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Dispositional, Place Perceptions, and Imagination: The Interactive Network of Authenticity

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DISPOSITION, PLACE PERCEPTIONS, AND IMAGINATION: THE INTERACTIVE NETWORK OF AUTHENTICITY

by

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ABSTRACT

The purposes of this dissertation are threefold: to define and operationalize different types of authenticity, to test the interactive network of different types of authenticity, and to test the relationships between authenticity and tourist outcome variables including transformation, place attachment, and loyalty. In psychology, authenticity is typically conceptualized to be subject-based in nature, referring to a person's state of being true to oneself across contexts and against external influences. This type of authenticity has been termed "dispositional authenticity" and operationalized in this study in dimensions of authentic living, accepting external influence, and self-alienation. In tourism, authenticity is usually considered to be object-based in nature, place authenticity, referring to the strength of the traditional/original cues in destinations. The level of tradition or originality is either expert-defined or laymen-perceived, constituting two distinct types of authenticity. This dissertation focused on the latter for its relevance to tourists. This type of authenticity was named "subjective object-based authenticity" and was operationalized in dimensions of the built and non-built environment. In sociology and tourism, a fourth type of authenticity emerged with a hybrid nature. This type of authenticity is subject-based in nature, referring to one's feeling true to their own thoughts and feelings; however, the sense of trueness is not context-stable but temporary and subject to one's exposure to the traditional/original cues they perceive at a destination. This type of authenticity was termed "imaginary authenticity" and measured in newly developed dimensions of a sense of nostalgia and a sense of ideal life. Twelve hypotheses were created to postulate the relationships among dispositional, place, and imaginary authenticity and three tourist outcome variables: place attachment, transformation, and loyalty.

This dissertation chose the positivist paradigm and quantitative methodology for the purpose of theory-testing. The study design was a web-based survey collecting data from Amazon's Mechanical Turk (MTurk). Respondents answered the survey based on their travel experience to one of the three destinations that they had visited: Mexico, Italy, and China. A total of 588 surveys were collected, 566 cases remained after data cleaning. The measurement model and structural model were assessed using Confirmatory factor analysis (CFA) and Partial Least Squares- Structural Equation Modeling (PLS-SEM) using Smart-PLS. The results supported the main claims regarding the role of dispositional authenticity, and the influence of the authenticity network on subsequent tourist outcomes. A multigroup analysis was also conducted to detect destination-based deviations on the hypotheses. Theoretical and managerial implications as well as limitations and future suggestions were also discussed.

Keywords: authenticity, existential authenticity, dispositional authenticity, destination authenticity, staged authenticity, loyalty, place attachment, transformation, transformative experiences, survey, PLS-SEM

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CHAPTER ONE: INTRODUCTION

This study examines the relationship between authenticity and tourist behaviors. Specifically, this study aims at determining the interactive network of 1) tourists' dispositional drive of being one's true self, 2) tourists' perception of the original or traditional characteristics of destinations, and 3) their contingent perception of being one's true self triggered by the original or traditional sense of the destinations; meanwhile, further analysis is conducted to establish the impact of this interactive network on relevant tourist outcomes. Towards that end, definitions are analyzed and synthesized for a clear conceptualization of dispositional, subjective object-based, and imaginary authenticity to refer to tourists' dispositional drive, perception for destinations, and place-triggered perception of self. Additionally, place attachment, transformation, and loyalty are identified as the tourist consequences highly associated with authenticity. The first chapter introduces the topic of authenticity with background, problem statement, purpose of study, significance of study, and definition of key terms.

1.1 Why Authenticity Matters

Authenticity is a buzzword in multiple areas. For instance, in the field of business, Amazon won an annual competition in 2017 as "the most authentic brand"; in politics, Democratic politician Pete Buttigieg is deemed an authentic candidate against his running mates in the presidential race; in entertainment, the K-pop band BTS is widely considered a classic representation of authentic celebrity; in hospitality, annual food guides are made everywhere to rank authentic foods; and in tourism, critics credit authenticity as a destination's key attraction to tourists. Despite its popularity in multiple fields, authenticity has remained an ambiguous

concept due to the heterogeneous references assigned by different commentators. In the context of business, authentic brands are those that are reliable, respectful, and real (Dua, 2017); in politics, authentic politicians are people who embrace and speak up about their personal identities and values (Kilgore, 2019); in entertainment, authentic celebrities are those who reveal behind-the-scene efforts and showcase personal tastes (Dorof, 2018); in hospitality, authentic foods are those made with locally unique recipes and locally sourced ingredients (Rosemary, 2017); and in tourism, authentic destinations are those that preserve residents' way of life and bear little impact from commercialization. These examples imply that authenticity is a multi-faceted concept that carries different meanings when used to refer to individuals or objects. The complexity of authenticity's references requires researcher to provide clear and operationalizable definitions that capture different types of authenticity in order to benefit businesses or destinations aiming at attracting customers with authentic products or images.

It is common sense in marketing terms that contemporary consumers wish to achieve a character-based authenticity, to which end they purchase products or visit destinations that exhibit product- or destination-based authenticity. However, the rationale behind this marketing logic has remained unanswered in the academia. The present study argues that the surface phenomenon of consumers purchasing items or visiting places that exhibit product- or destination-based authenticity is a reflection of their underlying desire for well-being. Brown (2013) echoes this point by arguing that authenticity, or being one's true self, is an existential quest. People often shy away from their true passion in exchange of stability in life, but they eventually wake up and pursue a lifestyle that is really dear to their interest and talent. Meanwhile, Wang (2016) suggests that authenticity, or being expressive of one's feelings and thoughts, is a key element to well-being, and people are always adjusting themselves on the

continuum between authenticity and inauthenticity for the highest level of well-being. Jenss (2004) contends that people have an inner desire to be seen as honest and genuine, which has led to the frenzy of retro fashion as a visible representation of such qualities. This study is the first to hint that consumers' inner desire for character-based authenticity is fulfilled by their purchase of items manifesting product-based authenticity. Andriotis (2011) concludes that making pilgrimage to historic sites is a way for pilgrims to restore spiritual purity, namely a simpler and a more real version of themselves. This study is the first to imply that travelers' underlying intent of character-based authenticity is achieved by their behavioral outcomes of visiting places exhibiting destination-based authenticity. It is clear that the crave of character-based authenticity determines consumer preferences for product-based authenticity.

After explaining the mechanism behind the marketing logic of authenticity, it is important to understand its practical implications on businesses or destinations. Research has shown that the businesses or destinations manifesting authenticity are likely to achieve higher competitiveness, local support, revenues, and loyalty. For example, some experts suggest that authenticity adds to destinations' competitive advantage; national destinations stand out if they highlight locally unique attractions and residents' lifestyle (Liu, 2018). Other experts supplement that authenticity leads to residents' support for tourism. In Japan, for example, some old towns market themselves as the authentic hometown of historic figures, a marketing approach that generates solidarity and residents' support for local tourism industry (Wu, 2018). In addition, authenticity is considered an important driver of business revenues. According to an industry survey on global customers, 62% of respondents expressed strong willingness to purchase from an authentic brand; 91% of respondents doubled down and said they would reward authentic brands with not only repurchase but word-of-mouth or investment (Stafford, 2018). In a 2013

study published by a consulting firm, respondents revealed that authenticity was the key to their brand choice; moreover, for millennial customers, brand authenticity is a bigger driver for their brand choice than loyalty programs (Alois, 2017).

In conclusion, authenticity is a popular concept in many fields, but its references in each field are still far from clear. Hence, it is important to categorize or define these references as authenticity has important implications for marketing and for-profit businesses. Consumers' inner desire of character-based authenticity dictates their purchase of or visits to items or destinations featuring product- or destination-based authenticity; consumers' purchase of items or visits to destinations then lead to revenues, loyalty, investment, and so on (Figure 1). To help businesses and individuals take advantage of the authenticity phenomena, the present research aims at providing clear definitions to authenticity, and to empirically validate the causal relationships among authenticity and its consumer outcomes.

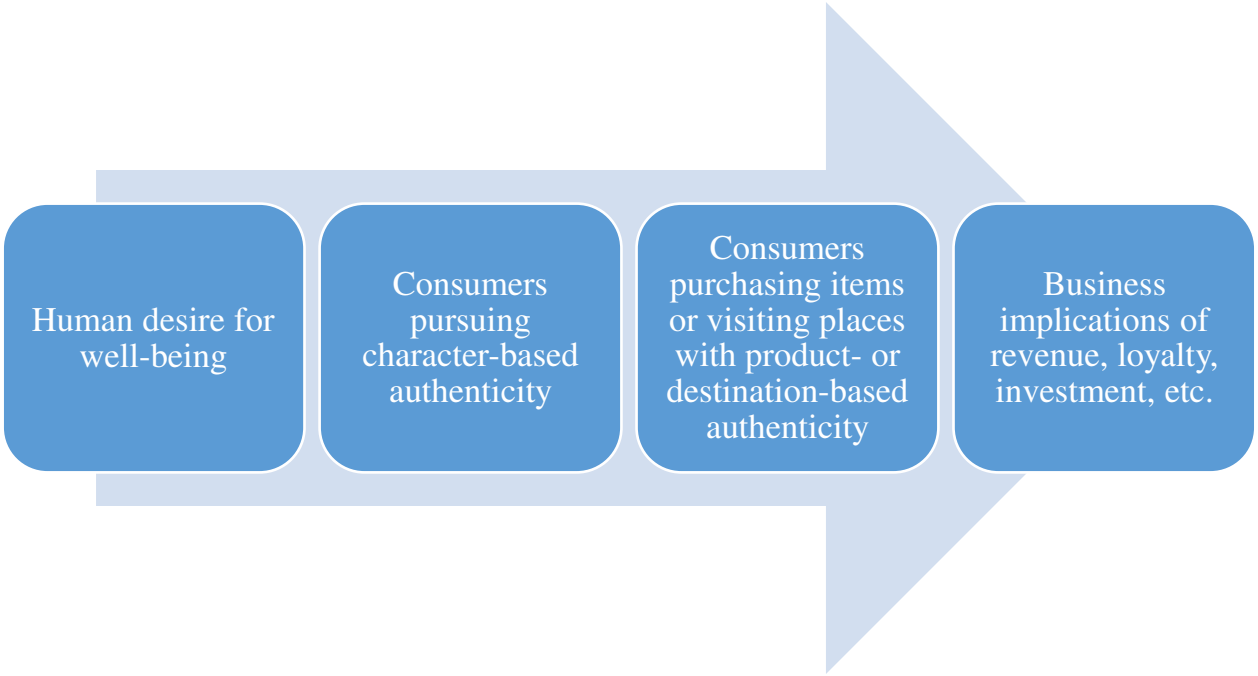

Figure 1: Why authenticity matters

1.2 Evolution of Authenticity Research

Discussions of authenticity first emerge in the 1920s and have evolved in multiple fields and disciplines (Figure 2). Research on authenticity was initially drawn from the discipline of philosophy (e.g., Heidegger, 1927, 1962; Sartre, 1943, 1969) as a spiritual concept of humans transcending their existential limitation and leading a meaningful life (Brown, 2013). This school of thought later merges with some subfields of psychology such as humanistic and existential psychology and existential psychotherapy (e.g., Rogers, 1961; Yalom, 1980) to denote people's tendency of freely expressing their true thoughts and feelings despite external influences (Wood, Linley, Maltby, Baliousis, & Joseph, 2008). This line of authenticity is referred to as *dispositional authenticity* in the present study. Dispositional authenticity has been examined in diverse terminologies but received great consensus for its meaning. Previously used

terminologies include dispositional authenticity (e.g., Brunell et al., 2010), self-authenticity (e.g., Didonato & Krueger, 2010), authenticity (e.g., Wickham, Williamson, Beard, Kobayashi, & Hirst, 2016), and baseline authenticity (e.g., Baker, Tou, Bryan, & Knee, 2017); nonetheless, they all refer to one's awareness of and capability of acting according to their thoughts or feelings across different contexts and against external influences (e.g., Kirillova, Lehto, & Cai, 2017). To reflect the context-stable nature of dispositional authenticity, the current study selected *dispositional authenticity* among all available terms. The mainstream operationalization of dispositional authenticity is the 12-item (7-point Likert) scale of Wood et al. (2008). This scale was also adopted in this study given its proved reliability and validity in previous studies, as well as its appropriate length compared with the rival scale of Kernis and Goldman (2006).

In the mid-late 1900s, research on authenticity underwent a fundamental transformation. Some sociologists and anthropologists borrowed the term of authenticity and bestowed it with an alternative meaning: the faithful portrayal of an object or a setting's original status. Compared with dispositional authenticity that is entirely subject-based in describing a human mindset, this new reference is purely object-based. For instance, Boorstin (1961) and MacCannell (1973) consider authenticity the faithful portrayal of residents' lifestyle untainted by tourism or commercialization. This line of thought later evolved into two sublines that distinguish between an objectively perceived or subjectively perceived originality of objects, referred to as *objective object-based* and *subjective object-based authenticity* in the present study. The terms were selected out of myriad options including authenticity, perceived historical authenticity, authenticity perceptions, indexical authenticity, iconic authenticity, heritage authenticity, foodservice authenticity, brand authenticity, perceived authenticity (e.g., Waitt, 2000) to emphasize its object-based nature. Objective object-based authenticity is the sense of originality

that can be evaluated with scientific or expert criteria, such as the ecological wellness of forests deemed by ecologists (Dudley, 1996) or the closeness between historical relics and replica props deemed by history performers (Handler & Saxton, 1988). Contrarily, subjective object-based authenticity is the sense of originality perceived by laymen with common sense or personal impression, such as the tourist-perceived sense of history of cultural districts (Yi, Lin, Jin, & Luo, 2016) or consumer-perceived sense of tradition of holiday merchandise (Castéran & Roederer, 2013). The current study focuses on subjective object-based authenticity due to its relevance to tourists. The measurement of this construct was a combination of established scale items (e.g., Yi et al., 2016) and self-added items. The goal of this measurement set was to evaluate tourists' perceived sense of originality of destinations regarding the built and non-build dimensions.

In the late 1900s, academic research on authenticity went through yet another major transformation. Some researchers began exploring a mixed type of authenticity which is subject-based at the core but is a temporary result triggered by original or traditional environments. For instance, Handler & Saxton (1988) first proposed that performers of history events experienced a sense of being true to oneself during their performance when they were reliving historic moments using historic replica. This concept later was echoed by multiple research, including 1) Andriotis (2011) that reports pilgrims' on-site sense of genuineness when immersing in an ancient religious mecca on a Greek mountain and imagining an ideal life (i.e. a sense of ideal life); and 2) Zhou, Zhang, Zhang, and Ma (2015) that explores residents' sense of connection to their ancestral origin when immersing in the non-modernized surroundings of their homeland (i.e. a sense of nostalgia). This line of authenticity is referred to as *hybrid authenticity* for its general type to reflect its integration of both subject- and object-based characteristics; within this

type, the two specific outcomes, namely a sense of ideal life and a sense of nostalgia, are collectively termed as *imaginary authenticity* to capture people's imagination of an ideal life or an ideal past. Imaginary authenticity is a newly measured construct in this study, operationalized by extracting the scale items from keywords in the reviewed literature.

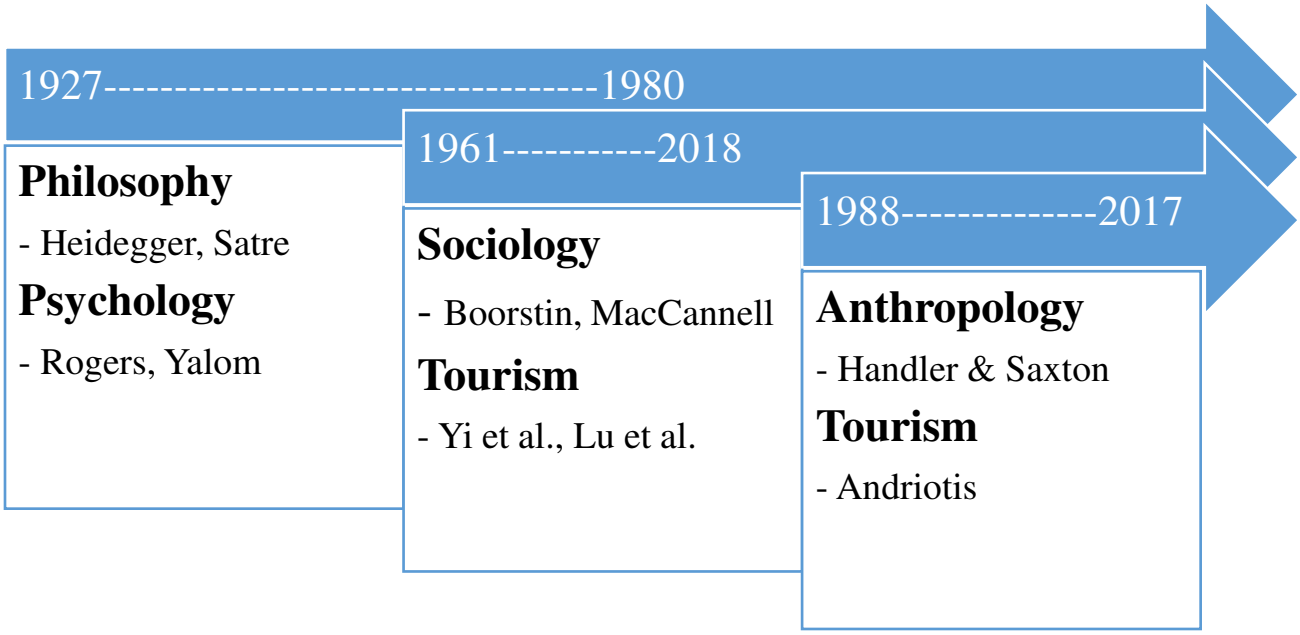

Figure 2: Shift in field of study/discipline of authenticity research

1.3 Tourist Outcomes from Authenticity

This study aims at establishing the impact of three types of authenticity on consumer outcomes. That is, tourists have a differential desire of being one's true self (i.e. dispositional authenticity), which could influence their perception of destinations' sense of origin or tradition (i.e. subjective object-based authenticity) and their subsequent on-site sense of true self (i.e.

imaginary authenticity). These authenticity-based phenomena are hypothesized to impact tourists' place attachment, loyalty, and transformation.

Place attachment, to begin with, is defined here with a three-factor approach that involves one's dependence of a place for specific functions, identification with a place for the destination personality, and attachment to a place for the emotional reward (Tsai, 2012). Place attachment is relevant to the present study in two aspects. On the one hand, place attachment is crucial for destinations because destinations that satisfy functional needs well, bear vivid identities that tourists can relate to, and induce affection of tourists, are more likely to succeed via a high visit and revisit rate. On the other hand, place attachment is logically associated with authenticity because tourists' perception of the destination characteristics and their perception of a genuine self could both lead to their reliance and affection for the destination.

Secondly, loyalty is operationalized in the present study as the behavioral and attitudinal allegiance to a destination (Oppermann, 2000). That is, not only are respondents evaluated for their intentions of returning to the destinations in the future, but they are also evaluated for an attitudinal inclination for recommending the destination to other people. Loyalty is relevant to the current study because it is the ultimate goal of all businesses and is followed by repeated purchase and self-initiated recommendation to potential clients. To examine authenticity as an approach of rendering consumer loyalty, it is crucial that the present study include this variable as a research outcome. Moreover, since loyalty is the ultimate goal of destinations (Yoon & Uysal, 2005), analyses were also made for the effect of place attachment and transformation on loyalty.

Lastly, transformation is conceptualized in the current study as tourists' long-term change of self following their return from authentic destinations (Brown, 2013). This concept first

emerged in Brown (2013), who suggests that people suffer from the blend routines of their ordinary lives. Tourism provides a glimpse of alternative lifestyle in their ordinary lives, and may prompt actions for long-term changes. These changes involve a more determined pursuit of a meaningful life, making choices for oneself, fulfilling one's potential, etc. (e.g., Brown, 2013). Transformation is relevant to our main theme of authenticity, primarily because of its connection with dispositional and imaginary authenticity. It is hypothesized that people may not only harbor innate, context-specific inclination of being true to oneself, but they may experience a temporary sense of trueness to oneself during the immersion in traditional or original environments. This on-site sense of trueness may be temporary, but in some cases could be so strong that returned travelers start to engage in long-term and fundamental changes of their being and way of life. To reflect this spiritual side of outcome, the current study includes transformation as the last consumer outcome.

1.4 Problem Statement

The present study aims at empirically testing the relationships between three types of authenticity and tourist outcomes. These relationships deserve specific attention due to some major research gaps in the existing literature. First, dispositional authenticity has been studied widely, but two research gaps remain: it has mainly restricted to psychology and counselling (e.g., Barnett & Deutsch, 2016), and mostly not as an antecedent but a mediator or an outcome (e.g., Le & Impett, 2013). These two phenomena are understandable because the psychology and counselling studies delve into the formational process of people's mindset, hence more research efforts devoted to the precursors instead of consequences of dispositional authenticity. However, when introduced to consumer behavior studies, dispositional authenticity should be seen as the

starting point that drives many other consumer decisions (e.g., Alois, 2017; Heidegger, 1962), with other product- or destination-related behaviors investigated as outcomes. The present study addresses these research gaps by: 1) introducing the concept of dispositional authenticity to tourism research, and 2) studying dispositional authenticity as the antecedent of subsequent consumer perceptions or decisions.

Second, subjective object-based authenticity is a popular topic in the tourism literature. Nonetheless, several research gaps persist: it has rarely been studied as a mediator or outcome (e.g., Yi et al., 2016), and it has not been associated with outcomes other than loyalty, which reveals the business-oriented nature of previous studies (e.g., Castéran & Roederer, 2013). Regarding its role in a theoretical framework, subjective object-based authenticity may seem most reasonable when positioned as an antecedent at the first glance, because it makes a compelling case to posit that tourists' perception of the traditional/original cues of a destination affect their loyalty; however, this logic is flawed when dispositional authenticity is in play. Cohen (1979) argues that tourists have a varying awareness to or desire for being their true selves (i.e. dispositional authenticity), and this difference leads to their varying appreciation of destinations' portrayal of local history or lifestyle (i.e. subjective object-based authenticity). This rationale helps the current study address the first research gap by establishing that subjective object-based authenticity is more strongly perceived with high dispositional authenticity in mind. For the outcomes of subjective object-based authenticity, the current study enlisted loyalty, place attachment, and transformation. The combination of these three variables responded to the second research gap by focusing on both business-oriented outcomes as well as human-centered well-being outcomes.

Lastly, imaginary authenticity is a newly operationalized construct in the present study. Despite the distinctiveness of imaginary authenticity from dispositional and subjective object-based authenticity, imaginary authenticity has only received sparse attention from the academia. Such a research overlook has prevented fellow researchers from completing a theoretically comprehensive three-pillar structure of authenticity: the subject-based, object-based, and hybrid nature of this construct. To address this gap, this study provided a definition and identified dimensions to capture imaginary authenticity. Meanwhile, the few existing literature that have discussed some key elements of imaginary authenticity have only produced conceptual (e.g., Handler & Saxton, 1988) or qualitative (e.g., Andriotis, 2011; Bryce, Murdy, & Alexander, 2017; Zhu, 2012) outcomes, while quantitative results have remained missing. This research gap has not only hindered future researchers from empirically validating or refining the concept of imaginary authenticity but stopped industry practitioners from gaining useful criteria to improve their destinations. To answer this gap, this study operationalized and empirically tested the role of imaginary authenticity in a comprehensive tourist behavior framework.

To conclude, the purpose of this study is to address specific research gaps in different types of authenticity, and to establish the causal model involving authenticity and multiple outcome variables (Figure 3). First, dispositional, subjective object-based, and imaginary authenticity are studied together in the same framework for the theoretical comprehensiveness of including the subject-based, object-based, and hybrid nature of authenticity. Second, place attachment and transformation are included along with loyalty to balance business-oriented outcomes with well-being-oriented outcomes.

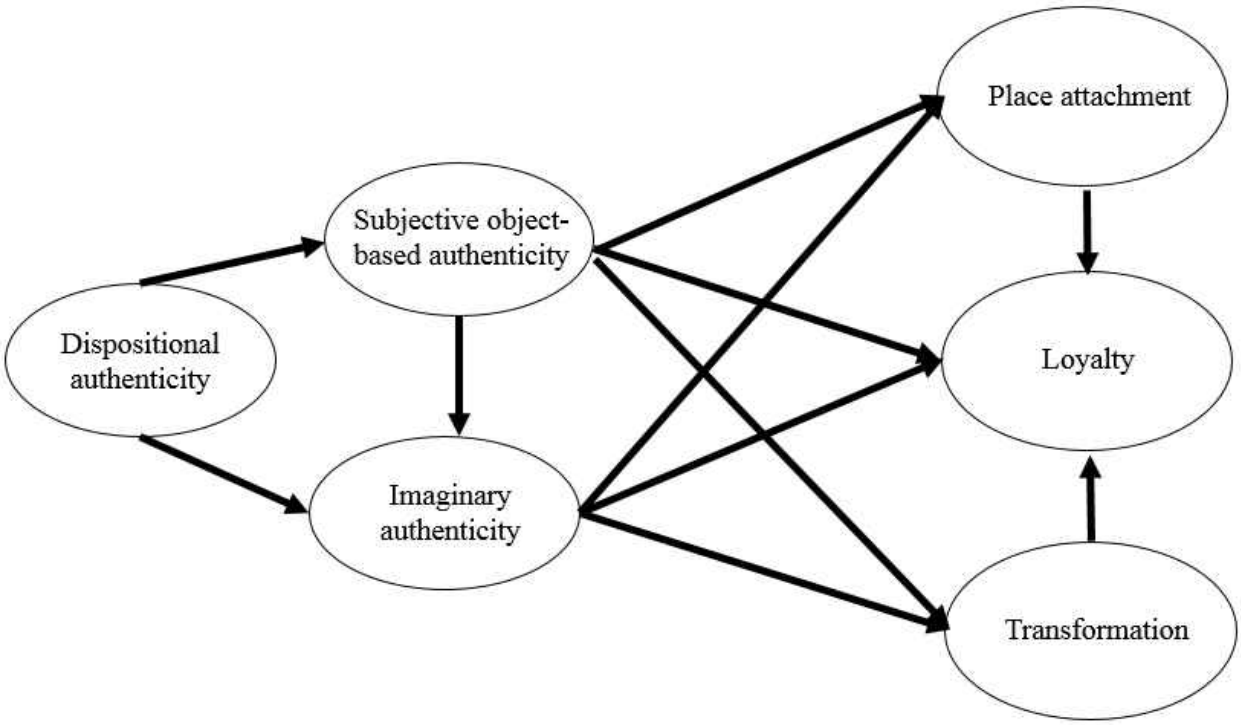

Figure 3: Rationale of causal relationships

1.5 Purpose of Study

The current research has three objectives:

1) To categorize authenticity into types and provide clear definitions
2) To address research gaps in the three main types of authenticity
3) To examine the interactive network of different types of authenticity
4) To examine the causal relationships between authenticity variables and consumer/tourist variables in the tourism context.

1.6 Significance of Study

The present research provides significant theoretical contribution by:

1) Providing an easily understandable visual for the types of authenticity
2) Providing clear and operationalizable definitions for different types of authenticity
3) Studying three types of authenticity for a theoretically comprehensive overview
4) Evaluating the effect of consumer desire of authenticity on their subsequent perception of destinations
5) Evaluating the impact of consumer and destination authenticity on relevant consumer outcomes
6) Providing theoretical implication for the literature of authenticity
7) Providing industrial implication for business practitioners

1.7 Definition of Key Terms

- *Dispositional authenticity*: a stable and context-free inclination of being aware of one's feelings/thoughts and being able to behave accordingly.
- *Objective object-based authenticity*: the state of object originality assessed based on expert opinions, universally agreed ideas, or objective measures.
- *Subjective object-based authenticity*: tourists' perception of the built or non-built environment being accurate or real in reflecting its origin, history, or tradition.
- *Imaginary authenticity*: tourists' temporary feeling of being true to oneself when perceiving a sense of ideal life while participating in original or traditional activities, or a sense of nostalgia while immersing in original or traditional objects.

CHAPTER TWO: LITERATURE REVIEW

The evolution of authenticity as a construct can be analyzed from four perspectives: fields/disciplines, methodologies, types, and study contexts. The following critique is built on 51 peer-reviewed papers on authenticity published between 1973 and 2017. Some counts in the following review may not add up to 51 as some studies involve more than one fields/disciplines or types and are calculated more than once.

2.1 Fields/Disciplines of Authenticity Research

Authenticity has been studied in diverse fields or disciplines. Aside from tourism, other relevant fields or disciplines include psychology (e.g., Wood et al., 2008), sociology (e.g., MacCannell, 1973), business (e.g., Liu, Yannopoulou, Bian, & Elliott, 2015), earth, environmental, and geo sciences (e.g., Dudley, 1996), education (e.g., Cranton, 2006), philosophy/ethics (e.g., Kraemer, 2011), organizational psychology/behavior (e.g., Green, 2017), anthropology (e.g., Handler & Saxton, 1988), cultural studies (e.g., Graham, 2001), fashion (e.g., Jenss, 2004), hospitality (e.g., Lu, Gursoy, & Lu, 2015), and leisure (e.g., Rickly-Boyd, 2012) (Figure 4).

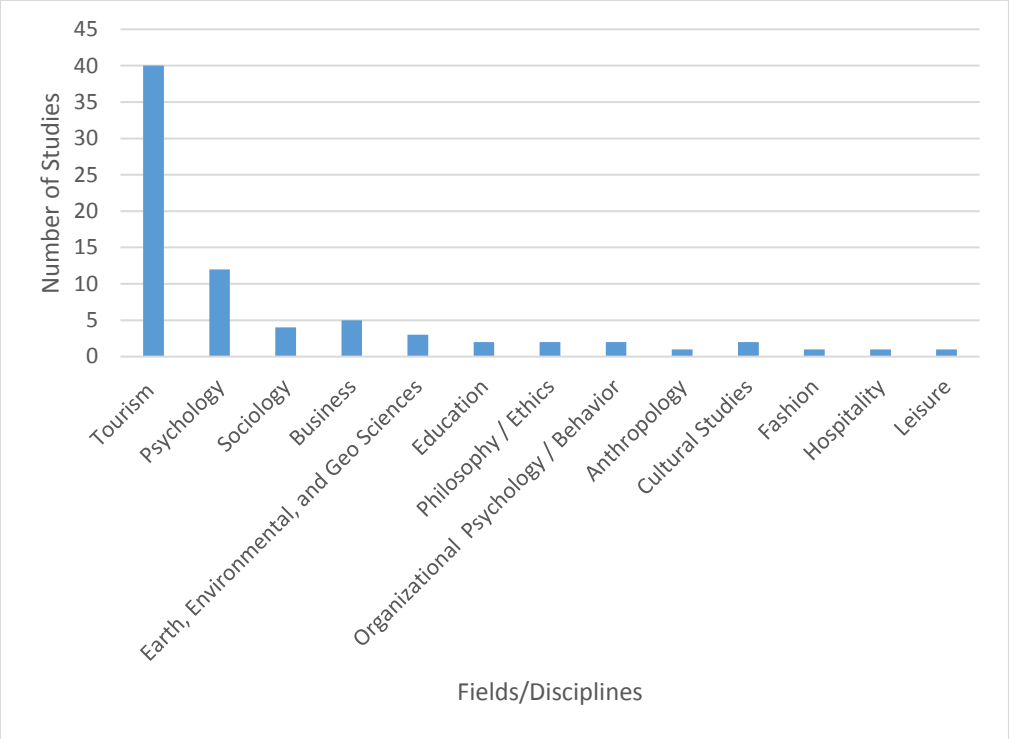

Figure 4: Authenticity research in different fields/disciplines

2.2 Types of Authenticity

Examining different definitions and measures of authenticity in literature reveals different types of authenticity, which can be grouped into four general types across two dimensions: originality and participation (Figure 5). The first dimension pertains to originality of subjects or objects. At one end of the originality spectrum is subject originality, referring to humans' free state of mind where one behaves according to his emotions and beliefs (Wood et al., 2008) or pursues one's passion without being bound by mundane routines (Brown, 2013). At the other end of the originality spectrum is object originality, indicating places' or objects' historic accuracy (Waitt, 2000) or the faithful reflection of daily activities unaffected by modern forces such as industrialization, commercialization, or tourism (MacCannell, 1973); the accuracy or stability of places or objects could be further judged on criteria that are objective, scientific, and formal

(Cohen-Aharoni, 2017), or subjective, perceptive, and informal (Grayson & Martinec, 2004). The second dimension corresponds to participation. On the one end of the participation continuum is passive participation, which points to a minimal role of participation in prompting the formation of authenticity perceptions (Lu, Chi, & Liu, 2015). The other end of the participation continuum is active participation, which is a required element for the formation of one's authenticity perceptions (Szmigin, Bengry-Howell, Morey, Griffin, & Riley, 2017).

The two dimensions of originality and participation result in four general types of authenticity. First, *dispositional authenticity* is characterized by humans' feeling of being true to oneself (i.e. subject originality) without active participation in any activities; it is an idle personality trait that remains largely stable despite immediate environmental changes. Second, *subjective object-based authenticity* features objects' characteristics of being original or traditional. This sense of originality or tradition is determined based on the objects, settings, or events, without the need of actively interacting with them. Third, *objective object-based authenticity* is understood as objects' trait of being original or traditional, and no active participation is required for the formation of this perception. The difference between subjective heritage originality and objective object-based originality is that in the former case, the sense of originality or tradition is determined based on lay-persons' criteria, while in the latter case is based on formal criteria. Fourth, *hybrid/imaginary authenticity* refers to humans' feeling of being true to oneself (i.e. subject originality) with active participation in activities. Compared with dispositional authenticity that remains relatively stable across all social contexts, subjective object-based authenticity only occurs when people are immersing in a place with a traditional ambience (e.g., Cohen-Aharoni, 2017), or participating in extraordinary activities such as music festivals (e.g., Szmigin et al., 2017). While originality and participation has been the most

discussed dimensions of authenticity, some studies utilize enjoyment in their conceptualization of authenticity. This line of conceptualization originated in Kolar and Zabkar's (2010) authenticity scale and was later adopted by Bryce et al. (2015), Lu et al. (2015), and Ram et al. (2016) in their measurement of authenticity. Enjoyment has not been widely acknowledged as the nature of authenticity, and is thus not recognized by the current study either.

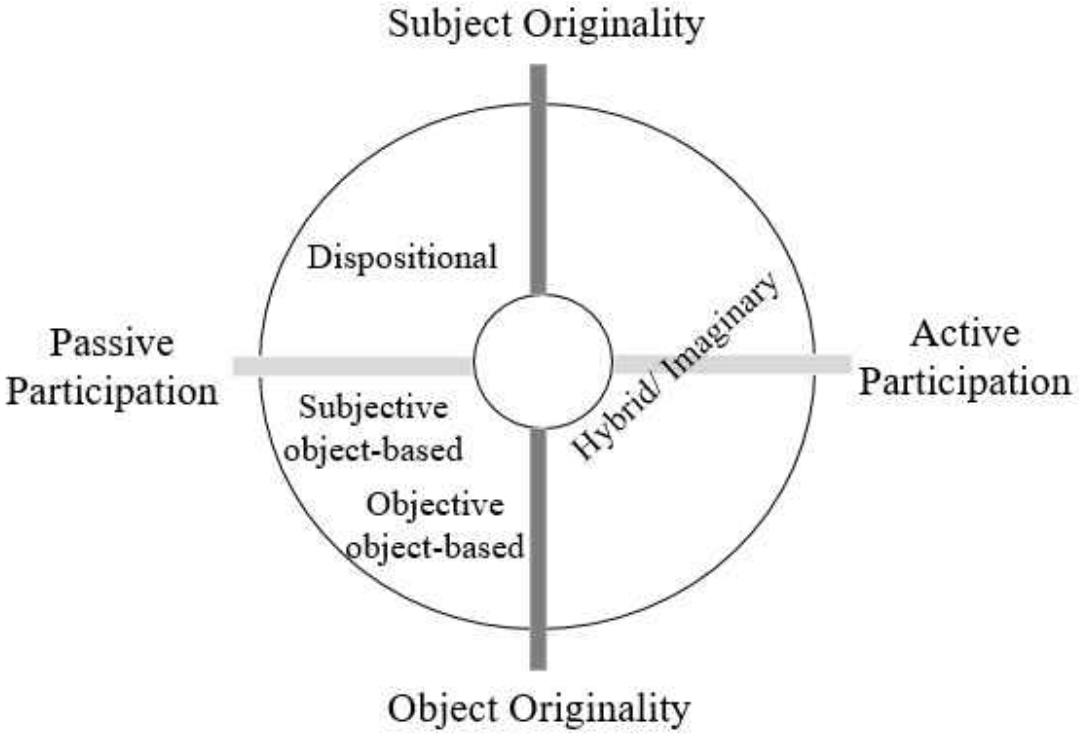

Figure 5: Four types of authenticity

Different types of authenticity have attracted different levels of research attention. Hybrid/imaginary authenticity, for example, has been the most heavily studied type among reviewed literature (e.g., Brown, 2013), followed by subjective object-based authenticity (e.g.,

Eggers, O'Dwyer, Kraus, Vallaster, & Güldenberg, 2013), dispositional authenticity (e.g., Wood et al., 2008), and objective object-based authenticity (e.g., Dudley, 1996) (Figure 6).

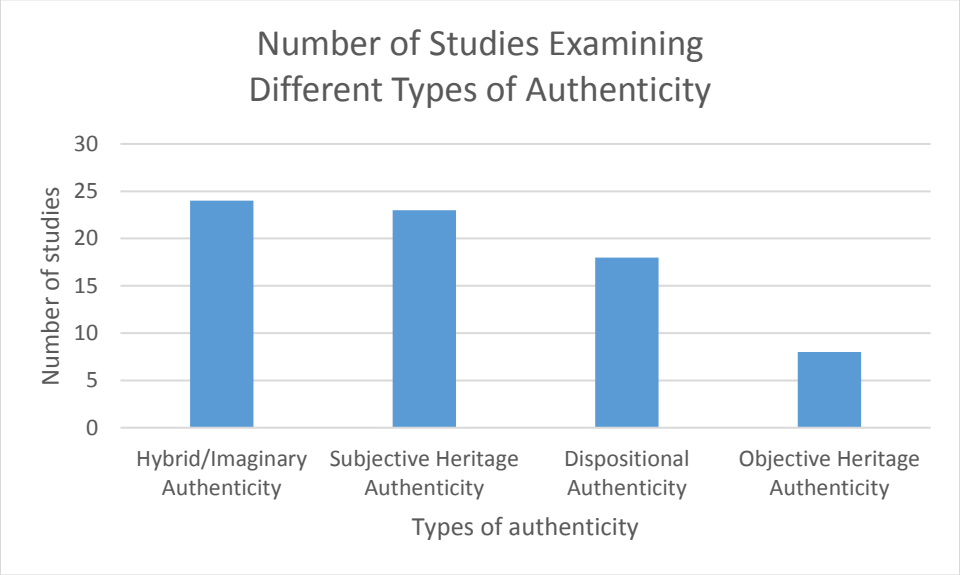

Figure 6: Research frequency of four types of authenticity

Different types of authenticity have captured the attention of different fields/disciplines to varying extent (Figure 7). For instance, hybrid/imaginary authenticity has been most popular in the field of tourism, followed by sociology, leisure, and anthropology. Subjective object-based authenticity has received most attention in tourism, followed by business, sociology, and earth, environmental, and geo sciences. Objective object-based authenticity is found sporadically in the fields of tourism, sociology, business, anthropology, cultural studies, fashion, and earth, environmental, and geo sciences. Lastly, dispositional authenticity is most prevalent in psychology, followed by tourism, organizational psychology/behavior, philosophy/ethics, and education. An overview of the above statistics reveals a varying diversity of types discussed by different fields/disciplines. In particular, tourism is the only field having examined all four types,

while sociology has examined three types. the rest of the fields have examined two or one type of authenticity.

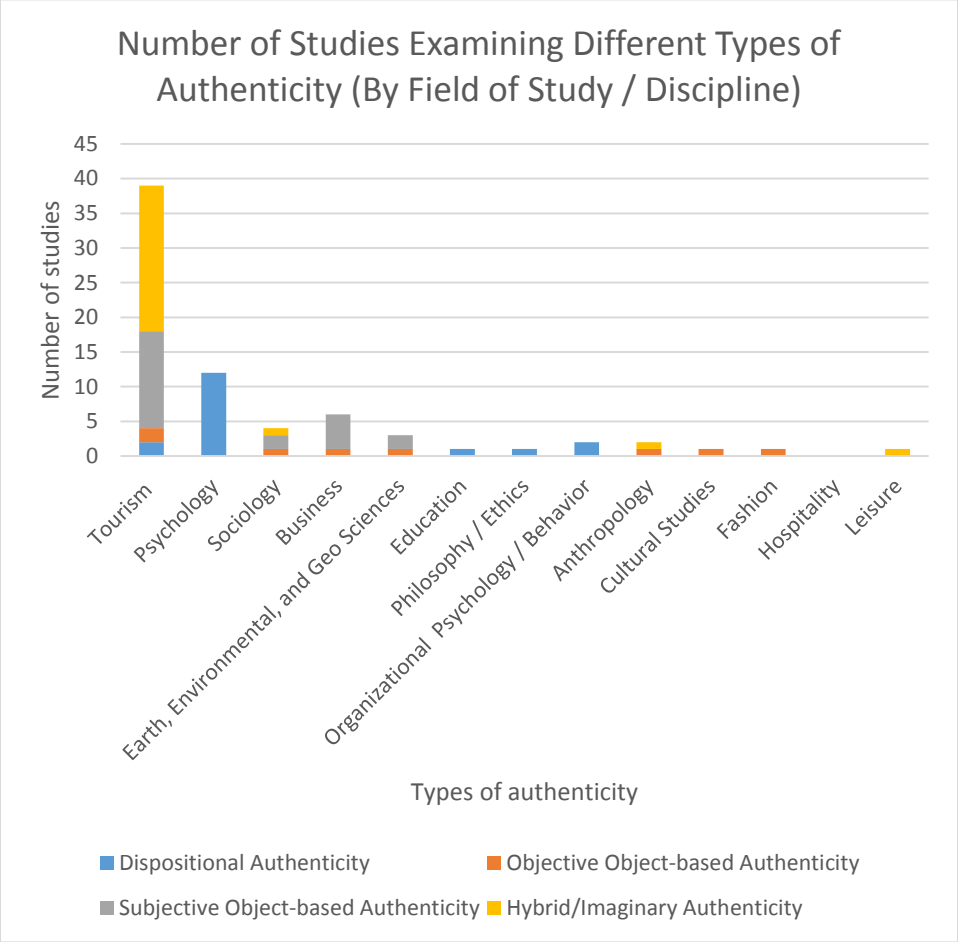

Figure 7: Research frequency of four types of authenticity (by fields/disciplines)

Aside from the studies grounded on clear types of authenticity, some studies do not have a clear scope or preference for the types of authenticity they discuss. Some studies touch upon multiple types without clarifying a preference (e.g., Hughes, 1995; Knudsen, Rickly, & Vidon, 2016; Lau, 2010; Reisinger & Steiner, 2006; Yifei Wang, Huang, & Kim, 2015), while others are not applicable to any of the types proposed above (e.g., Bryce, Curran, O'Gorman, & Taheri,

2015; Cohen, 1979; Cranton, 2006; Graham, 2001; Kolar & Zabkar, 2010; Lu et al., 2015; McIntosh & Prentice, 1999; Ram, Björk, & Weidenfeld, 2016; Redfoot, 1984). Among the studies that involve mixed types, Hughes (1995), for instance, begins with objective object-based authenticity by examining the official criteria for certifying authentic Scottish cuisine, but ends with dispositional authenticity by concluding that it is one's personal identity and pursuits that define authenticity. In another study, Reisinger and Steiner (2006) focus on heritage authenticity in general, and while the main text implies both subjective and objective object-based authenticity, the ending mark denies feasibility of both and advocates the abandonment of heritage authenticity. Similarly, Lau (2010) also has a specific focus on heritage authenticity, but this study argues that the staging of authenticity, such as presenting an authentic traditional festival, relies on the proper integration of historically accurate cues (i.e. objective object-based authenticity) as well as cues that give a perceived sense of time (i.e. subjective object-based authenticity). Likewise, Wang et al. (2015) imply subjective object-based, objective object-based, and dispositional authenticity, but decides that it is the integration of all three types that constitute perceived authenticity. By the same token, Knudsen et al. (2016) presents a mix of dispositional and subjective object-based authenticity using Lacanian psychoanalysis but prefers neither type in particular.

Among the studies that are not applicable to any types, Cohen (1979) and Redfoot (1984), for example, both discussed different tourist experiences as different modes of tourists without directly addressing authenticity of a destination. Similarly, McIntosh and Prentice's (1999) implied measures of authenticity draw on tourists' thoughts, emotions, and perceived benefits, instead of authenticity itself. Graham (2001) discussed the evolution of Ireland's destination image with the concept of authenticity without identifying any dimensions for

perceived authenticity. Likewise, Kolar and Zabkar (2010) operationalize dispositional and heritage authenticity in failed attempt as the scale essentially measures tourists' enjoyment rather than authenticity; resultantly, later studies that used this scale (e.g., Bryce et al., 2015; Lu et al., 2015; Ram et al., 2016) are also examples that are inapplicable to specific types of authenticity.

2.3 Authenticity

The concept of authenticity has been explored for decades. However, issues remain regarding its definitions and dimensionality. To resolve these issues, this section has two objectives: to identify issues with current definitions, and to justify the definitions and dimensions of dispositional, subjective object-based, and imaginary authenticity.

2.3.1 Issues of Definitions

Authenticity is a widely researched but elusive concept, primarily because of confusion in definitions. Some studies provide no explicit or preferred definitions, while others have vague definitions that fail to contribute to operationalization. The studies that include no explicit or preferred definitions have commonalities in disciplines/fields and methodology (Table 1). In terms of disciplines/fields, these studies tend to belong to sociology, geography, and culture, domains that prioritize conceptualization to operationalization. Their exploratory nature is also reflected in the frequent use of qualitative methods. However, some studies are quantitative but still fail to provide a clear, operationalizable definition (e.g., Kolar & Zabkar, 2010; Lu et al., 2015; McIntosh & Prentice, 1999), a problem that leads to invalid measures and results.

Table 1
Literature Providing No Explicit or Preferred Definition

Author	Domain	Methodology	
		Qualitative	Quantitative
McCannell (1973)	Sociology	V	
Hughes (1995)	Geography	V	
Wang (1999)	Sociology	V	
McIntosh & Prentice (1999)	Tourism		V
Graham (2001)	Culture	V	
Zukin (2008)	Sociology	V	
Kolar & Zabkar (2010)	Marketing		V
Rickly-Boyd (2013)	Geography	V	
Lu et al. (2015)	Tourism		V
Wang et al. (2015)	Economics	V	
Knudsen et al (2016)	Geography, Tourism	V	

Among the articles providing vague definitions, the two common issues are oversimplification and definition-model mismatch. The issue of oversimplification is primarily found in research on dispositional authenticity, where this particular type is loosely associated with "self" without going into specifics, such as "development of a sense of self (Cranton, 2006, p. 84)," and "one is [being] true to oneself (Brown, 2013, p. 177)." The issue of definition-model mismatch is exemplified in Liu et al. (2015), which defines authenticity with the philosophical foundation of constructivism instead of reflecting the concluding dimensions of authenticity derived from its empirical portion. Similarly, Kirillova et al. (2017) is another empirical study that provides a vague, conceptual definition of authenticity without drawing upon the dimensions researchers utilized for operationalization (Table 2).

Table 2
Literature Providing Vague Definitions

Author	Definition	Definition issues	Function
Cranton (2006)	"Authenticity is founded on continuing deep development of a sense of self (p. 84)."	Oversimplified	Conceptual
Brown (2013)	"Existential authenticity is described by Wang as an activity-related state, in which one is true to oneself (p. 177)."	Oversimplified	Conceptual
Liu et al. (2015)	"Constructive authenticity…refers to authentic reproduction and assumes a certain amount of pre-existing knowledge informs perceptions…accounts for different interpretations of reality based on consumers' perceptions of objects and serves as both a social construction and a source of evidence (p. 28)."	Definition-model mismatch	Empirical
Kirillova et al. (2017)	"In psychology, existential authenticity is described as a true self-concept or the subjective feeling of knowing one's true self and behaving in accordance with it (p. 14)."	Definition-model mismatch	Empirical

The aforementioned definitions may cause confusion for the meaning of authenticity, but some studies do provide precise definitions that help fellow researchers conceptualize and operationalize authenticity. This section discusses the good definitions and dimensions of different types of authenticity.

2.3.2 Dispositional Authenticity

Definitions found in reviewed literature have a universal agreement that dispositional authenticity is a personality-based tendency (Robinson, Lopez, Ramos, & Nartova-Bochaver, 2012) for someone to be aware of (Baker et al., 2017; Brunell et al., 2010; Green, 2017; Kernis & Goldman, 2006; Kirillova et al., 2017; Leroy, Anseel, Dimitrova, & Sels, 2013; Wood et al., 2008) and act along with (Baker et al., 2017; Brunell et al., 2010; Green, 2017; Kernis &

Goldman, 2006; Kirillova et al., 2017; Leroy et al., 2013; Robinson et al., 2012; Theran, 2011; Wang, 2016; Wood et al., 2008) one's feelings, thoughts, and values in one's daily life (Brunell et al., 2010; Kernis & Goldman, 2006; Kifer, Heller, Perunovic, & Galinsky, 2013; Robinson et al., 2012). Aside from these fundamental characteristics, some definitions conceptualize dispositional authenticity with specific dimensions, which are most frequently borrowed from Kernis and Goldman (2005) (e.g., Baker et al., 2017; Brunell et al., 2010) and Wood et al. (2008) (e.g., Barnett & Deutsch, 2016) (Table 3).

Table 3
Definitions of Dispositional Authenticity

Author	Definition
Kernis & Goldman (2005)	"Accordingly, we…define authenticity as the unobstructed operation of one's true or core self in one's daily enterprise…Specifically, we suggest that authenticity involves *awareness*, *unbiased processing*, *behavior*, and *relational orientation* (italicized in text)" (p. 32)
Wood et al. (2008)	"In the person-centered conception, authenticity is a tripartite construct defined by Barrett-Lennard (1998, p. 82) as involving 'consistency between the three levels of (a) a person's primary experience, (b) their symbolized awareness, and (c) their outward behavior and communication'" (p. 386)
Brunell et al. (2010)	"…Kernis and Goldman (2005, 2006) define dispositional authenticity as 'the unimpeded operation of one's core or true self in one's daily enterprise.' More specifically, Kernis and Goldman suggest that authenticity is comprised of four distinct, but interrelated, components: awareness, unbiased processing, behavior, and relational orientation." (p. 901)
Theran (2011)	"Authenticity in relationships [is]… the ability to be open and honest in meaningful relationships" (p. 423)
Robinson et al. (2012)	"Authenticity can be operationalized as a trait-like tendency to behave in ways that represent or reflect deeply held feelings, values, aspirations, or opinions, irrespective of context" (p. 720)
Kifer et al. (2013)	"…feelings of authenticity [is] the degree to which individuals connect with and enact their true selves in various situations" (p. 281)
Leroy et al. (2013)	"Authentic functioning is being aware of one's self and regulating oneself accordingly" (p. 240)
Barnett & Deutsch (2016)	"Authenticity—who a person is, how they perceive themselves, and how they operate on those perceptions… There are three components to authenticity: self-alienation, authentic living, and accepting external influences" (p. 107)
Wang (2016)	"A broad definition of authenticity is that it is a way of being that reflects one's true self through the accurate portrayal of one's thoughts, feelings, and emotions (p. 316)."
Baker et al. (2017)	"Authenticity refers to an individual's tendency to express and behave in accord with his or her true feelings, thoughts, and attitudes, and is composed of four factors: awareness, unbiased processing, behavior, and relational orientation" (p. 235)
Green (2017)	"The fundaments of authenticity are to 'know, accept, and remain true to one's self'" (Avolio et al., 2004, p. 802)
Kirillova et al. (2017)	"In psychology, existential authenticity is described as a true self-concept or the subjective feeling of knowing one's true self and behaving in accordance with it" (p. 14)

Similar to its definitions, dispositional authenticity has been labeled and operationalized in high consistency across reviewed literature (Table 4). One of the two mostly utilized scales is Kernis and Goldman's (2006), which developed a 45-item scale (5-point Likert) to measure *authenticity* with four dimensions: 1) awareness, "awareness and knowledge of, and trust in, one's motives, feelings, desires, and self-relevant cognitions" (p. 302); 2) unbiased processing, "minimal, if any, denial, distortion, exaggeration, or ignoring of private knowledge, internal experiences, and externally based self-evaluative information" (p. 302); 3) behavior, "actions congruent with one's values, preferences, and needs" (p. 302); and 4) relational orientation, "values and makes efforts to achieve openness and truthfulness in close relationships" (p. 302). This scale has been widely adopted by many studies to measure *dispositional authenticity* (e.g., Brunell et al., 2010) (e.g., Brunell et al., 2010), *self-authenticity* (e.g., Didonato & Krueger, 2010) (e.g., Didonato & Krueger, 2010), *authenticity* (e.g., Wickham et al., 2016), and *baseline authenticity* (e.g., Baker et al., 2017).

Table 4
Operationalization of Dispositional Authenticity

Author(s)	Terminology	Dimensions	Source of scale	Number of items & type of scale
Wood et al. (2008)	Authenticity	- Self-alienation - Authentic living - Accepting external influences	Self-developed	12, 7-point Likert
Brunell et al. (2010)	Dispositional authenticity	- Awareness - unbiased processing - behavior - relational orientation	Kernis & Goldman (2006)	45 items 5-point Likert
Didonato & Krueger (2010)	Self-authenticity	- Awareness - unbiased processing - behavior - relational orientation	Kernis & Goldman (2006)	45 item 5-point Likert
Theran (2011)	Authenticity	Authenticity (unidimension)	TVQ, teenage voice questionnaire: Harter, 1995 ISR, inauthentic self in relationships scale: Tolman & Porche, 2000	5 item 4-point Likert 10 item 4-point Likert
Robinson et al. (2012)	Authenticity	- Self-alienation - Authentic living - Accepting external influences	Wood et al. (2008)	12, 7-point Likert
Kifer et al. (2013)	General authenticity	General authenticity (unidimension)	General authenticity- Wood et al. (2008)	12 item 5-point Likert
	Role authenticity	Role authenticity (unidimension)	Role authenticity- Fleeson & Wilt (2010), Sheldon et al. (1997)	3 item 5-point Likert, 5 item 5-point Likert
Le & Impett (2013)	Authenticity	Authenticity (unidimension)	Impett et al. (2012), Kogan et al. (2010)	1 item 7-point Likert
Leroy et al. (2013)	Authentic functioning	- Self-awareness - Balanced processing - Relational transparency - Internalized moral perspective	Leroy et al. (2015)	16, 5-point Likert
Barnett & Deutsch (2016)	Authenticity	- Self-alienation - Authentic living - Accepting external influences	Wood et al. (2008)	12, 7-point Likert
Wang (2016)	Authenticity	- Eco-centric authenticity - Other-distorted authenticity - Balanced authenticity	Wang (2016)	9, 5-point Likert
Wickham et al. (2016)	Authenticity	- Awareness - Unbiased processing	Kernis & Goldman (2006)	45 item 5-point Likert
Baker et al. (2017)	Baseline authenticity	- Awareness - Unbiased processing - Behavior - Relational orientation	Kernis & Goldman (2006)	45, 5-point Likert
Kirillova et al. (2017)	Existential authenticity	- Self-alienation - Authentic living - Accepting external influences	Wood et al. (2008)	12, 7-point Likert

The other most frequently borrowed scale is that of Wood et al. (2008), which is a 12-item scale (7-point Likert) to measure *authenticity* with three dimensions: 1) self-alienation, "the inevitable mismatch between the conscious awareness and actual experience" (p. 386); 2) accepting external influence, "the congruence between experience as consciously perceived…and behavior" (p. 386); and 3) authentic living, "the extent to which one accepts the influence of other people and the belief that one has to conform to the expectations of others" (p. 386). This scale has been commonly utilized when measuring *authenticity* (Barnett & Deutsch, 2016; Robinson et al., 2012), *general authenticity* (Kifer et al., 2013), and *existential authenticity* (Kirillova et al., 2017). It must be noted that the usage of the term of *existential authenticity* is a misuse here. The term existential authenticity has primarily been used to describe a sense of autonomy or freedom experienced during a trip. That is, compared with dispositional authenticity, both of them refer to a sense of autonomy, while dispositional authenticity refers to a stable, context-free inclination, and existential authenticity denotes a temporary, tourism-based inclination. The authors seemed to have confused about these two types of authenticity and adopted the term of existential authenticity because they were discussing tourism-induced sense of autonomy. However, it must be noted that the purpose of this study is not to investigate a temporary, during-the-trip autonomy, but whether that tourism-induced autonomy lasts beyond the trip and consolidates to someone's permanent disposition. Therefore, the current research argues that despite the misuse of term, Kirillova et al. (2017) is really discussing dispositional authenticity.

Aside from Kernis and Goldman (2006) and Wood et al. (2008), there are many more scales that have been developed or employed for various purposes. For instance, Wang (2016) intended to measure dispositional authenticity on three levels of strength, and developed a 9-item

authenticity scale (7-point Likert) on three dimensions: 1) ego-centric authenticity, "the unobstructed operation of one's uncontrived inclinations" (p. 317); 2) balanced authenticity, "the reconciliation of one's own inclinations and the inclinations of others" (p. 317); and 3) other-distorted authenticity, "striving for the approval of others while concealing one's inner tendencies" (p. 317).

Besides dispositional authenticity as a static personality, some also attributed it to specific contexts or populations. For instance, Leroy et al. (2013) measures *authentic functioning* with Leroy at al.'s (2015) scale (which was published later) the scale items reflect dispositional authenticity at workplace. This 16-item scale (5-point Likert) inquires respondents' self-aligning experience at work on four dimensions: 1) self-awareness (e.g., "I am aware of why I do the things I do" (p. 1694)), 2) balanced processing (e.g., "When someone criticizes me, I try not to vest too much attention to it" (p. 1694)), 3) relational transparency (e.g., "I often pretend to be someone I am not" (p. 1694)), and 4) internalized moral perspective (e.g., "I stay true to my personal values" (p. 1694)). While Leroy et al. (2013) contend that this scale is workplace-specific, a closer look at the survey items reveals no contextualizing except for one sentence instructing respondents to answer thinking of their experience at work. Similarly, Theran (2011) measures *authenticity*, namely relationship authenticity specific to teenagers, with the 5-item teenage voice scale of Harter (1995) (4-point Likert) and the 10-item inauthentic self in relationships scale of Tolman and Porche (2000) (4-point Likert). Similar to Leroy et al. (2013), the wording for these scales seem to be general enough and would apply to populations beyond teenagers. Likewise, Kifer et al. (2013) measures *general authenticity* and *role authenticity*, with the latter being dispositional authenticity specific to romantic partners, work colleagues, and friends. General authenticity is measured with the scale of Wood et al. (2008), while role

authenticity is determined with the scales of Fleeson and Wilt (2010) and Sheldon, Ryan, Rawsthorne, and Ilardi (1997). Again, wording for each of the three scales seem general enough to address any situations or counterparts and thus makes little sense of making a distinction. Lastly, Le and Impett (2013) measures *authenticity*, post-sacrifice authenticity of people in a dating relationship, with a single-item scale (7-point Likert) borrowed from Impett et al. (2012) and Kogan et al. (2010). Consistent with all the scales discussed previously, this scale seems to be general and applicable to people regardless of their relationship status.

As can be seen from the above discussion, dispositional authenticity is a state of mind that is stable and context-free. The term *dispositional authenticity* is selected from the existing literature among multiple alternatives (e.g., authenticity, dispositional authenticity, self-authenticity, general authenticity, authentic functioning, baseline authenticity, and existential authenticity) as it is a straightforward reflection of the personality-based nature of this type of authenticity. A comprehensive definition of dispositional authenticity can be summarized as: *Dispositional authenticity is a stable and context-free inclination of being aware of one's feelings/thoughts and being able to behave accordingly.*

2.3.3 Objective Object-based Authenticity

The seminal perspective of the objectivist approach denotes that "[o]bjective authenticity involves a museum-linked usage of the authenticity of the originals…there is an absolute and objective criterion used to measure authenticity. Thus, even though the tourists themselves think they have gained authentic experiences, this can, however, still be judged as inauthentic, if the toured objects are 'in fact' false, contrived, or…'staged'" (Wang, 1999, p. 351).

The objectivist approach of authenticity corresponds to *objective object-based authenticity* and has been defined in some studies. Existing definitions reflecting this type have identified key concepts including 1) being evaluable with scientific criteria, such as ecological or biological indices (Dudley, 1996), or 2) a close simulation of historically accurate objects, verifiable by history experts (Handler & Saxton, 1988) or manufacturing experts (Jenss, 2004). In sum, these definitions address an object's state of originality that can be established through scientific or historic accuracy by experts in specific areas (Table 5).

Table 5
Definitions of Objective Object-based Authenticity

Author	Definition
Handler & Saxton (1988)	"Living historians explicitly define authenticity as isomorphism between a living-history activity or event, and that piece of the past it is meant to re-create. In other words, the natives consciously understand authenticity as perfect simulation" (p. 242)
Dudley (1996)	"Authenticity, as used here, is a reflection of the extent to which a forest corresponds to a naturally functioning forest in terms of composition and ecology" (p. 6)
Jenss (2004)	"Not only does authenticity refer to new and original objects and themes but also to the re-creation or revival of objects and motifs from the past" (p. 387)

The objectivist approach of authenticity, namely *objective object-based authenticity*, has been labeled and conceptualized differently in some of the reviewed literature (Table 6). Handler and Saxton (1988), for instance, conceptualize *type 1 authenticity* as the historic accuracy of settings, props, and details of historical events deemed by living historians. Similarly, Jenss (2004) conceptualizes *authenticity* as an element of fashion embodied by original products produced in the 60s, or a close mimic that applies symbols indicating the 60s. Both of the criteria used in Jenss' (2004) study are considered objective because originals can be verified from its production date, and symbols signaling the 60s are universally agreed by the general public. Likewise, Armstrong (2004) provides an expert's opinion about the authenticity of a rapper's music judging by the composer's racial identity, misogyny, and social identity. Moreover, Beverland (2006) concludes six dimensions of wine tourists' expected winery *authenticity* from winery experts' opinions, including 1) heritage and pedigree, 2) stylistic consistency, 3) quality commitments, 4) relationship to place, 5) method of production, and 6) downplaying commercial motives. Lastly, Cohen-Aharoni (2017) conceptualizes *object-based authenticity* as a perception based on archeological evidence and computer simulation, and *potential-based authenticity* as perception based on museum authorization.

Table 6
Operationalization of Objective Object-based Authenticity

Author(s)	Terminology	Dimension(s)	Research Design
Handler & Saxton (1988)	Type 1 authenticity	Not clarified	NA
Dudley (1996)	Authenticity	- Composition - Pattern - Function - Process	NA
Armstrong (2004)	Authenticity	- Affirming white identity - Violent misogyny - Underclass & N-word	Content analysis
Jenss (2004)	Authenticity	Not clarified	NA
Beverland (2006)	Authenticity	- Heritage and pedigree - Stylistic consistency - Quality commitments - Relationship to place - Method of production - Downplaying commercial motives	Case study with interviews, plain observation, and secondary materials
Zhou et al. (2015)	Host authenticity	Object-based authenticity	Survey with questionnaire, 4, 5-point Likert Scale
Cohen-Aharoni (2017)	Object based authenticity, Potential-based authenticity	Not clarified	Participant observation, interviews, artifact analysis

In essence, objective object-based authenticity indicates the original state of an object, which is determined by scientific or historically accurate criteria. The objectivity of these criteria often relies on expert opinions such as living historian's knowledge of historic events (Handler & Saxton, 1988), forestry experts' knowledge about ecosystem (Dudley, 1996), winery experts' knowledge about tourists' expectation of an authentic winery visit (Beverland, 2006), residents' knowledge about the traditions of their hometown (Zhou et al., 2015), archeological evidence and expert authorization (Cohen-Aharoni, 2017), universally agreed symbols, and non-copies (Jenss, 2004).

Most of the objective object-based authenticity studies are either conceptual or qualitative. Among the reviewed studies, only Zhou et al. (2015) has measured *host authenticity* quantitatively. This 4-item scale (5-point Likert) incorporates some items from Asplet and Cooper's (2000) scale to measure the residents' perception of how traditional their apparels and craftsmanship are. This scale is considered objective because they are used to reflect the opinions of the experts (i.e. residents) rather than laymen (i.e. tourists) on the level of history preservation in resident lifestyle.

Objective object-based authenticity has been given various names in the existing literature (e.g., authenticity, type 1 authenticity, host authenticity, object based authenticity, and potential-based authenticity). The term *objective object-based authenticity* is selected for this type that covers ranges of toured objects including exhibits, settings, festivals, etc. A comprehensive definition of objective object-based authenticity can be summarized as: *Objective object-based authenticity is the state of object originality assessed based on expert opinions, universally agreed ideas, or objective measures*. Even though the current study acknowledges objective object-based authenticity as a distinct type of authenticity, its focus on tourists renders this type irrelevant.

2.3.4 Subjective Object-based Authenticity

Subjective object-based authenticity corresponds to the constructivist approach of authenticity discussed by Wang (1999). The seminal perspective of this approach indicates that authenticity is "the result of social construction, not an objectively measurable quality of what is being visited. Things appear authentic not because they are inherently authentic but because they

are constructed as such in terms of points of view, beliefs, perspectives, or powers" (Wang, 1999, p. 351).

2.3.4.1 Subjective Object-based Authenticity: Overview of Literature Debate

The constructivist view of authenticity opens up the Pandora box of authenticity debates as the concept of authenticity has gone from absolute to negotiable and is subject to the interpretation of spectators. These debates can be organized in two lines: destination-oriented discussion, and tourist-oriented discussion. The destination-oriented discussion involves questions such as 1) What constitutes real or fake authenticity? Is authenticity a binocular concept (real v.s. fake) or involving many more levels in between? and 2) Who determines the realness or fakeness of authenticity? The tourist-oriented discussion includes questions such as 1) Are tourists aware of the real or fake nature of authenticity? and 2) Are tourists pursuing the real or fake authenticity? These questions are illustrated below with an in-depth analysis of existing literature.

2.3.4.2 What constitutes real or fake authenticity? Is authentic binocular or continuous?

The constructivist view of authenticity provides flexibility in determining its realness or fakeness. This paradigm, while never explicitly identified, is embedded in many related studies (Table 7). Boorstin (1964), for example, denounces all tourist events as "pseudo-events" (p. 77-117), a term coined to reflect the fake nature of toured objects due to their intentional propping, maintenance, and recreation. Acknowledging the fake nature of some tourist events, MacCannell (1973) borrowed Goffman's (1959) theory of front-back social spaces and compared tourism

spaces to a theater. The term "staged authenticity" (p. 589) was created to describe the *frontstage* tourism encounters with staff and toured objects, which stand in sharp contrast to the real authenticity happening in the *backstage* with residents in their daily routines. The binocular perspective of authenticity initiated by MacCannell (1973) is adopted by many other research. For instance, Cohen-Aharoni (2017), Bryce et al. (2017), Conran (2006), and McIntosh and Prentice (1999) suggest that only objectively authentic items, such as archeological sites, objects left from the ancient times, pre-modernized rural tribes, and historic relics of old mining sites are qualified as being authentic. These claims imply that the only a full representation of history or tradition qualifies as real authenticity, while any compromise from renovation, recreation, or adjustment annihilates its realness. This view is countered by other researchers who are more flexible in their judgment. For example, Grayson and Martinec (2004), Handler and Saxton (1988), and Lau (2010) argue that replica props made from movies or history accounts, and décors and ritual procedures of traditional events that have been adjusted to fit the modern context are all eligible representation of real authenticity. This view hints that authenticity is real as long as it reflects history or tradition to a certain extent; authenticity is only fake when there is no indication whatsoever of history or tradition.

Table 7
Literature on Real or Fake Authenticity

Author(s)	Real authenticity	Fake authenticity
Boorstin (1964)	X	All tourist encounters are fake, "pseudo-events"
MacCannell (1973)	Backstage encounters with residents	Frontstage encounters with destination staff
Cohen-Aharoni (2017), Bryce et al. (2017), Conran (2006), McIntosh &Prentice (1999)	Full representation of history or tradition	Compromised representation of history or tradition
Handler & Saxton (1988), Grayson & Martinec (2004), Lau (2010)	Some representation of history or tradition	No representation of history or tradition

The literature presented above poses another pressing issue of authenticity, namely the binocular or continuous nature of authenticity. The literature in Table 7 seems to suggest that authenticity is a binocular concept, that spectators perceive toured objects as either entirely authentic or entirely inauthentic, with no grey area in between. Some scholars have pointed out this research myopia and proposes hierarchies or levels of authenticity. For instance, Pearce and Moscardo (1986) extend the concept of staged authenticity and suggests four types of tourist scenes with varying levels of perceived authenticity: authentic/backstage people in an authentic/backstage region (high), authentic/backstage people in an inauthentic/frontstage region (medium), inauthentic/frontstage people in an authentic/backstage region (medium), and inauthentic/frontstage people in an inauthentic/frontstage region (low). Similarly, Liu et al. (2015) presents a hierarchical explaining perceived authenticity of cellphones for Chinese consumers. Cellphones could be perceived as *authentic* (high) given a good match between country of brand and country of production), *domestic authentic* (medium high) given the

combination of Western branding and domestic production), *mimic authentic* (medium low) given domestic branding, domestic production, and supreme functional performance, and *inauthentic/fake* (low) given pirated Western branding, domestic production, and inferior functional performance.

2.3.4.3 Who defines real or fake authenticity?

The constructivist view of authenticity has not only rendered questions of the components of authenticity but also the identity of its dictators. An extensive review of current literature reveals two sources: the authority or the tourists (Table 8). Bruner (1994) first indicated that authenticity is determined by the authority (Wang, 1999), an argument that was echoed by Hughes (1995) with the example of the "Taste of Scotland" campaign. This campaign was initiated by the Scottish government to promote authentic Scottish cuisine; to assert authentic Scottishness, the tourism board issued a pamphlet directing participating restaurants to associate dishes with local dialects, local produce, local history, and local ingredients. The first application of the authority-based view in destinations is seen in Waitt (2000), where the author studied a renovated waterfront destination in Australia while criticizing the arbitrariness of history representation at the site. The author points out that historic destinations are invariably an incomplete preservation of history; state-funded destinations such as the Rocks, an Australian destination showcasing the area's maritime history this study focused on, are classic examples of destinations endorsing authority-dictated authenticity. Unlike Hughes (1995) and Waitt (2000) who considered government agencies the dictators of authenticity, Cohen-Aharoni (2017) suggested that experts could also be an effective source. This study shows that one Israeli archeological museum established the authenticity of its site and exhibits through video lectures

of professors in archeology as well as computer simulation. Lastly, in the manufacturing context, Liu et al. (2015) identify objective criteria such as country of brand and country of production as determinants of authority. In their empirical study about the components of authentic cellphones, it was found that the perception of strongest authenticity is determined by a good match between the country of brand and that of production.

Table 8
Literature on Authority- or Tourist-determined Realness of Authenticity

Determinant of realness	Author(s)	Source of authenticity
Authority-determined realness	Bruner (1994)	Conceptual
	Hughes (1995)	Authority: the official tourist board
	Waitt (2000)	Authority: the state government funding the waterfront destination
	Cohen-Aharoni (2017)	Authority: testimony of archeological professors and simulation technology
	Liu et al. (2015)	Authority: country of production, country of brand
Tourist-determined realness	Yi et al., 2018, 2016 Bryce et al. (2015) Lu et al. (2015) Andriotis (2011) Kolar & Zabkar (2010) Grayson & Martinec (2004) Casteran & Roederer (2013) Rivilla & Dodd (2003) Waller & Lea (1998) Lu et al. (2015) Robinson & Clifford (2012)	Tourists' memory, impression, and personal imagination

Opposite to the authority-based view, other studies imply that authenticity is in the eye of individual tourists. This belief is embedded in most of the current research on subjective object-

based authenticity that recruited tourists for their responses. Tourists' memory, impression, and personal imagination govern how authentic they perceive the authenticity of a range of destinations and toured objects, including historic districts (Andriotis, 2011; Bryce et al., 2015; Grayson & Martinec, 2004; Kolar & Zabkar, 2010; Lu et al., 2015; Yi, Fu, Yu, & Jiang, 2018; Yi et al., 2016), nations (Waller & Lea, 1999), ethnic restaurants (Lu et al., 2015), and events (Robinson & Clifford, 2012).

2.3.4.4 Are tourists aware of the real/fake nature of authenticity? Are tourists pursuing real/fake authenticity?

Authenticity is a primary offering of destinations, but debates persist as to whether spectators are aware of the real or fake nature of authenticity (Table 9). To begin with, Boorstin (1964) contends that authenticity in tourist destination is essentially fake (i.e. pseudo-events), but tourists are ignorant and continue to pursue a fake realness. Contrarily, MacCannell (1973) believes tourists are capable of distinguishing fake authenticity from a real one. Borrowing Goffman's (1959) insight of the front-back social spaces, MacCannell (1973) argues that tourists are conscious of the realness of backstage authenticity, and actively pursue backstage encounters. In a similar vein, Conran (2006) illustrates MacCannell's (1973) concept with behaviors of trekkers visiting indigenous tribes in Thailand. Western trekkers are constantly looking for backstage encounters such as demanding to visit tribes that are unknown, unseen, and unaffected by modern lifestyle, or requesting long-stay or intimate interaction with the residents to live a pure life vicariously. Despite the arbitrary views of Boorstin (1964) and MacCannell (1973), some researchers believe the awareness and pursuit of real or fake authenticity is different on an individual basis.

Table 9
Literature on Tourists' Awareness and Pursuit of Authenticity

Author(s)	Tourist awareness of fakeness or realness of authenticity	Tourist care about and pursue real authenticity
Boorstin (1964)	All fully unaware	None
MacCannell (1973)	All fully aware	All
Cohen (1979)	Heterogeneous	Heterogeneous
Redfoot (1984)	Heterogeneous	Heterogeneous
Conran (2006)	All fully aware	All
Mkono (2013)	Heterogeneous	Heterogeneous

Cohen (1979), for instance, indicates that tourists are heterogeneous in their desire of authenticity based on their perceived distance with their *centre* (Turner, 1973) (i.e. one's identification with its native society regarding values, scenery, etc.). Overall, the more distance one perceives, the more one desires authenticity. The *recreational* and *diversionary mode* of tourists, for instance, do not contemplate the issue of authenticity, as the former is dependent on its centre and seeks pleasure from tourism to return to routines refreshed, while the latter is essentially alienated and seeks stimuli from tourism to make routines tolerable. Contrarily, the *experiential*, *experimental*, and *existential mode* of tourists are keen to pursue tourism authenticity, as they are tired of their own center and look to make spiritual migration to the other centres; the *experiential* and *experimental mode* are in the exploratory phase of their preferred centre, while the *existential mode* tourists are already certain about their "'elective' external centre" (p. 190). A similar tourist structure is found in Redfoot (1984): the *first-order tourists* mimic the *recreational mode* of tourists in Cohen (1979) as they are comfortable with the staged encounters; the *second-order tourists* parallel those seeking backstage tourism

encounters in MacCannell (1973) as they intentionally take the untrodden path and are keen to have a taste of residents' lives (from a decidedly outsider angle); the *third-order tourists* are original to this study and refer specifically to field anthropologists who engage in residents' routine lifestyle less out of admiration but more out of protection of local traditions; and the *fourth-order tourists* correspond to the *existential mode* of tourists in Cohen (1979) as they engage in local lifestyle out of rejection of their native culture and sheer admiration for a particular exotic culture. In addition, Mkono (2013) is an empirical study revealing the heterogeneous nature of tourist awareness and pursuit of authenticity. This study was conducted in ethnic African restaurants in Victoria Falls, Zimbabwe, a top-notch tourist destination that is visited by both Western and African tourists. This qualitative study concludes that, the ethnic performances conducted in these restaurants were perceived differently by tourists. Western tourists were particularly conscious of the authenticity of the performances, namely whether they reflected Africa in their imagination; however, African tourists were less conscious about authenticity but more about the aesthetics of these performances.

2.3.5 Definitions

An overview of the literature reveals some definitions of subjective object-based authenticity (Table 10). Existing definitions reflecting this type have identified keywords such as genuine (Castéran & Roederer, 2013; Napoli, Dickinson, Beverland, & Farrelly, 2014; Waitt, 2000), accurate, real, true (Castéran & Roederer, 2013; Waitt, 2000), actual (Waitt, 2000), not a copy or an imitation (Grayson & Martinec, 2004), and a sense of past (Breathnach, 2006); upon operationalization, these keywords are often reiterated for respondents' better understanding as original or traditional (Yi et al., 2016), presenting local history (Lu et al., 2015), or exuding a

sense of tradition (Napoli et al., 2014). These keywords address an object's perceived association with its origin or past from the tourists' perspective, which reflects that the most distinctive difference between the constructivist (i.e. subjective object-based authenticity) and objectivist (i.e. objective object-based authenticity) approach is that the former is the perception of laymen, while the latter is that of experts.

Table 10
Definitions of Subjective Object-based Authenticity

Author	Definition
Waitt (2000)	"Conventionally, its definitions invoked such terms as accurate, genuine, real, true, or actual…The conventional definition of authenticity was employed in this study in order to measure tourists' level of perceived authenticity of The Rocks" (p. 846)
Grayson & Martinec (2004)	"The word 'authentic' is sometimes used to describe something that is thought not to be a copy or an imitation. In this sense, an object is authentic when it is believed to be 'the original' or 'the real thing'… Alternatively, the word 'authentic' is sometimes used to describe something whose physical manifestation resembles something that is indexically authentic" (p. 297)
Breathnach (2006)	"Exhibitionary authenticities… [involves] the consumption of an auratic authenticity, based on the historical object… [which provides] more immediate, informal and direct access to the past" (p. 115)
Casteran & Roederer (2013)	"Authenticity can be defined as a concept that encapsulates what is genuine, real, and/or true" (p. 153)
Napoli et al. (2014)	"In this study brand authenticity is defined as a subjective evaluation of genuineness ascribed to a brand by consumers" (p. 1091)

Subjective object-based authenticity has been labeled and operationalized differently in the reviewed literature (Table 11). There is no widely accepted scale for this type of authenticity; rather, every study produces a set of scale specifically for their research contexts. One line of operationalization focuses on the history preservation of the built heritage environment, which was originated from MacCannell (1973), who conceptualizes *staged authenticity* with the

preparedness of the setting for spectator observation. Conron (2006) echoes this approach and contends that Western trekkers visiting aboriginal villages in Thailand seek evidence of the backwardness and the lack of development of the area to validate the *authenticity* as they expected. This practice of measuring only the authenticity of the built environment has been adopted in several studies. For example, Waitt (2000) measures *perceived historical authenticity* of a redeveloped maritime heritage site with a 13-item scale (5-point semantic differential) focusing on different aspects of the physical setting (i.e. setting, activities and demonstrations, buildings). Similarly, Grayson and Martinec (2004) measure *authenticity* of two late celebrity houses with an 18-item scale (5-point Likert) indicating indexical (i.e. the real thing) and iconic authenticity (i.e. the simulated thing) respectively.

Table 11
Operationalization of Subjective Object-based Authenticity

Author(s)	Terminology	Dimension(s)	Source of scale	Number of items & type of scale
Waitt (2000)	Perceived historical authenticity	- Setting - Activities and demonstrations - Buildings	Self-developed	13, 5-point semantic differential
Revilla & Dodd (2003)	Authenticity perceptions	- appearance/ utility - traditional characteristics and certification - difficult to obtain - locally produced - low cost	Self-developed	25 items 5-point Likert
Grayson & Martinec (2004)	Indexical authenticity	- Actual indexicality with inhabitant - Hypothetical indexicality with inhabitant - Actual indexicality with inhabitant's era	Self-developed	18, 5-point Likert
Grayson & Martinec (2004)	Iconic authenticity	- Iconicity with fiction - Iconicity with old things - Iconicity with history		
Beverland (2006)	Authenticity	- Heritage and pedigree - Stylistic consistency - Quality commitments - Relationship to place - Method of production - Downplaying commercial motives	NA	NA
Buchmann et al. (2010)	Authenticity	- Authentic place	NA	NA
Andriotis (2011)	Heritage authenticity	- Natural authenticity - Original authenticity - Exceptional authenticity - Referential authenticity	NA	NA
Robinson & Clifford (2012)	Foodservice authenticity	- Perceived foodservice authenticity - Servicescape - Event hygiene	Self-developed	7 item 7-point Likert
Casteran & Roederer (2013)	Authenticity	- The origin of the offerings - Respect for tradition - What the product has to do with Christmas	Self-developed, Camus (2010)	6, 7-point Likert
Napoli et al. (2014)	Brand authenticity	- Quality commitment - Heritage - Sincerity	Self-developed	33, 7-point Likert
Liu et al. (2015)	Authenticity perceptions	- Country of production - Knowledge-based know-how - Brand name	NA	NA
Lu et al. (2015)	Authenticity	Authenticity (unidimension)	Self-developed	4, 5-point Likert
Yi et al. (2016)	Perceived authenticity	- Architectural heritage - Traditional customs - Folk culture	Self-developed	12, 7-point Likert
Yi et al. (2018)	Perceived authenticity	- Architectural heritage - Folk culture	Self-developed	7, 7-point Likert

Another line of operationalization uses a condensed version of built environment, specifically focusing on the toured objects. This tradition began with Beverland (2006), who identifies wine tourists' perception of wine *authenticity* to be the product of six dimensions: 1) heritage and pedigree, 2) stylistic consistency, 3) quality commitments, 4) relationship to place, 5) method of production, and 6) downplaying commercial motives. Casteran and Roederer (2013) use a similar approach by summarizing dimensions of Christmas merchandise *authenticity* to be 1) locally produced, 2) created with long-standing craftsmanship, and 3) embodying symbols of Christmas. Liu et al. (2015) adopt the same approach and show that cellphone consumers' *authenticity perceptions* hinge on the match between a product and its 1) country of production, 2) knowledge-based know-how, and 3) brand name. This practice was adopted by Revilla and Dodd (2003) who use a 25-item scale (5-point Likert) to reflect consumers' *authenticity perceptions* of Talavera pottery that incorporates dimensions of 1) appearance/ utility, 2) traditional characteristics and certification, 3) difficult to obtain, 4) locally produced, and 5) low cost. Likewise, Robinson and Clifford (2012) measure *foodservice authenticity* with a 7-item scale (7-point Likert) that reflects perceived foodservice authenticity, servicescape, and event hygiene. Similarly, Lu et al. (2015) measure *authenticity* on a 4-item scale (5-point Likert) that incorporates built structures, traditional customs, and the historic atmosphere of the destination.

An additional line of operationalization goes beyond the previous lines by incorporating both the built (i.e. buildings) and non-built (i.e. ambience, natural scenery, and human services) environment. This tradition begins with Andriotis (2011), who depicts *heritage authenticity* of a religious heritage site as the co-product of historic buildings, landscape, religious rituals, and church services. Similarly, Buchmann et al. (2010) argue that film tourists visiting New Zealand

to relive the movie Lord of the Ring perceive *authenticity* through the well-preserved natural landscape that corresponds to the portrayal in the movie. This practice of measuring the authenticity of both built and non-built environment was also adopted by several studies. For example, Yi et al. (2016) develop a 12-item scale measuring *perceived authenticity* (7-point Likert) with architectural heritage, traditional customs, and craftsmanship that reflect the cultural traditions of the destination. Yi et al. (2018) modify the previous scale into a 7-item scale measuring *perceived authenticity* (7-point Likert) with architectural heritage and folk culture.

Subjective object-based authenticity has been referred to in a number of terms: authenticity, perceived historical authenticity, authenticity perceptions, indexical authenticity, iconic authenticity, heritage authenticity, foodservice authenticity, brand authenticity, perceived authenticity, etc. *Subjective object-based authenticity* is selected that covers all toured objects including exhibits, settings, buildings, and events. A comprehensive definition for this type of authenticity is: *Subjective object-based authenticity is tourists' perception of the built or non-built environment being accurate or real in reflecting its origin, history, or tradition.*

2.4 Hybrid/Imaginary Authenticity

This section delineates a third, hybrid category of authenticity on top of the two categories presented above (subject-based and object-based). The hybrid category of authenticity has two characteristics: first, it is linked to subject-based authenticity (i.e. dispositional authenticity) regarding its subjective nature of being true to oneself; however, unlike dispositional authenticity that remains stable across most contexts, this hybrid authenticity is transient and contingent to certain contexts. Second, the hybrid authenticity is relevant to object-

based authenticity in terms of the latter being the stimuli for one's temporary sense of being true to oneself; nonetheless, unlike objective or subjective object-based authenticity that are object-based traits, the hybrid authenticity is essentially a subjective phenomenon.

This third category presents the authenticity literature with great confusion particularly on terminologies and the exact references of these terminologies. That is, while the subject- and object-based category of authenticity have all been termed differently from study to study, the references of these terms are generally agreed upon among researchers. Contrarily, when it comes to the hybrid category, the only common ground for researchers is its mixed nature as explained above, but not terminology or its meanings. To address this gap, this section summarizes the diverse terminologies and four groups of common references found in related literature, including 1) bodily feelings, self-making, family ties, and communitas with other tourists; 2) a sense of ideal life; 3) a sense of home; and 4) a sense of nostalgia (Table 12). To narrow down the scope of discussion and maximizes all constructs that will be tested, the present study coined a new term, *imaginary authenticity*, to refer to a much smaller hybrid authenticity that involves only a sense of 2) ideal life and 4) nostalgia.

Table 12
Variation of the Hybrid Category of Authenticity

Authenticity outcome	Precursor of authenticity	Terminology	Study
Bodily feelings, self-making; Family ties, communitas with other tourists	Participation in extraordinary activities	Existential authenticity	Wang (1999) Steiner & Reisinger (2006) Kim & Jamal (2007) Chambers & McIntosh (2008) Brown (2013) Yi et al. (2016) Yi et al. (2018)
A sense of ideal life	Participation in original or traditional activities	Authenticity Heritage authenticity Performative authenticity Authenticity	Handler & Saxton (1988) Andriotis (2011) Zhu (2012) Bryce et al. (2017)
A sense of home	Immersion in original or traditional objects	Customized authenticity Existential authenticity Host authenticity Authenticity Authenticity	Wang (2007) Shepherd (2015) Zhou et al. (2015) Bryce et al. (2017) Cohen-Aharoni (2017)
A sense of nostalgia	Immersion in original or traditional objects	Heritage authenticity Host authenticity	Andriotis (2011) Zhou et al. (2015)

The hybrid category of authenticity refers to "a temporary feeling of being true to oneself under certain circumstances". One conceptualization for this context-based trueness involves outcomes from participating in extraordinary activities, such as 1) bodily feelings, self-making, family ties, and communitas. This line of conceptualization is the only line among the four that has a generally agreed-upon terminology— "existential authenticity" (Wang, 1999). Existential authenticity as a concept goes back to Heidegger's (1962) *Dasein* ("to be" in German, meaning

the pursuit of one's own convictions), but as a terminology it did not become a solid academic term till the usage of Wang (1999).

In this seminal research, Wang (1999) defines existential authenticity as "a special state of Being in which one is true to oneself, and acts as a counterdose to the loss of 'true self' in public roles and public spheres in modern Western society" (Wang, 1999, p. 358). This definition implies with the overall context of the study that people achieve a transient state of genuineness when engaging in extraordinary tourism encounters. This definition has become an orthodox for later research focusing on existential authenticity, with some variations including an emphasis on one's participation in extraordinary activities as a precursor (e.g., Brown, 2013; Kim & Jamal, 2007; Wang, 1999; Yi et al., 2018; Yi et al., 2016), the contingent nature of existential authenticity (e.g., Reisinger & Steiner, 2006), or specific dimensions of existential authenticity (e.g., Chambers & McIntosh, 2008) (Table 13).

Table 13
Definitions of Existential Authenticity

Author	Definition
Wang (1999)	"In common sense terms, existential authenticity denotes a special state of Being in which one is true to oneself, and acts as a counterdose to the loss of 'true self' in public roles and public spheres in modern Western society" (p. 358)
Steiner & Reisinger (2006)	"… because existential authenticity is experience-oriented, the existential self is transient, not enduring, and not conforming to a type. It changes from moment to moment" (p. 303)
Kim & Jamal (2007)	"Participants are free from the constraints of daily living and can behave in a way not governed by conventional social norms and regulations that structure everyday life. This liberation enables the participants to develop new social worlds and experiences that lead them towards an authentic sense of self rather than being lost in public roles…This state of being, characterized below as 'existential authenticity,' is experience-based and oriented to the liminal festival space" (p. 184)
Chambers & McIntosh (2008)	"According to Wang's thesis, authenticity is necessarily experiential (subjective object-based authenticity) and can be further classified into those experiences that relate to the physical self and those that are more psychological in nature…An authentic physical experience is one which fosters relaxation, excitement, enjoyment, exhilaration and playfulness. An authentic psychological experience is one which fosters self-actualisation, and allows for the strengthening of interpersonal and kinship relationships" (p. 928-929)
Brown (2013)	"Existential authenticity is described by Wang as an activity-related state, in which one is true to oneself" (p. 177)
Yi et al. (2016)	"…existential authenticity is a state of mind that enables an individual to feel free, within certain environments, to engage in activities they would normally avoid because of their social roles" (p. 2)
Yi et al. (2018)	"The existentially authentic state of being sets an individual free and enables him or her to engage in activities not usually found in day-to-day existence" (p. 413)

Existential authenticity has received sufficient consensus not only on terminology and definition but on its underlying dimensions. These dimensions were first proposed by Wang (1999) as: bodily feelings (i.e. a feeling of relaxation or rejuvenation), self-making (i.e. a sense of achievement from overcoming extraordinary challenges), family ties (i.e. genuine interaction with close family members), and communitas with other tourists (i.e. genuine interaction with

fellow travelers). The first two dimensions are also known as intrapersonal authenticity, and the last two as interpersonal authenticity. These dimensions have largely been studied conceptually (e.g., Rickly-Boyd, 2012; Wang, 1999) or qualitatively (e.g., Chambers & McIntosh, 2008; Kim & Jamal, 2007), with only one operationalization attempt (Yi et al., 2016) (Table 14). Yi et al. (2016) developed a 5-item scale (7-point Likert) that measures intrapersonal authenticity with items of "my body [being] free from the self-control and limitation of daily routines" and "seek[ing] to extra-mundane or unusual experiences in order to pursue self-realization or self-satisfaction." This survey also measures interpersonal authenticity with items of "hav[ing] contact with local people in a natural, authentic, and friendly way," "hav[ing] contact with family members in a natural, authentic, and friendly way," and "hav[ing] contact with other travelers in a natural, authentic, and friendly way" (p. 15). The wording of these items are relevant but not fully reflecting the true meaning of existential authenticity, especially regarding those for intrapersonal authenticity. One deviation from the literature is Kirillova et al. (2017), where the authors operationalized existential authenticity with Wood et al.'s (2008) dimensions instead of Wang's (1999) dimensions. The reason for this misuse is that Kirillova et al. (2017) argue that the temporary changes induced by tourism is likely to have a lasting impact into one's routine lives, which translates into "existential authenticity will transform into dispositional authenticity" but goes against the categorization of the present study. Kirillova et al. (2017) did not distinguish between routine-based and context-based authenticity, hence the misuse of this term.

Table 14
Operationalization of Existential Authenticity

Author(s)	Terminology	Dimension(s)	Source of scale	Number of items & type of scale
Wang (1999)	Existential authenticity	- Intrapersonal authenticity o Bodily feelings o Self-making - Interpersonal authenticity o Family ties o Touristic "communitas"	NA	NA
Kim & Jamal (2007)	Existential authenticity	- Intrapersonal authenticity o Bodily feelings o Self-making - Interpersonal authenticity o Touristic "communitas"	NA	NA
Chambers & McIntosh (2008)	Subjective object-based authenticity	- Intrapersonal authenticity o Bodily feelings o Self-making - Interpersonal authenticity o Family ties o Touristic communitas	NA	NA
Rickly-Boyd (2012)	Existential authenticity	- Intrapersonal authenticity o Bodily feelings o Liminality o Sense of self - Interpersonal authenticity o communitas	NA	NA
Yi et al. (2016)	Existential authenticity	- Intrapersonal authenticity - Interpersonal authenticity	Self-developed	5, 7-point Likert

The second conceptualization of "a context-based feeling of being true to oneself" involves 2) a sense of ideal life, which results from participating in original or traditional activities. For instance, Handler and Saxton (1988) use the term *authenticity* to refer to an ideal, "a storied or emplotted life" (p. 250) experienced by history performers when conducting performances with historically accurate props, settings, and storylines. Similarly, Andriotis

(2011) adopts the term *heritage authenticity* to refer to pilgrims' ideal life such as being given a "new direction in life," obtaining "spiritual wisdom [and] blessing," "being reborn," or "be[ing] cured of diseases and physical illness" (p. 1627) through engaging in traditional religious practices in Mount Athos, Greece. Likewise, Zhu (2012) uses the term *performative authenticity* to refer to the performer's ideal life of being respected and embracing his ancestral heritage through performing traditional wedding rituals in Lijiang, China. Moreover, Bryce et al. (2017) utilize the term *authenticity* to refer to Scottish diasporas' fantasy about an ideal, romantic ancient Scottish life, that is imagined from viewing specific exhibits or listening to interpretation. These literature accounts reveal the diverse use of terminology for this particular conceptualization. None of the above studies have operationalized the authenticity outcome of an ideal life, as they were either studied conceptually (e.g., Handler & Saxton, 1988) or qualitatively (e.g., Andriotis, 2011; Bryce et al., 2017; Zhu, 2012) (Table 15).

Table 15
Operationalization of Authenticity Outcome—A Sense of Ideal Life

Author(s)	Terminology	Dimension(s)	Source of scale	Number of items & type of scale
Handler & Saxton (1988)	Authenticity	Type 2 authenticity	NA	NA
Andriotis (2011)	Heritage authenticity	Influential authenticity	NA	NA
Zhu (2012)	Performative authenticity	Not clarified	NA	NA
Bryce et al. (2017)	Authenticity	Authenticating the 'imagined past'	NA	NA

The third conceptualization of "a context-based feeling of being true to oneself" involves 3) a sense of home, which is the outcome of immersing in original or traditional activities. For example, Wang (2007) uses the term *customized authenticity* to describe the sense of home given by the specially designed homestay guesthouses in Lijiang, China, where the exotic local lifestyle is toned down by the equipment of guests' familiar home comfort such as flush toilets

and bathtubs. Meanwhile, Shepherd (2015) uses the term *existential authenticity* to refer to a sense of belonging experienced when people are "within a community" or around "those who share the same norms, assumptions, in short, culture" (p. 65). The use of existential authenticity in this study is a loose usage as the author did not mean to discuss bodily feelings or family ties but to highlight the existential (i.e. subjective, related to one's being) nature of the subject matter. Another loose use of the term existential authenticity is found in Zhou et al. (2015), where existential authenticity is used as one element of *host authenticity* to refer to the locals' sense of pride or feelings of "spiritual peace and tranquility" from immersing in their ancestral land (p. 35). In this article, the term existential authenticity does not denote bodily feelings or family ties but represent the opposite of object-based authenticity. Other terminologies include Bryce et al.'s (2017) *authenticity* that refers to Scottish diasporas' confirmation of one's ancestral roots through viewing specific exhibits or abstract symbols in diaspora museums. Lastly, Cohen-Aharoni (2017) uses the term *authenticity* to refer to Israeli visitors' sense of roots while touring historic relics or reminiscing the Hebrew history with tour guides at religious museums in Israel. None of the above studies have operationalized the authenticity outcome of a sense of home, as they were either studied qualitatively (e.g., Bryce et al., 2017; Cohen-Aharoni, 2017; Wang, 2007) or conceptually (e.g., Shepherd, 2015) (Table 16). Only one attempt of operationalization was made by Zhou et al. (2015), which renders a 4-item scale (5-point Likert) measuring residents' sense of pride or feelings of tranquility but not fully reflecting the true meaning of this outcome.

Table 16
Operationalization of Authenticity Outcome—A Sense of Home

Author(s)	Terminology	Dimension(s)	Source of scale	Number of items & type of scale
Wang (2007)	Customized authenticity	A sense of home	NA	NA
Shepherd (2015)	Existential authenticity	Not clarified	NA	NA
Zhou et al. (2015)	Host authenticity	Existential authenticity	Not specified	4, 5-point Likert
Bryce et al. (2017)	Authenticity	- Objectively authenticated experience - Existentially authenticated experience	NA	NA
Cohen-Aharoni (2017)	Authenticity	- Experience based authenticity	NA	NA

The last conceptualization of "a context-based feeling of being true to oneself" involves 4) a sense of nostalgia, which is the outcome of immersing in original or traditional objects. The primary distinction of this outcome from that of a sense of home is that the latter focuses on perceived ancestral ties and is only applicable to residents or diaspora tourists, while the former emphasizes a perceived sense of history or tradition, which is applicable to general tourists. For example, Andriotis (2011) uses the term *heritage authenticity* to refer to general tourists' sense of nostalgia while viewing the historical buildings from the Byzantine era on Mount Athos. The outcome of nostalgia has been studied qualitatively (e.g., Andriotis, 2011), but no scales are available (Table 17).

Table 17
Operationalization of Authenticity Outcome—A Sense of Nostalgia

Author(s)	Terminology	Dimension(s)	Source of scale	Number of items & type of scale
Andriotis (2011)	Heritage authenticity	Referential authenticity	NA	NA

The present research provides an overview of the meanings of the hybrid category of authenticity. The hybrid authenticity is a temporary sense of being true to oneself inspired by different precursors: 1) when participating in extraordinary activities, people experience hybrid authenticity of bodily feelings, self-making, family ties, or touristic communitas; 2) when participating in original or traditional activities, people experience hybrid authenticity of a sense of ideal life; 3) when immersing in original or traditional objects, residents or diaspora tourists experience a sense of home; and 4) when immersing in original or traditional objects, tourists experience a sense of nostalgia. The present study proposes a new terminology, imaginary authenticity, as a new construct that includes dimensions of 2) and 4) (Figure 8). This conceptualization is based on two rationales. On the one hand, 1) is not inspired by original or traditional objects, making it less relevant with subjective object-based authenticity, a key construct of this research; on the other hand, 3) is more relevant to residents or diaspora tourists, making its scope narrow and not applicable to general tourists.

The hybrid category of authenticity has been referred to in a diverse range of terminologies: authenticity, existential authenticity, customized authenticity, heritage authenticity, performative authenticity, host authenticity, perception of authenticity, social-spatial authenticity, subjective object-based authenticity, etc. *Imaginary authenticity* is selected to incorporate a sense of nostalgia and a sense of ideal life. A comprehensive definition of imaginary authenticity is summarized as: Imaginary authenticity is tourists' temporary feeling of

being true to oneself when perceiving a sense of ideal life while participating in original or traditional activities, or a sense of nostalgia while immersing in original or traditional objects.

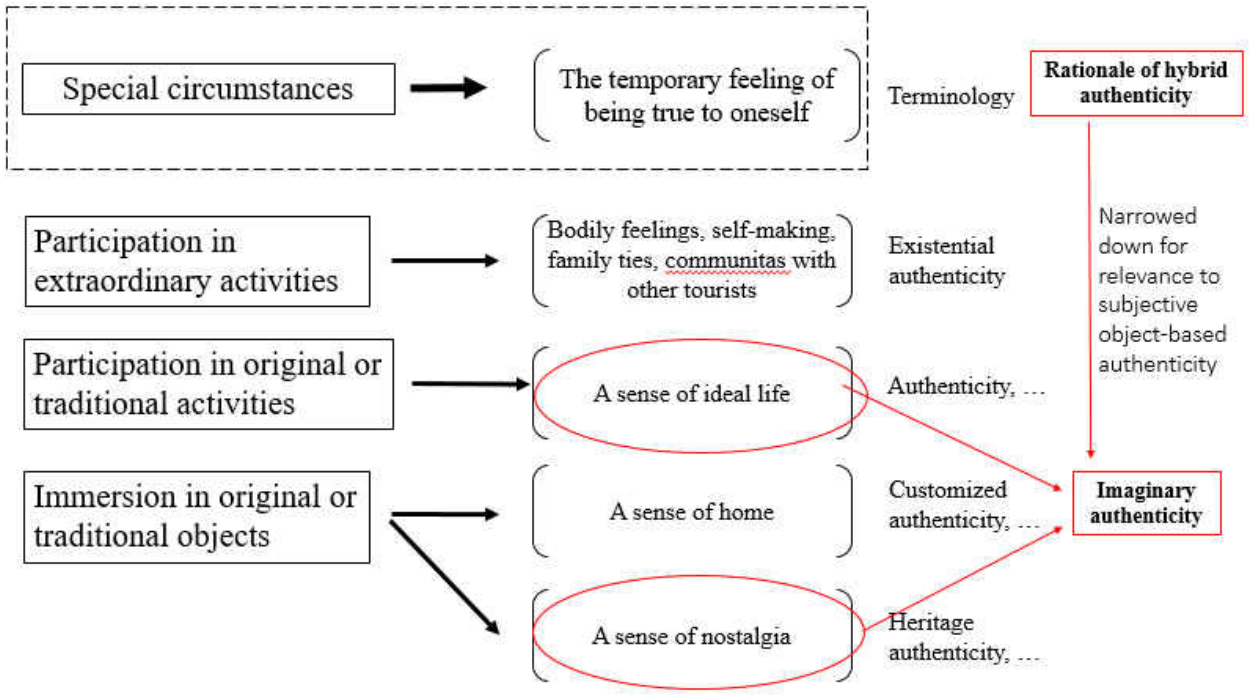

Figure 8: Imaginary authenticity and its dimensions

The above sections have illustrated the definitions, dimensions, and operationalization of four types of authenticity. In order to establish the role of authenticity in tourism experience, this study selected three variables as potential outcomes of authenticity: place attachment, transformation, and loyalty. These variables were selected due to their relevance with tourist attachment resulted from perceived destination cues, tourist well-being induced by destination stimuli, and business implications following an authentic tourism experience. Hypotheses will be made later to posit the effects of different types of authenticity on these three variables.

2.5 Place Attachment

Place attachment has been studied in various terminologies, such as *a sense of place* (e.g., Tuan, 1980) and *place bonding* (e.g., Hammitt, Backlund, & Bixler, 2006), but *place attachment* remains the most popular term in literature. Theoretical foundation of place attachment can be traced back to the interpersonal attachment theory of Psychology (Tsai, 2012), which defined attachment as the emotional bond between individuals. Attachment is later applied by the discipline of geography to express relationships between individuals and architecture. Finally, in the late 1980s, attachment starts to be applied to tourism marketing (e.g., Williams & Roggenbuck, 1989).

Place attachment has been defined as "the extent to which an individual values and identifies with a particular environmental setting" (Moore & Graefe, 1994, p. 17), or "the emotional bond between an individual and a particular spatial setting" (Prayag & Ryan, 2012, p. 343). Operationalization of place attachment has been conducted in three approaches (Tsai, 2012): the three-factor, two-factor, and single-factor approach. The three-factor approach was suggested by Jorgensen and Stedman (2001) as the authors considered place attachment as an attitudinal construct, and resultantly should include the conative, affective, and cognitive to be theoretically comprehensive. These three dimensions are place dependence, affective attachment, and place identity (e.g., Kyle, Graefe, & Manning, 2005; Kyle, Graefe, Manning, & Bacon, 2004; Tsai, 2012), referring to the functional importance of a place, one's emotional bonds with a place, and symbolic meanings of a place to someone. The two-factor approach measures place attachment with two dimensions: place dependence and place identity, referring to the functional advantages of a place, and one's emotional attachment with a place. In the two-factor approach, definition of place identity differs from that in the three-factor approach as it represents the

affective instead of the cognitive aspect of place attachment. This approach is more commonly adopted than the three-factor approach in related literature (e.g., Gross & Brown, 2008; Hwang, Lee, & Chen, 2005; Kyle, Graefe, Manning, & Bacon, 2003). Third, the single-factor approach measures place attachment as an overarching construct, whose indicators include those of place dependence, place identity, and other relevant dimensions (e.g., Loureiro, 2014; Prayag & Ryan, 2012). However, the single-factor approach is considered less effective or appropriate by some researchers (e.g., Tsai, 2012) as it aims at reflecting three completely different dimensions within the same construct. After comparing the three approaches, the present research adopts the three-factor approach due to its theoretical comprehensiveness.

2.6 Transformation

The construct of imaginary authenticity denotes tourists' temporary transformation on site (i.e. breaking free from the limitation in routine lives and acting like one's real self), but some literature suggests that the transformative power of tourism experience extends beyond the trip and lasts even after the tourists returned to their routine lives. This perspective is first seen in Brown (2013), where the author explains that human beings are haunted by an unavoidable fate of death, and thus they choose to "fall" into everydayness as a distraction from this eventuality. At one point, human beings awaken to the sham of peace, and start to contemplate on how to lead a meaningful life. Tourism plays an important role in finding the answer to meaningfulness for the change of scenery and routines it provides. The experiment with a different, if not ideal, lifestyle prompts deep thoughts about how they have lived in the past, and how they wish to live in the future. These thoughts sometimes lead to long-lasting transformation in one's personality or inclination. For example, ethnography studies have found that post-graduates going on a study

abroad may develop a higher sensitivity to cross-cultural communication skills and adopt different relationship strategies (Brown, 2009); similarly, some travel experience leads to an increased sense of responsibility and long-term devotion to poverty alleviation (Barbieri, Santos, & Katsube, 2012). Similar results are also found in Kirillova et al. (2017), where the authors concluded that some tourism experience leaves lasting impact into tourists' routine lives, and existential authenticity transforms into dispositional authenticity.

2.7 Loyalty

The concept of consumer loyalty is originated from Copeland's (1923) study on "brand insistence," namely the stable inclination of purchasing from the same brand. Tourist loyalty is an extension of consumer loyalty, only the product is tourism products instead of manufacturing products. Such an extension is reasonable since consumers of both manufacturing and tourism products, if satisfied with their use experience, are likely to repurchase, revisit, or recommend the product or destination to friends and family (Yoon & Uysal, 2005).

Loyalty can be conceptualized in three approaches: behavioral, attitudinal, and composite approach (Jacoby & Chestnut, 1978). The behavioral approach focuses on the past behavior of purchasing a product or visiting a destination, defined as "[loyalty is] a deeply held commitment to re-buy or re-patronize a preferred product/service consistently in the future, thereby causing repetitive same-brand or same brand set purchasing, despite situational influences and marketing efforts having the potential to cause switching behavior" (Oliver, 1999, p. 34). This approach measures loyalty with sequence of purchase (i.e. stable or spurious loyalty), proportion of purchase (i.e. the proportion of purchasing a specific brand compared to all purchases),

probability of purchase (i.e. probability of repeat purchase), and miscellaneous indicators (e.g., switching behavior, number of alternative brands) (Jacoby & Chestnut, 1978; Oppermann, 2000). Despite its early dominance, this approach has been criticized for its lack of explaining power as the sole factor of loyalty outcomes (Backman & Crompton, 1991).

The attitudinal approach, contrarily, outweighs consumers' attitude than their actual behavior. This perspective is reflected in the definition of Lee, Jeon, and Kim (2011): "…customer loyalty is defined as the feeling of commitment or affection for a particular product or service" (p. 1117), and measures loyalty with customers' preference to a brand compared to other alternatives (Jacoby, Robert W., 1978; Oppermann, 2000). This approach complements with the behavioral data statistically in that it explains the additional portions of variance not accounted for by the sole measure of behaviors (Backman & Crompton, 1991).

The composite approach is the combined use of behavioral and attitudinal measures. This approach grounds the definition of Velazquez et al. (2011): "the desire to go to the service provider as the result of a high level of satisfaction, high emotional commitment and continued repeat purchase behavior" (p. 54). This combined practice makes more sense than the sole use of the behavioral or attitudinal approach, because customers are only truly loyal if they both make purchases from and have a preference for a certain brand (Oppermann, 2000). This approach has been most widely used in the tourism literature, with researchers including behavioral measures that reflect intention to revisit, and attitudinal measures that reflect intention to recommend (Lee et al., 2011; Yoon, Lee, & Lee, 2010; Yoon & Uysal, 2005; Yüksel & Yüksel, 2007; Zhang, Fu, Cai, & Lu, 2014). Therefore, this present study adopts this approach as well.

2.8 Hypotheses Formation

Hypotheses were created to test the causal relationships among authenticity-related variables. The following section explains the previously studied causal relationships and development of hypotheses.

2.8.1 Previously Studied Causal Relationships

An overview of the literature reveals that different types of authenticity have been studied as an antecedent, mediator, moderator, or outcome respectively. Dispositional authenticity, for example, has been tested as an 1) antecedent, 2) mediator/ moderator, and 3) outcome (Table 18). As an antecedent, dispositional authenticity has been hypothesized for its effect on humor (Barnett & Deutsch, 2016), well-being (Baker et al., 2017; Brunell et al., 2010), and relationship outcomes (Brunell et al., 2010). As a mediator/ moderator, dispositional authenticity has been tested between antecedents such as mindfulness (Leroy et al., 2013), relationship power (Kifer et al., 2013), demographics (Theran, 2011), tendency of interdependence coupled with negative emotion suppression (Le & Impett, 2013), and relationship conflicts (Wickham et al., 2016), as well as outcomes such as work engagement (Leroy et al., 2013), well-being (Kifer et al., 2013; Le & Impett, 2013; Wickham et al., 2016), job satisfaction and relationship satisfaction (Kifer et al., 2013), depressive symptoms (Theran, 2011), and relationship quality (Le & Impett, 2013). As an outcome, dispositional authenticity has been tested upon the influence of antecedents including perceptual and behavioral affirmation (Didonato & Krueger, 2010), tourism experience, self-congruence, and characteristics of travel companions (Kirillova et al., 2017),

moderated by movement towards the ideal (Didonato & Krueger, 2010), and demographic characteristics such as social contexts, national culture, and gender (Robinson et al., 2012).

Table 18
Dispositional Authenticity as an Antecedent, Mediator/moderator, or Outcome

Antecedent	Mediator/moderator	Outcome	Author(s)
Dispositional authenticity	None	Humor	Barnett & Deutsch (2016)
	None	Well-being	Baker et al. (2017)
	None	Well-being	Brunell et al. (2010)
	None	Relationship outcomes	Brunell et al. (2010)
Mindfulness	Dispositional authenticity	Work engagement	Leroy et al. (2013)
Relationship power		Well-being, job satisfaction, relationship satisfaction	Kifer et al. (2013)
Demographic information		Depressive symptoms	Theran (2011)
Interdependence X negative emotion suppression		Well-being, relationship quality	Le & Impett (2013)
Concurrent conflicts		Well-being	Wickham et al. (2016)
Perceptual and behavioral affirmation	Movement towards the ideal	Dispositional authenticity	Didonato & Krueger (2010)
None	Demographic information		Robinson et al. (2012)
Tourism experience	None		Kirillova et al. (2017)
Self-congruence	None		Kirillova et al. (2017)
Characteristics of travel companions	None		Kirillova et al. (2017)

Subjective object-based authenticity has also been tested as an antecedent and mediator/ moderator, but not as an outcome (Table 19). This type of authenticity has been cited as the precursor of outcomes such as enjoyment (Waller & Lea, 1999), perceived connection with the past, assessment of authenticity, perceived evidence (Grayson & Martinec, 2004), revisit intention (Castéran & Roederer, 2013; Robinson & Clifford, 2012), satisfaction (Lu et al., 2015), and destination loyalty (Yi et al., 2018; Yi et al., 2016), moderated by knowledge of the

destination (Waller & Lea, 1999), image (Lu et al., 2015), existential authenticity (Yi et al., 2018; Yi et al., 2016), and postmodern authenticity (Yi et al., 2018). Subjective object-based authenticity has also been tested as a mediator between the antecedents of knowledge of authenticity and external information search, and outcomes of tourist desires and behavioral intentions (Meng & Choi, 2016).

Table 19
Subjective Object-based Authenticity as an Antecedent, Mediator/moderator, or Outcome

Antecedent	Mediator/moderator	Outcome	Author(s)
Subjective object-based authenticity	Knowledge of the destination	Enjoyment	Waller & Lea (1998)
	None	Perceived connection with the past, assessment of authenticity, perceived evidence	Grayson & Martinec (2004)
	None	Intention to revisit	Robinson & Clifford (2012)
	None	Intention to revisit	Casteran & Roederer (2013)
	Image	Satisfaction	Lu et al. (2015)
	Existential authenticity	Destination loyalty	Yi et al. (2016)
	Existential authenticity, postmodern authenticity	Destination loyalty	Yi et al. (2018)
Knowledge of authenticity, external information search	Subjective object-based authenticity	Tourist desires, behavioral intentions	Meng & Choi (2016)
None	None	Subjective object-based authenticity	None

Imaginary authenticity is conceptualized, in this study, as a dual-dimension construct involving a sense of ideal life (e.g., Andriotis, 2011; Bryce et al., 2017; Handler & Saxton, 1988; Zhu, 2012) and a sense of nostalgia (e.g., Andriotis, 2011). Existing literature reflecting these two dimensions have been either conceptual (e.g., Handler & Saxton, 1988) or qualitative (e.g., Andriotis, 2011; Bryce et al., 2017; Zhu, 2012), providing no relationship networks thus far.

2.8.2 Hypothesis Development

The previous section summarizes the existing variable relationships found in literature. Overall, dispositional authenticity has been studied as an antecedent, mediator/moderator, and outcome; subjective-object-based authenticity has been studied as an antecedent and mediator/moderator, but not as an outcome; imaginary authenticity has never been studied quantitatively (Figure 9).

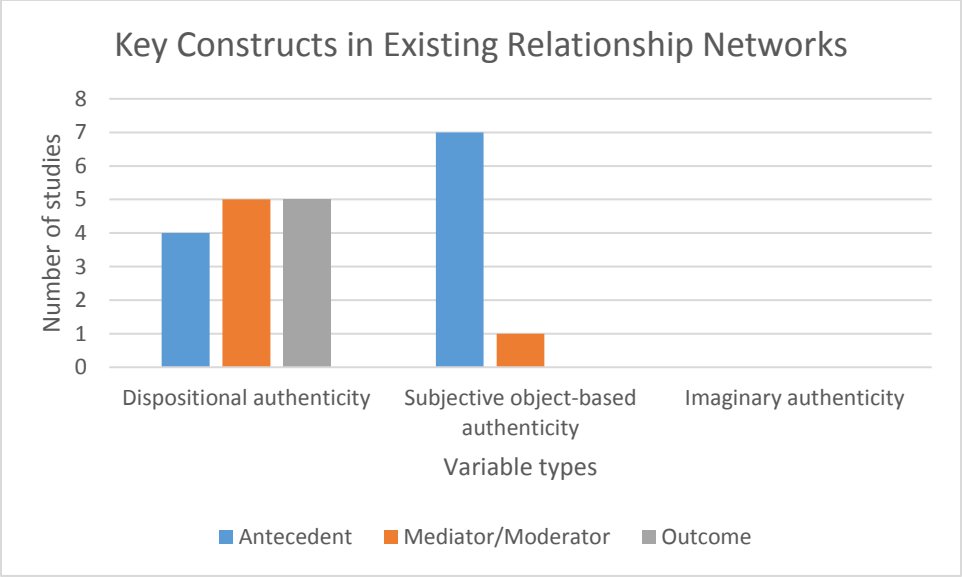

Figure 9: Key constructs in existing Relationship Networks

Given the research gaps in the limited use of subjective object-based authenticity as a mediator or an outcome, and imaginary authenticity's use in quantitative networks, the present study provides a theoretical model that involves all three types of authenticity and other consumer behavior variables. As displayed in Figure 10, it is postulated that dispositional

authenticity has a positive impact on subjective object-based authenticity (H_1) and imaginary authenticity (H_2); subjective object-based authenticity has a positive effect on imaginary authenticity (H_3), place attachment (H_4), loyalty (H_5), and transformation (H_6); imaginary authenticity has a positive effect on place attachment (H_7), loyalty (H_8), and transformation (H_9); place attachment (H_{10}) and transformation (H_{11}) then affects loyalty.

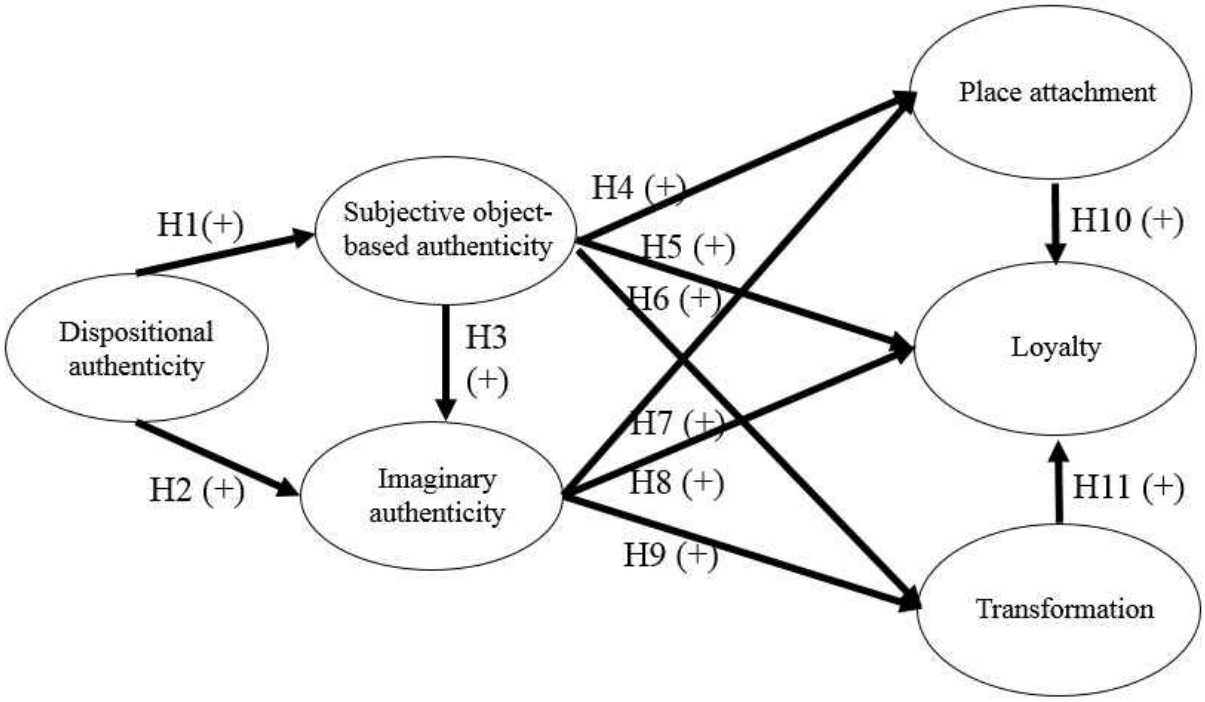

Figure 10: Theoretical model between authenticity and outcomes

2.8.2.1 Interactive Impact Among Three Types of Authenticity

To begin with, dispositional authenticity may have an impact on subjective object-based authenticity, as those who are keen on staying true to oneself are more likely to detect the original or traditional cues of a destination. Even though there is a lack of empirical studies

addressing this relationship, implications can be found in the literature. For instance, Jenss (2004) studied retro-fashion fans' choice of style, and found that those who crave for being perceived as genuine make additional interpretation about the genuineness embedded in retro-style clothing. Similarly, Bryce et al. (2017) examined Scottish diasporas visiting history museums in Scotland, and revealed that visitors who long for confirming one's roots or a romantic ancient era found significant inspiration from the authentic exhibits. Moreover, Napoli et al. (2014) concentrated on branding strategy, and suggested that consumers who desire business honesty are more discernable about tradition-embracing brand messages such as the companies' pride for long-standing traditions. Based on the rationale driven from these findings, it is hypothesized that:

H_1: Dispositional authenticity has a positive impact on subjective object-based authenticity.

Second, dispositional authenticity may also have an impact on imaginary authenticity, as those who are keen on being true to oneself are more drawn to nostalgia or an ideal life reflected in authentic objects or settings. This relationship has not received empirical attention either but was similarly implied in some studies. In terms of a sense of nostalgia, Andriotis (2011) observed pilgrims visiting an ancient religion town in Greece, and recorded that pilgrims pursuing a genuine and real self are more aware of traces of the town's history while immersing in the destination. Likewise, Zhou et al. (2015) studied residents' authenticity perceptions, and found that those who are proud of one's origin are more sensitive to the nostalgic ambience of their well-preserved homeland. In terms of an ideal life, Conran (2006) looked into Western trekkers visiting aboriginal tribes in Thailand, and concluded that trekkers who aspire a real or genuine version of themselves gain strong inspiration from residents' simplistic way of life

through interaction with the locals. Based on these findings and their implications, it is hypothesized that:

H_2: Dispositional authenticity has a positive impact on imaginary authenticity.

In addition, subjective object-based authenticity may influence imaginary authenticity in the sense that original or traditional setting or objects inspire nostalgia or imagination of an ideal life. This relationship was also overlooked but inferred in some empirical studies. As far as a sense of nostalgia, McIntosh and Prentice (1999), Waitt (2000), and Grayson and Martinec (2004) focused on a coal-mining history museum, a renovated maritime destination, and Shakespeare's old home respectively, all of which show that the heritage buildings and symbols left on site inspire visitors' imagination about the old time and how people once lived. As far as imagination of an ideal life, Conran (2006) reported that the indigenous tribes in Thailand inspire Western trekkers' inspiration of a pristine life intact from modernization. These implications lead to formulation of the following hypothesis:

H_3: Subjective object-based authenticity has a positive impact on imaginary authenticity.

2.8.2.2 Impact of Authenticity on Consumer Outcomes

Place attachment is conceptualized in the current study as a tri-dimension construct that involves place dependence (i.e. the functions of a place), affective attachment (i.e. one's emotional bonds with a place), and place identity (i.e. the symbolic meaning of a place to someone). Few direct accounts of this relationship is found in the literature. For instance, Brocato, Baker, and Voorhees (2015) identified *distinction* as an antecedent of place attachment. In this study, distinction is defined as "an identifiable, territorial unit" (p. 11), which corresponds

to the nature of subjective object-based objects or events that are identifiable and territorially unique. Similarly, Tsai (2012) concluded that *uniqueness* is an antecedent of place attachment. Uniqueness is defined as "the perceived uniqueness and extraordinariness of the destination" (p. 144), which is also widely found in subjective object-based destinations.

Aside from these studies, the proposed relationship is fully probable from a logical perspective. Many of the authenticity-related research contexts have a strong history implication, intending to induce an awe of humanity's collective memory or ancestral bonds with one's ethnic culture. For example, Cohen-Aharoni (2017) focused on the Israeli archeological museum that aimed at educating Hebrew descendants of Israeli history; Bryce et al. (2017) examined history museums that preserve exhibits for Scottish diasporas to find their ancestral origins. These destinations and their exhibits all present great possibility for developing strong emotional bonds or symbolic meaning of the place. These implications contribute to formulation of the following hypothesis:

H_4: Subjective object-based authenticity has a positive impact on place attachment.

Subjective object-based authenticity has been well-documented for its effect on destination loyalty (e.g., Yi et al., 2018; Yi et al., 2016), behavioral intentions (e.g., Meng & Choi, 2016), or simply intention to revisit (e.g., Castéran & Roederer, 2013; Robinson & Clifford, 2012). These findings lead to formulation of the following hypothesis:

H_5: Subjective object-based authenticity has a positive impact on loyalty.

Transformation is a similar but distinct construct from imaginary authenticity; that is, while imaginary authenticity represents one's temporary change towards a more real version of themselves, transformation denotes a lasting change that extends beyond the trip and continues in

their routine lives. So far there is no literature directly supporting this link. Some studies confirm tourism's role in fostering transformation, but the contexts are irrelevant to subjective object-based authenticity as a precursor. For instance, Brown's (2013) conceptual piece confirms the role of travel and breaking free from one's routines in one's transformation; Brown's (2009) study shows that purposeful endeavors such as a study-abroad has great effect in reshaping one's personality; Kirillova et al. (2017) suggested that travel experience with more hardships (e.g., backpacking v.s. a beach holiday) is more likely to cause transformation. Both of these studies establish transformation as the outcome of non-authenticity-related antecedents (i.e. travelling, purposeful travelling, hardship travelling). Contrarily, other studies have provided implication on this relationship, but no direct conclusion has been made. For example, Andriotis (2011) observed pilgrims travelling to Mount Athos for rejuvenation, and pilgrims reported feeling healthy or inspired; Conran (2006) observed trekkers visiting indigenous villages in Thailand and reported that trekkers were greatly satisfied with the immersive experience of experimenting an ideal and pure lifestyle. Unfortunately, it is difficult to even imply that such strong on-site transformation or rejuvenation necessarily translates to long-term transformation. A research gap is clear from the above reasoning, and contribution of the present study could be given by the following hypothesis:

H_6: Subjective object-based authenticity has a positive impact on transformation.

Imaginary authenticity involves a sense of ideal life and a sense of nostalgia, two components that have been established as the precursors of place attachment. As far as a sense of nostalgia, Brocato et al. (2015) identified *continuity/nostalgia* as an antecedent of place attachment. In this study, continuity/nostalgia is defined as "describe[ing] the process by which places become connected to the 'life path' of the individual, through important events and

rituals" (p. 11); this construct is comparable to the sense of history given by subjective object-based buildings or objects. Likewise, Loureiro (2014) established pleasant arousal and memory as the precursors of place attachment. Visiting original or traditional destinations logically renders arousal and inspires one's memory of the past, which is logically associated with place attachment. Therefore, it is hypothesized that:

H_7: Imaginary authenticity has a positive impact on place attachment.

Imaginary authenticity may have a positive effect on loyalty. For example, Yi et al. (2018, 2016) suggested that nostalgic environments such as historic districts lead to visitors' loyalty. Similarly, Conran (2006) revealed that Western trekkers, having imagined an ideal life of being simplistic and genuine while immersing in the villages, were willing to return to the tribal villages for more traditional ceremonies or interaction with locals. in a study on trekking into remote villages in Thailand, some trekkers imagine an alternative life in a pre-modernized world through ceremonies unique to the villages, and they would return for attendance in more of these valuable events. Moreover, Andriotis (2011) implied that pilgrims who had experienced an ideal life through listening to church teachings or following monks' schedules at the monasteries would be willing to return to replenish energy. Hence it is hypothesized that:

H_8: Imaginary authenticity has a positive impact on loyalty.

Imaginary authenticity may also have a positive influence on transformation. Brown (2013) argues that travelling stands for an escape from people's routine lives, during which time they rethink how they have lived and make decisions about long-term changes. These changes may be brought back to their routine lives for long-term execution. Brown (2009) also implied that some students experienced a transformation in their relationship strategies following a study-

abroad that gave them a glimpse about an ideal, more sociable life. Moreover, Barbieri et al. (2011) showed that some people continue or intensify their devotion to poverty alleviation after returning from social-responsibility tourism where they experienced an ideal life of helping people and making the world a better place. Lastly, Kirillova et al. (2017) established that travelers developed transformation after returning from hardship tourism such as backpacking, during which time they underwent an ideal lifestyle of more accomplishment and self-discovery. Therefore, it is hypothesized that:

H_9: Imaginary authenticity has a positive impact on transformation.

2.8.2.3 Impact Among Consumer Outcomes

Place attachment's impact on loyalty has been studied in few studies. For example, Loureiro (2014) examined rural tourism on tourist experience in southern Portugal, and found that tourists' place attachment (i.e. place identity, place dependence) for the small, individually owned rural accommodation leads to destination loyalty (i.e. word-of-mouth, intention to revisit). Similarly, Prayag and Ryan (2012) studied tourists' hotel experience on the island of Mauritius, and established that tourists' destination image contributes to place attachment (i.e. place identity, place dependence, affective attachment), which then leads to loyalty (i.e. word-of-mouth, intention to revisit). Likewise, Yuksel et al. (2010) looked into tourist satisfaction for Didim, Turkey, and concluded that place attachment leads to loyalty dimensions of the cognitive, affective, and conative level. Therefore, it is hypothesized that:

H_{10}: Place attachment has a positive impact on loyalty.

Transformation may have a positive impact on loyalty, which was completely overlooked in the current literature. Many studies have discussed tourists' transformation that extends from the trip to their routine lives, such as obtaining directions or wisdom for life (Andriotis, 2011) and new social strategies (Brown, 2009). It is reasonable to postulate that since transformation is desirable, people will be willing to return to particular destinations to restore energy or gain inspiration. Therefore, it is hypothesized that:

H_{11}: Transformation has a positive impact on loyalty.

2.8.2.4 Contingent Impact Based on Destinations

Different destinations may have varying impact on tourist experience as well as hypotheses discussed above. This study investigates tourist experience in three destinations: Mexico, Italy, and China, which differ in at least two regards. First, these destinations are in different continents, which may lead to varying level of visitation from tourist markets as it is generally accepted that nearby destinations are visited more frequently than distant destinations. Second, respondents' social and cultural distances with these destinations may also influence the relationships included in the model. Social distance refers to the emotional closeness between people from different cultural, social, racial, or religious backgrounds (Yilmaz & Tasci, 2015). A short social distance induces friendliness, while a long social distance renders hostility (Nyaupane, Timothy, & Poudel, 2015). To address the contingent effect of different destinations on the relationships among variables tested in the study, an additional hypothesis is put forth as:

H_{12}: The relationships among different types of authenticity and outcome variables are contingent upon the type of destinations.

2.8.2.5 Rival Models

The above reasoning helps create the main model for the current study. However, since most hypotheses are based on implied rather than empirically validated relationships, several rival models could also be possible. Since this study highlights the predictor role of dispositional authenticity, two rival models are created to compete with the main model where dispositional authenticity is tested as a mediator and moderator (Figure 11). Testing dispositional authenticity for different roles is a reasonable act considering this construct has mostly been studied as a mediator or outcome (e.g., Leroy, 2013), while this study argues that it should be treated as the starting point of all tourist outcomes. The two rival models posit that dispositional authenticity mediates or moderates the effect of tourist perception of destination cues (i.e. subjective object-based authenticity) on tourists' self-truthfulness triggered by the destination (i.e. imaginary authenticity).

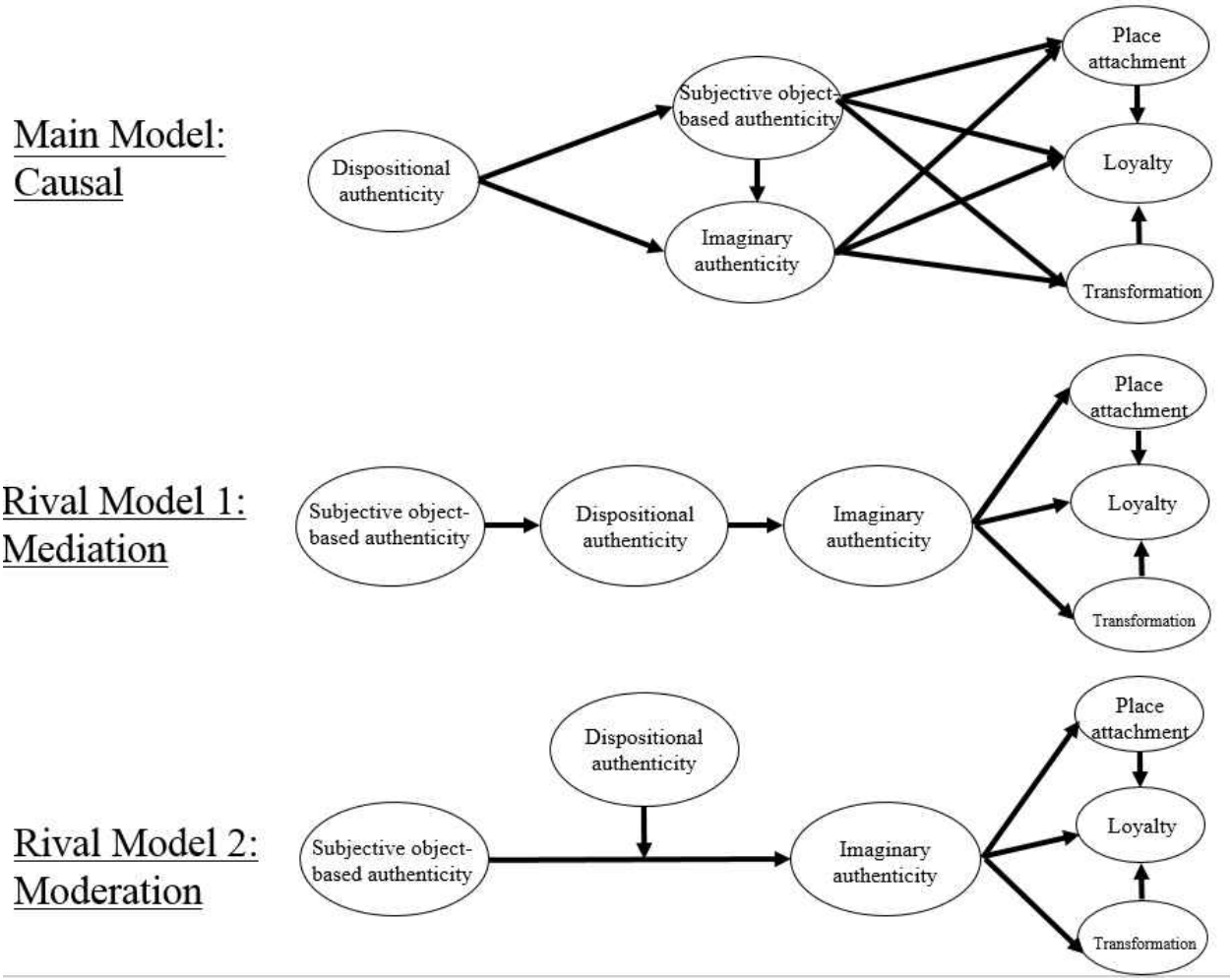

Figure 11: Rival models of possible relationships of different authenticities

CHAPTER THREE: METHODOLOGY

The purpose of this study was to identify the influence of three types of authenticity on multiple consumer behavior outcomes. First, this study tested the influence of dispositional authenticity on subjective object-based authenticity and imaginary authenticity, and the influence of subjective object-based authenticity on imaginary authenticity. Second, this study examined the effect of subjective object-based authenticity and imaginary authenticity on three consumer behavior outcomes: place attachment, loyalty, and transformation. This chapter illustrates the research design and methods adopted to achieve the purposes of this study. Details of the sampling frame, survey instrument, data collection procedure, and data analysis techniques are described.

3.1 Justification for Paradigm and Methodology

There are three combinations of paradigms and their corresponding methodology: the positivist paradigm and quantitative methodology, the constructivist paradigm and qualitative methodology, and the mixed paradigm and mixed methodology (Altinay, Paraskevas, & Jang, 2015; Riley & Love, 2000). The nature of these paradigms can be illustrated in three aspects: ontology, epistemology, and methodology. Ontologically, the positivists believe there is a hard truth that is independent of human existence and can be discovered. Epistemologically, the positivists are convinced that knowledge can be produced by an unbiased observer. Methodologically, the positivists employ the quantitative methodology to systematically establish knowledge through deduction—making hypotheses and testing those hypotheses—which is the basis of methods such as survey or experiment. The advantage of using a quantitative methodology is the higher rigor created from heavy use of mathematical tools, and

higher generalizability for wider application, while the major disadvantage is less depth or insights (Walle, 1997).

The constructivists, however, are very different in their fundamental beliefs (Altinay et al., 2015; Riley & Love, 2000). Ontologically, constructivist researchers believe there is no such thing as a hard truth independent of human reality; rather, truths are relative and socially constructed. Epistemologically, these researchers are convinced that knowledge is not pure or objective; rather, knowledge is always inherent with value or personal experience. Methodologically, these researchers adopt the qualitative methodology and promote knowledge creation through induction—the process of making observation about phenomena and drawing conclusion based on evidence from various perspectives—which leads to methods such as participant observation and in-depth interviews. The advantage of using a qualitative methodology is the ability to produce greater insight into phenomena, while the disadvantages include a lower generalizability and a lack of rigor (Walle, 1997).

Some research philosophers suggested the possibility of a mixed paradigm and a mixed methodology that reconciles positivism and positivism. The concept of a mixed paradigm was deemed conflicting, or incommensurable (Kuhn, 1962; Weaver & Gioia, 1994) since positivism and constructivism are philosophically incompatible. However, in practice, a mixed methodology is achievable through a sequential use quantitative and qualitative methods (regardless of order) (Altinay et al., 2015), and is widely considered an ideal methodological triangulation, i.e. the use of more than one methods to validate the same phenomenon (Davies, 2003).

Authenticity has been studied conceptually as well as empirically with three methodologies: qualitative, quantitative, and mixed methodology. Among the reviewed papers,

conceptual and quantitative studies are most common, followed by qualitative and mixed-method studies (Figure 12).

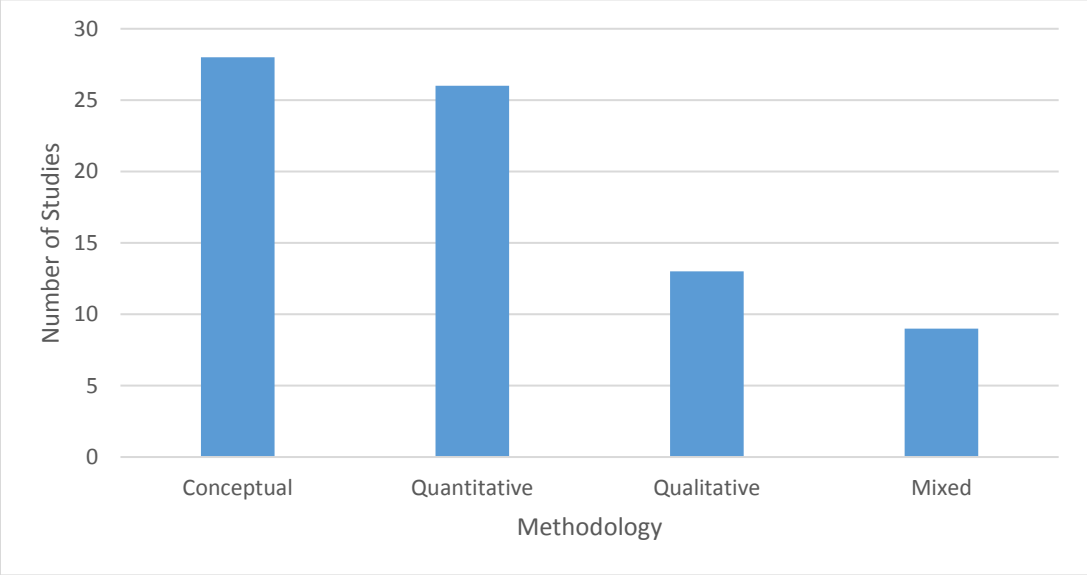

Figure 12: Frequency of methodology used in authenticity research

From an alternative perspective, different types of authenticity have been studied in different fields/disciplines and with varying methodologies as well (Figure 13). To begin with, dispositional authenticity is mostly studied in psychology, with some exceptions in organizational psychology/behavior, education, philosophy/ethics, and tourism. Even though most studies are quantitative, some are also mixed method, conceptual or qualitative. Objective object-based authenticity has only received sporadic attention from fields of tourism and other miscellaneous fields, and have been studied conceptually or qualitatively. Subjective object-based authenticity has been the subject of many fields, primarily tourism and business, conducted mostly with quantitative methodology. Subjective object-based authenticity has been

the subject of many studies, primarily those in tourism, conducted mostly conceptually or qualitatively with different measures.

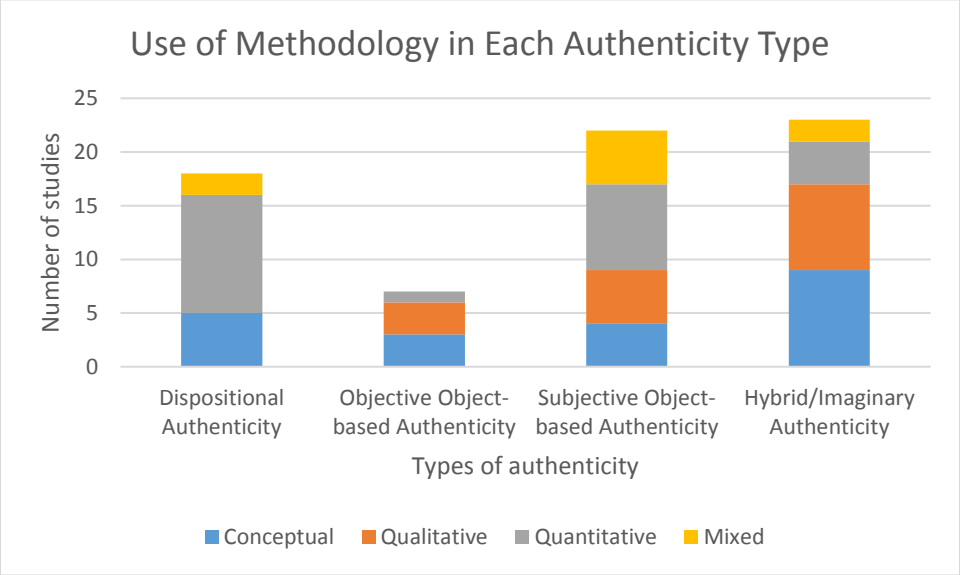

Figure 13: Use of methodology in each authenticity type

Among the three combinations of paradigm and methodology, the present research adopts positivism and quantitative methodology for the following reasons. Primarily, the current study aims at theory-testing rather than theory-building, hence only the combination of positivism and quantitative methodology serves this purpose, as the other two combinations both emphasize theory-building. In theory-building research, researchers gather phenomenal data, and form generalizations or theory about them that may be tested empirically later; in theory-testing research, researchers form hypotheses based on existing theories, collect data, empirically test hypotheses with data, and validate or revise the original theories (Shoemaker, Tankard, & Lasorsa, 2004). This rationale portrays a feedback loop of theory creation, but implies that theory-building precedes theory-testing. The present study considers most theory-building efforts

on authenticity to have been completed by existing literature. Conceptualization of the authenticity variables and causal relationships among these variables could be implicitly or explicitly extracted from the literature. Therefore, the present study is left with the next step: theory-testing with empirical data. Second, the present study aims at providing a generalizable rationale for authenticity and its influence on tourist outcome variables, rather than a narrow reflection of some specific phenomena. Research philosophers agree that qualitative research is superior in delving into specific cases and describe its phenomenon; nonetheless, such portrayal often lacks generalizability to a broader population. Quantitative research, however, may not provide such in-depth insight into certain phenomena, but the results come from scientific analysis and thus can be generalized to a larger population (Davies, 2003; Shoemaker et al., 2004). The present study conceives the authenticity-outcome network as a general phenomenon that can be applied to a broad population of tourists instead of a context-specific rationale for a small group of tourists. In summary, the current research aims at theory-testing instead of theory-building, and generalization rather than elaboration. For these purposes, the combination of positivism and quantitative methodology is deemed a suitable set of paradigm and methodology.

3.2 Justification for Study Design

When studying authenticity, qualitative and mixed method studies have used different research designs, while quantitative studies are dominated by survey (e.g., Leroy et al., 2013) on top of departures such as a combination of survey and experiment (e.g., Kifer et al., 2013) (Figure 14). Mixed-method studies use a combination of survey and focus group (e.g., Waller & Lea, 1999), survey and interview (e.g., Grayson & Martinec, 2004), or scale development (e.g., Wood et al., 2008). Qualitative studies use either a single design such as content analysis (e.g.,

Armstrong, 2004), interview (e.g., Zhu, 2012), or case study (e.g., Beverland, 2006), or a combination of interview and participant observation (e.g., Conran, 2006), participant observation, interview, and analysis of artifacts (e.g., Cohen-Aharoni, 2017), market mapping, participant observation, and interviews (e.g., Szmigin et al., 2017), or content analysis, participant observation, and interview (e.g., Mkono, 2013).

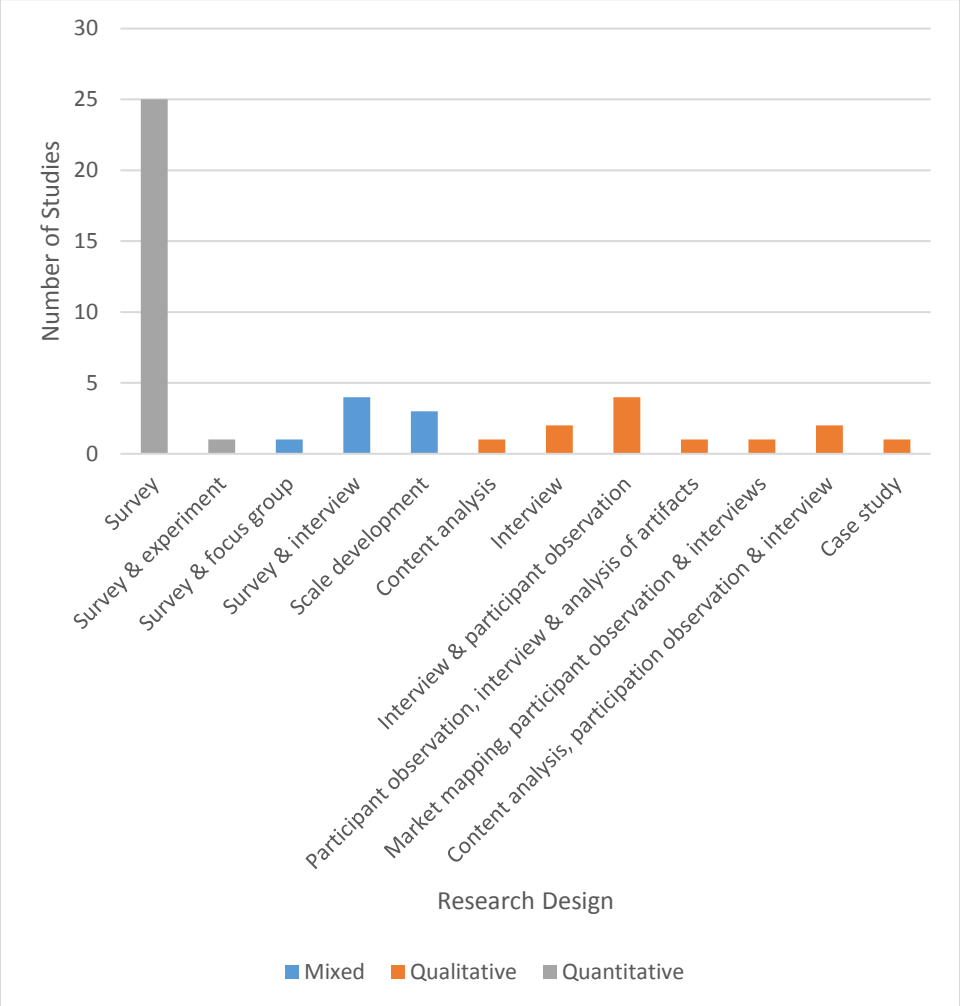

Figure 14: Methodology used in authenticity research (by fields/disciplines)

The previous section has justified the use of quantitative methodology in the present study. This section justifies the study design as survey (study design) conducted in the web-based form (study mode) (Groves et al., 2009; Stern, Bilgen, & Dillman, 2014). First, the survey design elicits quantitative data that can be used to build generalizable results of a broad population. That is, by issuing standardized questions to a small number of respondents, researchers are capable of making accurate estimates about patterns exhibiting among a broader population. The survey design stands in contrast of popular qualitative approaches such as focus groups or in-depth interviews that aim at constructing an in-depth narrative of case-specific phenomena.

Second, the web-based-only survey mode reduces measurement errors from mode effects, namely the errors resulted from combining multiple research modes (Zikmund, 2003). Measurement error is the elicitation of inaccurate answers due to poor wording, mode effects, or respondent attributes (Dillman & Bowker, 2002). Dillman (2006) points out that when using more than one survey modes, errors tend to occur because respondents respond to situations differently. For example, when asked about their marital status, a web-based survey may show the question with five options: single, married, separated, divorced, widowed. This design elicits a higher response rate for the in-between answers such as separated, divorced, or widowed, which are deemed more personal. When asking the same question in a telephone interview, however, the telephone interviewers tend to bring in their personal styles and prefer to ask the question in an open-ended manner. In this situation, more respondents provide simple responses such as single or married instead of revealing the detailed situation of the other three situations. It is because the respondents do not know they needed to go into the details since no options were provided to them; meanwhile, respondents generally do not feel comfortable about

revealing too much about their personal business to a stranger over the phone. With the potential measurement error in mind, the present study collects data through only one survey mode: the web-based survey. While respondents may differ between answering the survey on their desktops or smartphones and hence leading to other unintended measurement error (Stern et al., 2014), the errors induced from the device difference is deemed fewer than those induced from mode difference such as a combination of face-to-face, mail, telephone, and web-based surveys that some research employ.

Third, web-based surveys reduce the coverage error of data collection compared with other survey modes. Coverage error is the result of some members in a population not having a non-zero chance of being sampled; that is, coverage error is greater when some members of a population are simply inaccessible (Dillman & Bowker, 2002). Dillman (2006) argues with a 2011 statistics that web-based surveys will cause considerable coverage error due to the "low" household Internet coverage in the US (75%). However, a recent report shows a significant increase in Internet penetration rate in North America (89.4%) as of June 30, 2019, followed by Europe (87.7%) (Internet World Stats, 2019). Another report on state-wide broadband coverage in Q2 to Q3, 2018, shows that among the 50 US states, 23 states have a coverage over 90 %, with New Jersey and Connecticut reaching 99%; meanwhile, 22 states show a coverage between 80% and 90% (BroadbandNow Team, 2018). Therefore, with a much higher Internet and broadband coverage in the US in 2019, it is reasonable that web-based survey is now faced with much fewer coverage errors.

Lastly, web-based survey is appropriate for reaching the target population of the current study despite the field norm of on-site surveys (Figure 15). Among the reviewed quantitative literature on authenticity, two-thirds of the studies were distributed in the pen-and-paper mode to

tourists, students, residents, or employees on site (e.g., Kolar & Zabkar, 2010). The pen-and-paper mode makes sense for these studies as their purpose was to examine people's perception about the subjective object-based authenticity of specific destinations, such as specific cultural heritage sites (e.g., Yi et al., 2016). However, the present study, along with the rest of the reviewed literature, looks to examine a broader population and thus cannot be restricted to respondents showing up at specific locations. For instance, the existing studies on dispositional authenticity often employ web-based survey (e.g., Kifer et al., 2013) as the dispositional characteristics under investigation are universal for all humans. In a similar vein, the current study focuses on US tourist perceptions and post-trip characteristics based on three national destinations, rather than specific sites within these destinations. Because of this difference, the on-site surveys do not match the purpose of the present study.

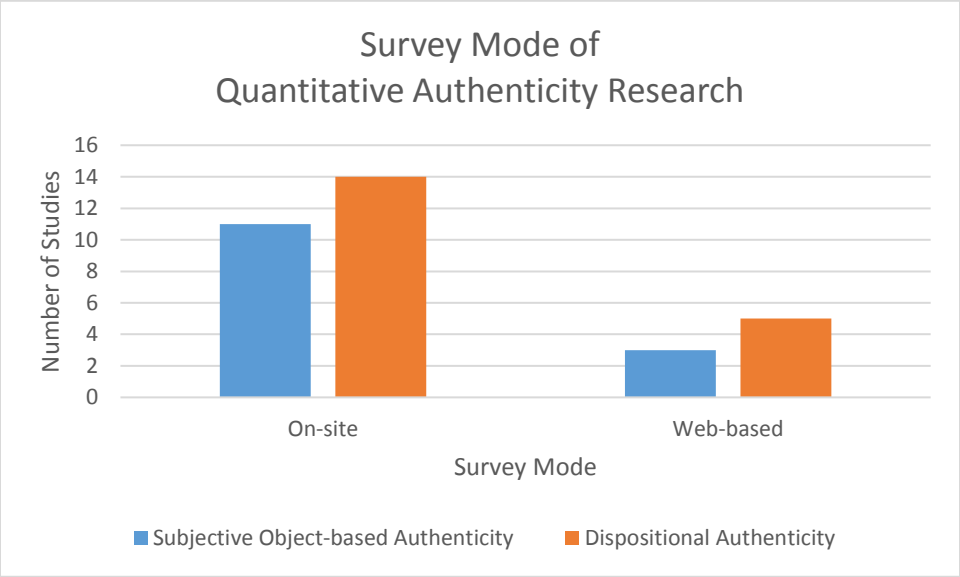

Figure 15: Overview of on-site or web-based surveys in quantitative authenticity literature

3.3 Justification for Study Context

There are five general contexts where authenticity has been studied. The context of *human* and *destination* are the most popular, followed by *theory*, *hotel and restaurant*, *business*, *festival*, and *performance* (Figure 16).

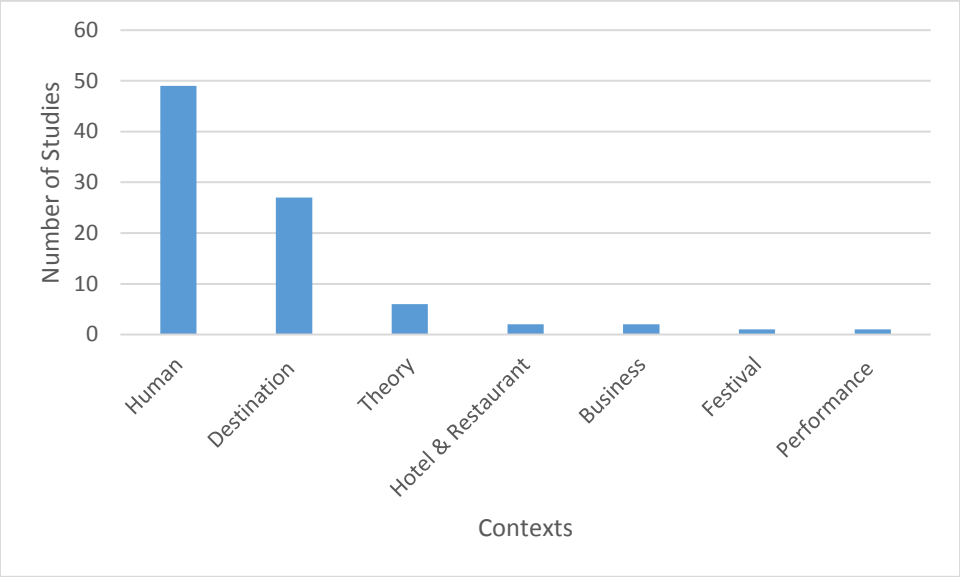

Figure 16: Frequency of contexts

The context of *human* is most frequently addressed by tourism and psychology, followed by sociology, business, philosophy/ethics, etc. The context of *destination* is mostly studied in tourism, followed by sociology, business, and earth, environmental, and geo sciences, etc. The context of *theory* has been found sporadically in tourism, psychology, education, cultural studies, fashion, etc. The context of *hotel and restaurant* is applied primarily by tourism and hospitality. The context of *festival*, *performance*, and *business* have only been studied in tourism, anthropology, and earth, environmental, and geo sciences respectively (Figure 17).

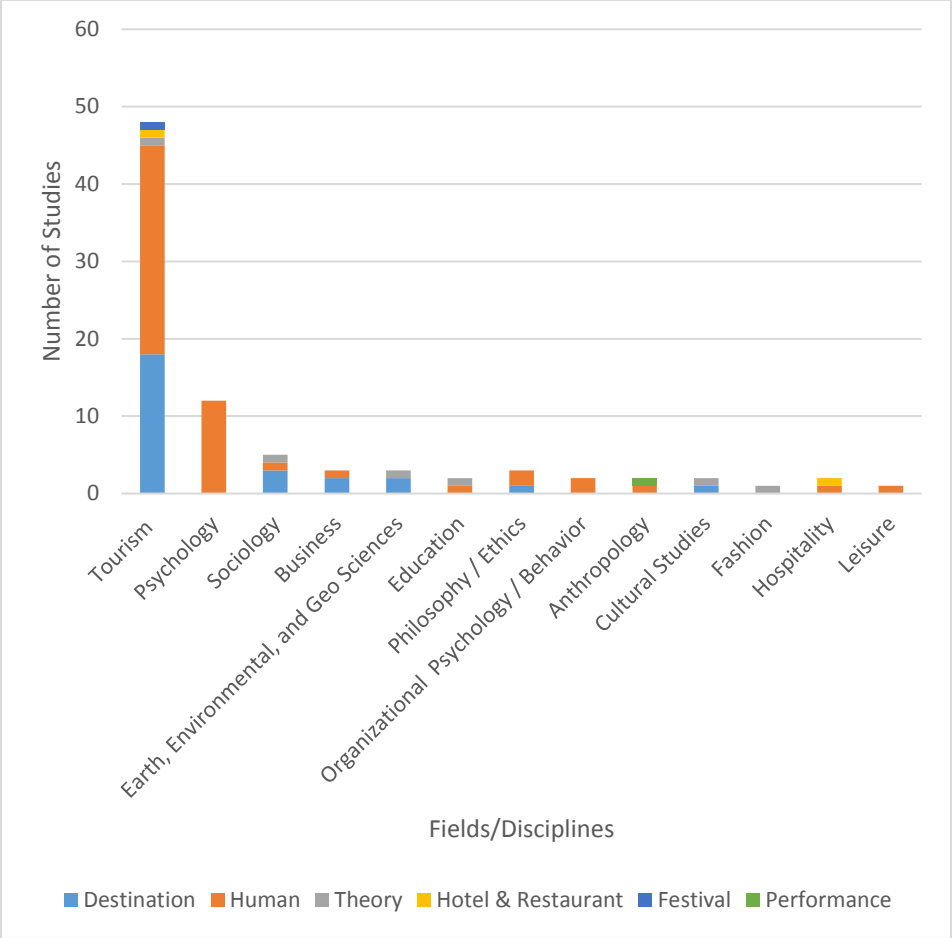

Figure 17: Frequency of contexts by fields/disciplines

The four types of authenticity identified earlier (Figure 18) have received differential attention in these five general contexts. *Destinations* have primarily been studied for subjective object-based authenticity (e.g., Conran, 2006), followed by objective object-based authenticity (e.g., Cohen-Aharoni, 2017). *Human* is mostly examined for hybrid/imaginary (e.g., Brown, 2013) and dispositional authenticity (e.g., Kifer et al., 2013). *Theory* has only been studied for objective object-based authenticity (e.g., Dudley, 1996). *Hotel & restaurant* (e.g., Mkono, 2013)

and *festival* (e.g., Kim & Jamal, 2007) have only been studied for subjective object-based authenticity.

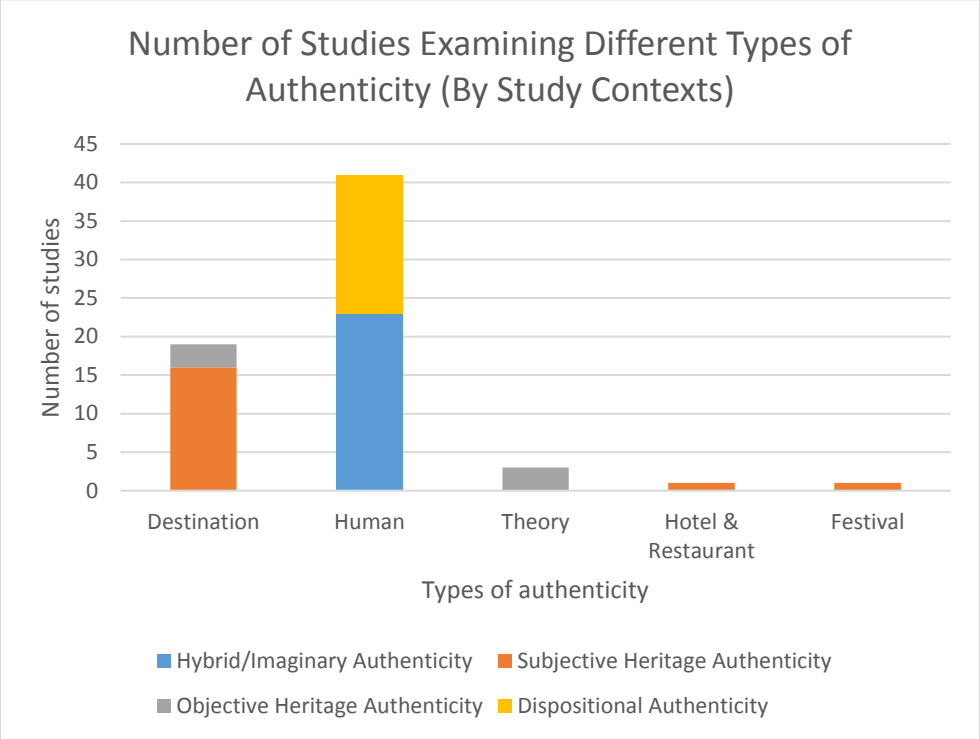

Figure 18: Research frequency of four types of authenticity (by study contexts)

A further examination of study contexts reveals two patterns in terms of the nature of destinations and geographical distribution of destinations. To begin with, the nature of *destination* is predominantly historical/cultural, among other secondary themes (Figure 19). The most commonly seen type of destination is cultural heritage, such as old homes of historic figures (Grayson & Martinec, 2004), Romanesque architecture (Kolar & Zabkar, 2010), museums of national history (Bryce et al., 2017), history theme parks of regional coal mining history (McIntosh & Prentice, 1999), UNESCO World Heritage sites (Andriotis, 2011; Yi et al.,

2016), and historic buildings/districts/areas (Bryce et al., 2015; Lu et al., 2015; Waitt, 2000). The intense concentration on historic destinations could be the result of the general preference for dimension of object originality in the study of authenticity (Waitt, 2000). The second most common types of destination are tourism in general (i.e. tourist settings, or toured objects) and consumption space (e.g., urban space, thematic retail districts, Christmas markets, cities famous for specific local crafts). Other miscellaneous types of destinations include nations, aboriginal destinations, film-based destinations, and nature-based destinations.

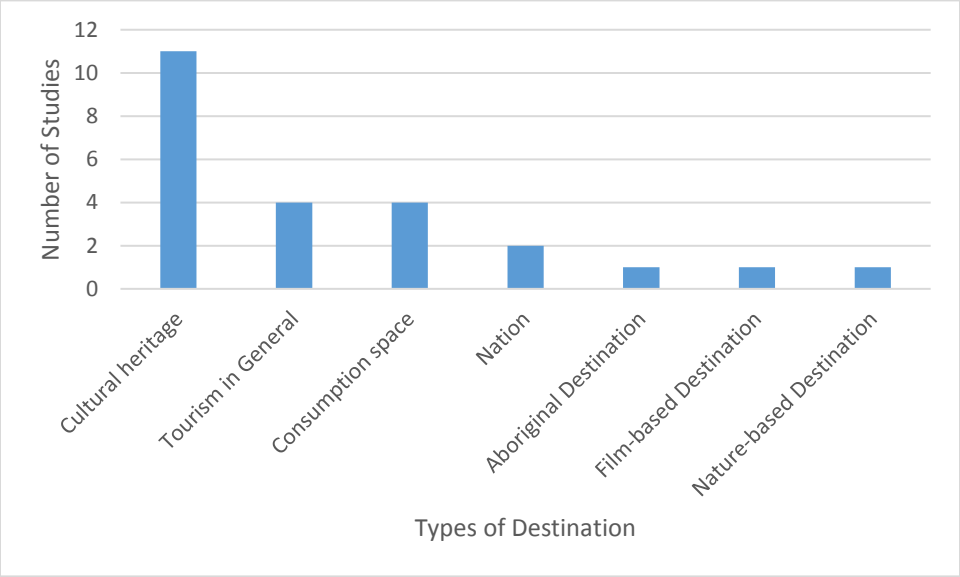

Figure 19: Research frequency of different destinations

Specific destinations where authenticity research is conducted is primarily European, followed by Asian locations (Figure 20). The European locations include Ireland (Graham, 2001), the UK (Grayson & Martinec, 2004; McIntosh & Prentice, 1999), Germany (Eggers et al., 2013), a set of European nations (Germany, Australia, Italy, and Slovenia) (Kolar & Zabkar, 2010), France (Castéran & Roederer, 2013), Scotland (Bryce et al., 2017), Greece (Andriotis,

2011), Portugal and Spain (Beverland, 2006), and Finland (Ram et al., 2016). The Asian locations include Mainland China (Lu et al., 2015; Yi et al., 2018; Yi et al., 2016; Zhou et al., 2015), Thailand (Conran, 2006), and Japan (Bryce et al., 2015). Miscellaneous locations include Israel (Cohen-Aharoni, 2017; Ram et al., 2016), USA(Lu et al., 2015; Zukin, 2008), Mexico (Revilla & Dodd, 2003), New Zealand (Beverland, 2006; Buchmann, Moore, & Fisher, 2010) and Australia (Waitt, 2000). The strong focus on Europe and Mainland China in authenticity research is no surprise since these two regions have traditionally been considered rich in history and abundant in cultural heritages.

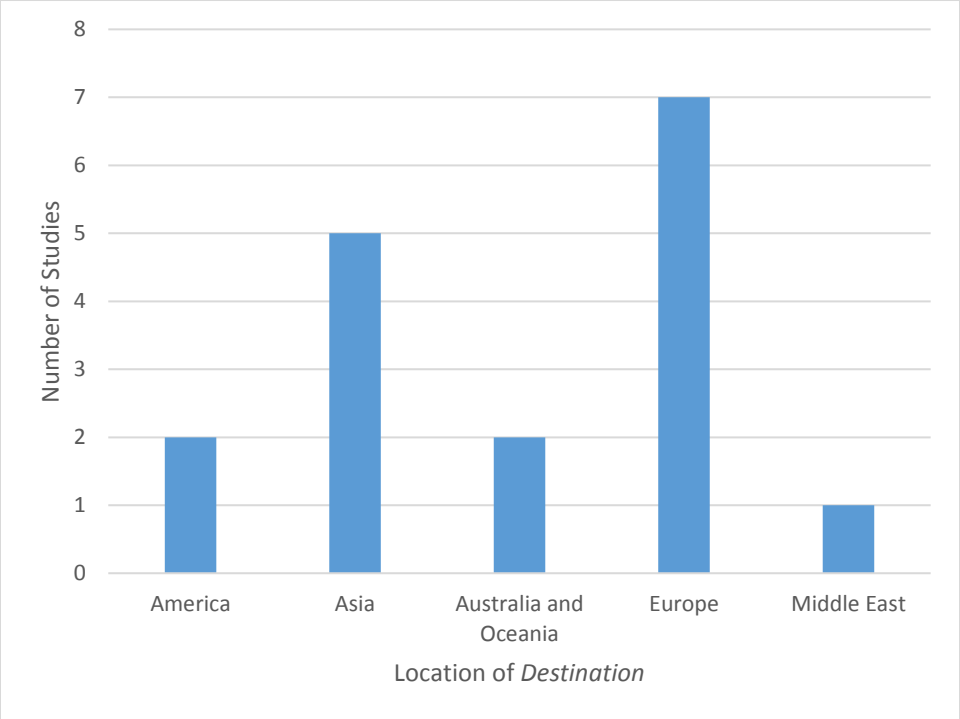

Figure 20: *Destination* in different regions

The above illustration revealed that *destinations* are the most commonly studied research context on authenticity, second only to all-human contexts that apply to psychology or

counseling research. A closer look at different destinations reveals those with a traditional or original vibe are most popular, such as cultural heritage, aboriginal destinations, film-based destinations, and nature-based destinations. The present research selected national destinations that have a traditional or original vibe as the research context. To increase generalizability of the results, the present research selected three destinations from three main continents: Mexico for America, Italy for Europe, and China for Asia. The choice of Mexico came from the official statistics of the National Travel and Tourism Office, where Mexico was ranked the top outbound destinations for US citizens in 2017 through 2019 (National Travel & Tourism Office, 2017b, 2018, 2019). The same source also provided detailed ranking of all destinations, which saw United Kingdom, France, and Italy ranking as the top three most-visited European destinations (National Travel & Tourism Office, 2017a). Among these three nations, the United Kingdom was ruled out due to its cultural similarity to USA. France was excluded due to its mixed reputation of modern and tradition. Instead, Italy was selected for its stronger reputation in the cultural and historic ambience. The rankings from unofficial sources were also taken into account for Asian destinations. China remained the only Asian destination appearing in the top 10 most-visited destinations for American from 2016 to 2018, hence the inclusion of China (Kiprop, 2018; Loveexploring.com, 2018; Nwi.com, 2018).

3.4 Research Population and Sampling Frame

Authenticity has been studied on many different populations (Figure 21). Quantitative research has examined a range of non-tourism-related populations. These populations include middle schoolers (e.g., Theran, 2011), adults (e.g., Robinson et al., 2012), adults in a dating relationship (e.g., Brunell et al., 2010), business owners (e.g., Eggers et al., 2013), employees

(e.g., Leroy et al., 2013), and planning personnel (e.g., Lew, 1989). Aside from these populations, tourism-related populations have also been examined. These populations are predominantly on-site visitors (e.g., Revilla & Dodd, 2003), followed by post-trip visitors (e.g., Kirillova et al., 2017), attendees of festivals (e.g., Robinson & Clifford, 2012), patrons of restaurants (e.g., Lu et al., 2015), and residents (e.g., Zhou et al., 2015).

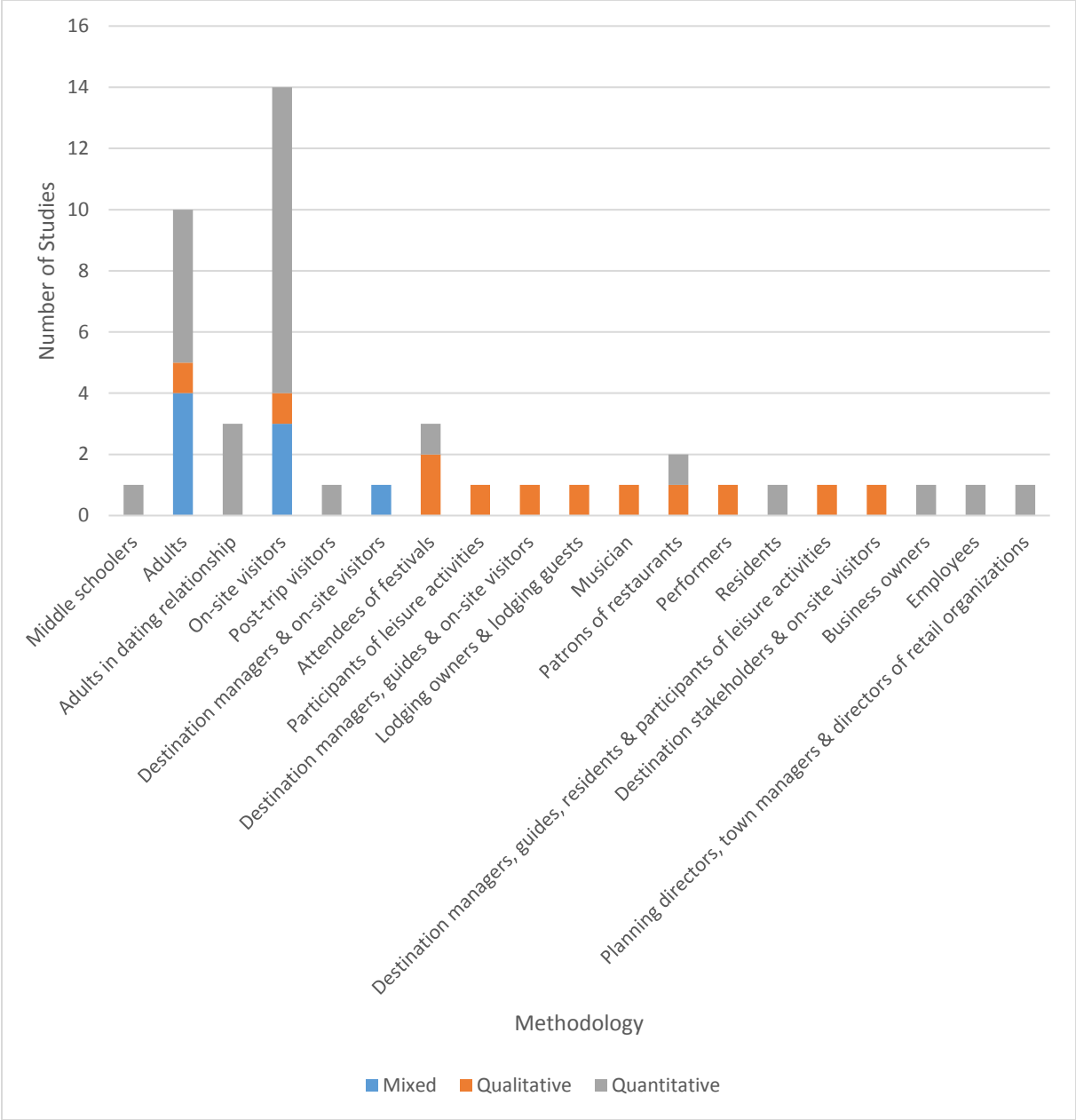

Figure 21: Research population by methodology

Qualitative research has also investigated various non-tourism-related and tourism-related population. The non-tourism-related populations include adults (e.g., Liu et al., 2015) and musicians (e.g., Armstrong, 2004). The tourism-related populations include attendees of festivals (e.g., Szmigin et al., 2017), participants of leisure activities (e.g., Rickly-Boyd, 2012), a

combination of destination managers, guides, and on-site visitors, a combination of destination staff and on-site visitors (e.g., Bryce et al., 2017), patrons of restaurants (e.g., Mkono, 2013), performers (e.g., Zhu, 2012), a combination of destination managers, guides, residents, and participants of leisure activities (e.g., Conran, 2006), and a combination of destination stakeholders and on-site visitors (e.g., Beverland, 2006).

Mixed-method research has the simplest population diversity, including adults (e.g., Waller & Lea, 1999), on-site visitors (e.g., Buchmann et al., 2010), and a combination of lodging owners and lodging guests (e.g., Yu Wang, 2007).

The target population for this study was US tourists having visited destinations with a traditional or original ambience. The sampling frame consisted of US-based Amazon's MTurk workers who have visited Mexico, Italy, or China. MTurk has been a popular source of convenience sampling for social science; fields and disciplines such as Psychology, Marketing, Management, Business, and Political science account for 69% of all studies employing MTurk (Bohannon, 2016). The overall number of studies conducted on MTurk has also skyrocketed over the past decade. Bohannon (2016) recorded 61 articles on Google Scholar that used MTurk in 2011, which had surged to 1,120 in 2015. In 2019, there have been 30,600 studies either highlighting MTurk as their research target or employed MTurk workers for data collection (Google Scholar, 2019). In the reviewed literature collecting data through web-based survey, however, MTurk has not yet been the mainstream source of data collection. Some surveys were sent out in the mode of email (e.g., Eggers et al., 2013), multi-sources (e.g., Kifer et al., 2013), websites (e.g., Boyraz & Kuhl, 2015), and anonymous online survey companies (e.g., Wang, 2016), with only few studies using MTurk (e.g., Kirillova et al., 2017). The present study understands the limitation of MTurk in demographics, but employs this platform for its good

performance in reliability and validity. While MTurk workers are not representative in terms of age, gender, and race, data also suggest that MTurk demographics reflect the national benchmark of employment sectors, rural-urban disparity, and partisan division (Clifford, Jewell, & Waggoner, 2015; Huff & Tingley, 2015), which are all crucial in tourist demographics. Despite some mismatches in demographics, MTurk data have generally shown good reliability and validity. Reliability refers to the degree to which measures are error-free and capture the true value in respondents, while validity refers to the degree to which a measure accurately represents an intended concept (Hair, William, Babin, & Anderson, 2010). Past research has proved that MTurk workers produce data of high reliability and validity (Kim & Hodgins, 2017; McDuffie, 2019), especially when provided with financial incentives (Hamby & Taylor, 2016). As a result, sampling of the current study was conducted on MTurk.

3.5 Survey Instruments

Survey design should take into account common method bias (Podsakoff, MacKenzie, Lee, & Podsakoff, 2003). Methods bias refer to the random or systematic errors caused by measurement items, which could threaten validity of scales. Potential form of common method bias are fourfold. First, common rater effects may result from respondents' tendency of remaining consistent with their answers, or providing answers that cater to social desirability. Second, item characteristic effects may be the result of item social desirability or item ambiguity. Third, item context effects may result from scale length or context-induced mood. Lastly, measurement context effects may be the result of different variables being measured at the same point of time or location despite their better relevance to different timing or locations. To avoid common method bias, researchers should practice different procedural remedies. For instance,

respondent anonymity should be protected; scale items should also be improved to avoid ambiguity or lengthiness. Furthermore, validity test should be conducted to evaluate the effectiveness of scales.

The survey instrument of this study was developed based on an extensive review of current literature in authenticity, place attachment, loyalty, and transformation. The questionnaire consisted of seven sections: 1) dispositional authenticity, 2) subjective object-based authenticity, 3) imaginary authenticity, 4) place attachment, 5) loyalty, 6) transformation, and 7) demographics. All survey items except for demographics were on a seven-point Likert scale (1 = strongly disagree to 7 = strongly agree).

3.5.1 Dispositional Authenticity

The initial section of the questionnaire evaluated dispositional authenticity with dimensions of authentic living, accepting external influence, and self-alienation. Wood et al.'s (2008) scale was used to measure these three dimensions. The dimension of accepting external influence and self-alienation are reversely coded. This scale was selected for three reasons: a demonstrated reliability and validity, a prevalent use in many empirical studies, and an adequate length (e.g., Barnett & Deutsch, 2016; Kifer et al., 2013; Kirillova et al., 2017; Robinson et al., 2012) compared with a rival scale of 45 measurement items (Kernis & Goldman, 2006). In total, the scale included 12 items (Table 20).

Table 20
Dispositional Authenticity Measurement Items

Factor	Items
Authentic living	I think it is better to be yourself, than to be popular.
	I always stand by what I believe in.
	I am true to myself in most situations.
	I live in accordance with my values and beliefs.
Accepting external influence	I am strongly influenced by the opinions of others.
	I usually do what other people tell me to do.
	I always feel I need to do what others expect me to do.
	Other people influence me greatly.
Self-alienation	I don't know how I really feel inside.
	I feel as if I don't know myself very well.
	I feel out of touch with the "real me."
	I feel alienated from myself.

3.5.2 Subjective Object-based Authenticity

The second part of the questionnaire evaluated *subjective object-based authenticity*, reflected by two dimensions: perceived authenticity of the built environment, and perceived authenticity of the non-built environment. The former dimension focuses on buildings or amenities, while the latter assess soft features related to lifestyle or culture. Yi et al.'s (2016) scale and some self-developed items were used to measure these two dimensions. The *built environment* was measured with Yi et al.'s (2016) items involving keywords such as original or traditional architecture and interior design and decoration; moreover, an item regarding transportation means was added due to expert suggestions. The *non-built environment*, however, was assessed with Yi et al.'s (2016) survey items involving keywords such as original or traditional craftsmanship, local lifestyle, food and beverage, souvenirs, and art; furthermore, two items focusing on service process and on-site activities were further included based on expert opinions. This scale comprised 11 items in total (Table 21).

Table 21
Subjective Object-based Authenticity Measurement Items

Factor	Items
Built environment	Mexico has original/traditional architecture
	Mexico has original/traditional interior design and decoration.
	Mexico has original/traditional atmosphere.
	Mexico has original/traditional transportation means.
Non-built environment	Mexico has original/traditional skills of local craftsmen.
	Mexico has original/traditional local lifestyle or practices.
	Mexico has original/traditional food and beverages.
	Mexico has original/traditional handicraft items or souvenirs.
	Mexico has original/traditional art (paintings, carvings, etc.).
	Mexico has original/traditional service process.
	Mexico has original/traditional activities.

3.5.3 Imaginary Authenticity

The third section of the survey assessed *imaginary authenticity* with dimensions of a sense of ideal life and a sense of nostalgia. There are no established scales for this construct since it is newly conceptualized and operationalized by the present study; as a result, relevant keywords and descriptions were extracted from the literature, supplemented by the input of several tourism experts. The dimension of *a sense of nostalgia* was measured by concepts such as a perceived distance from a commercialized and modern society, a sense of being the uncompromised version of oneself, a sense of connection to local history and civilization, a sense of understanding of local history and traditional culture (Zhou et al., 2015), a sense of history, and the opportunity of experiencing a historical tradition (Andriotis, 2011). Meanwhile, *a sense of ideal life* was measured by literature accounts involving notions such as living a storied life (Handler & Saxton, 1988), gaining a romantic view of life (Bryce et al., 2017), being away from the distractions of everyday lives, experiencing a purer life, gaining an insight to one's current and past life, appreciating values that need to be passed on to subsequent generations (Andriotis,

2011), relieving one's ordinary and instrumental life, and gaining a therapeutic pause in life (Brown, 2013). In total, there were 14 items, with six items measuring *a sense of nostalgia* and eight items measuring *a sense of ideal life* (Table 22).

Table 22
Imaginary Authenticity Measurement Items

Factor	Items
A sense of nostalgia	Visiting Mexico made me feel distant from a commercialized and modern society.
	Visiting Mexico reminded me of who I used to be.
	Visiting Mexico made me feel connected to local history and civilization.
	Visiting Mexico gave me a glimpse of local history and traditional culture.
	Visiting Mexico gave me a sense of history
	Visiting Mexico provided me an opportunity to experience a historical tradition
A sense of ideal life	Visiting Mexico allowed me to imagine living a storied life.
	Visiting Mexico gave me a romantic view of life.
	Visiting Mexico allowed me to be away from the cares and distractions of everyday lives.
	Visiting Mexico allowed me to experience a natural, purer, and simpler life.
	Visiting Mexico gave me an insight to my current and past life.
	Visiting Mexico allowed me to appreciate values that need to be preserved and transmitted to subsequent generations.
	Visiting Mexico relieved my ordinary and instrumental life
	Visiting Mexico was a therapeutic pause in life for me.

3.5.4 Place Attachment

Place attachment is one of the three consumer-outcome variables measured by the present study. Place attachment is reflected by three dimensions: place identity, place dependence, and affective attachment. These three dimensions have been widely measured in many past studies, but no scale has dominated their measurement (Tsai, 2012). Therefore, survey items were extracted from related studies for each dimension. *Place identity* was measured with four items

extracted from Harmon, Zinn, and Gleason (2006), Tsai (2012), and Yuksel, Yuksel, and Bilim (2010) to demonstrate the extent to which Mexico represents the tourists' identity; *place dependence* was measured with four items extracted from the same studies to capture tourists' dependence on Mexico for their functional needs; and *affective attachment* was measured with five items extracted from Tsai (2012) and Yuksel et al. (2010) to denote tourists' affective feelings for Mexico. In total, place attachment was measured with 17 items (Table 23).

Table 23
Place Attachment Measurement Items

Factor	Items
Place identity	Mexico means a lot to me.
	Visiting Mexico says a lot about who I am.
	I identify with the image represented by Mexico.
	I identify strongly with Mexico.
Place dependence	For what I like to do, I wouldn't substitute any other area for doing what I do at Mexico.
	The settings and facilities provided by Mexico are beyond comparison.
	For the activities that I enjoy most, the settings and facilities provided by Mexico are the best.
	For what I like to do, I could not imagine anything better than the settings and facilities provided by Mexico.
Affective attachment	I miss Mexico a lot when I am away from it.
	I am emotionally attached to Mexico as a destination.
	I am passionate about visiting Mexico.
	I am very attached to Mexico.
	I feel a strong sense of belonging to Mexico.

3.5.5 Loyalty

Loyalty is measured with items adopted from existing scales (Lee et al., 2011; Yüksel & Yüksel, 2007; Yuksel et al., 2010). Measurement items reflect the attitudinal (i.e. intention to recommend) and behavioral (i.e. intention to revisit) aspect. Moreover, an additional item was included in the current research based on expert opinions: word-of-mouth on social media. The

addition of this item is the result of tourists' increasingly prevalent use of social media as a channel for gathering or sharing information. In total, loyalty was measured nine items in two factors (Table 24).

Table 24
Loyalty Measurement Items

Factor	Items
Attitudinal loyalty	I will tell good experiences in Mexico to other people.
	I will recommend Mexico to other people.
	I will say positive things about Mexico.
	I will encourage others to visit Mexico.
	I will talk about Mexico on my social media.
Behavioral loyalty	Given the chance, I intend to continue making my holiday in Mexico.
	Given the chance, I will choose Mexico again for my holiday.
	I consider Mexico to be my first holiday choice.
	I will revisit Mexico in the future.

3.5.6 Transformation

Transformation is a construct newly defined and operationalized by the current study. Existing research that describe similar concepts have been either conceptual (e.g., Brown, 2013) or qualitative (e.g., Brown, 2009), rendering a lack of established scales ready for use. Survey items were created with relevant descriptions in the literature. Key phrases extracted reflect concepts including a returned tourist's feeling of rejuvenation, capability of seeing the world through different eyes, and a perceived responsibility for making choices for oneself, taking actions, choosing to be one's self, reevaluating one's current life, changing one's behaviors and values, changing one's knowledge and attitudes, contributing to one's wellness, abandoning a negative lifestyle, and searching a new direction in life (Andriotis, 2011; Brown, 2013). In total, transformation was measured with 14 items (Table 25).

Table 25
Transformation Measurement Items

Factor	Items
Transformation	Visiting Mexico made me think that I was responsible for creating a meaningful life.
	Visiting Mexico made me think that I was responsible for making choices for myself.
	Visiting Mexico made me think that I was responsible for fulfilling my potential.
	Visiting Mexico made me think that I was responsible for taking actions.
	Visiting Mexico made me want to choose being myself.
	Visiting Mexico made me reevaluate the life I have created.
	Visiting Mexico led to long-lasting changes in my behaviors and values.
	Visiting Mexico led to long-lasting changes in my knowledge and attitudes.
	Visiting Mexico made me realize that I needed to change some aspect of my domestic, professional or personal life.
	Visiting Mexico led to an enduring change for me to contribute to my wellness.
	Visiting Mexico led to abandoning a negative lifestyle.
	Visiting Mexico helped me search for a different or new direction in life.
	Visiting Mexico made me feel reborn.
	Visiting Mexico allowed me to see the world through different eyes.

3.5.7 Demographic Profile and Past Experience with the Destination

The last section of the questionnaire inquired respondents' demographic profile, including age, gender, education, and ethnicity (Table 26). Past experience with the destination is evaluated by the purpose, length of stay, travel companion, and size of travel group of respondents' latest visit to Mexico, Italy, or China. Moreover, an additional item, the number of visits made to the destination before the latest trip, was included to reflect travelers' familiarity with these destinations.

Table 26
Demographic Profile and Past Experience Measurement Items

Survey items	Options
What is your gender?	Male Female
What is your age?	(open-ended, number only)
What is your highest level of education?	Middle school and under High school diploma Associate degree Bachelor's degree Master's degree Doctoral or professional degree
What is your ethnicity?	White African-American Hispanic/Latino Asian Pacific-Islanders Other
What is your marital status?	Single Married Divorced/Separated Living with a partner Other
Which state do you currently live in?	52 Mainland states I do not reside in the United States
What is your annual household income range? (in US Dollars)	Under 15,000 15,000-34,999 35,000-54,999 55,000-74,999 75,000-94,999 95,000 or above
What was the purpose of your latest trip to Mexico?	Business Incentive Contests/competitions Convention/conference/trade show Studying/teaching Health treatment Leisure/recreation Visiting friends or relatives Religion/pilgrimage Other
Approximately, how many days did you stay?	(open-ended, number only)
Who did you travel with? Select all that apply.	By myself With friends With partner With family/extended family With colleagues Other
How many people did you travel with (including you)?	Just myself 2-3 people 4-5 people 6-7 people 8 people and above
What was your travel style?	It was a group/packaged tour. It was an independent/self-planned trip.
How many times had you visited Mexico so far?	(open-ended, number only)

3.6 Data Collection

Respondents were screened for visiting one of the study destinations, namely Mexico, Italy, or China, in the past six months. The time lapse was restricted to six months to extract the most vivid memory of respondents. The survey was published on Amazon MTurk on January and February for the pilot and the main test. Each respondent was rewarded 1 USD for their participation.

The minimum sample size for Partial Least Square-Structural Equation Modeling (PLS-SEM) was estimated at 10 time of the total item numbers (Hair et al., 2010). To confirm the power of the final sample size, the G*POWER software was used for a post-hoc check (Faul, Erdfelder, Buchner, & Lang, 2009).

3.7 Pilot Test

A pilot study was conducted before implementing the final survey. The purpose of pilot studies is multifold, including testing study procedures, detecting potential confusion in wording, estimating recruitment rate, evaluating response time for trimming survey items (Arain, Campbell, Cooper, & Lancaster, 2010), item discrimination, internal consistency, parameter estimation, and determination of sample sizes (Johanson & Brooks, 2010). Specifically, a pilot test is crucial for assessing the efficiency of the measurement items through validity and reliability. Validity refers to the extent of a measurement representing a concept, such as whether survey items for dispositional authenticity are capable of representing the core concept of respondents' being true to themselves. On the other hand, reliability refers to the degree to which the measures represent their true value, such as the correspondence between a respondents'

answering “strongly agree” and his/her true feeling of agreement. Reliability is determined by composite reliability (CR) and average variance extracted (AVE) (Anderson & Gerbing, 1988) (Table 6). The cut-off points for CR and AVE are 0.7 (Nunnally, 1978) and 0.5 (Fornell & Larcker, 1981), respectively. Convergent validity of the scales will be supported by high AVE values (≥.50) (Fornell & Larcker, 1981); discriminant validity will be determined by a low correlation between all variables (≤.80) (Bagozzi & Heatherton, 1994).

3.8 Data Analysis

The present study conducted data analysis in three steps: data cleaning, descriptive analysis, and structural equation modeling (SEM) (Hair et al., 2010). Data cleaning addressed missing data, outliers, and assumptions (i.e. normality, homoscedasticity, linearity, and correlated errors). Missing data refers to the absence of data from survey; the extent of missing data could affect generalizability of results. Missing data could be ignorable if they are results of research design, such as the population that is not covered in a sample; however, missing data need to be addressed if they are nonrandom and are the results of procedural factors, such as systematic errors in data entry or respondents’ collective tendency of avoiding answering a particular question. A rule of thumb is that random missing data under 10% can be ignored. In cases where data missing is nonrandom, potential remedies include imputation, case substitution, mean substitution, etc. (Hair et al., 2010). Second, outliers refer to the observations that are distinctively different from the rest of the observations. Outliers are not inherently beneficial or problematic, but need to be examined or adjusted within the research context. Methods of multivariate detection should be used to determine whether outliers are legitimate or warrant elimination (Hair et al., 2010).

Assumption testing involves testing the assumptions underlying multivariate analysis, which is indispensable for making strong statistical inferences. There are four important assumptions to be tested. First, normality refers to the correspondence between data distribution and normal distribution, which is the benchmark of statistical analysis. Normality is a required assumption for the F and *t* statistics, and large deviation from normal distribution renders results invalid. Two possible patterns of nonnormal distribution are kurtosis (i.e. extent of sharpness or flatness) and skewness (i.e. extent of unbalance to the left or right). A rule of thumb for normality is that the effect of violation is minimal in a sample of over 200 cases. Second, homoscedasticity is the assumption of dependent variables' variance being equal across all predictor variables. This assumption is desirable because the variance of the dependent variable needs to be explained to equal strengths by all predictor variables instead of just a small range of them. A violation of homoscedasticity can be adjusted via data transformation. Third, linearity refers to the model' predictability of related variables; specifically, linearity represents the linear relationship of predictors and outcome variables in terms of a constant unit change of the dependent variable for that of a predictor variable. The assumption of linearity is the foundation of all regression techniques and factor analysis. Lastly, the absence of correlated errors is the assumption that prediction errors are unsystematic or uncorrelated with one another (Hair et al., 2010).

Descriptive analysis was conducted in two parts: the examination of respondents' demographic profile, and their answers for the research constructs. Specifically, respondents' demographic profile, including age, gender, education, ethnicity, travel purpose, length of stay, travel companion, size of travel group, and familiarity with Mexico were analyzed based on their

frequency, standard deviation, and percentage. Respondents' answers to research constructs were reflected by mean and standard deviation.

Structural equation modeling (SEM) is a multivariate technique widely used in theory-testing. This method specifically applies to the situation where a variable is both a dependent and independent variable in the same theory, which happens in model-building that involves a series of dependence relationships. The analysis of dependence relationships when a variable is simultaneously dependent and independent cannot be conducted with regular multivariate methods such as regression, hence the importance of SEM. There are two phases of SEM: a confirmatory factor analysis (CFA), and an analysis of the structural model (Anderson & Gerbing, 1988). The purpose of conducting a CFA is to establish a measurement model where latent variables are properly represented by a summated scale; simply put, in this phase, researchers assess how each scale item individually and collectively measure a concept. Factor loadings, reliability, and validity of the measurement items will be tested for CFA.

Factor loadings refer to the correlation between measures and factors, which should be above the threshold of 0.7. Reliability indicates the extent to which items capture consistent results from respondents (Hair et al., 2010). Reliability is considered satisfactory if the item-to-item correlation, reflected by Chronbach's alpha, exceeds the threshold of 0.7 (Hair et al., 2010). Assessment of validity involves convergent validity and discriminant validity. Convergent validity evaluates the degree to which two measures of the same construct correlates (Hair et al., 2010), which is assessed via the average variance extracted (AVE), namely the percentage of variation explained by the items of a construct. AVE should be greater than 0.5 to be acceptable (Bagozzi & Yi, 1988).

In the second phase, Partial Least Square-Structural Equation Modeling (PLS-SEM) will be conducted using Smart-PLS. Results from PLS-SEM will be used to examine the relationship between dependent and independent variables. A key lesson is that the results of SEM cannot be stand-alone explanation of a phenomenon; rather, literature support plays a vital role in the ultimate explanation. The fit indices for PLS-SEM are SRMR $\leq$ .08 and NFI $\geq$.90 (Henseler, Hubona, & Ray, 2016), or R^2 values. R^2 values indicate the strength of paths, which is interpreted as substantial (R^2=0.67), moderate (R^2=0.33), or weak (R^2=0.19) (Chin, 1998).

CHAPTER FOUR: FINDINGS

This chapter presents findings of data analysis. Detailed explanation is provided for the process of data collection and the results of statistical analysis.

4.1 Pilot Study

A pilot study was conducted on Jan. 22nd, 2020 for the purpose of reducing survey items. The pilot study requested 50 responses from Amazon MTurk and received 60 responses. Eleven cases with missing data were deleted, and two more cases were removed for failing the attention questions. The remaining number of cases in the pilot study was 47.

The survey included six constructs and 73 items in total. Exploratory factor analysis (EFA) was conducted on each second-order construct using Principle Component Analysis (PCA) to determine the factor structure and loadings of each measurement item. Results of EFA indicated that some items had low factor loadings (< .6), which were eliminated accordingly (Hair et al., 2010). The trimmed version of the survey included 51 items: 12 items for dispositional authenticity, 8 items for subjective object-based authenticity (3 items removed), 6 items for imaginary authenticity (8 items removed), 12 items for place attachment (1 item removed), 7 items for transformation (7 items removed), and 6 items for loyalty (3 items removed). Descriptive statistics of the pilot is presented in Table 27.

Table 27
Descriptive statistics for pilot (N=47)

Construct/item	Min.	Max.	M	Std D.
Dispositional authenticity (Wood et al., 2008)*				
I think it is better to be yourself, than to be popular.	4	7	5.70	0.883
I always stand by what I believe in.	3	7	5.60	1.173
I am true to myself in most situations.	2	7	5.55	1.138
I live in accordance with my values and beliefs.	4	7	5.91	0.905
I am strongly influenced by the opinions of others.	1	7	4.74	1.882
I usually do what other people tell me to do.	1	7	4.45	1.742
I always feel I need to do what others expect me to do.	1	7	4.57	1.778
Other people influence me greatly.	1	7	4.55	1.742
I don't know how I really feel inside.	1	7	4.00	2.011
I feel as if I don't know myself very well.	1	7	4.13	2.039
I feel out of touch with the "real me."	1	7	3.94	2.120
I feel alienated from myself.	1	7	3.96	1.944
Subjective authenticity (Yi et al., 2016, self-developed)*				
It has original/traditional architecture.	3	7	5.79	1.082
It has original/traditional interior design and decoration.	2	7	5.43	1.298
It has original/traditional atmosphere.	1	7	5.57	1.471
It has original/traditional transportation means. (deleted in pilot)	2	7	5.43	1.410
It has original/traditional skills of local craftsmen. (deleted in pilot)	3	7	5.66	1.221
It has original/traditional local lifestyle or practices.	2	7	5.81	1.245
It has original/traditional food and beverages.	2	7	5.74	1.421
It has original/traditional handicraft items or souvenirs.	2	7	5.51	1.196
It has original/traditional art (paintings, carvings, etc.). (deleted in pilot)	4	7	5.87	0.947
It has original/traditional service process.	3	7	5.43	1.137
It has original/traditional activities.	4	7	5.89	0.961
Imaginary authenticity (Zhou et al., 2015; Andriotis, 2011; Handler & Saxton, 1988; Bryce et al., 2017; Andriotis, 2011; Brown, 2013)*				
It made me feel distant from a commercialized and modern society. (deleted in pilot)	1	7	5.23	1.255
It reminded me of who I used to be. (deleted in pilot)	1	7	4.55	1.827
It made me feel connected to local history and civilization.	1	7	5.64	1.326
It gave me a glimpse of local history and traditional culture.	1	7	5.74	1.310
It gave me a sense of history. (deleted in pilot)	3	7	5.53	1.060
It provided me an opportunity to experience a historical tradition.	1	7	5.30	1.284
It allowed me to imagine living a storied life.	1	7	5.23	1.417
It gave me a romantic view of life. (deleted in pilot)	1	7	5.09	1.530
It allowed me to be away from the cares and distractions of everyday lives. (deleted in pilot)	3	7	5.66	1.128
It allowed me to experience a natural, purer, and simpler life. (deleted in pilot)	1	7	5.28	1.314

Construct/item	Min.	Max.	M	Std D.
It gave me an insight to my current and past life. (deleted in pilot)	1	7	5.00	1.757
It allowed me to appreciate values that need to be preserved and transmitted to subsequent generations. (deleted in pilot)	1	7	4.91	1.558
It relieved my ordinary and instrumental life.	1	7	5.15	1.459
It was a therapeutic pause in life for me.	1	7	5.32	1.446
Place attachment (Tsai, 2012; Yuksel et al., 2009; Harmon et al., 2005)*				
This destination means a lot to me.	4	7	5.83	0.761
Visiting this destination says a lot about who I am.	1	7	4.66	1.340
I identify with the image represented by this destination.	1	7	5.23	1.631
I identify strongly with this destination.	1	7	5.00	1.414
For what I like to do, I wouldn't substitute any other area for doing what I do at this destination.	1	7	4.55	1.717
The settings and facilities provided by this destination are beyond comparison.	2	7	4.98	1.437
For the activities that I enjoy most, the settings and facilities provided by this destination are the best.	3	7	5.04	1.285
For what I like to do, I could not imagine anything better than the settings and facilities provided by this destination.	2	7	4.77	1.549
I miss this destination a lot when I am away from it. (deleted in pilot)	2	7	5.17	1.324
I am emotionally attached to this destination as a destination.	1	7	5.13	1.527
I am passionate about visiting this destination.	3	7	5.36	1.169
I am very attached to this destination.	1	7	5.11	1.671
I feel a strong sense of belonging to this destination.	1	7	5.11	1.591
Transformation (Zhou et al., 2015; Brown, 2013; Andriotis, 2011)*				
It made me think that I am responsible for creating a meaningful life. (deleted in pilot)	1	7	5.23	1.563
It made me think that I am responsible for making choices for myself.	1	7	5.02	1.467
It made me think that I am responsible for fulfilling my potential.	1	7	5.38	1.582
It made me think that I am responsible for taking actions.	1	7	5.47	1.627
It made me want to choose being myself.	1	7	5.26	1.452
It made me reevaluate the life I have created. (deleted in pilot)	1	7	4.70	1.731
It led to long-lasting changes in my behaviors and values.	1	7	4.94	1.686
It led to long-lasting changes in my knowledge and attitudes. (deleted in pilot)	1	7	5.09	1.640
It made me realize that I need to change some aspect of my domestic, professional or personal life.	1	7	4.79	1.614
It led to an enduring change for me to contribute to my wellness.	1	7	4.74	1.467
It led to abandoning a negative lifestyle. (deleted in pilot)	1	7	4.85	1.642
It helped me search for a different or new direction in life. (deleted in pilot)	1	7	4.81	1.813

Construct/item	Min.	Max.	M	Std D.
It made me feel reborn. (deleted in pilot)	1	7	4.53	1.627
It allowed me to see the world through different eyes. (deleted in pilot)	1	7	5.11	1.478
Loyalty (Lee et al., 2011; Yuksel et al., 2010; Yuskel & Yuskel, 2007)*				
I will tell good experiences in this destination to other people.	4	7	6.00	0.808
I will recommend this destination to other people.	3	7	5.57	1.098
I will say positive things about this destination.	1	7	5.72	1.297
I will encourage others to visit this destination. (deleted in pilot)	2	7	5.87	1.096
I will talk about this destination on my social media. (deleted in pilot)	2	7	5.64	1.276
Given the chance, I intend to continue making my holiday in this destination. (deleted in pilot)	2	7	5.43	1.363
Given the chance, I will choose this destination again for my holiday.	2	7	5.68	1.200
I consider this destination to be my first holiday choice.	1	7	5.02	1.648
I will revisit this destination in the future.	2	7	5.62	1.054

*: On a 7-point Likert scale, 1=strongly disagree, 2=disagree, 3=somewhat disagree, 4=neither disagree nor agree, 5=somewhat agree, 6=agree, 7=strongly agree
Min.= Minimum, Max..= Maximum, M=Mean, Std D.= Standard Deviation

4.2 Main Study

The official test took place on Jan. 30th, 2020. The main study requested 664 responses from Amazon MTurk, and received 845 cases instead. Several steps of data screening were conducted, which led to the elimination of 22 cases. The final set of data contained 566 cases.

4.2.1 Data Screening

Before testing the hypotheses, data screening was conducted using IBM SPSS to detect univariate and multivariate outliers. No univariate outliers were detected as the response range was restricted to the 7-point Likert scale. Multivariate outliers were examined with two indicators: Cook's Distance and Mahalanobis Distance. The value of Cook's Distance greater

than 1 suggests outliers (Pallant, 2010), while the value of Mahalanobis Distance exceeding 3.5 or 4 and significant at p<.001 indicates outliers (J. F. Hair et al., 2010). Nine cases were deleted from the dataset for meeting the Mahalanobis Distance criteria. The total number of cases subjected to the following analysis was revised from 588 to 579 (Table 28). Among the remaining 579 cases, 13 cases were further deleted for low variance (i.e. responding in almost the same answer throughout all questions). Therefore, the final set of data subject to model testing involved 566 cases (Mexico=389 cases, Italy=117 cases, China=60 cases) (Table 29).

Table 28
Cook's Distance and Mahalanobis Distance

Independent	Dependent	Cook's Distance	Outlier from Cook's Distance	Mahalanobis Distance	Outlier from Mahananobis Distance (case deleted)
Dispositional	Subjective	Max: .021	-	6 cases >4, but p>.001	-
Dispositional	Imaginary	Max: .023	-	6 cases >4, but p>.001	-
Subjective	Imaginary	Max: .070	-	MD: 12.69392, P=.00037	1
Subjective	Place attachment	Max: .030	-	1 cases >4, but p>.001	-
Subjective	Loyalty	Max: .052	-	27 cases >4, but p>.001	-
Subjective	transformation	Max: .052	-	26 cases >4, but p>.001	-
Imaginary	Place attachment	Max: .126	-	MD: 16.63780, P=.00005	3
Imaginary	Loyalty	Max: .030	-	20 cases >4, but p>.001	-
Imaginary	transformation	Max: .062	-	MD: 11.00715, P=.00091	1
Place attachment	Loyalty	Max: .065	-	MD: 11.49469, P=.00070	1
Transformation	Loyalty	Max: .136	-	MD: 13.26135, P=.00027	3

Table 29
Process of case trimming

			Destination subsamples		
Reason for case trimming	Number of cases trimmed	Number of cases remaining	Mexico	Italy	China
(Original dataset)	-	588	399	125	64
Multivariate outliers	9	579	-	-	-
Low-variance responses	13	566	389	117	60

4.2.2 Demographics

Descriptive statistics of demographics generated by IBM SPSS is shown in Table 30. The overall sample (N=566) was 34.10 years on average, mostly male (64.5%), holding a Bachelor's

degree (54.4%), married (57.6%), earning $35,000 to $49,999 annually (25.3%), white (60.8%), and based in California (13.8%), Texas (12.4%), and New York (8.0%). The Mexico sample (n=389) was 34.35 years on average, mostly male (66.3%), holding a Bachelor's degree (52.7%), married (60.4%), earning $25,000 to $34,999 annually (26.0%), white (55.3%), and based in California (15.2%), Texas (12.9%), and New York (6.2%). The Italy sample (n=117) was 33.55 years old on average, male (58.1%), holding a Bachelor's degree (57.3%), married (52.1%), earning $25,000 to $34,999 annually (25.6%), white (75.2%), and based in Florida (11.1%), New York (10.3%), and California (8.5%). The China sample (n=60) was 33.55 years old on average, male (65.0%), holding a Bachelor's degree (60.0%), married (50.0%), earning $35,000 to $49,999 annually (33.3%), white (68.3%), and based in Texas (18.3%), California (15.0%), and New York (15.0%). Results of one way-ANOVA and Chi-square tests indicated the differences among respondents in different destination groups were only significant in race (p=.000). The Mexico group was primarily white (55.3%), followed by African American (22.9%) and Hispanic (14.9%); the Italy group was also primarily white (75.2%), followed by African American (17.1%); and the China group was primarily white (68.3%), followed by Asian (16.7%). The similar characteristics of these samples imply that construct and model differences may be attributed to the country context rather than different group characteristics.

Table 30
Sociodemographic characteristics of the entire sample and segmented samples

Variables	All (N=566)	Mexico (*n*=389)	Italy (*n*=117)	China (*n*=60)	One-way ANOVA or Chi-square significance
Age (years, mean)	34.10	34.35	33.55	33.55	F=.354, Sig.=.702
Gender (frequency/%)					.266
Male	365/64.5	258/66.3	68/58.1	39/65.0	
Female	201/35.5	131/33.7	49/41.9	21/35.0	
Do not wish to identify					
Level of Education (frequency/%)					.058
Middle school and under	1/0.2	-	-	1/1.7	
High school diploma	60/10.6	45/11.8	12/10.3	2/3.3	
Associate degree	62/11.0	50/12.9	7/6.0	5/8.3	
Bachelor's degree	308/54.4	205/52.7	67/57.3	36/60.0	
Master's degree	127/22.4	83/21.3	29/24.8	15/25.0	
Doctoral or professional degree	8/1.4	5/1.3	2/1.7	1/1.7	
Marital Status (frequency/%)					.498
Single	181/32.0	114/29.3	42/35.9	25/41.7	
Married	326/57.6	235/60.4	61/52.1	30/50.0	
Divorced/Separated	14/2.5	11/2.8	2/1.7	1/1.7	
Living with a partner	43/7.6	28/7.2	11/9.4	4/6.7	
Other	2/0.4	1/0.3	1/0.9	-	
Family's annual income (frequency/%)					.486
Under $15,000	18/3.2	13/3.3	5/4.3	-	
$15,000 - $24,999	99/17.5	72/18.5	17/14.5	10/16.7	
$25,000 - $34,999	141/24.9	101/26.0	30/25.6	10/16.7	
$35,000 - $49,999	143/25.3	97/24.9	26/22.2	20/33.3	
$50,000 - $74,999	92/16.3	58/14.9	21/17.9	13/21.7	
$75,000 - or above	73/12.9	48/12.3	18/15.4	7/11.7	
Race/Ethnicity (frequency/)					.000*

Variables	All (N=566)	Mexico (*n*=389)	Italy (*n*=117)	China (*n*=60)	One-way ANOVA or Chi-square significance
White	344/60.8	215/55.3	88/75.2	41/68.3	
African-American	118/20.8	89/22.9	20/17.1	9/15.0	
Hispanic/Latino	61/10.8	58/14.9	3/2.6	-	
Asian	35/6.2	21/5.4	4/3.4	10/16.7	
Pacific-Islanders	-	-	-	-	
Other	8/1.4	6/1.5	2/1.7	-	
Top 10 Residence in the US (state, frequency/%)					.359
	California 78/13.8	California, 59/15.2	Florida, 13/11.1	Texas, 11/18.3	
	Texas 70/12.4	Texas, 50/12.9	New York, 12/10.3	California, 9/15.0	
	New York 45/8.0	New York, 24/6.2	California, 10/8.5	New York, 9/15.0	
	Florida, 40/7.1	Ohio, 22/5.7	Texas, 9/7.7	Florida, 8/13.3	
	Ohio, 28/4.9	Florida, 19/4.9	Pennsylvania, 8/6.8	New Jersey, 3/5.0	
	Georgia, 20/3.5	Georgia, 15/3.9	North Carolina, 7/6.0	Georgia, 3/5.0	
	Pennsylvania, 20/3.5	Pennsylvania, 12/3.1	Virginia, 6/5.1	Maryland, 2/3.3	
	North Carolina, 19/3.4	North Carolina,11/2.8	Washington, 6/5.1	Virginia, 2/3.3	
	Arizona, 18/3.2	Arizona, 12/3.1	Arizona, 5/4.3	Wisconsin, 1/1.7	
	Virginia, 16/2.8	Tennessee, 10/2.6	Ohio, 5/4.3	South Dakota, 1/1.7	

*:$p<.05$

4.2.3 Destination Experience

Descriptive statistics of destination experience generated by IBM SPSS is shown in Table 31. The overall sample (N=566) primarily travelled for leisure/recreation (47.2%) for 7.23 days with partner (37.3%) in a group of 2 to 3 people (46.6%) on an independent/self-planned trip (60.1%). Respondents have visited their destinations for 3.55 times on average. The Mexico sample (n=389) primarily travelled for leisure/recreation (47.3%) for 6.73 days on average with partner (39.1%) in a group of two to three people (45.0%), on an independent/self-planned trip (58.4%) with an averaged total of 4.22 visits. The Italy sample (n=117) primarily travelled for leisure/recreation (53.0%) for 7.61 days on average with partner (36.8%) in a group of two to three people (51.3%), on an independent/self-planned trip (59.0%) with an averaged total of 2.19 visits. The China sample (n=60) primarily travelled for business (38.3%), for 9.73 days on average by themselves (35.0%) in a group of two to three people (48.3%), on an independent/self-planned trip (73.3%) with an averaged total of 1.88 visits. Even though these samples are similar in sociodemographic characteristics, except for race (Table 30), they are rather different in destination experience and past travel behavior; therefore, these differences may be the underlying factors in construct and model differences among different groups.

Table 31
Destination experience of the entire sample and segmented samples

Variables	All (N=566)	Mexico (*n*=389)	Italy (*n*=117)	China (*n*=60)	One-way ANOVA or Chi-square significance
Purpose of the trip (frequency/%)					.005*
Business	152/26.9	100/25.7	29/24.8	23/38.3	
Incentive	9/1.6	6/1.5	1/0.9	2/3.3	
Contests/competition	6/1.1	6/1.5			
Conventions/conferences/trade shows	13/2.3	9/2.3	4/3.4		
Studying/teaching	15/2.7	12/3.1	1/0.9	2/3.3	
Health treatment	16/2.8	16/4.1			
Leisure/recreation	287/47.2	184/47.3	62/53.0	21/35.0	
Visiting friends or family	80/14.1	55/14.1	15/12.8	10/16.7	
Religion/pilgrimage	2/0.4		2/1.7		
Other	6/1.1	1/0.3	3/2.6	2/3.3	
Number of days spent (days, mean)	7.23	6.73	7.61	9.73	F=4.258, Sig.=.015*
Travel partners (frequency/%)					
By myself	127/22.4	83/21.3	23/19.7	21/35.0	.044*
With friends	175/30.9	138/35.5	29/24.8	8/13.3	.001*
With partner	211/37.3	152/39.1	43/36.8	16/26.7	.179
With family/extended family	129/22.8	94/24.2	25/21.4	10/16.7	.400
With colleagues	42/7.4	25/6.4	10/8.5	7/11.7	.309
Other	3/0.5	3/0.8			.503
Size of travel party (frequency/%)					.000*
Just myself	78/13.8	45/11.6	12/10.3	21/35.0	
2-3 people	264/46.6	145/45.0	60/51.3	29/48.3	
4-5 people	140/24.7	102/26.2	29/24.8	9/15.0	
6-7 people	54/9.5	46/11.8	7/6.0	1/1.7	
8 people and above	30/5.3	21/5.4	9/7.7		
Travel style (frequency/%)					.085
Group/packaged tour	226/39.9	162/41.6	48/41.0	16/36.7	
Independent/self-planned trip	340/60.1	227/58.4	69/59.0	44/73.3	
Number of visits (times, mean)	3.55	4.22	2.19	1.88	F=7.435, Sig.=.001*

*:p<.05

One-way ANOVA and Chi-square tests were conducted to compare the means among three destinations. The results show that samples for three destinations differ in purpose of the trip, number of days spent, travel partners, party size, and the number of previous visits (p<.05). The travel purposes differed where respondents visiting Mexico (47.3%) and Italy (53.0%) were primarily for leisure, while those visiting China were on business (38.3%). The length of travel

differed where respondents visiting Mexico (6.73 days) and Italy (7.61 days) were shorter than the length for China (9.73 days). Travel partners differed where respondents visiting Mexico (39.1%) and Italy (36.8%) mostly travelled with partners, while those visiting China (35.0) mostly travelled by themselves. The size of travel party differed where respondents visiting Mexico and Italy mostly traveled in a group of two to three people (45.0%, 51.3%) or four to five people (26.2%, 24.8%), while those visiting China were more likely to travel in a group of two to three people (48.3%) or by themselves (35.0%). The number of visits differed where Mexico (4.22 times) was more frequently visited than Italy (2.19 times) and China (1.88 times).

4.2.4 Descriptive Statistics of Scales/Measurement Model

The measurement model included six constructs: dispositional authenticity (12 items), subjective object-based authenticity (8 items), imaginary authenticity (6 items), place attachment (12 items), transformation (7 items), and loyalty (6 items). Descriptive statistics of the measurement model generated by IBM SPSS is presented in Table 32. For all scales, the minimum rating was 1 while the maximum was 7, reflecting a relatively good variance in the data. Dispositional authenticity was rated with a high disparity, with the dimension of authentic living rated the highest (M=5.69 to 5.74), followed by accepting external influence (M=4.06 to 4.18) and self-alienation (M=3.54 to 3.58). Results of one-way ANOVA showed that the only significantly different responses among the three groups was “I feel as if I don’t know myself very well,” an item of self-alienation, where respondents visiting Mexico (M=3.66) and China (M=3.52) rated higher than those visiting Italy (M=3.14).

Table 32
Descriptive statistics of the measurement model (N=566)

Construct/item	All samples (N=566) Min.	Max.	M	Std D.	Mexico (n=389) Mean	Std D.	Italy (n=117) M	Std D.	China (n=60) M	Std D.	One-way ANOVA F	Sig.	Sig difference in destinations
Dispositional authenticity (Wood et al., 2008)*													
I think it is better to be yourself, than to be popular.	1	7	5.69	1.199	5.69	1.192	5.67	1.287	5.75	1.083	.097	.908	
I always stand by what I believe in.	1	7	5.69	1.167	5.72	1.145	5.73	1.127	5.42	1.357	1.812	.164	
I am true to myself in most situations.	1	7	5.72	1.258	5.75	1.235	5.80	1.219	5.37	1.438	2.737	.066	
I live in accordance with my values and beliefs.	1	7	5.74	1.156	5.74	1.187	5.76	1.056	5.68	1.157	.090	.914	
I am strongly influenced by the opinions of others.	1	7	4.12	1.919	4.20	1.923	3.92	1.939	3.97	1.850	1.150	.317	
I usually do what other people tell me to do.	1	7	4.06	1.921	4.15	1.961	3.84	1.880	3.93	1.716	1.310	.271	
I always feel I need to do what others expect me to do.	1	7	4.18	1.859	4.26	1.877	4.00	1.921	4.02	1.600	1.114	.329	
Other people influence me greatly.	1	7	4.13	1.804	4.25	1.805	3.91	1.843	3.82	1.662	2.673	.070	
I don't know how I really feel inside.	1	7	3.58	1.966	3.69	2.028	3.26	1.853	3.55	1.712	2.170	.115	
I feel as if I don't know myself very well.	1	7	3.54	2.022	3.66	2.058	3.14	1.920	3.52	1.909	3.044	.048*	M>C>I
I feel out of touch with the "real me."	1	7	3.57	2.074	3.66	2.137	3.34	1.917	3.42	1.942	1.223	.295	
I feel alienated from myself.	1	7	3.54	2.078	3.66	2.146	3.32	2.004	3.23	1.701	1.914	.149	
Subjective object-based authenticity (Yi et al., 2016, self-developed)*													
It has original/traditional architecture.	1	7	5.73	1.161	5.67	1.133	5.97	1.181	5.65	1.260	3.124	.045*	I>M>C
It has original/traditional interior design and decoration.	1	7	5.69	1.208	5.67	1.189	5.85	1.321	5.53	1.081	1.657	.192	
It has original/traditional atmosphere.	1	7	5.75	1.195	5.79	1.212	5.83	1.154	5.28	1.075	5.173	.006*	I>M>C
It has original/traditional local lifestyle or practices.	1	7	5.67	1.278	5.66	1.267	5.90	1.241	5.32	1.347	4.197	.016*	I>M>C
It has original/traditional food and beverages.	1	7	5.84	1.153	5.85	1.144	5.96	1.140	5.57	1.212	2.310	.100	
It has original/traditional handicraft items or souvenirs.	1	7	5.71	1.173	5.77	1.112	5.68	1.236	5.38	1.379	2.947	.053	
It has original/traditional service process.	1	7	5.52	1.203	5.53	1.209	5.51	1.179	5.45	1.227	.107	.899	
It has original/traditional activities.	1	7	5.71	1.140	5.75	1.116	5.68	1.134	5.48	1.295	1.465	.232	
Imaginary authenticity (Zhou et al., 2015; Andriotis, 2011; Handler & Saxton, 1988; Bryce et al., 2017; Andriotis, 2011; Brown, 2013)*													
It made me feel connected to local history and civilization.	1	7	5.55	1.196	5.48	1.157	5.89	1.195	5.37	1.340	6.270	.002*	I>M>C
It gave me a glimpse of local history and traditional culture.	1	7	5.61	1.239	5.58	1.206	5.97	1.144	5.08	1.418	10.71	.000*	I>M>C
It provided me an opportunity to experience a historical tradition.	1	7	5.61	1.224	5.60	1.200	5.79	1.256	5.38	1.151	2.396	.092	
It allowed me to imagine living a storied life.	1	7	5.29	1.377	5.23	1.407	5.61	1.273	5.03	1.288	4.578	.011*	I>M>C
It relieved my ordinary and instrumental life.	1	7	5.41	1.312	5.32	1.360	5.70	1.147	5.40	1.238	3.749	.024*	I>C>M
It was a therapeutic pause in life for me.	1	7	5.56	1.192	5.62	1.157	5.59	1.247	5.12	1.236	4.729	.009*	M>I>C
Place attachment (Tsai, 2012; Yuksel et al., 2009; Harmon et al., 2005)*													
This destination means a lot to me.	1	7	5.34	1.289	5.29	1.271	5.65	1.241	5.02	1.396	5.610	.004*	I>M>C
Visiting this destination says a lot about who I am.	1	7	4.90	1.449	4.80	1.498	5.13	1.323	5.08	1.306	2.932	.054	
I identify with the image represented by this destination.	1	7	5.00	1.456	4.97	1.494	5.16	1.352	4.92	1.394	.928	.396	
I identify strongly with this destination.	1	7	4.93	1.423	4.88	1.471	5.09	1.343	4.88	1.250	.928	.396	
For what I like to do, I wouldn't substitute any other area for doing what I do at this destination.	1	7	4.68	1.543	4.62	1.566	4.92	1.492	4.55	1.466	1.943	.144	
The settings and facilities provided by this destination are beyond comparison.	1	7	4.93	1.466	4.85	1.507	5.28	1.370	4.80	1.286	4.301	.014*	I>M>C
For the activities that I enjoy most, the settings and facilities provided by this destination are the best.	1	7	4.96	1.481	4.92	1.570	5.26	1.170	4.67	1.349	3.875	.021*	I>M>C
For what I like to do, I could not imagine anything better than the settings and facilities provided by this destination.	1	7	4.81	1.482	4.74	1.561	5.09	1.263	4.73	1.300	2.576	.077	
I am emotionally attached to this destination as a destination.	1	7	4.96	1.604	4.87	1.635	5.27	1.540	4.90	1.458	2.889	.056	
I am passionate about visiting this destination.	1	7	5.13	1.515	5.01	1.599	5.52	1.291	5.17	1.224	5.211	.006*	I>C>M
I am very attached to this destination.	1	7	4.98	1.565	4.94	1.629	5.32	1.317	4.60	1.487	4.685	.010*	I>M>C
I feel a strong sense of belonging to this destination.	1	7	4.97	1.600	4.92	1.661	5.27	1.387	4.73	1.528	2.968	.052	
Transformation (Zhou et al., 2015; Brown, 2013; Andriotis, 2011)*													
It made me think that I am responsible for making choices for myself.	1	7	5.27	1.287	5.32	1.272	5.21	1.292	5.08	1.369	.994	.371	
It made me think that I am responsible for fulfilling my potential.	1	7	5.23	1.307	5.20	1.324	5.31	1.283	5.27	1.260	.346	.708	
It made me think that I am responsible for taking actions.	1	7	5.31	1.345	5.32	1.372	5.34	1.233	5.17	1.392	.380	.684	
It made me want to choose being myself.	1	7	5.29	1.328	5.32	1.320	5.34	1.308	5.03	1.414	1.286	.277	
It led to long-lasting changes in my behaviors and values.	1	7	4.80	1.544	4.80	1.583	4.85	1.550	4.73	1.274	.127	.881	
It made me realize that I need to change some aspect of my domestic, professional or personal life.	1	7	4.77	1.605	4.77	1.633	4.82	1.563	4.67	1.515	.182	.834	
It led to an enduring change for me to contribute to my wellness.	1	7	4.83	1.517	4.82	1.531	4.91	1.535	4.73	1.401	.311	.733	
Loyalty (Lee et al., 2011; Yuksel et al., 2010; Yuskel & Yuskel, 2007)*													
I will tell good experiences in this destination to other people.	1	7	5.75	1.079	5.73	1.051	5.92	1.108	5.55	1.171	2.617	.074	
I will recommend this destination to other people.	1	7	5.61	1.225	5.58	1.208	5.91	1.119	5.20	1.400	7.216	.001*	I>M>C
I will say positive things about this destination.	1	7	5.75	1.217	5.74	1.218	5.97	1.231	5.74	1.127	3.522	.030*	I>M=C
Given the chance, I will choose this destination again for my holiday.	1	7	5.38	1.385	5.36	1.403	5.70	1.282	4.93	1.339	6.432	.002*	I>M>C
I consider this destination to be my first holiday choice.	1	7	4.87	1.650	4.83	1.684	5.26	1.421	4.42	1.710	5.712	.003*	I>M>C
I will revisit this destination in the future.	1	7	5.55	1.357	5.59	1.379	5.66	1.100	5.10	1.581	3.912	.021*	I>M>C

* in construct/item: On a 7-point Likert scale, 1=strongly disagree, 2=disagree, 3=somewhat disagree, 4=neither disagree nor agree, 5=somewhat agree, 6=agree, 7=strongly agree
*: $p<.05$
Min.= Minimum, Max..= Maximum, M=Mean, Std D.= Standard Deviation

Subjective object-based authenticity was unanimously rated high across both dimensions and across all three destinations with a rating above five. The dimension of built environment received responses significantly different among the three destinations in two items: 1) the "original/traditional architecture" was rated higher for Italy (M=5.97) than Mexico (M=5.67) and China (M=5.65); and 2) the "original/traditional atmosphere" was also rated higher for Italy (M=5.83) than Mexico (M=5.79) and China (M=5.28). Meanwhile, responses to the dimension of non-built environment were significantly different across three destinations in the "original/traditional local lifestyle or practices," where Italy (M=5.90) was rated higher than Mexico (M=5.66) and China (M=5.32).

Imaginary authenticity was unanimously rated high across both dimensions and across all three destinations with a rating above five. Responses to the dimension of a sense of nostalgia showed significant differences among the three destinations in two items: 1) "It made me feel connected to local history and civilization" was rated higher for Italy (M=5.89) than Mexico (M=5.48) and China (M=5.37); and 2) "It gave me a glimpse of local history and traditional culture" was rated higher for Italy (M=5.97) than Mexico (M=5.58) and China (M=5.08). Meanwhile, responses to the dimension of a sense of ideal life showed significant differences among the three destinations in all three items: 1) "It allowed me to imagine living a storied life" was rated highest for Italy (M=5.61), followed by Mexico (M=5.23) and China (M=5.03); 2) "It relieved my ordinary and instrumental life" was rated higher for Italy (M=5.70) than China (M=5.40) and Mexico (M=5.32); and 3) "It was a therapeutic pause in life for me" was rated highest for Mexico (M=5.62) than Italy (M=5.59) and China (M=5.12).

Place attachment was generally rated high across the overall sample and three destinations with ratings between four and five. Responses to the dimension of place identity showed significant differences in "This destination means a lot to me," where Italy (M=5.65) was rated higher than Mexico (M=5.29) and China (M=5.02). Responses to the dimension of place dependence showed significant differences in two items: 1) "The settings and facilities provided by this destination are beyond comparison" was rated much higher for Italy (M=5.28) than Mexico (M=4.85) and China (M=4.80); and 2) "For the activities that I enjoy most, the settings and facilities provided by this destination are the best" was rated much highest for Italy (M=5.26) than Mexico (M=4.92) and China (M=4.67). Responses to the dimension of affective attachment showed significant differences in two items: 1) "I am passionate about visiting this destination" was rated higher for Italy (M=5.52) than China (M=5.17) and Mexico (M=5.01); and 2) "I am very attached to this destination" was rated much higher for Italy (M=5.32) than Mexico (M=4.94) and China (M=4.60).

Transformation was generally rated high across the overall sample and three destinations with ratings between four and five, but differences among destinations were not statistically significant. On the other hand, loyalty was generally rated high across the overall sample, with ratings between four and five. Responses to the dimension of attitudinal loyalty showed significant differences in two items: 1) "I will recommend this destination to other people" was rated highest for Italy (M=5.91) than Mexico (M=5.58) and China (M=5.20); and 2) "I will say positive things about this destination" was rated higher for Italy (M=5.97) than Mexico (M=5.74) and China (M=5.74). Responses to the dimension of behavioral loyalty showed significant differences in all three items: 1) "Given the chance, I will choose this destination again for my holiday" was rated higher for Italy (M=5.70) than Mexico (M=5.36) and China (M=4.93); 2) "I

consider this destination to be my first holiday choice" was rated higher for Italy (M=5.26) than Mexico (M=4.83) and China (M=4.42); and 3) "I will revisit this destination in the future" was rated higher for Italy (M=5.66) than Mexico (M=5.59) and China (M=5.10).

To sum up, Italy outperformed Mexico, and China came the last in most of the items, including 1) the architecture, interior design and decoration, and atmosphere (i.e. subjective object-based authenticity); 2) a connection to local culture and history, and imagining a storied life (i.e. imaginary authenticity); 3) the symbolic meaning, functional value, and attachment (i.e. place attachment). The order of significant differences in destination scores is also indicated in Table 32.

4.2.5 Assumption Checks

After data screening, statistical assumptions should be checked in preparation for hypothesis testing. Assumptions of normality (Table 33), homoscedasticity, and linearity (Table 34) were analyzed using IBM SPSS. A general rule of thumb is that skewness and kurtosis values beyond -1 and 1 are considered highly skewed or kurtosed; the Kolmogorov-Smirnov (K-S) and Shapiro-Wilk (S-W) tests showing significance ($p<.05$) further confirms the non-normality of data. The K-S and S-W results show that this dataset is nonnormal. However, the effect of normality decreases as sample size increases. Hair et al. (2010) suggests a sample set of 200 cases to be the cutoff point, which was greatly exceeded by the 566 cases used by the present study, so no data transformation was performed to resolve the nonnormality issue. The assumption of homoscedasticity was examined by visually inspecting the scatterplots, and the results showed heteroscedasticity. Linearity is an indicator for the impact of predictors on

outcome variables. Correlation among variables should be less than .7 to avoid multicollinearity, but greater than .3 to suggest moderate correlation between predictor and outcome variables. The correlation results all satisfy this requirement except for the relationship between dispositional authenticity and imaginary authenticity. Model summary further indicated the impact of predictor variables on outcome variables are significantly effective except for the relationship between dispositional authenticity and subjective object-based authenticity. To conclude, the dataset used for the main study shows nonnormality, heteroscedasticity, but generally good linearity.

Table 33
Normality statistics (N=566)

	Mean			Skewness		Kurtosis		Test of normality	
Construct	Statistic	Std. Error	Std. Deviation	Statistic	Std. Error	Statistic	Std. Error	K-S Sig.	S-W Sig.
Dispositional	4.463	.046	1.086	.314	.103	-1.008	.205	.000*	.000*
Subjective	5.703	.037	.883	-0.703	.103	.197	.205	.000*	.000*
Imaginary	5.505	.037	.884	-0.526	.103	-0.109	.205	.000*	.000*
Place attachment	4.965	.048	1.139	-0.613	.103	-0.155	.205	.000*	.000*
Loyalty	5.488	.041	.971	-0.632	.103	.182	.205	.000*	.000*
Transformation	5.071	.045	1.066	-0.548	.103	-0.034	.205	.000*	.000*

*: $p<.05$

Table 34
Linearity results

			Model summary		
Independent	Dependent	Correlation	R^2	Adjusted R^2	Sig.
Dispositional	Subjective	.066	.004	.003	.118
Dispositional	Imaginary	.245	.060	.058	.000*
Subjective	Imaginary	.649	.421	.420	.000*
Subjective	Place attachment	.387	.150	.148	.000*
Subjective	Loyalty	.644	.414	.413	.000*
Subjective	Transformation	.363	.132	.130	.000*
Imaginary	Place attachment	.646	.417	.416	.000*
Imaginary	Loyalty	.655	.429	.428	.000*
Imaginary	Transformation	.569	.324	.323	.000*
Place attachment	Loyalty	.687	.472	.471	.000*
Transformation	Loyalty	.520	.274	.269	.000*

*: $p<.05$

4.2.6 Measurement Model Assessment

The survey used in the pilot study was trimmed based on results from EFA using PCA; as a result, after the main study collected data using the trimmed survey, confirmatory factor analysis (CFA) was performed to assess the measurement model using Smart-PLS (Table 35). CFA was conducted on Smart-PLS instead of SPSS AMOS due to nonnormality of data, which did not allow for regular structural equation modeling (CalPoly Ponoma, 2019). Key indices presented below include factor loadings, reliability, and validity. To begin with, factor loadings are defined as the correlation between measures and factors, and should exceed the threshold of 0.7 to be satisfactory. In the present measurement model, all measures showed factor loadings above this threshold. Second, reliability refers to the extent to which items capture consistent results from respondents (Hair et al., 2010). Reliability is assessed by two indicators: Chronbach's alpha and composite reliability (CR). Chronbach's alpha indicates item-to-item correlation, while composite reliability denotes item-to-construct correlation. Most of the

dimensions exceeded the cutoff point of 0.7 for Chronbach's alpha (Hair et al.); the only dimension with a lower Chronbach's alpha value is a sense of ideal life (alpha=0.673), but the value is still within the acceptable range. Therefore, the overall reliability of the measurement model is considered satisfactory. Factor loadings and cross loadings are presented in Table 35.

Table 35
Indices of CFA (bolded: factor loadings, regular: cross loadings, N=566)

Construct/item	Authentic living	Accepting external influence	Self-alienation	Built environment	Non-built environment	Sense of nostalgia	Sense of ideal life	Place identity	Place dependence	Affective attachment	Attitudinal loyalty	Behavioral loyalty	Transformation
Dispositional authenticity													
Authentic living*													
Cronbach's Alpha =0.812; CR=0.877; AVE=0.641													
I think it is better to be yourself, than to be popular.	**0.706**	-0.135	-0.180	0.455	0.395	0.374	0.218	0.190	0.098	0.101	0.380	0.173	0.205
I always stand by what I believe in.	**0.835**	-0.128	-0.209	0.557	0.556	0.433	0.322	0.262	0.219	0.202	0.482	0.310	0.354
I am true to myself in most situations.	**0.829**	-0.085	-0.145	0.514	0.509	0.436	0.302	0.295	0.224	0.227	0.439	0.314	0.345
I live in accordance with my values and beliefs.	**0.826**	-0.144	-0.198	0.483	0.508	0.402	0.291	0.237	0.177	0.172	0.437	0.307	0.325
Accepting external influence*													
Cronbach's Alpha =0.906; CR=0.934; AVE=0.780													
I am strongly influenced by the opinions of others.	-0.156	**0.890**	0.704	-0.127	-0.050	0.059	0.147	0.345	0.392	0.339	-0.048	0.247	0.278
I usually do what other people tell me to do.	-0.149	**0.902**	0.705	-0.125	-0.045	0.052	0.1700	0.307	0.378	0.326	-0.053	0.215	0.252
I always feel I need to do what others expect me to do.	-0.124	**0.878**	0.653	-0.048	-0.005	0.070	0.157	0.294	0.355	0.310	0.012	0.183	0.256
Other people influence me greatly.	-0.103	**0.862**	0.658	-0.052	0.028	0.069	0.162	0.294	0.327	0.319	-0.033	0.212	0.270
Self-alienation*													
Cronbach's Alpha =0.938; CR=0.955; AVE=0.842													
I don't know how I really feel inside.	-0.228	0.690	**0.912**	-0.200	-0.111	-0.011	0.092	0.299	0.351	0.281	-0.136	0.136	0.219
I feel as if I don't know myself very well.	-0.182	0.687	**0.916**	-0.196	-0.113	-0.027	0.139	0.288	0.324	0.2800	-0.140	0.171	0.255
I feel out of touch with the "real me."	-0.226	0.728	**0.922**	-0.208	-0.113	-0.044	0.121	0.293	0.332	0.262	-0.159	0.163	0.245
I feel alienated from myself.	-0.204	0.726	**0.921**	-0.209	-0.101	-0.027	0.136	0.318	0.371	0.300	-0.133	0.191	0.265
Subjective authenticity													
Built environment*													
Cronbach's Alpha =0.754; CR=0.859; AVE=0.670													
It has original/traditional architecture.	0.534	-0.086	-0.186	**0.835**	0.637	0.584	0.325	0.301	0.219	0.241	0.610	0.317	0.272
It has original/traditional interior design and decoration.	0.510	-0.130	-0.242	**0.783**	0.627	0.468	0.352	0.266	0.214	0.199	0.511	0.328	0.244
It has original/traditional atmosphere.	0.502	-0.041	-0.120	**0.837**	0.657	0.533	0.332	0.301	0.272	0.270	0.589	0.357	0.270
Non-built environment*													
Cronbach's Alpha =0.821, CR=0.875, AVE=0.583													
It has original/traditional local lifestyle or practices.	0.543	-0.019	-0.134	0.664	**0.786**	0.542	0.351	0.287	0.254	0.240	0.552	0.388	0.259
It has original/traditional food and beverages.	0.489	-0.098	-0.194	0.611	**0.755**	0.472	0.306	0.303	0.202	0.235	0.522	0.344	0.241
It has original/traditional handicraft items or souvenirs.	0.458	-0.053	-0.111	0.578	**0.758**	0.454	0.35	0.302	0.263	0.231	0.495	0.334	0.251
It has original/traditional service process.	0.405	0.061	0.021	0.531	**0.749**	0.481	0.432	0.364	0.363	0.316	0.419	0.410	0.374
It has original/traditional activities.	0.466	0.011	-0.044	0.598	**0.768**	0.494	0.377	0.339	0.330	0.287	0.467	0.367	0.329
Imaginary authenticity													
Sense of nostalgia*													
Cronbach's Alpha =0.730; CR=0.847; AVE=0.649													
It made me feel connected to local history and civilization.	0.403	0.091	0.030	0.524	0.467	**0.814**	0.453	0.463	0.399	0.408	0.499	0.400	0.364

Construct/item	Authentic living	Accepting external influence	Self-alienation	Built environment	Non-built environment	Sense of nostalgia	Sense of ideal life	Place identity	Place dependence	Affective attachment	Attitudinal loyalty	Behavioral loyalty	Transformation
It gave me a glimpse of local history and traditional culture.	0.422	-0.020	-0.128	0.528	0.546	**0.777**	0.451	0.372	0.332	0.340	0.508	0.418	0.324
It provided me an opportunity to experience a historical tradition.	0.419	0.093	0.021	0.515	0.537	**0.825**	0.495	0.482	0.427	0.413	0.507	0.451	0.401
Sense of ideal life*													
Cronbach's Alpha =0.673; CR=0.820; AVE=0.603													
It allowed me to imagine living a storied life.	0.260	0.203	0.199	0.315	0.383	0.488	**0.819**	0.595	0.524	0.546	0.294	0.468	0.519
It relieved my ordinary and instrumental life.	0.260	0.137	0.097	0.278	0.334	0.436	**0.792**	0.431	0.406	0.419	0.289	0.367	0.456
It was a therapeutic pause in life for me.	0.324	0.062	-0.012	0.371	0.398	0.422	**0.715**	0.322	0.359	0.322	0.387	0.345	0.356
Place attachment													
Place identity*													
Cronbach's Alpha =0.815; CR=0.876; AVE=0.639													
This destination means a lot to me.	0.418	0.137	0.081	0.461	0.476	0.577	0.502	**0.778**	0.527	0.582	0.522	0.547	0.446
Visiting this destination says a lot about who I am.	0.104	0.321	0.325	0.151	0.221	0.327	0.421	**0.755**	0.546	0.575	0.252	0.481	0.491
I identify with the image represented by this destination.	0.228	0.376	0.374	0.228	0.295	0.425	0.484	**0.843**	0.647	0.639	0.301	0.534	0.500
I identify strongly with this destination.	0.162	0.343	0.329	0.214	0.279	0.354	0.473	**0.820**	0.621	0.703	0.293	0.549	0.498
Place dependence*													
Cronbach's Alpha =0.861; CR=0.905; AVE=0.705													
For what I like to do, I wouldn't substitute any other area for doing what I do at this destination.	0.140	0.372	0.364	0.153	0.234	0.332	0.442	0.613	**0.806**	0.643	0.264	0.550	0.508
The settings and facilities provided by this destination are beyond comparison.	0.221	0.307	0.273	0.308	0.394	0.432	0.489	0.588	**0.839**	0.605	0.370	0.539	0.482
For the activities that I enjoy most, the settings and facilities provided by this destination are the best.	0.224	0.360	0.289	0.294	0.325	0.458	0.470	0.628	**0.856**	0.626	0.408	0.559	0.513
For what I like to do, I could not imagine anything better than the settings and facilities provided by this destination.	0.173	0.353	0.347	0.188	0.277	0.377	0.483	0.622	**0.857**	0.640	0.299	0.525	0.526
Affective attachment*													
Cronbach's Alpha =0.885; CR=0.921; AVE=0.744													
I am emotionally attached to this destination as a destination.	0.151	0.365	0.293	0.234	0.274	0.380	0.446	0.663	0.605	**0.859**	0.356	0.558	0.469
I am passionate about visiting this destination.	0.269	0.206	0.161	0.320	0.359	0.463	0.513	0.630	0.624	**0.837**	0.433	0.601	0.489
I am very attached to this destination.	0.200	0.338	0.277	0.259	0.289	0.434	0.508	0.712	0.656	**0.886**	0.363	0.597	0.510
I feel a strong sense of belonging to this destination.	0.135	0.372	0.340	0.172	0.251	0.371	0.469	0.686	0.690	**0.867**	0.297	0.611	0.508
Loyalty													
Attitudinal loyalty*													
Cronbach's Alpha =0.790; CR=0.877; AVE=0.704													
I will tell good experiences in this destination to other people.	0.518	-0.065	-0.183	0.638	0.551	0.571	0.362	0.367	0.314	0.332	**0.837**	0.472	0.296
I will recommend this destination to other people.	0.385	-0.028	-0.139	0.536	0.523	0.503	0.340	0.360	0.341	0.360	**0.821**	0.510	0.286
I will say positive things about this destination.	0.464	0.002	-0.067	0.580	0.544	0.501	0.330	0.404	0.363	0.377	**0.859**	0.465	0.319
Behavioral loyalty*													
Cronbach's Alpha =0.771; CR=0.868; AVE=0.687													
Given the chance, I will choose this destination again for my holiday.	0.334	0.175	0.090	0.408	0.440	0.485	0.447	0.547	0.534	0.553	0.549	**0.870**	0.431
I consider this destination to be my first holiday choice.	0.110	0.325	0.334	0.119	0.242	0.329	0.442	0.583	0.621	0.644	0.295	**0.790**	0.525
I will revisit this destination in the future.	0.422	0.109	0.029	0.481	0.518	0.491	0.385	0.523	0.455	0.514	0.577	**0.824**	0.385
Transformation*													
Cronbach's Alpha =0.871; CR=0.900; AVE=0.563													

Construct/item	Authentic living	Accepting external influence	Self-alienation	Built environment	Non-built environment	Sense of nostalgia	Sense of ideal life	Place identity	Place dependence	Affective attachment	Attitudinal loyalty	Behavioral loyalty	Transformation
It made me think that I am responsible for making choices for myself.	0.406	0.153	0.104	0.354	0.315	0.439	0.461	0.470	0.412	0.379	0.325	0.397	**0.773**
It made me think that I am responsible for fulfilling my potential.	0.286	0.106	0.098	0.256	0.274	0.300	0.438	0.378	0.375	0.362	0.269	0.338	**0.749**
It made me think that I am responsible for taking actions.	0.393	0.167	0.112	0.313	0.373	0.387	0.421	0.413	0.418	0.375	0.348	0.383	**0.778**
It made me want to choose being myself.	0.351	0.151	0.104	0.263	0.322	0.312	0.493	0.425	0.409	0.396	0.311	0.386	**0.747**
It led to long-lasting changes in my behaviors and values.	0.176	0.323	0.354	0.120	0.235	0.314	0.394	0.491	0.531	0.527	0.174	0.454	**0.726**
It made me realize that I need to change some aspect of my domestic, professional or personal life.	0.185	0.388	0.386	0.157	0.217	0.278	0.411	0.490	0.525	0.497	0.190	0.461	**0.717**
It led to an enduring change for me to contribute to my wellness.	0.188	0.331	0.320	0.173	0.244	0.315	0.408	0.506	0.528	0.513	0.226	0.428	**0.759**

* in construct/item: On a 7-point Likert scale, 1=strongly disagree, 2=disagree, 3=somewhat disagree, 4=neither disagree nor agree, 5=somewhat agree, 6=agree, 7=strongly agree

4.2.7 Validity

The next step was to examine convergent validity and discriminant validity. Convergent validity is assessed via the average variance extracted (AVE), which should be greater than 0.5 to be acceptable (Bagozzi & Yi, 1988). All of the dimensions successfully exceeded this threshold. Discriminant validity is evaluated by two indicators: cross-loading and the Fornell-Larcker criterion. The factor loading of assigned dimensions should be above the 0.70 threshold and greater than all other loadings, a criterion met by this measurement model. The Fornell-Larcker criterion, on the other hand, requires that the square root of each dimension's AVE to be greater than the correlations with other dimension, a criterion that is satisfied by the measurement model (Table 36). The graphic presentation of CFA results with factor loadings, R^2 values, and β values is presented in Fig 22. β values reflect the total effect of predictor variables on the outcome variables; β values at a significant *p*-values indicate a significant strength of the paths. The red lines indicate β values with an insignificant *p*-value, while the bolded black lines indicate β values at significant *p*-value.

Table 36
Results of discriminant validity of constructs assessed by the Fornell-Larcker criterion (N=566)

Construct	Accepting external influence	Affective attachment	Attitudinal loyalty	Authentic living	Behavioral loyalty	Built environment	Non-built environment	Place dependence	Place identity	Self-alienation	Sense of ideal life	Sense of nostalgia	Transformation
Accepting external influence	0.883												
Affective attachment	0.367	0.862											
Attitudinal loyalty	-0.037	0.424	0.839										
Authentic living	-0.152	0.224	0.545	0.801									
Behavioral loyalty	0.244	0.687	0.574	0.350	0.829								
Built environment	-0.104	0.290	0.698	0.629	0.407	0.819							
Non-built environment	-0.023	0.344	0.643	0.619	0.484	0.782	0.763						
Place dependence	0.413	0.746	0.404	0.229	0.647	0.287	0.371	0.840					
Place identity	0.352	0.780	0.450	0.310	0.665	0.354	0.418	0.729	0.800				
Self-alienation	0.772	0.306	-0.155	-0.228	0.181	-0.221	-0.119	0.375	0.326	0.918			
Sense of ideal life	0.180	0.564	0.410	0.357	0.513	0.410	0.477	0.561	0.593	0.134	0.777		
Sense of nostalgia	0.070	0.481	0.626	0.515	0.526	0.647	0.641	0.480	0.546	-0.030	0.579	0.806	
Transformation	0.299	0.573	0.358	0.389	0.539	0.320	0.382	0.603	0.601	0.269	0.578	0.451	0.750

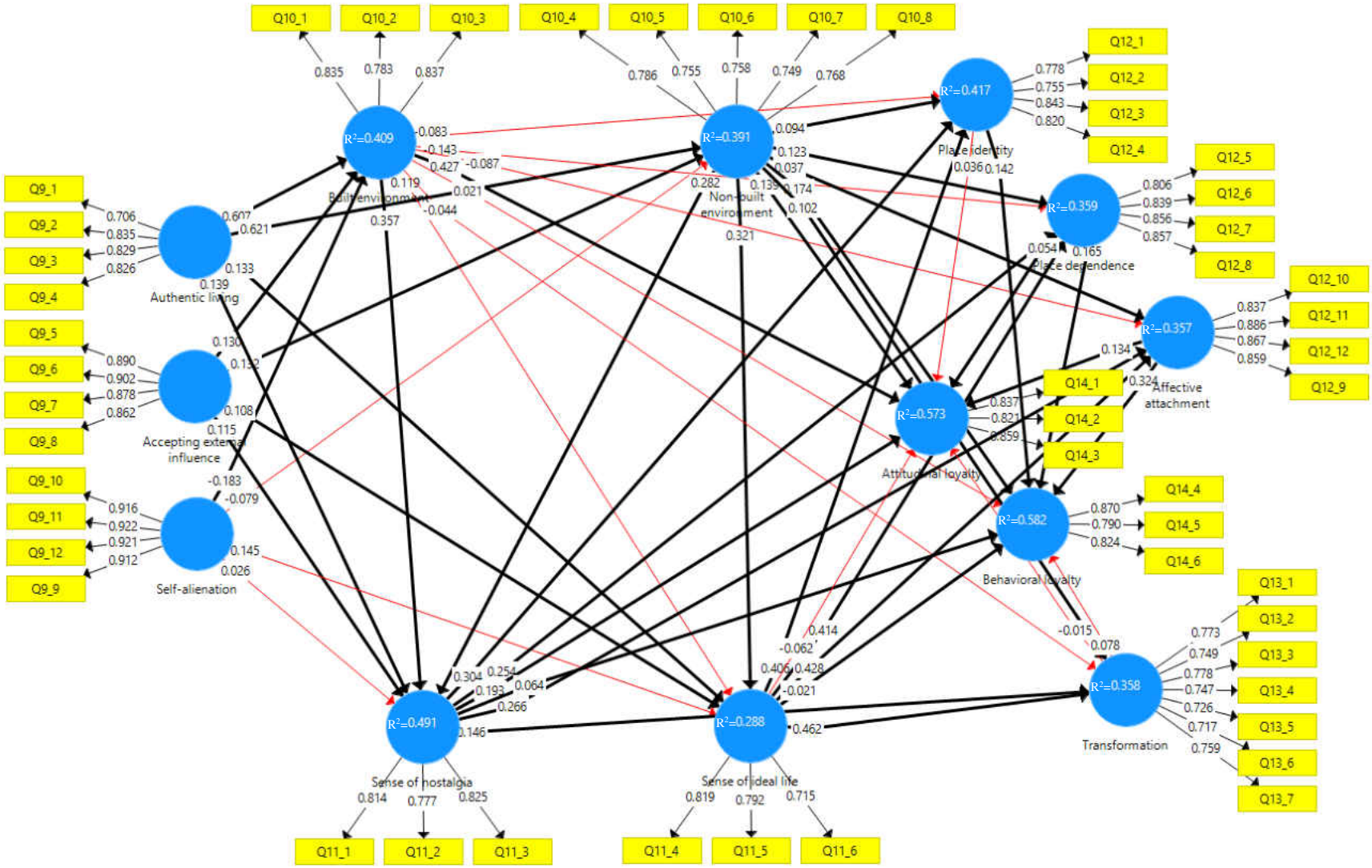

Figure 22
CFA measurement model with standardized β coefficients and R^2 values (bolded black lines indicate β values at significant p-value)

4.2.8 Partial Least Square-Structural Equation Modeling (PLS-SEM)

Before the PLS-SEM, the G*POWER 3.1.2 software was used to obtain post-hoc power of the effect size and sample size (Faul et al., 2009). This study estimated the power of 0.99 for the model with the sample size of 566 (N), 0.05 significance level (α), and a moderate effect size of 0.30. The estimated power of 0.99 exceeded the recommended threshold of 0.8 (Lu, Heslop, Thomas, & Kwan, 2016).

The 11 hypotheses were assessed by PLS-SEM using the Smart-PLS software. A bootstrapping procedure with 5,000 subsamples was conducted to assess the significance level of the path coefficients (Chin, 1998). Model fit can be evaluated with two sets of indicators: SRMR ≤ .08 and NFI ≥ .90 (Henseler et al., 2016), or R^2 values. A first-order and a second-order model were tested for comparison. The first-order results were retained because the R^2 values in the second-order model were inflated. Second-order models are constructed and tested in Smart-PLS by including the impact of items twice on the construct, hence the inflated results of around 1.00.

The tested model did not meet the criteria of SRMR and NFI, so R^2 values were used to explain the strength of hypothesized paths (Table 37). R^2 values explain the direct and indirect effect of independent variables on dependent variables, and the strength of R^2 values are categorized into substantial (R^2=0.67), moderate (R^2=0.33), and weak (R^2=0.19) (Chin, 1998). In this model, some constructs were predicted by their predictor variables to a moderate to substantial level, such as behavioral loyalty (R^2 adjusted=0.576), attitudinal loyalty (R^2 adjusted=0.567), a sense of nostalgia (R^2 adjusted=0.486), place identity (R^2 adjusted=0.413), built environment (R^2 adjusted=0.406), non-built environment (R^2 adjusted=0.388), place

dependence (R^2 adjusted=0.355), transformation (R^2 adjusted=0.354), and affective attachment (R^2 adjusted=0.352). A sense of ideal life was predicted to a moderate to weak level (R^2 adjusted=0.282). The graphic presentation of *t* statistics is presented in Figure 23.

Table 37
R^2 and model fit of the CFA measurement model

Construct	R^2	R^2Adjusted	Strength
Model fit: SRMR=0.136; NFI=0.729			
Built environment	0.409	0.406	Moderate-substantial
Non-built environment	0.391	0.388	Moderate-substantial
Sense of nostalgia	0.491	0.486	Moderate-substantial
Sense of ideal life	0.288	0.282	Moderate-weak
Place identity	0.417	0.413	Moderate-substantial
Place dependence	0.359	0.355	Moderate-substantial
Affective attachment	0.357	0.352	Moderate-substantial
Attitudinal loyalty	0.573	0.567	Moderate-substantial
Behavioral loyalty	0.582	0.576	Moderate-substantial
Transformation	0.358	0.354	Moderate-substantial

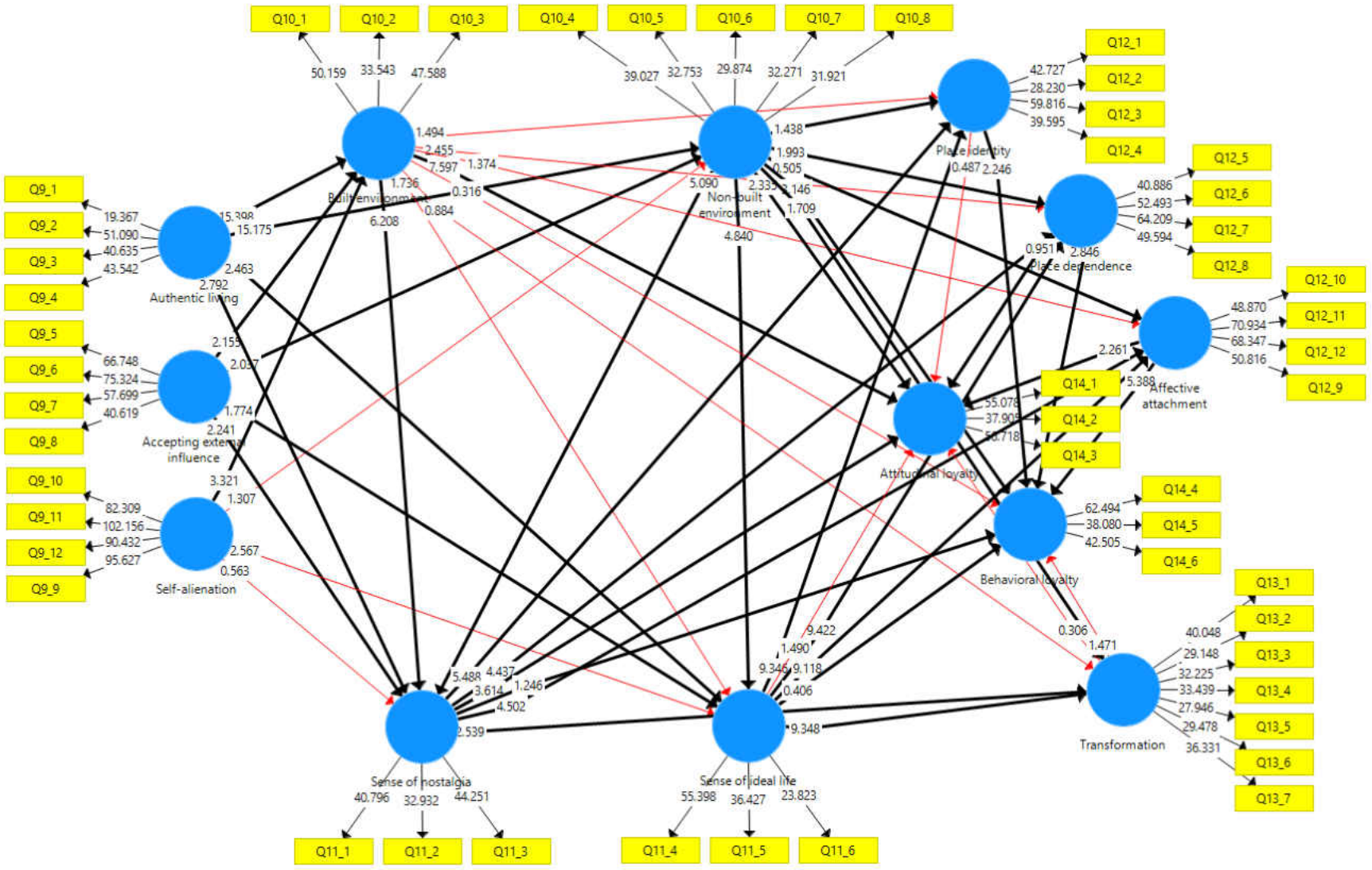

Figure 23
PLS-SEM measurement model with *t*-statistics (bolded black lines indicate β values at significant *p*-value)

4.2.8.1 Direct Effect

H_1 predicted that dispositional authenticity had a positive impact on subjective object-based authenticity. This hypothesis was partially supported. Authentic living (β=0.607, t=15.398, p=0.000), accepting external influence (β=0.130, t=2.155, p=0.031), and self-alienation (β=-0.183, t=3.321, p=0.001) all had a positive effect on the built environment. However, only authentic living (β=0.621, t=15.175, p=0.000) and accepting external influence (β=0.132, t=2.037, p=0.042) had a positive effect on the non-built environment, while self-alienation had no significant effect (β= -0.079, t=1.307, p=0.191).

H_2 predicted that dispositional authenticity had a positive impact on imaginary authenticity. This hypothesis was partially supported. Authentic living (β=0.531, t=14.638, p=0.000) and accepting external influence (β=0.198, t=3.098, p=0.002) had positive effects on a sense of nostalgia, but self-alienation had no significant effect (β= -0.06, t=1.027, p=0.305). Similarly, while authentic living (β=0.404, t=10.397, p=0.000) and accepting external influence (β=0.165, t=2.498, p=0.013) had positive effects on a sense of ideal life, self-alienation did not (β=0.101, t=1.595, p=0.111).

H_3 predicted that subjective object-based authenticity had a positive impact on imaginary authenticity. This hypothesis was partially supported. The built environment had a positive effect on a sense of nostalgia (β=0.359, t=6.208, p=0.000), but not on a sense of ideal life (β=0.116, t=1.736, p=0.083). Contrarily, the non-built environment had a positive effect on both a sense of nostalgia (β=0.280, t=5.09, p=0.000) and a sense of ideal life (β=0.323, t=4.84, p=0.000).

H_4 predicted that subjective object-based authenticity had a positive impact on place attachment. This hypothesis was partially supported. The built environment had no effect on

place identity (β=0.067, t=1.09, p=0.276), place dependence (β= -0.005, t=0.091, p=0.927), or affective attachment (β=0.058, t=0.884, p=0.377). However, the non-built environment had a positive effect on place identity (β=0.309, t=4.765, p=0.000), place dependence (β=0.327, t=5.213, p=0.000), and affective attachment (β=0.249, t=3.444, p=0.001).

H_5 predicted that subjective object-based authenticity had a positive impact on loyalty. This hypothesis was partially supported. The built environment positively influenced attitudinal loyalty (β=0.501, t=8.797, p=0.000), but not behavioral loyalty (β=0.070, t=1.066, p=0.286). Conversely, the non-built environment positively influenced both attitudinal loyalty (β=0.229, t=3.892, p=0.000) and behavioral loyalty (β=0.388, t=6.017, p=0.000).

H_6 predicted that subjective object-based authenticity had a positive impact on transformation. This hypothesis was partially supported. The built environment (β=0.056, t=0.929, p=0.353) had no effect on transformation, whereas the non-built environment (β=0.296, t=4.802, p=0.000) did.

H_7 predicted that imaginary authenticity had a positive impact on place attachment. This hypothesis was fully supported. A sense of nostalgia positively influenced place identity (β=0.299, t=5.488, p=0.000), place dependence (β=0.254, t=4.437, p=0.000), and affective attachment (β=0.264, t=4.502, p=0.000). Similarly, a sense of ideal life positively influenced place identity (β=0.413, t=9.346, p=0.000), place dependence (β=0.416, t=9.422, p=0.000), and affective attachment (β=0.430, t=9.118, p=0.000).

H_8 predicted that imaginary authenticity had a positive impact on loyalty. This hypothesis was partially supported. A sense of nostalgia positively affected both attitudinal loyalty (β=0.252, t=4.947, p=0.000) and behavioral loyalty (β=0.245, t=4.355, p=0.000). Contrarily, a

sense of ideal life had no positive influence on attitudinal loyalty (β=0.024, t=0.641, p=0.522) but on behavioral loyalty (β=0.285, t=5.937, p=0.000).

H_9 predicted that imaginary authenticity had a positive impact on transformation. This hypothesis was fully supported. Both a sense of nostalgia (β=0.145, t=2.539, p=0.011) and a sense of ideal life (β=0.465, t=9.348, p=0.000) positively influenced transformation.

H_{10} predicted that place attachment had a positive impact on loyalty. This hypothesis was partially supported. Place identity had no effect on attitudinal loyalty (β=0.032, t=0.487, p=0.627) but positively affected behavioral loyalty (β=0.139, t=2.246, p=0.025). Similarly, place dependence had no effect on attitudinal loyalty (β=0.056, t=0.951, p=0.342) but positively affected behavioral loyalty (β=0.167, t=2.846, p=0.004). Only affective attachment positive influenced both attitudinal loyalty (β=0.136, t=2.261, p=0.024) and behavioral loyalty (β=0.325, t=5.388, p=0.000).

H_{11} predicted that transformation has a positive impact on loyalty. This hypothesis was not supported. Transformation had no effect on either attitudinal loyalty (β=-0.017, t=0.306, p=0.760) or behavioral loyalty (β=0.082, t=1.471, p=0.141). A graphic presentation of all direct effects is in Figure 24.

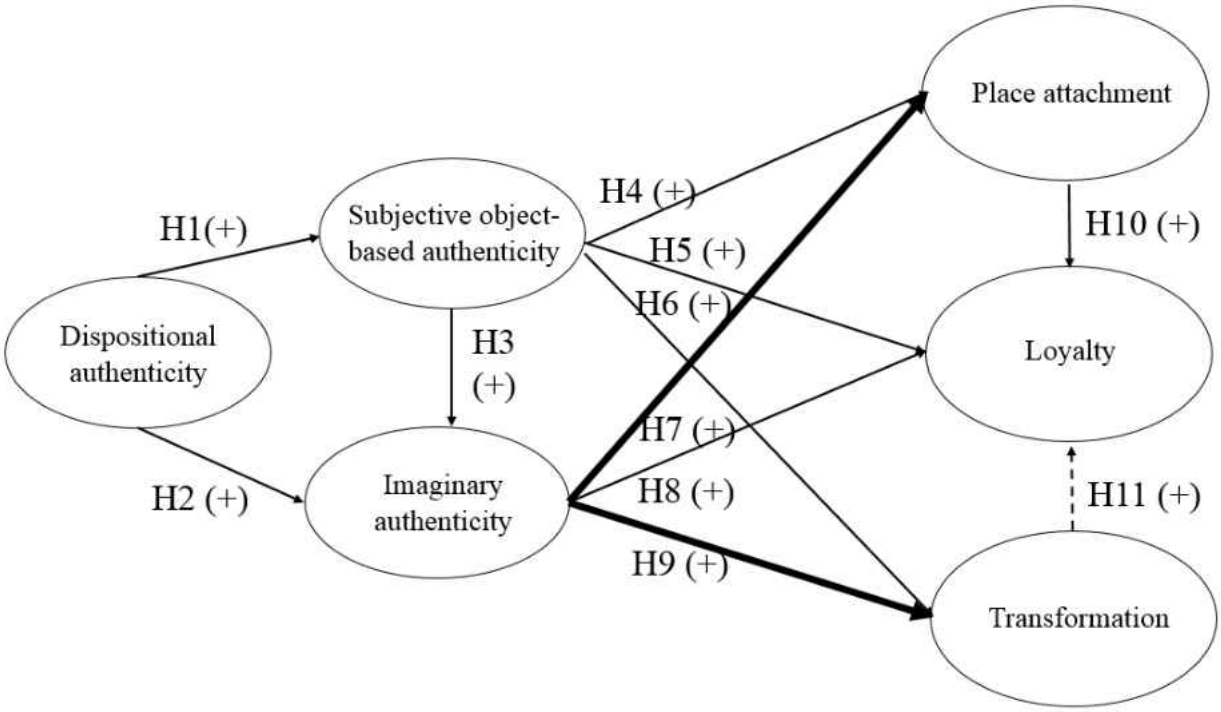

Figure 24
Hypothesis analysis of direct effects (solid lines indicate partially supported paths; bolded lines indicate fully supported paths; dashed lines indicate unsupported paths)

4.2.8.2 Indirect Effect

Results of the indirect effects showed that dispositional authenticity had varying effects on place attachment, loyalty, and transformation. First, dispositional authenticity partially affected place attachment. Authentic living had a positive effect on place identity (β=0.329, t=10.693, p=0.000), place dependence (β=0.291, t=10.437, p=0.000), and affective attachment (β=0.284, t=9.396, p=0.000). Similarly, accepting external influence had a positive effect on place identity (β=0.128, t=3.032, p=0.002), place dependence (β=0.116, t=2.871, p=0.004), and affective attachment (β=0.117, t=2.897, p=0.004). Nonetheless, self-alienation had no effect on place identity (β=0.032, t=0.799, p=0.424), place dependence (β=0.044, t=1.138, p=0.255), or affective attachment (β=0.040, t=1.053, p=0.292). Second, dispositional authenticity fully

influenced loyalty. Authentic living had a positive effect on both attitudinal loyalty (β=0.485, t=14.836, p=0.000) and behavioral loyalty (β=0.356, t=10.82, p=0.00). Similarly, accepting external influenced positively affected both attitudinal loyalty (β=0.127, t=2.766, p=0.006) and behavioral loyalty (β=0.119, t=2.995, p=0.003). Third, dispositional authenticity partially influenced transformation. Authentic living (β=0.299, t=8.872, p=0.000) and accepting external influence (β=0.113, t=2.812, p=0.005) positively affected transformation, but not self-alienation (β=0.039, t=1.011, p=0.312). A graphic presentation of the theoretical framework is shown in Fig 24, where fully supported paths are bolded and the unsupported path is dashed. The total effect statistics are presented in Table 38.

Table 38
Total effects of exogenous variables (N=566)

Paths	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (|O/STDEV|)	P Values
Authentic living -> Built environment	0.607	0.607	0.039	15.398	0.000*
Authentic living -> Non-built environment	0.621	0.622	0.041	15.175	0.000*
Authentic living -> Sense of nostalgia	0.531	0.532	0.036	14.638	0.000*
Authentic living -> Sense of ideal life	0.404	0.406	0.039	10.397	0.000*
Accepting external influence -> Built environment	0.130	0.128	0.060	2.155	0.031*
Accepting external influence -> Non-built environment	0.132	0.131	0.065	2.037	0.042*
Accepting external influence -> Sense of nostalgia	0.198	0.198	0.064	3.098	0.002*
Accepting external influence -> Sense of ideal life	0.165	0.167	0.066	2.498	0.013*
Self-alienation -> Built environment	-0.183	-0.181	0.055	3.321	0.001*
Self-alienation -> Non-built environment	-0.079	-0.077	0.060	1.307	0.191
Self-alienation -> Sense of nostalgia	-0.060	-0.059	0.059	1.027	0.305
Self-alienation -> Sense of ideal life	0.101	0.101	0.063	1.595	0.111
Built environment -> Sense of nostalgia	0.359	0.359	0.058	6.208	0.000*
Built environment -> Sense of ideal life	0.116	0.118	0.067	1.736	0.083
Built environment -> Place identity	0.067	0.068	0.062	1.090	0.276
Built environment -> Place dependence	-0.005	-0.004	0.060	0.091	0.927
Built environment -> Affective attachment	0.058	0.058	0.065	0.884	0.377
Built environment -> Attitudinal loyalty	0.501	0.499	0.057	8.797	0.000*
Built environment -> Behavioral loyalty	0.070	0.071	0.066	1.066	0.286
Built environment -> Transformation	0.056	0.057	0.060	0.929	0.353
Non-built environment -> Sense of nostalgia	0.280	0.280	0.055	5.090	0.000*
Non-built environment -> Sense of ideal life	0.323	0.322	0.067	4.840	0.000*
Non-built environment -> Place identity	0.309	0.310	0.065	4.765	0.000*
Non-built environment -> Place dependence	0.327	0.328	0.063	5.213	0.000*
Non-built environment -> Affective attachment	0.249	0.252	0.072	3.444	0.001*
Non-built environment -> Attitudinal loyalty	0.229	0.230	0.059	3.892	0.000*
Non-built environment -> Behavioral loyalty	0.388	0.389	0.065	6.017	0.000*
Non-built environment -> Transformation	0.296	0.296	0.062	4.802	0.000*
Sense of nostalgia -> Place identity	0.299	0.299	0.054	5.488	0.000*
Sense of nostalgia -> Place dependence	0.254	0.253	0.057	4.437	0.000*
Sense of nostalgia -> Affective attachment	0.264	0.265	0.059	4.502	0.000*
Sense of nostalgia -> Attitudinal loyalty	0.252	0.253	0.051	4.947	0.000*
Sense of nostalgia -> Behavioral loyalty	0.245	0.245	0.056	4.355	0.000*
Sense of nostalgia -> Transformation	0.145	0.147	0.057	2.539	0.011*
Sense of ideal life -> Place identity	0.413	0.415	0.044	9.346	0.000*
Sense of ideal life -> Place dependence	0.416	0.417	0.044	9.422	0.000*
Sense of ideal life -> Affective attachment	0.430	0.431	0.047	9.118	0.000*
Sense of ideal life -> Attitudinal loyalty	0.024	0.024	0.037	0.641	0.522
Sense of ideal life -> Behavioral loyalty	0.285	0.286	0.048	5.937	0.000*
Sense of ideal life -> Transformation	0.465	0.467	0.050	9.348	0.000*
Place identity -> Attitudinal loyalty	0.032	0.032	0.066	0.487	0.627
Place identity -> Behavioral loyalty	0.139	0.140	0.062	2.246	0.025*
Place dependence -> Attitudinal loyalty	0.056	0.055	0.058	0.951	0.342
Place dependence -> Behavioral loyalty	0.167	0.165	0.059	2.846	0.004*
Affective attachment -> Attitudinal loyalty	0.136	0.135	0.060	2.261	0.024*
Affective attachment -> Behavioral loyalty	0.325	0.325	0.060	5.388	0.000*
Transformation -> Attitudinal loyalty	-0.017	-0.015	0.054	0.306	0.760
Transformation -> Behavioral loyalty	0.082	0.084	0.056	1.471	0.141
Authentic living -> Place identity	0.329	0.331	0.031	10.693	0.000*
Authentic living -> Place dependence	0.291	0.293	0.028	10.437	0.000*
Authentic living -> Affective attachment	0.284	0.286	0.030	9.396	0.000*
Authentic living -> Attitudinal loyalty	0.485	0.486	0.033	14.836	0.000*
Authentic living -> Behavioral loyalty	0.356	0.358	0.033	10.82	0.000*
Authentic living -> Transformation	0.299	0.303	0.034	8.872	0.000*
Accepting external influence -> Place identity	0.128	0.130	0.042	3.032	0.002*
Accepting external influence -> Place dependence	0.116	0.118	0.041	2.871	0.004*
Accepting external influence -> Affective attachment	0.117	0.119	0.040	2.897	0.004*
Accepting external influence -> Attitudinal loyalty	0.127	0.126	0.046	2.766	0.006*
Accepting external influence -> Behavioral loyalty	0.119	0.121	0.040	2.995	0.003*
Accepting external influence -> Transformation	0.113	0.115	0.040	2.812	0.005*
Self-alienation -> Place identity	0.032	0.034	0.041	0.799	0.424
Self-alienation -> Place dependence	0.044	0.044	0.038	1.138	0.255
Self-alienation -> Affective attachment	0.040	0.042	0.038	1.053	0.292
Self-alienation -> Attitudinal loyalty	-0.099	-0.098	0.042	2.364	0.018*
Self-alienation -> Behavioral loyalty	0.005	0.006	0.038	0.140	0.889
Self-alienation -> Transformation	0.039	0.040	0.039	1.011	0.312

*: $p<.05$

4.2.9 Multigroup Analysis

A multigroup analysis was conducted to compare the main model for three destinations: Mexico, Italy, and China. Since Smart-PLS only allows for comparison between two groups instead of all three groups at once, this study conducted three pairwise comparisons between the three destinations: China and Italy, China and Mexico, and Italy and Mexico. The summary table of three pairwise comparison is shown in Table 40. The paths with significant differences between destinations are marked in orange, green, and pink in Fig 25 against the significant paths of the overall sample. The fact that destination subsamples show different results supported the claim of H_{12} that destinations have a contingent impact on relevant variables and hypotheses.

Table 39
Results of multigroup analysis (overview of three pairwise comparisons)

Paths	Original Sample (O) (Main model)	Original Sample (O) (China)	Original Sample (O) (Italy)	Sig of difference (China vs Italy)	Original Sample (O) (China)	Original Sample (O) (Mexico)	Sig of difference (China vs Mexico)	Original Sample (O) (Italy)	Original Sample (O) (Mexico)	Sig of difference (Mexico vs Italy)
Authentic living -> Built environment	0.607*	0.480*	0.659*	0.160	0.480*	0.602*	0.382	0.659*	0.602*	0.580
Authentic living -> Non-built environment	0.621*	0.630*	0.661*	0.809	0.630*	0.583*	0.738	0.661*	0.583*	0.475
Authentic living -> Sense of nostalgia	0.531*	0.311	0.064	0.137	0.311*	0.131*	0.254	0.064	0.131*	0.534
Authentic living -> Sense of ideal life	0.404*	0.250	0.127	0.506	0.250	0.118	0.443	0.127	0.118	0.949
Accepting external influence -> Built environment	0.130*	0.001	0.015	0.934	0.001	0.237*	0.255	0.015	0.237*	0.124
Accepting external influence -> Non-built environment	0.132*	0.205	-0.020	0.198	0.205	0.190*	0.946	-0.020	0.190*	0.190
Accepting external influence -> Sense of nostalgia	0.198*	0.337*	0.051	0.071	0.337*	0.094	0.185	0.051	0.094	0.746
Accepting external influence -> Sense of ideal life	0.165*	0.240	0.072	0.408	0.240	0.088	0.498	0.072	0.088	0.926
Self-alienation -> Built environment	-0.183*	-0.235	-0.196*	0.804	-0.235	-0.207*	0.886	-0.196*	-0.207*	0.933
Self-alienation -> Non-built environment	-0.079	-0.277	-0.073	0.193	-0.277	-0.067	0.314	-0.073	-0.067	0.968
Self-alienation -> Sense of nostalgia	-0.060	-0.299	-0.043	0.112	-0.299	0.120	0.014*	-0.043	0.120	0.204
Self-alienation -> Sense of ideal life	0.101	-0.020	-0.049	0.873	-0.020	0.238*	0.207	-0.049	0.238*	0.066
Built environment -> Sense of nostalgia	0.359*	0.174	0.427*	0.209	0.174	0.344*	0.359	0.427*	0.344*	0.521
Built environment -> Sense of ideal life	0.116	0.050	0.318*	0.272	0.050	0.047	0.987	0.318*	0.047	0.130
Built environment -> Place identity	0.067	-0.146	0.028	0.437	-0.146	-0.120	0.894	0.028	-0.120	0.322
Built environment -> Place dependence	-0.005	-0.425*	-0.154	0.250	-0.425*	-0.092	0.074	-0.154	-0.092	0.690
Built environment -> Affective attachment	0.058	-0.473*	0.115	0.004*	-0.473*	-0.083	0.077	0.115	-0.083	0.221
Built environment -> Attitudinal loyalty	0.501*	0.478*	0.603*	0.542	0.478*	0.384*	0.612	0.603*	0.384*	0.109
Built environment -> Behavioral loyalty	0.070	-0.163	0.260*	0.048*	-0.163	0.029	0.270	0.260*	0.029	0.085
Built environment -> Transformation	0.056	-0.123	0.029	0.516	-0.123	-0.033	0.645	0.029	-0.033	0.680
Non-built environment -> Sense of nostalgia	0.280*	0.190	0.376*	0.331	0.190	0.259*	0.704	0.376*	0.259*	0.379
Non-built environment -> Sense of ideal life	0.323*	0.400*	0.204	0.429	0.400*	0.331*	0.740	0.204	0.331*	0.446
Non-built environment -> Place identity	0.309*	0.293	0.049	0.313	0.293	0.094	0.343	0.049	0.094	0.786
Non-built environment -> Place dependence	0.327*	0.616*	0.192	0.070	0.616*	0.066	0.007*	0.192	0.066	0.442
Non-built environment -> Affective attachment	0.249*	0.477*	-0.017	0.039*	0.477*	0.032	0.084	-0.017	0.032	0.796
Non-built environment -> Attitudinal loyalty	0.229*	-0.069	-0.008	0.800	-0.069	0.208*	0.164	-0.008	0.208*	0.124
Non-built environment -> Behavioral loyalty	0.388*	0.121	0.151	0.888	0.121	0.169*	0.787	0.151	0.169*	0.888
Non-built environment -> Transformation	0.296*	0.227	0.047	0.496	0.227	0.090	0.513	0.047	0.090	0.792
Sense of nostalgia -> Place identity	0.299*	-0.049	0.316*	0.105	-0.049	0.342*	0.018*	0.316*	0.342*	0.840
Sense of nostalgia -> Place dependence	0.254*	0.127	0.320*	0.384	0.127	0.237*	0.530	0.320*	0.237*	0.555
Sense of nostalgia -> Affective attachment	0.264*	0.193	0.203	0.965	0.193	0.28*	0.648	0.203	0.280*	0.599
Sense of nostalgia -> Attitudinal loyalty	0.252*	0.256	0.250*	0.974	0.256	0.144*	0.538	0.250*	0.144*	0.448
Sense of nostalgia -> Behavioral loyalty	0.245*	0.099	0.056	0.818	0.099	0.053	0.766	0.056	0.053	0.981
Sense of nostalgia -> Transformation	0.145*	0.054	0.094	0.881	0.054	0.185*	0.459	0.094	0.185*	0.538
Sense of ideal life -> Place identity	0.413*	0.524*	0.302*	0.201	0.524*	0.415*	0.439	0.302*	0.415*	0.304
Sense of ideal life -> Place dependence	0.416*	0.325*	0.223*	0.579	0.325*	0.457*	0.355	0.223*	0.457*	0.032*
Sense of ideal life -> Affective attachment	0.430*	0.372*	0.300*	0.659	0.372*	0.443*	0.658	0.300*	0.443*	0.223
Sense of ideal life -> Attitudinal loyalty	0.024	-0.019	-0.025	0.974	-0.019	-0.079	0.692	-0.025	-0.079	0.613
Sense of ideal life -> Behavioral loyalty	0.285*	-0.173	-0.083	0.639	-0.173	0.020	0.260	-0.083	0.020	0.414
Sense of ideal life -> Transformation	0.465*	0.536*	0.236	0.181	0.536*	0.514*	0.892	0.236	0.514*	0.024*
Place identity -> Attitudinal loyalty	0.032	-0.305	-0.057	0.243	-0.305	0.125	0.061	-0.057	0.125	0.280
Place identity -> Behavioral loyalty	0.139*	0.420*	0.069	0.157	0.420*	0.146*	0.138	0.069	0.146*	0.616
Place dependence -> Attitudinal loyalty	0.056	0.187	-0.022	0.261	0.187	0.080	0.612	-0.022	0.080	0.516
Place dependence -> Behavioral loyalty	0.167*	0.315	0.034	0.144	0.315	0.204*	0.573	0.034	0.204*	0.248
Affective attachment -> Attitudinal loyalty	0.136*	0.135	0.082	0.788	0.135	0.133	0.992	0.082	0.133	0.741
Affective attachment -> Behavioral loyalty	0.325*	0.153	0.174	0.923	0.153	0.369*	0.278	0.174	0.369*	0.206
Transformation -> Attitudinal loyalty	-0.017	0.316	0.068	0.194	0.316	-0.104	0.017*	0.068	-0.104	0.165
Transformation -> Behavioral loyalty	0.082	0.090	0.288*	0.340	0.090	-0.031	0.510	0.288*	-0.031	0.014*

*: p<.05

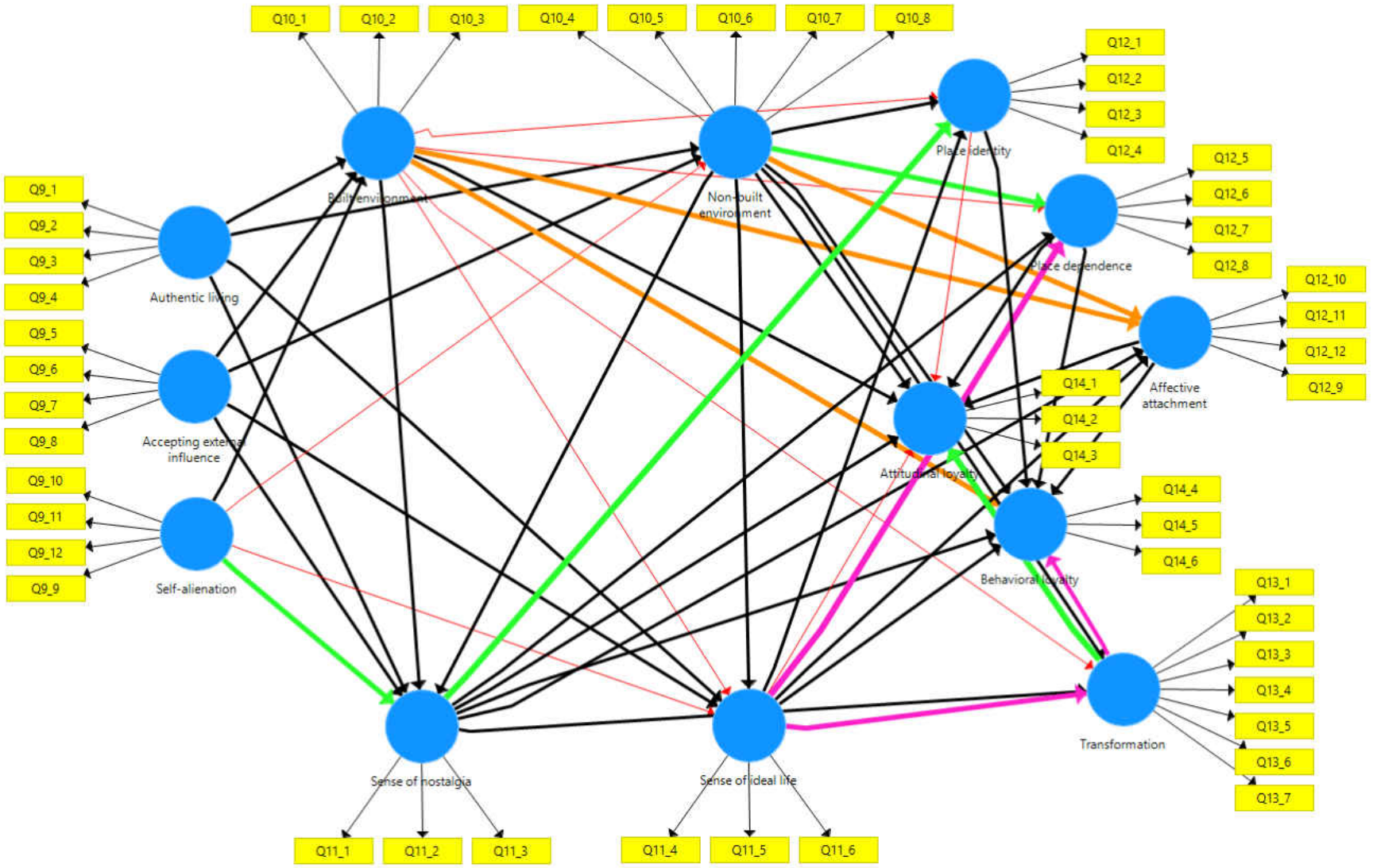

Figure 25
Differences identified in multigroup analysis (orange lines: significant differences between China and Italy; green lines: significant differences between China and Mexico; pink lines: significant differences between Mexico and Italy)

4.2.9.1 China vs. Italy

Visitors to China and to Italy showed significant differences in three paths (Table 41). 1) The effect of the built environment on visitors' affective attachment is significantly different between these groups (β=0.588, t=2.915, p=0.004), where China's built environment negatively influenced visitors' affective attachment (β= -0.473, t=2.919, p=0.004), while Italy's built environment positively influenced visitors' affective attachment (β= 0.115, t=0.965, p=0.335). 2) The effect of the built environment on visitors' behavioral loyalty is also significantly different between these groups (β=0.423, t=1.988, p=0.048), where China's built environment negatively influenced visitors' behavioral loyalty (β= -0.163, t=0.963, p=0.336), whereas Italy's built environment positively influenced visitors' behavioral loyalty (β= 0.260, t=2.060, p=0.040). 3) Lastly, the effect of the non-built environment on visitors' affective attachment is significantly different between these groups (β=0.494, t=2.076, p=0.039), where China's non-built environment positively influenced visitors' affective attachment (β=0.477, t=2.753, p=0.006), while Italy's non-built environment negatively influenced visitors' affective attachment (β= -0.017, t=0.115, p=0.908).

Table 40
Results of multigroup analysis (China vs. Italy)

Paths	Original Sample (O) (China)	Original Sample (O) (Italy)	Sample Mean (China)	Sample Mean (Italy)	Standard Deviation (STDEV) (China)	Standard Deviation STDEV (Italy)	T Statistics (|O/STDEV|) (China)	T Statistics (|O/STDEV|) (Italy)	P Values (China)	P Values (Italy)	P Values (China vs Italy)
Authentic living -> Built environment	0.480	0.659	0.497	0.661	0.106	0.073	4.540	8.972	0.000*	0.000*	0.160
Authentic living -> Non-built environment	0.630	0.661	0.625	0.659	0.091	0.079	6.906	8.360	0.000*	0.000*	0.809
Authentic living -> Sense of nostalgia	0.311	0.064	0.308	0.063	0.159	0.087	1.960	0.739	0.050	0.460	0.137
Authentic living -> Sense of ideal life	0.250	0.127	0.232	0.129	0.142	0.112	1.759	1.132	0.079	0.258	0.506
Accepting external influence -> Built environment	0.001	0.015	-0.012	0.009	0.144	0.096	0.005	0.153	0.996	0.879	0.934
Accepting external influence -> Non-built environment	0.205	-0.020	0.182	-0.032	0.156	0.097	1.315	0.211	0.189	0.833	0.198
Accepting external influence -> Sense of nostalgia	0.337	0.051	0.295	0.049	0.166	0.076	2.034	0.670	0.042*	0.503	0.071
Accepting external influence -> Sense of ideal life	0.240	0.072	0.238	0.073	0.173	0.116	1.384	0.624	0.167	0.533	0.408
Self-alienation -> Built environment	-0.235	-0.196	-0.216	-0.190	0.147	0.083	1.598	2.358	0.110	0.019*	0.804
Self-alienation -> Non-built environment	-0.277	-0.073	-0.255	-0.066	0.142	0.086	1.952	0.853	0.051	0.394	0.193
Self-alienation -> Sense of nostalgia	-0.299	-0.043	-0.262	-0.044	0.160	0.082	1.874	0.519	0.061	0.604	0.112
Self-alienation -> Sense of ideal life	-0.020	-0.049	-0.019	-0.059	0.130	0.114	0.151	0.429	0.880	0.668	0.873
Built environment -> Sense of nostalgia	0.174	0.427	0.193	0.437	0.180	0.112	0.967	3.832	0.334	0.000*	0.209
Built environment -> Sense of ideal life	0.050	0.318	0.050	0.314	0.152	0.156	0.331	2.033	0.741	0.042*	0.272
Built environment -> Place identity	-0.146	0.028	-0.144	0.030	0.179	0.132	0.815	0.209	0.415	0.834	0.437
Built environment -> Place dependence	-0.425	-0.154	-0.431	-0.152	0.144	0.152	2.957	1.012	0.003*	0.312	0.250
Built environment -> Affective attachment	-0.473	0.115	-0.501	0.106	0.162	0.119	2.919	0.965	0.004*	0.335	0.004*
Built environment -> Attitudinal loyalty	0.478	0.603	0.450	0.596	0.204	0.104	2.346	5.791	0.019*	0.000*	0.542
Built environment -> Behavioral loyalty	-0.163	0.260	-0.143	0.261	0.169	0.126	0.963	2.060	0.336	0.040*	0.048*
Built environment -> Transformation	-0.123	0.029	-0.163	0.024	0.160	0.147	0.771	0.196	0.441	0.845	0.516
Non-built environment -> Sense of nostalgia	0.190	0.376	0.193	0.365	0.174	0.105	1.090	3.593	0.276	0.000*	0.331
Non-built environment -> Sense of ideal life	0.400	0.204	0.424	0.203	0.180	0.152	2.225	1.342	0.026*	0.180	0.429
Non-built environment -> Place identity	0.293	0.049	0.275	0.058	0.179	0.148	1.639	0.330	0.101	0.741	0.313
Non-built environment -> Place dependence	0.616	0.192	0.618	0.200	0.140	0.151	4.409	1.270	0.000*	0.204	0.070
Non-built environment -> Affective attachment	0.477	-0.017	0.493	-0.007	0.173	0.146	2.753	0.115	0.006*	0.908	0.039*
Non-built environment -> Attitudinal loyalty	-0.069	-0.008	-0.045	0.004	0.266	0.107	0.258	0.072	0.796	0.943	0.800
Non-built environment -> Behavioral loyalty	0.121	0.151	0.138	0.154	0.202	0.113	0.600	1.336	0.549	0.182	0.888
Non-built environment -> Transformation	0.227	0.047	0.240	0.054	0.179	0.166	1.267	0.282	0.206	0.778	0.496
Sense of nostalgia -> Place identity	-0.049	0.316	-0.021	0.318	0.173	0.135	0.285	2.345	0.776	0.019*	0.105
Sense of nostalgia -> Place dependence	0.127	0.320	0.129	0.316	0.141	0.142	0.905	2.261	0.365	0.024*	0.384
Sense of nostalgia -> Affective attachment	0.193	0.203	0.196	0.209	0.162	0.148	1.189	1.372	0.235	0.170	0.965
Sense of nostalgia -> Attitudinal loyalty	0.256	0.250	0.216	0.251	0.140	0.117	1.831	2.126	0.067	0.034*	0.974
Sense of nostalgia -> Behavioral loyalty	0.099	0.056	0.073	0.042	0.114	0.122	0.872	0.458	0.383	0.647	0.818
Sense of nostalgia -> Transformation	0.054	0.094	0.092	0.101	0.184	0.169	0.293	0.557	0.770	0.578	0.881
Sense of ideal life -> Place identity	0.524	0.302	0.538	0.296	0.146	0.099	3.599	3.039	0.000*	0.002*	0.201
Sense of ideal life -> Place dependence	0.325	0.223	0.339	0.227	0.147	0.109	2.211	2.045	0.027*	0.041*	0.579
Sense of ideal life -> Affective attachment	0.372	0.300	0.399	0.303	0.129	0.096	2.880	3.125	0.004*	0.002*	0.659
Sense of ideal life -> Attitudinal loyalty	-0.019	-0.025	-0.011	-0.029	0.164	0.089	0.118	0.280	0.906	0.779	0.974
Sense of ideal life -> Behavioral loyalty	-0.173	-0.083	-0.165	-0.091	0.167	0.109	1.035	0.760	0.301	0.448	0.639
Sense of ideal life -> Transformation	0.536	0.236	0.543	0.248	0.183	0.131	2.921	1.807	0.004*	0.071	0.181
Place identity -> Attitudinal loyalty	-0.305	-0.057	-0.289	-0.071	0.187	0.118	1.629	0.486	0.104	0.627	0.243
Place identity -> Behavioral loyalty	0.420	0.069	0.379	0.064	0.171	0.155	2.462	0.448	0.014*	0.654	0.157
Place dependence -> Attitudinal loyalty	0.187	-0.022	0.177	-0.011	0.182	0.095	1.025	0.230	0.306	0.818	0.261
Place dependence -> Behavioral loyalty	0.315	0.034	0.309	0.044	0.183	0.101	1.726	0.335	0.085	0.738	0.144
Affective attachment -> Attitudinal loyalty	0.135	0.082	0.098	0.089	0.201	0.096	0.671	0.860	0.502	0.390	0.788
Affective attachment -> Behavioral loyalty	0.153	0.174	0.136	0.181	0.168	0.131	0.910	1.329	0.363	0.184	0.923
Transformation -> Attitudinal loyalty	0.316	0.068	0.361	0.067	0.177	0.103	1.786	0.658	0.074	0.511	0.194
Transformation -> Behavioral loyalty	0.090	0.288	0.146	0.297	0.183	0.116	0.493	2.478	0.622	0.013*	0.340

*: p<.05

4.2.9.2 China vs. Mexico

Visitors to China and to Mexico showed significant differences in four paths (Table 42). 1) The effect of self-alienation on visitors' sense of nostalgia on site is significantly different between these groups (β=0.419, t=2.473, p=0.014), where self-alienation of visitors to China negatively influenced their sense of nostalgia on site (β= -0.299, t=1.747, p=0.081), while self-alienation of visitors to Mexico positively influenced their sense of nostalgia on site (β=0.120, t=1.952, p=0.051). 2) The effect of the non-built environment on visitors' place dependence is significantly different between these groups (β=0.550, t=2.722, p=0.007), where China's non-built environment had a significantly stronger positive effect on visitors' place dependence (β=0.616, t=4.291, p=0.000), while Mexico's non-built environment only had a minor positive effect on visitors' place dependence (β=0.066, t=0.870, p=0.384), judging from the difference in their t-values. 3) The effect of a sense of nostalgia on place identity is significantly different between these groups (β=0.392, t=2.382, p=0.018), where a sense of nostalgia perceived by visitors to China negatively influenced China's place identity (β= -0.049, t=0.267, p=0.790), while a sense of nostalgia perceived by visitors to Mexico positively influenced Mexico's place identity (β=0.342, t=5.885, p=0.000). 4) The effect of transformation on attitudinal loyalty is significantly different between these groups (β=0.421, t=2.404, p=0.017), where transformation experienced by visitors to China positively influenced their attitudinal loyalty to China (β=0.316, t=1.784, p=0.075), while transformation experienced by visitors to Mexico negatively influenced their attitudinal loyalty to Mexico (β= -0.104, t=1.647, p=0.100).

Table 41
Results of multigroup analysis (China vs. Mexico)

Paths	Original Sample (O) (China)	Original Sample (O) (Mexico)	Sample Mean (M) (China)	Sample Mean (M) (Mexico)	Standard Deviation (STDEV) (China)	Standard Deviation (STDEV) (Mexico)	T Statistics (|O/STDEV|) (China)	T Statistics (|O/STDEV|) (Mexico)	P Values (China)	P Values (Mexico)	P Values (China vs Mexico)
Authentic living -> Built environment	0.480	0.602	0.492	0.603	0.106	0.052	4.542	11.488	0.000*	0.000*	0.382
Authentic living -> Non-built environment	0.630	0.583	0.629	0.584	0.089	0.054	7.098	10.724	0.000*	0.000*	0.738
Authentic living -> Sense of nostalgia	0.311	0.131	0.306	0.130	0.155	0.057	2.011	2.285	0.045*	0.023*	0.254
Authentic living -> Sense of ideal life	0.250	0.118	0.226	0.119	0.152	0.063	1.642	1.863	0.101	0.063	0.443
Accepting external influence -> Built environment	0.001	0.237	-0.006	0.236	0.149	0.078	0.005	3.028	0.996	0.003*	0.255
Accepting external influence -> Non-built environment	0.205	0.190	0.187	0.187	0.155	0.086	1.326	2.215	0.185	0.027*	0.946
Accepting external influence -> Sense of nostalgia	0.337	0.094	0.299	0.095	0.167	0.067	2.014	1.401	0.044*	0.162	0.185
Accepting external influence -> Sense of ideal life	0.240	0.088	0.238	0.092	0.177	0.084	1.360	1.044	0.174	0.297	0.498
Self-alienation -> Built environment	-0.235	-0.207	-0.224	-0.206	0.150	0.072	1.568	2.894	0.117	0.004*	0.886
Self-alienation -> Non-built environment	-0.277	-0.067	-0.251	-0.065	0.145	0.079	1.910	0.852	0.056	0.394	0.314
Self-alienation -> Sense of nostalgia	-0.299	0.120	-0.256	0.118	0.171	0.061	1.747	1.952	0.081	0.051	0.014*
Self-alienation -> Sense of ideal life	-0.020	0.238	-0.020	0.237	0.135	0.077	0.146	3.077	0.884	0.002*	0.207
Built environment -> Sense of nostalgia	0.174	0.344	0.197	0.343	0.174	0.068	1.000	5.077	0.317	0.000*	0.359
Built environment -> Sense of ideal life	0.050	0.047	0.067	0.045	0.146	0.085	0.345	0.550	0.730	0.582	0.987
Built environment -> Place identity	-0.146	-0.120	-0.159	-0.121	0.178	0.072	0.819	1.680	0.413	0.093	0.894
Built environment -> Place dependence	-0.425	-0.092	-0.434	-0.091	0.136	0.070	3.129	1.314	0.002*	0.189	0.074
Built environment -> Affective attachment	-0.473	-0.083	-0.508	-0.079	0.155	0.083	3.058	1.002	0.002*	0.316	0.077
Built environment -> Attitudinal loyalty	0.478	0.384	0.452	0.381	0.194	0.067	2.465	5.765	0.014*	0.000*	0.612
Built environment -> Behavioral loyalty	-0.163	0.029	-0.127	0.030	0.165	0.064	0.986	0.457	0.324	0.648	0.270
Built environment -> Transformation	-0.123	-0.033	-0.168	-0.029	0.162	0.073	0.763	0.457	0.446	0.648	0.645
Non-built environment -> Sense of nostalgia	0.190	0.259	0.196	0.263	0.179	0.067	1.059	3.894	0.290	0.000*	0.704
Non-built environment -> Sense of ideal life	0.400	0.331	0.422	0.334	0.175	0.077	2.280	4.281	0.023*	0.000*	0.740
Non-built environment -> Place identity	0.293	0.094	0.280	0.095	0.184	0.078	1.591	1.213	0.112	0.225	0.343
Non-built environment -> Place dependence	0.616	0.066	0.622	0.066	0.144	0.076	4.291	0.870	0.000*	0.384	0.007*
Non-built environment -> Affective attachment	0.477	0.032	0.498	0.027	0.180	0.097	2.648	0.331	0.008*	0.741	0.084
Non-built environment -> Attitudinal loyalty	-0.069	0.208	-0.041	0.208	0.246	0.068	0.279	3.043	0.780	0.002*	0.164
Non-built environment -> Behavioral loyalty	0.121	0.169	0.114	0.169	0.196	0.063	0.617	2.695	0.537	0.007*	0.787
Non-built environment -> Transformation	0.227	0.090	0.247	0.088	0.180	0.078	1.264	1.158	0.207	0.247	0.513
Sense of nostalgia -> Place identity	-0.049	0.342	-0.015	0.341	0.184	0.058	0.267	5.885	0.790	0.000*	0.018*
Sense of nostalgia -> Place dependence	0.127	0.237	0.133	0.237	0.144	0.065	0.882	3.648	0.378	0.000*	0.530
Sense of nostalgia -> Affective attachment	0.193	0.280	0.198	0.281	0.176	0.071	1.093	3.969	0.275	0.000*	0.648
Sense of nostalgia -> Attitudinal loyalty	0.256	0.144	0.221	0.145	0.148	0.068	1.733	2.119	0.083	0.034*	0.538
Sense of nostalgia -> Behavioral loyalty	0.099	0.053	0.072	0.053	0.114	0.059	0.868	0.891	0.386	0.373	0.766
Sense of nostalgia -> Transformation	0.054	0.185	0.093	0.187	0.198	0.063	0.272	2.952	0.786	0.003*	0.459
Sense of ideal life -> Place identity	0.524	0.415	0.534	0.417	0.147	0.051	3.559	8.201	0.000*	0.000*	0.439
Sense of ideal life -> Place dependence	0.325	0.457	0.322	0.459	0.145	0.051	2.235	8.924	0.026*	0.000*	0.355
Sense of ideal life -> Affective attachment	0.372	0.443	0.394	0.445	0.127	0.060	2.927	7.371	0.003*	0.000*	0.658
Sense of ideal life -> Attitudinal loyalty	-0.019	-0.079	-0.012	-0.075	0.157	0.054	0.123	1.458	0.902	0.145	0.692
Sense of ideal life -> Behavioral loyalty	-0.173	0.020	-0.160	0.018	0.162	0.063	1.069	0.320	0.285	0.749	0.260
Sense of ideal life -> Transformation	0.536	0.514	0.537	0.514	0.180	0.056	2.978	9.202	0.003*	0.000*	0.892
Place identity -> Attitudinal loyalty	-0.305	0.125	-0.297	0.123	0.185	0.085	1.648	1.465	0.100	0.143	0.061
Place identity -> Behavioral loyalty	0.420	0.146	0.381	0.145	0.166	0.068	2.523	2.151	0.012*	0.032*	0.138
Place dependence -> Attitudinal loyalty	0.187	0.080	0.175	0.082	0.182	0.078	1.029	1.021	0.304	0.308	0.612
Place dependence -> Behavioral loyalty	0.315	0.204	0.324	0.202	0.190	0.072	1.661	2.831	0.097	0.005*	0.573
Affective attachment -> Attitudinal loyalty	0.135	0.133	0.106	0.131	0.212	0.079	0.636	1.675	0.525	0.094	0.992
Affective attachment -> Behavioral loyalty	0.153	0.369	0.148	0.369	0.178	0.073	0.857	5.023	0.391	0.000*	0.278
Transformation -> Attitudinal loyalty	0.316	-0.104	0.354	-0.107	0.177	0.063	1.784	1.647	0.075	0.100	0.017*
Transformation -> Behavioral loyalty	0.090	-0.031	0.123	-0.028	0.181	0.067	0.497	0.469	0.619	0.639	0.510

*: p<.05

4.2.9.3 Italy vs. Mexico

Visitors to Italy and to Mexico showed significant differences in three paths (Table 43). 1) The effect of visitors' sense of ideal life on place dependence is significantly different between these groups (β=0.234, t=2.157, p=0.032), where a sense of ideal life experienced in Mexico had a strong positive influence on visitors' place dependence (β=0.457, t=9.161, p=0.000), whereas a sense of ideal life experienced in Italy had a weaker positive influence on visitors' place dependence (β=0.223, t=2.051, p=0.041), judging from the difference in their t-values. 2) The effect of visitors' sense of ideal life on transformation is significantly different between these groups (β=0.278, t=2.262, p=0.024), where a sense of ideal life experienced in Mexico had a strong positive influence on visitors' transformation (β=0.514, t=8.998, p=0.000), whereas a sense of ideal life experienced in Italy had a weaker positive influence on visitors' transformation (β=0.236, t=1.965, p=0.050), judging from the difference in t-values. 3) The effect of transformation on behavioral loyalty is significantly different between these groups (β=0.320, t=2.465, p=0.014), where transformation experienced in Italy had a positive influence on visitors' behavioral loyalty (β=0.288, t=2.403, p=0.016), whereas transformation experienced in Mexico had negative influence on visitors' behavioral loyalty (β= -0.031, t=0.509, p=0.611).

In conclusion, this section summarized results for the 11 hypotheses in the main model. Results of multigroup analysis show differences from results of the main hypotheses, a phenomenon that supports H_{12} that the causal relationships in question are contingent to contexts (Table 39).

Table 42
Results of multigroup analysis (Italy vs. Mexico)

Paths	Original Sample (O) (Italy)	Original Sample (O) (Mexico)	Sample Mean (M) (Italy)	Sample Mean (M) (Mexico)	Standard Deviation (STDEV) (Italy)	Standard Deviation (STDEV) (Mexico)	T Statistics (|O/STDEV|) (Italy)	T Statistics (|O/STDEV|) (Mexico)	P Values (Italy)	P Values (Mexico)	P Values (Mexico vs Italy)
Authentic living -> Built environment	0.659	0.602	0.662	0.601	0.071	0.052	9.258	11.636	0.000*	0.000*	0.580
Authentic living -> Non-built environment	0.661	0.583	0.660	0.583	0.080	0.055	8.293	10.500	0.000*	0.000*	0.475
Authentic living -> Sense of nostalgia	0.064	0.131	0.055	0.134	0.086	0.053	0.751	2.471	0.453	0.014*	0.534
Authentic living -> Sense of ideal life	0.127	0.118	0.119	0.1200	0.118	0.064	1.074	1.857	0.283	0.064	0.949
Accepting external influence -> Built environment	0.015	0.237	0.011	0.239	0.091	0.074	0.161	3.189	0.872	0.001*	0.124
Accepting external influence -> Non-built environment	-0.020	0.190	-0.028	0.190	0.093	0.083	0.221	2.274	0.825	0.023*	0.190
Accepting external influence -> Sense of nostalgia	0.051	0.094	0.053	0.090	0.076	0.070	0.665	1.344	0.506	0.179	0.746
Accepting external influence -> Sense of ideal life	0.072	0.088	0.083	0.086	0.117	0.086	0.614	1.026	0.539	0.305	0.926
Self-alienation -> Built environment	-0.196	-0.207	-0.197	-0.210	0.083	0.069	2.366	3.010	0.018*	0.003*	0.933
Self-alienation -> Non-built environment	-0.073	-0.067	-0.074	-0.067	0.086	0.078	0.852	0.860	0.395	0.390	0.968
Self-alienation -> Sense of nostalgia	-0.043	0.120	-0.048	0.125	0.085	0.065	0.503	1.835	0.615	0.067	0.204
Self-alienation -> Sense of ideal life	-0.049	0.238	-0.058	0.242	0.112	0.079	0.436	3.028	0.663	0.003*	0.066
Built environment -> Sense of nostalgia	0.427	0.344	0.437	0.343	0.113	0.063	3.767	5.482	0.000*	0.000*	0.521
Built environment -> Sense of ideal life	0.318	0.047	0.321	0.045	0.157	0.086	2.028	0.542	0.043*	0.588	0.130
Built environment -> Place identity	0.028	-0.120	0.032	-0.123	0.128	0.072	0.214	1.664	0.831	0.096	0.322
Built environment -> Place dependence	-0.154	-0.092	-0.150	-0.094	0.147	0.073	1.046	1.263	0.296	0.207	0.690
Built environment -> Affective attachment	0.115	-0.083	0.112	-0.085	0.124	0.081	0.927	1.033	0.354	0.302	0.221
Built environment -> Attitudinal loyalty	0.603	0.384	0.598	0.381	0.105	0.068	5.739	5.643	0.000*	0.000*	0.109
Built environment -> Behavioral loyalty	0.260	0.029	0.266	0.030	0.125	0.063	2.074	0.459	0.038*	0.646	0.085
Built environment -> Transformation	0.029	-0.033	0.036	-0.036	0.151	0.069	0.191	0.481	0.849	0.631	0.680
Non-built environment -> Sense of nostalgia	0.376	0.259	0.374	0.261	0.103	0.066	3.638	3.955	0.000*	0.000*	0.379
Non-built environment -> Sense of ideal life	0.204	0.331	0.211	0.333	0.156	0.078	1.305	4.217	0.192	0.000*	0.446
Non-built environment -> Place identity	0.049	0.094	0.055	0.092	0.144	0.081	0.339	1.166	0.735	0.244	0.786
Non-built environment -> Place dependence	0.192	0.066	0.202	0.064	0.148	0.078	1.302	0.850	0.193	0.395	0.442
Non-built environment -> Affective attachment	-0.017	0.032	-0.007	0.026	0.150	0.094	0.113	0.342	0.910	0.732	0.796
Non-built environment -> Attitudinal loyalty	-0.008	0.208	0.001	0.208	0.106	0.070	0.073	2.973	0.942	0.003*	0.124
Non-built environment -> Behavioral loyalty	0.151	0.169	0.151	0.168	0.113	0.061	1.331	2.781	0.184	0.006*	0.888
Non-built environment -> Transformation	0.047	0.090	0.052	0.090	0.175	0.073	0.268	1.235	0.789	0.217	0.792
Sense of nostalgia -> Place identity	0.316	0.342	0.312	0.345	0.134	0.058	2.369	5.873	0.018*	0.000*	0.840
Sense of nostalgia -> Place dependence	0.320	0.237	0.315	0.240	0.141	0.065	2.267	3.667	0.024*	0.000*	0.555
Sense of nostalgia -> Affective attachment	0.203	0.280	0.201	0.285	0.143	0.069	1.415	4.080	0.157	0.000*	0.599
Sense of nostalgia -> Attitudinal loyalty	0.250	0.144	0.249	0.146	0.114	0.068	2.190	2.099	0.029*	0.036*	0.448
Sense of nostalgia -> Behavioral loyalty	0.056	0.053	0.042	0.051	0.117	0.063	0.479	0.836	0.632	0.403	0.981
Sense of nostalgia -> Transformation	0.094	0.185	0.092	0.187	0.176	0.061	0.536	3.019	0.592	0.003*	0.538
Sense of ideal life -> Place identity	0.302	0.415	0.303	0.420	0.105	0.051	2.888	8.096	0.004*	0.000*	0.304
Sense of ideal life -> Place dependence	0.223	0.457	0.225	0.459	0.109	0.050	2.051	9.161	0.041*	0.000*	0.032*
Sense of ideal life -> Affective attachment	0.300	0.443	0.307	0.447	0.096	0.057	3.119	7.723	0.002*	0.000*	0.223
Sense of ideal life -> Attitudinal loyalty	-0.025	-0.079	-0.028	-0.077	0.084	0.053	0.296	1.483	0.767	0.138	0.613
Sense of ideal life -> Behavioral loyalty	-0.083	0.020	-0.096	0.019	0.109	0.061	0.755	0.330	0.450	0.741	0.414
Sense of ideal life -> Transformation	0.236	0.514	0.240	0.516	0.120	0.057	1.965	8.998	0.050	0.000*	0.024*
Place identity -> Attitudinal loyalty	-0.057	0.125	-0.067	0.122	0.110	0.086	0.521	1.445	0.603	0.149	0.280
Place identity -> Behavioral loyalty	0.069	0.146	0.065	0.147	0.156	0.070	0.444	2.095	0.657	0.036*	0.616
Place dependence -> Attitudinal loyalty	-0.022	0.080	-0.010	0.081	0.089	0.082	0.246	0.978	0.805	0.328	0.516
Place dependence -> Behavioral loyalty	0.034	0.204	0.048	0.199	0.102	0.075	0.332	2.731	0.740	0.006*	0.248
Affective attachment -> Attitudinal loyalty	0.082	0.133	0.090	0.133	0.094	0.079	0.874	1.689	0.382	0.092	0.741
Affective attachment -> Behavioral loyalty	0.174	0.369	0.183	0.372	0.134	0.075	1.298	4.944	0.195	0.000*	0.206
Transformation -> Attitudinal loyalty	0.068	-0.104	0.064	-0.105	0.100	0.061	0.678	1.708	0.498	0.088	0.165
Transformation -> Behavioral loyalty	0.288	-0.031	0.287	-0.029	0.120	0.061	2.403	0.509	0.016*	0.611	0.014*

*: p<.05

Table 43
Hypothesis analysis

Hypothesis	Path	Results	Rejected paths
H_1	Dispositional-subjective	Partially supported	Self-alienation on non-built environment
H_2	Dispositional-imaginary	Partially supported	Self-alienation on 1) a sense of nostalgia, and 2) a sense of ideal life
H_3	Subjective-imaginary	Partially supported	Built-environment on a sense of ideal life
H_4	Subjective-place attachment	Partially supported	Built-environment on 1) place identity, 2) place dependence, 3) affective attachment
H_5	Subjective-loyalty	Partially supported	Built environment on attitudinal loyalty
H_6	Subjective-transformation	Partially supported	Built environment on transformation
H_7	Imaginary-place attachment	Supported	
H_8	Imaginary-loyalty	Partially supported	A sense of ideal life on attitudinal loyalty
H_9	Imaginary- transformation	Supported	
H_{10}	Place attachment-loyalty	Partially supported	1) Place identity and 2) place dependence on attitudinal loyalty
H_{11}	Transformation-loyalty	Not supported	Transformation on 1) attitudinal loyalty and 2) behavioral loyalty
H_{12}	Destination-hypotheses	Supported	
Indirect 1	Dispositional-place attachment	Partially supported	Self-alienation on 1) place identity, 2) place dependence, 3) affective attachment
Indirect 2	Dispositional-loyalty	Supported	
Indirect 3	Dispositional-transformation	Partially supported	Self-alienation on transformation

4.2.10 Rival Models

Two rival models were tested against the main model. The first model was a mediation model highlighting dispositional authenticity as a mediator. This model involved the causal effect of subjective object-based authenticity on imaginary authenticity mediated by dispositional authenticity; this mediated effect then affected place attachment, loyalty, and transformation respectively (Figure 26). The second model was a moderation model where dispositional authenticity was deemed a moderator. This model portrayed a causal relationship of subjective object-based authenticity on imaginary authenticity moderated by dispositional authenticity; the moderated relationship then affected place attachment, loyalty, and transformation respectively (Figure 27). The main, mediation, and moderation models are compared in Table 44 for their model fit indices and R^2 values. In terms of model fit, the main model and the moderation model outperformed the mediation model. Between the main model and the moderation model, the moderation model provided a slightly higher SRMR value (SRMR=0.132) but a slightly lower NFI (NFI=0.724). In terms of R^2 values, the mediation model was again outcompeted by the main model and the moderation model. The main model and the moderation model had similar predicting power on each construct; however, the main model (adjusted R^2=0.567) explained attitudinal loyalty better than the moderation model (adjusted R^2=0.407).

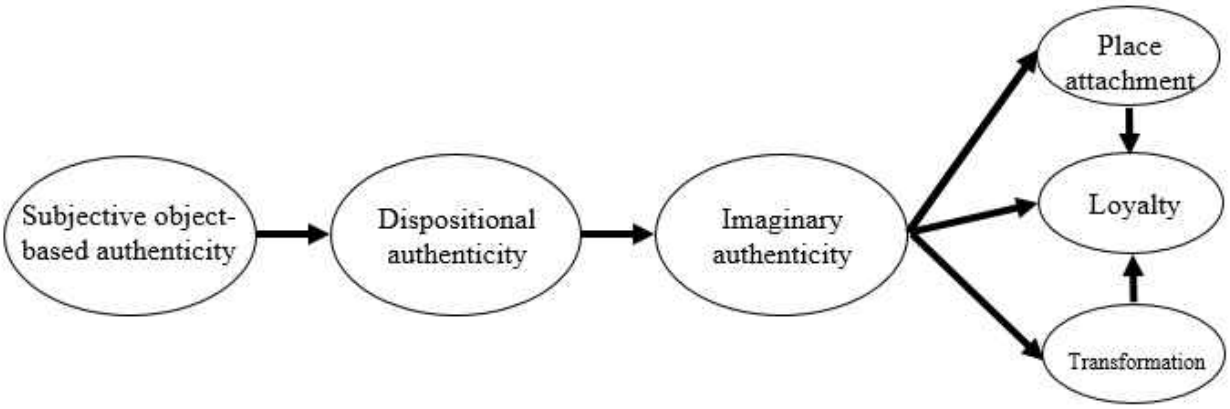

Figure 26
Rival model 1: dispositional authenticity as a mediator

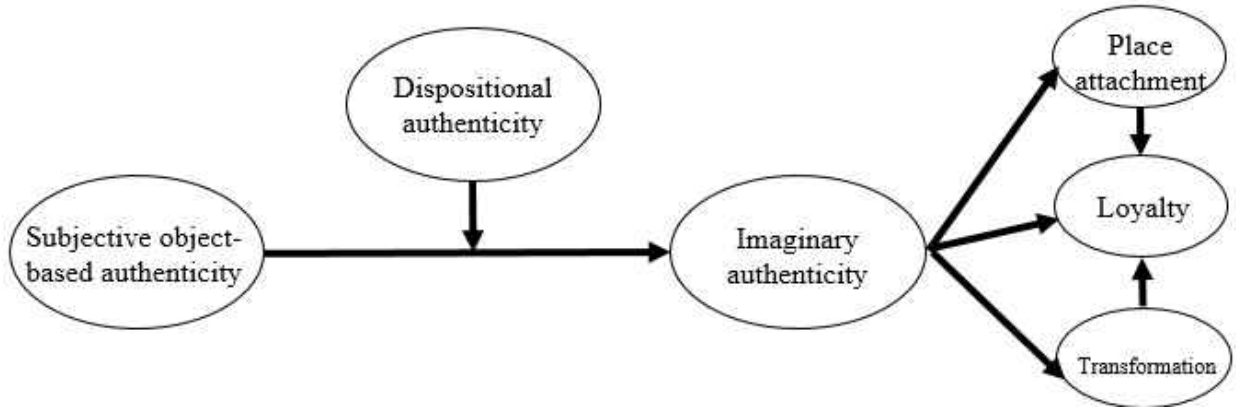

Figure 27
Rival model 2: dispositional authenticity as a moderator

Table 44
Model fit and R^2 values of rival models

	Main model (SRMR=0.136, NFI=0.729)		Mediation (SRMR=0.170, NFI=0.689)		Moderation (SRMR=0.132, NFI=0.724)	
Construct	R^2	R^2 Adjusted	R^2	R^2 Adjusted	R^2	R^2 Adjusted
Authentic living			0.441	0.439		
Accepting external influence			0.019	0.015		
Self-alienation			0.057	0.054		
Built environment	0.409	0.406				
Non-built environment	0.391	0.388				
Sense of nostalgia	0.491	0.486	0.289	0.285	0.497	0.487
Sense of ideal life	0.288	0.282	0.187	0.183	0.305	0.291
Place identity	0.417	0.413	0.412	0.410	0.409	0.407
Place dependence	0.359	0.355	0.352	0.350	0.351	0.348
Affective attachment	0.357	0.352	0.356	0.353	0.353	0.351
Attitudinal loyalty	0.573	0.567	0.412	0.406	0.413	0.407
Behavioral loyalty	0.582	0.576	0.567	0.562	0.567	0.562
Transformation	0.358	0.354	0.355	0.353	0.353	0.351

CHAPTER FIVE: DISCUSSION AND CONCLUSIONS

The purpose of this research was to 1) categorize authenticity into different types and provide clear definitions accordingly, 2) investigate the relationships among three types of authenticity, and 3) examine the relationships between authenticity and tourist outcome variables. Chapter five provides a summary of research methods, discussion of findings, conclusions, and implications of this study. This chapter ends with a discussion of limitations and future directions.

5.1 Summary of Study and Method

A comprehensive literature review revealed three general categories of authenticity: subject-based, object-based, and hybrid. The subject-based category of authenticity refers to dispositional authenticity, and is defined as "a stable and context-free inclination of being aware of one's feelings/thoughts and being able to behave accordingly." Dispositional authenticity was measured in three dimensions adopted from Wood et al. (2008): 1) authentic living, 2) accepting external influence, and 3) self-alienation. The object-based category of authenticity includes objective object-based authenticity and subjective object-based authenticity. This research only focuses on subjective object-based authenticity due to its applicability tourists, and defines it as "Tourists' perception of the built or non-built environment being accurate or real in reflecting its origin, history, or tradition." Subjective object-based authenticity was assessed in two dimensions adopted from Yi et al. (2016): 1) the built environment, and 2) the non-built environment. The hybrid category of authenticity refers to imaginary authenticity, and is defined as "Tourists' temporary feeling of being true to oneself when perceiving a sense of ideal life

while participating in original or traditional activities, or a sense of nostalgia while immersing in original or traditional objects." Imaginary authenticity is a new construct proposed by the current study, and no validated scale was available; as a result, keywords were drawn from relevant studies such as Zhou et al. (2015) to form a two-dimension scale involving 1) a sense of nostalgia, and 2) a sense of ideal life.

After clarifying authenticity, the next step was to identify relevant tourist outcome variables. Three variables were selected for this study: place attachment, loyalty, and transformation. Place attachment refers to one's emotional bonding with or perceived value of a destination (Prayag & Ryan, 2012; Moore & Graefe, 1995), and was measured in three dimensions (e.g., Harmon et al., 2005) that included place identity, place dependence, and affective attachment. Second, loyalty is conceptualized as one's persistent support for a destination in the form of revisiting or recommending it to others (Yoon & Uysal, 2005), and was assessed in two dimensions (Jacoby & Chestnut, 1978) that involved attitudinal loyalty and behavioral loyalty. Lastly, transformation refers to one's long-term pursuit of a truer self following a trip inspired by imaginary authenticity. This concept has not been operationalized before, so keywords were drawn from relevant studies (e.g., Brown, 2009) to form a unidimensional construct for measurement.

To accomplish the objectives of this study, the current study chose the positivist paradigm and quantitative methodology for the purpose of theory-testing. This study adopted survey for study design, and a web-based form of survey for study mode. The use of survey was justified by the ease of standardizing responses for further analysis. Meanwhile, the web-based-only survey was chosen to avoid potential errors from mode effects, minimize the coverage error of samples, to better reflect perceptions for national instead of regional destinations. The

platform for data collection was Amazon's MTurk for its high reliability and validity (e.g., Kim & Hodgins, 2017).

5.2 Summary of Demographics and Destination Experience

The pilot study was conducted with a 73-item scale, which was reduced to 51 items based on factor loading results. The main study was conducted with 51 items, including 12 items for dispositional authenticity, eight items for subjective object-based authenticity, six items for imaginary authenticity, 12 items for place attachment, six items for loyalty, and seven items for transformation. The original sample set (N=566) was further separated into three destination groups of Mexico (n=389), Italy (n=117), and China (n=60).

Demographic results showed a generally homogeneous picture of the respondents, who were male; between 33 and 34 years old; holding a bachelor's degree; married; earning $25,000 to $34,999 annually (the China sample earned $35,000 to 49,999, but the difference among three groups was insignificant); and lived in California, Texas, New York, and Florida. The only significant difference among respondents in these three groups was race, where the racial distribution varied despite a White dominance. The large proportion of white respondents was expected since this study focused on the US-based residents for sampling. The two largest racial segments in the Mexico group and China group are white and Hispanic and white and Asian respectively. These results suggested a fair amount of diaspora travelers.

Results of destination experience was more heterogeneous. 1) In terms of travel purposes, the Mexico group and Italy group mostly travelled for leisure, while the China group travelled for business. 2) In terms of party size, the Mexico and Italy group were dominated by two to

three people (45.0% and 51.3% respectively), followed by four to five people (26.2% and 24.8% respectively), whereas the China group mostly travelled in two to three people (48.3%), followed by solo travel (35.0%). This result is also understandable considering business travelers usually travel alone while leisure visitors usually travel in a larger group. 3) In terms of the overall number of visits, the Mexico group had travelled for 4.22 times, far outnumbering 2.19 times of the Italy group, and 1.88 times of the China group. 4) In terms of duration of the trip, the Mexico group travelled for 6.73 days, followed by 7.61 days of the Italy group, but much shorter than 9.73 days of the China group. These two results are reasonable as geographically nearby destinations are visited more frequently with a shorter duration, while geographically distance destinations are visited less frequently but with a longer duration. Aside from the heterogeneous characteristics, there are two homogeneous aspects: the travel partners and travel size. The Mexico and Italy group mostly travelled with their partners and the China group by themselves, but the difference was statistically insignificant. Meanwhile, all three groups mostly traveled independently instead of joining packaged tours.

5.3 Analysis of Variables

The survey used for the main study was a trimmed version based on the pilot study. The pilot study involved 73 items, among which 21 items were eliminated for factor loadings lower than 0.6 (Hair et al., 2010). The trimmed survey had 51 items in total, including 12 items for dispositional authenticity, eight items for subjective object-based authenticity, six items for imaginary authenticity, 12 items for place attachment, six items for loyalty, and seven items for transformation. The overall sample contained 566 cases (Mexico=389 cases, Italy=117 cases, China=60 cases).

5.3.1 Dispositional Authenticity

Dispositional authenticity was measured in three dimensions: authentic living (i.e. acting along with one's true feelings), accepting external influence (i.e. tendency of succumbing to external pressure), and self-alienation (i.e. lack of self-awareness). Results for dispositional authenticity showed a sliding pattern, with authentic living being rated at around five, accepting external influence around four, and self-alienation around three. This sliding pattern is understandable as accepting external influence and self-alienation were reverse-coded, so low scores in these two dimensions still indicated respondents' low tendency of surrendering to external influence, and a high level of self-awareness.

The three groups n three destination contexts responded significantly differently in the item of "I feel as if I don't know myself very well," where the Mexico group rated the highest, followed by the China group, and finally the Italy group. This result, which should be interpreted reversely, shows that the Italy group had a lower level of self-awareness than the China and Mexico group. Given the possibility that the Mexico group and China group contained more diaspora visitors accustomed to the Hispanic and Chinese culture, the distinction in self-awareness level can be explained with the spectrum of individualism-collectivism in Hofstede's cultural distance framework. The individualism-collectivism spectrum refers to the degree of people's integration into groups. In cultures leaning towards individualism versus collectivism, common believes are "'I'- consciousness" versus "'We'- consciousness," "speaking one's mind is healthy" versus "harmony should always be maintained," and "personal opinion expected: one person one vote" versus "opinions and voted predetermined by in-group" (Hofstede, 2011). It is clear that collectivist cultures discourage individuals to form or voice their own opinions, hence

a logical result of their lower level of self-awareness. Both Mexico (Mexico:US=30:91) and China (China:US=20:91) are scored much lower in individualism compared with the US (Hofstede Insights, 2019a, 2019b), and the scores support the argument that the Mexico and China group, which accounted for more respondents accustomed to the collectivistic societies, had a lower level of self-awareness.

5.3.2 Subjective Object-based Authenticity

Subjective object-based authenticity was measured in two dimensions: built environment and non-built environment. In these dimensions, respondents unanimously gave a high score at around five. These results suggested that Mexico, Italy, and China all had satisfying original/traditional structures, including architecture, interior design and decoration, atmosphere, local lifestyle or practices, food and beverages, handicraft items or souvenirs, service process, and activities.

The three groups n three destination contexts responded significantly differently in three items. The original/traditional 1) ”architecture,” 2) ”atmosphere,” and 3) ”local lifestyle or practices” were rated highest for Italy, followed by Mexico, and then China. These results suggested that the architecture, atmosphere, and local lifestyle and practices were deemed more traditional/original in Italy, followed by Mexico and China. The fact that China was considered the least traditional/original could be attributed to the China group’s primary travel purpose of business. When travelling for businesses, people usually visit the main cities such as Beijing or Shanghai, where the landscape is highly modernized, let alone the visitors’ restriction to office buildings or other non-traditional/original practices. Therefore, it is reasonable to hypothesize

that business travel might limit visitors' exposure to traditional/original offerings of the destination.

5.3.3 Imaginary Authenticity

Imaginary authenticity was measured in two dimensions: a sense of nostalgia and a sense of ideal life. This construct was generally rated high at around five, indicating that Mexico, Italy, and China all enabled one's connection to local culture and history, and an escapism to an ideal lifestyle.

The three groups n three destination contexts responded significantly differently in five items. 1) "It made me feel connected to local history and civilization" and 2) "It gave me a glimpse of local history and traditional culture" and 3) "It allowed me to imagine living a storied life" were rated higher for Italy, followed by Mexico, and then China. These results showed that Italy and Mexico outperformed China in enabling visitors' connection with local culture and history and fostering an imagination of a more romantic lifestyle. This distinction could again be explained by respondents' different travel purposes. The Italy and Mexico group primarily travelled for leisure, during which time they were more likely to visit historical attractions or enjoy the local lifestyle; contrarily, the China group travelled for business, a purpose that might prevent them from opportunities to connect with local culture or to experience local practices. 4) "It relieved my ordinary and instrumental life" was rated highest for Italy, followed by China, and then Mexico. This result could also be explained by the demographic distribution of respondents. This result goes against the previous logic, as leisure travelers should be more relieved of their ordinary life than business travelers. Hence, this item may need revision, or

more research may be needed for other explanations. Lastly, 5) “It was a therapeutic pause in life for me” was rated highest for Mexico, followed by Italy, and then China. Borrowing the above rationale that visitors’ travel purposes affected their perception of the destination, it is reasonable that Mexico and Italy outperformed China in their therapeutic value.

5.3.4 Place Attachment

Place attachment was assessed in three dimensions: place identity, place dependence, and affective attachment. Place identity and affective attachment were unanimously rated slightly higher (between four and five) than place dependence (mostly four). This distinction implies that Mexico, Italy, and China were more successful in portraying symbolic meaning of their destination and triggering affective feelings than being functionally irreplaceable.

The three groups n three destination contexts responded significantly differently in five items. 1) “This destination means a lot to me” was rated highest for Italy, followed by Mexico, and then China. This result shows that Italy was the most successful, while China was the least successful in making the visitors identify with the destination. This result could be explained by respondents’ different travel purposes, where leisure visitors to Italy and Mexico were more likely to see attractions unique to the destination than the business travelers visiting China who might be inundated with highly modernized scenery and practices. 2) “The settings and facilities provided by this destination are beyond comparison” and 3) “For the activities that I enjoy most, the settings and facilities provided by this destination are the best” were rated higher for Italy, followed by Mexico and China. These results resonate with the explanation above, where the Italy and Mexico group might have a higher exposure to destination-unique activities and

practices than the China group. 4) “I am passionate about visiting this destination” was rated higher for Italy and China than Mexico, a result that could be explained by respondents’ total times of travel. Italy (2.19 times) and China (1.88 times) were much less travelled than Mexico (4.22 times), so respondents’ lower familiarity with Italy and China might explain their higher passion about paying a visit. Lastly, 5) “I am very attached to this destination” was rated highest for Italy, followed by Mexico, and then China. This result might be summative to the performance of these three destinations, where Italy consistently outperformed Mexico and China under most circumstances.

5.3.5 Transformation

Transformation was measured with a single dimension. Respondents seemed to have experienced a high level of transformation, with scores of four to five, across the overall sample and three destination samples. No significant differences were detected among the three groups n three destination contexts.

5.3.6 Loyalty

Loyalty was assessed in two dimensions: attitudinal loyalty and behavioral loyalty. Attitudinal loyalty was generally rated higher (around five) than behavioral loyalty (between four and five). This result is understandable as it is easier for respondents to give word-of-mouth to others than physically returning to a distant foreign destination.

The three groups n three destination contexts responded significantly differently in five items. 1) “I will recommend this destination to other people” and 2) “I will say positive things about this destination” reflected attitudinal loyalty, 3) “Given the chance, I will choose this destination again for my holiday,” 4) “I consider this destination to be my first holiday choice,” and 5) “I will revisit this destination in the future” were all rated higher for Italy than Mexico and China. These results might be summative to Italy’s consistent good performance than that of Mexico and China.

5.4 Structural Model Test

The following analysis is based on the 11 hypotheses proposed in Chapter three. Direct effects and multigroup analysis will be discussed.

5.4.1 Interactive Network of Authenticity

H_1, H_2, and H_3 investigated the interactive relationships among three types of authenticity. Explanation is provided for the effect of dispositional authenticity on subjective object-based authenticity, dispositional authenticity on imaginary authenticity, and subjective object-based authenticity on imaginary authenticity.

5.4.1.1 Dispositional Authenticity on Subjective Object-based Authenticity

H_1 hypothesized that dispositional authenticity positively influenced subjective object-based authenticity. High authentic living and low accepting external influence (reversely coded,

reflecting high resistance against external pressure) had significant effects on both the built and non-built environment. These results support the main argument for H_1, which stated that those who tend to act along their true feelings and thoughts were more likely to pick up the traditional/original cues in the destination. However, low self-alienation (reversely coded, reflecting high self-awareness) significantly influenced perception of traditional/original cues in the built environment, but not the non-built environment. This result could be explained by the varying degree of subjective object-based authenticity in these two environments. That is, the built environment is a more straightforward presentation of the traditional/original cues than the non-built environment, which might take time or a certain level of background knowledge, hence the different outcomes in this hypothesis.

In conclusion, results for H_1 suggested that: 1) those who were prone to acting along their feelings and thoughts were more likely to perceive the traditional/original cues in the destination; and 2) the built environment is a more straightforward presentation of traditional/original cues than the non-built environment.

5.4.1.2 Dispositional Authenticity on Imaginary Authenticity

H_2 hypothesized that dispositional authenticity positively influenced imaginary authenticity. High authentic living and low accepting external influence (reversely coded, reflecting high resistance against external pressure) had significant effects on both a sense of nostalgia and a sense of ideal life. These results support the main argument of H_2, which states that a stronger pursuit of one's true self leads to a stronger connection to local culture and history, as well as an escapism to an ideal lifestyle. Nonetheless, low self-alienation (reversely

coded, reflecting high self-awareness) had no significant effects on either a sense of nostalgia or a sense of ideal life. This result could be explained by the varying degree of respondents' pre-conditioned identification with the culture and history of certain destinations. H_2 was formed with three studies: Andriotis (2011), Zhou et al. (2015), and Conran (2006), which happened to only account for travelers identifying intensely with their visited destinations. For example, Andriotis (2011) depicted pilgrims traveling to a historical town in Greece featuring the religion they had already converted to; Zhou et al. (2015) studied residents of an ancient town who already felt strongly belonged to their homeland; and Conran (2006) investigated the Western trekkers visiting remote aboriginal tribes in Thailand who were already worshipping a pre-modernized lifestyle prior to the trip. These studies support that when people have high self-awareness, which also happen to align with the destination, they are likely to experience connection with local culture and tradition, and appreciate the local life as a desirable alternative lifestyle. In the case of the present study, however, respondents were primarily white (55.3% for Mexico, 75.2% for Italy, and 68.3% for China), who are highly individualistic and self-aware (Hofstede, 2011; Hofstede Insights, 2019a), but their self-awareness may not happen to align with the culture and history of the three designated destinations that covered the European, Hispanic, and Asian culture. This misalignment may be the reason why self-alienation did not significantly influence imaginary authenticity.

To conclude, results for H_2 revealed that: 1) a stronger intention of behaviorally staying true to oneself leads to a stronger sense of connection with local culture and history, and the escapism of leading an ideal life; and 2) tourists' self-awareness should align with the culture and history of the destination to result in imaginary authenticity.

5.4.1.3 Subjective Object-based Authenticity on Imaginary Authenticity

H_3 hypothesized that subjective object-based authenticity positively influenced imaginary authenticity. The traditional/original cues of the non-built environment significantly influenced both a sense of nostalgia and a sense of ideal life. These results support the main argument of H_3, which states that the subjective object-based cues lead to visitors' perceived connection to local culture and history and escapism to an ideal life. Nevertheless, the traditional/original cues of the built environment significantly affected a sense of nostalgia but not a sense of ideal life. These results could be explained by the different level of identification it requires to form a sense of nostalgia and a sense of ideal life. That is, a connection with local culture or history might be easily perceived as long as tourists are exposed to traditional/original cues, but an escapism to an ideal life requires visitors' intense appreciation of local culture to consider it as an "ideal" and worth-living alternative life. This logic mimics the explanation for H_2, where the dominance of white respondents might prevent them from sincerely embracing the non-US culture of the three destinations as truly ideal. A quick review of the studies supporting H_3 supports this argument. McIntosh and Prentice (1999) interviewed and surveyed "British tourists" on site of a Britain-based coal-mining history theme park, who were most likely already familiar with and nostalgic about the coal-mining era. Similarly, Grayson and Martinec (2004) studied zealous fans for their perception of the originality cues in Shakespeare and Sherlock Homes' old home, who obviously already identified themselves strongly with their visited era as romantic and ideal. From a wholesome perspective, results of H_3 showed that the non-built environment affected imaginary authenticity, while the built environment only affected a sense of nostalgia. This result could also be interpreted as the incompleteness of the built environment due to a lack of human elements. The tourist-staff and tourist-tourist interaction in the non-built environment probably provided

visitors with deeper insights for local culture, history, and lifestyle than did the descriptive, static built environment.

To sum up, results for H_3 reflected that: 1) the traditional/original cues of the built and non-built environment both lead to visitors' perceived connection to local culture and history, as well as an escapism to an ideal life; 2) a sense of nostalgia may be triggered by exposure to traditional/original cues, but a sense of ideal life requires a higher level of identification or attachment with the destination; and 3) human interaction may mediate the effect of the built and non-built environment on imaginary authenticity.

5.4.2 The predictor role of dispositional authenticity

The present study argues that dispositional authenticity is a predictor instead of a mediator or moderator of consumer perception and subsequent outcomes. This argument was confirmed on the macro and micro scales. On the macro scale, this study compared the model fit of three rival models: the main model where dispositional authenticity was a predictor, the mediation model where dispositional authenticity was a mediator, and the moderation model where dispositional authenticity was a moderator. Results of SEM showed that the main and moderation model substantially outperformed the mediation model; moreover, the main model performed slightly better than the moderation model, especially in its predictive power of attitudinal loyalty. On the micro scale, this study examined whether dispositional authenticity had significant indirect effects on place attachment, loyalty, and transformation. Results of total effect analysis were twofold. First, dispositional authenticity had partial indirect effects on place attachment and transformation. Authentic living and accepting external influence significantly

affected place identity, place dependence, affective attachment, and transformation, while self-alienation did not pose a significant influence. This result echoed the previous interpretation that visitors' strong self-awareness only leads to a perception of symbolic meanings, functional values, affective feelings, and motivation of improving their well-being if they had already strongly identified with the destination prior to the trip. Second, dispositional authenticity had full indirect effects on loyalty. This result confirmed the main claim of this study that dispositional authenticity is the key element that, when catalyzed by the traditional/original cues and visitors' on-site sense of being their true self, would translate into future loyalty intentions.

In conclusion, the indirect effects supported that 1) dispositional authenticity is the starting point of all consumer behaviors; and 2) dispositional authenticity is a necessary element based on which visitors' perception of traditional/original cues of the destination and imaginary authenticity translate to place attachment, loyalty, and transformation.

5.4.3 Subjective Object-based Authenticity on Tourist Outcomes

H_4, H_5, and H_6 investigated the relationship between subjective object-based authenticity and three tourist outcomes.

5.4.3.1 Subjective Object-based Authenticity on Place Attachment

H_4 hypothesized that subjective object-based authenticity positively influenced place attachment. The traditional/original cues of the non-built environment had a significant effect on place identity, place dependence, and affective attachment. These results support the main

argument of H_4, which states that the traditional/original sense of destination structures leads to visitors' perceived symbolic meanings, functional value, and affective value of the destination. However, the traditional/original cues of the built environment had no significant effects on place identity, place dependence, or affective attachment. These results might be explained by the complementary roles of the built and non-built environment. Specifically, the built environment in itself might not make much sense to visitors without the complement of the non-built environment. For instance, the architecture, interior design and decoration, and atmosphere may not generate symbolic meaning or affective feelings for visitors without a high-quality service process (i.e. one of the non-built environment components) such as interpretation or visitor-staff interaction. Meanwhile, the architecture, interior design and decoration, and atmosphere of a destination provide little functional value compared with the non-built offerings such as food and beverages and activities. This explanation sheds light on the limited role of the built-environment, and how it is consummated by the non-built environment.

To conclude, results for H_4 indicated that: 1) the traditional/original cues of non-built offerings lead to visitors' perceived symbolic meanings, functional value, and affective value of the destination; and 2) the built and non-built environment are complementary, but the built environment plays an especially limited role in place attachment without the support of non-built offerings.

5.4.3.2 Subjective Object-based Authenticity on Loyalty

H_5 hypothesized that subjective object-based authenticity positively influenced loyalty. The traditional/original cues of the non-built environment had significant effects on both word-

of-mouth and future revisits. These results support the main argument of H_5, which states that the traditional/original cues of a destination lead to high loyalty. Nonetheless, the built environment had a significant effect only on attitudinal loyalty but not on behavioral loyalty. This result might be explained by the varying attractive levels of the built and non-built offerings. Specifically, the non-built offerings are a stronger motivator for repatronage than the built offerings. This claim is reasonable considering the static nature of architecture or interior designs, which has remained the same for the past hundred years and cannot be expected for any dramatic updates for the upcoming hundred years; contrarily, the non-built environment such as food and beverage, handicraft items, and activities are highly can be renewed much more frequently in a relatively shorter temporal span. Destinations featuring a superb built and non-built environment may all win word-of-mouth from past visitors (i.e. attitudinal loyalty), but the ones featuring new activities and significant changes are more likely to have returnees (i.e. behavioral loyalty).

To sum up, results for H_5 indicated that: 1) the non-built environment that is traditional/original leads to word-of-mouth and re-patronage, and 2) the non-built environment is a stronger motivator for future revisits than the built environment due to the relative easiness of updating offerings.

5.4.3.3 Subjective Object-based Authenticity and Transformation

H_6 hypothesized that subjective object-based authenticity positively influenced transformation. The non-built environment had significant effects on transformation. This result supports the main argument of H_6, which states that the traditional/original sense of the destination leads to one's long-term commitment to further embrace their authentic selves in

terms of making choices for oneself, taking actions, fulfilling one's potential, changing some aspects of one's current life, and contributing to one's wellness. Nonetheless, the built environment has no significant effect on transformation. This result echoes with H_4, where it was established that the built environment in itself played little role in itself without the non-built environment. The interpersonal interaction between tourists and staff, tourists and tourists, tourists and friends and family, and tourists and local residents might underpin the power of the non-built offerings. The importance of interaction has been stressed in many studies, such as Wang (1999) specifying the role of genuine interaction with close family members and fellow travelers in an extraordinary experience, and Arnold and Price (1993) emphasizing the communita and collaboration with fellow tourists in a precarious rift-rafting experience. Interaction might be the key factor explaining the significant effect of the non-built environment on one's transformation but not the built environment in itself.

In conclusion, results for H_6 revealed that: 1) the non-built environment with traditional/original cues leads to visitors' transformation; and 2) interpersonal interaction is the cornerstone of visitors' post-trip transformation, and is offered in the non-built environment more than the built-environment.

5.4.4 Imaginary Authenticity on Tourist Outcomes

H_7, H_8, and H_9 investigated the relationship between imaginary authenticity and three tourist outcomes.

5.4.4.1 Imaginary Authenticity on Place Attachment

H_7 hypothesized that imaginary authenticity positively influenced place attachment. This hypothesis was fully supported as both a sense of nostalgia and a sense of ideal life had a positive influence on place identity, place dependence, and affective attachment. This result supports the main argument of H_7, which states that visitors' connection with local history and pleasant escapism on site affect their perceived symbolic meaning, functional values, and affective values of the destination.

5.4.4.2 Imaginary Authenticity on Loyalty

H_8 hypothesized that imaginary authenticity positively influenced loyalty. A sense of nostalgia positively affected both attitudinal loyalty and behavioral loyalty. These results support the main argument of H_8, which states that visitors' connection with local culture and history leads to word-of-mouth and future revisits. However, a sense of ideal life had a significant effect only on behavioral loyalty and not on attitudinal loyalty. This result could be explained with the different covertness between a sense of nostalgia and a sense of ideal life. A sense of nostalgia is a combination of visitors' emotional and cognitive understanding of the local culture and history. The cognitive part is articulable in the form of word-of-mouth. However, a sense of ideal life is an entirely emotional state where visitors experienced a sheer comfort or relaxation. The overtness of a sense of ideal life may have led to a difficulty for visitors to provide positive feedback on the destination accordingly.

To sum up, results for H_8 suggested that: 1) the connection with local culture and history positively influences visitors' word-of-mouth and future returns; and 2) a sense of ideal life is

more overt and abstract, a nature that might have prevented visitors from expressing in clear words about their positive experience at the destination.

5.4.4.3 Imaginary Authenticity on Transformation

H_9 hypothesized that imaginary authenticity positively influenced transformation. This hypothesis was fully supported as both a sense of nostalgia and a sense of ideal life had a positive influence on transformation. This result supports the main argument of H_9, which states that visitors' connection with local culture history and appreciation of local lifestyle as ideal affect their long-term drive of taking actions and approaching a truer self.

5.4.5 Interaction Among Tourist Outcomes

H_{10} and H_{11} investigated the relationship between imaginary authenticity and three tourist outcomes.

5.4.5.1 Place Attachment on Loyalty

H_{10} hypothesized that place attachment positively influenced loyalty. First, place identity, place dependence, and affective attachment all positively affected behavioral loyalty. This result supports the main argument of H_{10}, which states that a clear symbolic meaning, functional value, and affective value contribute to visitors' future returns. However, place identity and place dependence had no significant effect on attitudinal loyalty, while affective attachment did. This phenomenon may be the result of the vagueness of destination meaning, and the non-

irreplaceability of place functions. To be specific, a clear place identity is not easily achieved; meanwhile, the functional values of a destination is unlikely to be high irreplaceable (judging from respondents' lower ratings for place dependence than place identity and affective attachment across all three destination groups). These two characteristics could prevent visitors from forming word-of-mouth to others.

To sum up, results for H_{10} suggested that: 1) the cognitive meaning, functional value, and affective value of a destination leads to word-of-mouth and future returns, and 2) the cognitive meaning of a destination should be clear and functional values should be unique to motivate visitors' word-of mouth and future returns.

5.4.5.2 Transformation on Loyalty

H_{11} hypothesized that transformation positively influenced loyalty. This hypothesis was fully rejected as there was no significant effect of transformation on either attitudinal loyalty or behavioral loyalty. This result should be interpreted with two other results from the multigroup analysis. That is, 2) transformation positively influenced attitudinal loyalty for China, whereas the relationship was negative for Italy, and 3) transformation positively influenced behavioral loyalty for Italy, whereas the relationship was negative for Mexico. Detailed explanation of 2) and 3) can be found in the next section. Simply put, 2) is interpreted that China impressed visitors with its non-built environment involving innovation, efficiency, and abundant activities, which lead to respondents' word-of-mouth. Contrarily, Italy disappointed visitors with its non-built environment interpreted as so-so food and inefficiency, which prevented respondents from recommending Italy to others. This result shows that transformation did influence loyalty. On the

other hand, 3) is interpreted that transformation experienced in Italy after being impressed by its superb built-environment led to intention to return. Nonetheless, transformation experienced in Mexico after being stunned by its rampant crime and poverty did not lead to intention to return. This result, again, confirmed the significant effect of transformation on loyalty. The reason why H_{11} was supported in the subsample studies while rejected in the main study might be attributed to the varying sample size among the three destinations. The Mexico sample (n=389) was three times that of Italy (n=117), and six times that of China (n=60). This dramatic sample size difference might play a role in Mexico negating any positive influence detected in the subsample studies.

5.4.6 Multigroup Analysis

The multigroup analysis consists of three pairwise comparisons between China and Italy, China and Mexico, and Italy and Mexico. Detailed analysis of each pairwise comparison will be illustrated below.

5.4.6.1 China vs. Italy

The multigroup analysis showed differences in three paths. The first and second are that China's built environment had a negative, while Italy's built environment had a positive influence on affective attachment and behavioral loyalty. This difference could be the result of respondents' distinction in travel purposes. The China group mainly travelled for business and were likely to be restricted to the highly modernized cities for the majority of their stay. Conversely, the Italy group primarily travelled for leisure, and were more likely to see

impressive traditional/original attractions of the destination. With this demographic contrast in mind, it is reasonable that the built environment of China, which is likely to be lacking proper traditional/original cues, negatively affected visitors' attachment to and intention to return than did the pleasantly traditional/original built environment of Italy.

The third path showed that China's non-built environment had a positive effect on affective attachment, while Italy's non-built environment had a negative effect. This result indicates the impressiveness of China's non-built environment over that of Italy. China's good performance in its non-built environment is most prominent in its service processes and activities. 1) In terms of service processes, China is home to a burgeoning wave of innovative technologies that enable an increasingly convenient lifestyle of residents, such as the facial recognition checkout kiosks at food restaurants (Gilchrist, 2017) that expedites checkout speed for diners. 2) In terms of activities, China is one of the top MICE countries (i.e. meetings, incentives, conventions, exhibitions) in the world, hosting the second highest number of meetings in Asia in 2018 (International Congress and Convention Association, 2018). The abundance of MICE events is expected to induce attachment feelings in visitors. On the other hand, Italy's non-built environment might be most problematic in its food and service processes. 1) In terms of food, some characteristics of authentic Italian cuisines may disappoint US-based/American visitors. For instance, a lack of loaded cheese on every dish, a moderate portion, a lack of sauce bath, and a moderate use of butter are the foundational features that usually confuse and even upset American diners (Kravitz, 2018). The sample set of this study incorporated 60.8% of white respondents, coupled with the other ethnic respondents also accustomed to the American style of cuisine, it is understandable how Italian food could deter visitors from revisiting the country. 2) In terms of service process, Italy is a strong advocate for

slow meals, while the US is keen on dining in efficiency. Italian dining involves several courses and an hours-long dining period. For Italians, dining is meant to be enjoyed slowly for the true flavor of the ingredients; at the same time, slow dining also facilitates meaningful conversion and genuine interpersonal interactions with their companions, fellow diners, servers, and restaurant owners. However, for Americans, dining is less about a mindful experience but more about a quick refill of energy; meanwhile, interpersonal interactions are not emphasized in one's dining process, hence the US's famous fast-food or drive-thru culture (Ronga, 2016). The differences between China and Italy in terms of the non-built environment explain its positive and negative effect on visitors' intention to revisit.

5.4.6.2 China vs. Mexico

The multigroup analysis showed differences in four paths. First, when visiting China, respondents' self-alienation negatively influenced a sense of nostalgia, whereas this relationship was positive when visiting Mexico. Self-alienation is a reversely coded construct reflecting the awareness of one's true thoughts and feelings. This result is interpreted as the high self-awareness preventing visitors from connection with China's culture and history while facilitating visitors' connection with Mexico's culture and history. This result might be understandable if enlisting the concepts of social distance. Social distance has been defined comprehensively as "the level of physical or emotional closeness an individual is willing to feel toward an individual from another group distinct from his/her own group in one or more of the identifier characteristics such as religion, culture, nationality, ethnicity, race, cast, social class, or residence" (Yilmaz & Tasci, 2015). A high social distance may prohibit people from visiting certain places or showing friendliness to those coming from those societies as the high distance

induces a sense of threat or uncertainty (Nyaupane et al., 2015). The US is bordering Mexico, but is thousands of miles away from China. The geographical proximity between the US and Mexico means the US-based respondents might perceive a lower social distance to Mexico than to China, hence their ability to better connect with Mexican culture and history than with those of China.

Second, a sense of nostalgia negatively affected China's place identity, while the same relationship was positive for Mexico. This result means that connection with the Chinese culture and history prevented visitors from developing cognitive meanings of the destination, while that connection encouraged the cognitive meanings of Mexico. This result could be explained by the different travel purposes between these two groups. The China group primarily visited for business, and were less likely to visit many culturally or historically meaningful attractions compared with their counterparts visiting Mexico for leisure. The knowledge of Chinese culture and history was probably obtained through official channels such as government-issued pamphlets, slogans, or posters available at the convention centers or the airport. Information from these channels might not translate into these business visitors' genuine understanding of China's destination meanings. The visitors to Mexico, on the other hand, travelled for leisure and experienced local culture and history first-handedly; this personal experience might be the reason for a positive effect on Mexico's symbolic meanings.

Third, the non-built environment of both China and Mexico both imposed a positive effect on their functional values perceived by visitors, while the effect was stronger for China than for Mexico. This result echoes the analysis in the China versus Italy section, where it was contented that China might have greatly impressed visitors with its innovative service processes and prosperous event industry. The non-built environment of Mexico was also positively received by the respondents. This phenomenon is understandable given the geographical

proximity between the US and Mexico, which rendered the US-based respondents' already high familiarity with or acceptance of Mexican food, service processes, and activities.

Lastly, transformation experienced in China positively influenced attitudinal loyalty, while the same relationship was negative for Mexico. The previous paragraphs have established the superb non-built environment of China that involved innovation-driven convenience and diverse events. The inspiration gained from these destination offerings may lead to respondents' transformation in terms of further pursuing their passion for innovation, convenience, and an itinerary of diverse events. However, Mexico may have inspired visitors' transformation through negative encounters. For example, US Department of State warns prospective visitors of Mexico of crime and kidnapping that might occur even in the simplest on-site activities such as hailing a taxi on the street or travelling after dark (US Department of State, 2019); the adjacency of tourist attractions and dangerous districts with rampant homicide and drug-related violence may also alarm visitors (Semple, 2017). Meanwhile, the escalating poverty in Mexico and an emerging trend of "slum tourism" might also reveal Mexico's precarious situation to the visitors. These tours take visitors into areas notorious with issues such as drug deals and underage prostitution, and prohibited visitors from carrying food or water to mimic residents' meager lifestyle (Segura, 2011). Visitors having experience the darkest side of society such as violence and poverty might develop transformation in terms of "making choices for themselves" by maintaining or improving their current way of life, or "responsible for taking actions" by donating to the country or joining societies to relieve the plight in Mexico. Either way, these transformation outcomes are unlikely to lead to word-of-mouth for friends and family to visit Mexico for leisure.

5.4.6.3 Italy vs. Mexico

The multigroup analysis showed differences in three paths. First, a sense of ideal life experienced in both Italy and Mexico posed a positive effect on the destinations' place dependence; however, this relationship was stronger for Mexico than for Italy. This result means that Mexico's local lifestyle has better functional values than those of Italy, but both countries were considered positively for their functional values. The sense of ideal life in this case may be a summary of both the built and non-built environment. Italy performed well in the built environment, while Mexico performed well in the non-built environment. Both situations led to visitors' recognition of the destinations' functional values.

Second, a sense of ideal life experienced in both Italy and Mexico posed a positive effect on visitors' transformation; however, this relationship was stronger for Mexico than for Italy. Drawing from the analysis of the previous section, experiencing the Mexican lifestyle might lead to strong transformation in terms of maintaining one's civil and safe life, or making efforts to relieve the plight of Mexican locals suffering from crime and poverty. In the case of Italy, the transformation may come from two aspects: having experienced the great built-environment in Italy, visitors might undergo transformation by determining to visit more destinations with spectacular architecture, decorations, and atmosphere; however, having experienced the disappointing non-built environment, visitors might also undergo transformation by adamantly maintaining their values supporting innovation, abundance, and efficiency.

Third, transformation experienced in Italy positively affected behavioral intention, while the relationship was negative for Mexico. This result is understandable considering tourist transformation from Italy was the result of positive encounters, while the transformation from Mexico resulted from negative encounters.

5.5 Theoretical Implications

The theoretical implications of this study echo with its three objectives and problem statement outlined in Chapter 1. These objectives are: categorizing and defining types of authenticity, examining relationships among different types of authenticity, and investigating relationships between authenticity and tourist outcome variables. Detailed explanation is as followed.

5.5.1 Objective 1: categorizing and defining authenticity

Dispositional authenticity was defined as "a stable and context-free inclination of being aware of one's feelings/thoughts and being able to behave accordingly." This construct was measured in three dimensions: 1) authentic living, 2) accepting external influence, and 3) self-alienation (Wood et al., 2008). It is widely accepted that the level of dispositional authenticity is culture-based (e.g., Hofstede Insights, 2019b), a perspective that was supported by this study. An overview of the survey scores showed that the Mexico and China group had a slightly lower self-awareness level than the Italy group. Given the fair amount of diaspora tourists in the Mexico and China group, it was posited that the lower self-awareness level reflected the stronger collectivism of the Mexican and Chinese culture that de-emphasizes individual opinions, whereas the higher self-awareness level of the Italy group mirrored the higher individualism level of the US culture that highlights personal thoughts.

Objective and subjective object-based authenticity were conceptualized as expert-defined or laymen-defined characteristics of objects being traditional/original. Only subjective object-

based authenticity was retained for the main study due to its relevance with tourist perspectives. This construct was defined as "tourists' perception of the built or non-built environment being accurate or real in reflecting its origin, history, or tradition" and measured in 1) built environment, and 2) non-built environment (e.g., Yi et al., 2016). This study found that travel purposes highly influenced visitors' perception of subjective object-based authenticity. That is, the survey overview showed that the leisure groups of Italy and Mexico consistently outperformed the business group of China in subjective object-based authenticity. This result is understandable since leisure travelers by definition visited more destinations featuring traditional/original cues, while the business travelers were largely restricted to urbanized areas and convention venues. The exposure to different on-site destinations had a significant implication on visitors' perception of the destination's sense of tradition or originality.

Imaginary authenticity was defined as "tourists' temporary feeling of being true to oneself when perceiving a sense of ideal life while participating in original or traditional activities, or a sense of nostalgia while immersing in original or traditional objects." Given a lack of established scales in the existing literature, items were generated from relevant studies such as Zhou et al. (2015) that formed dimensions of 1) a sense of nostalgia and 2) a sense of ideal life. This study found that travel purposes had an implication on imaginary authenticity. This inference was made from an overview of the survey scores, which indicated a consistently better performance of Italy and Mexico than China. It was interpreted that the leisure travelers travelled for the purpose of experiencing the local culture and lifestyle, an initial motivation that further facilitated their connection with and appreciation for the local offerings. The business travelers, however, did not embark on the trip with a strong motivation for connecting with local culture or identifying with local lifestyle, hence the lower level of imaginary authenticity as a result.

5.5.2 Objective 2: addressing research gaps in three main types of authenticity

The Problem Statement section in Chapter one illustrated the major research gaps in the three main types of authenticity, which have all been successfully addressed by the present study. For dispositional authenticity, this study aimed at 1) integrating the previously Psychology/Counseling-centered construct into a tourism research, and 2) establishing the role of dispositional authenticity as an antecedent of all consumer perceptions and behaviors. For subjective object-based authenticity, this study planned to 3) establish that subjective object-based authenticity is not a guaranteed outcome for all tourists, but only for those with strong dispositional authenticity in mind, and 4) balance the business-focused outcomes with the well-being-focused outcomes. These gaps have been addressed by including dispositional authenticity as a part of the authenticity and overall research framework. Meanwhile, the SEM results of direct and indirect effects indicated a strong influence of dispositional authenticity on all outcome variables. Specifically, dispositional authenticity had direct effects on visitors' perception of traditional/original cues in the destination, their connection with local culture and history, and their appreciation of local lifestyle as ideal. Moreover, dispositional authenticity had indirect effects on visitors' perceived destination meaning, functional values, affective feelings, loyalty, and transformation through their impression of environmental cues and imaginary connections. Among the three dimensions of dispositional authenticity, however, the dimension of self-alienation consistently generated insignificant results across all outcomes except for loyalty. This result revealed the possibility of another mediator or moderator at play: tourists' pre-existing identification with the destination prior to their trip. The high self-awareness of tourists should be coupled with a strong and positive pre-trip identification with the destination

for visitors to properly perceive the traditional/original cues, to feel connected to local culture and history, to consider local lifestyle a worthy alternative, to perceive destination meanings, to appreciate the functional values, to develop affective feelings, and to experience transformation. Interestingly, the insignificant results of self-alienation validate the main argument of this study, that dispositional authenticity has significant implications on tourist outcomes. That is, the innate tendency of tourists' maintaining their self-identity and values was so strong that they were prevented from sensing or appreciating the destinations if the offerings deviated from their preferences and beliefs. Aside from research findings on dispositional authenticity, the last research gap was resolved by including place attachment and transformation on top of loyalty as outcome variables.

For imaginary authenticity, the goal of this study was to 1) construct a theoretically comprehensive structure of authenticity, and 2) provide operational tools and empirical results to support this construct. The first gap was successfully addressed by providing a clear definition and dimensionality to imaginary authenticity. Further, a major theoretical contribution was made via a clear theoretical distinction between the hybrid nature and its parent forms of subject-based and object-based nature. It was articulated that the hybrid nature is half subject-based due to its essential reference to a human state of mind, and it is also half object-based due to its passive role of being subject to one's perception of object-based cues. The distinction of these three authenticity categories is presented graphically in Figure 5. The second gap was filled by providing a scale to measure imaginary authenticity, through which empirical results were generated and interpreted.

5.5.3 Objective 3: examining the interactive network of authenticity

H_1, H_2, and H_3 examined the interactive network of authenticity. The results rendered three conclusions. First, dispositional authenticity is not a monolithic construct but includes two heterogeneous components. The three dimensions of dispositional authenticity contain two similar dimensions (i.e. authentic living and accepting external influence) that focus on people's action-oriented tendency of acting along with their feelings or against external dissonance, and one distinct dimension (i.e. self-alienation) that involves descriptive knowledge of one's true thoughts and feelings. The disparity of dimensions within dispositional authenticity has not been found or discussed in the existing literature (Kernis & Goldman, 2006; Wood et al., 2008).

Second, the insignificant results of self-alienation on subjective object-based authenticity and imaginary authenticity could be the result of a hidden mediating factor: visitors' pre-existing identification with the destination. This study showed that self-alienation had insignificant influence on many outcome variables (i.e. the non-built environment, a sense of nostalgia, and a sense of idea life) when no existing literature hinted such a possibility. A review of the literature used for hypothesis formation revealed that the supporting research all concentrated on very specific groups that had already highly identified with the destination prior to the trip, such as pilgrims worshiping their religious mecca (Andriotis, 2011), local residents highly attached to their ancestral homeland (Zhou et al., 2015), Western trekkers greatly fascinated with the pre-modernized aboriginal tribes (Conran, 2006), British visitors nostalgic about the local coal-mining history (McIntosh & Prentice, 1999), and zealous fans enchanted by the old homes of Shakespeare and Sherlock Holmes (Grayson & Martinec, 2004). The respondents for this study did not mimic the select groups in the past literature as this study sampled general US-based travelers for their experience with national destinations. The same rationale could be used to

explain the insignificant path between the built environment and a sense of ideal life, that a pre-existing identification with the destination underpinned the extent to which visitors translated their perception of the built environment into an admiration for the local lifestyle as ideal.

Third, a possible moderator for the effect of self-alienation on imaginary authenticity could be social distance. The multigroup analysis suggested that in H_2, self-alienation negatively affected a sense of nostalgia for China, while the influence was positive for Mexico. This result could be explained by social distance, which determines visitors' friendliness or hostility towards different culture or destinations (Yilmaz & Tasci, 2015). The subsamples were dominated by US-based respondents, who were more familiar with the Mexican culture and history than those of China, hence the positive reception of the Mexican environment.

5.5.4 Objective 4: examining the causal relationships between authenticity and tourist outcomes

H_4, H_5, and H_6 examined the influence of subjective object-based authenticity on place attachment, loyalty, and transformation. The results rendered three conclusions. First, subjective object-based authenticity is not a monolithic construct but involved two parallel components of the built and non-built environment. This claim surfaced as results showed that the non-built environment consistently affected place attachment, loyalty, and transformation, while the built environment consistently produced insignificant effects in these regards. The disparity between the built and non-built environment has never been addressed in any of the existing literature discussing subjective object-based authenticity, which have all emphasized on clarifying the conceptual meaning of this construct (Breathnach, 2006; Castéran & Roederer, 2013; Grayson & Martinec, 2004; Napoli et al., 2014; Waitt, 2000).

Second, the disparity between the built and non-built environment could be attributed to the human interaction underpinning the non-built environment. The non-built offerings involve food and beverage, service processes, and activities, which are all delivered via intense human interaction. The human element in these offerings presumably rendered the visitors' a deeper insight into the destination through on-site interpretation, conversation, and interaction with others in activities. The knowledge and observation gained from these information interactions might be the reason for a stronger place identity, place dependence, affective attachment, and loyalty.

Third, the disparity between the built and non-built environment could be contingent on destinations, as some perform better in the built environment while others perform better in the non-built environment. This claim was supported by the multigroup analysis, which showed that in H_4 and H_5, 1) China's built environment negatively influenced affective attachments while Italy's built environment had a positive influence; 2) China's non-built environment had a positive influence on affective attachment while Italy's non-built environment had a negative impact; 3) China's non-built environment had a stronger positive influence on place dependence while Mexico's non-built environment had a weaker positive influence; and 4) China's built environment had a negative influence on behavioral loyalty while Italy's built environment had a positive influence. These results indicated that China excelled in its non-built environment such as innovative service processes and the abundance of MICE encounters, while Italy performed well in its built-environment such as traditional/original architecture, decorations, and atmosphere. Meanwhile, Mexico impressed upon the visitors as having a satisfactory non-built environment such as food and beverage, service processes, souvenirs, and activities, but the

uniqueness of China's innovation and MICE development rendered a higher place dependence for visitors than that of Mexico.

H_7, H_8, and H_9 examined the influence of imaginary authenticity on place attachment, transformation, and loyalty. These results led to six conclusions. First, the effect of imaginary authenticity on place attachment was fully supported. This result aligned with the literature that nostalgia (Brocato et al., 2015) and pleasant arousal and memory (Loureiro, 2014) positively affected place attachment.

Second, the influence of imaginary authenticity on place attachment may be moderated by tourists' travel purposes. This claim was formed based on the multigroup analysis showing that in H_7, a sense of nostalgia experienced in China negatively influenced its place identity, while the influence was positive for Mexico. This result could be explained by travel purposes. The China group mainly visited for business and formed a connection with the local culture and history through second-handed information such as officially printed brochures, slogans, or posters that might have rendered China's place identity untrustworthy or unreal. Contrarily, visitors to Mexico primarily travelled for leisure and formed place identity through their first-hand experience, which might have led to more positively perceived destination meaning. This result hinted that place identity is better perceived through personal experience instead of second-hand information.

Third, another potential moderator for the influence of imaginary authenticity on place attachment may travelers' familiarity with the destination. This claim was supported by the multigroup analysis showing that in H_7, a sense of ideal life experienced in Mexico had a stronger positive influence on its place dependence, while the influence for Italy was positive at a weaker level. This result could be interpreted as the US-based respondents being more familiar

and receptive to the functional value of Mexico than that of Italy experience through local dishes and service processes.

Fourth, the effect of imaginary authenticity on transformation was fully supported. This result echoed with the literature uncovering visitors' long-term transformation following their experience of a sociable life on a study-abroad (Brown, 2009), a meaningful time on a social-responsibility trip (Barbieri et al., 2012), and an inspirational self-growth process on a strenuous backpacker's trip (Kirillova et al., 2017).

Fifth, the effect of imaginary authenticity on transformation could be moderated by the nature of tourist encounters on the destinations. This claim was formed after the multigroup analysis showed that in H_9, a sense of ideal life positively influenced transformation for the Italy group, while the influence was much stronger for Mexico. The transformation experienced in Italy might come from the appreciation of local built environment and the desire to see more beautiful scenery in the future, while the transformation experienced in Mexico might result from seeing poverty and crime at the destination and becoming more determined in maintaining a safe and prosperous life back in the US. The negative encounters in Mexico might have contributed to a more intense transformation compared with the positive encounters underwent in Italy.

Lastly, the two dimensions of imaginary authenticity differ in their covertness for communication. This claim emerged after results showed that a sense of nostalgia had a significant effect on both attitudinal and behavioral loyalty, while a sense of ideal life only affected behavioral loyalty. A possible explanation is on the different covertness of a sense of nostalgia and a sense of idea life. A sense of nostalgia is a more descriptive, cognitive understanding of the destination that is easy to communicate in the form of word-of-mouth. However, a sense of ideal life is an overt feeling of comfort, relaxation, rejuvenation, etc., and is

not as cognitively tangible for articulation or word-of-mouth. The two dimensions of imaginary authenticity may vary in their easiness of expression, but both led to an intention to revisit, as shown in the past literature stating that the Western trekkers tired of their modernized lifestyle were keen in returning to the aboriginal tribes (Conran, 2006), and the pilgrims seeking inspiration were likely to return to their mecca for rejuvenation (Andriotis, 2011).

H_{10} and H_{11} examined the influence of place attachment and transformation on loyalty. The results rendered four conclusions. First, place attachment had more influence on behavioral loyalty than on attitudinal loyalty. This claim was formed following results showing that place identity, place dependence, and affective attachment all had a significant effect on behavioral loyalty, while only affective attachment had a significant effect on attitudinal loyalty. The paths supporting behavioral loyalty echo with the existing literature, but the paths rejecting attitudinal loyalty violate the existing findings (Loureiro, 2014; Prayag & Ryan, 2012; Yuksel et al., 2010).

Second, the insignificant effect of place identity on attitudinal loyalty might signal the difficulty for destinations to form a clear or positively perceived destination identity. Take China for example. A large sum of respondents in the China group formed their place identity based on officially issued information that might have rendered the destination meanings untrustworthy or insincere. Meanwhile, Mexico might have given the visitors a negative impression due to the rampant crime and poverty at the destination. These destination-contingent factors may have all prevented visitors from giving word-of-mouth following their return.

Third, the insignificant effect of place dependence on attitudinal loyalty may be related to the lack of uniqueness or desirability of the destinations' functional value. In the case of Italy, many operational details of the non-built environment such as cuisines (Kravitz, 2018) or service process (Ronga, 2016) may not have satisfied the US-bases respondents in this study. China

might have excelled in the non-built environment in terms of innovation and abundance of MICE events, but the sample size of China might have been too small to be reflected in the overall sample.

5.6 Practical Implications

The purpose of this study was to inform industry practitioners of the importance of authenticity in tourist perception and behavior. The founding logic is that visitors of higher dispositional authenticity are more likely to perceive the traditional/original cues of the destination, to connect with local culture and history, to appreciate local lifestyle, and to develop place attachment, transformation, and loyalty. Results of this study provide indicators and empirical evidence for destinations that help them do an audit of their authenticity and gain long-term growth from this established authenticity.

5.6.1 Dispositional Authenticity

This study found that dispositional authenticity is a major defining factor of tourist behavior. As a result, destination managers are advised to use dispositional authenticity as a criterion for market segmentation. Tourist markets with a higher level of dispositional authenticity can be found in 1) nations with higher individualism scores, such as North American and North-eastern European nations, and 2) millennial travelers, who are more driven by dispositional authenticity than consumers from other generations (Alois, 2017). Meanwhile, a shared culture or history is also a suggested segmentation criterion. This research found that tourists with a strong pre-trip identification with the destination have better overall experiences;

this interpretation is understandable as tourists of high dispositional authenticity travel to affirm their self-identity and values. Therefore, destination marketing organizations (DMOs) could target the markets with a shared religion (e.g., a Muslim destination targeting other Muslim markets), a shared popular culture (e.g., South Korea targeting other nations following Kdrama or KPOP), or a shared ethnicity (e.g., a pan-Chinese nation targeting other pan-Chinese nations).

5.6.2 Subjective Object-based Authenticity

Tourists' perception of the traditional/original cues is another factor underpinning their overall travel experience. This research found that travel purposes significantly influence the extent to which tourists perceive the destination offerings. Specifically, leisure travelers tend to be more exposed and receptive to the traditional/original cues compared with their business counterparts. Destination managers are therefore advised to target leisure travelers while improving the experience of business travelers. The business travelers by nature are more restricted to urbanized areas and even modernized convention venues throughout their visit; to intensify their encounter with traditional/original offerings, DMOs are suggested to design cultural and historical trips that come at the end of MICE events or promoted at hotels for business travelers. The advantages of this approach are twofold. First, DMOs will be able to actively define their place identity through designing the route and presenting the cultural/historical narrative in a controlled way. Second, visitors perceive subjective object-based authenticity and place identity more positively when their knowledge came from first-hand experience visiting the local destinations rather than officially distributed marketing materials.

This research also found that the built environment itself is insufficient to influence long-term tourist behavior. Therefore, destination managers should ensure a good combination of the built and non-built environment. For instance, the main cultural or historical buildings can be supported by handicraft workshops that showcase traditional craftsmanship, cafes or restaurants that present local food and beverage and served with local service processes, or hiking tours featuring interpretation by local tour guides. The human interaction embedded in the non-built services is the key to forming visitors' cognitive understanding of and affective feelings towards a destination.

5.6.3 Imaginary Authenticity

This study found that travel purposes have significant implications on visitors' imaginary authenticity. Leisure travelers experience a stronger connection with the local culture and lifestyle than their business counterparts. The solution is similar to that for subjective object-based authenticity, that DMOs are advised to design cultural/historical tours targeting business travelers through MICE events or hotels.

Meanwhile, destinations should tackle the negative events such as poverty and crime that may compromise the tourist experience. The sight and even personal encounter with the dark side of the destination inspires visitors to transform in terms of sustaining a bright, safe, and prosperous life in their home countries, but this transformation does not translate to word-of-mouth or intention to return.

5.7 Limitation and Future Research

This study had several limitations. First, the ratio of three destination subsamples did not reflect the US outbound market. According to the report on US residents' outbound travel in 2016, 31,194,000 travelers visited Mexico; 2,214,000 visitors visited Italy; and 1,300,000 travelers visited China (National Travel & Tourism Office, 2016). The ratio of these three destinations is 90:6:3. Future research should ensure the subsample sizes reflect the outbound market in reality. Second, the destination subsamples varied in their travel purposes. The Mexico and Italy subsamples primarily travelled for leisure, while the China subsample mainly travelled for business. The results showed that travel purposes make a difference in authenticity-related topics, so future research should consider separating leisure and business respondents or controlling travel purposes in the statistical analysis. Third, the subsamples varied in their familiarity with the destination. Mexico was travelled much more frequently than Italy and China, a difference that influenced some of the results. Future research could sample equally familiar or equally unfamiliar destinations, or control destination familiarity in the statistical analysis. Fourth, the scale for imaginary authenticity may need revision. Imaginary authenticity was a newly proposed concept in this study, and measurement items were extracted from relevant literature without a rigid scale development procedure. This limitation left a sense of ideal life with a Chronbach's alpha slightly under the 0.7 threshold, suggesting the need for scale revision.

Future research is suggested in the following regards. First, the construct of dispositional authenticity should be further studied by comparing samples of high/low levels of dispositional authenticity. That is, respondents could be drawn from cultures of high versus low individualism scores, or from generations of high versus low authenticity desires. Comparing the modeling

results between samples of different dispositional authenticity levels may further confirm the role of this construct in tourist behavior. Second, the new factor of "pre-trip identification with the destination" should be defined and included. Researchers are advised to delve into the existing literature for potential definition and operationalization, and bring this construct into future studies on authenticity. Third, social distance is another relevant construct that is highly suggested for future research on authenticity. Fourth, the scope of subjective object-based authenticity should be more comprehensive, especially regarding the non-built environment. Currently the non-built environment measures have revolved around the visible offerings such as handicrafts and food and beverage, while the invisible aspects such as lifestyle is not articulated well. Future research is advised to conceptualize dimensions of lifestyle so that measures of the non-built environment will better reflect the full picture of tourism destinations. Fifth, the scales for different types of authenticity and transformation should be refined through rigid scale development. The availability of such scales determines the success of future research on authenticity.

5.8 Summary of contribution

Despite these limitations, the study contributes to the authenticity theory by providing empirical evidence on different types of authenticity, their relationships, and some tourist behaviors that are affected. The study has made many theoretical contributions, among which the most prominent ones are summarized as followed. First, this study has successfully argued that "authenticity" is an all-inclusive term that incorporates three distinct references. With these three categories in mind, questions about the elusiveness of authenticity could be resolved. That is, it is not that authenticity is elusive, but there was a lack of research reflecting authenticity in its totality. Researchers were not aware of the big picture and they are confusing themselves. For

instance, a recent research examined the effect of "perceived authenticity" on Airbnb guests' electronic word-of-mouth and price sensitivity (Liang, Choi, & Joppe, 2018), where the measures of perceived authenticity reflect the guests' temporary sense of ideal life by staying in a local residence. Prior to the present study, the Airbnb study in question might be considered yet another example of the elusiveness of authenticity, since a prevalently used term "perceived authenticity" means one thing here, while it means other things in other studies. The tri-dimensional picture of authenticity revealed in the current study enables readers and future researchers to have a more holistic undergirding of authenticity. Similarly, another recent study delved into the philosophical meanings of authenticity, namely 1) the consistency between one's internal values and external expressions, 2) the conformity between one's actions and the social norms, and 3) the connection between someone and another person, place, or time (Lehman, O'Connor, Kovacs, & Newman, 2019). In fact, the first two meanings clearly align with the subject-based authenticity as clarified in the tri-dimensional picture of authenticity in the current study. Therefore, the seemingly distinct three meanings they proposed are in fact only two meanings. Moreover, yet another recent study explored the effect of perceived authenticity, existential authenticity, and postmodern authenticity (as a moderator) on loyalty (Yi, Fu, Yu, Jiang, 2018). On the surface, this research seems to be discussing the interactive network of three types of authenticity. However, an in-depth look reveals that postmodern authenticity falls in the scope of subjective object-based authenticity together with perceived authenticity as it measures the perceived realness or originality of destination. As a result, this model only portrays two categories of authenticity. Future research should bear in mind the definition boundary of three different categories of authenticity, as reflected in the tri-dimensional authenticity framework

depicted in the current study in order to improve the clarity and theoretical contribution of their studies.

Second, this study resolved the prevalent misunderstanding that existential authenticity is the one and only reference of hybrid authenticity. Three references of hybrid authenticity were presented in this study. The first reference was tourists' bodily feelings, self-making, family ties, and communitas with other tourists resulted from extraordinary activities (Wang, 1999). Existing research using the term "existential authenticity" has not gone astray as they all conformed with Wang's (1999) dimensions (e.g., Yi et al., 2016; Kim & Jamal, 2007). The second reference was tourists' sense of ideal life from participating in original or traditional activities. The third reference was tourists' sense of home or sense of nostalgia from immersing in original or traditional objects. This study shows that hybrid authenticity is an overarching category that covers three distinct references, which should be properly conceptualized and named in future research.

Third, this study is the first to empirically validate the interactive network of all three categories of authenticity. This contribution is prominent on two levels. First, prior to this study, the category of subject-based authenticity has never been used in tourism research. This study successfully established the predictor role of subject-based authenticity in influencing tourist decision-making. Second, existing studies have only addressed one of two types of authenticity, rendering their theoretical foundation less comprehensive than this study. For instance, Liang et al. (2018) only discussed hybrid/imaginary authenticity, while Yi et al. (2018) seemingly discussed three types but in fact only examined subjective object-based authenticity and hybrid/existential authenticity.

Lastly, this study is the first to provide empirical evidence that supports dispositional authenticity as a criterion for market segmentation. Prior to this study, it has only been a common sense for marketing practitioners that modern-day tourists are increasingly pursuing being and showcasing their true selves. Quantitative results of this study provide empirical evidence that dispositional authenticity is indeed the underlying driver of tourist behaviors. These results serve as a firm foundation for DMOs to double down on marketing efforts to attract tourists highly driven by dispositional authenticity.

APPENDIX: IRB APPROVAL LETTER

UNIVERSITY OF CENTRAL FLORIDA

Institutional Review Board
FWA00000351
IRB00001138
Office of Research
12201 Research Parkway
Orlando, FL 32826-3246

EXEMPTION DETERMINATION

October 28, 2019

Dear Ying Chao:

On 10/28/2019, the IRB determined the following submission to be human subjects research that is exempt from regulation:

Type of Review:	Initial Study, Exempt Category
Title:	Disposition, place perceptions, and imagination: The interactive network of authenticity
Investigator:	Ying Chao
IRB ID:	STUDY00000889
Funding:	None
Grant ID:	None

This determination applies only to the activities described in the IRB submission and does not apply should any changes be made. If changes are made, and there are questions about whether these changes affect the exempt status of the human research, please contact the IRB. When you have completed your research, please submit a Study Closure request so that IRB records will be accurate.

If you have any questions, please contact the UCF IRB at 407-823-2901 or irb@ucf.edu. Please include your project title and IRB number in all correspondence with this office.

Sincerely,

Adrienne Showman
Designated Reviewer

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