge
MO2	I want to learn about Hong Kong in general
MO3	I want to learn about Hong Kong culture and heritage

MO4	I want to increase my knowledge regarding this site
Tourist Satisfaction	
SA1	I am satisfied with the visit to this site
SA2	I am pleased that I visited this site
SA3	The visit to this site meets my expectation
SA4	This visit is worth my time and effort
Perceived Authenticity: factor 1	
PA1	The site represents the past of Hong Kong
PA2	The site is kept from the actual period when it was built
PA3	The site is true to its original
PA4	The site is verified by historians/ authorities
PA8	The site is old and ancient
PA11	The site presents the idea of local culture
Perceived Authenticity: factor 2	
PA16	The site is still in use for its original purposes
PA17	The site represents the local community
PA18	The site represents local ways of life
PA19	The site allows for interaction with local community
PA20	The site offers the opportunity to experience local culture and customs
Perceived Authenticity: factor 3	
PA12_r (reversed coded)	The site is made for tourism purpose
PA13_r (reversed coded)	The site is too commercialized/ commercial
PA14_r (reversed coded)	The site is overly managed and regulated
Perceived Authenticity: factor 4	
PA22	I like the calm and peaceful atmosphere during the visit
PA23	I enjoy myself during this experience
PA24	I feel relaxed during this visit
Perceived Authenticity: factor 5	
PA6_r (reversed coded)	The site includes artificial elements

PA7_r (reversed coded)	The site includes modern elements
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Perceived Authenticity: factor 6

PA9	The site is the same as what I expect/ imagine
PA10	The site is the same as what I have heard about

3.8.6 Revision for main survey

The purpose of the pilot study was to the purify measurement items for the proposed constructs. Five items were identified as statistically insufficient for measuring their relevant constructs, including “SA5: This visit is better than my previous visits to other heritage sites”, “PA5: The site has a documented history”, “PA15: The surrounding/location is suitable for the site”, “PA21: I enjoy the unique religious and spiritual experience” and “PA25: This experience gives me a strong emotion”. These items were removed from the questionnaire for the main survey. A total of 34 items remained in order to measure the 4 proposed constructs. Heritage awareness is measured by 5 items. Heritage motivation is measured by 4 items. Tourist satisfaction is measured by 4 items. Perceived authenticity is measured by 21 items, grouped into 6 dimensions. The rest of the questionnaire remained unchanged. The final questionnaire for the main study is presented in Appendix B2.

3.9 Quantitative study (Main survey)

After the pilot study, the main survey was carried out with the purposes of collecting a key set of data to answer the research questions and hence, achieve the

proposed objectives of this study. The procedure of collecting and analyzing data is presented as follows.

3.9.1 Data collection

3.9.1.1 *Sampling method*

For the main on-site survey the sampling frame was unknown, i.e. not all of the possible heritage tourists could be listed. As such, a non-probability sampling technique was employed Convenience or availability samples, who were fortuitously available for study, were directly approached. Similar sampling techniques are commonly used for visitor surveys, since respondents are available to be surveyed at a given period of time and space only (Finn, Elliott-White, & Walton, 2000).

3.9.1.2 *Sample size*

Since a structural equation modeling (SEM) approach was utilized for analyzing and testing the proposed model, the sample size of the survey was identified accordingly. Several suggestions for the minimum satisfactory sample size when conducting SEM are given in literature, such as 100 to 150 subjects according to Ding, Velicer, and Harlow (1995) (as cited in Schumacker & Lomax, 2010); 400 subjects according to Boomsma (1982, 1983); and 100 to 500 subjects following Hair, Black, Babin and Anderson (2010). In order to establish an appropriate sample size for the on-site survey of this study, several issues were taken into consideration:

Firstly, for various statistical analyses in the SEM procedure, a minimum ratio of subjects to items is required. The ratio of 10 to 20 subjects per item is frequently accepted (Schumacker & Lomax, 2010). In the current study, 34 items were employed to measure the four proposed constructs. The minimum sample size was therefore considered to be 340.

Secondly, the main construct in the model, i.e. perceived authenticity, was initially proposed to be comprised of three dimensions. The pilot study, however, identified six dimensions of the construct. In order to perform various statistical analyses, ideally, each dimension should contain 100 subjects (Kline, 2011). Thus, a minimum sample size of 600 was expected.

Thirdly, six heritage sites, classified into three sub-types, were considered for data collection. Approximately 100 subjects per site are adequate for further comparisons and analyses, making up a total sample size of 600.

In light of these issues, the sample size for this study was proposed to be 600. Among these, 100 respondents were targeted for each site (6 heritage sites in total). Since the effects of distance were to be investigated, inbound tourists were categorized into long-haul and short-haul groups. Sample sizes for short haul and long haul tourists should be equal in order to be effectively analyzed, although in Hong Kong long-haul tourists are outnumbered by short-haul tourists (Hong Kong Tourism Board, 2014). Therefore, a sample size of 300 for each market was deemed as appropriate.

3.9.1.3 *Survey administration*

A self-administrated on-site survey was carried out for data collection. Six students from the School of Hotel and Tourism Management, the Hong Kong Polytechnic University were recruited as interviewers for the survey. Interviewers were sent to the six study sites which were selected previously, including the Wong Tai Sin Temple, Man Mo Temple, Po Lin Monastery, Ten Thousand Buddha Monastery, Chi Lin Nunnery and Ping Shan Heritage Trail. On site, tourists were approached and asked to fill in the questionnaires during or right after their visits. Incentives were provided in order to increase the response rate.

The main survey was carried out within five months, from November 2013 to February 2014. A total of 662 questionnaires were collected. Among these, 11 questionnaires were incomplete and thus removed from the data set. Finally, 651 questionnaires were found usable and retained for data analysis. The number of questionnaires collected in each studied site is shown in table 4.15.

Table 3.16 Questionnaire distribution of main survey

Studied site	Number of questionnaires	Percentage
Chi Lin Nunnery	103	15.8
Po Lin Monastery	125	19.2
Man Mo Temple	149	22.9
Ping Shan Heritage Trail	68	10.4
Ten Thousand Buddha Monastery	103	15.8
Wong Tai Sin Temple	103	15.8
Total	651	100.0

3.9.2 Methods of data analysis

Structural Equation Modeling (SEM) was used for data analysis. SEM is based on the analysis of underlying structures in terms of relationships, similar to regressions, based on previous assumptions (Byrne, 2010, Hair *et al.*, 2010). According to Qin, Kim, Hsu and Tan (2011) SEM constitutes the most appropriate method which is currently available in order to measure a number of relationships among latent variables. In this case, a set of relationships between perceived authenticity and its antecedents and consequence were established from existing theory and were examined. Hence, SEM is deemed as a suitable approach.

This is anyhow not the only reason for choosing this approach over other statistical methods. First (1), SEM model can test hypotheses while generating theory (Fergusson, 1995), and second (2) it is possible to model more complex relationships and latent variables than with traditional regression (Nachtigall, Koehne, Funke & Steyer, 2003). For this specific research, the model being investigated is complex in nature. There are five latent variables and eleven hypotheses including direct effects, mediate effects and moderating effects. A SEM procedure was therefore believed to be the best for the examination of these relationships.

SEM was applied to assess how well the proposed theory fits reality, whereas reality is represented by the collected data. A six stage procedure of SEM is suggested by Hair *et al.* (2010), including (1) defining individual constructs, (2) developing the overall measurement model, (3) designing a study to produce

empirical results, (4) assessing the measurement model validity, (5) specifying the structural model, and (6) assessing structural model.

The first three stages were discussed and accomplished in the previous sections, including a research instrument development (section 4.4), pilot test (section 4.5) and data collection (4.6.1). According to the data analysis procedure, the last three stages of SEM were carried out before the data screening analysis. The part of data analysis, i.e. SEM, was held following the procedure below:

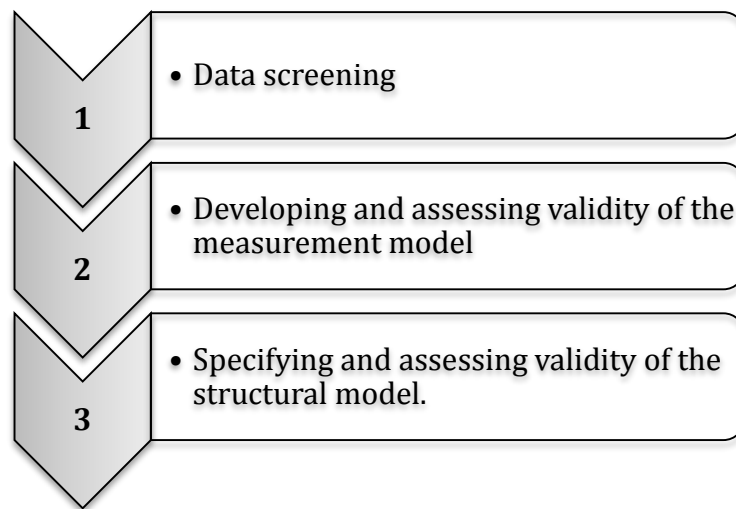


Figure 3.3 Data analysis procedure

The data, after being collected, was coded and input into IBM SPSS (Statistical Package for the Social Sciences) 20.0 and IBM SPSS Amos 20.0 for statistical processing.

3.9.2.1 Guidelines of Data screening

The data was screened in order to ensure that it is useful, reliable, and valid for further statistical analyses. Several issues are examined in a data screening process, such as missing data, outliers, and normality.

Missing data:

Missing data refers to a situation when values on variables are not available for analysis (Hair *et al.*, 2010). This may result from errors in data collection and data entry, or from an omission or a refusal to answer by the respondents. Missing data may be a reflection of bias issues, if certain patterns within the missing data are identified. Therefore, the obtained data was examined in order to recognize whether there are any distinct patterns. If distinct patterns are found, problems should be identified and remedies must be taken accordingly. Even with random missing data, a large of it can cause problems to the computation in the analysis. Individual cases and variables are thus commonly screened for missing data. Hair *et al.* (2010) recommend that cases with high missing data, i.e. more than 10%, can be removed from the data set, and variables with 15% missing data or above are candidates for deletion. The remaining dataset has anyhow to be large enough for further analysis. If respective variables are crucial for the data analysis, even with higher levels of missing data, such as 20% or 30%, they can be remedied rather than removed (Hair *et al.*, 2010).

Outliers:

Outliers are values which are different from the rest (Kline, 2011). There are outliers for individual variables (univariate) and outliers for an overall model

(multivariate). To detect outliers of individual variables, descriptive statistics and box plots produced by SPSS can be examined. Extreme values are removed or corrected if there are errors found. A multivariate outlier, on the other hand, contains extreme scores on more than one variable or a pattern of scores which is atypical (Kline, 2011). This type of outliers can be detected by the Mahalanobis distance statistic produced by AMOS. Mahalanobis d-square (D^2) measures the distance in standard deviation units between a set of scores for an individual case and the sample means for all variables (Kline, 2011). A value of D^2 with a low p value may lead to a rejection of the null hypothesis that a case comes from the same population as the rest (Kline, 2011). A case with a p value of less than 0.001 is usually a potential outlier (Kline, 2011). However, researchers are cautious to refrain from designating too many observations as outliers, as this might create a bias. It is thus suggested that the decision to retain or exclude outliers should not be based only on the characteristics of the outliers, but also on the objectives of the analysis (Hair *et al.*, 2010).

Normality:

Since the SEM technique used in this study applies a maximum likelihood estimation, assuming that the data is normally distributed, univariate normality and multivariate normality were examined (Kline, 2011). In order to assess the assumption of normality, indices of univariate skewness and univariate kurtosis are commonly reviewed. In most cases, univariate normality for all variables helps to achieve multivariate normality (Hair *et al.*, 2010). Data is likely to be not normally distributed when the absolute values of skewness and kurtosis are far from zero (Field, 2009). In addition, Kline (2011) suggests that a normality assumption

encounters problem when the absolute values of skewness are greater than 3 and the absolute values of kurtosis are greater than 8. Accordingly, in this study, multivariate normality was assumed not to be violated when the absolute values of skewness result below 3 and the absolute values of kurtosis result below 8 for all variables.

3.9.2.2 Guidelines of Exploratory Factor Analysis (EFA)

Exploratory factor analysis (EFA) is mainly used to define the structure of underlying latent variables and reduce the size of data. Hair *et al.* (2010) highlight that, in this stage, there is a choice between factor analysis and component analysis. When the main objective is to identify latent variables based on the data set instead of data reduction as a primary concern, traditional factor analysis is deemed as more appropriate.

According to Byrne (2010), EFA is not mandatory for running a SEM, but it helps to identify underlying latent variables, as mentioned by Hair *et al.* (2010) and Qin *et al.* (2011). In this research, measurement items of three constructs, including heritage awareness, heritage motivation and satisfaction, were taken from previous literature. The measurement scale of perceived authenticity was self-developed, following the procedure suggested by Churchill (1979), as presented in section 3.7. The scale was assumed to be rather complex, as it was expected to consist of several sub-dimensions. As such, an EFA was deemed as necessary.

Despite the common practice of EFA, it is a complex procedure with many options to be considered (Costello & Osborne, 2005). In order to obtain the most reliable outcome, it is important to adopt the best practices for extraction and

rotation methods. If data is relatively normal distributed, maximum likelihood extraction is the best choice (Costello & Osborne, 2005; Fabrigar, Wegener, MacCallum & Strahan, 1999). For SEM analysis, data should be assumed to be fairly normally distributed. As a first step of data analysis, the data set of this study was thus screened to ensure that the assumption of multivariate normality was not violated. Based on this, the extraction method of maximum likelihood was chosen. Regarding rotation, varimax is by far the most widely used method (Costello & Osborne, 2005; Hair *et al.*, 2010). It is an appropriate first step to identify major components and to simplify the interpretation of the factors identified (Field, 2010). Varimax rotation was therefore adopted for the EFA procedure.

There are additional criteria to be considered when conducting EFA. *First*, the number of factors to retain is decided by eigenvalues. Factors with eigenvalues greater than 1 are retained, as it is the most common practice in similar studies (Field, 2009). *Second*, factor loading values of 0.4 are considered as the minimum requirement for each item to be retained (Field, 2009). Items loading on more than one factor with factor loadings greater than 0.4 should be removed to avoid cross loadings (Hair *et al.*, 2010). This procedure is the key to achieve discriminant validity. Field (2009) anyhow recommends not selecting components based on factor loadings alone. Therefore, *third*, communality was considered for component extraction. Kaiser (1974) suggests that the average communality should be greater than 0.60 for a sample size of 250 or larger. *Forth*, a Kaiser-Meyer-Olkin measure of sampling adequacy (KMO) was examined. A KMO value of 0.50 is suggested as the minimum acceptable threshold (Kaiser, 1974). A value of less than 0.50 suggests that results of the factor analysis likely not useful. *Fifth*, the p value of the

Bartlett's test of sphericity should be significant (less than 0.05), which indicates that the test variables are related and suitable for structure detection. *Sixth*, correlations between items were checked using Corrected item-total correlation values. Values of 0.30 or less were deemed as unacceptable (Field, 2009). *Finally*, the scale reliability of each identified factor has to be assured with a Cronbach's alpha value of 0.70 or greater. The values of *Cronbach's alpha If Item Deleted* were additionally checked to determine whether the overall scores could be improved significantly by removing certain items.

3.9.2.3 Guidelines of Confirmatory Factor Analysis (CFA)

Confirmatory factor analysis (CFA) is a follow up step to the EFA. This is done in order to validate or confirm the factor constructs resulting from an EFA (Hair *et al.*, 2010). CFA concentrates on the link between factors and their measured variables, i.e. the measurement model in SEM (Byrne, 2010). In order to compile the structural or regression model of SEM, a CFA is thus essential in the process (Byrne, 2010). The essential task in this stage is to achieve the validity of a measurement model. Measurement model validity commonly depends on two indicators: (1) the model fit or model validity, and (2) construct validity.

Model fit

Model fit refers to how well the proposed model accounts for the correlations between variables in the data set. It is deemed as satisfactory when a model has a good fit, accounting for all major correlations inherent in the data set. Various measures have been developed to determine the related goodness of fit. This study adopted several commonly used measures, which are presented below.

Chi-square (χ^2)

Chi-square is the fundamental measure to determine differences between the observed and estimated covariance matrices (Hair *et al.*, 2010). The Chi-square statistic tests the null hypothesis that the observed sample and SEM estimated covariance matrices are equal. In SEM, the Chi-square value is expected to be relatively small and its corresponding p-value to be large ($p \geq 0.50$). This shows no statistically significant difference between the two matrices, hence indicates a good fit.

The Chi-square statistic is the most direct and obvious test of model fit (Barrett, 2007). However, it is highly dependent on the sample size, as the significant value of the Chi-square statistic diminishes when a sample size increases. As SEM requires a rather large sample size, achieving a well-fitting model using a Chi-square statistic is almost fully unrealistic (Byrne, 2001). Thus, Byrne (2001) suggests not using the Chi-square statistic as an indicator of goodness of fit between the model and the data. Alternatively, a normed Chi-square, i.e. the ratio of Chi-square to the degrees of freedom for the model, can be used as a goodness-of-fit measure. With a sample size of less than 750, the ratios of 3:1 or less are associated with a better-fitting model (Hair *et al.*, 2010). Other indices of goodness-of-fit were also developed and classified into three groups: absolute fit measures, incremental fit measures, and parsimony fit measures.

Absolute fit measures

The Goodness-of-fit index (GFI) is a measure that is not very sensitive to sample size (Hair *et al.*, 2010). The value of the GFI ranges from 0 to 1, with a

higher value indicating a better fit. GFI values of larger than 0.90 are usually considered as good (Hair *et al.*, 2010). However, this measure has lost popularity in recent research (Hair *et al.*, 2010).

One of the most widely used indices of absolute fit measures is the root mean square error of approximation (RMSEA) (Byrne, 2001). A lower RMSEA indicates a better model fit (Hair *et al.*, 2010). It is recommended that RMSEA values of less than 0.05 are good, from 0.05 to 0.08 moderate, and larger than 0.10 indicate a poor fit (MacCallum, Browne, & Sugawara, 1996; Hair *et al.*, 2010).

Incremental fit measure

Incremental fit measures assess how well the estimated model fits relative to alternative baseline models (Hair *et al.*, 2010). The Comparative fit index (CFI) is one of the most widely used indices. For the model fit assessment, CFI values of 0.8 are considered modest, 0.9 or more are widely acceptable, and 0.95 or more are considered as excellent (Bentler, 1992; Hair *et al.*, 2010; Hu & Bentler, 1999). The Tucker Lewis index (TLI) is a comparison of the normed Chi-squared values for the null and specified model, which takes the model complexity into consideration (Hair *et al.*, 2010). A model with a TLI value approaching 1 is considered a good fit.

Parsimony fit measures

The parsimony fit measures provide information about the best possible model among a set of competing models (Hair *et al.*, 2010). The Parsimony norm fi index (PNFI) is a measure adjusted from the normed fit index (NFI). PNFI values range from 0 to 1, whereas higher values of the PNFI represent a better fit.

In sum, there is no single index which can provide a satisfactory basis for choosing the best model fit by itself (Bagozzi & Yi, 2012). Hair *et al.* (2010) recommend that it should be sufficient to evaluate a model based on three to four fit indices, including at least one incremental index and one absolute index, together with Chi-square value and degrees of freedom. The following table shows the measures and their thresholds used to evaluate the model fit for this study.

Table 3.17 Summary of measures to determine model validity

Measure	Abbreviation	Acceptable level
Absolute fit indices		
Normed Chi-square	CMIN/DF or χ^2/df	< 3.0
Goodness-of-Fit Index	GFI	> 0.90
Root Mean Square Error of Approximation	RMSEA	< 0.05
Incremental fit indices		
Comparative Fit Index	CFI	> 0.90
Tucker Lewis Index	TLI	> 0.90

** Adopted from Hair et al. (2010) with N (number of observations per group when applying CHA to multiple groups at the same time) > 250 and m (number of observable variables) > 30*

Construct validity

Construct validity refers to the extent to which measurement items actually reflect the measured latent constructs (Hair *et al.*, 2010). It is necessary to establish both, convergent and discriminant validity.

Convergent validity examines the extent to which measurement items of a specific construct converge or share a high proportion of variance (Hair *et al.*, 2010). To assess convergent validity, three indicators are commonly examined, including

standardized factor loadings, Composite or Construct reliability (CR) and the Average variance extracted (AVE). As noted by Hair *et al.* (2010), in order to obtain strong evidence of convergent validity, standardized factor loading estimates should exceed 0.5, the AVE should be above 0.50 and CR values should be greater than 0.7.

Discriminant validity indicates the extent to which a latent construct is truly distinct from others (Hair *et al.*, 2010). To obtain evidence of discriminant validity, the values of the Average variance extracted (AVE) between constructs were compared to the shared variance, including Maximum shared variance (MSV) and Average shared variance (ASV) (Hair *et al.*, 2010). If the AVE values are greater than the shared variance estimates, discriminant validity of the constructs is achieved. Another approach to examine discriminant validity is to compare the square-root of the AVE of each latent construct to its correlations with other latent constructs. Fornell and Larcker (1981) theorize that a latent construct should share more variance with its assigned indicators than with any other latent construct. This means that the AVE of each construct should be greater than its squared correlations with other constructs. In other words, the square-root of the AVE of each latent construct should be greater than its correlations with other constructs.

One more issue should be considered in all stages of data analysis. Structural models are highly theory oriented and it is thus critical to use theory as a guiding factor for the specification of both, the measurement and structural model (Hair *et al.*, 2010).

3.9.2.4 General guidelines of Structural Model

After the measurement model was formed and confirmed by EFA and CFA, the structural model was tested with the AMOS 20.0 software. A structural model was created in order to test and estimate the proposed relationships between the four main constructs, i.e. Heritage Awareness, Heritage Motivation, Perceived Authenticity and Tourist Satisfaction, and then consolidate the conceptual model. The model fit had once again to be examined. This test is held to demonstrate that a proposed structural model has a better fit for the data and no sufficient empirical and theoretical alternative models can be found. Criteria for model fit are commonly the same as in the previously mentioned CFA guidelines (see section 3.9.2.3 and table 3.17).

Three types of relationships were tested, including the direct effects between four constructs, the mediating effects of Perceived Authenticity on relationships between Heritage Awareness, Heritage Motivation and Tourist Satisfaction, and the moderating effects of Distance on the direct relationships between constructs.

Direct effects

A direct effect is easily detected from a structural model, indicated by the standardized regression weights of a direct path. The significance level of a direct effect is displayed by the test statistics of critical ratio (t-value) and the p-value, which indicate whether the direct effect estimates are statically different from zero (Byrne, 2001). Critical ratio values of larger than 1.96 indicate statistical significance of the path estimates.

Mediating effects of Perceived Authenticity

There are two common methods for examining mediation, namely the Sobel's test and bootstrapping. Among these, bootstrapping is an increasingly popular method (Bollen & Stine, 1990; Shrout & Bolger, 2002). The bootstrapping method is claimed to provide several advantages over the Sobel's test, primarily aimed at an increase in power (Preacher & Hayes, 2004). Bootstrapping is a non-parametric method, involving a re-sampling of the data set by repeatedly randomly replacing observations from within the set (Preacher & Hayes, 2004). From these resamples, an indirect effect is computed. A sampling distribution, together with a confidence interval and a test to indicate whether the indirect effect is different from zero, is empirically generated. The bootstrapping can be run by AMOS. Bootstrapping was therefore chosen to test the mediating effects for this study.

There are three main types of simple mediation, namely partial, full (or complete) and indirect (Gaskin, 2012). Partial mediation implies that both, direct and indirect effects from independent variables to dependent variables, are significant. Full mediation means that a direct effect loses its significance when a mediator is added, while an indirect effect is significant. Indirect mediation indicates that a direct effect is not significant regardless of the presence of a mediator, while an indirect effect is significant.

Moderating effects of Distance

This study proposes to test the effects of Distance to direct paths onto and from Perceived Authenticity. In this multi-group moderation test, the data set was split into two groups of Distance, i.e. long-haul and short-haul, and the structural

model was tested with each set of the data. A multi-group model was generated and tested using the critical ratios for differences given by AMOS.

CHAPTER 4 RESEARCH FINDINGS

Chapter four reports the findings of the study, including both, qualitative findings and statistical results of the model testing and other descriptive analyses. The chapter offers the findings of the qualitative study, including two sections dedicated to the enhancers and diminishers of authentic heritage experiences. Reporting of the quantitative results commences with a data screening process, followed by the profile of the main survey respondents. An explanation of the cross-validation process and reports of EFA and CFA are presented next. After the description of the overall measurement model, results of the invariance tests are introduced. The next section presents the results of the hypotheses testing, which are divided into direct effects, mediating effects, moderating effects and a final summary. This chapter also includes additional descriptive statistical results of the study. The last part of the chapter introduces the results of the open-ended questions dedicated to tourists' understanding of authenticity.

4.1 Findings of qualitative study: Enhancers and diminishers of authentic heritage experiences

This analysis is based on the information provided by tourists from the in-depth interviews in the qualitative section of the study. A total of 21 inbound tourists were recruited for the interviews. Among these, 7 were short-haul tourists from Asian countries and 14 were long-haul tourists from non-Asian countries. Their ages ranged from 21 to 52 years. Respondents visited Hong Kong for various

reasons, from convenience, such as language, safety, proximity to China, visiting friends and relatives, business, and vacation.

Tourists were asked to assess the authenticity of their heritage experiences at the surveyed sites. Findings show that the experiences at three studied sites, i.e. Man Mo Temple, Ten Thousand Buddhas Monastery and Ping Shan Heritage Trail, were perceived as being rather authentic. Experiences at the other three attractions, i.e. Wong Tai Sin Temple, Po Lin Monastery, and Museum of History, were less so. In order to understand the underlying reasons, tourists' explanations in regard were analyzed and classified into enhancers and diminishers of perceived authenticity. Enhancers of authenticity are understood as elements that increase the level of perceived authenticity of heritage experiences, whereas diminishers are factors that lessen it.

4.1.1 The enhancers

Table 4.1 shows eight categories of perceived authenticity's identified enhancers, arranged in the order of frequency of occurrence. The first two categories, i.e. appearance of the site and the presence of local culture, are found to be the most common reasons for tourists to have stronger levels of perceived authenticity.

According to a majority of respondents, a site appeared to be authentic when it looks old or even in ruins. Heritage is typically understood as a legacy from the past, hence, it should appear to be aged. Authenticity was also found to a meaning related to originality, i.e. with no perceived modifications. The presence of local culture and customs, which are represented by local residents, is another discovered

essential factor of authenticity. As stated by the respondents, it was the presence of the monks in the monasteries and the locals praying in the temples that made their experiences feel authentic. Moreover, a tourist claimed to have an extremely authentic temple experience when she was instructed by a local worshipper.

Table 4.1 Enhancers of perceived authenticity

Categories	Properties
Appearance	Age (i.e. old) Ruin/ Desolation Original/ no modification
Local culture/custom	Presence of monks/religious practitioners Presence of local people Using by locals for original purposes Interactions with locals
Novelty	Lack of knowledge about the site Different culture, custom Discovery
Senses	Smell of incense Sound of praying
Location	Local residential surroundings Historic/original location
Accessibility	Necessity of efforts to access
Atmosphere	Spirituality
Authority	Government involvement

Another visitor said: *“I went to Taiwan, I have a local friend there and I think it’s more authentic when I went for lunch with her and then see really old*

cultural attractions. It is a really authentic thing to do.” Hence, interactions with locals were found to increase tourists’ perceived authenticity.

The third authenticity enhancing factor discovered is novelty. When tourists had no or limited knowledge about a site, they tended to show a higher level of perceived authenticity. Tourists, when encountering different or new cultures, are often not able to recognize what is real and what is fake. If they thus are impressed by what is presented, they accordingly think it might be real and have a more authentic experience.

Tourists used their senses when evaluating their experiences as well. The presence of certain sounds or smells was found to enhance their heritage experiences and increase their perception of authenticity. Many tourists were fascinated to hear the sound of prayers and to smell the incense at the temples and monasteries. The presence of assets stimulating the senses was subsequently found to increase the level of perceived authenticity. If these determinants were lacking, disappointment was often shown. A tourist commented in regard: *“It was pretty nice to look at, but I think I miss the smell. When I think of a temple, there is a smell in my mind.”*

In addition to original appearance, original or historical locations were mentioned as an element of authenticity. For some attractions, tourists perceived them as more authentic as they are located in a residential area and surrounded by the daily life of local residents. An example was the heritage trail in Ping Shan, as the trail goes through a village lined with ancestral halls, temples and study halls. Respondents were extremely satisfied with their related authentic experiences. On this trail, various details made tourists feel like they were having the most authentic

of all Hong Kong heritage village experiences. For example, the heritage site was found to be “*incorporated with other buildings [resident houses]*”, “*it’s something different from a usual heritage, with fences and guards. It is still in use for daily lives*”. Therefore, tourists could “*see how people spend their time with family, gathering and praying together*”.

The necessity of efforts in order to access a site and a spiritual atmosphere were noted as possible enhancers of perceived authenticity. A tourist, who had “*suffered*” climbing up a hill when visiting the Ten Thousand Buddhas Monastery, believed that this effort contributed to her authentic experience. She said, “*it is so difficult to come here. I don’t think people would have built this kind of temple if it was not in the old times*”.

As most of the surveyed attractions were religious sites, a spiritual atmosphere prevailing in the sites was found as an essential element of authenticity. Lastly and most interestingly, a tourist from China believed that involvement by the authorities in the construction of a heritage site made it feel more authentic. It is interesting to notice that, even if a site is known to be constructed, it can still be considered as authentic. However, in this special case, it might be a high level of trust in the authority of the government that determines the perception of authenticity.

4.1.2 The diminishers

Five categories of the identified perceived authenticity’s diminishers are summarized in table 4.2. and are discussed as follows.

Table 4.2 Diminishers of perceived authenticity

Categories	Properties
Commodification/ Tourist facilities	Construction for tourism purpose Overcrowding Visitor facilities, such as shops, restaurants Attraction park/ <i>Disneyfication</i> Commercialization
Physical setting	Artificial elements Modern elements New/ freshly built appearance Presence of certain building material (i.e. concrete)
Over-management	Over-maintenance (i.e. too well-maintained) Over-cleanliness (i.e. too clean) Professional staff
Previous experiences	Comparison with previous experiences/knowledge
Surroundings	Modern surroundings Unrelated surroundings (i.e. non-religious)

When inauthenticity assessment occurred, one frequent topic of concern was perceived commodification. The presence of shops, restaurants and other tourist facilities was found to reduce the authenticity level of a heritage experience. The case of a tourist visiting the Po Lin Monastery is an example: “*When I was at the Big Buddha and the Monastery, I saw tourists, shops, Starbucks... That is the main reason that makes me feel it is not authentic... When this kind of attraction is surrounded by shops and touristic facilities it takes away the authenticity*”. A high density of tourist facilities also creates the image of a tourism-purpose-built attraction. Hence, it can potentially diminish or even destroy an authentic heritage

experience. In the case of the Po Lin Monastery and its tourism complex, a tourist stated in regard, *“You walk through the place and you see that everything is for tourists. It feels like it was built for tourists.”*

In the case of the Wong Tai Sin Temple, commercialized elements were identified as a significant diminisher. A tourist commented: *“The biggest impression in Wong Tai Sin that I have is that there was a big area for fortune tellers. It was too organized, on a large scale. They made a separate area for fortune tellers, it looks so professional. It lost the feeling of fortune tellers or a temple. It seems like a business, too commercialized.”*

The presence of tourists seemed not to be an issue when their number was somehow moderate. As the respondents were tourists themselves, they obviously accepted the presence of tourists. However, when there were a too large number of tourists, perceived overcrowding tended to weaken authentic experiences.

In addition to the discussed commodification factors, the physical setting or appearance of the heritage sites was another essential focus. When old was perceived as authentic, new/modern/fresh was often considered as inauthentic. A tourist, when seeing zodiac statues in the Wong Tai Sin Temple, stated that: *“From my perspective, it seems all pretty fresh. That’s why I don’t have an authentic feeling”*. The relatively new appearance also made tourists suspicious about the real purpose of the heritage site. A tourist commented on the statues of the Ten Thousand Buddhas Monastery: *“It does look a little bit new, maybe it has been developed for tourists.”*

The obvious display of concrete in a temple construction was found to decrease the level of tourist's perceived authenticity. Artificial elements added to the heritage sites were often stated to be disappointing and to reduce authentic experiences. According to a tourist visiting the Wong Tai Sin Temple, the temple itself was acknowledged as real and original. Yet, artificial elements such as sculptures and decorations, commercial shops, and a modern logo gave her an overall inauthentic experience of the temple visit.

The third diminisher is related to the management system of the heritage sites. Commonly, the better a management system is, the better the service quality and the better a tourist experience is expected to be. However, in this case, it was perceived over-management, such as a site being too well-maintained or too clean and with professional staff that reduced perceived authenticity. This can be associated with the previously discussed idea of authenticity as reflected in the old or ruined. Therefore, when sites are perceived as too neat, too clean, they are not seen as authentic heritage sites. At the Wong Tai Sin Temple, a tourist said: *"In this kind of places in China, you see monks or religious persons in the surroundings. But here there are security people or other people working here. There is the guy who removes the ashes with gloves and an orange t-shirt. It's just so strict, organized, planned."*

While lack of information on a site can sometimes increases perceived authenticity, knowledge from previous experiences or readings potentially diminishes perceived authenticity. Respondents often compared their visits to their earlier experiences, ultimately being more demanding about the current experience. Many tourists reflected on their trips to other heritage attractions in Asia, such as in

China, Malaysia and Thailand. For example, a tourist commented: *“I have been to a really large temple before in Penang, Malaysia. My feelings or impressions of the temple there and here are really different. I really felt inspired by the atmosphere in the other temple. Penang was really spiritual. It’s different from here. The feeling that I had is different. I could feel in the air that it is different. For me, here it is just a touristic site.”* Or: *“I went to Thailand a few months ago and comparing this to places in Thailand, it just doesn’t feel like an ancient ruin or anything similar.”*

Lastly, modern surroundings were indicated as a diminisher of perceived authenticity. As heritage experiences in particular are investigated in this study, modern elements including the surroundings, were contended to damage their genuineness. Since religious sites were studied, non-religious surroundings made these specific experiences appear as less authentic. This, together with an over-management issue, was particularly strong in the case of Hong Kong, where modern elements are dominant and the management system is often precise and stringent.

In summary, identified enhancers of perceived authenticity include (1) old appearance of the sites, (2) the presence of local culture, (3) the lack of information, (4) the presence of certain senses, (5) the original location, (6) the necessity of efforts to access, (7) a spiritual atmosphere, and (8) government involvement. Common diminishers were found to be (1) commodification or the existence of tourist facilities, (2) modern/new elements in the physical settings, (3) over-management, (4) previous experience and (5) modern surroundings. Among these factors, appearance or physical settings of the attractions were found to be the most important when assessing authenticity. Accordingly, the first sight of an attraction is vital for the final evaluation. The involvement of local residents and religious

practitioners tends to have positive impacts on tourists' authentic experiences as well. Excessive involvement of the authorities in terms of modifying and maintaining attractions was found to potentially damage authenticity. Knowing that tourists need a certain level of facilities and comfort, development has to be taken with care as too much of it can destroy the authentic image of heritage assets.

4.2 Results of quantitative study

4.2.1 Data screening

4.2.1.1 Missing data

Hair *et al.* (2010) suggest that missing data mainly results from errors in data collection and data entry, or from the respondents' omission of answers. In this study, efforts were made to minimize missing data in the stages of data collection and data entry. As the questionnaires were filled on-site in the presence of interviewers, missing answers were noticed and recommended to be amended whenever possible. Each questionnaire was then scanned in order to detect cases with a high percentage of missing data. A total of 11 questionnaires with a visibly high percentage of missing answers, i.e. one or more pages of questionnaires were not filled, were eliminated during the data entry. Analysis of missing data was then carried out on the 651 valid cases.

For this study both, no response and "not applicable" responses were counted as missing values.

Case screening: 16 cases, representing 2.46% of the dataset, had more than 10% of missing data. These cases were deleted.

Variable screening: Variables with 15% or more of missing data should be considered for deletion (Hair et al, 2010). All variables in the dataset had less than 15% of missing value, hence all were kept for further analysis.

At the end of this stage, a total of 635 cases and all related variables were retained for further analysis.

4.2.1.2 Outliers

Descriptive statistics were used to verify the accuracy of all variables' scores (minimum and maximum are within the defined value range) and to detect their extreme scores. Several outliers were detected due to data entry errors. The cases were then referred back to the original questionnaires for adjustment.

Box plots were employed as a visual approach to detect outliers of each individual variable in the model. Together with box plots, the Mahalanobis d-square statistic was used to decide which outliers to remove. Finally, 10 cases which appeared as outliers in box plots and had p values of Mahalanobis distance equal to zero were removed.

After removing the outliers, a dataset with 625 observations was available for the next steps.

4.2.1.3 Normality

According to Hair *et al.* (2010), large sample sizes tends to diminish the negative impacts of non-normality. They suggest that for a sample size of 200 or more these detrimental effects of non-normality may be negligible (Hair *et al.*, 2010). This study involves 625 cases after screening missing data and outliers. Hence, non-normality effects are potentially negligible for this study. Nevertheless, it is still important to understand how the distribution of variables departs from the normality and whether this is worth any attention as large values occur (Hair *et al.*, 2010).

Following the guidelines outlined in the methodology chapter, skewness and kurtosis statistics were produced for all variables in the model. As shown in table 4.3, univariate standardized skewness statistics ranged from -1.299 to .274, indicating that most of the variables were slightly negatively skewed. The univariate standardized kurtosis statistics ranged from -1.192 to 2.365, with 15 negative values and 19 positive values. All the absolute values of skewness were below 3.0 and all the absolute values of kurtosis were less than 8.0, suggesting that all the variables were normally distributed (Kline, 2011). As Hair *et al.* (2010) recommend that univariate normality can help to achieve multivariate normality, it is likely that the data set did not violate the assumption of multivariate normality. The set, therefore, was deemed as satisfactory for further analysis.

Table 4.3 **Normality test results (n=624)**

Variable	Skewness	S.E. of Skewness	Kurtosis	S.E. of Kurtosis
<i>Heritage awareness</i>				
AW1 _ I am familiar with Hong Kong heritage in general	.061	.098	-.964	.196
AW2 _ I have heard about this heritage site before	-.579	.098	-.846	.195
AW3 _ I have read about this heritage site before the visit	-.298	.099	-1.160	.197
AW4 _ I am familiar with this heritage site	.067	.099	-.946	.198
AW5 _ I have known some information about this type of heritage from my reading and previous experiences	-.456	.100	-.814	.200
<i>Heritage motivation</i>				
MO1 _ I want to enrich my personal knowledge	-.912	.098	.819	.196
MO2 _ I want to learn about Hong Kong in general	-1.051	.098	1.281	.195
MO3 _ I want to learn about Hong Kong culture and heritage	-1.195	.098	1.832	.196
MO4 _ I want to increase my knowledge regarding this site	-.838	.098	.939	.196
<i>Perceived authenticity</i>				
PA1 _ The site represents the past of Hong Kong	-1.054	.099	1.232	.197
PA2 _ The site is kept from the actual period when it was built	-.785	.101	.369	.201
PA3 _ The site is true to its original	-.522	.100	-.197	.200
PA4 _ The site is verified by historians/ authorities	-.300	.105	-.298	.209
PA5 _The site includes artificial elements	-.539	.098	-.187	.197
PA6 _The site includes modern elements	-.263	.098	-.805	.196
PA8 _ The site is old and ancient	-.876	.098	.608	.196
PA9 _The site is the same as what I expect/ imagine	-.635	.099	.027	.198

PA10 _The site is the same as what I have heard about	-.581	.101	.079	.202
PA11 _The site presents the idea of local culture	-.632	.099	-.022	.197
PA12 _The site is made for tourism purpose	-.070	.098	-1.192	.196
PA13 _The site is too commercialized/ commercial	.276	.098	-1.098	.197
PA14 _The site is overly managed and regulated	.119	.099	-.926	.197
PA16 _The site is still in use for its original purposes	-.945	.099	.832	.197
PA17 _The site represents the local community	-.725	.099	.370	.197
PA18 _The site represents local ways of life	-.616	.099	-.062	.197
PA19 _The site allows for interaction with local community	-.659	.098	-.158	.197
PA20 _The site offers the opportunity to experience local culture and customs	-.994	.098	.741	.196
PA22 _I like the calm and peaceful atmosphere during the visit	-1.299	.098	1.771	.196
PA23 _I enjoy myself during this experience	-1.123	.098	1.682	.196
PA24 _I feel relaxed during this visit	-1.101	.098	1.350	.196
<i>Tourist satisfaction</i>				
SA1 _ I am satisfied with the visit to this site	-1.129	.098	2.365	.195
SA2 _ I am pleased that I visited this site	-1.066	.098	1.610	.195
SA3 _ The visit to this site meets my expectation	-1.062	.099	1.778	.198
SA4 _ This visit is worth my time and effort	-1.249	.098	2.173	.196

Table 4.4 shows descriptive statistics of variables of the main constructs after the data screening procedure.

Table 4.4 Descriptive statistics for variables of four constructs in the proposed model (n=624)

Variable	Mean	Std. Deviation	Minimum	Maximum	Median
<i>Heritage awareness</i>					
AW1 _ I am familiar with Hong Kong heritage in general	3.811	1.534	1	7	4
AW2 _ I have heard about this heritage site before	4.578	1.822	1	7	5
AW3 _ I have read about this heritage site before the visit	4.250	1.884	1	7	5
AW4 _ I am familiar with this heritage site	3.668	1.667	1	7	4
AW5 _ I have known some information about this type of heritage from my reading and previous experiences	4.295	1.736	1	7	5
<i>Heritage motivation</i>					
MO1 _ I want to enrich my personal knowledge	5.308	1.287	1	7	5
MO2 _ I want to learn about Hong Kong in general	5.474	1.218	1	7	6
MO3 _ I want to learn about Hong Kong culture and heritage	5.500	1.227	1	7	6
MO4 _ I want to increase my knowledge regarding this site	5.113	1.238	1	7	5
<i>Perceived authenticity</i>					
PA1 _ The site represents the past of Hong Kong	5.540	1.179	1	7	6
PA2 _ The site is kept from the actual period when it was built	5.337	1.255	1	7	6
PA3 _ The site is true to its original	5.159	1.302	1	7	5
PA4 _ The site is verified by historians/ authorities	5.038	1.175	1	7	5
PA6 _The site includes artificial elements	4.687	1.425	1	7	5
PA7 _The site includes modern elements	4.170	1.623	1	7	4
PA8_ The site is old and ancient	5.372	1.303	1	7	6

PA9 _The site is the same as what I expect/ imagine	5.266	1.217	2	7	5
PA10 _The site is the same as what I have heard about	5.301	1.146	1	7	6
PA11 _The site presents the idea of local culture	5.442	1.133	2	7	6
PA12 _The site is made for tourism purpose	3.762	1.761	1	7	4
PA13 _The site is too commercialized/ commercial	3.331	1.787	1	7	3
PA14 _The site is overly managed and regulated	3.650	1.644	1	7	4
PA16 _The site is still in use for its original purposes	5.312	1.349	1	7	6
PA17 _The site represents the local community	5.286	1.300	1	7	6
PA18 _The site represents local ways of life	5.228	1.366	1	7	5
PA19 _The site allows for interaction with local community	5.131	1.425	1	7	5
PA20 _The site offers the opportunity to experience local culture and customs	5.548	1.220	1	7	6
PA22 _I like the calm and peaceful atmosphere during the visit	5.815	1.195	1	7	6
PA23 _I enjoy myself during this experience	5.945	1.006	1	7	6
PA24 _I feel relaxed during this visit	5.918	1.033	2	7	6
<i>Tourist satisfaction</i>					
SA1 _ I am satisfied with the visit to this site	5.835	0.915	1	7	6
SA2 _ I am pleased that I visited this site	5.925	0.944	2	7	6
SA3 _ The visit to this site meets my expectation	5.745	1.022	1	7	6
SA4 _ This visit is worth my time and effort	5.698	1.176	1	7	6

4.2.2 Profile of respondents

Table 4.5 presents the basic demographic and trip characteristics of the 625 respondents in the main survey. The number of female respondents was slightly larger than the male respondents, with percentages of 54.8% and 45.2% respectively. Most of the respondents resulted from 25 to 45 years old, making up 63.5% of the total. About 90% of the respondents held university degrees or above, showing a rather high educational level of heritage tourists in Hong Kong. The majority of respondents were income earners (i.e. employed and self-employed), making up 73.9% of the total. The second largest group of respondents were students, who comprised about 16.5% of the total. Almost half of the respondents formed two opposite ranges of income, i.e. more than USD 50,000 and no regular income. The rest was fairly distributed across other ranges.

Respondents came from 45 countries and territories (see appendix C.1). The largest group was from Asia, making up more than half (53.3%) of the total. The second largest group came from Europe (32.3%). Other groups were from America (9.6%), Australia/Oceania (4.0%) and Africa (0.8%). In regards to the country of origin, Chinese tourists were the largest group, making up 32.2% of the total number (see appendix C.1). The average length of stay of the respondents was 5.53 days. Most of them (58.7%) stayed in Hong Kong for 3 to 6 days. About 40.7% of the respondents were repeat visitors to Hong Kong.

Respondent profiles were compared to the visitor profiles given by the HKTB in order to determine the similarity of the sample to the population. A comparison table is provided in appendix C.2. The demographic characteristics of

respondents do not seem to deviate significantly from the visitor profiles in 2013. The sample appeared to have younger ages than the overall population, particularly a 14% deviation in the age group of 25-34. There is a higher percentage of students (8% difference) in the sample compared to the overall population. The length of stay of the respondents was higher than the average of overall visitors to Hong Kong, i.e. 5.3 days and 3.4 days respectively. In terms of educational level, as there was no statistic available from the HKTb, previous tourist surveys from other research in Hong Kong were reviewed. Among these 153 general inbound tourists (Kucukusta, Pang & Chui, 2013), 885 leisure and business travelers (Lo, Cheung & Law, 2002), and 1044 Mainland Chinese tourists (van der Veen, 2008). These studies show samples with a rather high educational level, from 75% to 85% with college/university education and above (Kucukusta, Pang & Chui, 2013; Lo, Cheung & Law, 2002; van der Veen, 2008). Respondents in this study were found to have an even higher educational level, with 90% of the respondents holding university degrees or above. Nonetheless, as mentioned earlier, heritage tourists tend to have particular characteristics in terms of demographic characteristics. They are generally younger, likely to have better education and tend to stay longer than other types of tourists (Huh *et al.*, 2006; Kerstetter *et al.*, 2001; Richards, 1996, 2001; Silberberg, 1995). Accordingly, these high educational level of the sample in this study is believed to result from the particular characteristics of heritage tourists. Hence, these deviations are believed not to cause major problems for the interpretation of the findings.

In terms of the market structure of Hong Kong inbound tourists, present statistics show a much higher percentage of Asian tourists (including Mainland

Chinese) than the survey sample, i.e. 87.5% versus 53.3%. However, it is part of the objectives of the current study to make a comparison between long-haul and short-haul markets. As mentioned in the relevant section, the sample size for these two markets was intended to be equal and did thus not reflect previous statistics.

Table 4.5 Profile of respondents for main study

		Frequency	Percentage
Gender (n=615)	Male	278	45.2
	Female	335	54.8
Age (n=623)	18-24	114	18.3
	25-34	269	43.2
	35-44	133	21.3
	45-54	53	8.5
	55-64	36	5.8
	65 or above	18	2.9
Education (n=624)	Primary/elementary	7	1.1
	Secondary/high school	54	8.7
	College/university	412	66.0
	Postgraduate	151	24.2
Marital status (n=615)	Single	271	44.1
	Married	317	51.5
	Others	27	4.4
Occupation (n=625)	Employed	379	60.6
	Self-employed	83	13.3
	Unemployed	21	3.4
	Retired	33	5.3

	Student	103	16.5
	Other	6	1.0
Origin by continent (n=625)	Europe	202	32.3
	America	60	9.6
	Australia/Oceania	25	4.0
	Africa	5	0.8
	Asia (Excluding China)	132	22.1
	Mainland China	201	32.2
Annual Income (USD) (n=592)	<=5,000	67	11.3
	5,001-10,000	61	10.3
	10,001-20,000	58	9.8
	20,001-30,000	51	8.6
	30,001-40,000	60	10.1
	40,001-50,000	37	6.3
	>50,000	127	21.5
	No regular income	131	22.1
Length of stay (day) (n=604)	1 - 2	84	13.9
	3 - 4	202	33.4
	5 - 6	153	25.3
	7 - 8	89	14.7
	9 -10	21	1.5
	> 10	73	12.1
	Mean	5.53	-
Repeat visitor		254	40.7

4.2.3 Cross-validation

In order to evaluate the degree of generalizability and reliability of a defined model to a population, cross validation is often applied. Hair *et al.* (2010) suggest that this is the most common approach to move the results to a confirmatory perspective and assess the replicability of the results. It can be achieved either with a split sample from the original data set or with a separate sample. When findings from different samples reveal similar structures, generalizability and reliability of the results can be assumed.

Due to the constrain on resources for this study, collecting multiple samples for cross validation was not applicable. As recommended by Hair *et al.* (2010), when the sample size is large enough, a researcher may anyhow randomly split the data set into two approximately equal subsets and evaluate factor models for each subset. The sample size of 625 cases in this study was considered as large enough for analyses of EFA and CFA for just half of the data set, i.e. approximately 310 cases each. The entire data set was thus randomly split into two approximately equal halves using SPSS. The first half, comprising of 313 cases, was used for calibration (EFA). The second half, including 312 cases, was used for validation (CFA). Factorial structure findings of the EFA in the first half were validated by a CFA in the second half. An overall model with the entire data set was then established.

4.2.4 Exploratory factor analysis (EFA)

An EFA with the extraction method of maximum likelihood and varimax rotation was performed with the first half of the data (n=313), including 34 variables. In total five variables including PA6, PA7, PA12, PA13 and PA14 were reverse

coded as they measured perceived inauthenticity. Results of the EFA are shown in table 4.6.

The results of the EFA suggested 9 factors from the 34 variables/items, explaining 62.039% of the total variance. The KMO statistic of 0.828 was well above Kaiser's (1974) minimum threshold of 0.50, indicating a sampling adequacy for the analysis. The Bartlett's Test of Sphericity with $\chi^2 (561) = 5764.614$ was highly significant ($p < 0.001$), demonstrating that item correlations were sufficiently large for the analysis. The communalities of all items were greater than 0.30 and their average was 0.62, larger than the minimum requirement suggested by Kaiser (1974).

All items loaded precisely on their hypothesized constructs/sub-constructs. These findings were comparable to the factor constructs of the EFA in the pilot study. Heritage awareness was measured by 5 items. Heritage motivation comprised of 4 items. Tourist satisfaction included 4 items. As expected, the construct of perceived authenticity showed several dimensions. However, the number of sub-constructs was more than the initially proposed three. Perceived authenticity was found to be constituted of six dimensions, including Objective Authenticity, Constructive Authenticity, Existential Authenticity, Comparison to Expectation, Commoditization and Added Elements.

Factor loadings of all items were found to be larger than the 0.40 minimum requirement (Field, 2009), ranging from 0.403 to 0.906. The sufficient loadings indicate the achievement of convergent validity of the measurement items. Discriminant validity was also confirmed as there were no cross loadings found among factors. Within each factor, reliability was assumed as the Cronbach's alpha

values resulted all above the 0.70 standard, ranging from 0.703 to 0.885. This indicates that variables consistently loaded on the same factor. In other words, they were reliable in measuring their loaded components. The values of *Cronbach's alpha If Item Deleted* were additionally examined. They showed no significant improvement if any of the items would be deleted.

In summary, the factor constructs resulting from the EFA were adequate, valid and reliable for further analyses. All variables/items were thus retained for the validation of the CFA.

Table 4.6 EFA results of the First half (n=313)

<i>Component/ Item*</i>	<i>Factor loading</i>	<i>Eigen- value</i>	<i>%variance explained</i>	<i>Item-total correlation</i>	<i>Cronbach's alpha (α)</i>	<i>α if item deleted</i>
<i>Heritage Motivation</i>		3.312	9.044		.885	
MO2: Learn about Hong Kong	.891			.824		.824
MO3: Learn about Hong Kong culture & heritage	.873			.848		.815
MO1: Enrich personal knowledge	.755			.691		.876
MO4: Increase knowledge regarding the site	.727			.648		.890
<i>Heritage Awareness</i>		2.512	7.962		.816	
AW4: Familiar with this site	.828			.756		.737
AW5: Have known some information	.724			.629		.773
AW3: Have read about this site	.720			.612		.778
AW2: Have heard about this site	.705			.592		.784

AW1: Familiar with Hong Kong	.537		.456	.820
<i>Tourist Satisfaction</i>		3.022	8.285	.879
SA2: Pleased that I visited this site	.853		.798	.823
SA1: Satisfied with the visit	.823		.762	.841
SA3: Meet the expectation	.695		.746	.842
SA4: Worth the time and effort	.645		.682	.876
<i>Perceived authenticity factor 1: Objective Authenticity</i>		2.217	7.448	.814
PA3: True to its original	.849		.730	.738
PA2: Kept from the actual period	.727		.677	.755
PA4: Verified by historians/ authorities	.654		.535	.798
PA1: Represent the past of Hong Kong	.463		.588	.783
PA8: Old and ancient	.403		.505	.811
<i>Perceived Authenticity factor 2: Constructive Authenticity</i>		7.729	9.806	.864
PA18: Represent local ways of life	.891		.792	.815
PA17: Represent local community	.822		.811	.812
PA19: Allows for interaction with local	.657		.700	.834
PA20: Opportunity to experience local culture	.576		.622	.848
PA16: Still in use for original purposes	.524		.507	.870
PA11: Present idea of local culture	.460		.544	.860
<i>Perceived Authenticity factor 3: Existential Authenticity</i>		1.671	5.997	.810
PA24: Feel relaxed	.858		.699	.701

PA23: Enjoy myself	.761		.738	.669
PA22: Calm & peaceful atmosphere	.688		.565	.855
<i>Perceived Authenticity factor 4: Comparison to Expectation</i>	1.052	3.787		.828
PA9: Same as I expect/ imagine	.906		.710	.
PA10: Same as I have heard	.525		.710	.
<i>Perceived Authenticity factor 5: Commoditization</i>	1.317	5.917		.731
PA13_r: Too commercialized	.853		.635	.539
PA14_r: Overly managed & regulated	.737		.559	.638
PA12_r: Made for tourism purpose	.698		.474	.735
<i>Perceived Authenticity factor 6: Added Elements</i>	1.202	3.794		.703
PA6_r: Include artificial elements	.976		.548	.
PA7_r: Include modern elements	.508		.548	.
Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) = .828				
Bartlett's Test of Sphericity: Chi-Square = 5764.614 ; df = 561; p < 0.001				
Total variance explained = 62.039%				

* Full items' labels are presented in table 4.7.

Table 4.7 Items retained in cross-validation EFA

Component/item	Label
Heritage Awareness	
AW1	I am familiar with Hong Kong heritage in general
AW2	I have heard about this heritage site before
AW3	I have read about this heritage site before the visit
AW4	I am familiar with this heritage site
AW5	I have known some information about this type of heritage from my reading and previous experiences
Heritage Motivation	
MO1	I want to enrich my personal knowledge
MO2	I want to learn about Hong Kong in general
MO3	I want to learn about Hong Kong culture and heritage
MO4	I want to increase my knowledge regarding this site
Tourist Satisfaction	
SA1	I am satisfied with the visit to this site
SA2	I am pleased that I visited this site
SA3	The visit to this site meets my expectation
SA4	This visit is worth my time and effort
Perceived Authenticity factor 1: Objective Authenticity	
PA1	The site represents the past of Hong Kong
PA2	The site is kept from the actual period when it was built
PA3	The site is true to its original
PA4	The site is verified by historians/ authorities
PA8	The site is old and ancient
Perceived Authenticity factor 2: Constructive Authenticity	
PA11	The site presents the idea of local culture
PA16	The site is still in use for its original purposes
PA17	The site represents the local community
PA18	The site represents local ways of life
PA19	The site allows for interaction with local community
PA20	The site offers the opportunity to experience local culture and customs

Perceived Authenticity factor 3: Existential Authenticity

PA22	I like the calm and peaceful atmosphere during the visit
PA23	I enjoy myself during this experience
PA24	I feel relaxed during this visit

Perceived Authenticity factor 4: Comparison to Expectation

PA9	The site is the same as what I expect/ imagine
PA10	The site is the same as what I have heard about

Perceived Authenticity factor 5: Commoditization

PA12_r (reversed coded)	The site is made for tourism purpose
PA13_r (reversed coded)	The site is too commercialized/ commercial
PA14_r (reversed coded)	The site is overly managed and regulated

Perceived Authenticity factor 6: Added Elements

PA6_r (reversed coded)	The site includes artificial elements
PA7_r (reversed coded)	The site includes modern elements

4.2.5 Confirmatory factor analysis (CFA)

The nine-factor structure identified by EFA was then validated by CFA, using the second half of the data set. The nine-factor structure comprised of more than one level. Objective Authenticity, Constructive Authenticity, Existential Authenticity, Comparison to Expectation, Commoditization, and Added Elements, were expected to form a second level construct, namely Perceived Authenticity. In this case, it is critical to examine each level separately to ensure that identification is achieved (Byrne, 2001). Therefore, the factor construct identified by EFA was examined by both, a first-order measurement model and a second-order measurement model.

4.2.5.1 First-order measurement model

Using the other 312 observations, a measurement model with 9 factors, as identified in the EFA and formed by 34 measurement items, was tested. The visual results are presented in figure 4.1.

The goodness-of-fit indices ($\chi^2=906.713$, $df=484$, $\chi^2/df=1.873$, CFI=0.921, RMSEA=0.053) indicated an acceptable fit between the model and the data set. Following the criteria set in the guidelines for CFA (section 3.9.2.3), various indicators were computed to assess the validity of each construct. Table 4.8 and 4.9 present the indicators for the constructs' convergent and discriminant validity.

As shown in table 4.8, factor loadings of all measurement items resulted as greater than the 0.5 threshold, ranging from 0.550 to 0.948. They were statistically significant, as indicated by t-values higher than 1.96 (Byrne, 2001). The AVE values ranged from 0.501 to 0.711 and thus higher than the minimum requirement of 0.50. Composite reliability (CR) estimates exceeded the 0.70 acceptable value, demonstrating internal consistency reliability for all of the latent constructs. The CR values were found to be greater than the AVE values. As a result, the above discussion indicates that the constructs' convergent validity has been achieved.

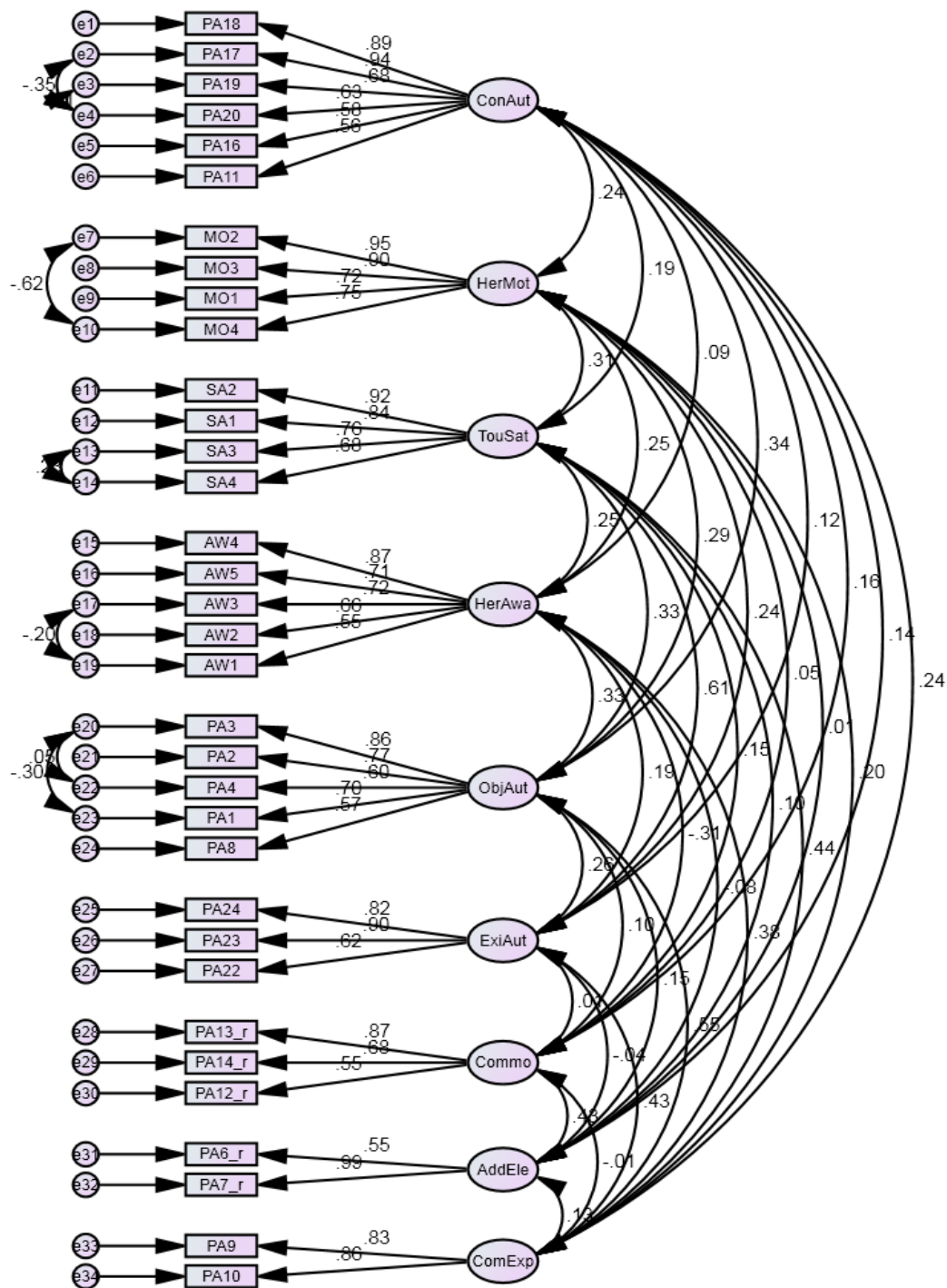


Figure 4.1 First-order measurement model (for second half of data set)

Note:

HerMot: Heritage Motivation;
HerAwa: Heritage Awareness;
TouSat: Tourist Satisfaction;
ObjAut: Objective Authenticity;

ConAut: Constructive Authenticity;
ExiAut: Existential Authenticity;
ComExp: Comparison to Expectation;
Commo: Commoditization; and
AddEle: Added Elements.

For testing discriminant validity, the AVE values were compared to the MSV and ASV values, and the square roots of AVE were compared to estimates in the correlation matrix between constructs. All AVE values were higher than both, the MSV and ASV values, as shown in table 4.8. Table 4.9 shows that the square-root of the AVE value of each construct was the highest compared to its correlation values with other constructs. The two comparisons provide sufficient evidence of discriminant validity.

To recapture, the nine-factor first-order measurement model was found to be valid and reliable. None of the measurement items was thus removed at this stage.

Table 4.8 Results of constructs' convergent and discriminant validity (first-order measurement model)

Construct/item	Loading	t-value	AVE	CR	MSV	ASV
Heritage Awareness			0.503	0.832	0.143	0.065
AW4: Familiar with this site	0.866	-				
AW5: Have known some information	0.711	13.470				
AW3: Have read about this site	0.722	13.436				
AW2: Have heard about this site	0.656	12.177				
AW1: Familiar with Hong Kong	0.555	9.683				
Heritage Motivation			0.698	0.901	0.098	0.050
MO2: Learn about Hong Kong	0.948	-				
MO3: Learn about Hong Kong culture & heritage	0.898	23.108				
MO1: Enrich personal knowledge	0.722	15.830				

MO4: Increase knowledge regarding the site	0.753	14.520				
Tourist Satisfaction			0.651	0.880	0.378	0.114
SA2: Pleased that I visited this site	0.919	-				
SA1: Satisfied with the visit	0.845	19.692				
SA3: Meet the expectation	0.765	16.652				
SA4: Worth the time and effort	0.678	13.779				
Objective Authenticity			0.501	0.831	0.298	0.102
PA3: True to its original	0.861	-				
PA2: Kept from the actual period	0.770	13.150				
PA4: Verified by historians/ authorities	0.601	10.737				
PA1: Represent the past of Hong Kong	0.696	11.329				
PA8: Old and ancient	0.571	9.816				
Constructive Authenticity			0.534	0.868	0.114	0.042
PA18: Represent local ways of life	0.892	-				
PA17: Represent local community	0.943	23.605				
PA19: Allows for interaction with local	0.682	14.196				
PA20: Opportunity to experience local culture	0.632	11.916				
PA16: Still in use for original purposes	0.578	11.362				
PA11: Present idea of local culture	0.565	11.022				
Existential Authenticity			0.626	0.831	0.378	0.092
PA24: Feel relaxed	0.819	-				
PA23: Enjoy myself	0.904	15.711				
PA22: Calm & peaceful atmosphere	0.624	11.297				
Comparison to Expectation			0.711	0.831	0.298	0.117

PA9: Same as I expect/ imagine	0.827	-				
PA10: Same as I have heard	0.859	12.514				
Commoditization			0.505	0.747	0.186	0.043
PA13_r: Too commercialized	0.868	-				
PA14_r: Overly managed & regulated	0.678	9.944				
PA12_r: Made for tourism purpose	0.550	8.508				
Added Elements			0.643	0.769	0.186	0.033
PA6_r: Include artificial elements	0.554	-				
PA7_r: Include modern elements	0.989	4.989				

* Full items' labels can be found in table 4.7

** Loading: standardized factor loading; AVE: Average Variance Extracted; CR: construct/composite reliability; MSV: Maximum Shared Variance; and ASV: Average Shared Variance

Table 4.9 Inter-construct Correlations and the Square-root of AVE *

Construct	<i>AddEle</i>	<i>ConAut</i>	<i>HerMot</i>	<i>TouSat</i>	<i>HerAwa</i>	<i>ObjAut</i>	<i>ExiAut</i>	<i>Commo</i>	<i>ComExp</i>
<i>AddEle</i>	0.802								
<i>ConAut</i>	0.139	0.731							
<i>HerMot</i>	0.013	0.240	0.836						
<i>TouSat</i>	0.103	0.188	0.313	0.807					
<i>HerAwa</i>	-0.084	0.089	0.246	0.248	0.709				
<i>ObjAut</i>	0.152	0.338	0.287	0.333	0.330	0.708			
<i>ExiAut</i>	-0.036	0.118	0.239	0.615	0.194	0.258	0.791		
<i>Commo</i>	0.431	0.158	0.046	0.150	-0.310	0.101	0.008	0.711	
<i>ComExp</i>	0.127	0.245	0.196	0.441	0.378	0.546	0.427	-0.008	0.843

* Square-root of AVE in bold

Note:

HerMot: Heritage Motivation;

HerAwa: Heritage Awareness;

TouSat: Tourist Satisfaction;

ObjAut: Objective Authenticity;

ConAut: Constructive Authenticity;

ExiAut: Existential Authenticity;

ComExp: Comparison to Expectation;

Commo: Commoditization; and

AddEle: Added Elements.

4.2.5.2 Second-order measurement model of Perceived Authenticity (1st attempt)

Six constructs, including Objective Authenticity (ObjAut), Constructive Authenticity (ConAut), Existential Authenticity (ExiAut), Comparison to Expectation (ComExp), Commoditization (Commo), and Added Elements (AddEle), were hypothesized to measure Perceived Authenticity. These six constructs were thus tested in a higher order confirmation factor analysis. Findings of the second-order measurement model are shown in figure 4.2 and table 4.10.

The goodness-of-fit indices ($\chi^2=451.016$, $df=179$, $\chi^2/df=2.520$, $CFI=0.903$, $RMSEA=0.070$) hardly met the minimum requirements stated in the guidelines (refer to table 3.17), showing a rather poor model fit. All the first-order constructs could anyhow achieve convergent validity. This was indicated by the evidence that

all factor loadings exceeded 0.50, AVE values were 0.50 and above, and CR values were higher than 0.70 (refer to the criteria discussed in guidelines of CFA, section 3.9.2.3). However, the convergent validity and reliability of the second-order construct, i.e. perceived authenticity, was challenged. AVE and CR values of Perceived Authenticity, i.e. AVE = 0.256 and CR = 0.622, were below the minimum requirements of 0.50 and 0.70 respectively. This indicates that the second-order construct of Perceived Authenticity was not well explained or measured by its first-order constructs. Issues related to first-order constructs were then examined and are discussed as below.

Four out of the six first-order constructs had low factor loading estimates, i.e. lower than the 0.50 threshold, which is a minimum threshold to achieve strong evidence of convergent validity (as in section 3.9.2.3). However, Field (2009) advocates a cut-off value of 0.6, Stevens (2009) suggests using a value of 0.4, and Tabachnick and Fidell (2007) recommends a more detail cut-off range from 0.32 (poor), 0.45 (fair), 0.55 (good), 0.63 (very good) to 0.71 (excellent). These recommendations however do not take into account the sample size of a study. As sample size is essential for the significance of factor loadings, Hair *et al.* (2010) propose a factor loading cut-off range according to sample size. With a size from 250 to 350 (the range which the current data set fell within), a factor loading of 0.35 is sufficient and significant (Hair *et al.*, 2010).

As shown in table 4.10, two first-order constructs, i.e. Commoditization and Added Elements had a lower than 0.30 factor loading, with values of 0.12 and 0.28 respectively. Their critical ratio (t-value) fell below or barely above the 1.96 minimum significance level, i.e. Commoditization had a t-value of 1.567 and a p-

value of 0.117, and Added Elements had a t-value of 3.166 and a p-value of 0.002. These findings reveal an insufficiency of the two constructs, Commoditization and Added Elements in measuring perceived authenticity. Hence, the two constructs were best to be removed from the first-order constructs of perceived authenticity.

A review of theories relevant to the two constructs supported these empirical findings. The five variables which measured Commoditization and Added Elements include *PA11: The site is made for tourism purpose*, *PA12: The site is too commercialized/ commercial*, *PA13: The site is overly managed and regulated*, and *PA5: The site includes artificial elements* and *PA6: The site includes modern elements*. These statements indeed may refer to the concept of commodification, which was discussed in the review of literature as a threat to authenticity (see section 2.2.4). As mentioned earlier, commodification in tourism is commonly defined as culture being turned into commodity, packaged and sold to tourists (Cole, 2007). The above statements, i.e. measurement items, refer to the actions and evidences of turning heritage sites into tourist-friendly attractions. This particularly specifies tourists' perception of commodification. Findings from the in-depth interviews with heritage tourists in the qualitative pre-study also indicate the significant importance of commodification for this context. Detailed justification for this new construct is provided in the discussion chapter, section 5.2.

To summarize, both empirical evidences and existing theory suggested to remove Commoditization and Added Elements from the first-order constructs of Perceived Authenticity and to form a new second-order construct, which was thus named Perceived Commodification. Accordingly, the measurement model has two

second-order constructs, i.e. Perceived Authenticity and Perceived Commodification. The next sections present the CFA tests for these two constructs.

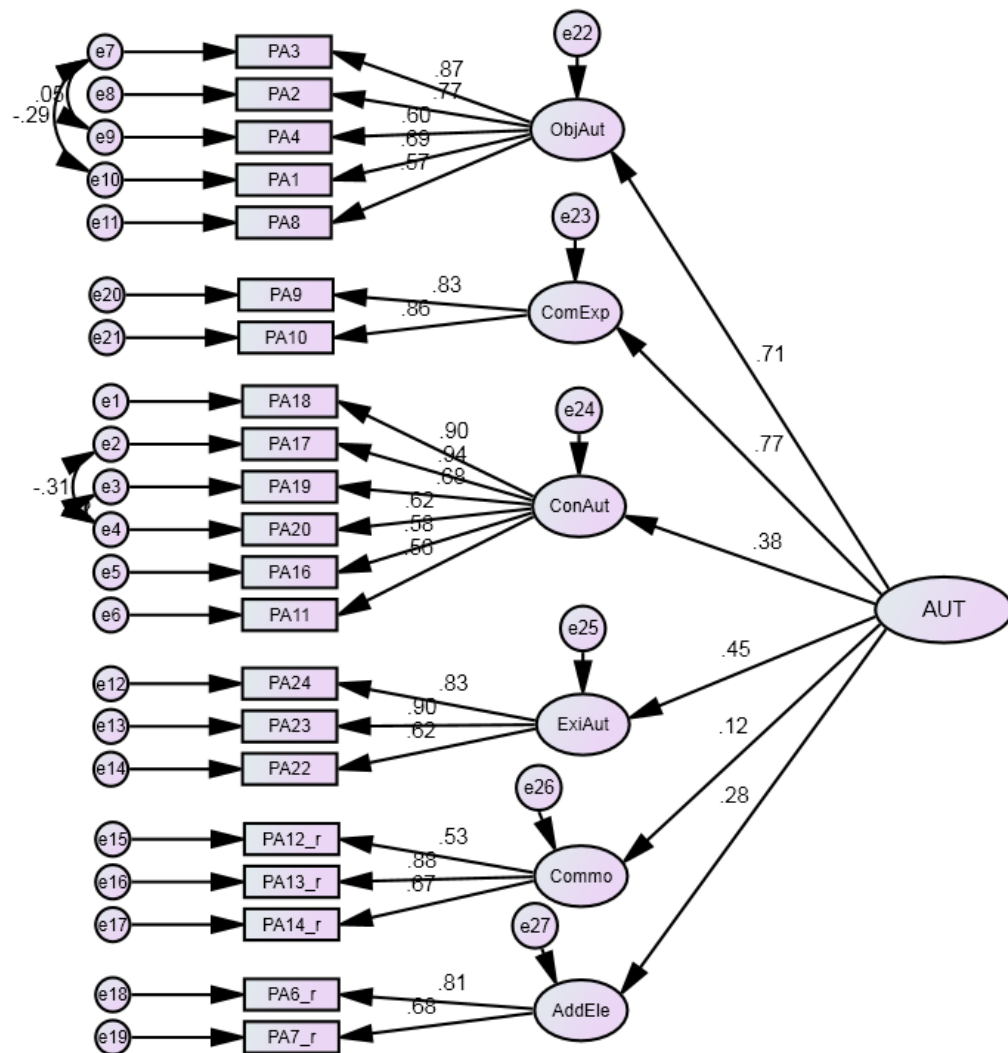


Figure 4.2 Second-order measurement model of perceived authenticity (1st attempt)

Note:

AUT: Perceived Authenticity
 ObjAut: Objective Authenticity;
 ConAut: Constructive Authenticity;
 ExiAut: Existential Authenticity;

ComExp: Comparison to Expectation;
 Commo: Commoditization; and
 AddEle: Added Elements

**Table 4.10 Results of constructs' convergent validity and reliability
(second-order measurement model of Perceived Authenticity _ 1st attempt)**

Construct/item*	Loadings	t-value	AVE	CR
Perceived Authenticity			0.256	0.622
<i>Added Elements</i>	.278	3.166		
<i>Commoditization</i>	.121	1.567		
Existential Authenticity	.450	5.245		
Constructive Authenticity	.380	4.823		
Comparison to Expectation	.769	6.064		
Objective Authenticity	.711	-		
Constructive Authenticity			0.532	0.867
PA18: Represent local ways of life	.895	-		
PA17: Represent local community	.941	23.592		
PA19: Allows for interaction with local	.683	14.259		
PA20: Opportunity to experience local culture	.624	11.774		
PA16: Still in use for original purposes	.578	11.360		
PA11: Present idea of local culture	.564	11.013		
Objective Authenticity			0.500	0.830
PA3: True to its original	.866	-		
PA2: Kept from the actual period	.773	12.953		
PA4: Verified by historians/ authorities	.597	10.636		
PA1: Represent the past of Hong Kong	.687	11.169		
PA8: Old and ancient	.568	9.703		
Existential Authenticity			0.625	0.830
PA24: Feel relaxed	.828	-		
PA23: Enjoy myself	.897	13.991		
PA22: Calm & peaceful atmosphere	.620	11.103		
Commoditization			0.506	0.746

PA13_r: Too commercialized	.883	7.137		
PA14_r: Overly managed & regulated	.674	8.066		
PA12_r: Made for tourism purpose	.532	-		
Added Element			0.557	0.714
PA6_r: Include artificial elements	.810	-		
PA7_r: Include modern elements	.677	3.098		
Comparison to Expectation			0.710	0.830
PA9: Same as I expect/ imagine	.829	-		
PA10: Same as I have heard	.856	11.170		

* Full items' labels can be found in table 4.7.

** Loading: standardized factor loading; AVE: Average Variance Extracted; CR: construct/composite reliability.

4.2.5.3 Second-order measurement model of Perceived Authenticity (2nd attempt)

In this second CFA for Perceived authenticity, four first-order constructs were included, i.e. Objective Authenticity (ObjAut), Constructive Authenticity (ConAut), Existential Authenticity (ExiAut) And Comparison to Expectation (ComExp). Results are presented in table 4.11 and figure 4.3.

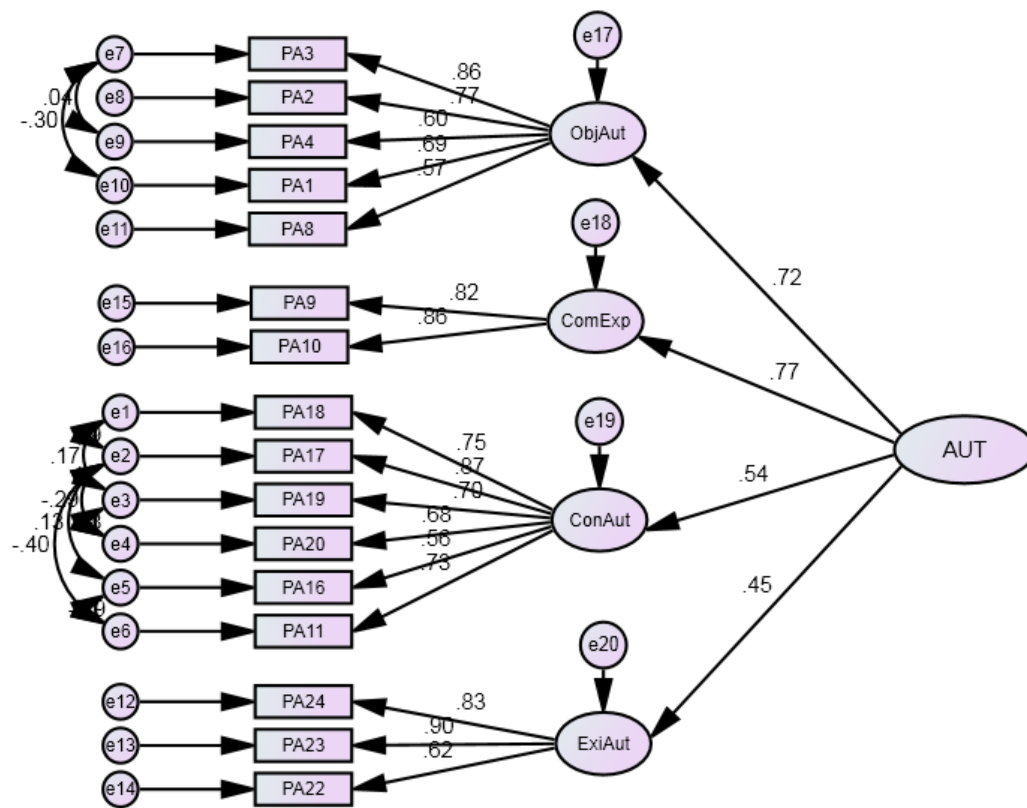


Figure 4.3 Second-order measurement model of perceived authenticity (2nd attempt)

Note: AUT: Perceived Authenticity
 ObjAut: Objective Authenticity;
 ConAut: Constructive Authenticity;
 ExiAut: Existential Authenticity;
 ComExp: Comparison to Expectation;

**Table 4.11 Results of constructs' convergent validity and reliability
(second-order measurement model of Perceived Authenticity _ 2nd attempt)**

Construct/item*	Loadings	t-value	AVE	CR
Perceived Authenticity			.399	.718
Existential Authenticity	0.447	5.364		
Constructive Authenticity	0.535	5.895		
Comparison to Expectation	0.769	6.575		
Objective Authenticity	0.721	-		
Constructive Authenticity			.518	.864
PA18: Represent local ways of life	0.753	-		
PA17: Represent local community	0.868	14.923		
PA19: Allows for interaction with local	0.695	12.231		
PA20: Opportunity to experience local culture	0.677	10.692		
PA16: Still in use for original purposes	0.558	8.217		
PA11: Present idea of local culture	0.731	10.621		
Objective Authenticity			.501	.831
PA3: True to its original	0.864	-		
PA2: Kept from the actual period	0.771	12.972		
PA4: Verified by historians/ authorities	0.603	10.721		
PA1: Represent the past of Hong Kong	0.694	11.263		
PA8: Old and ancient	0.566	9.682		
Existential Authenticity			.625	.830
PA24: Feel relaxed	0.830	-		
PA23: Enjoy myself	0.895	14.013		
PA22: Calm & peaceful atmosphere	0.620	11.102		

Comparison to Expectation			.711	.831
PA9: Same as I expect/ imagine	0.823	-		
PA10: Same as I have heard	0.863	11.461		

* Full items' labels can be found in table 4.7

** Loading: standardized factor loading; AVE: Average Variance Extracted; CR: construct/composite reliability.

Goodness-of-fit indices ($\chi^2=207.308$, $df=91$, $\chi^2/df=2.278$, $GFI=0.928$, $CFI=0.951$, $RMSEA=0.064$) provided sufficient evidence of a good fit between the model and the data. The standardized factor loadings of the observed variables to first-order constructs were statistically significant (t-values larger than 1.96) and ranging from 0.558 to 0.895. Their AVE and CR values were above the thresholds of 0.50 and 0.70 respectively. These estimates indicate that convergent validity of the first-order constructs was achieved.

Regarding the second-order construct of Perceived Authenticity, factor loadings of the first-order constructs were significant (t-values > 1.96) and the values of standardized factor loading (0.447 and above) were sufficient, considering that the sample size was larger than 250 (Hair *et al.*, 2010). The composite reliability of 0.718 was satisfactory. Only the estimate of the AVE (0.399) was slightly below the minimum threshold. As two out of three indicators of convergent validity, i.e. standardized factor loading and composite reliability were satisfactory, convergent validity of the second-order construct of Perceived Authenticity was considered as sufficient. In addition, following the suggestions of Kline (2011), the deletion of a first-order construct with the lowest factor loading, i.e. Existential Authenticity, could help to increase the AVE value. However, the construct of

Existential Authenticity is a theoretically essential dimension of Perceived Authenticity. According to Hair *et al.* (2010), given that the current structural model is highly theory oriented, related theory should be used as a guiding factor for specifications of the model. Therefore, retaining the all first-order constructs was seen as necessary and most applicable.

4.2.5.4 Second-order measurement model of Perceived Commodification

A higher confirmation factor analysis with the second-order construct of Perceived Commodification, comprising of two first-order constructs, i.e. Commoditization and Added Elements, was performed. In the previous models, the observed variables of PA6, PA7, PA12, PA13 and PA14 were reversed coded in order to be in conformity with the other measurement items of Perceived Authenticity. In this measurement model, these two first-order constructs formed an independent latent variable, while reversed coded observed variables were no longer needed. Therefore, the original observed variables, including PA6, PA7 and PA12, PA13, PA14, were used henceforth.

The goodness-of-fit indices ($\chi^2=1.626$, $df=4$, $\chi^2/df=0.406$, $GFI=0.998$, $CFI=1.000$, $RMSEA=0.000$) indicated an excellent model fit between the model and the observed data. As shown in table 4.12, factor loadings, AVE and CR values of the two first-order constructs, provided strong evidence of convergent validity. For the second-order construct of Perceived Commodification, the standardized factor loadings were significant ($t\text{-value} > 1.96$) and greater than 0.40. The AVE and CR values, i.e. 0.652 and 0.758 respectively, exceeded the minimum thresholds.

These estimates indicated an adequate convergent validity of the Perceived Commodification construct.

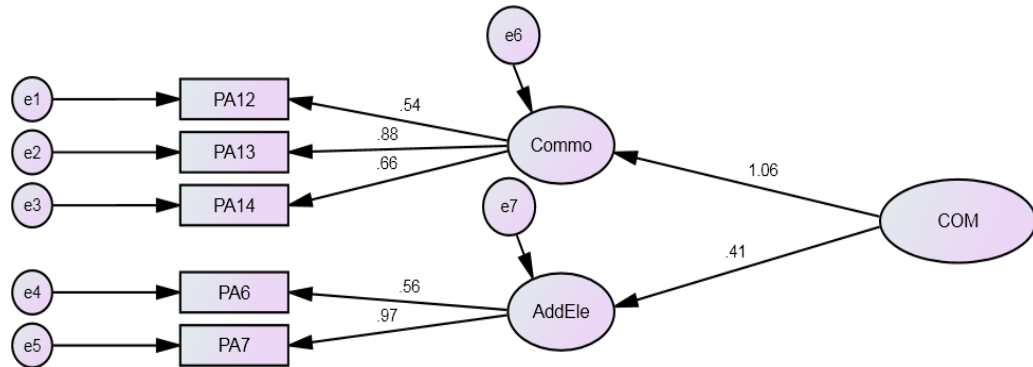


Figure 4.4 Second-order measurement model of Perceived Commodification

Note: COM: Perceived Commodification
 Commo: Commoditization
 AddEle: Added Elements

Table 4.12 Results of constructs' convergent validity and reliability (second-order measurement model of Perceived Commodification)

Construct/item*	Loadings	t-value	AVE	CR
Perceived Commodification			.652	.758
Added Element	.414	3.575		
Commoditization	1.064	-		
Commoditization			.501	.743
PA12: Made for tourism purpose	.539	-		
PA13: Too commercialized	.881	7.904		
PA14: Overly managed & regulated	.661	8.107		
Added Element			.631	.762
PA6: Include artificial elements	.564	-		
PA7: Include modern elements	.972	4.744		

* Full items' labels can be found in table 4.7

4.2.6 Overall measurement model

Given the satisfactory cross-validation results, the overall measurement model was now tested with the entire data set (n=625). The model contains three first-order constructs (i.e. Heritage Motivation, Heritage Awareness and Tourist Satisfaction) and two second-order constructs (i.e. Perceived Authenticity and Perceived Commodification). The visual results of the CFA of the overall measurement model, as presented in figure 4.5. Table 4.13 and 4.14, showed indicators for the constructs' convergent and discriminant validity.

The goodness-of-fit indices ($\chi^2=1262.334$, $df=499$, $\chi^2/df=2.530$, $CFI=0.928$, $RMSEA=0.050$) provided evidence of a good fit between the measurement model and the observed data. As shown in table 4.13, factor loadings of all variables were larger than 0.40 and significant (t-value greater than 1.96). The CR values of all constructs were greater than the 0.70 minimum requirement. Regarding the AVE values, with the exception of Perceived Authenticity, the AVE of the constructs exceeded the 0.50 threshold, ranging from 0.509 to 0.715. The construct of Perceived Authenticity had an AVE value of 0.416, being slightly lower than the acceptable value. However, as discussed earlier in the second-order measurement model of Perceived Authenticity, retaining all first-order constructs was deemed as necessary. Moreover, two out of three indicators of convergent validity for this construct met the requirements, suggesting an adequate convergent validity. Accordingly, all five constructs had successfully achieved the requirements for convergent validity.

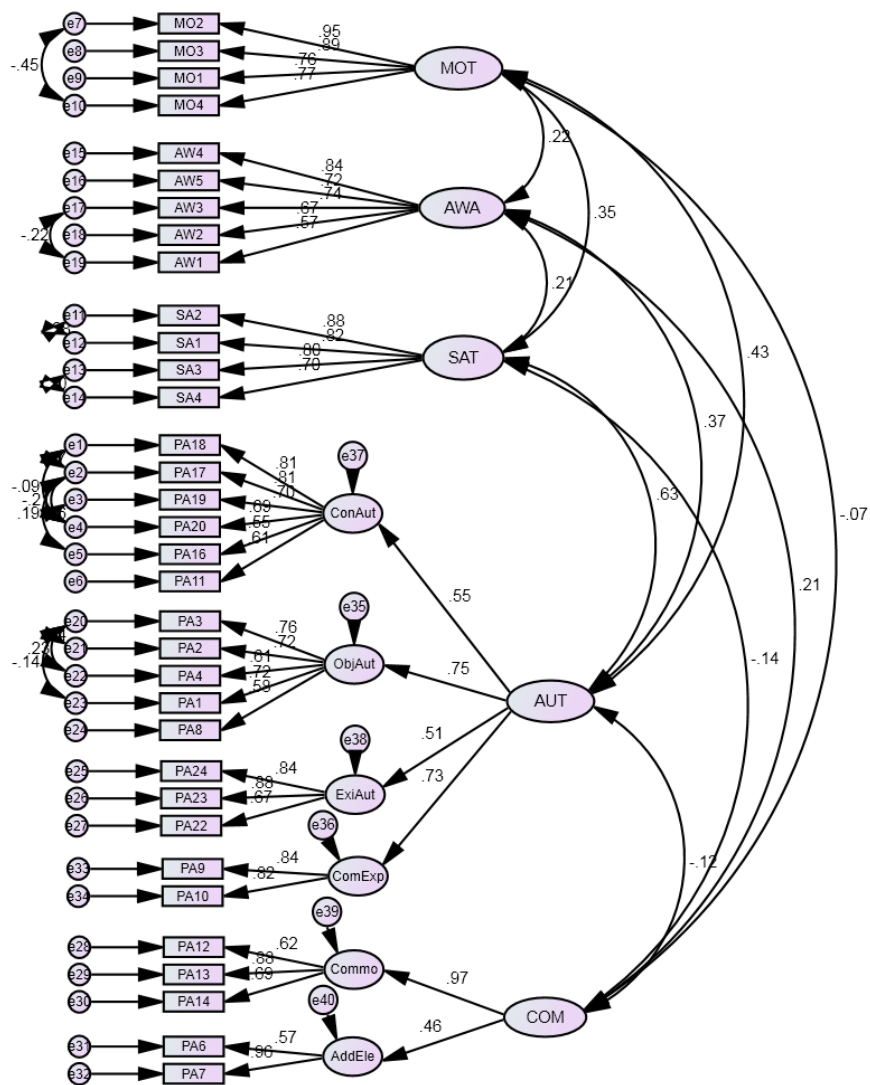


Figure 4.5 Overall second-order measurement model

Note: MOT: Heritage Motivation; AWA: Heritage Awareness; SAT: Tourist Satisfaction; AUT: Perceived Authenticity; COM: Perceived Commodification; ConAut: Constructive Authenticity; ExiAut: Existential Authenticity; ComExp: Comparison to Expectation; Commo: Commoditization; and AddEle: Added Elements. ObjAut: Objective Authenticity;

Regarding discriminant validity, several comparisons were performed, including AVE with MSV and ASV values, and the square roots of AVE with a correlation matrix between the constructs. Table 4.13 shows that the AVE values

of five constructs were greater than both, the MSV and ASV. Table 4.14 demonstrates that the square roots of the AVE were the highest compared to the correlation values. These evidences indicate sufficient discriminant validity of all constructs.

In conclusion, the five construct measurement model was found to be valid and reliable for the future structural model test.

Table 4.13 Results of constructs' convergent and discriminant validity (Overall second-order measurement model)

	Loading	t-value	CR	AVE	MSV	ASV
Heritage Awareness			0.836	0.509	0.141	0.069
AW4: Familiar with this site	0.837	-				
AW5: Have known some information	0.719	18.76				
AW3: Have read about this site	0.739	18.782				
AW2: Have heard about this site	0.673	17.333				
AW1: Familiar with Hong Kong	0.571	13.794				
Heritage Motivation			0.909	0.715	0.186	0.090
MO2: Learn about Hong Kong	0.947	-				
MO3: Learn about Hong Kong culture & heritage	0.891	32.638				
MO1: Enrich personal knowledge	0.757	24.34				
MO4: Increase knowledge regarding the site	0.772	22.491				
Tourist Satisfaction			0.877	0.641	0.393	0.144
SA2: Pleased that I visited this site	0.875	-				

SA1: Satisfied with the visit	0.817	28.285				
SA3: Meet the expectation	0.804	16.338				
SA4: Worth the time and effort	0.697	14.531				
Perceived Authenticity			0.735	0.416	0.393	0.184
Existential Authenticity	0.512	7.926				
Constructive Authenticity	0.551	-				
Comparison to Expectation	0.730	9.229				
Objective Authenticity	0.751	9.029				
Perceived Commodification			0.705	0.573	0.046	0.021
Commoditization	0.966	-				
Added Elements	0.462	3.326				

* Full items' labels can be found in table 4.7

** Loading: standardized factor loading; AVE: Average Variance Extracted; CR: construct/composite reliability; MSV: Maximum Shared Variance; and ASV: Average Shared Variance

**Table 4.14 Inter-construct Correlations and the Square-root of AVE *
(Overall second-order measurement model)**

	AUT	MOT	SAT	AWA	COM
AUT	0.645				
MOT	0.431	0.846			
SAT	0.627	0.348	0.801		
AWA	0.375	0.219	0.208	0.713	
COM	-0.124	-0.066	-0.142	0.214	0.757

* Square-root of AVE in bold

Note: MOT: Heritage Motivation;
AWA: Heritage Awareness;
SAT: Tourist Satisfaction;

AUT: Perceived Authenticity;
COM: Perceived Commodification

4.2.7 Invariance tests

In order to further validate the measurement model before proceeding to the structural model, a measurement invariance test was performed across groups. Multi-group invariance analysis aims at indicating whether a set of indicators assesses the same variables among different groups (Kline, 2011). When a measurement model is proven to be invariant across different groups, the structural model is deemed as satisfactory to be tested. This study proposes to compare long-haul and short-haul groups in particular.

The Chi-square statistic is conventionally used for multi-group invariance analysis (Byrne, 2001). If Chi-square differences among groups are not statistically significant, the measurement model is deemed as equivalent across them. However, the Chi-square is considered to be sensitive to sample size and non-normality, while different groups may not have similar sample sizes. The Chi-square therefore should not be regarded as an indicator for a multi-group invariance test (Cheung & Rensvold, 2002). Scholars suggest alternative indices, including the CFI and RMSEA (Byrne, 2001; Little, 1997). Browne and Cudeck (1993) suggest a value of 0.05 for the maximum difference between RMSEA estimates of different groups. Little (1997) advocates that the difference of the goodness-of-fit indices between groups should not exceed 0.05. On the other hand, Cheung and Rensvold (2002) recommend that the difference in CFI should be less than or equal to 0.01, according to an evaluation of 20 goodness-of-fit indices within the context of invariance testing.

Table 4.15 Results of multi-group invariance test

Category		Chi-square	df	CFI	RMSEA
Gender	Male (n=278)	930.343	499	.912	.056
	Female (n=335)	929.533	499	.924	.051
	<i>Difference</i>	<i>0.81</i>	<i>0</i>	<i>.012</i>	<i>.005</i>
Distance	Short-haul (n=331)	989.545	499	.919	.055
	Long-haul (n=294)	926.491	499	.910	.054
	<i>Difference</i>	<i>63.054</i>	<i>0</i>	<i>.009</i>	<i>.001</i>
Number of visit	Repeat (n=254)	833.857	499	.925	.052
	First time (n=370)	993.045	499	.920	.052
	<i>Difference</i>	<i>159.188</i>	<i>0</i>	<i>.005</i>	<i>.000</i>

For this study, three categories were tested in order to evaluate multi-group invariance, including gender (male versus female), distance (short-haul tourists versus long-haul tourists) and number of visits (repeat tourists versus first time tourists). Measurement models of these groups were created and three indicators of each model were reported, i.e. the Chi-square, CFI and RMSEA. Results of multi-group invariance test in table 4.15 show that the differences among CFI and RMSEA values were acceptable. The variances between RMSEA were less than 0.005, far below the given 0.05 threshold. For CFI estimates, only the difference between gender groups was slightly larger than 0.01 the threshold suggested by Cheung and Rensvold (2002). This was still deemed as acceptable according to Little's (1997) criterion. The model fit indices indicated a good fit as well. The results thus suggest that the measurement model was invariant across tourist groups in terms of gender, distance, and number of visits. The measurement model was therefore deemed as satisfactory to proceed a structural model test.

4.2.8 Structural model

Given that the measurement model was found to be valid and reliable, the hypothesized structural model was tested using the entire sample size of 625 cases. As discussed earlier, the structural model comprises of ten hypothesized theoretical relationships between Perceived Authenticity, Heritage Motivation, Heritage Awareness and Tourist Satisfaction. However, empirical findings suggest a new construct, which was named Perceived Commodification. This concept is claimed to diminish or even destroy the meaning and value of culture and heritage (Cohen, 1988; Halewood & Hannam, 2001). Perceived Commodification is therefore hypothesized to negatively influence Perceived Authenticity and Tourist Satisfaction. In addition to the previously established hypotheses, four more hypotheses are proposed in association with this construct.

H1c: Perceived Commodification negatively influences Perceived Authenticity

H4c: Perceived Commodification negatively influences Tourist Satisfaction

H5c: Perceived Commodification indirectly influences Tourist Satisfaction, mediated by Perceived Authenticity

H6d: Distance moderates the relationships between Perceived Commodification and Perceived Authenticity

The tested structural model contained two exogenous variables, including Heritage Awareness and Perceived Commodification, and three endogenous variables, including Heritage Motivation, Perceived Authenticity and Tourist Satisfaction. Results of the overall structural model are presented in figure 4.6. The

goodness-of-fit indices ($\chi^2=1268.649$, $df=500$, $\chi^2/df=2.537$, $CFI=0.927$, $RMSEA=0.050$) and indicate a good fit between the proposed structural model and the data set.

The Square Multiple Correlation (SMC) values of Perceived Authenticity and Tourist Satisfaction were found to be 0.297 and 0.404 respectively. The SMC values indicate the proportion of the endogenous variable's variance, which can be explained by the exogenous variables (Byrne, 2001). Thus, it can be claimed that 29.7% of the variance associated with Perceived Authenticity was explained by the exogenous variables, including Heritage Awareness, Heritage Motivation and Perceived Commodification. These three variables account for 40.4% of the total variance associated with Tourist Satisfaction.

According to the proposed hypotheses, three types of relationships were tested, namely direct effects (between constructs), mediation (of Perceived Authenticity) and multi-group moderation (of Distance). The next sections discuss the examinations of these relationships.

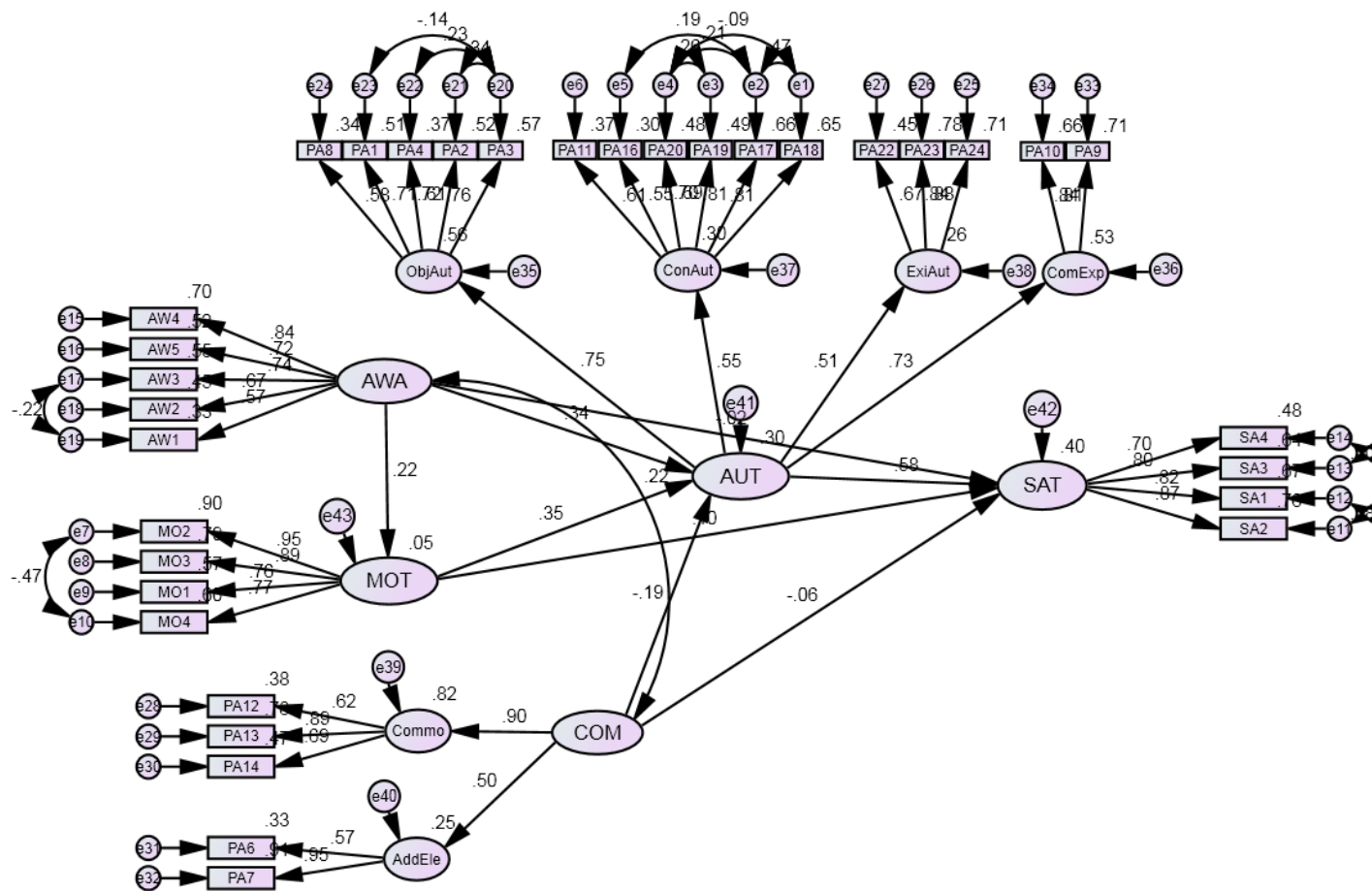
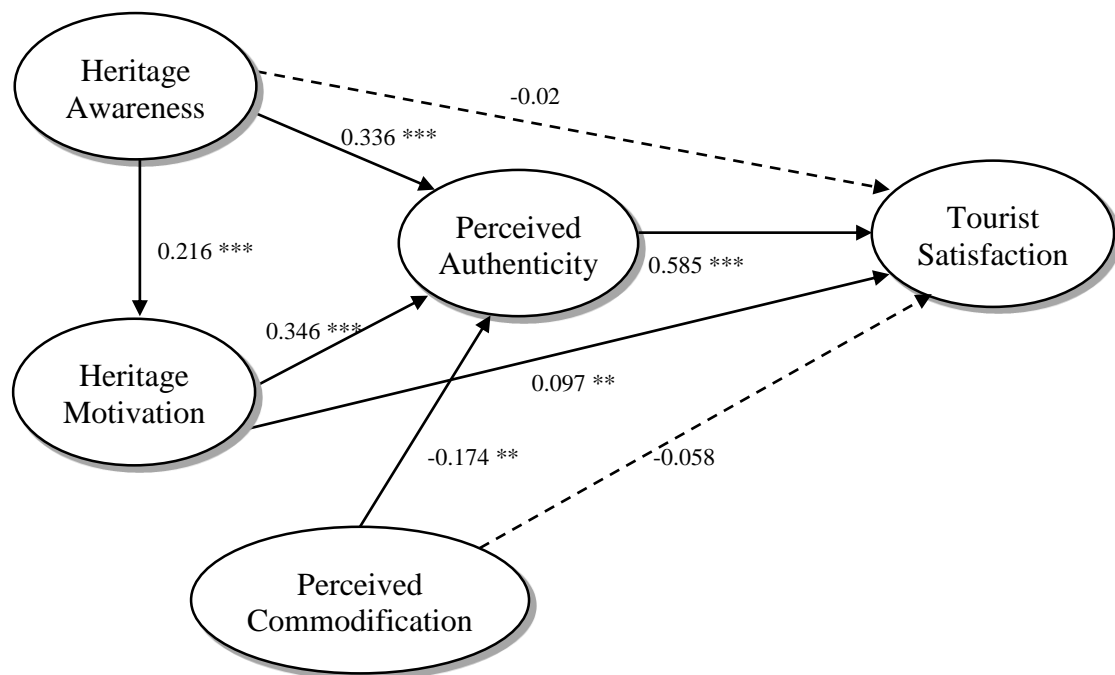


Figure 4.6 The overall structural model

4.2.8.1 Direct effects

Direct relationships between five constructs, forming eight direct paths, were tested. Figure 4.7 and table 4.16 show the path estimates and their significance levels. It is shown that six out of eight hypotheses are statistically significant (t-value larger than 1.96). Two direct paths from Heritage Awareness and Perceived Commodification to Tourist Satisfaction are found to be insignificant.



Note: *** significance level at $p < 0.01$; ** significance level at $p < 0.05$

Figure 4.7 Structural model with standardized parameter estimates

Table 4.16 Direct path results for the structural model

Hypothesis/path				Weights	t-value	Results
H1a	Perceived Authenticity	<---	Heritage Awareness	0.336	5.708***	Supported
H1b	Perceived Authenticity	<---	Heritage Motivation	0.346	6.303***	Supported
H1c	Perceived Authenticity	<---	Perceived Commodification	-0.174	-2.378**	Supported
H2	Heritage Motivation	<---	Heritage Awareness	0.216	4.947***	Supported
H3	Tourist Satisfaction	<---	Perceived Authenticity	0.585	7.421***	Supported
H4a	Tourist Satisfaction	<---	Heritage Awareness	-0.02	-0.397	Not supported
H4b	Tourist Satisfaction	<---	Heritage Motivation	0.097	2.111**	Supported
H4c	Tourist Satisfaction	<---	Perceived Commodification	-0.058	-1.176	Not supported

Note: *** significant level at $p < 0.01$; ** significant level at $p < 0.05$

4.2.8.2 Mediating effects

The effects of Heritage Awareness, Heritage Motivation and Perceived Commodification on Tourist Satisfaction were hypothesized to be mediated by Perceived Authenticity. As discussed earlier, a bootstrapping method was applied to examine these mediating effects. The bootstrap was performed with 2000 bootstrap samples and a 95% bias-corrected confidence level. Direct effects and indirect effects from Heritage Awareness, Heritage Motivation and Perceived Commodification to Tourist Satisfaction and their significance levels are shown in table 4.17.

Table 4.17 Mediating effects of Perceived Authenticity

Hypothesis/Path	Direct w/o mediator	Direct w/ mediator	Indirect
H5a AWA --> AUT --> SAT	0.130 ***	-0.020 ^{ns}	0.197 ***
H5b MOT --> AUT --> SAT	0.310 *	0.097*	0.202 ***
H5c COM --> AUT --> SAT	-0.119 ***	-0.058 ^{ns}	-0.102 ***

Note: *** significant level at $p < 0.01$; ** significant level at $p < 0.05$; * significant level at $p < 0.1$; ^{ns} not significant.

The bootstrapping analysis indicates the indirect effects from Heritage Awareness, Heritage Motivation and Perceived Commodification to Tourist Satisfaction at 0.197, 0.202 and – 0.102 respectively, showing them to be significant ($p < .001$). The effects from Heritage Awareness to Tourist Satisfaction and from Perceived Commodification to Tourist Satisfaction drop in strength (regression weight) and become insignificant when the mediator, i.e. Perceived Authenticity is added. This suggests that these effects were fully mediated by Perceived Authenticity. The effect between Heritage Motivation and Tourist Satisfaction has dropped in strength, but the direct effect were still found to be significant when the mediator was added. This indicates a partial mediation of Perceived Authenticity on this relationship.

Kim, Kaye and Wright (2001) suggest testing the significance of a mediating effect with the overall model through testing the model under two conditions, namely (1) when the direct paths are unconstrained and (2) when the direct paths are constrained to zero. For this study, three direct paths from Heritage Awareness, Heritage Motivation and Perceived Commodification to Tourist Satisfaction were constrained to zero one at a time and then together. Chi-square

statistics were shown as 1262.484, 1265.883, 1263.704 and 1268.006 respectively. The values were higher than the Chi-square value of the original model when all direct paths were unconstrained ($\chi^2=1262.334$), indicating that the original model has a better fit. Hence, the mediating effects of Perceived Authenticity were found to be significant for the overall model.

4.2.8.3 Moderating effects of Distance (long-haul vs. short-haul)

A multi-group model containing two groups, long-haul tourists and short-haul tourists, was created. As explained earlier, short-haul tourists were regarded from Asian countries (n=331) and long-haul tourists from non-Asian countries (n=294). A multi-group moderation analysis was conducted for four direct paths to and from Perceived Authenticity. Results of the multi-group moderation analysis are presented in table 4.18. It is shown that Distance had statistically significant effects on two out of the four hypothesized paths, including Heritage Awareness to Perceived Authenticity and Perceived Commodification to Perceived Authenticity. Specifically, Heritage Awareness of short-haul tourists had a stronger effect on Perceived Authenticity than the one of long-haul tourists (z-score = 2.091). The effect of Perceived Commodification on Perceived Authenticity was found to be significant for short-haul tourists, but not significant for long-haul tourists (z-score=-1.933).

Table 4.18 Moderating effects of Distance

Hypothesis/Path				Long-haul	Short-haul	z-score
H6a	Perceived Authenticity	<---	Heritage Awareness	0.089***	0.195***	2.091**
H6b	Perceived Authenticity	<---	Heritage Motivation	0.210***	0.172***	-0.607
H6c	Tourist Satisfaction	<---	Perceived Authenticity	1.200***	0.769***	-1.564
H6d	Perceived Authenticity	<---	Perceived Commodification	-0.046 ^{ns}	-0.250***	-1.933*

Note: *** significance level at $p < 0.01$; ** significance level at $p < 0.05$; * significance level at $p < 0.1$; ^{ns} not significant.

4.2.8.4 Summary of hypothesis testing

Hypothesis 1a proposed that Heritage Awareness positively influences Perceived Authenticity. This hypothesis was tested by examining the path coefficient between the exogenous construct Heritage Awareness and the endogenous construct Perceived Authenticity. The path coefficient from Heritage Awareness to Perceived Authenticity was found to be positive (0.336) and significant ($t=5.708$, $p < 0.01$). Thus, hypothesis 1a is supported.

Hypothesis 1b posited that Heritage Motivation positively influences Perceived Authenticity. The hypothesis was tested by evaluating the path coefficient between the exogenous construct Heritage Motivation and the endogenous construct Perceived Authenticity. The path coefficient from Heritage Motivation to Perceived Authenticity was found to be positive (0.346) and significant ($t=6.303$, $p < 0.01$), indicating that hypothesis 1b is supported.

Hypothesis 1c assumed that Perceived Commodification negatively influences Perceived Authenticity. The hypothesis was tested by evaluating the path coefficient between the exogenous construct Perceived Commodification and the endogenous construct Perceived Authenticity. The path coefficient from Perceived Commodification to Perceived Authenticity was found to be negative (-0.174) and significant ($t=-2.378$, $p < 0.05$), suggesting that hypothesis 1c is supported.

Hypothesis 2 posited that Heritage Awareness positively affects Heritage Motivation. The hypothesis was tested by evaluating the path coefficient between the exogenous construct Heritage Awareness and the endogenous construct Heritage Motivation. The path coefficient from Heritage Awareness to Heritage Motivation was found to be positive (0.216) and significant ($t=4.947$, $p < 0.01$), signifying that hypothesis 2 is supported.

Hypothesis 3 proposed Perceived Authenticity to have a positive influence on Tourist Satisfaction. The hypothesis was tested by examining the path coefficient between Perceived Authenticity and Tourist Satisfaction. The path coefficient was indicated to be positive, rather strong (0.585) and highly significant ($t=7.421$, $p < 0.01$). Hence, hypothesis 3 is supported.

Hypothesis 4a indicated that Heritage Awareness has a negative influence on Tourist Satisfaction. The hypothesis was tested by examining the path coefficient between the exogenous construct Heritage Awareness and the endogenous construct Tourist Satisfaction. The path coefficient from Heritage Awareness to Tourist Satisfaction was found to be negative (-0.02) but not statistically significant ($t=-0.397$, $p > 0.1$). This finding indicates that hypothesis 4a is not supported.

Hypothesis 4b suggested that Heritage Motivation positively influences Tourist Satisfaction. The hypothesis was tested by examining the path coefficient between the exogenous construct Heritage Motivation and the endogenous construct Tourist Satisfaction. The path coefficient from Heritage Motivation to Tourist Satisfaction was positive (0.097) and significant ($t=2.111$, $p < 0.05$), indicating that hypothesis 4b is supported.

Hypothesis 4c proposed that Perceived Commodification negatively influences Tourist Satisfaction. The hypothesis was tested by examining the path coefficient between the exogenous construct Perceived Commodification and the endogenous construct Tourist Satisfaction. The path coefficient from Perceived Commodification to Tourist Satisfaction was negative (-0.058) but statistically insignificant ($t=-1.176$, $p > 0.1$). It is thus indicated that hypothesis 4c is not supported.

Hypothesis 5a proposed that Heritage Awareness indirectly influences Tourist Satisfaction, mediated by Perceived Authenticity. The hypothesis was evaluated by a bootstrapping technique to compute and test the significance of the indirect effect from Heritage Awareness to Tourist Satisfaction. Its direct effects, with and without the mediator Perceived Authenticity, were also examined. The estimate of the indirect effect from Heritage Awareness to Tourist Satisfaction was found to be positive (0.197) and significant ($p < 0.01$), indicating that hypothesis 5a is supported. The direct effect from Heritage Awareness to Tourist Satisfaction dropped in strength and became insignificant when the mediator was added, suggesting that the relationship is fully mediated by Perceived Authenticity.

Hypothesis 5b posited that Heritage Motivation indirectly influences Tourist Satisfaction, mediated by Perceived Authenticity. The hypothesis was evaluated by a bootstrapping technique to compute and test the significance of the indirect effect from Heritage Motivation to Tourist Satisfaction. Its direct effects with and without the mediator Perceived Authenticity were examined. The estimate of indirect effects from Heritage Motivation to Tourist Satisfaction was found to be positive (0.202) and significant ($p < 0.01$), indicating that hypothesis 5b is supported. The direct effect from Heritage Motivation to Tourist Satisfaction dropped in strength and was still significant when the mediator was added, suggesting that the relationship is partially mediated by Perceived Authenticity.

Hypothesis 5c indicated that Perceived Commodification indirectly influences Tourist Satisfaction, mediated by Perceived Authenticity. The hypothesis was evaluated by a bootstrapping technique to compute and test the significance of the indirect effect from Perceived Commodification to Tourist Satisfaction. Its direct effects with and without the mediator Perceived Authenticity were examined. The estimates of an indirect effect from Perceived Commodification to Tourist Satisfaction were found to be negative (-0.102) and significant ($p < 0.01$), indicating that hypothesis 5c is supported. The direct effect from Perceived Commodification to Tourist Satisfaction dropped in strength and became insignificant when the mediator was added, suggesting that the relationship is fully mediated by Perceived Authenticity.

Hypothesis 6a indicated that Distance moderates the relationships between Heritage Awareness and Perceived Authenticity. This hypothesis was tested by examining the path coefficient from Heritage Awareness to Perceived Authenticity

in a multi-group analysis, using critical ratios for differences between two groups: long-haul and short-haul tourists. The results indicated a significant difference ($\Delta = 0.106$, $z=2.091$, $p < 0.05$), in which Heritage Awareness had a stronger influence on Perceived Authenticity for short-haul tourists. Thus, hypothesis 6a is supported.

Hypothesis 6b proposed Distance to moderate the relationships between Heritage Motivation and Perceived Authenticity. This hypothesis was tested by examining the path coefficient from Heritage Motivation to Perceived Authenticity in a multi-group analysis using critical ratios for differences between two groups: long-haul and short-haul tourists. The results indicated an insignificant difference between the two groups ($\Delta = 0.038$, $z=-0.607$, $p > 0.1$), suggesting that hypothesis 6b is not supported.

Hypothesis 6c suggested Distance to moderate the relationship between Perceived Authenticity and Tourist Satisfaction. This hypothesis was tested by examining the path coefficient from Perceived Authenticity to Tourist Satisfaction in a multi-group analysis, using critical ratios for differences between two groups: long-haul and short-haul tourists. The results indicated a statistically insignificant difference between two groups ($\Delta = 0.431$, $z=-1.564$, $p > 0.1$), suggesting that hypothesis 6c is not supported.

Hypothesis 6d posited that Distance moderates the relationships between Perceived Commodification and Perceived Authenticity. This hypothesis was tested by examining the path coefficient from Perceived Commodification to Perceived Authenticity in a multi-group analysis, using critical ratios for differences between two groups: long-haul and short-haul tourists. The results indicated a significant difference ($\Delta = 0.204$, $z=1.933$, $p < 0.1$), in which Perceived Commodification had

significant negative influence on Perceived Authenticity for short-haul tourists, while the same resulted as insignificant for long-haul tourists. Thus, hypothesis 6d is supported.

In summary, eleven out of the fifteen proposed theoretical hypotheses are supported by the empirical data. Table 4.19 summarizes the findings of the hypothesis testing as follows.

Table 4.19 Summary of hypothesis testing

Hypothesis		Results
H1a	Heritage Awareness positively influences Perceived Authenticity	Supported***
H1b	Heritage Motivation positively influences Perceived Authenticity	Supported***
H1c	Perceived Commodification negatively influences Perceived Authenticity	Supported**
H2	Heritage Awareness positively influences Heritage Motivation	Supported***
H3	Perceived Authenticity positively influences Tourist Satisfaction	Supported***
H4a	Heritage Awareness negatively influences Tourist Satisfaction	Not supported
H4b	Heritage Motivation positively influences Tourist Satisfaction	Supported **
H4c	Perceived Commodification negatively influences Tourist Satisfaction	Not Supported
H5a	Heritage Awareness indirectly influences Tourist Satisfaction, mediated by Perceived Authenticity	Supported***
H5b	Heritage Motivation indirectly influences Tourist Satisfaction, mediated by Perceived Authenticity	Supported***
H5c	Perceived Commodification indirectly influences Tourist Satisfaction, mediated by Perceived Authenticity	Supported **
H6a	Distance moderates the relationships between Heritage Awareness and Perceived Authenticity	Supported**
H6b	Distance moderates the relationships between Heritage Motivation and Perceived Authenticity	Not Supported
H6c	Distance moderates the relationships between Perceived Authenticity and Tourist Satisfaction	Not Supported
H6d	Distance moderates the relationships between Perceived Commodification and Perceived Authenticity	Supported*

Notes: *** p-value < 0.01; ** p-value < 0.05; * p-value < 0.10

4.2.9 Descriptive statistics for other analyses

In addition to the hypothesis testing of the structural model, other data related to heritage tourist experiences and their perceptions of authenticity was collected and analyzed. Tables 4.20, 4.21 and 4.22 introduces further data related to the Hong Kong heritage tourists' profiles, including information on their motivation to visit Hong Kong, motivation to visit the heritage sites and the sources of information about the visited sites that they had used.

Table 4.20 Tourist motivation to visit Hong Kong

	1	2	3	4	5	6	7	Mean
Shopping facilities	33 <i>5.3</i>	53 <i>8.5</i>	41 <i>6.6</i>	111 <i>17.8</i>	176 <i>28.2</i>	115 <i>18.4</i>	95 <i>15.2</i>	4.713 (1.663)
Culture/heritage	4 <i>0.6</i>	11 <i>1.8</i>	26 <i>4.2</i>	78 <i>12.5</i>	146 <i>23.4</i>	224 <i>35.8</i>	136 <i>21.8</i>	5.507 (1.235)
Modern architecture/ Skyline	20 <i>3.2</i>	44 <i>7.1</i>	32 <i>5.2</i>	101 <i>16.3</i>	146 <i>23.6</i>	187 <i>23.4</i>	89 <i>29.9</i>	4.981 (1.552)
Business/meetings	251 <i>40.4</i>	79 <i>12.7</i>	43 <i>6.9</i>	86 <i>13.8</i>	53 <i>8.5</i>	68 <i>11.0</i>	41 <i>6.6</i>	2.966 (2.067)
Visiting friends/ relatives	191 <i>30.9</i>	72 <i>11.6</i>	39 <i>6.3</i>	85 <i>13.7</i>	61 <i>9.9</i>	72 <i>11.6</i>	99 <i>16.0</i>	3.590 (2.269)
Rest and relaxation	15 <i>2.4</i>	28 <i>4.5</i>	35 <i>5.7</i>	78 <i>12.6</i>	133 <i>21.5</i>	170 <i>27.5</i>	159 <i>25.7</i>	5.317 (1.535)
En route/On tour	251 <i>40.4</i>	79 <i>12.7</i>	43 <i>6.9</i>	86 <i>13.8</i>	53 <i>8.5</i>	68 <i>11.0</i>	41 <i>6.6</i>	3.826 (2.024)
Convenience	191 <i>30.6</i>	72 <i>11.9</i>	39 <i>6.3</i>	85 <i>13.7</i>	61 <i>9.9</i>	72 <i>11.6</i>	99 <i>16.0</i>	4.179 (2.146)

* 7 point Likert scale from 1: Very unimportant to 7: Very important. * Italic numbers are percentage values * Numbers in brackets are Standard Deviation of mean values.

Table 4.21 Tourist motivation to visit Hong Kong heritage sites

	1	2	3	4	5	6	7	Mean
Enrich personal knowledge	5 <i>0.8</i>	25 <i>4.0</i>	22 <i>3.5</i>	80 <i>12.9</i>	180 <i>29.0</i>	208 <i>33.5</i>	101 <i>16.3</i>	5.308 (1.287)
Learn about Hong Kong	5 <i>0.8</i>	14 <i>2.2</i>	22 <i>3.5</i>	73 <i>11.7</i>	148 <i>23.7</i>	251 <i>40.2</i>	112 <i>17.9</i>	5.474 (1.218)
Learn about HK culture and heritage	8 <i>1.3</i>	13 <i>2.1</i>	14 <i>2.3</i>	77 <i>12.4</i>	136 <i>21.9</i>	261 <i>42.0</i>	113 <i>18.2</i>	5.500 (1.227)
Increase knowledge about the site	9 <i>1.5</i>	16 <i>2.6</i>	27 <i>4.4</i>	115 <i>18.6</i>	188 <i>30.4</i>	203 <i>32.8</i>	60 <i>9.7</i>	5.113 (1.238)
For spiritual/religious purposes	128 <i>20.5</i>	90 <i>14.4</i>	44 <i>7.1</i>	154 <i>24.7</i>	84 <i>13.5</i>	87 <i>14.0</i>	36 <i>5.8</i>	3.612 (1.888)
Accompany friend(s)	87 <i>14.1</i>	39 <i>6.3</i>	23 <i>3.7</i>	124 <i>20.0</i>	85 <i>13.7</i>	161 <i>26.0</i>	100 <i>16.2</i>	4.557 (1.970)
For sightseeing	11 <i>1.8</i>	6 <i>1.0</i>	14 <i>2.2</i>	53 <i>8.5</i>	145 <i>23.2</i>	260 <i>41.7</i>	135 <i>21.6</i>	5.620 (1.201)
For fun and relaxation	29 <i>4.7</i>	23 <i>3.7</i>	29 <i>4.7</i>	113 <i>18.1</i>	129 <i>20.7</i>	195 <i>31.3</i>	105 <i>16.9</i>	5.079 (1.559)
Because of the site's fame	38 <i>6.1</i>	37 <i>6.0</i>	45 <i>7.2</i>	144 <i>23.2</i>	149 <i>24.0</i>	139 <i>22.4</i>	69 <i>11.1</i>	4.646 (1.607)
Hong Kong icon site	26 <i>4.2</i>	43 <i>6.9</i>	49 <i>7.9</i>	137 <i>22.0</i>	144 <i>23.1</i>	154 <i>24.7</i>	71 <i>11.4</i>	4.724 (1.565)
By chance	228 <i>38.1</i>	93 <i>15.5</i>	52 <i>8.7</i>	125 <i>20.9</i>	43 <i>7.2</i>	35 <i>5.8</i>	23 <i>3.8</i>	2.765 (1.807)

* 7 point Likert scale from 1: Very unimportant to 7: Very important. * Italic numbers are percentage values * Numbers in brackets are Standard Deviation of mean values.

Table 4.22 Source of Information about the visited heritage sites

	Frequency	Percentage
Guidebook	273	44.25
Film/TV/Radio program	74	11.99
Friends/relatives	212	34.36
Internet	256	41.49
Travel agent	71	11.51
Hong Kong government promotional materials	42	6.81

Pertaining to the role of authenticity, table 4.23 presents descriptive statistics on the importance of authenticity from the tourists' perspective. The study also acquired data on tourists' preferences towards the three main typologies of authenticity, i.e. objectivist, constructivist and existentialist. This data is presented in table 4.24.

Table 4.23 The importance of authenticity

	1	2	3	4	5	6	7	Mean
Authenticity of heritage sites is important to me	3 <i>0.5</i>	5 <i>0.8</i>	9 <i>1.4</i>	72 <i>11.5</i>	108 <i>17.3</i>	260 <i>41.6</i>	168 <i>26.9</i>	5.766 (1.108)
Heritage sites should be kept fully authentic	11 <i>1.8</i>	12 <i>1.9</i>	26 <i>4.2</i>	49 <i>7.9</i>	80 <i>12.9</i>	233 <i>37.5</i>	211 <i>33.9</i>	5.762 (1.362)
I always look for authentic experiences when traveling	5 <i>0.8</i>	15 <i>2.4</i>	12 <i>1.9</i>	72 <i>11.6</i>	113 <i>18.1</i>	239 <i>38.4</i>	167 <i>26.8</i>	5.661 (1.248)
I am looking for authentic experiences when visiting this site	6 <i>1.0</i>	12 <i>1.9</i>	11 <i>1.8</i>	89 <i>14.3</i>	111 <i>17.8</i>	233 <i>37.5</i>	160 <i>25.7</i>	5.614 (1.253)

* 7 point Likert scale from 1: Strongly disagree to 7: Strongly agree. * Italic numbers are percentage values * Numbers in brackets are Standard Deviation of mean values.

Table 4.24 Ranking on typologies of authenticity

Perception of Authenticity	Mean *	S.D.	First		Second		Third	
			Freq.	%	Freq.	%	Freq.	%
Objective	1.503	0.735	395	64.12	132	21.43	89	14.45
Constructive	2.051	0.788	174	28.57	230	37.77	205	33.66
Existential	2.058	0.758	156	25.96	254	42.26	191	31.78

* 3-point scale: 1: ranked First, 2: ranked Second and 3: ranked Third.

A mean value of each construct was computed using the weighted aggregate value. In SEM, the case value of each construct is imputed by the weighted aggregate values of its indicators, where the weights are factor loadings for reflective indicators and regression coefficients for formative indicators after rescaling (Chin, 1998b; Fornell and Cha, 1994). The weighted aggregate value has successfully been used to measure a tourist satisfaction index derived from various indicators (Chan *et al.*, 2003; Song *et al.*, 2012). Therefore, in this study the mean value for each first-order construct of Perceived Authenticity and of Perceived Commodification was calculated using the weighted aggregate mean. The following formulation of the weighted aggregate mean was used for the calculation, whereas, M_w are the weighted aggregate means, i.e. construct means, w_i are factor loadings, x_i are the values of indicators, and n is the number of the indicators.

$$M_w = \frac{\sum_1^n w_i \cdot x_i}{\sum_1^n x_i}$$

The construct means were then compared among the different studied heritage sites by an ANOVA and among long-haul and short-haul tourists by a t-test. Results are presented in tables 4.25 and 4.26. Using the weighted aggregate mean approach, the mean value of the overall perceived authenticity (PA) was

considered as the aggregate mean of its four factors, i.e. objective authenticity, constructive authenticity, existential authenticity, and comparison to expectation. The overall perceived commodification score (CO) was estimated by the weighted aggregate mean of its two dimensions, i.e. commoditization and added elements. The computations are shown as follows:

$$PA = \frac{0.751*5.276+0.551*5.306+0.512*5.900+0.730*5.283}{0.751+0.551+0.512+0.730} = 5.410$$

$$CO = \frac{0.966*3.550+0.462*4.353}{0.966+0.462} = 3.810$$

Table 4.25 Comparison of Perceived Authenticity and Perceived Commodification among different studied heritage sites by ANOVA

		Mean	Std. Deviation	F-value	Sig.
Perceived Authenticity					
<i>Objective Authenticity</i>	Chi Lin Nunnery	5.305	0.894	7.923	0.000
	Po Lin Monastery	5.039	0.891		
	Man Mo Temple	5.656	0.862		
	Ping Shan Heritage Trail	5.310	0.874		
	Ten Thousand Buddha Monastery	5.198	0.916		
	Wong Tai Sin Temple	5.036	1.089		
	Total	5.276	0.946		
<i>Constructive Authenticity</i>	Chi Lin Nunnery	5.851	0.948	37.561	0.000
	Po Lin Monastery	4.679	0.982		
	Man Mo Temple	5.794	0.860		
	Ping Shan Heritage Trail	5.431	0.926		
	Ten Thousand Buddha Monastery	4.668	0.822		
	Wong Tai Sin Temple	5.352	0.853		
	Total	5.306	1.022		
<i>Existential</i>	Chi Lin Nunnery	6.011	0.844	8.219	0.000
	Po Lin Monastery	6.046	0.904		

	Man Mo Temple	5.728	1.049		
	Ping Shan Heritage Trail	5.667	0.940		
	Ten Thousand Buddha Monastery	6.285	0.686		
	Wong Tai Sin Temple	5.629	0.879		
	Total	5.900	0.926		
<i>Comparison to Expectation</i>	Chi Lin Nunnery	5.213	1.058	0.441	0.820
	Po Lin Monastery	5.294	1.058		
	Man Mo Temple	5.287	1.194		
	Ping Shan Heritage Trail	5.187	1.044		
	Ten Thousand Buddha Monastery	5.401	1.053		
	Wong Tai Sin Temple	5.282	0.889		
	Total	5.283	1.062		
Perceived Commodification					
<i>Commoditization</i>	Chi Lin Nunnery	3.428	1.396	24.822	0.000
	Po Lin Monastery	4.422	1.244		
	Man Mo Temple	2.873	1.336		
	Ping Shan Heritage Trail	3.814	1.392		
	Ten Thousand Buddha Monastery	2.957	1.191		
	Wong Tai Sin Temple	4.008	1.386		
	Total	3.550	1.442		
<i>Added Elements</i>	Chi Lin Nunnery	4.161	1.273	17.864	0.000
	Po Lin Monastery	4.948	1.145		
	Man Mo Temple	3.880	1.423		
	Ping Shan Heritage Trail	4.546	1.421		
	Ten Thousand Buddha Monastery	3.771	1.395		
	Wong Tai Sin Temple	4.967	1.096		
	Total	4.353	1.382		

Table 4.26 Comparison of Perceived Authenticity and Perceived Commodification between long-haul and short-haul tourists by t-test

		Mean	Std. Deviation	t-value	Sig.
Perceived Authenticity					
Objective Authenticity	Long-haul	5.307	0.918	0.878	0.432
	Short-haul	5.248	0.971		
Constructive Authenticity	Long-haul	5.365	1.003	1.359	0.175
	Short-haul	5.254	1.038		
Existential Authenticity	Long-haul	5.886	0.905	-0.348	0.728
	Short-haul	5.912	0.946		
Comparison to Expectation	Long-haul	5.288	1.103	0.125	0.901
	Short-haul	5.278	1.026		
Perceived Commodification					
Commoditization	Long-haul	3.303	1.450	-4.078	0.000
	Short-haul	3.769	1.401		
Added Elements	Long-haul	4.159	1.288	-3.356	0.001
	Short-haul	4.526	1.440		

4.2.10 Findings of open-ended question: Tourists' understanding of authenticity

In order to comprehend the tourists' understanding of authenticity, an open-ended question was added to the main survey. The question encouraged respondents to explain in their own words what authenticity means to them. A total of 302 respondents have responded to this question. Most respondents described the term authenticity through key words and short phrases only. All responses from the data were considered, regardless of the accuracy or relevance. The following table summarizes their responses.

Table 4.27 Tourists' understanding of authenticity

Authenticity means/ refers to	No. of references
Being original/origin/originality	71
Reflection of the history/ the past	34
Being true	31
Serving original purposes	26
Representation of local culture, customs	26
Being genuine/ real	23
Preservation	19
Being ancient/ old	14
Integration between the past and present	13
Presenting living culture	9
Being the same	5
Nature/Being the way it should be	5
Having a typical atmosphere (quiet, relaxed, spiritual)	4
Being unique	4
Being traditional	3
Being natural	3
Completeness	2
Having been approved by a historian	2
Being meaningful	2
Being respectful to the tradition	2
Being accurate	1
Being well-managed	1
Being calm and sensitive	1
Being loyal to the designer	1
Soul of a culture	1
Having a clear purpose	1
Having been documented	1
Removing the bad and keeping the good	1
Meeting its fame	1
Authenticity is	No. of references
Intuitive sense	1

Intangible	2
Valuable	1
Everything	1
Authenticity means Not/Little/Few	No. of references
Changed/ modified	22
Commercial	17
Tourist purpose built	10
Artificial	7
Fake	5
Modern elements	3
Marketed	2
Copied	1
Staged	1
Regulated	1
Added elements	1
Western feature	1
Damaged	1
Affected by consumerism	1

As discussed earlier, authenticity is a subjective concept. Table 4.27 indeed indicates that tourists have various and diverging perceptions in regard. Nonetheless, most of the popular descriptions given correspond to the developed measurement scale of authenticity, as well as the identified enhancers and diminishers of authentic heritage experiences (see section 3.7.2 and 4.1).

The most common terms that respondents used to define authenticity were synonyms of *authentic*, including *original*, *true*, *real*, *genuine* and *accurate*. Among these, ‘original’ has been stated most frequently. The term usually refers to the originality in meaning, condition, appearance, architecture, form, and especially purpose. Many respondents perceived that a site was authentic when its original

purpose was still in use. Interestingly, while many respondents defined authenticity as a reflection of the past and history, some considered it as an integration between the past and present. For example, a tourist referred to authenticity as *“culture is kept from its original form and deeply integrated into modern life”*. Another stated that *“authenticity is something based on age old beliefs and customs, but necessarily has been expressed in a modern way”*. The non- or limited existence of certain factors was should also considered looking at how authenticity was defined. Among these are modification, commercial activities, tourist purpose, artificial and modern elements.

CHAPTER 5 DISCUSSIONS AND IMPLICATIONS

This chapter presents the discussions of the study findings and their related theoretical and practical implications. The chapter commences with details regarding the overall model performance. The next section provides justification for the additional construct of Perceived Commodification. Findings on the main construct of Perceived Authenticity are then examined, followed by a discussions of its antecedents, consequence and its mediating effects. The moderating effects of distance are subsequently described. The chapter also includes the examination of the role of authenticity in heritage tourism experiences, as well as tourist preferences on different typologies of authenticity. Enhancers and diminishers of authentic heritage experiences, which were identified from the tourists' interviews, are presented. Furthermore, Hong Kong heritage experiences are described. The chapter finally offers a discussion of the theoretical contributions and practical implications of the study.

5.1 Overall model performance

This study proposes a model which specifies the relationships between perceived authenticity and its antecedents, i.e. heritage motivation and heritage awareness, and its consequence, i.e. tourist satisfaction. Awareness, motivation and satisfaction have been investigated and measured in different contexts, including heritage tourism. Their measurement items were hence adopted from previous studies. Perceived authenticity, on the contrary, has hardly been measured. Therefore, a rigorous procedure of measurement scale development proposed by

Churchill (1979) was conducted for the construct of Perceived Authenticity. A four-dimensional measurement of Perceived Authenticity was developed. Findings suggested an additional antecedent of perceived authenticity, namely Perceived Commodification. This additional construct was found to be statistically valid and theoretically essential for the proposed model (a detailed discussion is presented in the next section). Hence, the newly proposed model comprises of five constructs, including Perceived Authenticity, Heritage Motivation, Heritage Awareness, Perceived Commodification and Tourist Satisfaction.

The findings of this study support the final proposed model, which demonstrates the relationships among five constructs relevant to tourists' perceptions of authenticity. It is shown that the used scales are valid and reliable to measure the five constructs in the context of Hong Kong heritage tourism. Both, internal reliability and construct validity, of each latent construct were found to be satisfactory. Moreover, the model fit indices evidenced a good fit between the measurement model and the data set. The equivalent results of cross-validation between the two halves of the data set further demonstrated the generalizability of the measurement model. Multi-group invariance analysis added that the measurement models are comparable across different groups of samples. The structural model was found to fit the obtained data as well. Hence, both the measurement model and structural model are satisfactory, valid and reliable in measuring the constructs and estimating the relationships between them.

Eleven out of the total fifteen proposed hypotheses are supported. Heritage awareness, heritage motivation were indicated to directly and positively affect perceived authenticity. Perceived commodification was evidenced to negatively and directly influence perceived authenticity. Heritage awareness was found to positively affect heritage motivation. Two direct effects from heritage awareness and perceived commodification to tourist satisfaction were found not to be significant. Instead, the indirect relationships between them were found as significant and were proven to be mediated by perceived authenticity. The moderating effects of distance were not found to be as strong as previously assumed. Only two out of four relationship paths were affected by distance. Distance was anyhow found to have moderating effects on the relationships between heritage awareness, perceived commodification and perceived authenticity. In addition, the final model explains 29.7% of the total variance in perceived authenticity and 40.4% of the total variance in tourist satisfaction. In conclusion, it can be said that the specified structural model has the statistical ability to predict perceived authenticity and its consequence, namely tourist satisfaction. The final consumer-based model of perceived authenticity is presented below.

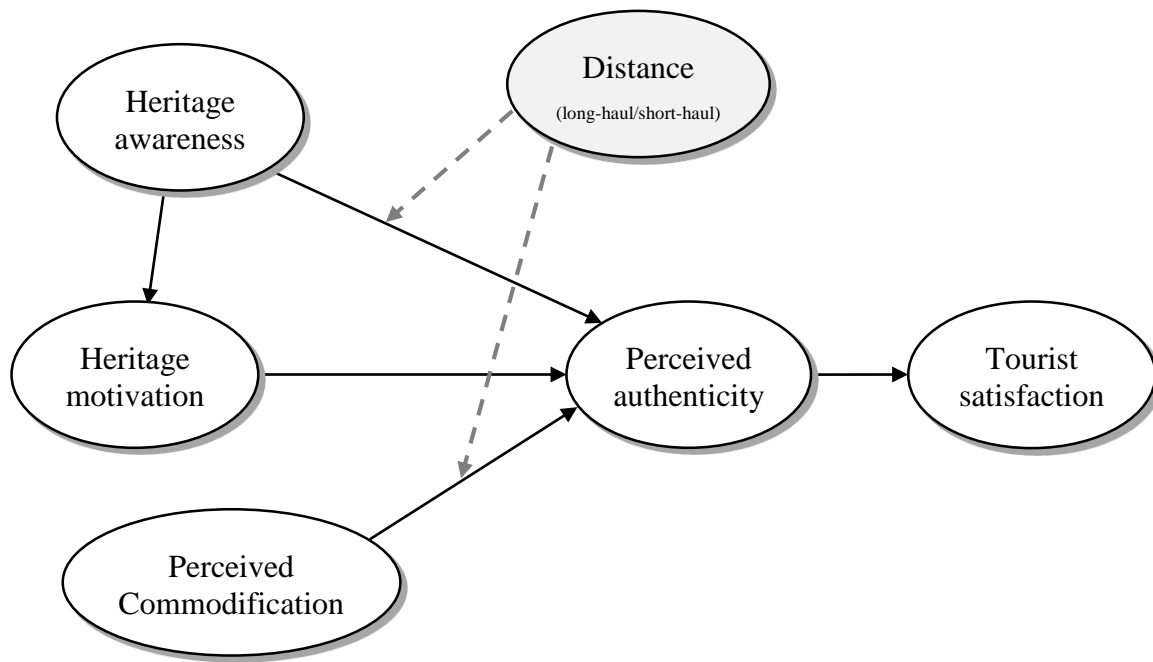


Figure 5.1 The final consumer-based model of perceived authenticity

5.2 The additional construct of Perceived Commodification

The construct of Perceived Commodification refers to tourists' perceptions of commodification towards their visited sites. Perceived Commodification was not initially included in the proposed consumer-based model, although the relationship between authenticity and commodification had been discussed in related literature. Both concepts are considered to be complex and have not been sufficiently investigated in terms of their conceptualization and measurement scales. As perceived authenticity is the focus of this study, the issue of commodification was initially not considered as central. However, factor analyses (both EFA and CFA) identified this new construct, being taken from the first-order constructs associated with Perceived Authenticity. The measurement scale of Perceived Commodification finally includes two first-order constructs, i.e. Commoditization

and Added Elements, measured by five measurement items[†]. Results of the empirical data confirmed the validity, reliability and generalizability of the related scale. The respective measurement model obtained a good fit with the observed data. The overall structural model, which includes this new construct, was evidenced to be valid and well fitting. In addition, the creation of the new construct of Perceived Commodification was found to be conceptually crucial.

Commodification is closely linked to authenticity and refers to the process of cultural products being marketed and sold to tourists (Cole, 2007; Greenwood, 1977). The trading value or market value that is added to the products is often unnatural, and hence, perceived as inauthentic (Shepherd, 2002). Commodification is thus often argued to diminish or even destroy the authenticity of cultural products (Cohen, 1988; Halewood & Hannam, 2001). In addition, a constructivist stance towards authenticity is often associated with the issue of commodification. Constructive authenticity is suggested to acknowledge the complex and constructive nature of authenticity considering the influence of capitalism and commercialization (Chhabra, 2012; Wang, 1999). Accordingly, the authenticity of objects is believed to emerge over time, even if the specific origins are artificial (Wang, 1999).

Four out of the total five measurement items of Perceived Commodification were developed based on Churchill's (1979) scale development, particularly through in-depth interviews with heritage tourists in Hong Kong. It should thus be

[†] Including: *The site includes artificial elements; The site includes modern elements; The site is made for tourism purpose; The site is too commercialized/ commercial; The site is overly managed and regulated.*

considered that the creation of the new construct of Perceived Commodification is potentially context specific. In an urban destination, such as Hong Kong, commodification of places is a fundamental part of daily life (Logan & Molotch, 1987). The commodification of urban heritage for economic benefit is also omnipresent in the modern world (Harvey, 2002). A research on popular cultural attractions in Hong Kong by McKercher, Ho and du Cros (2004) reveals that managers and custodians of the attractions have a pragmatic viewpoint in this regard. They expressed no ideological or managerial objections to commodification and even considered it as both, a valid and desired means of managing an asset (McKercher, Ho & du Cros, 2004). Heritage attractions in Hong Kong, especially the selected sites for this study, indeed indicate a certain level of commodification. For example, the Ngong Ping village adjoining the Po Lin Monastery, is a purpose-built village with coffee shops, restaurants, souvenir stalls and other services aimed at the consumption needs of tourists. The Wong Tai Sin temple employs a group of professional staff in uniform to guard, monitor and clean the temple area. Similar visitor services are available in other places, such as the Ping Shan Heritage Trail, Chi Lin Nunnery and Ten Thousand Buddha Monastery.

The findings of the qualitative study moreover reveal commodification to be a major diminisher of perceived authenticity (see chapter 5). The overcrowding of visitors, the presence of shops, restaurants and other services were frequently mentioned by tourists when their heritage experiences were claimed to be inauthentic. Measurement items that forming Perceived Commodification were indeed associated with inauthenticity.

This study is, to the knowledge of the author, the first to attempt to develop a comprehensive measurement scale for perceived authenticity as a multi-dimensional construct. The generation of related measurement items was mostly on the conceptualization-based and relied heavily on the tourist perception of authenticity of Hong Kong heritage tourism. The fact that a new construct has thus emerged in this context is deemed as acceptable.

5.3 The perceived authenticity

Wang (1999) argues that the authenticity concept should be divided into separate issues, although they are often confused to be one. The concepts are first, tourist experiences and second, toured objects. Accordingly, authenticity as employed in this research was previously defined as being associated with tourist experiences, particularly in regard to heritage experiences.

Perceived authenticity has been measured in previous studies, among which Budruk *et al.* (2008), Chhabra (2007), Kolar and Zabkar (2010), Moscardo and Pearce (1986), Revilla and Dodd (2003), Waller and Lea (1998), Xie and Wall (2002). However, the concept is mostly defined as being rather simplistic, and thus does not capture the multi-dimensional features of authenticity. The current research therefore aimed at developing a comprehensive measurement scale for perceived authenticity, following Churchill's (1979) procedure. Three sources of information were taken into consideration when generating relevant measurement items, including conceptual theories of authenticity, previous empirical studies of perceived authenticity, and in-depth interviews with Hong Kong heritage tourists.

Analyses of the measurement model subsequently identified that Perceived Authenticity is a second-order construct, comprised of four factors with a total of 16 observed variables. The four dimensions include Objective Authenticity, Constructive Authenticity, Existential Authenticity, and Comparison to Expectation. While the first three dimensions have been found to be widely discussed in past literature (see Chhabra, 2010; Kolar & Zabkar, 2010; Wang, 1999; among others), Comparison to Expectation is a newly added variable. The first-order construct of Comparison to Expectation consists of two items, i.e. *The site is the same from what I expect/imagine* and *The site is the same from what I have heard about*. These were initially developed as a part of Constructive Authenticity, being associated with stereotypes and expectations of tourist societies. However, the forming of this new factor can explain a fundamental behavioral pattern of tourists when confronted with toured objects or experiences: Customers' perceptions are always to be considered in relation to expectations (Zeithaml, Bitner & Gremler, 2009), i.e. tourists evaluate their perceptions according to pre-experience expectations. When the perception of authenticity towards the heritage visit is thus measured, a comparison to expectation of the heritage site is an essential factor. In accordance, Kolar and Zabkar (2010) and Hughes (1995) also suggest that authenticity is judged by reference to expectations about the site/destination before the visits.

The results of the confirmatory factor analysis for the overall measurement model indicates satisfactory convergent and discriminant validity for both, the first-order constructs (i.e. four dimensions of Perceived Authenticity) and second-order construct (i.e. Perceived Authenticity). Hence, the structure of the instrument to

measure Perceived Authenticity is found to be reliable and valid. Among the four dimensions, Objective Authenticity loaded the most on Perceived Authenticity, with a factor loading of 0.751, followed by Comparison to Expectation, with a factor loading of 0.730. Constructive Authenticity and Existential Authenticity had factor loadings of 0.551 and 0.512 respectively. These findings suggest that objective authenticity is the most important factor in predicting perceived authenticity. The above results concur with Chhabra's (2010) work on students' preferences for different ideologies of authenticity. This is in fact the only empirical research which measures the three identified key dimensions of authenticity, i.e. objective, constructive and existential. There within, Chhabra (2010) indicates that generation Y students consider objectivism strongly when defining authenticity, while the least importance is given to existentialism. Another study on several cultural heritage sites in Europe by Kolar and Zabkar (2010) reveals that object-based authenticity has stronger effects on loyalty than existential authenticity. In addition to the support from previous studies, in this study objective authenticity is found to have a key role also due to the specific study context. Considering heritage sites, tangible heritage was placed on the center of attention. Results of the qualitative study of this research suggest accordingly that heritage tourism experiences at the chosen sites were mostly based on sightseeing. McKercher (2002) states that most cultural tourist experiences in Hong Kong are rather superficial or sightseeing-oriented. Accordingly, the examined tourists' experiences are mostly object-oriented and their evaluations thus mainly object-based.

Constructive authenticity and existential authenticity are found to be less important in predicting overall perceived authenticity. As stated in literature,

constructive authenticity and existential authenticity are rather subjective in nature and activity-related (Wang, 1999). Objective authenticity, on the other hand, is object-based. The heritage experiences, which were investigated in this study, are mostly object-oriented. As a consequence of this particular context, constructive and existential authenticity are likely to result as less important. Nevertheless, no significant gaps between factor loadings among these two dimensions and objective authenticity indicate no extreme differences in importance towards the measured construct.

In conclusion, it can be said that objective authenticity has the strongest ability to predict overall perceived authenticity, while existential authenticity is found to be the weakest, particularly in the context of cultural heritage tourism.

5.4 Antecedents of perceived authenticity

This study proposed to test three factors as antecedents of perceived authenticity, including heritage awareness, heritage motivation and perceived commodification. Perceived Commodification is a newly emerged construct. It was found to be a second-order construct, with two first-order factors created by five measurement items. The related measurement scale for Perceived Commodification was evidenced to be reliable, valid and to have an excellent fit with the data set of this study. Two other antecedents, i.e. heritage awareness and heritage motivation are well examined in tourism studies in general as well as in heritage tourism in particular, hence their scales have been thoroughly developed in past research. This study thus adopted measurement instruments from past literature, applying five items for measuring Heritage Awareness and four items for Heritage Motivation.

The EFA analysis indicated that these scales are suitable for the context of this study, hence none of the proposed measurement items was eliminated. The CFA further confirmed the validity and reliability of the measurement scales. The results of the structural model indicated that heritage awareness and heritage motivation have moderate positive influences on perceived authenticity (0.336 and 0.346 respectively), while perceived commodification has a negative, yet rather weak effect on perceived authenticity (-0.174). Finally, all three relationships were evidence to be statistically significant.

While heritage awareness has not been tested in relationship with perceived authenticity, the two notions are conceptually well associated. In this specific study, heritage awareness was defined as knowledge or cognizance associated with the visited heritage sites. Psychology explains that existing knowledge guides the process of interpretation of the external world and that almost every act of perception involves a top down processes, including knowledge, beliefs, expectations, and goals (Reisberg, 2013). In a tourism context, Apostolakis (2003) accordingly argues that tourists are able to use their intellect to interpret authenticity according to their standards and understandings. In particular, awareness is the primary step in a hierarchical process of the AIETA explaining customer behavior, including Awareness, Interest, Evaluation, Trial and Adoption (Hawkins *et al.*, 1995). The evaluation of a product or service results accordingly from customer awareness as a starting point. Tourists' perceptions of authenticity towards their heritage visits are subsequently believed to result from, and be affected by, their awareness of the visited sites. These conceptual assertions support the findings of this study, as heritage awareness significantly influences perceived authenticity.

This relationship was found to be positive, suggesting that tourists with a higher level of awareness of the visited heritage sites tend to perceive related experiences as more authentic.

Regarding the effect of heritage motivation on perceived authenticity, the findings of the present study are as well supported by past literature. Several empirical studies affirm that motivation positively affects perceived authenticity, such as Kolar and Zabkar (2010), Poria *et al.* (2003), and Waller and Lea (1998). However, the past use of measurement instruments differs significantly from this study. For instance, Waller and Lea (1998) measure authenticity through a single item on a four-point scale, ranging from least authentic to most authentic. Kolar and Zabkar (2010) only include two major dimensions of authenticity, namely objective authenticity and existential authenticity. Their findings, based on SEM, indicate that path coefficients from cultural motivation to objective authenticity and existential authenticity at 0.51 and 0.23 respectively. Considering the average of these (0.37), the 0.346 strength of the effect of heritage motivation on perceived authenticity in the current study is considered as comparable to the findings of Kolar and Zabkar (2010).

Commodification is frequently claimed to diminish the authenticity of cultural tourism products (Cohen, 1988; Halewood & Hannam, 2001). Hitherto, the relationship between the two concepts had anyhow not yet been tested quantitatively. This study demonstrates a significant negative effect of perceived commodification on perceived authenticity, however the strength is rather weak ($\beta = -0.174$). In the past literature, research shows different levels of impact of commodification on authenticity, from negative ranging to positive, or no impact at

all (see Cole, 2007; Matheson, 2008; Yang & Wall, 2009; Xie, 2003; among others). The effect of commodification on authenticity may thus vary depending on the study context and can be influenced by the degree of perceived commodification. Most of the heritage sites in the present study retain a rather low level of commodification, as indicated by a low level of modified aspects and a low concentration of tourist facilities. Furthermore, the Perceived Commodification construct were found to have rather low scores, with means of all measurement items ranging from 3.3 to 4.6 on a seven-point Likert scale. These findings show that tourists did not perceive the study sites as highly commodified. It is assumed that this low level of perceived commodification leads to the weak influence on perceived authenticity. In addition, studies in China by Yang and Wall (2009) and Xie (2003) specify that Chinese tourists accept commercialization to a certain extent and that commodified dance performance easily became an 'authentic' aboriginal cultural expression. The high number of Chinese tourists investigated in this study, i.e. 32.2% of the total respondents, is likely another reason for the insubstantial effect of commodification.

To sum up, it was found that heritage awareness and heritage motivation have positive effects on perceived authenticity and perceived commodification negatively influences perceived authenticity. These findings were found to be consistent and explainable through past studies and literature.

5.5 Consequence of perceived authenticity: Tourist satisfaction

Tourist satisfaction was proposed as a significant outcome of perceived authenticity. The construct of Tourist Satisfaction was found to be well developed

and studied in the tourism field, as well as in heritage management (see Chen & Chen, 2010; Bowen & Clarke, 2002; de Rojas & Camanero, 2008; Oliver, 1980; Yoon & Uysal, 2005; among others). An initial measurement scale for Tourist Satisfaction, comprising of five items, was subsequently adopted from previous literature. The EFA, however, eliminated one item, i.e. expressing the comparison with the pervious heritage visits, due to a low factor loading. This can be explained due to the fact that the other four items were more clearly associated with a current visit, while the cancelled item required a recall of previous heritage visits. The remaining four items have successfully past the validity and reliability tests with factor loadings larger than 0.6, Cronbach's alpha of 0.879 and a composite reliability of 0.879. This indicates that the four items are satisfactory in measuring the latent variable of tourist satisfaction.

This study demonstrates a rather strong influence of perceived authenticity on tourist satisfaction ($\beta=0.585$). This relationship was verified in previous conceptual discussions and empirical studies (see Kerstetter *et al.*, 2001; Moscardo & Pearce, 1986; Robinson & Clifford, 2012; Waller & Lea, 1998; Waitt, 2000; Yang & Wall, 2009; among others). Perceived authenticity is considered as an evaluative concept, comparably to the notions of value and quality (Kolar & Zabkar, 2010). Thus, tourists' perceived authenticity is believed to contribute to tourist satisfaction.

Empirical studies have identified the strength of the relationship between perceived authenticity and tourist satisfaction. In a study on historical theme parks by Moscardo and Pearce (1986), the relationships between perceived authenticity and satisfaction are investigated by using a multivariate regression analysis. The

results show a moderately strong effect of perceived authenticity on satisfaction, with a correlation value of 0.53. Hence, the findings of the present study are fairly consistent with Moscardo and Pearce's (1986) previous research. In another study, Waller and Lea (1998) give empirical evidence for a positive linear relationship between perceived authenticity and predicted enjoyment. Correlations between authenticity and enjoyment scores for four scenarios (i.e. a seaside village, coach tour, stay with friends and campsite) and two groups of respondents (i.e. students and general public) are calculated. All correlations are found to be positive and significant but moderate in strength, ranging from 0.28 to 0.47. These correlation estimates appear to be much lower than in the context of heritage tourism in the current study and in the context of historical tourism in the study by Moscardo and Pearce (1986). The resulting difference in strengths can be explained due to the different tourism types being investigated. Cultural, heritage and historical tourism are usually associated with a high interest in authenticity, while other types of tourism such as beach, camping or coach tours focus primarily on fun and entertaining experiences. Therefore, tourist satisfaction is likely to be stronger associated with authentic experiences in the cultural, heritage and historical tourism field than in other contexts.

In summary, tourist satisfaction was proven to be a positively related consequence of perceived authenticity. Furthermore, perceived authenticity was found to have a strong ability to predict tourist satisfaction in the context of heritage tourism.

5.6 The mediating effects of perceived authenticity

Identified antecedents of perceived authenticity, including heritage awareness, heritage motivation and perceived commodification, were proposed to directly affect tourist satisfaction. Scholars have suggested previously that the relationship between awareness, motivation and satisfaction is significant. Among these studies we find Bertsch and Ostermann (2011), Ross and Iso-Ahola (1991), Yan and Morrison (2007), as well as Yoon and Uysal (2005). This was however investigated based on different satisfaction levels among groups. For instance, aware groups of tourists are compared with unaware groups (Yan & Morrison, 2007), knowledge is compared to escape in social interaction groups when looking at motivation (Ross & Iso-Ahola, 1991). The study finds that direct effects were either statistically insignificant or nonessential. As such, heritage awareness and perceived commodification to tourist satisfaction is specified to be statistically insignificant (paths' coefficients of -0.02 and -0.058 respectively, $p > 0.1$). The effect of heritage motivation on tourist satisfaction is marginally significant ($p < 0.1$) and fairly weak ($\beta = 0.097$). Chin (1998) reviews studies and issues on SEM and suggests that the path coefficient, in order to be considered meaningful, should have standardized paths at a minimum of 0.20. The path between heritage motivation and tourist satisfaction weights 0.097, explaining less than 1 percent of the respective variance. Thus, the path is found not to be meaningful in explaining the relationship.

The relationships between heritage awareness, heritage motivation, perceived commodification and tourist satisfaction are found to be better explained

with a mediation of perceived authenticity. Statistical results proved that perceived authenticity is a significant mediator of these effects. The indirect effects of heritage awareness, heritage motivation and perceived commodification on tourist satisfaction were significant ($p < 0.01$) yet rather weak, with path coefficients of 0.197, 0.202, and -0.102 respectively. These relationships can be conceptually explained through the chronological process of undertaking a visit, i.e. before, during and after a visit. While heritage awareness and heritage motivation are formed before the visit, authenticity is perceived during an experience and satisfaction usually results after the visit. Tourist satisfaction is thus considered as a post-experience phenomenon, referring to the evaluation of a performance or an experience. Heritage awareness and motivation cannot influence satisfaction without an actual lived experience and a subsequent evaluation. The latter refers to perceived authenticity in this study.

5.7 The effect of heritage awareness on heritage motivation

The findings indicate that heritage awareness positively influences heritage motivation, yet the strength of this relationship was found to be rather weak ($\beta=0.216$, $p<0.01$). While a quantified relationship between awareness and motivation has not been tested in literature, the two concepts are often conceptually connected. Heritage awareness and heritage motivation, in this study, were assumed to be related, as they are both associated with knowledge about visited heritage sites. Heritage awareness was defined as having knowledge of the visited site, while heritage motivation refers to a desire to have more knowledge in regard. Both, awareness and the pull factors of tourist motivation, referred to tourist knowledge

related to the destinations/attractions. Heritage motivation was categorized as a pull factor in this study. Hence, tourists' awareness of a heritage site was believed to motivate a visit to a site for enhancing knowledge about it.

As heritage awareness was conceptualized as related to knowledge, previous literature on product knowledge was considered. Customer subjective knowledge is assumed to be an important predictor of behavioral intentions (Chiou, 2000). As such, it increases the confidence in a purchasing decision (Berger & Mitchell, 1989) and reduces uncertainty in the process of vacation planning (Gursoy & McCleary, 2004). From these assertions, it can be assumed that tourists' knowledge has a positive influence on their travel motivation.

5.8 The moderating effects of distance

Distance is contended to create an accumulative effect of time availability, cost, motive, risk, and cultural distance on tourist perception and behavior (McKercher, 2008). Distance was therefore proposed to moderate the relationships to and from perceived authenticity between two groups, i.e. long-haul and short-haul tourists. Short-haul tourists were defined as tourists from Asian countries and long-haul tourists from non-Asian countries. A multi-group moderation analysis was performed to four direct effects associated with perceived authenticity. Differences were found among all path estimates, yet only two moderating effects were found to be significant. Distance was found to significantly moderate the direct effect of heritage awareness on perceived authenticity ($z\text{-score} = 2.091$, $p < 0.05$) and marginally moderate the relationship between perceived commodification and perceived authenticity ($z\text{-score} = -1.933$, $p < 0.1$).

Heritage awareness of short-haul tourists in particular appeared to have a stronger effect on their perceived authenticity than in the case of long-haul tourists. Path coefficients in regard were found to be 0.195 and 0.08 respectively ($p < 0.05$). Short-haul tourists, showing less cultural distance with the destination Hong Kong, were expected to have a certain level of knowledge about the visited destination and heritage sites. Hence, they tend to base their evaluation on their knowledge the heritage site or its type. On the other hand, long-haul tourists with a higher cultural distance were likely to have less knowledge about the sites. As such, it was assumed that they do not rely much on their knowledge for the evaluation of the experience. Short-haul tourists in this study were indeed evidenced to have higher levels of heritage awareness than long-haul tourists ($t\text{-value} = -3.653$, $p < 0.01$), explaining the stronger effect.

While the effects of perceived commodification on perceived authenticity were found significant for short-haul tourists ($\beta = -0.250$, $p < 0.01$), interestingly, this was not the case for long haul-tourists ($\beta = -0.046$, $p > 0.1$). This finding puts a challenge for most previous studies on commodification and authenticity. For example, studies in a Chinese context found a low influence level of commodification on authenticity (see Xie, 2003; Yang & Wall, 2009). In a western context, Shepherd (2002) finds a strong impact of commodification on the tourist perception of authenticity towards a Chinese heritage site. Similarly, Cole (2007) reveals a significant negative influence of commodification on experiences in Indonesian villages. These studies however did not elucidate the level of commodification associated with visited sites. As discussed previously, the relationship between commodification and authenticity can be influenced by the

respective level of commodification found at a certain site. Data of the present study indicates that short-haul tourists give higher scores on commoditization and added elements towards the visited sites than long-haul tourists (t-values of -4.078 and -3.356 respectively, see table 4.26). Thus, it is likely that the higher level of commodification perceived by short-haul tourists causes a stronger effect on perceived authenticity than in the case of long-haul tourists.

No significant influences were found for the direct effects from heritage motivation to perceived authenticity and from perceived authenticity to tourist satisfaction. These two paths were statistically significant for both groups, yet the path estimates for long-haul tourists were slightly larger than their counterpart. Previous studies showed variations in perceived authenticity when associated with visitors' characteristics (Chang *et al.*, 2008; Littrell *et al.*, 1993; Waitt, 2000), but no significant difference was found between long-haul and short-haul tourists in terms of perceived authenticity in this research (see table 4.26). As such, it can be concluded that distance does not show the expected strong effects on the proposed relationship.

5.9 The role of authenticity in heritage tourism experiences

The significance of authenticity in tourist experiences has been vividly debated. Several scholars, such as Boorstin (1961) and Urry (1995), claim that tourists are not concerned about the places they visit or the experiences they have. They advocate that tourists do not concern about authenticity, as they travel predominantly for fun and entertaining. As such, they prefer spurious places for this purpose (Timothy, 2011). MacCannell (1973, 1976), on the other hand, argues that

tourists search for authenticity while travelling. Based on this assertion, this study examines the role of authenticity in heritage tourism experiences as well as tourists' concerns in regard towards Hong Kong heritage tourism.

Respondents were asked to evaluate four statements about the significance of authenticity, including "*Authenticity of heritage sites is important to me*", "*Heritage sites should be kept fully authentic*", "*I always look for authentic experiences when traveling*" and "*I am looking for authentic experiences when visiting this site*". The results, as shown in table 4.23, indicate that the majority of respondents, i.e. more than 80% of total the respondents agree with the above statements. Mean values, on the seven-point Likert scale, range from 5.614 to 5.766. It is thus specified that authenticity is important for most tourists, particularly towards heritage tourism. Previously, Moscardo and Pearce (1986) revealed that Australian domestic travelers in historic theme parks indeed seek for authenticity and that it is an important aspect of the historic theme park experience. These authors show that 95% of their respondents approve the notion that historic theme parks should "strive to be as genuine and historically accurate as possible ...". (Moscardo & Pearce, 1986, p.474).

A number of the respondents in the present study that did anyhow not agree on the importance of authenticity and tourists' search for it. Approximately thirty respondents (5.1% of the total) stated that they do not always search for authentic experiences when travelling and a similar number of respondents asserted that they do not expect authenticity when visiting Hong Kong heritage sites. In fact, previous literature suggests that authenticity plays different roles among tourists, or that tourists have different opinions related to it (Herbert, 1995; Timothy, 2011). The

qualitative findings of this study show similar results, as authenticity was not a concern for all tourists. A number of them anyhow believes that it is of importance and assert that they are really looking for authentic experiences. For example, a tourist stated that: *“It [authenticity] is important for me, I want to have an authentic experience. I really work hard to find it, I will not leave the place until I get my authentic experience.”* For tourists who travel for the purpose of fun and relaxation, having an authentic experience was found to be a minor issue. For instance, they said that *“It doesn’t need to be authentic to be enjoyed”* or *“Although we know it’s not authentic, it’s just something to see. We are on vacation, so it is not very bad”*. Others considered aesthetics and novelty as a more important feature. With a similar outcome, a study by Mkono (2013) indicates that for African tourists, aesthetics and artistry are more meaningful criteria than authenticity when evaluating cultural performances. In this case, some respondents were found to largely tolerate modifications of a site. Tourists acknowledged that due to the original building material, *“this kind of temple has to be reconstructed by copying the original. So, I don’t expect a 100% original”*. There was anyhow an expectation for seeing an attraction close to the original purpose of it, an impression of history, or appropriate values and right messages conveyed in their experiences.

It can be agreed upon that tourists have different opinions on the role of authenticity in tourist experiences. Nevertheless, with regard to heritage and historic tourism, authenticity is inevitably an essential feature. Wang (1999) advocates that the conventional concept of authenticity, which is formed through objectivism, is directly relevant and important for types of tourism connected with the past such as culture, heritage, history and ethnic tourism. Indeed, heritage is

often associated with “the contemporary usage of the past” (Ashworth & Tunbridge, 1999, p.105). Heritage tourism commonly refers to discourses of culture and the past, which highly relates to the overall issue of authenticity. Timothy and Boyd (2003) even define authenticity as being associated with presenting the past in an accurate manner. Moreover, findings of Moscardo and Pearce’s (1986) empirical research, reinforced by the results of this study, show that authenticity in heritage and historic tourism sites is perceived as important for a majority of tourists.

5.10 Tourist preference on different typologies of authenticity

It was found that there is hardly any empirical research investigating different types of authenticity concurrently, and that tourist preferences on the relevant types remain unclear. The only scholar that employed numerous major types of authenticity in one single study was Chhabra (2010). She examined four predominant ideologies of authenticity in her study, including essentialism/objectivism, constructivism, existentialism, and negotiation between essentialism and existentialism.

In the present study, respondents were requested to state their preferences on three major dimensions of authenticity, namely objective, constructive and existential, by ranking the most (first) and the least (third) reflective of their perception of authenticity. The results, as shown in table 4.24, suggest that the majority of respondents ranked objective authenticity as the most relevant. Both, constructive authenticity and existential authenticity hold the second position, with

similar mean values of 2.051 and 2.058[‡] respectively. This is in the same line with the previous results of the proposed measurement model of perceived authenticity. The model specified that objective authenticity is the most important factor to predict perceived authenticity. This is supported by the previous work of Chhabra (2010). She identifies objectivism as the generation Y's main preference in ideology to define the authenticity of heritage tourism. She thus argues that the underpinnings of objective authenticity lie in the field of cultural heritage management. A study in Israel by Belhassen *et al.* (2008) acknowledges the significance of objective authenticity in the context of pilgrimage tourism. Notwithstanding, the concept of objective authenticity was suggested to best be abandoned as "there is no common ground as to their existence, meaning, or importance" (Reisinger & Steiner, 2006b, p.65). Responding to this claim, Belhassen and Caton (2006) provide examples, such as tourists still going to the Louvre Museum to see the real Mona Lisa or Christian pilgrims still visiting places with archeological evidence from the era of Jesus. These proves signify that objective authenticity is subsequently still relevant for tourists, and hence relevant for related studies (Belhassen & Caton, 2006).

In summary, objective authenticity was evidenced to be predominant in comparison to existential and constructive authenticity within the context of heritage tourism. Objective authenticity, nonetheless, might not be as important to other types of tourism such as beach holidays, sport tourism, and visiting friends and relatives (Wang, 1999).

[‡] In three-point scale: 1: First, 2: Second, 3: Third

5.11 Hong Kong heritage experiences

5.11.1 Tourist experiences in Hong Kong heritage sites

This study investigated the heritage experiences of 625 tourists visiting 6 different heritage sites in Hong Kong. Their profile was presented in section 5.2. Almost half of the examined tourists were repeat visitors to Hong Kong. Most of them stayed in Hong Kong from 3 to 6 days and came to Hong Kong for various reasons (as shown in table 4.20). Among those, culture/heritage and rest/relaxation were the most important motivations, with mean values of 5.507 and 5.317 (out of seven-point Likert scale) respectively. The next most important reasons were modern architecture (4.981), shopping facilities (4.713) and convenience (4.179).

For the reasons to visit the studied heritage sites, as shown in table 4.21, sightseeing was the most popular with 86.5% of the respondents (mean of 5.620 out of 7-point Likert scale). Enriching the knowledge of Hong Kong and the respective sites was also found to be important for respondents, with mean values ranging from 5.113 to 5.500. Findings from the in-depth interviews with tourist show a similar outcome. Almost all interview respondents claimed that their heritage interest extends from travelling in general to the specific visit to Hong Kong. Hence, the ultimate reason for visiting these attractions has been found to be acquiring knowledge about Hong Kong and learning about the local culture and customs. Even for a Chinese tourist, who was not new to the Hong Kong culture, the contemporary local customs appeared to be interesting: *“I like to experience what local people experience. I want to see, I want to do what they do”*. Since Hong Kong is embedded into modern architecture and a modern lifestyle, heritage and its

atmosphere presenting “*another side of the city*”, was another point of interest for many respondents. For example, tourists stated that: “*Now you just see high buildings, it’s new and it’s impersonal. It doesn’t give me the feeling about the people, it’s just large and concrete. Heritage is completely different, the atmosphere and everything around. For me, I feel more comfortable with this kind of surroundings.*” Another tourist said: “*I try to understand how life was in the old days [in Hong Kong], how people worked ... Because now it is so different, huge buildings, modern life.*”

For more than half of the tourists, fun and relaxation was an important reason for the visit. While most of the visited heritage sites are associated with religion, spiritual and religious purposes were not found to be important motivations for most respondents, only about one third claimed importance in regard.

In addition, the study investigates the source of information that tourists use to get to know about the visited sites. As shown in table 4.20, guidebooks were the most popular sources, with 44.25% of tourists using them to gain information about the visited sites. This confirms the important role of guidebooks in the tourist’s decision making process, as suggested by Lew (1991). In the present internet era, it is understandable that the World Wide Web is also a common source of information for tourists, with 41.49% knowing about the visited sites from this source. Recommendations from friends and relatives are the next most popular source of information (34.36%). Nevertheless, the obtained knowledge about the sites was rather limited, indicated by rather low scores of self-rated awareness towards the

visited sites. Mean values of five indicators of awareness ranged from 3.7 to 4.7 out of 7-point Likert scales (as shown in table 4.4).

Overall, tourists were found to be rather satisfied with their visits to the Hong Kong heritage sites, mean values ranging from 5.7 to 5.9 out of a 7-point Likert scale (as shown in table 4.4). These findings were found to be similar to the results of the Hong Kong tourist satisfaction index produced by the School of Hotel and Tourism Management, the Hong Kong Polytechnic University (2014). In this research, the overall satisfaction indexes for attractions in Hong Kong were 75.49 in 2012 and 79.27 in 2013 respectively (out of 100 maximum point). Tourist satisfaction scores towards the heritage attractions in this study were found to be slightly better than the above overall satisfaction index for the sites ($5.7/7 = 81/100 > 79.27/100$).

5.11.2 Tourist perception of authenticity and commodification towards Hong Kong heritage tourism

In general, the perceived authenticity level of Hong Kong heritage tourism was found to be positive. The overall score was 5.410 out of a 7-point Likert scale, indicating rather authentic heritage experiences as perceived by the respondents. Among the four dimensions of perceived authenticity, the highest score was given to existential authenticity (5.900). This finding indicates that tourists enjoy the peaceful atmosphere and relaxed experience of the heritage visits. Existential authenticity is evaluated the highest, whilst the dimension was found to be the least important factor in predicting overall perceived authenticity. Meanwhile, the difference among the other three dimensions, i.e. constructive authenticity (5.306),

comparison to expectation (5.283) and objective authenticity (5.276), was not substantial.

Perceived authenticity of the different studied heritage sites was compared and the related results are shown in table 4.25. Significant differences were found between the sites in terms of perceived authenticity, except for the dimension of comparison to expectation. Most of the mean scores for the four dimensions of perceived authenticity were larger than 5, indicating a rather positive evaluation of authenticity. The Man Mo Temple received the highest scores in terms of objective authenticity (5.656) and constructive authenticity (5.794). This small temple, located in the Central district of Hong Kong Island, is one of the oldest temples in Hong Kong. The temple possesses an old appearance with minimal reconstruction signs. It is still in use for its original purpose and is in fact a popular and trustful religious site for locals. Perhaps for these reasons, the site was rated rather high in terms of objective authenticity and constructive authenticity.

The Po Lin Monastery and the Ten Thousand Buddha Monastery gained less than 5 point in terms of constructive authenticity. The dimension of constructive authenticity was measured by the current use of original purposes, the representation of local customs and culture, and the presence of local residents. These two sites were originally functioning as a monastery. However, they became popular tourist attractions and frequently are found to be busy with visitors. The Po Lin Monastery is currently overshadowed by a tourism-purpose-built Giant Buddha and a Ngong Ping themed village. The main purpose for visiting the Ten Thousand Buddha Monastery are the various statues of the Buddha. The change from the temple's original purposes, plus the overwhelming presence of tourists, possibly

causes the low tourist evaluation of constructive authenticity. Nonetheless, the Po Lin Monastery and Ten Thousand Buddha Monastery, together with the Chi Lin Nunnery, were evaluated as the best in terms of existential authenticity, with means above the 6 out of 7 point (means of 6.046, 6.285, and 6.011 respectively). A similar feature of these sites is a fairly green and quiet atmosphere. While the Po Lin Monastery is located far away from the city, i.e. on the top of a mountain in Lantau Island, the Ten Thousand Buddha Monastery lies on a hill in the New Territories, and the Chi Lin Nunnery is surrounded by the Nan Lian garden. It is possible that the calm and quiet atmosphere of the mountains, the hill and the garden made tourists relax and enjoy their experiences, causing higher levels of perceived existential authenticity.

Pertaining to perceived commodification, the aggregate mean (3.710) was found to be lower than the neutral point (4), indicating that commodification was not a major concern. However, added elements were somewhat recognized by tourists, with a mean value of 4.353 out of a 7-point Likert scale. In an urban destination such as Hong Kong, commodification is commonly expected (Harvey, 2002; Logan & Molotch, 1987). Furthermore, the Hong Kong government pursues neoliberal directions of local tourism development that encourage commercialization and commodification (Chew, 2009). Most of the attractions in Hong Kong have a significant indicator of commodification, such as visitor facilities and reconstructed elements. Commodification was an emerging topic in the qualitative part of this study. Commodification was subsequently classified as a diminisher of authenticity. It is commonly associated with reconstruction for tourism purposes, visitor facilities, commercialization and overcrowding. However,

commodification is considered as an effective tool of management by the Hong Kong cultural and heritage curators, as well as local residents (Chew, 2009; McKercher *et al.*, 2004). Respondents indicated that commodification was not a negative perceived issue in their heritage experiences. This can be explained by the fact that most of the cultural tourists in Hong Kong (about 80%) are incidental, casual and sightseeing tourists, who usually look for rather shallow experiences when visiting cultural attractions (McKercher, 2002). The majority of respondents in this study also visited the heritage sites for sightseeing purposes only. Some respondents from the in-depth interviews even expressed that they did not expect authenticity in the cosmopolitan city of Hong Kong. It appears that this has caused a level of tolerance for signs of commodification. It thus can be concluded that commodification in Hong Kong is not only appreciated by curators, but also to some extent tolerated by most tourists.

This chapter concludes the present study. The first section presents the overview of the entire study, followed by a summary of the hypothesis testing. The chapter also discusses the achievement of the objectives and the contributions of the research. In addition, this chapter considers the limitations of the study and provides suggestions for future research. Finally, important concluding remarks are made.

6.1 Overview of the study

The present study aims at investigating tourist's perception of authenticity towards heritage experiences, as well as at developing and testing a structural model including perceived authenticity and its antecedents and consequence. This work is comprised of seven chapters. Chapter one introduces the background of this study and states the rationale for conducting the research. The notion of authenticity is found to be in the early stages of its conceptualization and the majority of studies on the topic are conceptual papers only. In addition, various views of authenticity have been offered, yet, studies which investigate these views concurrently are scarce. Recognizing the importance of understanding authenticity from a tourist's point of view, more papers recently focus on examining a tourist perception of authenticity. There is, however, a lack of a comprehensive instrument to measure perceived authenticity. The present study attempts to develop a rigorous measurement scale for perceived authenticity, which represents its multi-dimensional features and examines the relationship with its antecedents and

consequence. This chapter also outlines the research objectives and presents the significance of the study as well as definitions of the main constructs.

Chapter two reviews existing literature associated with the concept of authenticity and relevant topics, such as heritage motivation, heritage awareness, and tourist satisfaction. The chapter commences with an overview of the context of this study, i.e. heritage tourism, and the studied subject, i.e. heritage tourists. The chapter then presents a comprehensive review of past literature on the topic of authenticity in tourism. The literature review section covers the debate on the tourist's search for authenticity, an analysis of all previous studies on authenticity in a tourism context, a presentation of different perceptions of authenticity, a discussion on the relationship between authenticity and commodification, and finally a recapitulation of suggested potential antecedents and consequences. The chapter continues with the introduction of the antecedents and consequence which are believed to be the most significant. These are heritage awareness, heritage tourist motivation and tourist satisfaction. The chapter introduces the effects of distance, which refers to a differentiation between long-haul and short-haul tourists' behaviors. The last section provides the summary of all existing studies in the context of heritage and cultural tourism in Hong Kong.

On the basis of the comprehensive review of literature in chapter two, chapter three develops a conceptual framework for the study, which is based on a strong theoretical foundation. Perceived authenticity lies at the center of the proposed model. Heritage awareness and heritage motivation are examined as perceived authenticity's antecedents, while the most significant consequence of perceived authenticity is proposed to be tourist satisfaction. The chapter describes

the development of the structural model and the hypothesized relationships among the constructs. Heritage awareness and heritage motivation are assumed to be exogenous variables and to positively and directly influence the two endogenous variables of perceived authenticity and tourist satisfaction. Perceived authenticity is posited to have a direct effect on tourist satisfaction and to play a mediating role in the relationship between heritage awareness, heritage motivation and tourist satisfaction. Distance is proposed to moderate the relationships associated with perceived authenticity. This chapter moreover describes the research design and methodology adopted. Both, the chosen qualitative and quantitative approaches are highlighted. The overall research design is presented first, followed by a discussion on the choices of the studied sites and populations. It then presents a rigorous procedure of measurement scale development, especially for the main construct of perceived authenticity. The procedure presented in this chapter includes initial developments of instruments based on literature and in-depth interviews with tourists, a verification by a selected expert panel and a purification through a pilot study. The method chosen for the qualitative study is also introduced. The process of analysis for the pilot test with a sample size of 128 respondents is discussed in detail, containing the design of the questionnaire, data collection procedure, data screening process, profile of respondents, EFA and finally, a revision for the main survey. The next section presents the methodology for the main survey, including the data collection procedure and detailed guidelines for various actions of data analysis, i.e. data screening, EFA, CFA and SEM.

Chapter four presents the findings of the main survey and reports the statistical results of model testing and other descriptive analyses. The chapter first

highlights the process of data screening with regard to the issues of missing data, outliers and normality. The profile of the 625 remaining respondents is presented next. With a cross-validation approach, the analyses of EFA and CFA with two halves of the data are described. An additional construct of Perceived Commodification has emerged from these analyses. Results of the overall measurement model of five constructs, including model fit, validity and reliability, are then reported. Invariance tests across different groups of the population are presented as well. The results of the structural model are shown in the next section, categorized by direct effects, mediating effects and moderating effects. The summary of the hypotheses testing is presented subsequently, indicating that eleven out of fifteen hypotheses were supported. In addition to the SEM results, various descriptive statistics associated with other variables are introduced.

Chapter five discusses the findings and implications of the study. It first reports the overall model performance. The emerging of a new construct, i.e. Perceived Commodification, is explained. The next sections discuss the findings specifically associated with perceived authenticity, its antecedents and consequence, and their casual relationships. The moderating effects of distance are then presented. In addition, discussions of the role of authenticity in heritage tourism experiences and tourists' preference towards authenticity typologies are offered. Findings associated with the studied context, namely Hong Kong heritage tourism, are highlighted. Finally, the chapter presents the theoretical contributions and practical implications of this study.

Chapter six concludes the study. The final chapter starts with an overview of the entire study, followed by a recapitulation of the related key findings. The

research objectives are then recaptured in order to comprehend to what extent they have been reached. It finally presents the discussion of the research limitations and suggestions for future studies.

6.2 Results of the hypothesis testing

This study develops a consumer-based model of authenticity, in which the tourist's perception of authenticity is the key concept/construct for investigation. Its antecedents and consequence, along with the relationships among these constructs are examined. Heritage awareness, heritage motivation and perceived commodification are proposed to be the antecedents of perceived authenticity, while heritage motivation and heritage awareness are posited to directly and positively influence perceived authenticity. Perceived commodification is expected to have a negative direct impact on perceived authenticity. Perceived authenticity is then anticipated to directly and positively affect tourist satisfaction. It is also postulated to mediate the effects of heritage awareness, heritage motivation and perceived commodification on tourist satisfaction. Moreover, heritage awareness was posited to have a positive influence on heritage motivation. Distance is proposed to generate moderating effects on the relationships associated with perceived authenticity. In summary, this study attempts to predict heritage tourists' satisfaction from measures of their perceived authenticity towards their experiences, as well as their heritage awareness, heritage motivation and perceived commodification.

The findings of this study provide evidence in support of the proposed structural model and the hypothesized relationships. In conclusion, (H1a) heritage

awareness has a direct, positive and moderate effect on perceived authenticity (0.336), (H1b) heritage motivation also has a direct, positive and moderate effect on perceived authenticity (0.346), (H1c) perceived commodification directly and negatively influences perceived authenticity, yet the effect was rather weak (-0.174), (H2) heritage awareness has a positive effect on heritage motivation (0.216), (H3) perceived authenticity has a direct, positive and rather strong effect on tourist satisfaction (0.585), (H4a) heritage awareness has no direct effect on tourist satisfaction, (H4b) heritage motivation has a direct and positive effect on tourist satisfaction, yet the effect was found to be weak (0.097), (H4c) perceived commodification has no direct effect on tourist satisfaction, (H5a) heritage awareness has an indirect, positive effect on tourist satisfaction (0.197), mediated by perceived authenticity, (H5b) heritage motivation has an indirect, positive effect on tourist satisfaction (0.202), mediated by perceived authenticity, (H5c) perceived commodification has an indirect, negative effect on tourist satisfaction (-0.102), mediated by perceived authenticity, (H6a) distance significantly moderates the relationship between heritage awareness and perceived authenticity, (H6b & H6c) distance does not moderate the relationships between heritage motivation and perceived authenticity and between perceived authenticity and tourist satisfaction, and (H6d) distance has a moderating effect on the relationship between perceived commodification and perceived authenticity.

6.3 Achievement of research objectives

The overall goal of this study is to investigate the perceived authenticity of heritage experiences from tourists' perspectives and the relationships with its

antecedents and consequence. The outcome of the present research indicates that the five proposed objectives have been successfully addressed. The first objective is to understand the concept of perceived authenticity from tourists' perspectives and to develop a valid and reliable research instrument for measuring the perceived authenticity of heritage experiences. A comprehensive review of the existing literature on the topic of authenticity, especially on studies of tourist perception of authenticity, not only provides an overview of the current understanding of the topic, but also reveals gaps for further investigation. This study fills related gaps by address how/on what basis tourists evaluate the authenticity of heritage experiences, as well as by developing a rigorous scale for measuring the perceived authenticity of heritage experiences. Eight enhancers and five diminishers of authentic heritage experiences are identified. A multi-dimensional measurement scale of perceived authenticity is developed and, through EFA and CFA, is evidenced to be valid and reliable. Thus, the first objective is achieved.

The second objective is to identify the dimensionality of perceived authenticity and determine the prominence among these dimensions. Various types of authenticity have been discussed in past studies, among which objective, existential and constructive authenticity are the most important and widely examined. The multi-dimensional measurement scale of perceived authenticity, which is developed in the present study, comprises of these three dimensions. Objective authenticity is specified to be the strongest indicator of perceived authenticity. The findings of the study furthermore illustrate that objective authenticity is ranked as the closest reflection of the respondents' perception of

authenticity. Constructive and existential authenticity follow up, holding similar positions of importance. Hence, the second objective is addressed.

The third objective is to construct a conceptual framework which consists of perceived authenticity, its antecedents (heritage awareness, heritage motivation) and its consequence (tourist satisfaction). A review of the existing literature provides a strong theoretical support for casual relationships between perceived authenticity, heritage awareness, heritage motivation and tourist satisfaction. An additional antecedent of perceived authenticity emerges from the study, namely perceived commodification. Accordingly, five constructs are included in the proposed structural model. The results of EFA and CFA highlight the underlying structure of the projected constructs. Five latent constructs, namely perceived authenticity, heritage awareness, heritage motivation, perceived commodification and tourist satisfaction, are identified as distinct components. Findings further show a good fit of the model and the validity and reliability of the measurement scales of these constructs. This discussion indicates that the third objective is achieved.

The fourth objective is to examine the relationships among the constructs in the structural model. The results reveal significant direct effects of heritage awareness, heritage motivation and perceived commodification on perceived authenticity. Perceived authenticity is proven to have a rather strong positive and direct effect on tourist satisfaction. Perceived authenticity is also specified to be a significant mediator of the effects of heritage awareness, heritage motivation and perceived commodification on tourist satisfaction. Thus, the fourth objective is attained.

The fifth objective is to examine to what extent the construct of distance moderates the relationships associated with perceived authenticity. Four relationships associated with perceived authenticity are hypothesized to be moderated by a multi-group, i.e. long-haul and short-haul tourists, caused by the factor of distance. Only two relationships, namely heritage awareness and perceived authenticity and perceived commodification and perceived authenticity, are shown to be moderated by distance. Hence, this final objective is achieved.

All proposed research objectives are thus satisfactorily achieved. This findings provide a better understanding of perceived authenticity and confirm the concepts' multi-dimensional feature. They also specify the significance of tourists' perceptions of authenticity related to heritage tourism experiences, particularly in predicting tourist satisfaction.

6.4 Contributions of the study

The contributions of this study are based on the fact that it investigates a tourist perception of authenticity and its antecedents and consequence, using the empirical context of Hong Kong heritage tourism. This study can therefore not only enrich the theoretical debate on authenticity in tourism, but also provide practical implications to the management of heritage tourism, particularly to the destination of Hong Kong.

6.4.1 Theoretical contributions

The topic of authenticity is argued to be in the early stages of its conceptualization and still little is known about the concept (Chronis & Hampton,

2006; Timothy, 2011). This study contributes to the theory of authenticity from several aspects. First of all, it develops and validates a measurement scale for a multiple-dimensional construct of perceived authenticity in the context of Hong Kong heritage tourism. Hitherto, research on authenticity lacks of a rigorous instrument to measure perceived authenticity, which properly reflects the multifaceted complexity of the concept. This study adopts a systematic scale development by Churchill (1979) following six sequential steps, including developing initial items from literature and in-depth interviews with tourists, purifying measures through an expert panel and pilot test, collecting data, and finally assessing the reliability and validity of the proposed measurement scale. As a result, a four dimensional scale to measure perceived authenticity is shaped out of 16 items. The four dimensions include Objective Authenticity, Constructive Authenticity, Existential Authenticity and Comparison to Expectation. As one of the earliest attempts to measure authenticity, this newly developed scale of perceived authenticity serves as a foundation for future studies on the topic.

Second, the newly emerged concept of commodification in the study shows its significance in relation with authenticity. In the existing discussions on commodification and authenticity, the relationship is often marked as being negative, meaning commodification is argued to harm authenticity (Cohen, 1988; Halewood & Hannam, 2001). Both, qualitative and quantitative findings of this study indeed suggest that commodification is a diminisher of authenticity. However, it is important to clarify that the two concepts and their relation are based on individual perceptions only, which in this case is tourist perception. Commodification, which is perceived by tourists, has thus a negative influence on

their perceived authenticity. This study demonstrates that, towards the same studied sites, only the perceived commodification of short-haul tourists (scores larger than 4 neutral point) causes a significant negative relationship between perceived commodification and perceived authenticity. On the other hand, long-haul tourists did not perceive commodification as an issue (scores less than 4 neutral point) and the relationship was not found to be significant. This study thus suggests that there is a difference in perceived commodification among tourist groups, a concept which can be further explored in future research.

Third, this study is among the few of its kind applying a quantitative approach for investigating authenticity, especially in the context of heritage tourism. The establishment of a consumer-based model indicates that perceived authenticity should be acknowledged as a mediator between heritage motivation, heritage awareness, perceived commodification and tourist satisfaction. A consumer-based model of authenticity has been published earlier by Kolar and Zabkar (2010). Their model, however, examines authenticity using two dimensions as separate constructs, i.e. objective authenticity and existential authenticity. The present study investigates perceived authenticity as a single, multi-dimensional construct. The previous study considered perceived authenticity as similar to satisfaction, hence linked directly to loyalty. This research disagrees in this regard and recognizes that tourist satisfaction is an accumulate evaluation of a product/experience, in which authenticity is only a factor to be considered. Findings of the present study indicate a good model fit for the proposed framework. The results of the structural model confirm that heritage motivation and heritage awareness are positive antecedents and perceived commodification is a negative antecedent of perceived authenticity.

Tourist satisfaction is shown as a consequence of perceived authenticity. Perceived authenticity is shown to be a mediator between heritage motivation, heritage awareness, perceived commodification and tourist satisfaction. These results imply that there is a notable level of significance and centrality of the authenticity concept for a full understanding of heritage tourism experiences.

Fourth, the current study contributes to addressing two important gaps in the existing literature. The first is that, although different types of authenticity have been conceptualized, empirical studies in regard are limited. Ultimately, which type of authenticity tourists prefer remained unclear. As a response, this study examines tourists' preferences among the three major related types, including objective authenticity, constructive authenticity and existential authenticity. Objective authenticity is found to be most reflecting of tourists' perceptions of authenticity. Constructive and existential authenticity concurrently are shown to be runner-ups. These findings, supported by previous discussions of Belhassen and Caton (2006) and Chhabra (2010), indicate that objective authenticity is the most relevant when investigating a tourist's perspective in the context of heritage tourism. Second, the investigation of indicators of authenticity has been limited, with the exception of little research on tangible products, such as souvenirs/art crafts (see Littrell *et al.*, 1993 and Revilla & Dodd, 2003). This study contributes to fill this gap by identifying different indicators of authenticity for tourist experiences. The enhancers and diminishers of authentic heritage experiences thus serve as a foundation for further research on authentic tourist experiences, especially in the context of heritage tourism.

6.4.2 Practical implications

The terms “real”, “genuine”, and “authentic” have been widely used as an important marketing selling point for various tourism destinations, travel agents, hotels and restaurants. From a managerial and marketing point of view, it is essential to recognize whether the authenticity claimed will be acknowledged by tourists (Kolar & Zabkar, 2010; Xie & Wall, 2002). This empirical study, which examines a consumer-based model of authenticity and tourists’ perceptions of authenticity towards Hong Kong heritage tourism experiences, provides relevant information for the management and marketing of heritage sites.

The consumer-based model indicates that perceived authenticity has a direct influence on tourist satisfaction and that it is a significant mediator of the relationships towards the same concept. It also specifies that the majority of respondents (more than 80%) consider authenticity as an important element for their traveling experiences in general, as well as their heritage tourism experiences in particular. Authenticity hence merits attention from practitioners if they want to satisfy their customers. According to the results, it is suggested that heritage site management can positively influence tourists’ satisfaction by enhancing their perceived authenticity levels towards their visiting experiences. Furthermore, the findings of this study provide possible implications for heritage site management on how to increase tourists’ perceived authenticity.

First, objective authenticity is shown to be the most important indicator for perceived authenticity. An objectivist perspective on authenticity of view was chosen by most tourists as the closest reflection of their perception in the context of

heritage tourism. This implies that original versions of heritage sites are generally the most appreciated. Moreover, tourists evaluate the authenticity of a heritage visit experience based strongly on the appearance of the heritage site. Hence, site management should possibly maintain the original look of a site. In addition, a marker of approval from historians or/and authorities could possibly increase the tourists' perceived authenticity. The World Tourism Organization emphasizes the essential role of authenticity in assessing the World Heritage List (WTO, 2014). They highlight objective authenticity for World Heritage Sites, requiring sites to “meet the test of authenticity in design, materials, workmanship or setting” (ICOMOS & WTO, 1993, p.5).

Second, tourists evaluate their perceptions of authenticity towards heritage experiences in comparison with their expectations related to the site. Therefore, heritage site management should pay attention on how the site is projected to tourists. Currently, most Hong Kong heritage tourists get information and recommendations through guidebooks or other online sources. Hence, Hong Kong heritage site management organizations could approach tourists through these sources. Knowing that the site managers might not be in control of the contents of guidebooks or other online platforms, it is nonetheless still important to be aware of what images are presented through these media.

Third, and particularly associated with constructive authenticity, the existence of original purposes and the presence of local residents and their culture at the heritage sites is found to stimulate tourists' authentic heritage experiences. For adapted and reused heritage sites, keeping their original purposes is found as

less relevant. However, these sites still can be encouraged to hold cultural activities as a representation of local culture.

Fourth, regarding existential authenticity, a relaxed and peaceful atmosphere is indicated to contribute to authentic heritage experiences. Interviews with tourists also reveal that they perceived the ambience during the visits through using their five senses. For example, it was the sound of praying and the smell of incense that aroused the perception of a spiritual atmosphere at the Ten Thousand Buddha Monastery, which, in turn, creates authentic heritage experiences (information from interviews with tourists at the site). In order for tourists to obtain existential authentic experiences at heritage sites, curators could thus create an ambience with, for instance, suitable sounds or smells to stimulate nostalgia and contemplative experiences at historic, or spiritual and meditative experiences at religious heritage sites. In this regards, disturbing noises and crowdedness caused by an excessive numbers of tourists could distract from these existential experiences. In this study, the example of the Wong Tai Sin temple appropriately illustrated this situation. As a result, limiting the number of visitors is a possible strategy that heritage site management can take into consideration.

In addition to the above, this study shows issues related to several managerial activities. Excessive involvement of the authorities or curators in terms of modifying and maintaining heritage attractions was found to potentially damage authenticity. The procedure of turning a heritage site into a tourist attraction with visitor facilities is in itself a commodification process, potentially decreasing a site's authenticity. Visitor amenities and services are undeniably vital for tourist attractions. However, the construction and location of these facilities should be

completed “with minimal visual impact and not take away from or disturb the historic character and fabric of the site” (ICOMOS & WTO, 1993, p.13). ICOMOS and WTO (1993, p.43) recommend “a sense of appropriateness to whatever is introduced”. A careful commodification practice with minimal artificial and commercial elements and suitable visitor facilities is easier accepted by tourists and hence, diminishes the negative impacts of commodification. For example, a comparison between the two heritage site complexes of the Chi Lin Nunnery and the Po Lin Monastery shows different types of tourists’ perceptions of commodification. Both heritage complexes include souvenir shops, restaurants, coffee/tea shops and other services. In the Chi Lin Nunnery, tourist facilities are found suitable to the atmosphere, such as a Tang dynasty style garden, a traditional teahouse and art galleries. On the other hand, in the Po Lin Monastery, a purpose-built Ngong Ping village is filled with different types of restaurants, international coffee chains, souvenir shops, and, most conspicuously, a cable car system. As a result, the Chi Lin Nunnery received much lower scores in terms of perceived commodification.

In addition to perceived commodification, other antecedents of perceived authenticity should be taken into consideration. Heritage awareness and heritage motivation are shown to positively influence perceived authenticity and indirectly affect tourist satisfaction, being mediated by perceived authenticity. Heritage awareness is found to have a positive influence on heritage motivation. In order to enhance both, perceived authenticity and tourist satisfaction, heritage curators can create marketing efforts to increase tourists’ awareness towards heritage attractions before, or even during their visits. The heritage value or features of the attractions

can thus be highlighted. The current study also indicates that guidebooks and the internet are the two most common ways to obtain information about heritage attractions in Hong Kong. Destination management organizations can consider these two channels for promoting their attractions. Additionally, for destinations not visited primarily for heritage such as Hong Kong, marketing at the destinations, such as promotion booths at the airport or leaflets at the hotels and tourist attractions, can be an effective approach.

Finally, as the findings of this study are based on the investigation of Hong Kong heritage sites, the above implications are particularly associated with Hong Kong heritage management practices. Specific data of Hong Kong heritage experiences on, for example, tourist awareness, perceived authenticity and satisfaction towards Hong Kong heritage sites is generated. Generally, tourist awareness of Hong Kong heritage sites is found to be limited. Tourists indicated to have rather authentic heritage experiences in Hong Kong and seem to be tolerating the existing commodification of Hong Kong to some extent. However, as commodification is evidenced to negatively influence authenticity, Hong Kong authorities should pay attention to this issue. Especially, the excessive involvement of authorities in terms of commodification (i.e. added artificial, modern elements and tourist services) and over-management appears to be the most significant diminisher of perceived authenticity and a point of consideration. Nonetheless, tourists' satisfaction towards the heritage experiences was found to be very positive when compared to the published overall satisfaction scores of Hong Kong tourists.

6.5 Research limitations and suggestions for future research

Despite the efforts to conduct a sound research, several limitations of this study must be acknowledged. Accordingly, suggestions are made for future research. The first limitation is related to the convenience sampling method adopted in the study. Samples were approached based on availability and/or accessibility. The technique is criticized to have several biases, although this is the most feasible approach for an on-site tourist survey. The major disadvantage of this procedure is the question of how representative the collected data is to the entire population. This may lead to a criticism of attempted generalization and inference making. Notwithstanding, the nature of the on-site survey held in the present study made it practically unfeasible to frame the sample and to assign respondents randomly. Different types of heritage attractions were considered as the studied sites and the survey was conducted in different times of the day and different days of the week within five months, in order to reduce this bias. Ultimately, respondents of this study came from 45 countries and territories, with a fair representation from Asian and non-Asian countries.

In addition, the sample of heritage tourists was only chosen at a single destination, i.e. Hong Kong. The particular feature of heritage tourism in this urban destination weakens the ability of generalization and inference to other populations. Heritage tourism in Hong Kong is often treated as a secondary or tertiary attraction only, and there is no world heritage site available for research. Moreover, the majority of Hong Kong cultural tourists have been shown to have fairly shallow experiences (McKercher, 2002). The additional construct of Perceived

Commodification emerged from the collected information and data may be due to the prevailing feature of commodification in this cosmopolitan city. The consumer-based model of authenticity, the measurement model of perceived authenticity and the indicators of authentic heritage experiences specified in the present study should be applied with special caution to other destinations, particularly if they specialize in heritage tourism. Future studies with a similar design should be conducted in other tourist destinations where heritage tourism is considered as major attraction and tourists visit primarily for their great heritage interest. Nonetheless, comparable destinations such as various cities in China, Singapore or South Korea, could take advantage of these specific findings.

Another limitation is associated with the model, as it includes higher level constructs. A partial aggregation model may potentially obscure any distinctiveness among the components of a construct (Bagozzi & Edwards, 1998). In this study, two constructs are second-order factors. The application of the second-order construct of perceived authenticity was made in order to follow the purpose of this study, i.e. perceived authenticity was investigated as a multi-dimensional construct. Moreover, as argued by Chin (1998), it is imperative to demonstrate a higher order model if a second order factor is embedded within a nomological network, for instance being used as a consequence and/or predictor of other variables. Perceived authenticity and perceived commodification were examined in association with each other and with three more constructs. The use of this higher order model assists in dealing with the complexity of the model and with achieving all of the proposed research objectives. However, it limits the exploration and understanding of the first-order factors, especially the four dimensions of perceived authenticity.

Therefore, further research should be conducted in order to explore these dimensions separately, as well as to examine the relationships between each dimensions and heritage motivation, heritage awareness, perceived commodification and tourist satisfaction. These relationships are expected to be dissimilar because conceptually, objective and constructive authenticity are object-related, while existential authenticity is activity-related and can be irrelevant to the object itself (Wang, 1999). Hence, the later dimension is expected to be the least associated with heritage motivation, heritage awareness and perceived commodification. Kolar and Zabkar (2010) show that cultural motivation much stronger effects object-based authenticity than existential authenticity (path coefficients of 0.51 and 0.23, respectively) whereas, existential authenticity is highly related to bodily feelings and sensibility to the overall atmosphere and experiences (Wang, 1999). Thus, it is likely to strongly affect tourist satisfaction. Future research should examine these suppositions.

The development of a measurement scale for perceived authenticity in this study may draw criticism. This is due to the fact that the concept of authenticity is believed to be highly subjective and individualistic (Connell, 2007; Steiner and Reisinger, 2006). This means that people may understand the notion differently or even ambiguously. Studies on authenticity are therefore commonly conducted with a qualitative approach. Nevertheless, as mentioned before, this first attempt to develop a measurement scale for perceived authenticity is based on the following argument: Authenticity is investigated as a tourist experience in regard to a marketing and managerial standpoint and that the perception of authenticity only was measured, not its standalone concept. It is therefore considered similar to other

evaluative notions such as value and quality (Kolar & Zabkar, 2010). The measuring of service quality has been heavily studied in various sectors within the tourism industry. Several measurement scales have been successfully established and are widely applied, for example, SERVQUAL (Parasuraman, Zeithaml, & Berry, 1985, 1988), DINESERV (Stevens, Knutson, & Patton, 1995), and HISTOQUAL (Frochot & Hughes, 2000). Taking example of these well-developed models for evaluating perceived service quality, it is believed that the present research lays a foundation for a series of future studies on further developing, improving, and affirming the measurement scale for perceived authenticity of tourist experiences in different contexts related to tourism and hospitality.

Furthermore, only three antecedents of authenticity were considered in the current study. Literature indicates a great number of potential relevant concepts, such as tourist characteristics, place identity, cultural identity, originality, personal involvement, location, emotion and others (see chapter 2 for further details). Most of these are conceptually well connected to authenticity and could be examined empirically in future studies. Loyalty could also be added to the model as a consequence of perceived authenticity in order to explore tourist intentions or their long-term behaviors towards heritage attractions in relation to their current visits.

6.6 Concluding remarks

The topic of authenticity and the tourists' search for it has been long discussed, yet our understanding of the concept remains largely unclear. This study attempts to examine a consumer-based model of authenticity, including perceived authenticity and its antecedents and consequence. It first aims at developing a valid

and reliable measurement scale for perceived authenticity. The relationships within the model are then investigated.

Both, qualitative and quantitative research methodologies were applied in the research. In-depth interviews with tourists in various heritage attractions in Hong Kong were conducted in order to generate an initial measurement scale for perceived authenticity, as well as to develop a better understanding of the concept and the process of evaluation towards authenticity from a tourist perspective. The initial measurement scale of authenticity was then judged by a panel of experts and purified by a pilot study. Finally, the main survey was conducted in six different heritage sites in Hong Kong, targeting inbound tourists. A total of 625 valid questionnaires were collected and with the obtained data, the proposed structural model was tested.

A multi-dimensional measurement scale of perceived authenticity was successfully developed. The study findings identified three antecedents of perceived authenticity, among these, heritage awareness and heritage motivation have a positive direct effects on perceived authenticity, while perceived commodification has a negative direct impact on perceived authenticity. Perceived authenticity is indicated to have a rather strong and positive influence on tourist satisfaction. The study provides strong evidence for the importance of authenticity in tourist experiences, especially in a heritage tourism context. From the interviews with tourists, different enhancers and diminishers of authentic heritage experiences emerged. Tourist preference of three main dimensions of authenticity was revealed and objective authenticity was found as the most prominent. The study, however, recognizes several limitations related to the issues of generalizability and the early

development of a measurement scale for authenticity. Generally, the present study provides a satisfactory measurement scale of authenticity and a valid consumer-based model of authenticity, which may serve as a valuable foundation for future research.

APPENDICES

APPENDIX A

EXPERT PANEL REVIEW

For measurement items of Perceived Authenticity

The following measurement items will be used in an on-site survey, tourists will be approached at or near to the sites after their visits. The statements are associated with Chinese heritage sites in Hong Kong, including temples, monasteries, heritage trails and museums.

Please kindly assess the applicability and the representativeness of the following measurement items towards the associated construct by choosing the appropriate scale from 1 (totally inapplicable/ totally unrepresentative) to 5 (totally applicable/ totally representative). Your further comments are highly appreciated.

Thank you very much!

1. Objective authenticity

Measurement items	Adapted from	Applicability					Representativeness					Comments
The site represents the past of Hong Kong	Chhabra (2007)	1	2	3	4	5	1	2	3	4	5	
The site is kept from the actual period when it was built	Chhabra (2007)	1	2	3	4	5	1	2	3	4	5	

The site is true to its original	Chhabra (2007)	1	2	3	4	5	1	2	3	4	5	
The site is verified by historians/ authorities	Chhabra (2007)	1	2	3	4	5	1	2	3	4	5	
The site is verified by travel guide book/ website	Interview	1	2	3	4	5	1	2	3	4	5	
The site has a documented history	Chhabra (2007)	1	2	3	4	5	1	2	3	4	5	
The site includes artificial elements	Casteran & Roederer (2013)	1	2	3	4	5	1	2	3	4	5	
The site includes modern elements	Interview	1	2	3	4	5	1	2	3	4	5	
The site is old and ancient	Interview	1	2	3	4	5	1	2	3	4	5	

2. Constructive authenticity

Measurement items	Adapted from	Applicability					Representativeness					Comments
The site is the same from what I expect/ imagine	Wang (1999)	1	2	3	4	5	1	2	3	4	5	
The site is the same from what I have heard about	Wang (1999)	1	2	3	4	5	1	2	3	4	5	
The site presents the idea of local culture	Interview	1	2	3	4	5	1	2	3	4	5	
The site is an authentic reproduction of the original	Chhabra (2007)	1	2	3	4	5	1	2	3	4	5	
The site is too touristic	Interview	1	2	3	4	5	1	2	3	4	5	
The site is too commercialized/ commercial	Interview	1	2	3	4	5	1	2	3	4	5	

The site is overly managed and regulated	Interview	1	2	3	4	5	1	2	3	4	5	
The surrounding/location is suitable for the site	Interview	1	2	3	4	5	1	2	3	4	5	
The site is still in use for its original purposes	Interview	1	2	3	4	5	1	2	3	4	5	
The site represents the local community	Chhabra (2007)	1	2	3	4	5	1	2	3	4	5	
The site represents local ways of life	Ramkissoon & Uysal (2011)	1	2	3	4	5	1	2	3	4	5	
The site allows for interaction with local community	Ramkissoon & Uysal (2011)	1	2	3	4	5	1	2	3	4	5	
The site offers the opportunity to experience local culture and customs	Brida, Disegna & Osti (2012)	1	2	3	4	5	1	2	3	4	5	

3. Existential authenticity

Measurement items	Adapted from	Applicability					Representativeness					Comments
I enjoy the unique religious and spiritual experience	Kolar & Zabkar (2010)	1	2	3	4	5	1	2	3	4	5	
I like the calm and peaceful atmosphere during the visit	Kolar & Zabkar (2010)	1	2	3	4	5	1	2	3	4	5	
I enjoy myself during this experience	Wang (1999)	1	2	3	4	5	1	2	3	4	5	
I feel relaxed during this visit	Wang (1999)	1	2	3	4	5	1	2	3	4	5	

I enjoy being together with my companions	Wang (1999)	1	2	3	4	5	1	2	3	4	5	
I feel people around me are relaxed	Interview	1	2	3	4	5	1	2	3	4	5	
My senses (such as sight, hearing, touch, smell, taste) let me know this is an authentic experience	Interview	1	2	3	4	5	1	2	3	4	5	
This experience gives me a strong positive emotion	Interview	1	2	3	4	5	1	2	3	4	5	

Other comments.....

.....

Thank you very much for your help!

If you have further questions or concerns, kindly contact me at hai.nguyen@unsw.edu.au

or +852 3400 2328.

APPENDIX B

B1. PRELIMINARY QUESTIONNAIRE (FOR PILOT TEST)

English and Chinese versions

HERITAGE TOURISM SURVEY

Screening question: Are you a Hong Kong resident?
☐ Yes (Please stop the process and thank you)
☐ No (Please continue)

Dear Sir/Madam,

The School of Hotel and Tourism Management at the Hong Kong Polytechnic University is conducting a heritage tourism study, investigating tourists' perceptions of authenticity towards heritage sites in Hong Kong.

I appreciate your willingness to spend some time to participate in this study. It will take no more than 15 minutes of your time. There is no right or wrong answer, we are interested only in your point of view. The information you provide will be very valuable for our study. All the given data will be treated confidentially and will be used for academic purposes only. A gift will be presented to you as appreciation of your help.

Thank you very much.

Yours sincerely,
 Hai NGUYEN, PhD Student
 School of Hotel and Tourism Management
 The Hong Kong Polytechnic University
 hai.nguyen@

PART 1: YOUR TRIP TO HONG KONG

1. Is this your **first visit** to Hong Kong?

☐ Yes

☐ No

2. How many days will you spend in Hong Kong? _____ days

3. On a scale of 1 to 7, with 1 being "Very unimportant" and 7 being "Very important", please indicate the **level of importance** of the following possible **REASONS FOR VISITING HONG KONG**

	Very unimportant	Unimportant	Slightly unimportant	Neutral	Slightly important	Important	Very important
Shopping facilities	1	2	3	4	5	6	7
Culture/heritage	1	2	3	4	5	6	7
Modern architecture/Skyline	1	2	3	4	5	6	7
Business/meetings	1	2	3	4	5	6	7
Visiting friends/ relatives	1	2	3	4	5	6	7
Rest and relaxation	1	2	3	4	5	6	7
En route/On tour	1	2	3	4	5	6	7
Convenience (such as flight, visa, stopover before or after visiting China)	1	2	3	4	5	6	7
Other, please specify: _____	1	2	3	4	5	6	7

PART 2: YOUR VISIT TO THIS HERITAGE SITE

1. Have you visited this site before?

☐ Yes

☐ No

2. Have you visited other cultural/heritage/historic/religious sites in Hong Kong?

☐ Yes

☐ No

Please name the site(s) _____

3. On a scale of 1 to 7, with 1 being “*Strongly disagree*” and 7 being “*Strongly agree*”, please indicate your **level of agreement** with the following statements related to **YOUR AWARENESS OF THIS HERITAGE SITE**

	Strongly disagree	Disagree	Somewhat disagree	Neutral	Somewhat agree	Agree	Strongly agree	Not applicable
I am familiar with Hong Kong heritage in general	1	2	3	4	5	6	7	n/a
I have heard about this heritage site before	1	2	3	4	5	6	7	n/a
I have read about this heritage site before the visit	1	2	3	4	5	6	7	n/a
I am familiar with this heritage site	1	2	3	4	5	6	7	n/a
I have known some information about this type of heritage from my reading and previous experiences	1	2	3	4	5	6	7	n/a

4. From which sources did you get information about this site before the visit? (You can choose more than one)

☐ Guide book

☐ Film/TV/Radio program

☐ Friends/relatives

☐ Internet

☐ Travel agent
promotional materials

☐ Hong Kong government

☐ Other, please specify: _____

5. On a scale of 1 to 7, with 1 being “*Very unimportant*” and 7 being “*Very important*”, please indicate the **level of importance** of the following possible **REASONS FOR VISITING THIS HERITAGE SITE**.

	Very unimportant	Unimportant	Slightly unimportant	Neutral	Slightly important	Important	Very important
I want to enrich my personal knowledge	1	2	3	4	5	6	7
I want to learn about Hong Kong in general	1	2	3	4	5	6	7
I want to learn about Hong Kong culture and heritage	1	2	3	4	5	6	7

I want to increase my knowledge regarding this site	1	2	3	4	5	6	7
I visit this site for spiritual/religious purposes	1	2	3	4	5	6	7
I accompany my friend(s)	1	2	3	4	5	6	7
I come here for sightseeing	1	2	3	4	5	6	7
I come here for fun and relaxation	1	2	3	4	5	6	7
I visit this site because of its fame	1	2	3	4	5	6	7
I visit this site because this is a Hong Kong icon site	1	2	3	4	5	6	7
I come here by chance	1	2	3	4	5	6	7
Other, please specify: _____	1	2	3	4	5	6	7

6. On a scale of 1 to 7, with 1 being “*Strongly disagree*” and 7 being “*Strongly agree*”, please indicate your **level of agreement** with the following statements related to **YOUR PERCEPTION OF THIS HERITAGE VISIT**

	Strongly disagree	Disagree	Somewhat disagree	Neutral	Somewhat agree	Agree	Strongly agree	Not applicable
The site represents the past of Hong Kong	1	2	3	4	5	6	7	n/a
The site is kept from the actual period when it was built	1	2	3	4	5	6	7	n/a
The site is true to its original	1	2	3	4	5	6	7	n/a
The site is verified by historians/authorities	1	2	3	4	5	6	7	n/a
The site has a documented history	1	2	3	4	5	6	7	n/a
The site includes artificial elements	1	2	3	4	5	6	7	n/a
The site includes modern elements	1	2	3	4	5	6	7	n/a
The site is old and ancient	1	2	3	4	5	6	7	n/a
The site is the same as what I expect/imagine	1	2	3	4	5	6	7	n/a
The site is the same as what I have heard about	1	2	3	4	5	6	7	n/a
The site presents the idea of local culture	1	2	3	4	5	6	7	n/a
The site is made for tourism purpose	1	2	3	4	5	6	7	n/a
The site is too commercialized/commercial	1	2	3	4	5	6	7	n/a
The site is overly managed and regulated	1	2	3	4	5	6	7	n/a
The surrounding/location is suitable for the site	1	2	3	4	5	6	7	n/a
The site is still in use for its original purposes	1	2	3	4	5	6	7	n/a
The site represents the local community	1	2	3	4	5	6	7	n/a
The site represents local ways of life	1	2	3	4	5	6	7	n/a
The site allows for interaction with local community	1	2	3	4	5	6	7	n/a

The site offers the opportunity to experience local culture and customs	1	2	3	4	5	6	7	n/a
I enjoy the unique religious and spiritual experience	1	2	3	4	5	6	7	n/a
I like the calm and peaceful atmosphere during the visit	1	2	3	4	5	6	7	n/a
I enjoy myself during this experience	1	2	3	4	5	6	7	n/a
I feel relaxed during this visit	1	2	3	4	5	6	7	n/a
This experience gives me a strong emotion	1	2	3	4	5	6	7	n/a
Overall I have had an authentic experience from this visit	1	2	3	4	5	6	7	n/a

Further comments: _____

7. On a scale of 1 to 7, with 1 being “*Strongly disagree*” and 7 being “*Strongly agree*”, please indicate your **level of agreement** with the following statements describing **YOUR SATISFACTION WITH THE VISIT** to this heritage site

	Strongly disagree	Disagree	Somewhat disagree	Neutral	Somewhat agree	Agree	Strongly agree	Not applicable
I am satisfied with the visit to this site	1	2	3	4	5	6	7	n/a
I am pleased that I visited this site	1	2	3	4	5	6	7	n/a
The visit to this site meets my expectation	1	2	3	4	5	6	7	n/a
This visit is worth my time and effort	1	2	3	4	5	6	7	n/a
This visit is better than my previous visits to other heritage sites	1	2	3	4	5	6	7	n/a

PART 3: YOUR PERSPECTIVE ON AUTHENTICITY OF HERITAGE SITES

1. In your opinion, what is *authenticity*?

2. On a scale of 1 to 7, with 1 being “*Strongly disagree*” and 7 being “*Strongly agree*”, please indicate your **level of agreement** with the following statements related to the **IMPORTANCE OF AUTHENTICITY**.

	Strongly disagree	Disagree	Somewhat disagree	Neutral	Somewhat agree	Agree	Strongly agree	Not applicable
Authenticity of heritage sites is important to me	1	2	3	4	5	6	7	n/a
Heritage sites should be kept fully authentic	1	2	3	4	5	6	7	n/a

I always look for authentic experiences when traveling	1	2	3	4	5	6	7	n/a
I am looking for authentic experiences when visiting this site	1	2	3	4	5	6	7	n/a

3. The following three statements are the most common **VIEWS OF AUTHENTICITY** in the context of heritage tourism. Please **rank** these views, from **most (1st) to least (3rd) reflecting** your perspective.

** You can choose more than one item in the same rank if they equally reflect your perspective.*

	1 st	2 nd	3 rd	Not applicable
Authenticity stands for to the pure, original, real, genuine version of heritage sites.	1	2	3	n/a
Authenticity is determined by tourists' interpretations, beliefs, expectations, preferences, consciousness and images of heritage sites.	1	2	3	n/a
Authenticity means a special state of Being in which the tourist is true to himself, to his personal character when visiting heritage sites.	1	2	3	n/a

PART 4: PERSONAL INFORMATION

Finally, kindly provide us your basic personal information

1. Your country of origin _____

2. Your gender ☐ Male ☐ Female

3. Your age ☐ 18 – 24 ☐ 25 – 35 ☐ 36 – 44
☐ 45 – 54 ☐ 55 – 64 ☐ 65 or above

4. Your marital status ☐ Single ☐ Married ☐ Others

5. Your highest education ☐ Primary/elementary ☐ Secondary/high School
☐ College/university ☐ Postgraduate

6. Your occupation ☐ Employed ☐ Self-employed
☐ Unemployed ☐ Retired

specify_____ ☐ Student ☐ Other, please

7. Your annual personal income (*Please choose the most appropriate income range*)

	USD	EUR	AUD	SGD	JPY	TWD
<input type="checkbox"/>	≤ 5000	3,747	5,456	6,355	487,900	149,550
<input type="checkbox"/>	5001 - 10,000	3,748 - 7,494	5,456 - 10,912	6,356- 12,710	487,901 - 975,800	149,551 - 299,100
<input type="checkbox"/>	10,001 - 20,000	7,495 - 14,988	10,913 - 21,824	12,711 - 25,420	975,801 - 1,951,600	299,101 - 598,200
<input type="checkbox"/>	20,001 - 30,000	14,989 - 22,482	21,825 - 32,736	25,421 - 38,130	1,951,601 - 2,927,400	598,201 - 897,300
<input type="checkbox"/>	30,001 - 40,000	22,483 - 29,976	32,737 - 43,648	38,131 - 50,840	2,927,401 - 3,903,200	897,301 - 1,196,400
<input type="checkbox"/>	40,001 - 50,000	29,977 - 37,470	43,649 - 54,560	50,841 - 63,550	3,903,201 - 4,879,000	1,196,401 - 1,495,500
<input type="checkbox"/>	> 50,000	> 37,470	> 54,560	> 63,550	> 4,879,000	> 1,495,500
<input type="checkbox"/>	No regular income					

- End of survey -

Thank you very much for your valuable contribution!

Enjoy your stay in Hong Kong!

文化遗产旅游调研

筛选问题： 你是香港居民吗？

☐ 是 (非常感谢您的参与并请在此停止答题)

☐ 不是 (请继续答题)

尊敬的先生/女士,

香港理工大学酒店与旅游管理学院正在开展一项文化遗产旅游的研究课题，研究游客对香港文化遗产的真实性的看法。

我很感谢您愿意来参与这项研究。这份问卷可在 10-15 分钟内完成。此份问卷没有正确或错误的答案，我们只关心您的观点。您提供的信息将对我们的研究带来很大价值。所有信息会被保密，并仅用作学术用途。我们会送您一份小礼物来感谢您对我们的帮助。

此致

Hai NGUYEN, 博士研究生

酒店及旅游管理学院

香港理工大学

hai.nguyen@

第一部分:您的香港之行

1. 这是您第一次来香港吗？

☐ 是

☐ 不是

2. 您会在香港停留多久？_____天

3. 在 1 至 7 的量表上，1 为“非常不重要”7 为“非常重要”，请选择以下访港理由的重要程度。

	非常不重要	不重要	部分不重要	中立	部分重要	重要	非常重要
购物设施	1	2	3	4	5	6	7
文化/文物	1	2	3	4	5	6	7
现代建筑/天际线	1	2	3	4	5	6	7
商务/会议	1	2	3	4	5	6	7

探亲访友	1	2	3	4	5	6	7
休息和放松	1	2	3	4	5	6	7
中途停留/跟团	1	2	3	4	5	6	7
便利 (如转机，办签证，访问中国之前或之后的短暂停留)	1	2	3	4	5	6	7
其他, 请详述: _____	1	2	3	4	5	6	7

第二部分: 您对这个文化遗产的游览

1. 您之前游览过这个文化遗产吗?

☐是

☐不是

2. 您游览过其他香港的文化/文化遗产/历史/宗教场所吗?

☐是

☐不是

请列举_____

3. 在 1 至 7 的量表上，1 为“非常不同意”7 为“非常同意”，请选择您对以下描述您对这个文化遗产的认识的同意度。

	非常不同意	不同意	部分不同意	中立	部分同意	同意	非常同意	不适用
总的来说我熟悉香港的文化遗产	1	2	3	4	5	6	7	0
我以前听说过这个文化遗产	1	2	3	4	5	6	7	0
在参观这个文化遗产之前我读过与其相关的信息	1	2	3	4	5	6	7	0
我熟悉这个文化遗产	1	2	3	4	5	6	7	0
通过阅读和我之前的经历，我已经知道了一些这种类型文化遗产的信息	1	2	3	4	5	6	7	0

4. 在参观这里之前，您是从哪里得知这个文化遗产的相关信息? (您可以选择多项)

☐旅游指南书

☐电影/电视/广播

☐朋友/亲戚

☐网络

☐旅行社

☐香港政府的宣传材料

☐其他, 请详述: _____

5. 在 1 至 7 的量表上，1 为“非常重要”7 为“非常不重要”，请选择以下游览这个文化遗产的理由的重要程度。

	非常不重要	不重要	部分不重要	中立	部分重要	重要	非常重要
我想丰富我的个人知识	1	2	3	4	5	6	7
我了解香港的整体	1	2	3	4	5	6	7
我了解香港的文化和文化遗产	1	2	3	4	5	6	7
我想提高我对这个文化遗产的了解	1	2	3	4	5	6	7
我参观这个文化遗产是为了精神/宗教目的	1	2	3	4	5	6	7
我陪朋友来	1	2	3	4	5	6	7
我来这里观光旅游	1	2	3	4	5	6	7
我来这里休闲娱乐	1	2	3	4	5	6	7
我是慕名而来参观	1	2	3	4	5	6	7
我来这里参观是因为这个文化遗产是香港的标志	1	2	3	4	5	6	7
我偶然来到这里	1	2	3	4	5	6	7
其他, 请详述:_____	1	2	3	4	5	6	7

6. 在 1 至 7 的量表上, 1 为“非常不同意”7 为“非常同意”, 请选择您对以下描述您对参观这个文化遗产的看法的同意度。

	非常不同意	不同意	部分不同意	中立	部分同意	同意	非常同意	不适用
这个文化遗产代表了香港的过去	1	2	3	4	5	6	7	0
这个文化遗产是从它建立的时期被保存下来	1	2	3	4	5	6	7	0
这个文化遗产是真正原始的	1	2	3	4	5	6	7	0
这个文化遗产是由历史学家/权威机构验证的	1	2	3	4	5	6	7	0
这个文化遗产有历史记载记录	1	2	3	4	5	6	7	0
这个文化遗产包括了人造元素	1	2	3	4	5	6	7	0
这个文化遗产包括了现代元素	1	2	3	4	5	6	7	0
这个文化遗产是古老的	1	2	3	4	5	6	7	0
这个文化遗产和我预期/想象的一样	1	2	3	4	5	6	7	0
这个文化遗产和我听到的相关信息是一样的	1	2	3	4	5	6	7	0
这个文化遗产代表了当地的文化理念	1	2	3	4	5	6	7	0
这个文化遗产是为旅游目的而建	1	2	3	4	5	6	7	0
这个文化遗产太商业化	1	2	3	4	5	6	7	0
这个文化遗产被过度管理和监控	1	2	3	4	5	6	7	0
周边环境/地理位置适合这个文化遗产	1	2	3	4	5	6	7	0
这个文化遗产还是用于其原来的目的	1	2	3	4	5	6	7	0

这个文化遗产代表了当地社区	1	2	3	4	5	6	7	0
这个文化遗产代表了当地的生活方式	1	2	3	4	5	6	7	0
这个文化遗产允许与当地社区互动	1	2	3	4	5	6	7	0
这个文化遗产提供了体验当地文化和风俗的机会	1	2	3	4	5	6	7	0
我喜欢独特的宗教精神体验	1	2	3	4	5	6	7	0
参观期间，我喜欢平静祥和的气氛	1	2	3	4	5	6	7	0
参观期间，我玩的很开心	1	2	3	4	5	6	7	0
参观期间，我感觉很放松	1	2	3	4	5	6	7	0
这次经历给了我强烈的感动	1	2	3	4	5	6	7	0
总体来说，这次游览给了我一个真实的体验	1	2	3	4	5	6	7	0

详细评论:_____

7. 在 1 至 7 的量表上，1 为“非常不同意”7 为“非常同意”，请选择您对以下描述您此次文化遗产参观满意度的同意程度。

	非常不同意	不同意	部分不同意	中立	部分同意	同意	非常同意	不适用
我满意对这个文化遗产的游览	1	2	3	4	5	6	7	0
我很高兴我游览了这个文化遗产	1	2	3	4	5	6	7	0
此次对这个文化遗产的参观符合我的期望	1	2	3	4	5	6	7	0
这次游览值得我花的时间和经历	1	2	3	4	5	6	7	0
这次的游览比我之前参观其他的文化遗产更好玩	1	2	3	4	5	6	7	0

第三部分: 您如何看待文化遗产的真实性

1. 在您看来，什么是真实性?

2. 在 1 至 7 的量表上，1 为“非常不同意”7 为“非常同意”，请选择您对以下描述真实性的重要性的同意度。

	非常不同意	不同意	部分不同意	中立	部分同意	同意	非常同意	不适用
文化遗产的真实性对我很重要	1	2	3	4	5	6	7	0
文化遗产应该保持完全真实	1	2	3	4	5	6	7	0
旅行时我总是寻找正宗的体验	1	2	3	4	5	6	7	0
参观这个文化遗产的时候我在寻找正宗的体验	1	2	3	4	5	6	7	0

3. 以下三个描述表达了在文化遗产旅游领域中最常见的关于真实性的观点。请根据您的看法从最高（第一）至最低（第三）排列这些观点。

*如果以下描述等量的反映了您的看法，您可以在一个级别里选择多个描述。

	第一	第二	第三	不适用
真实性是指纯粹的，原始的，真正的，正版文化遗产	1	2	3	0
真实性取决于游客对文化遗产的理解，信念，预期，偏好，认知和印象	1	2	3	0
真实性指的是在当参观文化遗产时，游客忠于自我、忠于个人性格的一种特殊存在状态	1	2	3	0

第四部分: 个人资料

最后，请向我们提供您的个人基本资料

1. 国籍 _____

2. 性别 ☐男 ☐女

3. 年龄 ☐18 – 24 ☐25 – 34 ☐35 – 44
☐45 – 54 ☐55 – 64 ☐65 或以上

4. 婚姻情况 ☐单身 ☐已婚 ☐其他

5. 最高学历 ☐小学 ☐中学
☐大专/大学 ☐研究生

6. 职业

☐ 在职

☐ 自由职业者

☐ 待业

☐ 退休

☐ 学生

☐ 其他，请说明

7. 个人年收入

人民币：元		新台币：元	
<input type="checkbox"/> ≤ 30,554	<input type="checkbox"/> 183,325 - 244,432	<input type="checkbox"/> ≤ 149,550	<input type="checkbox"/> 897,301 - 1,196,400
<input type="checkbox"/> 30,555 - 61,108	<input type="checkbox"/> 244,433 - 305,540	<input type="checkbox"/> 149,551 - 299,100	<input type="checkbox"/> 1,196,401 - 1,495,500
<input type="checkbox"/> 61,109 - 122,216	<input type="checkbox"/> >305,540	<input type="checkbox"/> 299,101 - 598,200	<input type="checkbox"/> >1,495,500
<input type="checkbox"/> 122,217 - 183,324	<input type="checkbox"/> 无固定收入	<input type="checkbox"/> 598,201 - 897,300	<input type="checkbox"/> 无固定收入

- 调研结束 -

非常感谢您的宝贵意见！

B2. FINAL QUESTIONNAIRE (FOR MAIN STUDY)

English and Chinese versions

HERITAGE TOURISM SURVEY

Screening question: Are you a Hong Kong resident?
☐ Yes (Please stop the process and thank you)
☐ No (Please continue)

Dear Sir/Madam,

The School of Hotel and Tourism Management at the Hong Kong Polytechnic University is conducting a heritage tourism study, investigating tourists' perceptions of authenticity towards heritage sites in Hong Kong.

I appreciate your willingness to spend some time to participate in this study. It will take no more than 15 minutes of your time. There is no right or wrong answer, we are interested only in your point of view. The information you provide will be very valuable for our study. All the given data will be treated confidentially and will be used for academic purposes only. A gift will be presented to you as appreciation of your help.

Thank you very much.

Yours sincerely,

Hai NGUYEN, PhD Student

School of Hotel and Tourism Management

The Hong Kong Polytechnic University

hai.nguyen@

PART 1: YOUR TRIP TO HONG KONG

1. Is this your **first visit** to Hong Kong?

☐ Yes

☐ No

2. How many days will you spend in Hong Kong? _____ days

3. On a scale of 1 to 7, with 1 being "Very unimportant" and 7 being "Very important", please indicate the **level of importance** of the following possible **REASONS FOR VISITING HONG KONG**

	Very unimportant 1	Unimportant 2	Slightly unimportant 3	Neutral 4	Slightly important 5	Important 6	Very important 7
Shopping facilities	1	2	3	4	5	6	7
Culture/heritage	1	2	3	4	5	6	7
Modern architecture/Skyline	1	2	3	4	5	6	7
Business/meetings	1	2	3	4	5	6	7

Visiting friends/ relatives	1	2	3	4	5	6	7
Rest and relaxation	1	2	3	4	5	6	7
En route/On tour	1	2	3	4	5	6	7
Convenience (such as flight, visa, stopover before or after visiting China)	1	2	3	4	5	6	7
Other, please specify: _____	1	2	3	4	5	6	7

PART 2: YOUR VISIT TO THIS HERITAGE SITE

1. Have you visited this site before?

☐ Yes

☐ No

2. Have you visited other cultural/heritage/historic/religious sites in Hong Kong?

☐ Yes

☐ No

Please name the site(s) _____

3. On a scale of 1 to 7, with 1 being “*Strongly disagree*” and 7 being “*Strongly agree*”, please indicate your **level of agreement** with the following statements related to **YOUR AWARENESS OF THIS HERITAGE SITE**

	Strongly disagree	Disagree	Somewhat disagree	Neutral	Somewhat agree	Agree	Strongly agree	Not applicable
I am familiar with Hong Kong heritage in general	1	2	3	4	5	6	7	n/a
I have heard about this heritage site before	1	2	3	4	5	6	7	n/a
I have read about this heritage site before the visit	1	2	3	4	5	6	7	n/a
I am familiar with this heritage site	1	2	3	4	5	6	7	n/a
I have known some information about this type of heritage from my reading and previous experiences	1	2	3	4	5	6	7	n/a

4. From which sources did you get information about this site before the visit? (You can choose more than one)

☐ Guide book

☐ Film/TV/Radio program

☐ Friends/relatives

☐ Internet

☐ Travel agent promotional materials

☐ Hong Kong government

☐ Other, please specify: _____

5. On a scale of 1 to 7, with 1 being “*Very unimportant*” and 7 being “*Very important*”, please indicate the **level of importance** of the following possible **REASONS FOR VISITING THIS HERITAGE SITE**.

	Very unimportant	Unimportant	Slightly unimportant	Neutral	Slightly important	Important	Very important
I want to enrich my personal knowledge	1	2	3	4	5	6	7
I want to learn about Hong Kong in general	1	2	3	4	5	6	7
I want to learn about Hong Kong culture and heritage	1	2	3	4	5	6	7
I want to increase my knowledge regarding this site	1	2	3	4	5	6	7
I visit this site for spiritual/religious purposes	1	2	3	4	5	6	7
I accompany my friend(s)	1	2	3	4	5	6	7
I come here for sightseeing	1	2	3	4	5	6	7
I come here for fun and relaxation	1	2	3	4	5	6	7
I visit this site because of its fame	1	2	3	4	5	6	7
I visit this site because this is a Hong Kong icon site	1	2	3	4	5	6	7
I come here by chance	1	2	3	4	5	6	7
Other, please specify: _____	1	2	3	4	5	6	7

6. On a scale of 1 to 7, with 1 being “*Strongly disagree*” and 7 being “*Strongly agree*”, please indicate your **level of agreement** with the following statements related to **YOUR PERCEPTION OF THIS HERITAGE VISIT**

	Strongly disagree	Disagree	Somewhat disagree	Neutral	Somewhat agree	Agree	Strongly agree	Not applicable
The site represents the past of Hong Kong	1	2	3	4	5	6	7	n/a
The site is kept from the actual period when it was built	1	2	3	4	5	6	7	n/a
The site is true to its original	1	2	3	4	5	6	7	n/a
The site is verified by historians/ authorities	1	2	3	4	5	6	7	n/a
The site includes artificial elements	1	2	3	4	5	6	7	n/a
The site includes modern elements	1	2	3	4	5	6	7	n/a
The site is old and ancient	1	2	3	4	5	6	7	n/a
The site is the same as what I expect/ imagine	1	2	3	4	5	6	7	n/a
The site is the same as what I have heard about	1	2	3	4	5	6	7	n/a
The site presents the idea of local culture	1	2	3	4	5	6	7	n/a
The site is made for tourism purpose	1	2	3	4	5	6	7	n/a
The site is too commercialized/ commercial	1	2	3	4	5	6	7	n/a

The site is overly managed and regulated	1	2	3	4	5	6	7	n/a
The site is still in use for its original purposes	1	2	3	4	5	6	7	n/a
The site represents the local community	1	2	3	4	5	6	7	n/a
The site represents local ways of life	1	2	3	4	5	6	7	n/a
The site allows for interaction with local community	1	2	3	4	5	6	7	n/a
The site offers the opportunity to experience local culture and customs	1	2	3	4	5	6	7	n/a
I like the calm and peaceful atmosphere during the visit	1	2	3	4	5	6	7	n/a
I enjoy myself during this experience	1	2	3	4	5	6	7	n/a
I feel relaxed during this visit	1	2	3	4	5	6	7	n/a
Overall I have had an authentic experience from this visit	1	2	3	4	5	6	7	n/a

Further comments: _____

7. On a scale of 1 to 7, with 1 being “*Strongly disagree*” and 7 being “*Strongly agree*”, please indicate your **level of agreement** with the following statements describing **YOUR SATISFACTION WITH THE VISIT** to this heritage site

	Strongly disagree	Disagree	Somewhat disagree	Neutral	Somewhat agree	Agree	Strongly agree	Not applicable
I am satisfied with the visit to this site	1	2	3	4	5	6	7	n/a
I am pleased that I visited this site	1	2	3	4	5	6	7	n/a
The visit to this site meets my expectation	1	2	3	4	5	6	7	n/a
This visit is worth my time and effort	1	2	3	4	5	6	7	n/a

PART 3: YOUR PERSPECTIVE ON AUTHENTICITY OF HERITAGE SITES

1. In your opinion, what is *authenticity*?

2. On a scale of 1 to 7, with 1 being “*Strongly disagree*” and 7 being “*Strongly agree*”, please indicate your **level of agreement** with the following statements related to the **IMPORTANCE OF AUTHENTICITY**.

	Strongly disagree	Disagree	Somewhat disagree	Neutral	Somewhat agree	Agree	Strongly agree	Not applicable
Authenticity of heritage sites is important to me	1	2	3	4	5	6	7	n/a
Heritage sites should be kept fully authentic	1	2	3	4	5	6	7	n/a

I always look for authentic experiences when traveling	1	2	3	4	5	6	7	n/a
I am looking for authentic experiences when visiting this site	1	2	3	4	5	6	7	n/a

3. The following three statements are the most common **VIEWS OF AUTHENTICITY** in the context of heritage tourism. Please **rank** these views, from **most (1st) to least (3rd) reflecting** your perspective.

** You can choose more than one item in the same rank if they equally reflect your perspective.*

	1 st	2 nd	3 rd	Not applicable
Authenticity stands for to the pure, original, real, genuine version of heritage sites.	1	2	3	n/a
Authenticity is determined by tourists' interpretations, beliefs, expectations, preferences, consciousness and images of heritage sites.	1	2	3	n/a
Authenticity means a special state of Being in which the tourist is true to himself, to his personal character when visiting heritage sites.	1	2	3	n/a

PART 4: PERSONAL INFORMATION

Finally, kindly provide us your basic personal information

1. Your country of origin _____
2. Your gender ☐ Male ☐ Female
3. Your age ☐ 18 – 24 ☐ 25 – 35 ☐ 36 – 44
☐ 45 – 54 ☐ 55 – 64 ☐ 65 or above
4. Your marital status ☐ Single ☐ Married ☐ Others
5. Your highest education School ☐ Primary/elementary ☐ Secondary/high
☐ College/university ☐ Postgraduate
6. Your occupation ☐ Employed ☐ Self-employed
☐ Unemployed ☐ Retired
☐ Student ☐ Other, please specify _____

7. Your annual personal income (*Please choose the most appropriate income range*)

	USD	EUR	AUD	SGD	JPY	TWD
<input type="checkbox"/>	≤ 5000	3,747	5,456	6,355	487,900	149,550
<input type="checkbox"/>	5001 - 10,000	3,748 - 7,494	5,456 - 10,912	6,356 - 12,710	487,901 - 975,800	149,551 - 299,100
<input type="checkbox"/>	10,001 - 20,000	7,495 - 14,988	10,913 - 21,824	12,711 - 25,420	975,801 - 1,951,600	299,101 - 598,200
<input type="checkbox"/>	20,001 - 30,000	14,989 - 22,482	21,825 - 32,736	25,421 - 38,130	1,951,601 - 2,927,400	598,201 - 897,300
<input type="checkbox"/>	30,001 - 40,000	22,483 - 29,976	32,737 - 43,648	38,131 - 50,840	2,927,401 - 3,903,200	897,301 - 1,196,400
<input type="checkbox"/>	40,001 - 50,000	29,977 - 37,470	43,649 - 54,560	50,841 - 63,550	3,903,201 - 4,879,000	1,196,401 - 1,495,500
<input type="checkbox"/>	> 50,000	> 37,470	> 54,560	> 63,550	> 4,879,000	> 1,495,500
<input type="checkbox"/>	No regular income					

- End of survey -

Thank you very much for your valuable contribution!

Enjoy your stay in Hong Kong!

文化遗产旅游调研

筛选问题： 你是香港居民吗？

☐ 是 (非常感谢您的参与并请在此停止答题)

☐ 不是 (请继续答题)

尊敬的先生/女士,

香港理工大学酒店与旅游管理学院正在开展一项文化遗产旅游的研究课题，研究游客对香港文化遗产的真实性的看法。

我很感谢您愿意来参与这项研究。这份问卷可在 10-15 分钟内完成。此份问卷没有正确或错误的答案，我们只关心您的观点。您提供的信息将对我们的研究带来很大价值。所有信息会被保密，并仅用作学术用途。我们会送您一份小礼物来感谢您对我们的帮助。

此致

Hai NGUYEN, 博士研究生

酒店及旅游管理学院

香港理工大学

hai.nguyen@

第一部分:您的香港之行

1. 这是您第一次来香港吗？

☐ 是

☐ 不是

2. 您会在香港停留多久？ _____ 天

3. 在 1 至 7 的量表上，1 为“非常不重要”7 为“非常重要”，请选择以下访港理由的重要程度。

	非常不重要	不重要	部分不重要	中立	部分重要	重要	非常重要
购物设施	1	2	3	4	5	6	7
文化/文物	1	2	3	4	5	6	7
现代建筑/天际线	1	2	3	4	5	6	7
商务/会议	1	2	3	4	5	6	7
探亲访友	1	2	3	4	5	6	7

休息和放松	1	2	3	4	5	6	7
中途停留/跟团	1	2	3	4	5	6	7
便利 (如转机，办签证，访问中国之前或之后的短暂停留)	1	2	3	4	5	6	7
其他, 请详述: _____	1	2	3	4	5	6	7

第二部分: 您对这个文化遗产的游览

1. 您之前游览过这个文化遗产吗?

☐是

☐不是

2. 您游览过其他香港的文化/文化遗产/历史/宗教场所吗?

☐是

☐不是

请列举_____

3. 在 1 至 7 的量表上，1 为“非常不同意”7 为“非常同意”，请选择您对以下描述您对这个文化遗产的认识的同意度。

	非常不同意	不同意	部分不同意	中立	部分同意	同意	非常同意	不适用
总的来说我熟悉香港的文化遗产	1	2	3	4	5	6	7	0
我以前听说过这个文化遗产	1	2	3	4	5	6	7	0
在参观这个文化遗产之前我读过与其相关的信息	1	2	3	4	5	6	7	0
我熟悉这个文化遗产	1	2	3	4	5	6	7	0
通过阅读和我之前的经历，我已经知道了一些这种类型文化遗产的信息	1	2	3	4	5	6	7	0

4. 在参观这里之前，您是从哪里得知这个文化遗产的相关信息? (您可以选择多项)

☐旅游指南书

☐电影/电视/广播

☐朋友/亲戚

☐网络

☐旅行社

☐香港政府的宣传材料

☐其他, 请详述: _____

5. 在 1 至 7 的量表上，1 为“非常不重要”7 为“非常重要”，请选择以下游览这个文化遗产的理由的重要程度。

	非常不重要	不重要	部分不重要	中立	部分重要	重要	非常重要
我想丰富我的个人知识	1	2	3	4	5	6	7
我想了解香港的整体	1	2	3	4	5	6	7
我想了解香港的文化和文化遗产	1	2	3	4	5	6	7
我想提高我对这个文化遗产的了解	1	2	3	4	5	6	7
我参观这个文化遗产是为了精神/宗教目的	1	2	3	4	5	6	7
我陪朋友来	1	2	3	4	5	6	7
我来这里观光旅游	1	2	3	4	5	6	7
我来这里休闲娱乐	1	2	3	4	5	6	7
我是慕名而来参观	1	2	3	4	5	6	7
我来这里参观是因为这个文化遗产是香港的标志	1	2	3	4	5	6	7
我偶然来到这里	1	2	3	4	5	6	7
其他, 请详述: _____	1	2	3	4	5	6	7

6. 在 1 至 7 的量表上, 1 为“非常不同意”7 为“非常同意”, 请选择您对以下描述您对参观这个文化遗产的看法的同意度。

	非常不同意	不同意	部分不同意	中立	部分同意	同意	非常同意	不适用
这个文化遗产代表了香港的过去	1	2	3	4	5	6	7	0
这个文化遗产是从它建立的时期被保存下来	1	2	3	4	5	6	7	0
这个文化遗产是真正原始的	1	2	3	4	5	6	7	0
这个文化遗产是由历史学家/权威机构验证的	1	2	3	4	5	6	7	0
这个文化遗产包括了人造元素	1	2	3	4	5	6	7	0
这个文化遗产包括了现代元素	1	2	3	4	5	6	7	0
这个文化遗产是古老的	1	2	3	4	5	6	7	0
这个文化遗产和我预期/想象的一样	1	2	3	4	5	6	7	0
这个文化遗产和我听到的相关信息是一样的	1	2	3	4	5	6	7	0
这个文化遗产代表了当地的文化理念	1	2	3	4	5	6	7	0
这个文化遗产是为旅游目的而建	1	2	3	4	5	6	7	0
这个文化遗产太商业化	1	2	3	4	5	6	7	0
这个文化遗产被过度管理和监控	1	2	3	4	5	6	7	0
这个文化遗产还是用于其原来的目的	1	2	3	4	5	6	7	0
这个文化遗产代表了当地社区	1	2	3	4	5	6	7	0
这个文化遗产代表了当地的生活方式	1	2	3	4	5	6	7	0

这个文化遗产允许与当地社区互动	1	2	3	4	5	6	7	0
这个文化遗产提供了体验当地文化和风俗的机会	1	2	3	4	5	6	7	0
参观期间，我喜欢平静祥和的气氛	1	2	3	4	5	6	7	0
参观期间，我玩的很开心	1	2	3	4	5	6	7	0
参观期间，我感觉很放松	1	2	3	4	5	6	7	0
总体来说，这次游览给了我一个真实的体验	1	2	3	4	5	6	7	0

详细评论:_____

7. 在 1 至 7 的量表上，1 为“非常不同意”7 为“非常同意”，请选择您对以下描述您此次文化遗产参观满意度的同意程度。

	非常不同意	不同意	部分不同意	中立	部分同意	同意	非常同意	不适用
我满意对这个文化遗产的游览	1	2	3	4	5	6	7	0
我很高兴我游览了这个文化遗产	1	2	3	4	5	6	7	0
此次对这个文化遗产的参观符合我的期望	1	2	3	4	5	6	7	0
这次游览值得我花的时间和经历	1	2	3	4	5	6	7	0

第三部分: 您如何看待文化遗产的真实性

1. 在您看来，什么是真实性?

2. 在 1 至 7 的量表上，1 为“非常不同意”7 为“非常同意”，请选择您对以下描述真实性的同意的同意度。

	非常不同意	不同意	部分不同意	中立	部分同意	同意	非常同意	不适用
文化遗产的真实性对我很重要	1	2	3	4	5	6	7	0
文化遗产应该保持完全真实	1	2	3	4	5	6	7	0
旅行时我总是寻找正宗的体验	1	2	3	4	5	6	7	0
参观这个文化遗产的时候我在寻找正宗的体验	1	2	3	4	5	6	7	0

3. 以下三个描述表达了在文化遗产旅游领域中最常见的关于真实性的观点。
请根据您的看法从最高（第一）至最低（第三）排列这些观点。

**如果以下描述等量的反映了您的看法，您可以在一个级别里选择多个描述。*

	第一	第二	第三	不排序
真实性是指纯粹的，原始的，真正的，正版文化遗产	1	2	3	0
真实性取决于游客对文化遗产的理解，信念，预期，偏好，认知和印象	1	2	3	0
真实性指的是在当参观文化遗产时，游客忠于自我、忠于个人性格的一种特殊存在状态	1	2	3	0

第四部分: 个人资料

最后，请向我们提供您的个人基本资料

- 国籍 _____
- 性别 ☐男 ☐女
- 年龄 ☐18 – 24 ☐25 – 34 ☐35 – 44
☐45 – 54 ☐55 – 64 ☐65 或以上
- 婚姻情况 ☐单身 ☐已婚 ☐其他
- 最高学历 ☐小学 ☐中学
☐大专/大学 ☐研究生
- 职业 ☐在职 ☐自由职业者
☐待业 ☐退休
☐学生 ☐其他, 请说明_____

7. 个人年收入

人民币：元		新台币：元	
<input type="checkbox"/> ≤ 30,554	<input type="checkbox"/> 183,325 - 244,432	<input type="checkbox"/> ≤ 149,550	<input type="checkbox"/> 897,301 -
<input type="checkbox"/> 30,555 - 61,108	<input type="checkbox"/> 244,433 - 305,540	<input type="checkbox"/> 149,551 -	1,196,400
<input type="checkbox"/> 61,109 -	<input type="checkbox"/> >305,540	299,100	<input type="checkbox"/> 1,196,401 -
122,216	<input type="checkbox"/> 无固定收入	<input type="checkbox"/> 299,101 -	1,495,500
<input type="checkbox"/> 122,217 -		598,200	<input type="checkbox"/> >1,495,500
183,324		<input type="checkbox"/> 598,201 -	<input type="checkbox"/> 无固定收入
		897,300	

- 调研结束 -

非常感谢您的宝贵意见!

APPENDIX C

Table C.1 Respondents of main survey by countries

No.	Country	Frequency	Percent	No.	Country	Frequency	Percent
Europe				America			
		202	32.3			60	9.6
1	Austria	2	.3	25	USA	35	5.6
2	Belgium	3	.5	26	Brazil	1	.2
3	Bulgaria	3	.5	27	Canada	19	3.0
4	Czech	1	.2	28	Chile	1	.2
5	Denmark	2	.3	29	Colombia	3	.5
6	Finland	1	.2	30	Venezuela	1	.2
7	France	27	4.3	Asia			
8	Germany	40	6.4			333	53.3
9	Greece	1	.2	31	China	201	32.2
10	Hungary	2	.3	32	India	9	1.4
11	Ireland	3	.5	33	Indonesia	3	.5
12	Italy	13	2.1	34	Israel	2	.3
13	Netherlands	5	.8	35	Japan	19	3.0
14	Poland	3	.5	36	Korea	9	1.4
15	Portugal	2	.3	37	Malaysia	20	3.2
16	Russia	14	2.2	38	Pakistan	1	.2
17	Russian	2	.3	39	Philippines	2	.3
18	Slovakia	2	.3	40	Singapore	5	.8
19	Spain	8	1.3	41	Sri Lanka	4	.6
20	Sweden	3	.5	42	Taiwan	41	6.6
21	Switzerland	13	2.1	43	Thailand	17	2.7
22	UK	52	8.3	Africa			
Australasia						5	0.8
		25	4.0	44	Morocco	1	.2
23	Australia	21	3.4	45	South Africa	4	.6
24	New Zealand	4	.6	Total			
						625	100.0

Table C.2 The comparison between respondent profile &HKTb visitor profile

		Respondents	HKTb *
Gender	Male	45.2	43
	Female	54.8	57
Age	18-24	18.3	16
	25-34	43.2	29
	35-44	21.3	24
	45-54	8.5	20
	55-64	5.8	8
	65 or above	2.9	2
Education	Primary/elementary	1.1	-
	Secondary/high school	8.7	-
	College/university	66.0	-
	Postgraduate	24.2	-
Marital status	Married	51.5	66
	Single	44.1	-
	Others	4.4	34
Occupation	Employed	60.6	73
	Self-employed	13.3	
	Unemployed	3.4	(Housewife) 8
	Retired	5.3	9
	Student	16.5	8
	Other	1.0	2
Origin by continent	Europe	32.3	6.2
	America	9.6	4.5

	Australia/Oceania	4.0	2.2
	Africa	0.8	-
	Asia	21.1	20.5
	Mainland China	32.2	66.6
Annual Income (USD)	<=5,000	11.3	-
	5,001-10,000	10.3	-
	10,001-20,000	9.8	-
	20,001-30,000	8.6	-
	30,001-40,000	10.1	-
	40,001-50,000	6.3	-
	>50,000	21.5	-
	No regular income	22.1	-
Length of stay (day)	Mean	5.53	3.4
Repeat visitor		40.7	27

*HKTB Visitor Profile Report 2013

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