

The role and dimensions of authenticity in heritage tourism

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ABSTRACT

This study set out to investigate how authenticity affects tourist satisfaction with, and loyalty to, an attraction and its heritage value. Different factors were seen as likely to influence the various types of loyalty. Hahoe village in South Korea, a World Cultural Heritage listed area, was chosen as the research site. A survey of tourists was conducted, and 535 responses obtained for statistical analysis. The study discovered that tourist satisfaction from experiencing constructive and existential authenticity is a strong indicator of their intention to revisit. The results of this study can be applied to heritage tourism management, with the insightful message that constructive authenticity can strongly contribute to the satisfaction of heritage tourists when intangible tourism resources become tangible.

1. Introduction

Heritage tourism concerns the motivation to experience various items, representative of past and present periods, at a tourist destination (Adongo, Choe, & Han, 2017; Bryce, Curran, O'Gorman, & Taheri, 2015; Leong, 2016). Heritage tourism has steadily gained attention and has generated a growing body of literature (Chhabra, Healy, & Sills, 2003; Lee, Riley, & Hampton, 2010; Yeoman, Brass, & McMahon-Beattie, 2007). One of the important attributes in heritage tourism is authenticity or, at least, the perception of it (Xu, Wan, & Fan, 2014; Yi, Fu, Yu, & Jiang, 2018). Authenticity is acknowledged as an original, universal value and a crucial driving force motivating tourists to travel to distant places and experience different time periods (Daugstad & Kirchengast, 2013; Frisvoll, 2013). Present-day authenticity does homage to 'real' authenticity with the quest for authentic experiences being considered to be one of the main trends in tourism (Castéran & Roederer, 2013). However, since the characteristics of heritage tourism have undergone continuous change based on the evolving relationship between tourism and culture (Kang, Kim, Ryan, & Park, 2014; Steiner & Reisinger, 2006; Taylor, 2001; Waitt, 2000), heritage tourism can be explained as the consequence of wider social and economic trends that mark periods of 'late-modernism' or 'post-modernism' (Bruner, 1994, p. 397), and an essential aspect of the culture of modernity is the quest for an authentic experience (Mura, 2015).

Many scholars understand that the quality of heritage tourism is improved by authenticity (Lu, Chi, & Liu, 2015; Mura, 2015; Ram,

Bjork, & Weidenfeld, 2016). The authenticity of tourism destinations, sites, events, cultures and experiences is of concern to practitioners and researchers in relation to the planning, marketing and management of heritage tourism (Buchmann, Moore, & Fisher, 2010; Kolar & Zabkar, 2010; Qiao, Choi, & Lee, 2016). In the current study, three dimensions of authenticity were examined - the objective (real), the constructive (sociopolitical), and the existential (phenomenological) - (Belhassen, Caton, & Stewart, 2008), and these were considered from two aspects that help to contextualize authenticity: space and time (Cook, 2010). We note that an important element of heritage tourism is the perception of authenticity (Cohen, 1988; Taylor, 2001; Waitt, 2000; Yi et al., 2018). Chhabra et al. (2003) explained the role of perceived authenticity as a measure of product quality and as a determinant of tourist satisfaction. Many researchers have also argued that the quality of heritage tourism is improved by authenticity. Shen, Guo, and Wu (2012) suggested that constructive authenticity and existential authenticity are significantly related, and existential authenticity can have significant effects on tourist loyalty. Therefore, as Poria, Butler, and Airey (2003) found, perceptions in heritage tourism are positively related to loyalty. However, in cultural and heritage tourism loyalty has rarely been investigated in relation to authenticity (Kolar & Zabkar, 2010).

Most studies have used simple phenomenological approaches in their research, and therefore the results often lack existential verification (Chhabra et al., 2003). Some existential studies have examined the authenticity of tourism objects, and the relationships between

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authenticity and tourism behavior; for example, the motivations of tourists to have cultural heritage experiences (Brown, 2013; Knudsen, Rickly, & Vidon, 2016; Steiner & Reisinger, 2006), what they want to experience, and the relationship between tourist loyalty and authenticity (Kolar & Zabkar, 2010). The main purpose of the current study was to identify the relationships between authenticity, satisfaction, and loyalty in heritage tourism, but we examine even deeper and more practical authenticity factors that add existential value to the global heritage tourism discipline.

Different factors influence loyalty and this study investigates perceptions of specific authenticity (objective authenticity, constructive authenticity, and existential authenticity) (Belhassen et al., 2008) and loyalty (cognitive loyalty, affective loyalty, and conative loyalty) (Yuksel, Yuksel, & Bilim, 2010). Therefore, the research questions we posed were: (1) What is the authenticity that tourists perceive in heritage tourism? (2) What are the relationships among the dimensions of this authenticity? and (3) What is the influence of authenticity on tourist satisfaction and loyalty? If fully established, the results of this study can contribute to the formation of a general concept of the attractiveness of a heritage site as a tourist destination. In addition, this paper makes suggestions in regard to future directions, the marketing of heritage tourism, and the sustainable management of heritage attractions. Thus, the study offers a theoretical and practical framework to guide research and practice.

2. Literature review

2.1. Heritage tourism

The growth in culture-based tourism is an expression of essential changes in contemporary preferences for quality, and the growing special interest in experiential markets (Xu et al., 2014). Heritage tourism has also been of growing interest to prominent global organizations (for example, UNESCO, 1999; World Tourism Organization, 1995) and governments (such as, Tourism Canada, 1991; Williams & Stewart, 1997). Demand for heritage-based tourism has been attributed to several factors: (i) an increasing awareness of heritage; (ii) an ability to express individuality through the awareness of historical environments or staged history; (iii) greater affluence, increased leisure time, mobility, and access to the arts; (iv) the need to surpass contemporary experiences to compensate for insufficiencies and demands; and/or (v) to meet psychological needs for continuousness through an appreciation of personal family history (Adongo et al., 2017; Asplet & Cooper, 2000; Lau, 2010). Experiencing heritage has become one of several priorities in the motivation to travel, resulting in a commercialization of the past (Waitt, 2000). Cultural heritage worth is consequently a cultural configuration incorporating tangible and intangible meanings of historical and cultural places (du Cros, 2001; Lee et al., 2010).

2.2. Authenticity in tourism

Authenticity can be seen as the quality of being ‘authentic’ and ‘real’ or ‘real and genuine’ (Chhabra, 2005; Frisvoll, 2013). The sense of ‘genuineness’ includes the ‘real thing,’ ‘legitimacy,’ and ‘believability’ (Di Domenico & Miller, 2012). The meaning of ‘authentic’ also includes ‘veritable,’ ‘bona fide,’ ‘reliable’ and ‘unquestionable’ or ‘reliable,’ ‘original,’ and ‘unquestionable’ (Steiner & Reisinger, 2006). The various senses of authenticity (Table 1) include the following: (a) complete sincerity without feigning or play-acting, (b) a real actual character as contrasted with a deceptive appearance, (c) that which is genuine or true, for example, a real antique, (d) that which is original, not copied, for example, a hand-written manuscript, (e) that which is ‘marked by close conformity to an original: accurately and satisfyingly reproducing essential features’, for example, a portrait, (f) that which is ‘marked by conformity to a widespread or long-preserved tradition’, for example, a custom, and (g) that which is authoritative, authorized, or legally valid.

Table 1

Dimensions of authenticity.

Source: Adapted from Mantecón and Hueté (2007).

Authenticity	Spatial	Built environment (Socio-spatial dimension)
	Psychosocial	Natural environment
		Values
		Behaviors

The first three meanings are relevant to relationship authenticity; ‘authentic’ connotes genuineness, truthfulness and sincerity (Lau, 2010, p. 484). Authentic cultural heritage experience means an unspoiled, pristine, genuine, untouched real and traditional experience (Belhassen et al., 2008, p. 671).

Authenticity involving experience and emotion is a long-standing stage of concern in philosophy and ethics (Di Domenico & Miller, 2012). Waitt (2000, p. 838) defined ‘authenticity as being historic’ and cultural, or connected to the past, and asked tourists to answer to items that signified history. Authenticity has often been related to the local area (place of origin), because tourists get motivated by the desire to experience somebody else’s culture (Asplet & Cooper, 2000). Tourists are in search of ‘the real’ or ‘the authentic,’ because everyday life is full of the artificial or is full of the artificial and unnatural (Kolar & Zabkar, 2010; Rickly-Boyd, 2012). MacCannell (1999) concentrated on authenticity as a tangible quality that can be found in an object, while Cohen (1993: 374) proposed that authenticity was a ‘socially constructed concept.’ Some researchers have suggested that authenticity is not a tangible asset but, instead, is a judgment or value placed on the setting or product by its observers (Moscardo & Pearce, 1999; Xie & Wall, 2002), and that it can therefore be understood as an individually constructed, contextual and changing concept (Mura, 2015).

In tourism, authenticity is often related to tourism objects, tourism sites, tourist attractions and tourist experiences (Rickly-Boyd, 2012). Authenticity was introduced to sociological research by MacCannell (1973) in an attempt to understand tourists’ travel experiences at historic and cultural sites (Lu et al., 2015). Hargrove (2002) argues that authenticity in heritage tourism is a crucial element of meaningful experiences, and the desire for authentic experience is one of the essential motivators for heritage tourists besides nostalgia and social distinction (Leong, 2016; Lu et al., 2015; Poria, Butler, & Airey, 2001). Authenticity is shown to significantly increase tourists’ perceived value and satisfaction (Chen & Chen, 2010). Some writers suggest that satisfaction with heritage tourism relies not on the actual sense of authenticity but rather on tourists’ perception of authenticity (Chhabra et al., 2003). In this sense, authenticity is seen as a critical factor having an influence/effect on tourists’ overall estimation and it is supposed to be an important antecedent of positive destination image (Frost, 2006; Naoi, 2004).

Authenticity in tourism can thus be conceptualized as either object-related or visitor experience-related phenomena (Beverland & Farrelly, 2010; Reisinger & Steiner, 2006; Steiner & Reisinger, 2006; Wang, 1999). The first is objective and the other two subjective: constructivism and existentialism (Table 2). From the objective perspective, authenticity is a scientific or historical ‘artifact’, that is, the original, or at least an immaculate imitation of it (Kolar & Zabkar, 2010). Authenticity is present external to the tourist, being a special characteristic that is inherently found within an object, such as a product, an event, culture, relic or place (Cook, 2010; Naoi, 2004). Subjective constructivism using authenticity celebrates a mutual meaning-making process — embracing the idea that tourists actively construct their own meanings in negotiation with various environmental factors (Kim & Jamal, 2007). Theoretical approaches derived from the study of ritual make it possible to extend the constructivist position of Bruner (1994) and Cohen (1988) to also embrace situations in tourism where authenticity is at stake as a non-object-related experience. Constructive authenticity is therefore a negotiable (Cohen, 1988), contextual

Table 2

Three types of authenticity.

Source: Adapted from Wang (1999).

Pseudo-etic approach	Object-related authenticity	<p>a) 'Objective authenticity' refers to the authenticity of originals.</p> <p>b) Correspondingly, authentic experiences in tourism are equated to an epistemological experience (cognition) of the authenticity of originals.</p> <p>a) 'Constructive authenticity' refers to the authenticity projected onto toured objects by tourists or tourism producers in terms of their imagery, expectations, preferences, beliefs, powers, and so on. There are various versions of authenticities regarding the same objects.</p> <p>b) Correspondingly, authentic experiences in tourism and the authenticity of toured objects are constitutive of one another. In this sense, the authenticity of toured objects is in fact symbolic authenticity.</p>
Pseudo-emic approach	Activity-related authenticity	<p>a) 'Existential authenticity' refers to a potential existential state of being that is to be activated by tourist activities.</p> <p>b) Correspondingly, authentic experiences in tourism are to achieve this activate existential state of being within the liminal process of tourism. Existential authenticity may have nothing to do with the authenticity of toured objects.</p>

(Salamone, 1997) and flexible judgment and/or valuation (Moscardo & Pearce, 1999), which gives rise to pluralistic and multidimensional interpretations (Bruner, 1994). From a semiotic point of view, constructive authenticity means stereotypical images, expectations and cultural heritage preferences (Naoi, 2004).

Subjective existential authenticity is "an alternative experience in tourism" (Wang, 1999, p. 358) with a focus on how open minded the tourist is to his/her experiences in the liminal spaces tourism offers (Brown, 2013). Considering that tourists' subjective authenticity perceptions play a more prominent role than actual authenticity in their evaluations of tourism experiences, this study employs tourists' subjective perceptions as a measure of authenticity (Lu et al., 2015). Existential authenticity involves internal fulfillment while constructivist authenticity is an external projection of expectations (Cook, 2010). Therefore, Wang (2000: 364–365) puts forth two aspects of existential authenticity, intrapersonal (bodily feeling and self-making) and interpersonal (family ties and *communitas*). The feelings and experiences of existential authenticity are constructed in social processes and therefore can be understood under constructivist authenticity (Olsen, 2002). Tourists perceive existential authenticity by constructing relationships between the places, spaces, objects and subjects in tourism (Ram et al., 2016; Yi et al., 2018). A search for existentially authentic experiences results in a preoccupation with feelings, emotions, sensations, relationships and self (Rickly-Boyd, 2012). In other words, existential authenticity is the subjective sense, vision, and dimension of a tourist attraction.

Authenticity as a 'state of being' includes a philosophical aspect of the self in context (the external world) and a reflection of how true one is to oneself in balancing the two parts of one's being, rational and emotional (Ram et al., 2016, p. 111). The existential approach builds on the tenets of constructivism, but utilizing a post-modern perspective further releases the individual. If constructivism is about meaning making, which still functions within boundaries, then existentialism in relation to authenticity is meaningless: where differences between real and unreal objects and experiences are no longer perceptible or relevant (Bruner, 1994; Kim & Jamal, 2007; Qiao et al., 2016).

2.3. Satisfaction

An understanding of satisfaction is basic for evaluating the performance of tourist attraction, destination products and services (Barr & Choi, 2016; Schofield, 2000). Most of the studies conducted to evaluate consumer satisfaction have used perceived-overall-performance (Petersen & Nysveen, 2001; Tse & Wilton, 1988) and models of expectation/disconfirmation (Chon, 1989; Francken & van Raaij, 1981; Oliver, 1980). According to the expectation-disconfirmation model of Oliver (1980: 462), consumers 'expect' before they 'purchase' or 'experience.' If the actual performance is better than their expectations, this leads to positive disconfirmation, which means that the consumer is satisfied. Consumers compare actual performance with their expectations before buying or experiencing. Chon (1989) found that tourist

satisfaction is based on goodness-of-fit and positive difference as the gap in relationships between expectations and the perceived outcome of the experience at a destination.

Leisure satisfaction is determined by consumers' perceived discordance between preferred and actual leisure experiences (Yuksel et al., 2010). By asking them to compare current travel destinations with other, similar places already visited, researchers can measure the satisfaction of tourists (Yoon & Uysal, 2005). Tse and Wilton (1988) showed that tourists' own evaluations of their satisfaction with travel experiences must be considered, regardless of their expectations. This means that tourists' actual experiences are evaluated to assess satisfaction after travel. Thus, tourist satisfaction is important for successful destination marketing as it influences the choice of tourism destination, the consumption of products and services while travelling, and the decision to revisit (Kozak & Rimmington, 2000; Yang & Peterson, 2004).

2.4. Loyalty

Previous studies have shown that customer loyalty is affected by customers' satisfaction (Oliver, 1999; Yuksel et al., 2010). In the marketing literature, repurchases or recommendations to other people are usually referred to as consumer loyalty with positive attitude (Yoon & Uysal, 2005). Loyalty measures consumers' strength of affection toward a brand product or service, in addition to being used to explain an additional portion of unexplained variance that behavioral approaches do not cover (Backman & Crompton, 1991; Yang & Peterson, 2004). The degree of destination loyalty is frequently reflected in tourists' intentions to revisit a destination and in their willingness to recommend it to others (Chen & Tsai, 2007; Oppermann, 2000). Research on the usefulness of the concept of loyalty and its applications to tourist destinations, attractions or services remains limited, even though loyalty has been thought of as a main driving force in a competitive tourism market (Evanschitzky & Wunderlich, 2006; Qiao et al., 2016). However, loyalty may not be enough to explain willingness to revisit or recommend (Yoon & Uysal, 2005).

Some researchers have discounted only the behavioral or attitudinal approaches (Backman & Crompton, 1991; Poria et al., 2001), maintaining that such approaches are insufficient to measure real action loyalty, including repurchasing, revisiting or recommending (Petersen & Nysveen, 2001). Consumers become loyal to a service first in a cognitive manner, followed by an affective 'like,' and later in a conative sense (Back, 2005). Oliver (1999) argues that consumers can be loyal at each phase of the attitude development process. At each loyalty stage, different factors influence respective degrees of loyalty (Evanschitzky & Wunderlich, 2006). In practice, action loyalty is difficult to measure and thus most researchers employ behavioral intentions, that is, conative loyalty, instead of real action loyalty (Yang & Peterson, 2004).

Cognitive loyalty, which is the first loyalty phase and its weakest form, is based on the product information available to the customer (Petersen & Nysveen, 2001). Cognitive loyalty is largely influenced by

the consumer's evaluative response to this experience, in particular to the perceived performance of an offering relative to price (Evanschitzky & Wunderlich, 2006) or superficial object. Affective loyalty is based on consumers' affect-based attitudes to a product, and is reflective of an established relationship between the consumer and the product (Yukselet al., 2010). While affect is found to be stronger than cognition, affective loyalty is not a perfect predictor of behavioral loyalty (Petersen & Nysveen, 2001), which means actions based on loyalty. Researchers agree that the affective loyalty phase mainly involves emotions and satisfaction, which are significant in customer attitudinal loyalty formation (Bandyopadhyay & Martell, 2007; Han, Back, & Barrett, 2009; Oliver, 1999). Finally, in conative loyalty, consumers' behavioral intentions to keep on using the brand in the future, are argued to be the strongest predictor of behavioral loyalty (Barr & Choi, 2016; Petersen & Nysveen, 2001). Despite the many attempts to understand the links among the different loyalty phases, relatively little empirical research has been conducted on testing the relationship among the authenticity, tourist satisfaction and sequential loyalty in tourism.

3. Methodology

3.1. Research model

The authenticity relationships between constructs as tested in this study are based on Bruner (1994), Cohen (1988), Wang (1999), and Kolar and Zabkar (2010). Authenticity is a decisive variable that affects tourist satisfaction, and has been researched in many previous studies (Chhabra et al., 2003; Cho, 2009; Cohen, 1988; Naoi, 2004; Waitt, 2000). Precedent studies (Kozak & Rimmington, 2000; Yuksel et al., 2010) suggest that tourist satisfaction is a strong factor that affects revisit and willingness to recommend to others. Based on these previous studies, the current study forms a multidimensional construct of the stages of loyalty (Back, 2005; Back & Parks, 2003; Evanschitzky & Wunderlich, 2006; Yuksel et al., 2010).

The major previous studies in the authenticity in the heritage tourism studies (Chhabra et al., 2003; Cohen, 1988; Kolar & Zabkar, 2010; Poria et al., 2003; Shen et al., 2012; Taylor, 2001; Waitt, 2000) helped in determining the theme of the hypotheses in the current study. As a result, this study tackled five areas: (a) It measured the relationships among the three factors of authenticity (objectivism, constructivism, and existentialism); (b) It attempted to determine which one has the most influence on authenticity; (c) It attempted to identify which one has the most powerful influence on tourist satisfaction; (d) It explored whether or not there is a significant relationship between tourist satisfaction and the factors of loyalty; and (e) It measured the relationships among the three factors of loyalty (cognitive loyalty, affective loyalty, and conative loyalty). Along with the proposed conceptual relationship model (see Fig. 1), the study tested five hypotheses:

- H1: Object-based authenticity (that includes both objective authenticity and subjective authenticity) significantly influences existential authenticity;
- H2: Authenticity significantly influences tourist satisfaction;
- H3: Authenticity significantly influences tourist loyalty;
- H4: Tourist satisfaction significantly influences tourist loyalty; and
- H5: There are significant relationships among the different dimensions of tourist loyalty.

The research adopted a questionnaire survey methodology. The questionnaire was designed based on a review of the literature and on an examination of the specific characteristics of heritage tourism. It had four parts: Part 1 measured authenticity (objective, constructive, and existential authenticity) with 12 items; Part 2 used three items to measure tourist satisfaction; Part 3 focused on the loyalty construct associated with cognitive, affective and conative loyalty, and included nine items; and finally, Part 4 reported on demographic information,

with eight items including age, gender, education, occupation, monthly household income, number of visitation, type of accompany, and source of information being covered. All items in the first three parts were measured on a 7-point Likert-type scale from 'strongly disagree (= 1)' to 'strongly agree (= 7)'.

3.2. Data collection

The research site in this study was the Hahoe village in Andong city, South Korea (hereafter Korea), one of the few places to successfully preserve the unique residential architecture and distinctive village structure of Korea's Joseon Dynasty (1392–1910 AD). The village is authentic, still inhabited, and designated as a historic conservation village by the Korean Government. The village was listed with UNESCO as a World Cultural Heritage site in 2010. As the village is surrounded by high mountains as well as a river it has never been invaded or heavily damaged. It became well-known historically through a famous local Confucian scholar, Ryu (1542–1607 AD), and there are a total of 176 resident families in the village based on the single Ryu family clan.

For the pilot study, 22 tourists who visited Hahoe village were randomly interviewed and the questionnaire was then revised to ensure reliability and content validity. The self-administered method was used in the main data collection. The surveys were distributed by researchers who understood the subject matter to visitors to Hahoe village (the author and two Master degree students majoring in tourism management). A small gift (a packet of travel tissues) was given to each respondent to encourage participation, and the survey was conducted inside Hahoe village for three weeks in October, one of the most popular tourism seasons of the year in Korea. Most respondents were given the questionnaire in the concert gardens area, in rest areas, or at the exit of the village, and it took about 10 min per person to complete. The researchers stayed at Hahoe village for the entire survey period, to secure enough time for data collection. Only those who showed a positive and friendly attitude to the researchers were selected for the survey, and each respondent was given information about the survey's purpose just before answering. While the respondents were completing the survey, one of the researchers was standing by to answer any queries.

Out of 593 surveys collected, 535 were used in the analysis after excluding 58 that appeared to be incomplete. The collected data were analyzed using the statistics packages SPSS 19.0 and AMOS 18.0. Frequency, confirmatory factor, correlation and structural equation model (SEM) analyses were conducted to test the proposed hypothetical model. Confirmatory factor analysis is a rigorous method used to draw a uni-dimensional, credible and valid result from the data. Kline (2005) notes that it is not necessary to use the data to remove certain variables after an exploratory factor analysis has been performed to perform a confirmatory factor analysis. Consequently, the study analyzed the proposed hypothetical model by confirmatory factor analysis without a prior exploratory factor analysis.

4. Results

Of the 535 respondents, 42.8% were male and 57.2% female. Their ages ranged from teens to 60s and above, and 53.8% were aged between 30 and 40. A majority of the respondents were a graduate of university/college (65.2%) and 28.4% indicated their monthly household income to be US\$40,000 or greater. Many of the respondents were professionals (29.7%), 57.4% were visiting Hahoe village for the first time, and 56.6% were accompanied by family and relatives. 59.6% of the respondents answered that they knew about Hahoe village before they visited. Finally, sources of information about the village were the Internet (39.6%), word of mouth (28.0%), other (21.7%), travel brochures (9.0 percent), and travel agencies (1.9 percent).

A confirmatory factor analysis (CFA) was used to reveal the factor loadings of the seven constructs (objective authenticity, constructive

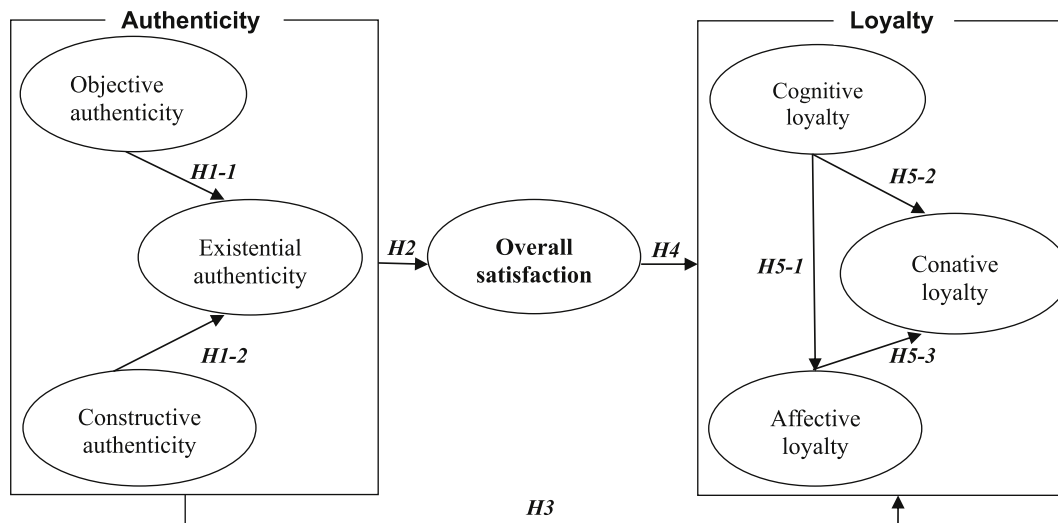


Fig. 1. The research model.

Table 3
Convergent validity.

Constructs	Items	Mean	Standardized factor loading	Error	Construct reliability	Average variance extracted
Objective Authenticity	OA-1	4.901	0.765	0.657	0.802	0.575
	OA-2	5.249	0.850	0.382		
	OA-3	5.178	0.839	0.451		
Constructive Authenticity	CA-1	4.890	0.738	0.621	0.771	0.529
	CA-2	4.897	0.815	0.471		
	CA-3	5.346	0.814	0.574		
Existential Authenticity	EA-1	4.460	0.809	0.514	0.863	0.611
	EA-2	4.518	0.860	0.386		
	EA-3	4.703	0.868	0.343		
	EA-4	4.581	0.809	0.540		
Overall Satisfaction	OS-1	4.994	0.904	0.271	0.874	0.698
	OS-2	4.793	0.831	0.370		
	OS-3	4.744	0.898	0.359		
Cognitive Loyalty	CL-1	4.179	0.812	0.457	0.825	0.610
	CL-2	4.413	0.840	0.434		
	CL-3	4.181	0.838	0.429		
Affective Loyalty	AL-1	4.634	0.881	0.358	0.893	0.736
	AL-2	4.430	0.915	0.259		
	AL-3	4.271	0.920	0.267		
Conative Loyalty	CNL-1	3.983	0.951	0.213	0.856	0.749
	CNL-2	3.694	0.912	0.370		

X² (df, significant) = 427.510 (df = 168, p = 0.000), Q = 2.545, RMSEA = 0.054, GFI = 0.929, AGFI = 0.902, NFI = 0.956, CFI = 0.973, RMR = 0.051

authenticity, existential authenticity, tourist satisfaction, cognitive loyalty, affective loyalty, and conative loyalty), and to assess the model fit. The model adequacy was assessed by the fit indices suggested by Kim (2009, pp. 371–374). In any data analysis the convergent validity of CFA results should be supported by item reliability, construct reliability, and the average variance extracted (from Hair et al., 1998; cited by Chen & Chen, 2010). The chi-square test is often very sensitive to sample size and therefore X²/df was used as an alternative in the current study. As shown in Table 3, construct reliability estimates range from 0.771 to 0.893, which exceed the critical value of 0.7, indicating a satisfactory estimation. The average extracted variances of all constructs range between 0.529 and 0.749, which is above the suggested value of 0.5. These indicate that the measurement model has good convergent validity. Therefore, the hypothesized measurement model is reliable and meaningful, and can be used to test the structural relationships among the constructs.

The structural model was estimated using a maximum likelihood estimation method and a correlation matrix as input data. The overall model indicates that X² = 427.510, d.f. = 168 and is significant at p < 0.001. Technically, the p-value should be greater than 0.05, or

statistically insignificant, to indicate that the model fits the empirical data. The X²/d.f. ratio of less than 5 is used as the common decision rule of an acceptable overall model fit. The normed X² of the model is 2.6 (that is, 427.510/168), indicating an acceptable fit. Furthermore, other indicators of goodness-of-fit are RMSEA = 0.054, GFI = 0.929, AGFI = 0.902, NFI = 0.956, CFI = 0.973 and RMR = 0.051.

Comparing these data with the corresponding critical values shown in Table 3 suggests that the hypothesized model fits the empirical data well. Within the overall model, the estimates of the structural coefficients provide the basis for testing the proposed hypotheses. This study examined the structural model with two exogenous constructs (objective and constructive authenticity) and five endogenous constructs (existential authenticity, tourist satisfaction, and cognitive, affective and conative loyalty). Therefore, the proposed structural model was tested to estimate five Gamma parameters and five Beta parameters.

Fig. 2 provides details on the parameter estimates for the model, and reports the results of the hypothesis testing. In total, eight of the 20 hypotheses were supported. In the analysis of Hypothesis 1, constructive authenticity had a significant positive effect on both existential authenticity and tourist satisfaction (r₁₋₂ = 0.809, t-

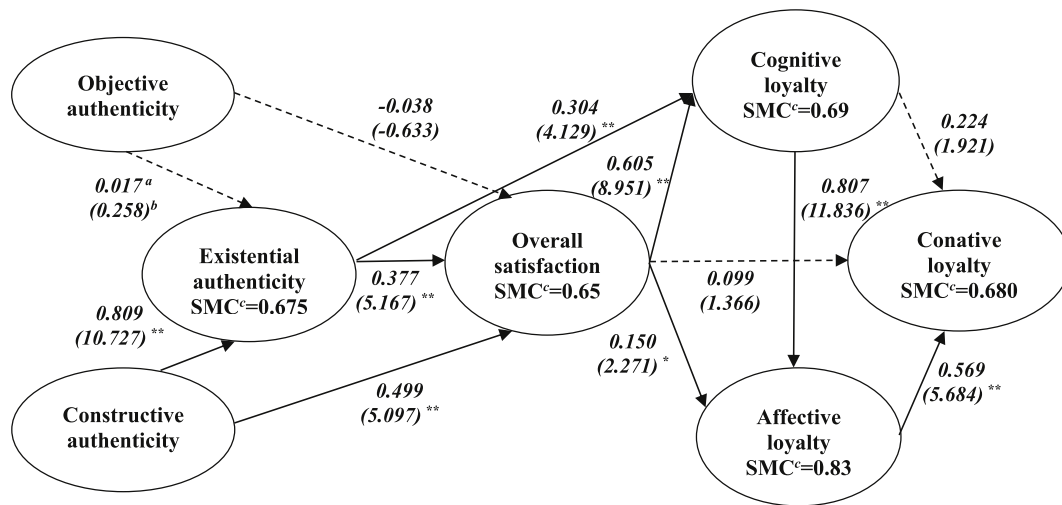


Fig. 2. The results of testing the hypothetical model. Note: Chi-square (df, significance) = 427.510 (df = 168, $p = 0.000$); * $p < 0.05$, ** $p < 0.01$, $Q = 2.545$, RMSEA = 0.054, GFI = 0.929, AGFI = 0.902, CFI = 0.973, NFI = 0.956 and RMR = 0.051; a: path coefficient, b: critical ratio, c: squared multiple correlation (The results only show the significant relationships identified).

value = 10.727, $p < 0.01$ and $r^2 = 0.499$, t -value = 5.097, $p < 0.01$, respectively), but not on objective authenticity ($r^2 = 0.017$, t -value = 0.258 and $r^2 = -0.038$, t -value = -0.633). It is confirmed that objective authenticity of the tourism objects does not significantly affect existential authenticity in cultural heritage tourism; and that constructive authenticity makes a significant influence to existential authenticity and tourist satisfaction. Existential authenticity had a significant positive effect on both tourist satisfaction and cognitive loyalty ($r^2 = 0.377$, t -value = 5.167, $p < 0.01$ and $r^2 = 0.304$, t -value = 4.129, $p < 0.01$). Thus, existential authenticity was found to make a significant influence to tourist satisfaction, and constructive authenticity had even more influence on satisfaction than existential authenticity.

Among the authenticity factors, it is confirmed that only existential authenticity has a positive significant influence on cognitive loyalty. Thus, Hypotheses H1, H2 and H3 were partially supported, while H3b and H3c were totally rejected. Tourist satisfaction, as hypothesized, had significant positive effects on both cognitive and affective loyalty ($b_1 = 0.605$, t value = 8.951, $p < 0.01$ and $b_2 = 0.150$, t -value = 2.271, $p < 0.05$). Cognitive loyalty had significant positive effects on affective loyalty ($b_3 = 0.807$, t -value = 11.836, $p < 0.01$) and affective loyalty had significant positive effects on conative loyalty ($b_4 = 0.569$, t -value = 5.684, $p < 0.01$). A tourists' cognitive loyalty is found to have a more significant influence on affective loyalty than conative loyalty, and affective loyalty has more influence on conative loyalty than cognitive loyalty. Thus, H4 and H5 were also partially supported.

As discussed above, the research hypotheses are found to be partially supported, that is to say, some variables do not have a directly influential relationship as first thought. Thus, the authors of the current study analyzed the indirect variables that affect dependent variables, as moderated by more than one intermediate variable, because we are not able to measure the size of any effect if we only judge the relationships between variables by direct effects. The results of this analysis are presented in Tables 4 and 5, and indicate that indirect effects exist among all the variables, except in relation to a tourist's objective view of authenticity.

The direct effect of existential authenticity on cognitive loyalty was calculated at 0.304. The indirect effects of constructive and existential authenticity on cognitive loyalty were 0.732 and 0.228 respectively. With respect to total effects, the former (0.742) was greater than the latter (0.533). The effect of constructive authenticity on cognitive loyalty mediated by existential authenticity and/or tourist satisfaction

was 0.732; resulting in a total effect of 0.742. Additionally, existential authenticity had a direct effect (0.304) in addition to an indirect effect (0.228) mediated by tourist satisfaction. The direct effects of constructive and existential authenticity on affective loyalty were not identified. With respect to indirect effects, the former (0.705) was greater than the latter (0.487), and for a total effect also. In addition, the direct effects of constructive and existential authenticity on conative loyalty were not identified. With respect to indirect effects, the former (0.642) was greater than the latter (0.423), and for a total effect as well. However, the most significant result of the current study is that constructive authenticity does not have a directly significant influence on any of the factors within the form of loyalty subsumed in Hypothesis 3. Furthermore, our analysis of the indirect and total effect indicates that while constructive authenticity exists in all the loyalty variables, its most significant effects are on affective loyalty, cognitive loyalty, and conative loyalty, in that order.

The effect of existential authenticity on conative loyalty as mediated by tourist satisfaction, cognitive loyalty and/or affective loyalty was 0.423, resulting in a total effect of 0.441. The direct effect of tourist satisfaction on cognitive and affective loyalty was determined at 0.605 and 0.150 respectively. Therefore, only existential authenticity has a direct influence on cognitive loyalty among all the authenticity factors, contributing to the result that cognitive loyalty has more significant total effect than affective or conative loyalties on tourist satisfaction.

The indirect effect of tourist satisfaction on affective and conative loyalty was 0.488 and 0.499 respectively. With respect to the total effects found, affective loyalty (0.638) was greater than cognitive loyalty (0.605) and conative loyalty (0.598). The effect of tourist satisfaction on conative loyalty as mediated by cognitive loyalty and/or affective loyalty was 0.499, resulting in a total effect of 0.598. This means that tourist satisfaction does not directly influence conative loyalty but has indirect effects and total effects on cognitive and affective loyalties. And it is confirmed that there exists a significant total effect on affective, cognitive, and conative loyalties respectively. Also, tourist satisfaction had a direct effect (0.150) in addition to an indirect effect (0.488) on affective loyalty mediated by cognitive loyalty. The direct effect of cognitive loyalty on affective loyalty was 0.807, and the effect of cognitive loyalty on conative loyalty as mediated by affective loyalty was 0.460, resulting in a total effect of 0.684. Finally, the direct effect of affective loyalty on conative loyalty was 0.569. In summary, cognitive loyalty does not directly influence conative loyalty; but it does have indirect effects via affective loyalty, and this produces significant total effects. That means that cognitive loyalty directly influences affective

Table 4
Test of hypotheses.

Hypothesis (Path)	Coefficients	S. E.	C. R. (=t)	Result
H1 Object-based authenticity significantly influences existential authenticity.				
H1-1 Objective Authenticity → Existential Authenticity	0.017	0.062	0.258	Rejected
H1-2 Constructive Authenticity → Existential Authenticity	0.809	0.070	10.727**	Supported
H2 Authenticity significantly influences overall satisfaction.				
H2-1 Objective Authenticity → Overall Satisfaction	−0.038	0.053	−0.633	Rejected
H2-2 Constructive Authenticity → Overall Satisfaction	0.499	0.083	5.097**	Supported
H2-3 Existential Authenticity → Overall Satisfaction	0.377	0.067	5.167**	Supported
H3 Authenticity significantly influences loyalty.				
H3a-1 Objective Authenticity → Cognitive Loyalty	−0.059	0.055	−0.988	Rejected
H3a-2 Constructive Authenticity → Cognitive Loyalty	0.010	0.091	−0.096	Rejected
H3a-3 Existential Authenticity → Cognitive Loyalty	0.304	0.070	4.129**	Supported
H3b-1 Objective Authenticity → Affective Loyalty	0.034	0.053	0.695	Rejected
H3b-2 Constructive Authenticity → Affective Loyalty	−0.034	0.088	−0.400	Rejected
H3b-3 Existential Authenticity → Affective Loyalty	−0.018	0.071	−0.288	Rejected
H3c-1 Objective Authenticity → Conative Loyalty	0.074	0.077	1.325	Rejected
H3c-2 Constructive Authenticity → Conative Loyalty	−0.128	0.127	−1.342	Rejected
H3c-3 Existential Authenticity → Conative Loyalty	0.017	0.101	0.246	Rejected
H4 Overall satisfaction significantly influences loyalty.				
H4-1 Overall Satisfaction → Cognitive Loyalty	0.605	0.070	8.951**	Supported
H4-2 Overall Satisfaction → Affective Loyalty	0.150	0.081	2.271*	Supported
H4-3 Overall Satisfaction → Conative Loyalty	0.099	0.113	1.366	Rejected
H5 Loyalty significantly influences the relationships among the dimensions of loyalty.				
H5-1 Cognitive Loyalty → Affective Loyalty	0.807	0.081	11.836**	Supported
H5-2 Cognitive Loyalty → Conative Loyalty	0.224	0.176	1.921	Rejected
H5-3 Affective Loyalty → Conative Loyalty	0.569	0.128	5.684**	Supported

*p < 0.05, **p < 0.01.

Table 5
Direct, indirect and total effects of relationships.

Path	Direct	Indirect	Total
H1 Constructive Authenticity → Existential Authenticity	0.809**		0.809**
H2 Constructive Authenticity → Overall Satisfaction	0.499**	0.305**	0.804**
Existential Authenticity → Overall Satisfaction	0.377**		0.377**
H3 Constructive Authenticity → Cognitive Loyalty	0.010	0.732**	0.742**
Existential Authenticity → Cognitive Loyalty	0.304**	0.228**	0.533**
Constructive Authenticity → Affective Loyalty	−0.034	0.705**	0.672**
Existential Authenticity → Affective Loyalty	−0.018	0.487**	0.468**
Constructive Authenticity → Conative Loyalty	−0.128	0.642**	0.515**
Existential Authenticity → Conative Loyalty	0.017	0.423**	0.441**
H4 Overall Satisfaction → Cognitive Loyalty	0.605**		0.605**
Overall Satisfaction → Affective Loyalty	0.150*	0.488**	0.638**
Overall Satisfaction → Conative Loyalty	0.099	0.499**	0.598**
H5 Cognitive Loyalty → Affective Loyalty	0.807**		0.807**
Cognitive Loyalty → Conative Loyalty	0.224	0.460**	0.684**
Affective Loyalty → Conative Loyalty	0.569**		0.569**

*p < 0.05, **p < 0.01.

loyalty; and that affective loyalty significantly influences conative loyalty.

5. Discussion and conclusions

Today, many tourists seek authentic experiences pertaining to different cultures and histories at heritage sites. Authenticity is a pivotal component for tourists who expect to experience the heritage of other cultures when they travel. Thus, the purpose of this study was to identify what tourists expect and value when they visit heritage tourist destinations. Specifically, this research verified how tourists perceive authenticity when they travel. In recent years, existential authenticity has gained strong academic attention (Belhassen et al., 2008;

Buchmann et al., 2010; Kim & Jamal, 2007; Pons, 2003; Steiner & Reisinger, 2006), and researchers have investigated the more existential forms of authenticity as opposed to concentrating on object authenticity. In other words, authenticity in heritage tourism is the representation of a historical time and place within original or reconstructed sites and intangible characteristics as interpreted by a person and social culture.

The results of the current study can be summarized as follows. First, objective authenticity in heritage tourism does not significantly influence attraction loyalty in any form of existential authenticity relating to tourism behavior, tourist satisfaction, or future behavioral intention. Second, tourists' constructive authenticity significantly affects existential authenticity and tourist satisfaction, while it also has an indirect influence on all loyalty factors, and it has larger total effects than existential authenticity. Third, existential authenticity has a directly significant influence on tourist satisfaction and cognitive loyalty, and also has an indirect influence on the other two types of loyalties (affective and conative loyalty). Fourth, tourist satisfaction has directly significant influence on cognitive and affective loyalties, whereas it indirectly influences conative loyalty. This implies that tourist satisfaction on the authenticity in cultural heritage tourism does not directly affect the conative loyalty that influences their future behavioral intention; but it affects formation of conative loyalty via cognitive and affective loyalties. Finally, tourists' cognitive loyalty has more influence on affective loyalty than conative loyalty; whereas affective loyalty influences conative loyalty. This means a tourist's overall perception based on the values of tourism objects forms the final attitude towards authenticity.

5.1. Contribution to theoretic development

This study examined the concept of authenticity and empirically confirmed the relationships between authenticity, satisfaction, and loyalty of tourists in cultural heritage tourism. First, it has been argued that historical atmospheres and constructive authenticity that transcend

space influence the existential authenticity that is personally perceived through emotions and subjectivity. This, as a significant result, supports more specifically the research results of Jang and Choi (2007), and Kolar and Zabkar (2010). At the same time, the results confirm that constructive authenticity among the authenticities relating to tourism destinations has a significant influence on existential authenticity. In other words, constructive authenticity is seen to have a positive impact on existential authenticity because the perspective of the tourists is projected within the timeframe that is the historical background.

Second, the results of previous studies regarding the influencing relationships between satisfaction and authenticity as perceived by tourists identified that the path from authenticity to satisfaction was a suitable theoretical structure. However, the results showing that objective authenticity does not have a significant influence on satisfaction can be understood as: (a) a lack of awareness regarding the objective fact that the visited site is cultural heritage having an historical value; or (b) as the gratification of an obvious fact that does not extend further into satisfaction. This means that it meets the physical requirements, but there is no satisfaction or dissatisfaction in the subjective dimension. However, as evaluations of dissatisfaction follow immediately when these factors are not met, tourism destination managers must continue to manage tourism destinations with respect to the factors that, essentially, *have* to be met. In addition, if tourists do not personally feel a real inspiration within the course of their sightseeing, this demonstrates that they are not satisfied. Thus, the subjective perception of tourists plays a decisive role in satisfaction rather than the attributes of the cultural heritage item itself.

Third, it was confirmed that existential authenticity is among the dimensions of authenticity that affects a tourist's motivation for activities. Existential authenticity through experience has a direct influence on cognitive loyalty is the result of the qualitative assessment of these attributes in tourism studies. These results imply that the perceived authenticity derived from freely expressing themselves in a new place different from their daily lives, informs a loyalty that may affect future behavior. Therefore, continuous efforts are urgently demanded for tourism destination sites to consider existential authenticity through using tourism resources that can stimulate the process of personal self-reflection or self-discovery of the tourists, within their experiences of tourism activities. Tourists form cognitive loyalties regarding tourism destinations, while they perceive the attributes and qualitative aspects of the site through experience, and confirm the importance of the constructive authenticity that induces existential authenticity. The overall structure, atmosphere and authenticity perceived within the activities experienced was found to have a significant meaning in the future behavior intentions of tourists.

Fourth, it was demonstrated that satisfaction directly affects the formation of cognitive loyalty and affective loyalty while excluding conative loyalty, the willingness to revisit or recommend, and that an apparent causal relationship between the dimensions of satisfaction and loyalty exists as conative loyalty is formed after the formation of affective loyalty. The perception of tourists and loyalty from an affective aspect can be seen to have an impact on positive word-of-mouth, and the conative intention to revisit. Accordingly, satisfaction and loyalty can be indicators of future behavior and are factors that can be used to understand the behavior of tourists. Furthermore, it was identified that potential tourists trust most of all positive word-of-mouth and the recommendations of experienced tourists. This study, based on the results of examining the behavioral aspects of the emotions and perceptions of loyal tourists, shows that these can be used to maintain loyal customers or secure potential customers.

In addition, there is significance in the establishment of the overall structural relationship among the theoretical concepts by verifying them empirically, in contrast to previous studies that independently

verify the relationships among the concepts. It is believed that the structure influencing relationships among the multi-dimensionally derived dimensions of authenticity, satisfaction and loyalty will sufficiently reflect tourist behavior, in addition to understanding and predicting the decision-making processes of tourists. Consequently, it is suggested that tourists do not feel strong satisfaction without inspiration within the course of sightseeing. Existential authenticity caused by experiential activities and perceptions regarding the constructive authenticity of the tourists can be seen as a most influential factor in tourist satisfaction. Finally, this study has importance in providing a comprehensive perspective that examines the socio-cultural significance for understanding complex tourism phenomena and tourist behaviors based on the concepts of authenticity.

5.2. Practical implications

The results of this study can assist in developing marketing strategies that will contribute to the formation of satisfaction and loyalty by determining the authenticity of tourist perception in heritage destinations. Operational suggestions are as follows: First, among the authenticities of tourist destinations in cultural heritage tourism, objective authenticity does not have significant effects on existential authenticity, and the satisfaction of the tourists was confirmed. Eventually, without the intrinsic qualitative value, fundamental information and meanings held by cultural heritage items, the exterior preservation of the original is merely a spectacle for tourists as potted history and culture. Therefore, promotional and experience programs should be developed that contain commentaries providing communication with the cultural heritage that is historically meaningful to tourists through interpretation. In other words, rather than the rarity of an objective heritage, the whole atmosphere of the Hahoe village or traditional landscape and folk performances should be segmented more variously, and introduced to tourists as a functioning whole.

Moreover, there is a need for tourism destinations having historical heritage resources to properly deliver the meaning that heritage holds from the perspective of history and culture, by using professionals or notices rather than imposing a superficial viewing of historical heritage upon tourists. In addition, active experience programs that introduce vitality to historical heritages, such as storytelling using intangible cultural assets like traditional performances or folk plays, should be activated so that tourists can experience authenticity within the historical space of those heritage tourism destinations. Furthermore, opportunities and events where tourists can experience the daily life of the time or the making of traditional dishes must be configured into the mix. Such commercialization of tourism can provide fresh meanings for the people regarding cultural heritage that might not have been of much interest, and rather, can be used as a new opportunity for the preservation and revitalization of historical heritage and a support for its continuous management.

Second, both constructive authenticity and existential authenticity have a significant impact on loyalty. From this, tourists can be assumed to form loyalties in the aspects of attitude and feeling satisfaction, through the reproduction of traditional performances or folk-plays based on historical truths within the landscape and background of the location. This becomes the background of the image and atmosphere of the historical time within the tourism destinations. Therefore, tourists form satisfaction and loyalty by authenticity through personal experience, rather than through the authenticity of the tourism destinations themselves. Accordingly, the management of tourism destinations should not only develop tangible cultural contents, but also configure traditional performances or folk plays with experiential programs, including screenplays in which tourists can personally participate. Tourism destinations should not simply display cultural heritages, but

provide abundant experiential activities that increase the value of the cultural heritages through stories focused on the historical background, and figures intertwined with the cultural heritage.

For example, in Hahoe village, attempts to engage the spectators are made during the reproduction of the Hahoe Mask Dance. However, participation is not only simply induced by words; the performers go down from the stage and naturally mix in with the people as they keep the flavor of the previous time. In addition, there is a need for traditional games that can be played by tourists, taking into consideration those that can induce participation or for programs where tourists can participate in the march along the path within the village. Moreover, experience events where tourists can wear jewelry or clothes that cannot be experienced in daily life should be provided — by exploring ways to lend traditional shoes, costume, hat, mask, and so on — while visiting the village.

Third, among the tourists of the Hahoe village — the target of this study — it is considered advantageous for tourists with apparent purpose, such as fulfilling their desire to acknowledge the high importance of cultural experience, to form relationships as loyal customers. In addition, the characteristics of the cultural tourists must be taken into consideration where the satisfaction and revisit rates of tourists increase through traditional cultural events carried out in cultural tourism destinations. Therefore, there is a need for executives and managers of cultural heritage tourism destinations to reproduce a traditional culture where both the tourism destination and the tourists can experience a mutual consensus. For example, materials that can be recalled in daily life after the tour, such as establishing footprints on the ground within the Hahoe village, where tourists can mimic the gait of noblemen filled with pretension around the house, should be provided. Moreover, not only the representative locations of each heritage tourism destination should be promoted, but various less popular locations should also be introduced.

Thus, the results of the study present a number of messages. Because tourists already consider cultural motivation and importance before travelling to a cultural heritage site, authenticity is often taken for granted during their travel. Cultural heritage tourists will not be satisfied if they cannot enjoy impressions from the general ambience and atmosphere while they travel, even although cultural heritage is well preserved. That means the experience will merely be of a simple attraction stuffed with unapproachable history and culture, if a cultural heritage site does not deliver internal quality values and fundamentally interesting and interactive contents. Therefore, it is strongly recommended that attractions should provide interpretation and explanation of each heritage site from a professional [cultural heritage commentator](#), to present the background story of the cultural heritage site, and provide a common place where tourists can gain experience about a heritage site or other historical and cultural activities that will have them reflect on the days when the heritage site was built.

5.3. Limitations and further research

Although this study produced insightful results and provided theoretical and practical contributions, it is not free from limitations. First, there is the limitation of objectivity in the composition of the sample that consisted only of visitors to the Hahoe village in Andong City. In future research, there is a need to examine the perspective of local residents in addition to domestic and foreign visitors, and include more diverse regional cultural heritage attractions by expanding the range of spaces and targets. Second, as the temporal range of this study was limited to a cross-section at a certain point-in-time, to be able to

generalize the results requires a longitudinal study that also considers the impact of seasonality and other variables. The direction of future research must be towards strengthening such generalizations. Furthermore, it is hoped that research can be actively carried out regarding the cultural authenticity that can inform the originality of a unique culture. By evaluating the various measurement items of such a study as they are applicable to heritage tourism, insufficient interpretations and resources can be identified. Continuous reviews can thus contribute to the enhancement of the quality of all heritage tourism destinations, especially when generalized measurements are developed. In addition, expanding the horizons of local residents using the resulting research into tourist perspectives would expand cultural heritage knowledge in host communities, and further prove the value of research activities that are conducted from diverse perspectives.

Author contribution

Eunkyung PARK: Designing the research framework of the study, Collecting secondary data on the main theme of the study (Literature review), Conducting field survey activities, Analyzing the fieldwork data. **Byoung-Kil CHOI:** Setting up aims of the study, Literature review, Analyzing the fieldwork data. **Timothy J. LEE:** Literature review, Analyzing the fieldwork data, Writing up the paper in English, English proofreading and editing.

Appendix A. Supplementary data

Supplementary data related to this article can be found at <https://doi.org/10.1016/j.tourman.2019.03.001>.

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