Understanding the Tourist Process of Authenticity Perception in Scottish Tourism

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Abstract

Authenticity is a contested concept. It is intrinsically linked and curated through individual perception, making any application of this concept a challenge. The challenge of defining authenticity has generated several different approaches and typologies of the concept, leaving its effective application confusing. Establishing clarity in this concept is vital for the hospitality and tourism sector, as authentication and presenting authenticity are key motivators in tourism. The problem deepens when considering that tourist perception is idiosyncratic and is triggered differently by everyone through signs.

This thesis aims to establish a clear understanding of the tourist process of authentication within the context of Scottish tourism. This is achieved through three stages of research: the conduction of a literature review, the conduction and analysis of a Repertory Test with Laddering Analysis method, and a theoretical discussion on the findings from both the literature and the primary research concluding with the development of a theoretical framework.

This thesis fully recognises the many typologies of authenticity and their use to date in establishing the narrative of how the tourist searches for authenticity through a comprehensive literature review. Through this review, two predominant categories of authenticity are developed, objective authenticity and existential authenticity. While usually viewed as separate, this thesis brings together these two categories to clarify the combined function of both typologies and how they function together through the tourist gaze.

This thesis aims to establish the commonalities of the authentication process in Scottish tourism by incorporating a novel methodological approach: the Repertory Test with Laddering Analysis. This method is founded in personal construct psychology (PCP) and allows the data collected to be both individual through the individual corollary and be developed into communal Hierarchical Value Chain Maps from the commonality corollary. This ability to capture both the individual perception of authenticity and simultaneously develop commonalities within the process makes this the perfect methodological tool for collecting data on the authenticity processes.

Through the analysis of the findings and the discussion, several conclusions are drawn. Objective authentication typologies play a key role in the tourist's positive authentication, an attribute of a tourist attraction to a personal benefit. Existential authentication typologies play a key role in the tourist's positive authentication. This benefits the end value as it becomes a form of self-actualisation. The tourist is in a continual search for self-actualisation due to the impacts of commodification in the industry, leading to alienation, thus closing the loop in a continuous search. The data also illustrates the commonalities in the authentication process specific to Scottish tourism. These commonalities reflect the attributes, benefits, and end values that tourists search for and can be used by industry to aid the tourist in their successful authentication process.

Therefore, this theoretical framework and the development of a Scottish tourism specific 'Sets of Markers' offers clarity in understanding the tourist process of authentication perception within Scottish tourism.

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List of Acronyms

AR: Augmented Reality

BOH: Back of House

B: Benefits

C: Consequences

DMO: Destination Marketing Organisations

FOH: Front of House

HVC: Hierarchical Value Chain

LA: Laddering Analysis

NA: Negative Attributes

NV: Negative Values

PA: Positive Attributes

PCP: Personal Construct Psychology

PCT: Personal Construct Theory

PEA: Positive Existential Authentication

POA: Positive Objective Authentication

PV: Positive Values

RG: Repertory Grid

RT: Repertory Test

SoM: 'Set of Markers'

VR: Virtual Reality

WOM: Word of Mouth

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Declaration of Authenticity and Author's Rights

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1 Introduction

1.1 Context

In 1755 Samuel Johnson defined travel as 'journeys of curiosity' (Johnson, 2003). This curiosity brought Johnson and his companion Boswell to Scotland in the 1770s, where they then wrote 'Journey to the Western Isles of Scotland' (Johnson & Boswell, 1984). This book became the cornerstone of Scottish tourism and is still recounted by tour guides today.

This introductory chapter will cover three aspects of this thesis. Firstly, it will establish a territory. It will explain why understanding the perception of authenticity is essential in tourism research. This chapter will then establish the niche for this research. The niche is where the author indicates the space that their research fits within, thus indicating the gap. Finally, this chapter will establish the occupation of the niche. This occupation of the niche or gap is achieved by setting the aim and objectives of this research and indicating thesis structure.

Understanding the perception of authenticity within Scottish tourism is important because authenticity is a contested concept within academia (MacCannell, 1976; Wang, 1999; Knudsen & Waade, 2010) and is a motivating factor for Scotland's tourists (Hughes, 1995; Chhabra, 2001:2010a; Chhabra et al., 2003).

Tourist motives today are centred upon the need to escape and find their true selves (Kim et al., 2008; Lauring, 2013; Šimková & Holzner, 2014). For example, through 'journeys of authenticity' (Smith & Kelly, 2006). The search for authenticity by tourists, and the desire to fulfil this need by tourism providers, has placed the concept at the forefront of tourism research (MacCannell, 1976; Cohen, 1988; Wang, 1999; Nicolaides, 2014). As the body of literature has continued to increase, a lack of clarity around the concept has developed. Definitions of authenticity begin to either work in parallel with one another or diverge. The literature suggests that authenticity can be attributed to almost everything. It is commonly attributed to being objective. Objectivism, or object-related authenticity, concerns itself with the authenticity of the originals (Wang, 1999). While Bruner initially attributes this form of authenticity to clarify the historical value placed on museum objects (Bruner, 1994), this categorisation is limited in scope. Academics then built upon the

objective authenticity classification to incorporate authenticities' temporality (Wang, 1999; Reisinger & Steiner, 2006a; Chhabra, 2012) and place within the search for the authentic Self (existential authenticity) (Wang, 1999; Cohen & Cohen, 2012). Existential authenticity pivots from objects and focuses on the authentic values placed on the experience. This theoretical argument aligns authenticity to the existential state of Being that the tourist assumes when encountering a tourist experience (Wang, 1999; Reisinger & Steiner, 2006b; Kim & Jamal, 2007). This state of Being is assumed to be a temporal and personal process, as some authors attribute this term to an individual's self-actualisation (Steiner & Reisinger, 2006; Cohen, 2010; Rickly-Boyd, 2012; Brown, 2013).

Moving from the objective and existential debate, the theoretical conversation surrounding the concept of authenticity changed with postmodern philosophies from Baudrillard and Eco (Yi et al., 2018). Baudrillard argues that the concept of authenticity, be it objective or existential, does not exist. Any attributing of this non-concept is a simulation (Baudrillard, 1994). Baudrillard's disregard for reality of this concept does not, however, bring a conclusion to the debate, with other postmodern theorists, such as Eco, contributing to postmodernism with the concept of hyperreal authenticity (Eco, 1986a). In his work 'Travels in Hyperreality', Eco suggests that tourists are no longer interested in an authentic '*real thing*' but are far more intrigued by the '*more*'. The '*more*' is defined as the augmented reality of an object or experience that goes beyond any original (Eco, 1986a).

These postmodern arguments led the debate to the conclusion that the search for authenticity is irrelevant to many tourists (Rickly-Boyd, 2012). Boorstin (1962) argues that the rise of mass tourism has led to the obliteration of authenticity, be it objective or through experience. Boorstin (1962) suggested that staging a toured object or experience is essential for the tourist experience. The purpose and benefit of staged authenticity are debated in the literature. Goffman (1959) and MacCannell (1973) developed frameworks to illustrate how staging interacts with the tourist and the tourist setting. Building on theory behind staged authenticity, Brown (1996) championed the value of the 'genuine fake' to the authentication process.

While these approaches are defined typologically (Wang, 1999), the term authenticity in tourism research is currently pluralistic (Zhu, 2012). To date, little

work has been done on how these pluralistic meanings of authenticity work with one another. More research is, therefore, required on the process of authentication.

The lack of clarity within the literature around authenticity and authentication is also mirrored within the tourism industry (Cohen, 1988). The terms authenticity and authentic are used liberally by destination marketing organisations (DMO's) and tourism providers (Chhabra, 2001:2010b:2019). An example of this is illustrated through branding, with a tour operator branding themselves as 'Authentic Tours Scotland' (Authentic Vacations, 2019). The term authenticity is applied to the experience that a tourist will gain, like a stay in a castle (Visit Scotland, 2019a). It is assumed that objective authentication occurs during this tourist experience. The castle must be regarded as objectively authentic for the activity or experience to be described as authentic by tourism providers. There is also reference to authenticity regarding objects, predominantly made within specific regions or through traditional means (Visit Scotland, 2019b). In this example the DMO applies a liberal objective authentication approach to both objects and overall experience.

It is not just the producers promoting the multiple meanings derived from this concept; consumers are also 'searching' for authenticity and actively using the concept to positively describe tourist activities (Cohen, 1988). Tourist attraction review websites, such as TripAdvisor, continually see this description from tourists, attributing the concept of authenticity to hotels, restaurants, historical landmarks, and curated activities (TripAdvisor, 2019a).

One aspect that the tourist industry and tourists both agree on is the given associations of the concept. To attribute something as 'authentic' is positive; thus, the inauthentic is viewed negatively. Industry and tourists tend to attribute the concept of authenticity as a description of an object, or experience relating to an object. The literature surrounding authenticity acknowledges the limitation of this singular association of the concept (Newman & Smith, 2016).

Existential authenticity also has many iterations in the literature. It is in this broadening of the literature into the existential where the concept of authenticity gets clouded. The literature becomes more philosophical than the initial definition put forward by the industry and tourists. The existential authentic Self is discussed, scrutinising the authentication process. The deeper the literature dives theoretically,

the further away from reality it represents. What is left is a contested concept that has little applicability within the tourism industry today.

As the opening Johnson quotation suggests, tourism plays an integral role in Scotland economically (Yeoman et al., 2005) and culturally (Bhandari, 2016). From the 1770s to the present day, Scotland has continued to develop a strong identity and brand image (Grenier, 2017); some literature has gone as far as to define Scotland's tourism branding as an essence. An image is continually reinforced through its history and the repeating of tourism trends for example escapism, wellbeing and culture (Yeoman et al., 2005). This uniquely Scottish tourist image, developed from history and branding, had curated an image so strong that the tourist actively searches for it when visiting the country. Most tourists have established perceptions before their visits, and these expectations need to be met (Pike, 2002; Prayag, 2007). In Scotland, the tourist seeks authenticity (Yeoman et al., 2007), therefore, DMO's must project the same authentic image that tourism producers are curating, and the authentic-seeking tourists are searching for.

There are economic implications regarding the cohesive understanding surrounding authentic Scottish tourism, as tourism is an integral part of the Sottish economy. The Scottish tourism industry substantially contributes to Scotland's overall economic performance (The Scottish Government, 2018). The industry also creates jobs and is a driver in exports, for example whisky (The Scottish Government, 2018). This sector has seen sustainable growth and allowed Scotland to thrive through domestic and international markets until the recent events surrounding the Covid-19 outbreak. The international tourism industry has previously recovered from lesser industry shocks (Yeoman et al., 2005). When Scottish tourism providers once more fully open their doors for business, research and planning can support both the industry and the tourist find authenticity in tourism and ensure their branding and destination image is clear (Page et al., 2006).

1.2 Research Premise

The section above outlines the importance of understanding the perception of authenticity through the exemplar of Scottish tourism. It has also discussed the current understanding of authenticity as viewed in academia and industry. Now that a clear typological approach is developed in the literature to comprehend the many

interpretations of authenticity (Wang, 1999), further work is needed to detail the relationships between these typologies. The work needed to detail the relationships between these typologies is a gap in the literature that this thesis will seek to fill.

1.2.1 Research Topic: The Perception of Authenticity in Scottish Tourism

Research topics are areas of interest, a starting point for an empirical research project (Dunleavy, 2003). They require a definition with obtainable research boundaries and scope (White, 2017). Developing a research topic is accomplished by summarising the research boundaries and defining the critical concepts and stakeholders.

The term authenticity used in the topic includes both the multiple meanings of authenticity and the process of authentication. These multiple meanings are inclusive of objective authenticity, existential authenticity, postmodern authenticity and staged authenticity.

- Objective authenticity refers to the authenticity projected on or by objects and activities.

- Existential authenticity refers to the feeling of the authentic Self. When discussing existentialism, this thesis will refer to 'Self' and 'Being' with capitals to represent an individual's 'sense of Self' and 'state of Being'.

- Postmodern authenticity refers to the *perceived* concept of authenticity opposed to reality.

- Staged authenticity refers to the staging of *perceived* authenticity for tourists.

This thesis focuses on the perception of authenticity. The concept of authenticity is contested, this research works with perceptions of authenticity and not a singular concept taken from the literature or industry. This perception is derived from three sources: academic literature, the tourism industry, and the tourist. The term 'perception' also includes the cognitive process that occurs to authenticate objects and experiences.

Scottish tourism is selected as the research context that the perception of authenticity is to be discussed. Selecting Scotland as a lens confines the topic within a set of boundaries. Scotland is selected due to the rich literature surrounding this destination and the geographical location where this research takes place. These boundaries have been set to give the research focus when researching a contested concept. These boundaries will also allow for a destination specific application of the methodology and findings.

1.2.2 Research Aim

Research aims provide more formulation around any given topic (White, 2017). Three points are established through the discussion on the research context and premise.

1. Understanding the process of perception within the Scottish tourism context is important because authenticity is a contested and pluralistic concept within Academia (Wang, 1999) and a motivating factor in Scottish tourism (Yeoman et al., 2007).

2. A clear typological approach is developed through current literature to categorise types of authenticity (Wang, 1999). Further work is needed to detail the relationships between these typologies.

3. This thesis will explore the relationships between these typologies by examining the process that occurs from the beginning (tourist encounters a sign (Culler, 1981)) to the end (tourist perceives self-actualisation (Steiner & Reisinger, 2006)).

These points can be summarised into the research aim and subsequently developed into research objectives.

Aim: Develop knowledge surrounding the tourist's process of authenticity perception through the contextual lens of Scottish tourism.

1.3 Research Objectives

The development of research objectives is a vital stage of the research process after establishing a topic or area (White, 2017). Research objectives can arise from practical concerns and academic literature. Having directive research objectives can aid the researcher to keep the focus on the research project and discourage straying away onto other paths during the project's duration. Four research objectives have been devised and are outlined and addressed as follows:

> **Objective 1.** What constitutes the process of authentication undertaken by the tourist in their search for authenticity?

> **Objective 2.** What contributes to the construction and development of a tourist destination 'Set of Markers' (Culler, 1981)?

> **Objective 3.** What role does commodification play within the process of authentication?

> **Objective 4.** Can the concepts of authenticity be empirically tested and successfully linked?

1.3.1 What constitutes the process of authentication undertaken by the tourist in their search for authenticity?

The first objective addresses the questions raised surrounding the gap in the authenticity literature. This objective looks to fill the gap and collectively bring together the typological approaches to authenticity already established. This will be achieved by focusing on the authentication process in tourism. This objective is explored in two stages.

There is a review of the literature regarding authenticity typologies and their definitions. This will improve understanding of the typologies. The purpose of this is to clarify each approach and identify crossovers, limitations in each typological understanding of authenticity and where this might occur in the tourist search for authenticity.

Secondly, this objective is addressed by collecting primary data through the construction of the Repertory Test (RT) methodology (Kelly, 1991). The RT is developed by drawing from the authenticity typologies findings from the literature review. A Laddering Analysis (LA) approach (Pike, 2012) is taken when applying this methodology to allow the researcher to focus on the process that occurs, from the initial engagement with an attribute of a destination to an end value that the tourist seeks.

1.3.2 What Contributes to the Construction and Development of a Tourist Destination 'Set of Markers'?

The second research objective addresses the construction and development of a destination 'Set of Markers' (SoM) linked to the tourist search and their ability to have an authentic experience (Culler, 1981). Understanding what contributes to the construction of the destination SoM is important because:

1. It is required for the development of the pre-determined elements in the RT methodology.

2. The SoM can function as a group of attributes tourists search for when searching for authenticity.

3. Tourism providers can use this SoM to improve the chances of authentication occurring during toured experiences.

This objective is centred around the theory of semiotics or the science of signs (Eco, 1979; Chandler, 1994:2007) and its application within the authentic-seeking tourist literature (Culler, 1981; MacCannell & MacCannell, 1984; MacCannell, 1986; Knudsen & Rickly-Boyd, 2012).

> "The tourist is interested in everything as a sign of itself, an instance of a typical cultural practice; a restaurant in the Quartier Latin is an example of a Latin Quarter restaurant, signifying 'Latin Quarter Restaurantness'. All over the world, the unsung armies of semiotics, the tourists, are fanning out in search of signs of Frenchness, typical Italian behaviours..." (Culler, 1981, p.128)

To apply this sentiment through a similar stereotyped narrative, when seeing a bagpiper in a kilt ('Set of (Scottish) Markers'), why does a tourist associate these

attributes to 'seeing Scotland'? While this example is very simplistic, and this research will establish more depth in its SoM, it functions to highlight why the tourists' SoM is a fundamental part of the authentication process. Once a SoM is collected, individuals feel they have successfully 'seen' a destination.

This research objective is answered in part through a literature review regarding the use of semiotics (Eco, 1979:1986b:1986c; Chandler, 1994:2007) and site/marker relationships (Culler, 1981; MacCannell & MacCannell, 1984; MacCannell, 1986; Knudsen & Rickly-Boyd, 2012) in tourism. This literature review will shed light on the process that occurs when a tourist establishes a destination SoM (Culler, 1981). It will also address how they associate authenticity with the attributes through the semiotics of authenticity (Eco, 1979:1986b; MacCannell, 1986).

This site/marker relationship is then used to develop a 'Set of (Scottish) Markers' that can be used within the primary research as pre-determined elements. Scotland is being used as an exemplar destination to allow a degree of focus required when conducting the RT.

The subsequent findings of the RT and LA have the potential to reveal commonalities within the 'Set of (Scottish) Markers' that can be used by tourism providers to improve the tourist chances of successful authentication when visiting an attraction or destination.

1.3.3 What Role Does the Commodification Play in the Process of Authentication?

This objective explores the role commodification plays in the authentication process. This is addressed by analysing the participant perception of the commodification of elements and the subsequent effects this has on the process of authentication.

This objective is addressed by reviewing the extensive body of literature on the subject and the analysis of the RT and LA through language and pole indicators. For example, what attributes are negatively or positively associated with curated or commodified characteristics, and does this inhibit or promote authentication? Tourism producers can use this information to optimise the positive authentication of their attractions. For example, a given attribute such as a gift shop may block authentication for many tourists, as they feel the primary purpose of the attraction is

to make money as opposed to educate or entertain. Attractions with attributes that block authentication may want to review over commodified attributes in exchange for positive authentication attributes to balance the curation of an environment.

1.3.4 Can the Concepts of Authenticity be Empirically Tested and Successfully Linked?

This final objective is more exploratory due to the novel application of the Repertory Test (RT) methodology. This objective looks to explore the possibility that any of the theoretical concepts of authenticity that have been outlined in the literature can be validated through the empirical data findings of this research project. If common conceptualisation of authenticity is revealed through the findings, this question would then review any interesting relationships between the concepts. For example, suppose the findings suggest that most participants only authenticate through specific objective authenticity concepts. In that case, this suggests a likelihood of this concept being applicable to use in the tourism industry. This is an important objective to address as it can empirically test some of these concepts indirectly. It can also shape the understanding of the industry's concept to align tourist product offering to tourist wants. Addressing this objective can help move away from a mass of theoretical concepts to a clear understanding of the process of authentication.

This objective is addressed by applying a new method that aligns itself with the characteristics of authenticity. The RT reviews the process of authentication by the tourist and facilitates in the discussion of typological approaches to authenticity. The discussion chapters will reflect on both the prominent literature and the empirical data to review any relationships between typological concepts and their associated attributes, benefits, and values. The discussion of these relationships, developed from the tourist SoM, should inform the tourist industry how best to apply the concept to developing their product and inform how to best market it to the authentic-seeking tourists. Scotland is being used as an exemplar destination in answering this objective to allow a degree of focus required when conducting the RT.

1.4 Answering the Objectives

"Authenticity is implicitly a polemical concept." (Trilling, 1972, p.94)

The development of a research aim, and objectives, has given this project a direction to be addressed. When addressing a research problem, Nozick (1981) developed a problem-solving process compiled of five components:

1. Goal or objective to measure improvements have been achieved.

2. The initial state (the literature).

3. A set of operations that can change the initial state (novel methodology).

4. Constraints (the limitations of the study and discussion).

5. The outcome (conclusion).

These five components work as a guide to this thesis and progress chapter by chapter to address the research objectives.

1.4.1 Goal or Objective to Measure Improvements

The first stage in solving any problem is establishing a set of goals or objectives that can be measurable. The reasoning for this is twofold. Firstly, to understand how the problem manifests itself and secondly, under what context will the problem be reviewed and measured. This section refers to setting boundaries and benchmarks, which this thesis will remain within and simultaneously look to achieve.

This stage has already been completed throughout this introductory chapter, where the researcher has outlined the research topic, aim and objectives. By achieving these, the success of this thesis is established.

1.4.2 The Initial State

The second state component of the Nozick process is characterised as the literature review chapter. The thesis is structured in a focus-down model (see Figure 1-1), with a substantial literature review, covering a more considerable breadth of authenticity and tourism literature. This aims to gradually remove unworkable theories until they have a narrower scope that can be discussed in more depth (Dunleavy, 2003).

Breadth of coverage
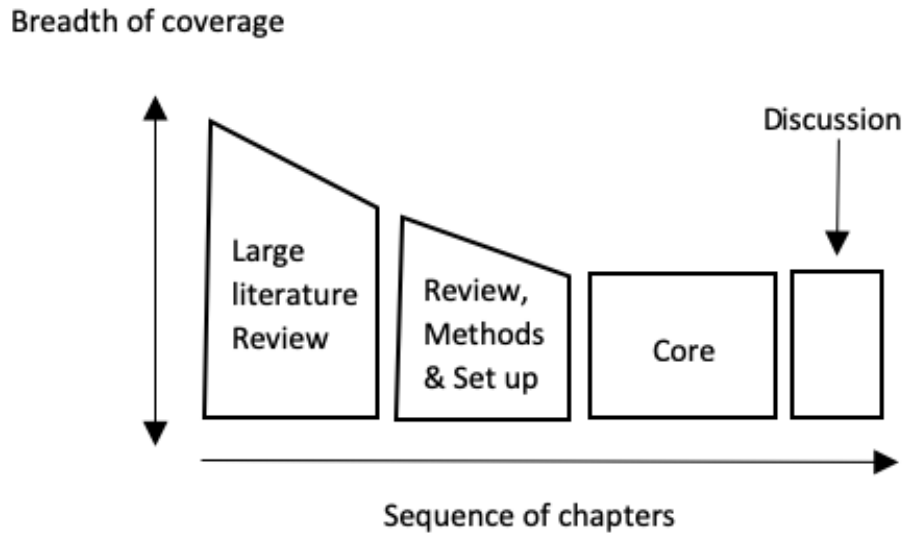
Figure 1-1 The Focus Down Model

This literature review will challenge the current body of literature and consider if the literature is sound theoretically and used empirically. It will consider where the commonalities and crossovers lie and the relevance of any cohesive theories. It will tackle the outliers and the unworkable literature and theoretical concepts and attempt to present them in a relevant form or justify their exclusion when moving forward with this research project. This review will ultimately summarise the initial state of the problem on the four research objectives. It will address the tourist search for authenticity through a broad review of the concepts surrounding authenticity typologies and the search process. It will review the development of a destination SoM by using the exemplar destination Scotland. It will subsequently review the role of commodification through the literature surrounding the simulated tourist and postmodern approaches to authenticity perception. The review of all of which will inevitably feed into the development of the RT. Achieving this stage component of summarising the initial state, this literature review should leave the author with a selection of relevant concepts that can be included within the next stage of the research process, developing an appropriate methodology.

1.4.3 A Set of Operations that can Change the Initial State

The third component is developing a set of operations that can change the initial state of the problem. This component is reflected in the methodology chapter in this

thesis. The methodology plays a vital role in this research project. This thesis incorporates a novel method: the RT with LA.

This methodology allows the incorporation of all typological definitions of authenticity into one framework. The research data is collected and analysed so that both the idiosyncratic and any relevant commonality becomes evident in the research findings, thus keeping the individual's concepts of authenticity while also demonstrating some developing themes between the sample.

The RT uses Scotland as an exemplar destination to allow a degree of focus required when conducting the RT. The specific reasoning behind this is outlined within the methodology chapter in more detail. Using an exemplar destination also provides destination-specific findings.

1.4.4 Constraints

The fourth problem-solving component is the constraints. This is characterised through the findings and discussion chapters which discuss the problem through the constraints of the methodological findings and implications of the literature. In reference to Figure 1-1, this section is illustrated by the core and the thesis discussion. These chapters outline the findings and subsequently discuss the implication of the relationships found through the application of appropriate theory.

The discussion chapters review these findings through a literary lens by reviewing what theoretical concepts of authenticity are present in the research findings. The prevailing literature surrounding the authentication process becomes apparent at this stage, and the relationships between common attributes, benefits, and values can be established. The impact of these relationships is then discussed with their impact on the research objectives. Scotland is used as an exemplar destination to discuss the findings surrounding the authentication process while also contributing to some destination-specific findings.

1.4.5 Final Outcome

The final component of Nozick's problem-solving process is the outcome. Dunleavy (2003) defines this as being at the end of the thesis, where the problem should be solved or ameliorated. It should have changed the initial state into an outcome that

meets the goal without breaching the constraints (Dunleavy, 2003). The final, conclusive thesis chapter represents this.

The conclusion summarises the key research findings and discussions concerning the research objectives set at the beginning of the research process. It reviews to what extent the research objectives were addressed. It proceeds to reflect on the level of achievement the research has succeeded. This is framed as the research contributions. Finally, there is a reflection where future research can develop from the knowledge gained.

By adopting Nozick's five components of problem-solving, this thesis will systematically work through each stage until the outcome addresses all aims and objectives, until the topic of '*Understanding the Tourist Process of Authenticity Perception in Scottish Tourism'* is substantially enriched.

1.5 Chapter Summary

This thesis is comprised of six chapters (including this chapter) and is summarised as follows:

Chapter 2

A thorough literature review addresses the theoretical typological approach to authenticity, applying these theories within the tourism context. A review of the literature surrounding the authentic tourist is conducted, concluding with the view that there is no such thing as authenticity, but only the perception of one. This social constructivist approach to authenticity continues through the rest of the research project. This review of the literature highlights the gaps and key themes found. Scotland is used as an exemplar within the literature to explore these complex themes in more depth while subsequently supporting the methodology's construction that requires an exemplar destination.

Chapter 3

This chapter discusses the methodology used in this research project. It consists of the establishment of the research philosophical context. The choice of method is then discussed, with justification and application of the method detailed.

Chapter 4

This key findings and discussion chapter starts by outlining the key findings from the data analysis. The positive and negative data findings are presented in Hierarchical Value Chain (HVC) Maps and participant sample tables. A discussion on the key findings looks at the theme of the process of perceiving authentication. This chapter discusses the relationships between positive objective authentication (POA) and positive existential authentication (PEA) by aligning the Laddering Analysis process.

Chapter 5

This main discussion chapter addresses the search for authenticity. It focuses on how the modern tourist searches for authenticity and the effects that commodification has on the authentication process outlined in the chapter. This chapter culminates in the development of a conceptual model that illustrates the process of perceiving authenticity in tourism.

Chapter 6

The conclusion chapter summarises the thesis and addresses the research aim and objectives. This chapter highlights the research contribution of the thesis and managerial implications. It concludes by discussing the potential for future research developed from the thesis contributions.

2 Literature Review

2.1 Introduction

A review of the relevant literature surrounding a topic is essential for social research projects. The purpose of the literature review is to situate the proposed research within a literary frame of context in an academic field (Webster & Watson, 2002). Through doing this, the author should report critically on any given relevant literature within the field of study while also highlighting gaps (Webster & Watson, 2002). The literature selected within the review covers all research areas pertinent to answering the research aim and objectives outlined in the first chapter of this thesis.

This literature review will identify the key trends and perspectives regarding authenticity and the authentic-seeking tourist. It will highlight areas of agreement and disagreement within the literature while also indicating the gap in the current research. This literature review is an unbiased narrative centred around two predominant themes and four subsequent themes within each section as follows:

1. Theoretical Approaches to Authenticity

    a. Objective Authenticity

    b. Existential Authenticity

    c. Postmodern Authenticity

    d. Staged Authenticity

2. Authentic Tourism

    a. The Tourist Setting

    b. Signs and Semiotics within Tourism

    c. The Simulated Tourist

    d. The Effects of Commodification

The four main theoretical typological approaches are addressed in the first section of this review. This section establishes each typological approach to authenticity and discusses the areas of agreement and disagreement between the typologies. Any additional literature that is relevant regarding theoretical approaches to authenticity is addressed at the end of Section 2.2. This review will indicate where the gap occurs in the current literature body.

The second theme reviews the literature surrounding four aspects that impact the tourist searching for authenticity and are linked to the initially discussed typological approaches. The literature review covering these themes is integral to gaining a clear understanding of the process of authentication.

Scotland is selected as an appropriate exemplar destination for this research. Literature regarding Scotland is included throughout the literature review to support Scotland's use in this research (see Sections 2.3.1.1, 2.3.2 and 2.3.4.2).

Most of the literature reviewed in this chapter comes from peer-reviewed journal articles and academic reference books. Relevant websites, newspaper articles, and reference databases were also included to enrich the review. Due to the scale of this project, an initial assessment was carried out at the beginning of the research process, then was continually updated throughout as any new relevant literature was published (Winchester & Salji, 2016).

2.2 Theoretical Approaches to Authenticity

Defining authenticity and 'the authentic' has long divided scholars since the term 'authenticity' was first coined by MacCannell (1973). However, the debate on defining the real versus the fake stretches farther back. Anthropologist Richard Handler (1986) described authenticity as a 'cultural construct of the modern western world' (Handler, 1986, p.2). By the 1990s, the term authenticity had grown ambiguous due to its meanings in different contexts (Golomb, 1995). Since then, a singular definition has yet to be agreed upon in tourism research. Concepts with no precise definition are contested concepts (Gallie 1955). The typological approaches to authenticity within tourism must be considered to understand the concept of authenticity. The literature's approaches to authenticity are centred on its application to authentic experiences and the authentication of objects. There is a consensus

within the literature that four main typologies or approaches are applied when addressing the contested concept (Wang, 1999). These were outlined by Wang (1999) as objective authenticity, existential authenticity, postmodern authenticity, and staged authenticity. This section of the literature review looks at these four typologies and highlights commonalities, crossovers and limitations within each typology.

2.2.1 Objective Authenticity

From the four typological approaches discussed above, objective authentication has arguably the most traditional and limited characteristics of all the typologies reviewed in this chapter. In a central paper, Wang (1999) reviews the typological approaches of authenticity. In this text, Wang establishes that objective authenticity is a natural starting point when reviewing the four typological approaches.

Wang (1999) states that the term 'authenticity' originated in a museum context as a value criterion. The term is used in relation to the authenticity of toured objects (Wang, 1999). Objectivism, or 'object-related' authenticity, concerns itself with the authenticity of the originals. It also corresponds to the authenticity of the experience if the experience includes object-related authentic items. For example, a visit to a heritage museum, with genuine artefacts, no replications, or fakes (Wang, 1999). Wang highlights Bruner (1994) as a key author in constructing this typology of authenticity.

Bruner (1994) deconstructs authenticity using four definitions that he feels reflect all authenticity aspects within the objective typology. The first two reflect the replication of objects, such as the historic verisimilitude of the object and how genuine and accurate the copy of the object is. His third definition refers to authenticity as the object being original, compared to any replicated object, no matter how accurate. Finally, he defines authenticity in terms of its validation as an original object in legal terms or certification by an authorised expert in the field (Bruner, 1994).

From Bruner's four meanings of objective authenticity, Crang (1996) strengthens the link between the importance of objective authenticity within the heritage tourism sector. Crang suggests that the objective authenticity of toured objects in the UK heritage sector is essential in producing an overall sense of 'realism' to the tourist

(Hargrove, 2002). Crang (1996) highlights that the origins of objects are only one aspect of the authentication process that occurs within heritage tourism and acknowledges factors of self-reflexivity. A final takeaway from this paper is the importance of the perception and image of toured objects within the heritage sector. This paper suggests that in modern work, the traditional understanding of objective authentication is detreating, and instead, we are left with authentic markers rather than the authentic itself. Crang suggests that even from the onset of the concept of objective authenticity, its limitations in the modern world are already visible.

Peterson's (2005:2013) similarly echoes some of the concerns discussed by Crang, in their book reflecting on aspects of traditional objective authentication. Peterson uses the phrase 'fabricating authenticity' and suggest that we cannot remove social construction from the discussion surrounding the objective authentication process (Peterson, 2013). This indicates that the traditional understanding of objective authentication is limited in modern-day society. Recently, Newman & Smith (2016) have combined these discussions (Bruner, 1994; Crang, 1996; Peterson, 2013) around the objective authentication through the broader concept of objective authentic reproduction (Newman & Smith, 2016). This broader concept summarises the literature's key characteristic of objective authentication: its objective authentication is understood through its reflection against its replicated counterparts.

The theory behind objectivism is systematic and can be incredibly useful in comprehending one authentication process. Although predominately exampled in a museum context, objective authenticity can be extended to characterise experiences.

While many regard objective authentication as limited to the museum context and only understood through its comparison with the replicated fakes, Reisinger and Steiner (2006a) highlights the importance of having a defined black box or basic concept when dealing with a topic as complex as authenticity. Reisinger and Steiner (2006a) cite Latour (1987) and Kuhn (1970) with the importance of the black box concept, stating that without an essential concept to initially grasp, knowledge cannot be developed around a subject area. In their re-conceptualisation of objective authenticity, Reisinger and Steiner suggest that objective authenticity's value is a grounding point, where the postmodern and constructivist lens can build

upon (Reisinger & Steiner, 2006a). It is only through an initial understanding of objective authentication, as limited as it is, that further typologies can be developed.

The theme of movement away from the classical objective authenticity definition is echoed by Hillman (2007). In Hillman's review on objective authenticity, they reflect on the limitations of this typological approach to authenticity. She discusses that there needs to be a movement away from these limited stances that confine the objective to museums or heritage settings (Hillman, 2007).

After some literature called for an evolution in the objective authenticity literature, (Crang, 1996; Reisinger & Steiner, 2006a; Hillman, 2007), an important typological development is seen in 2012 by Cohen and Cohen. Cohen and Cohen (2012) define authentication as the process of confirming something to be 'real', 'original', or trustworthy. Like the term 'authentic', these terms themselves are perceived and defined differently. In Cohen and Cohen's paper, they summarise the work of Selwyn (1996), who theorised that there are two different models of the process of authentication that occur in tourism: 'hot' and 'cool'. 'Cool' authentication aligns with the literature's typology definition of objective authentication (Bruner, 1994). 'Hot' authentication refers to aspects of existential authentication and will subsequently be discussed in Section 2.2.2.

'Cool' authentication is defined as a single, official, or performative act where an object, event or custom is declared to be original and genuine (Selwyn, 1996). This definition is often based upon scientific knowledge or expertise. Someone must proclaim 'cool' authenticity upon an object, be it historical or contemporary, who has authority or power. This is usually seen in documentation or certification (Cohen & Cohen, 2012). Cohen and Cohen summarised the criterion that affected the process of 'cool' or objective authentication (see Table 2-1 Cohen & Cohen's Table of 'Cool' Criterion (2012)Table 2-1).

Criterion	'Cool' Authentication
Basis of Authority	Scientific knowledge claims, expertise, proof.
Agent	Authorised person or institution.
Approach	Formal criteria, the acceptance procedure.
Role of the Public	Low: observer.

Practice	Declaration, certification, accreditation.
Temporality	A single act, static.
Conductive to Personal Experience	Objective authenticity.
Continuance	Depending on the credibility of the agent.
Impact on Dynamics of Attraction	Stagnating effect, fossilisation.

Table 2-1 Cohen & Cohen's Table of 'Cool' Criterion (2012)

Within the nine criteria, alignments can be drawn from Bruner's four definitions of authenticity (Bruner, 1994). Concerning the agent and practice, Bruner's concept of objective authentication in the museum setting is illustrated within this criterion. Cohen and Cohen (2012) have developed this basic concept and suggested that if the authentication matches this criterion, it can be classed as objective authentication.

While this development of the 'cool' authentication criterion from Cohen and Cohen (2012) is welcomed in the objective authenticity debate, there is still a consensus that objectivism and objective authenticity as a typology is extremely limited in its approach and tourist setting (Newman & Smith, 2016).

In the most recent literature pertaining to the authenticity typology debate, Le et al. (2022) have highlighted a critical point when conducting research with the hypothesis that tourists are no longer interested in objective authenticity. When testing what typologies of authenticity matter in cultural tourist towns, the research found that objective authenticity still played an integral role, alongside other typologies (Le et al., 2022). This research suggests that an understanding of objective authenticity is still essential in the tourist authentication process. Secondly, it means that all typologies of authenticity are needed to understand the process, and objective authenticity as a fundamental concept (Reisinger & Steiner, 2006a) is a critical part of this puzzle.

2.2.2 Existential Authenticity

The next critical part of the authentication puzzle is the concept of existential authentication. Wang (1999) describes this following typological approach as a move away from the objects and generalisable terms and deals with the authentic

values placed on the experience. This approach refers to the existential state of Being curated by the tourist when encountering a tourist experience (Wang, 1999). Existentialism is a complex concept to grasp as it deals with the exploration to find one's true Self. To achieve this, one must search for the authentic (Heidegger, 1962). It is a complex concept, bringing together literature on philosophy, psychology, and spirituality (Steiner & Reisinger, 2006). Because of this, some scholars have criticised the uses of existential authenticity in authenticity research (Shepherd, 2015). However, it is essential to consider all typologies of authenticity to gain a broader understanding of the perception of authenticity.

In his initial work regarding genuine fakes, Brown (1996) discusses existential authentication in tourism as being activated by tourists when they have a good time. While Brown's work is relevant regarding postmodern approaches to authenticity (see Section 2.2.3), there is an acknowledgement of the authenticity not solely occurring objectively. Brown (1996) states that the concept is subjective.

Pons (2003) discusses the complexity of the topic in correlation to 'Being' on holiday. Drawing from a Heideggerian metaphor, Pons (2003) considers existential authenticity as the tourist achieving a sense of Being while interacting with toured activities. Pons (2003) associates the driver for this 'Being' on holiday as a desire by every individual to Being involved in the world. Pons also highlights the limits in drawing from Heideggerian theory, stating, "*I adopt this metaphor despite the static connotations it holds that seems incongruent given the fluid nature of reality tourism*" (Pons, 2003, p.48). This fluid nature of tourism is a theme that repeats itself often when reflecting on existential and postmodern authenticity.

Steiner and Reisinger regard several typologies of authenticity in tourism in their work (Reisinger & Steiner, 2006a; Reisinger & Steiner, 2006b; Steiner & Reisinger, 2006). While reviewing objective authenticity, they focused on the value of understanding objective authenticity (Reisinger & Steiner, 2006a) as a building block for their future work on the existential approaches to authenticity (Steiner & Reisinger, 2006). Steiner and Reisinger suggest that authenticity is still a non-concept because there is no true consensus in the academic world regarding what defines authenticity. Due to authenticity being too unstable to be classed as a concept, Steiner and Reisinger discussed the prospect of it being replaced by explicit terms, like 'real' or 'genuine' to conceive the 'realness' of an object or event

(Steiner & Reisinger, 2006). In their work discussing existential authenticity, Steiner and Reisinger adopted Heidegger's philosophy (1962) similarly to Pons (2003). Rooted in Plato's philosophy, German philosopher Heidegger dictates that something can only be 'real' or 'authentic' if it resembles and reflects the metaphysical form that determinates nature (Heidegger, 1962). For example, for a picture of a tree to be classed as 'great art', it must reflect the object's 'treeness'. Moving away from an object application of this approach, it can also be used on tourist experiences. For example, if someone were to visit a castle, the experience must reflect a sense of 'castleness' for it to be classed as real or authentic (Steiner & Reisinger, 2006).

The main issue with this Heideggerian approach taken by Steiner and Reisinger (2006) lies in its application. Previously Pons (2003) discussed the limitations to Heidegger as being too stagnant to reflect modern tourism. Ryan (2000) also critiques this understanding of existential authenticity, stipulating that if existential authenticity is interlinked with the experience, how can you define this concept in fixed terms. The existential authentication process is personal (Arsenault, 2003). Every person, couple, or social group have a very different perception of the essence of 'treeness' or 'castleness', making it impossible to have one definitive or even measurable approach to realness and authenticity according to its essence object or experience (Ryan, 2000).

While acknowledging that existential authenticity is an idiosyncratic process, Heidegger also considers that some commonalities are shared. This occurs because individuals choose to ignore their personal preferences to conform to the ideologies of others (Heidegger, 1962). While Heidegger concludes that this is the ultimate inauthenticity, it is an inevitability as individuals feel more inclined to align themselves with social norms to avoid being singled out or shamed (Cohen, 1974; Doorne & Ateljevic, 2005). This phenomenon is defined as the 'they-Self' (Cohen, 1974) when individuals alter their Self to conform to those around them.

Although rooted in Plato's theories and informed by Nietzsche and Kierkegaard, Heidegger's philosophy on existential authenticity also considers themes of replication and reflection. These themes are like those seen in the postmodern approaches to authenticity as they play a central role in Baudrillard and Eco's theories that is discussed in Section 2.2.3. One criticism of the literary work

encompassing Heidegger's philosophy on existential authenticity is the possible mistranslation or misunderstandings of the word 'eigentlich' (Cohen, 1974; Tomkins & Eatough, 2013), which is assumed to translate into the English word 'authentic' in his writings on the subject. Cohen (1974) argues that 'eigentlich' does not accurately translate to 'authentic' as we understand – or attempt to understand – it today. Instead, Cohen suggests that the word 'eigentlich' should be translated by approaching its meaning from its derivative 'Eigen' meaning 'own' regarding the authentic Self (Cohen, 1974).

> "The self of everyday Dasein is the 'they-self', which we distinguish from the authentic Self – That is, from the Self which has been taken hold of in its way… As they-self, the particular Dasein has been dispersed into the 'they' and must first find itself." (Heidegger, 1962, p.167)

This interpretation would suggest that the Self has the capacity for being authentic if the individual can remove their authentic Self from the 'they-self'. Under this hypothesis, it is understood that existential authenticity can only occur when it removes itself from negative inauthenticity, which is hard to achieve. Even Heidegger maintained that authenticity and inauthenticity are equally essential parts of everything (Cooper, 2003).

Heidegger's approach to existential authenticity has three characteristics:

- '**Mineness'**: the understanding that everyone has their possibilities, not shared with others

- **Resoluteness**: the concept that to share this 'mineness' will take courage

- **The Situation**: the rare experiences and situation the individual finds themselves in

  (Heidegger, 1962)

All three of these characteristics can be seen within tourism. The 'mineness' reflects individuals' personal choices during the decision-making and cognitive processes in tourist activities. The resoluteness is seen in the individual's courage to partake in activities that align with their 'mineness' over the conformed tourist norms (Heidegger, 1962). The achievement of the first two characteristics can ultimately

lead to a unique situation, where the individual can gain the desired state of Being. While theoretically, Heidegger's concept of existential authenticity holds much prominence within the literature (Pons, 2003; Steiner & Reisinger, 2006), it lacks rigorous empirical testing due to its idiosyncratic and temporal nature (Ryan, 2000; Arsenault, 2003).

Shepherd, who has written extensively on existential authenticity (Shepherd, 2002:2003:2015), concludes his writings on the topic in a critique of the concept defined through a Heideggerian philosophical context. Shepherd summarises that much of the literature present is produced to rescue and resurrect the topic of existential authenticity. He evaluates that two limiting factors to Heidegger are rarely discussed in conjunction with existential authenticity (Shepherd, 2015). The first of these is Heidegger's association with the Nazi party and the devaluing impact this has on his ideology of authentic living (Farias, 1989; Shepherd, 2015). The second critique is that Heidegger himself had a disinterest in travel, therefore questioning the relevance of its use in tourism research.

> "Nor, ironically, has there been a discussion of Heidegger's lack of interest in travel during his most productive years and by all accounts his personal scepticism about travel as a means of achieving a fuller sense of being" (Shepherd, 2015, p.63)

While Shepherd's critiques on Heidegger are not without merit, they are not given prominence comparative to those who cite the philosopher when discussing existentialism (Wang, 1999; Pons, 2003; Steiner & Reisinger, 2006; Kirillova, 2019).

Progressing from the theoretical and philosophical aspect of existential authenticity, Cohen and Cohen (2012) provide a pragmatic criterion in opposition to their objective 'cool' authentication, as discussed previously in Section 2.2.1. 'Hot' authentication, on the other end of the spectrum, is the existential authentication process that occurs through an informal means. It is an anonymous course of action and is usually powered through belief rather than scientific evidence (Cohen & Cohen, 2012). This theory of 'hot' authentication can also be reflected in the prior work of Yancey et al. (1979), who defined authenticity as not primitive but a process that requires a form of negotiation until it can finally reach a point in which it is deemed authentic. Yancey used the term 'emergent authenticity' to reflect this process (Yancey et al., 1979).

'Hot' authentication has a higher social value than objective authentication. 'Hot' authentication is created through a sustained perceived belief and the communication of its authenticity. Without the continuing practice of the 'hot' authentication process, events and objects that have been deemed authentic can lose their authentication, this making 'hot' authenticity an untenable term (Cohen & Cohen, 2012).

Criterion	'Hot' Authentication
Basis of Authority	Belief, commitment, devotion.
Agent	No single agent, performative conduct of attending public.
Approach	Diffuse and incremental.
Role of the Public	High: embroiled, participatory.
Practice	Ritual, offerings, communal, support or resistance.
Temporality	Gradual, dynamic, accumulative.
Conductive to Personal Experience	Existential Authenticity.
Continuance	Require (re)enactment.
Impact on Dynamics of Attraction	Augmented and transformative.

Table 2-2 Cohen and Cohen's Table of 'Hot' Criterion (2012)

The nine criterions that Cohen and Cohen (2012) associate with 'hot' or existential authentication discuss the process of existential authentication rather than the definition of philosophical existential authentication (Table 2-2). This processional approach to existential authentication has since been applied when reviewing the tourist authentication process from rural tourism (Frisvoll, 2013), sports tourism (Lamont, 2014), cultural heritage (Khanom et al., 2019), restaurants (Chatzopoulou et al., 2019) museums (Penrose, 2020), and fantasy space (Lovell & Thurgill, 2021). Cohen and Cohen's (2012) 'hot' authentication criterion used within the literature post-publication suggests a move has occurred within the debate surrounding existential authenticity. The debate has developed from philosophical arguments surrounding existential authentication to the discussion of practical and applicable tools and frameworks.

Frisvoll (2013) emphasises that the lack of a conceptual framework to view and assess authenticity poses a concern for any discussion on the subject. When discussing authenticity tourism, Frisvoll states:

> "the danger [is] that we are simply reproducing popular myths about authenticity; rather than developing a theoretical grounded understanding of the fusion between notions of authenticity, tourism's commercialisation and consumption". (Frisvoll, 2013, p.2)

While Frisvoll notes the applicability of Cohen and Cohen's (2012) work regarding 'hot' and 'cool' criterion in tourism, they also critique the work, suggesting that it fails to address what shapes the perceptions of authentication involved beyond its conformation through performative practices or basis of beliefs (Frisvoll, 2013).

While Cohen and Cohen's 'hot' criterion approach has its limitations (Frisvoll, 2013), it functions today as close to a conceptual framework for the existential process within the authenticity literature. It has recently been used to discuss a growing trend within the authenticity literature regarding the need to escape and alienation (Kirillova, 2019; Lovell & Thurgill, 2021). Lovell and Thurgill (2021) most recently highlighted the importance of the 'hot' criterion set out by Cohen and Cohen (2012) in their research on 'hot' authentication within fantasy locations where belief plays an integral role in the authentication process (Lovell & Thurgill, 2021). Fantasy space tourism is becoming an increasingly crucial part of the tourism landscape, with sites linked to fantasy. For example, Harry Potter becoming increasingly popular with existential tourists (Lovell & Thurgill, 2021). This suggests that existential authentication will continue to play a crucial role within tourism.

Also addressing the need for a deeper understanding of the process of existential authentication is Kirillova (2019). They define the existentialist tourist as those who seek unique experiences to escape from life's meaning(lessness), the inevitability of death, alienation, and the boundary(lessness) of freedom (Yalom, 1980; Kirillova, 2019). Cohen and Cohen (2012), Kirillova (2019) and Lovell and Thurgill's (2021) work suggest a distinct shift in the literature. There is a significant move away from the philosophical works of Heidegger (1962) to understand what constitutes existentialism and increasing recognition given to its counterpart's existential anxiety and alienation (Kirillova & Lehto, 2015) and a need for applicable frameworks (Lovell & Thurgill, 2021).

2.2.3 Postmodern Approaches to Authenticity

From the limitations of objective authentication and the complexity of existential authentication, the postmodern era brought new philosophical and sociological perspectives to further the development of authenticity literature. Jean Baudrillard and Umberto Eco were the two most dominant names whose' work approached authenticity within a postmodern frame of reference. The postmodern approach to authenticity is centred around these two authors within this section.

The postmodernist approach to authenticity is feasibly the most controversial and provocative within authenticity literature. Yet, it is essential to understand the broader perspective of how those perceive the concept of authenticity (Wang, 1999), as seen in Heidegger (1962) and latterly Lovell and Thurgill's (2021) perspectives. Elements of postmodern authenticity are seen woven into many different other approaches (Wang, 1999). However, it should be noted that the controversial nature of postmodern thinkers has popularised their work to 'seminal status', a status that may not have been achieved if they followed the status quo.

Wang (1999) argues that postmodern approaches to authenticity are not single, unified, or well-integrated. However, postmodern authenticity approaches are still relevant with the rise of technological advances and the mainstreaming of 'hyperreality' in the study of tourism (Belk, 1996; Lovell & Thurgill, 2021).

There is a link to postmodern approaches stemming from the limitations found in the objective authentication literature. The discussion of objective authentication of objects is continually centred around the authentic reproduction in objective authenticity (Buner, 1994; Crang, 1996; Peterson, 2013). Many cite the evolution needed in objective authentication through a constructivist lens (Wang, 1999). This is where postmodern themes around simulation develop.

In the early 1980s, Baudrillard leads the postmodern movement towards the authentic with the seminal and provocative work, 'Simulation and the Simulacrum' (Baudrillard, 1994). Baudrillard set out to turn all previous understandings of the authentic on their head with the 'real' versus the 'imagined'.

> "The Simulacrum is never what hides the truth – it is the truth that hides the fact that there is none. The Simulacrum is true." – Ecclesiastes (Baudrillard, 1994, p.1)

The book is constructed of two parts. The first illustrates Baudrillard's theory on the precessions of simulacra and the second on a detailed examination of the order of simulacra. Baudrillard defines (or re-defines) the difference between faking and simulating. He explains that to fake something is to make others believe, while to simulate something is to fake something that you do not possess (Baudrillard, 1994). For example, the faking of an illness would be to get others to believe that you are genuinely sick but to simulate an illness would involve the simulation of all the symptoms, such as fever or vomiting. Even if you can accurately simulate the symptoms and get people to believe you, the person in question is still not authentically sick. The need for pretending and the simulation also implies an absence of reality, as you would not have needed to reproduce the symptoms if they were already there (Baudrillard, 1994).

Baudrillard's simulacrum also threatens the difference between 'true' and 'false'. He poses the question; how can you accurately assume something is false or a replica if it is a 100% accurate replication of the original? How is it any less *real*? (Baudrillard, 1994). The capabilities of modern technology easily allow for 100% exact copies to take place with ease; for example, the invention of the 3D printer (Buhalis & O'Connor, 2005) allows the simulation of any given object. Baudrillard argues that simulation has become a perfectly descriptive machine that has become the normality in everyday society and states, "*Never again will the real have a chance to produce itself*" (Baudrillard, 1994, p.4). Baudrillard also theorises about the dangers of simulation. Referring to his point of simulation and its implications of absence, he states that to simulate or replicate something in existence or 'real' is pre-empting its death. To tie his themes together, Baudrillard theorised that the iconographers of God were forward thinkers and had foreseen the extinction of faith in society and encouraged these ideas with their simulations of God.

> "God himself never existed; he was never anything more than his simulation" (Baudrillard, 1994, p.5)

As a cynical stance on authenticity, this postmodern approach to authenticity acknowledged that nothing is 'real' or 'authentic' apart from the one truth that nothing is real; this is the ideology of Simulacrum (Baudrillard, 1994). This approach to

authenticity, or the simulation of authenticity, implies that nothing can ever be authentic and unhinges the other authenticity approaches' principles. To follow Baudrillard down this line of thought is fraught with risk as it allows little practical application (Goulding, 2000). For example, suppose we are in a simulated world where nothing is real, as Baudrillard states. In that case, Baudrillard and his theory on authenticity and simulation are also not real, thus making his argument void.

Regarding hyperreality, Baudrillard explains that this concept is the world we now live in due to everything being a model with no origin or reality (Baudrillard, 1994). The fakes become so all-encompassing that the real original has disappeared, and only the simulation is left for us to view (Baudrillard, 1994). With the death of reality, its meaning now assumes a form of nostalgia, a longing for reality to return that becomes so intense it is objectified even more. Baudrillard suggests that the only possible way to save the reality principle you must sacrifice the object of observation.

"For Ethnology to live, its object must die" (Baudrillard, 1994, p.3)

In simplistic terms, as soon as you enter an area of research, authenticity and reality are lost. The more you investigate, the more the actions change the subject. To understand authenticity through simulation, you must first admit that there is none and stop searching for the reality (Baudrillard, 1994). The death of ethnography will lead to anti-ethnography, where fictional characteristics are injected into the object to conceal that it is dead. To understand what is perceived as fictional authenticity, we must learn the fictional characteristics injected into objects to give the illusion of life (Baudrillard, 1994). It becomes a cycle of ethnography and anti-ethnography, constantly re-plastering and injecting the mask of fictional authenticity on the lifeless corpse of the authentic reality.

Part two of Baudrillard's work discusses the order of the simulacra. According to Baudrillard, since the Renaissance, there is three separate orders of the simulacrum. The first order is 'counterfeit' (Baudrillard, 1994). It dealt with the natural law of value and was the dominant scheme of the classical period. The second order of simulacrum is 'production'. This order prevailed during the area of the industrial revolution and dealt with the commercial law of value. Finally, we enter the third order of simulacrum: simulation. Simulation is the dominant code controlled and

deals in the structural law of value (Baudrillard, 1994). Jean Baudrillard and Umberto Eco were the most prominent thinkers who approached authenticity through postmodernism. Simulacra is played with signs, social rapports, and social power. The Renaissance era saw the end of the obliged 'sign' of the class system and evolved into the era where signs could be replicated (Flaherty, 1986). They went from a system of few signs to a free production of signs per the demand. Baudrillard (1994) proclaims the birth of the false alongside the natural, thus dealing with the value of nature. The second order of simulacrum occurs in the Industrial Age, with the introduction of robots, where production and commercialism take centre stage over nature (Baudrillard, 1994). No longer does the simulation resemble nature, although it simulates natures task. For example, a machine takes over jobs previously done by hand. However, machines do not look like human hands, yet they perform the same function within the industrial setting (Wolny, 2017). With this second-order comes a new development of signs without restriction that no longer needs to be counterfeit as they resemble the natural anymore. The third order of the simulacrum is one of the codes and binary opposites. Baudrillard assimilates this code to DNA without origin in a constant reproduction state (Baudrillard, 1994). Both signs and messages are always presented as a question and answer. It is in this third order of the simulacrum Baudrillard places the concept of hyperreality.

> "The unreal is no longer that of a dream or fantasy, of a beyond or a within, it is that of a hallucinatory resemblance of the real with itself" (Baudrillard, 1994, p.142)

Stemming from realism and surrealism, hyperrealism is the final chapter discussing reality. Where surrealism contests the realism with the imagined, hyperrealism is the advanced stage where the inconsistencies between reality and the imaginary are effaced (Baudrillard, 1994). Baudrillard hypothesises that there are several models where realistic simulation is possible (Table 2-3).

1. The deconstruction of the real into details.
2. The endlessly reflected vision, where the real is no longer reflected, where it feeds off itself to the point of starvation.
3. The properly serial form.
4. The real becomes that it is possible to give an equivalent reproduction.

Table 2-3 Baudrillard's Realistic Simulation Definition (1994, p.145)

According to Baudrillard, we are currently in the third order of simulation, and we are surrounded by binary codes that have no origin (Kellner, 1987; Baudrillard, 1994). This hyperrealism is an integral part of our coded reality and is how Baudrillard explains how society understand reality today, even if actual reality is long dead. Baudrillard suggests that any charm and magic associated with the real has now disappeared, never found in the simulation (Baudrillard, 1994). This theory partly explains the human desire for the authentic. Still, to take Baudrillard literally, which can be a dangerous thing to do, it would mean living in a world of hyperreality with no charm or magic, no life, no joy. This literal interpretation completely undermines the concept of enjoyment in life. Removing the possibility of charm and magic in today's simulated world is an imposing gap in Baudrillard's argument, especially when read within the context of authenticity in tourism (Rojek & Turner, 1993).

Although Baudrillard holds prominence within the authenticity literature, his theories face criticism (Wang, 1999). His work on authenticity and simulation has gaps and is problematic regarding its application. Although his work is on the cutting edge of social and cultural theory, reviewers of his work observe his arguments as nonsensical and struggle to understand the arguments presented (Rojek & Turner, 1993).

Baudrillard's theories will always have a place in the speculation of reality, authenticity and hyperreality (Kellner, 1988; Smart, 1993; Wang, 1999; Yi et al., 2018; Vidon et al., 2018). Although many view his work having done nothing more than to challenge the status of the authentic, Baudrillard is still one of the first theorists to organise a postmodern social theory (Kellner, 1988). His theories have seduced many academics and the media over the years (Smart, 1993). Baudrillard teaches the academic community an integral lesson that we cannot, and should not, search for the undisputable 'real' or origin of authenticity as the simulation will always win over the reality principle (Smart, 1993). However, this conclusion would completely negate any additional search for reality and authenticity. To further the topic's research, we must re-frame the question when incorporating Baudrillard. We must look at the *perceived* simulation of authenticity. This perception of authenticity, albeit simulated, is still present in modern tourism (Rickly-Boyd, 2012; Gilbert, 2016).

Another postmodern theorist and literary peer to Baudrillard is Foucault. Although Baudrillard disagreed with much of Foucault's work, further insights can be found with assessing Foucault's theories (Baudrillard & Bruhmann, 1977; Sax, 1989; Rajan, 2002). Regarding his work on examining a mirror within a Dutch painting, Foucault's work raises many questions about realities and illusions alongside the visible and invisible (Sax, 1989). He theorised that we see only a reversed side within the mirror, not who we are or what we are doing; instead, it is a modified image of the original. The reflection within the mirror shows nothing of what is represented in the picture itself; it is a non-reality (Foucault, 1970). Foucault's theory adds another dimension to Baudrillard's simulation approach to authenticity. Sax (1989) poses the questions, if a simulation is held up against a mirror, would its reflection, no matter how accurate it is, look anything like the original? Foucault (1970) and Sax's (1989) work is summarised by also questioning the existence of authenticity and supports the theory of simulation.

Eco also supported the concept of Baudrillard's simulation. Eco's (1986a) book, 'Faith in Fakes: Travels in Hyperreality', differs in several ways from Baudrillard's less workable theory. However, they both look to tackle the issues of reality, authenticity and hyperreality (Wang, 1999).

Eco's work takes the reader on a journey through several of America's tourist attractions and discusses the hyperreality principle through a semiotician's perspective. The journey starts with depicting new technology, the hologram, through the third dimension. Viewed in a circular box, the hologram can be seen from all angles, but it only takes a shift in perspective for the images projected to disappear (Eco, 1986a). For Eco, the holograph is a perfect encapsulation of Western approach to authenticity. The West is obsessed with realism, where the reconstruction is only deemed credible by the masses if they have an exact likeness to the real copy being represented (Eco, 1986a). These representations can be found in many forms in museums that replicate history and culture, all displayed in a miniature form. For example, an exhibit on Native American history and culture can be found at the National Museum of Canada. The exhibition holds photos, artefacts of hunting tools and to-scale replica wooden statues. This small collection was made to represent the epitome of Native American history and culture in Canada in miniature form (Canadian Museum of History, 2017). Every day, society is surrounded by recreations of life, from dioramas in museums to replica battlefields

and houses constructed for 'play'. Eco describes this as a 'fortress of solitude', a place where we can leave behind the real world and be alone in a safe place that represents the past (Godbey, 2008). This illustrates the desire that western society has for the past to be presented in a full-scale authentic copy (Eco, 1986a). From the fascination of the full-scale reproduction, Eco theorises that for historical and cultural information to be understood, it must be reincarnated to a similar form, as the reconstructions become the 'sign' of something real (Eco, 1986b:1986c). For example, the shiny new reconstruction of the oval office found in a museum represents the 'real' oval office, and its meaning has thus changed.

As it is concluded by Baudrillard, the world of reality and hyperreality is rife with confusion in terminology. Many struggle to differentiate between the simulated real and the 'real' (Baudrillard, 1994). To overcome this, Eco establishes two terms to convey his meaning difference: '*The real thing*' and '*more*'. '*The real thing*' is to be taken literally, whereas the '*more*' is used to describe the extra, the more than you are used to or expected or even might want (Eco 1977:1986a). An example Eco uses is Leonardo da Vinci's painting of the last supper. In this example, '*the real thing'* is the original painting found in the refectory of the Convent of Santa Maria Delle Grazie, Milan. However, the '*more*' comes in different forms, from a three-dimensional recreation of the painting in waxwork to a bronze work reproduction; both display a sense of '*more*' compared to a picture of the original artwork that accompanies them when on display. '*The real thing'* and the '*more*' have a bound relationship as the demand for '*the real thing*' is only attained by the fabrication of an absolute fake, and the fake would not exist if it were not for the original conception of '*the real thing*' (Eco, 1986a). This bound relationship has a potential causal effect on the perception of authenticity as the '*more*' and '*the real thing*' become so entwined that it is almost impossible to tell them apart. This is because the '*more*', which is supposed to be the substitute for '*the real thing'*, becomes even more real (Bruner, 1994).

When entering Disneyland's Epcot's France, for example, one says, "*look, there is the Eiffel tower*", instead of "*look, there is a scaled-down replica of the Eiffel tower*" (Eco, 1986a). The confusion between the real and the fake is heightened as museums and tourist attractions fuse both '*the real thing*' and the '*more*' as they exhibit the original artefacts alongside replicas and fakes (Eco, 1986a). For example, a historic house kitchen may contain the original stove and table; however,

the curator adds replica kitchenware such as pots to add '*more*' to the existing originals. The fakes become the connective tissue in projecting an illusion of reality to the naïve visitor who can no longer tell the difference between the real and the fake (Eco, 1986a). Many things can be replicated to heighten the illusion of reality apart from objects. Many tourist attractions also use sound, smell, temperature, and other environmental factors to contrive the feeling of reality within the tourist setting (Bruner, 1994). This illusion is done with so much conviction that the real world and the possible world merge. What is authentic and inauthentic becomes impossible to determine (Eco, 1986a). In these worlds, reality becomes unimportant as the sense of wonder takes centre stage. An example of this phenomenon is Ripley's Museum, a tourist attraction discussed in the literature that reflects on perceived authenticity (Davis, 1995; Lewis, 2003). Tourists flock to this attraction in search of the wonder in the fake, for example, the world's most realistic human statue or the world's greatest fake mermaid. Eco suggests that the authenticity found here, in the apparent fake, is visual and not historical, thus exploring the many different types of authenticity found within the fake reproduction and even the mythical (Eco, 1986a).

Eco (1986a) attributes this obsession with the fake and the '*more*' to be instinctively American, where it is hard not to find a combination of the real intertwined with the fake. This combination of fake and '*more*' confuses histories with every turn (Bruner, 1994). Eco unearths this phenomenon to be particularly strong in America due to its lack of history. Instead, they have cherry-picked mainly European historical artefacts as they have none of their own (Eco, 1986a). This explanation has two significant points of discussion. Firstly, America does have its own history regarding the Native Americans, but they choose to create a narrative from Europe that is '*more*'. Secondly, Eco's description of '*more*' is found internationally. Museums from all countries are beginning to swap out '*the real thing*' for the enticing illusion of reality that comes with the '*more*', even though, according to Eco (1986a), they have history and do not need to replicate it. This global move towards the '*more*' could be a consequence of Globalisation and the 'Americanisation' of the West (Ritzer, 1992), as having a history (Europe) versus not having a history (America) is not a factor in the 21st century for simulating authenticity. The introduction of mass replications and the '*more*' in Europe may also cause something sinister: the last beach theory (I Baidal et al., 2013). This theory occurs when reproduction and simulation preserve what is lost. There is a desire to save the old world from the fleetingness of the ever-imposing new world (Bruner, 1994). This replication behaviour is often seen in times

of war when the losses of original are at their most prevalent. However, it would be a mistake to seek to only rely on continuous preservation and replication. There is economic value in Eco's (1986a) '*more*', as tourists seek hyperreal experiences in many ways.

Themes of fantasy and 'play' also play essential roles in Eco's view on authenticity, reality and hyperreality as he discusses the vast amount of fake or 'toy' cities. These are not real cities where you go to 'play' like Las Vegas; these are absolute fake cities, like Disneyland, which emulate a city. They are easy to spot in tourism by characteristics such as their fenced boundaries and admission tickets, and they are very open about being absolute fakes. They are born out of the imagination or from fantasy, and therefore they can have no origin or objective authenticity (Eco, 1986a). Eco uses Disneyland as the perfect, utopian example of a fantasy toy city. With no real history, this fictional resort is one of the most popular tourist destinations of all time (Terrell, 1991). Eco argues that this fantasy place that thrives on imagination can never be deemed authentic under previous approaches. Disneyland has no origin that can be traced (Deane, 1988). On entering these toy cities, the individual is bombarded with illusions that have an enveloping effect. The realism can be constructed in fantasylands through the participation, or 'play', in real functioning activities. For example, on entering Disneyland, you take a train to a nearby 'world'; you go to a real shop and pick up a pair of Mickey Mouse ears before heading into a real restaurant to eat real food. The individual participates in the fantasyland through authentic consumption to take on the 'role' of town citizens (Eco, 1986a). If the reality in the fictional world is replicated to a high level, the individual can perceive an authentic experience by becoming lost within the illusion.

Eco summarises his journey through hyperreality by demonstrating the vast areas that are now becoming hyperreal in this golden age of the absolute fake (Eco, 1986a). Tourists do not just witness hyperrealism in art and history but also within nature, a category ripe with connotations of origin, life, and reality, which has now fallen into the hands of the absolute fake (Eco, 1986a). This is most likely due to rising ecological concerns and the growing fear that all nature is about to be lost, so replication must take place to inhibit this. You do not have to look far to the mass of marine and jungle-themed parks and zoos, where animals are tamed and controlled by humans to give the tourist the '*more*' they seek (Reichel et al., 2008). If portrayed

within a simulated absolute fake setting, the tourist comes to believe that this is the new reality of nature.

In support of Baudrillard and Eco's theories that nothing 'real' or 'fake' are bound by each other, Brown (1996) acknowledged that this does not mean that the simulations or 'fakes' do not have an integral part to play in the quest for the authentic. Brown discussed the value of simulations in his work on genuine fakes. An oxymoron at its root, Brown (1996) recognises that even obvious imitations and replications are not without their unique form of authenticity. Brown uses the example of the reconstructed exhibition hall in Hiroshima Peace Park. Even though a little of the building still existed after the disaster, it was completely reconstructed and made an attraction for tourists and pilgrims (Brown, 1996). Although visitors know this building is a reconstruction based on the original, the fake building still evokes deep and genuine feelings about what happened there. The object's authenticity almost becomes irrelevant. It is the relationship between the visitor and the presenter that mediates the authenticity (Brown, 1996). Eco suggests that the pleasure of imitation is innate to all humans, a desire not just to view something from the outside but to experience it. As people enter haunted houses and fairy-tale lands, they go one step further than just watching a horror movie or reading a fairy-tale; they abandon their old lives behind and become engulfed within the experience (Eco, 1986a). Eco (1986a) and Brown (1996) illustrate the real value that can be found by the tourist when perceiving a fake object or experience.

Postmodern approaches are not without their criticism. Contrived in the postmodern, post-Marxism society, it is argued that postmodern approaches to authenticity are only relevant in western culture, with support from mainly British and American literature (Clowes, 1995). This criticism is significant of both Baudrillard and Eco's work. The critique focuses on this divide between Europe and America, leaving gaps between the assumptions. They ignore other formats of the 'Old World' and the 'New World' that is found in non-western societies, such as Japan (Smart, 1993). When referring to authenticity in western society, focusing on the West could potentially become an advantage. Smart's argument also suggests the dated effect of some examples in postmodern literature. America was the epitome of Eco's '*more*' and the Baudrillard Utopia (Smart, 1993). However, 'Europe' and 'America' are developing concepts that are subject to change with the evolution of histories and cultures. It cannot be assumed that the 'American' or 'European' interpretation of

Baudrillard and Eco equates to the interpretation of 'America' and 'Europe' of today or the future (Harvey, 1989; Clowes, 1995).

Subsequent criticism for postmodernism is the scepticism it shows towards authenticity (Butler, 2013; McHale, 2015). Postmodern approaches to authenticity have a complete separation and disregard for all other works before them (Powell, 2014). Butler (2013), however, acknowledges that a degree of chaos is required when attempting to search for an imaginary Self (Butler, 2013).

However, Cohen (1988) and Wolfaardt (2012) have argued the need for both approaches. They state that the 'postmodern tourist' has now moved away from the 'modern tourist' and their initial quest for objective authenticity as they now want something more (Wolfaardt, 2012). This search for more is characterised by a playful search for enjoyment (Wang, 1999). This playful search for enjoyment is down to the 'enlightened tourist' age, where any tourist can gain vast amounts of information online before travel or visitation (Saatsaz, 2009). The postmodern tourist is now aware of the negative impacts authentic tourism can have upon the original local culture (Milbrath & Besch, 1994) and may prefer to enjoy a simulation or an imagined universe to keep their conscience clean. Despite his work's original dismissal and criticism, this shift in tourist motivations emphasises Baudrillard's simulation theories for modern-day tourists (Munt, 1994).

There is still evidence of Baudrillard (1994) and Eco's (1986a) work in today's literature surrounding the process of authentication (Yi et al., 2018; Vidon et al., 2018). Postmodern approaches to authenticity are seen in the tourism literature regarding virtual reality and fantasy tourism (Vidon et al., 2018). Vidon et al. acknowledges that everything is a simulacrum in this tourist setting, but the tourist is invited to authenticate regardless. Postmodernism is also applied within destination loyalty literature. Yi et al. (2018) discusses the issue with postmodernism authenticity is that most academics apply a 'both and' or 'either or' approach to its application. Few researchers are open to its incorporation more than just a side note (Uriely, 1997). However, Yi et al. (2018) discusses that postmodernism does have a place within the process of authentication. Yi et al. placed the value of postmodern authenticity as a moderating force.

"Postmodern authenticity moderates the relationship between perceived authenticity and existential authenticity" (Yi et al., 2018, p.415)

Yi et al.'s (2018) research demonstrates a gap in the research for incorporating postmodernism with other typologies of authentication. Only through open discussion of all typologies can developments be made within the literature (Yi et al., 2018).

2.2.3.1 Temporality and Self-Making

Both postmodern and existential approaches to authenticity highlight the authentication process's temporal nature (Baudrillard, 1994; Wang, 1999; Pons, 2003; Steiner & Reisinger, 2006). While briefly discussed in existential authentication, temporality poses a practical problem in applying any theoretical process of authentication. While objective authenticity suggest stability through static acts of authentication (Cohen & Cohen, 2012), Baudrillard (1994) eradicates this stability by breaking down the fundamentals of the objective original required to objectively authenticate any object or experience. Existential approaches to authenticity acknowledge the temporal elements within the individual's authentication processes (Pons, 2003; Steiner & Reisinger, 2006) but comment little on using this approach practically to test these theories empirically. The question arises on how one can understand and practically apply an existential 'state of Being' within the individual's authentication process. A review of the literature surrounding the temporality of authenticity can be examined to understand this issue.

During its conception in the 1950s, existentialism is prematurely written off by many philosophers due to its temporality (Troutner, 1969). Its absurdity is continually attacked for decades until the concept finally reached a status of general acceptance. Championed by Heidegger, Sartre, Merleau-Ponty and Dewey, existentialism finally had a prominent role within philosophical thinking. While Dewey's philosophy initially posed the questions, '*what is man?*' and '*what can man do?*', today's approach to existentialism goes beyond these questions. Troutner's examination of Dewey's philosophy suggests that today we ask the questions '*who is man?*' and '*what is his meaning and destiny?*' (Troutner, 1969). These identity questions still feature today within existential philosophy and have created a philosophical search for the inevitable follow-on-question of '*who am I?*'. The

subjectivity of this question is inescapable, and may-in-part, be one reason why tourists are searching for the answer(s).

Reviewing the literature surrounding the temporality of authenticity centres around the concept of 'Being' (Heidegger, 1962; Daniel, 1996). The concept of Being is a subjective term. Berger (1973) conceptualise this as being 'one's true Self' or 'real Self' in opposition to playing a role or putting on a performance where this sense of Self is lost. This 'real Self' is often related to tourism through the tourist's desire to escape every day and the roles they take on (Urry, 1990). Therefore, tourism can allow individuals to transcend their everyday lives and enable them to simply 'Be'.

The tourist search for authentic Self is still prevalent today and is seen cross-culturally (Cohen, 2010; Nicolaides, 2014). Nicolaides's (2014) paper on the tourist search for authentic Being primary attributes this search for Being in cultures and destinations that have accumulated gross amounts of wealth. Tourists from these countries or backgrounds are continually seeking self-esteem through a process of self-actualisation. This paper suggests that tourists gain this temporal sense of Being through their continual purchasing of tourist objects and experiences that transcends the objective into Being (Nicolaides, 2014). The issue is more complicated than partaking in tourist activities equating to Being their true Self. The individual must search for activities and toured objects that they feel may reflect their true authentic Self (Cohen, 2010).

The flaw with this theory is that it assumes that every individual has a clear sense of authentic Self and knows what toured objects and activities can allow them to self-actualise (Vidon & Rickly, 2018). This assumption is not a conscious cognitive process for all; therefore, it is tough to test empirically. For example, many individuals may know the type of tourist attractions they like to visit, but they may not cognitively make these choices based on searching for their true Selves (Vidon & Rickly, 2018). They may visit them because they are 'fun' or 'enjoyable'. Little is understood of the authentication process without understanding the cognitive process that links the destination or attraction attributes to the true Self values. The postmodern approach to authenticity also ignores the temporal impact of social norms and travelling with others on the perceived true Self. This need for conformity concerns what it means to be human and be happy as oneself (Hegel, 1977).

Goffman (1959) and MacCannell (1973) discuss the impact of being in a collective group on the individual when engaging in tourism performance. Goffman (1959) suggest that those around the individual can affect their behaviours and perception of their true Self. For example, if in the company of a group of high-achieving individuals, the tourist may see the group's shared values reflect on themselves to alter their idea of perceiving the authentic Self (MacCannell, 1973). Once, they may have been happy to exclude any art galleries from travel itineraries as they did not perceive knowledge about art to fit in with their true Self. A group of educated art lovers may alter the tourist values as they wish to fit into the social norms of the surrounding group. They may, therefore, see a change in their value systems to now include 'be knowledgeable about art'.

This suggests that the true Self can be controlled and altered by the individual and is perhaps not objectively true, but a simulation of the truths of others who surround us (Troutner, 1969). Due to our situational environments continually changing, it could also be assumed that our perceived true Self is as temporal as the world we live in (Troutner, 1969). This ability to draw upon a curated collective consciousness allows the individual to evolve. Old values and old meanings can continually be disregarded and swapped for new values and new meanings (Troutner, 1969). This is occurring faster in modern society due to the rate of change of social norms projected intentionally through the media (Drushel & German, 2011).

While Baudrillard (1994) would have disregarded any notion of a true Self, Freud viewed the true Self as a balancing act between two parts of one Being (Freud, 1955). Freud hypothesises that the individual is continually fighting between reason and emotion. He conceptualised this as the reality principle and the pleasure principle; each part must be perfectly balanced if the individual is to gain a sense of true Self (Freud, 1955). This understanding of Being also acknowledges the temporal nature of existential authentication. Freud stipulates that the changing balance of one of these principles over the other can inhibit the feeling of true Self (Freud, 1955). Each individual is in a continual balancing act to achieve or auto-correct this to a place of balance and Being. Freud suggests that modernity has led to an almost constant imbalance, with the reality principle taking further control in our everyday lives. This theory would suggest that the only way to counter this and ultimately achieve a sense of true Self would be to increase the indulgence in the pleasure principle (Freud, 1955). Therefore, people turn to the tourism and leisure

industry to participate in activities to indulge their pleasure principle (Kingsbury, 2005; Buda, 2015).

This theory suggests that individuals can control or alter their sense of Being. This concept is better known as Self-making (Wang, 1999; Franklin, 2003). It is an intra-personal dimension of existential authenticity when individuals participate in activities to develop their identity (Franklin, 2003). This is thought to predominantly occur when individuals escape their rational and regimented routines and seek adventure and escape. However, this does not mean that some cannot Self-make while in their everyday lives, and others can fail to Self-make when partaking in tourist activities (Reid et al., 2004). Any sense of Being is idiosyncratic and temporal. For example, one individual may decide to book an adventurous day out of white-water rafting on a couple's holiday. By partaking in this activity, they indulge in their spontaneous pleasure principle (Freud, 1955) and challenge how they view themselves. In that instant, they are no longer a 9-5 office worker; they are their true Self, a thrill-seeker who craves adventure in their core. However, the other individual may work as a part of the lifeboat association (Franklin, 2003). Partaking in this activity may feel just as mundane as their everyday. Just because they are in a different location may not lead to a feeling of escapism, and they may not be able to Self-make during this activity.

The summation that this literature regarding temporality of authenticity and Self-making brings to the context of understanding authenticity is that any research findings must be addressed on an idiosyncratic basis due to the personal nature of the Self (Cohen, 2010; Nicolaides, 2014). This alone, however, does not allow for research to be used in practice; therefore, the study should be conducted on an individual basis, but it should also allow for commonalities to develop for practical use.

2.2.4 Staged Authenticity

> "It is no longer sufficient simply to be a man to be perceived as one. Now it is often necessary to act out reality and truth" (MacCannell, 1973, p.92)

The final theoretical approach addressed in this literature review is staged authenticity. Staged authenticity is a cornerstone of authenticity viewed in a touristic setting (Wang, 1999). This approach builds upon aspects of the three prior

typologies, as a core understanding of the objective, existential and postmodern approaches to authenticity (Wang, 1999). In this section, the literature centres around firstly Goffman (1959) and subsequently MacCannell's (1973) work defining the many intricacies at play within the staged authenticity theoretical approach. The literature also draws on the value found in the fake or replications (Brown, 1996), hence giving value to Baudrillard's (1994) simulacrum of the authentic.

The theory behind staged authenticity has been developing for several decades, initially starting with literary works by Goffman (1959). Goffman's work is often viewed as a cornerstone within authenticity literature (MacCannell, 1976; Wang, 1999; Larsen & Urry, 2011). His approach to authenticity is still regularly referred to today to aid in understanding travel and leisure through a variety of topics (Karelina, 2019; Kerber & Kramm, 2021).

Goffman established his theoretical understanding of staged authentication in his book 'The Presentation of Self in Everyday Life' (Goffman, 1959). In this key text within the authenticity literature, the reader is taken through the theory of staged authenticity through a theatrical staged production metaphor.

Goffman initially determined a sense of structured division in all social establishments that he labelled as the 'front' and 'back' regions (Goffman, 1959). The front of house (FOH) region is characterised by the performance that takes place between the guest and the host, or service provider and customer. The back of house (BOH) region is where the performers retire to rest or prepare for their next performance (Goffman, 1959). A classic example of a FOH/ BOH regional divide would be the reception desk and seating area versus the kitchen and staff rooms at a restaurant. Goffman ascertains three primary roles; those who perform, those performed to, and the outsider (who does not perform or observe the performance) (Goffman, 1959). Each role has access to a set particular area. The performers appear in both the BOH and FOH regions. Those performed to have access to the FOH, and the outsider has no access to either of these regions (Goffman, 1959).

> "Behind many masks and many characters, each performer tends to wear a single look, a naked unsocialised look, a look of concentration, a look of one who is privately engaged in a difficult, treacherous task" (Goffman, 1959, p.228)

Goffman initially outlines all the elements contributing to his stage/life metaphor while finally outlining his BOH/ FOH model (Figure 2-1) that MacCannell (1973) later develops. Each chapter tackles a different aspect of the metaphor, the first being the performance itself. Here Goffman outlines the term 'performance' as the act of any performer acting out or playing a role for the audience. The performance must be sincere if it is to be believed or authenticated by the audience (Goffman, 1959). While Goffman stipulates that this is continually occurring with every human interaction, 'performance' is seen within the FOH regions of the tourism sector (Goffman, 1959). For example, a tour guide performs hospitality, knowledge, and entertainment for their audience. They play the role of 'hospitable and knowledgeable tour guide'. Goffman hypothesises that the authentication of any given performance can lie within the audiences' perception of the degree of sincerity. This perception is due to each audience member/tourist's perception that the performance is authentic or fake. It is up to several controlled and external factors that can alter their view (Goffman, 1959).

Goffman suggests that many factors affect this process, one being the hierarchy of tourism (Goffman, 1959). This hierarchy runs from perceived mass tourism at the bottom, such as Edinburgh Castle or the London Eye, to perceived authentic tourism at the top, for example, a private tour of hidden Edinburgh. This perception is within the eye of the audience and has little to do with the actual truth performed at each level (Jacobsen, 2000). This perception makes identifying which level the tourist perceives the attraction distinctive and challenging to test empirically. This theory does suggest that tourists may exhibit different behaviours as they rise through the ranks and, therefore, may expect another type of performance to positively authenticate (Goffman, 1959). For example, a group of international tourists visiting Edinburgh may be more inclined to see the mass tourism attractions, such as Edinburgh Castle. Their motives are focused on their perceptions of Edinburgh and Scotland. A guide dressed in a kilt or tartan may positively authenticate performance for that audience. On the other end of the hierarchy, a group of Scottish nationals visiting the capital for the day may find this dressing an inauthentic performance (Goffman, 1959). They know it does not represent the everyday dressing of the locals. These differing interpretations suggest difficulty in finding commonality through empirical testing through this authentication process. A similar nationality of participants may be beneficial in gaining a baseline in their acceptance of sincerity of any staged authenticity.

Goffman also discusses the theoretical 'role' of the tourist. The theoretical 'role' is a concept that is reiterated in many tourists' literature post-Goffman (Cohen, 1985; Doorne & Ateljevic, 2005). It is relevant in the discussion of authentication, as social norms and playing the role of the tourist, can affect the degree of active participation in the sincerity of the performance (Goffman, 1959). For example, when in a tour group, each tourist takes on the 'role' of the tourist. This performance may make them susceptible to playing along with the performance in front of one another as this is the social norm.

Larsen and Meged (2013) develop this notion to suggest that tourists do not act passively in a guided tour scenario but can also actively co-produce guided moments. Tourists are more likely to outwardly authenticate the sincerity of the performance while in this group. They may risk being ostracised from the 'group' if not (Larsen & Meged, 2013). This authentication process through adhering to social norms is flawed. As the external authentication that the audience member displays may just be a performance to the others in the group to ensure there stay within the group's social norms (Goffman, 1959). It does not apply to the internal authentication process occurring within the individual tourist. This theme is also echoed in Eco's understanding of the presentation of Self through the interpretation of 'play' towns and the tourist taking on the 'role' within the illusion. Goffman (1959) states that reality can only be found in the BOH. Eco argues that if the illusion of reality is an absolute fake (Eco, 1986a), authenticity can also be recreated in the FOH.

Similarly to an actor on stage, the degree to which a tourist performer is qualified can impact the sincerity of their performance (Larsen & Meged, 2013). When reflecting on types of authentications, the formal or informal qualification of a curator or performer plays an essential role within the process (Goffman, 1959). To refer to Goffman's theatrical metaphor, we would perceive a trained Shakespearean actor to give a more 'believable' performance of Hamlet, compared to a high school amateur dramatics production (Goffman, 1959). With regards to tourism performers, these qualifications can come in many forms. They could also be the training of actors in haunted houses, the education of tour guides on a topic, or their personal experiences that may contribute to their perceived ability to give an authentic performance (Larsen & Meged, 2013). The qualification of the performer is not, however, a guarantee of truth. Goffman also discusses the degree of concealment within the performance (Goffman, 1959). While it is assumed by the audience that

there is an unsigned contract between the performer and the audience that they will tell the truth, it is not uncommon for performers to embellish or conceal harsh realities from the audience (Goffman, 1959). We see this in everyday life when a politician may not directly lie but often conceals to avoid brutal truths. This example is similar within the tourism industry when viewing destination marketing videos. We are swamped with idealised versions of the truth of a destination (Jimenez-Barreto et al., 2020). The degree of concealment from performers is often minor. Goffman suggests shame and guilt will usually ensure that most performers do not tell outright lies (Goffman, 1959). It is, therefore, assumed, unless signs are picked up by the audience members, that most of the performance is truthful.

Numerous other indicators may influence the audience authentication process of a performance, several of which factor around the cohesive nature of the performance teams (Goffman, 1959). Goffman outlines the importance of cohesive team performance on producing a sincere performance. All team members are reliant on one another to play their role, and a slip from one team member can adversely affect the authenticity of a teams' performance (Goffman, 1959). Goffman gives the theatrical example of one actor forgetting their lines on stage. This slip immediately breaks the illusion of the performance, as the audience remembers they are actors on a stage playing a role. This slip in performance is also seen in tourism, it may be accidental or conscious (Goffman, 1959). A touristic example of an unintentional slip of character may occur when a tour guide takes a personal phone call or cannot answer a question that their character should be able to respond with ease. A coconscious slip in the role may come at the end of a guided tour when the previously hospitable and friendly tour guide drops their character and asks for tips as guests leave (Overend, 2012). Similarly to the actor on stage, this theoretical concept hypothesises that the performance is dubbed a fake by slipping out of their hospitable or knowledgeable role.

In the final framework, Goffman puts forward and combines all the components he discusses within the book (Goffman, 1959). Figure 2-1 is an abridged image created by the author, followed by nine summarising statements (see Table 2-4).
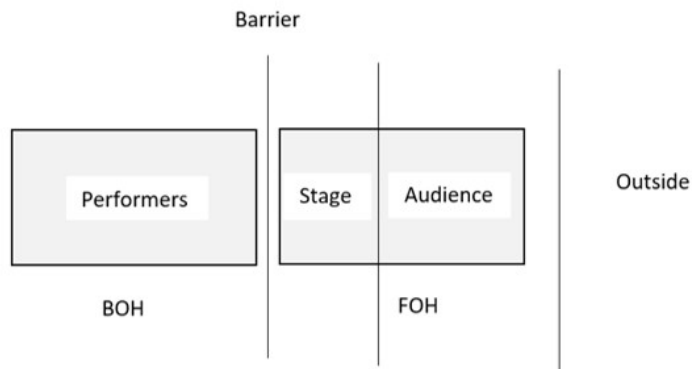
Figure 2-1 Goffman's Performance Space Model (developed from Goffman, 1959, p.231-232)

1	A social establishment is any place where an activity takes place within fixed barriers of perception.
2	Within any establishment, we find a team of performers who co-operate and present a definition of a situation to an audience.
3	Rules of morals, ethics and social norms apply to all who take part in this fixed space.
4	There is a division of space between the back region, where the performance is prepared, and the front region, where the performance is given.
5	These regions are controlled to prevent entry to the wrong groups.
6	There is a familiarity between team members where secrets are shared and kept.
7	Discrepant roles develop where apparent team-mates, audience members or outsiders learn information about the performance.
8	Performers, audiences & outsiders utilise techniques to save the show if there is disruption.
9	Team members need to be loyal, disciplined, and circumspect.

Table 2-4 Goffman's Performance Space Model (1959, p.231-232)

This framework claims to characterise most Anglo-American social interactions that occur. Goffman suggests that it can be applied to any social establishment, but it is a dynamic framework, not static (Goffman, 1959). Here Goffman already highlights the potential for broader reach within the extensive global tourism market. This theoretical model may be appropriate for Western performers and audiences but may not be suitable for Eastern audiences, who may not have the same social

norms or roles that this model theoretically presents (Goffman, 1959). With the exemplar destination Scotland now seeing an increasing number of Eastern tourists visiting (Visit Scotland: Insights Department, 2019a), this model may not accurately represent Eastern audiences that are playing the role of the tourist, and if applied, this should be taken into consideration.

This framework is also centred on the face-to-face performative nature of authenticating tourism. While much tourism is still consumed in this manner, this framework does not include many of the non-face-to-face new technologies that have been integrated by many tourism attractions, such as audio and virtual reality guides (Guttentag, 2010; Yung & Khoo-Lattimore, 2019). This change in tourist consumption today illustrates the potential limitations in this framework as it may not be reflective of tourism today.

Post Goffman, MacCannell built on Goffman's framework. MacCannell (1976) saw that the rigidity of Goffman's framework caused potential problems, especially with authentic-seeking tourists that desire to gain access to the BOH. This problem is accentuated through the BOH tours (MacCannell, 1976). These tours prompted by the tourist need to find the authentic are increasing in popularity. MacCannell gives the example of manufacturing companies and services that are now offering guided tours or viewing areas to their work. These range from restaurants where the food is prepared in front of the customer to the viewing areas found in parliaments and stock exchange markets (MacCannell, 1976). MacCannell suggested that Goffman's definitions of staged authenticity are too rigid to include the ever-growing back region of the tourist setting. MacCannell set out a new model incorporating Goffman's staged setting. The BOH/FOH outsider model is a continuum of stages. MacCannell (1976) establishes the continuum in six stages, as seen below (Table 2-5).

Stage	Region	Definition
Stage 1	Goffman's Front Region	The social space that the tourist wants to overcome.
Stage 2	Touristic Front Region	A front region that is decorated as if it was a back region. For example, a seafood restaurant with decorative nets and lobster cages.

Stage 3	Organised Front Region	A front region that is completely organised in its totality appears like a back region.
Stage 4	Outsiders Back Region	A back region that is only open to outsiders. For example, a political expose in a magazine.
Stage 5	Altered Back Region	A back region that is cleaned and slightly altered is on view.
Stage 6	Goffman's Back Region	The ideal. The place that motivates the search for truth and authenticity.

Table 2-5 MacCannell's Six Stages of Tourist Regions (1976)

Not all these stages of this continuum are necessarily accessible to the tourist. The tourist may never enter stage six of the MacCannell continuum. However, the perception that a BOH exists is integral for the other stages along the continuum (MacCannell, 1976). Goffman's back region is the driving force that the tourist strives to find (Pearce & Moscardo, 1986). Goffman's BOH still holds a perception of truth, unlike organised fronts and altered back regions that, according to MacCannell, can be problematic and dangerous as it fabricates something with no intention of revealing its truth.

MacCannell (1976) views Goffman's (1959) theatrical model theory as problematic when addressing human behaviour. It relies on the social division of the front and back regions, thus meaning that according to Goffman, to sustain a firm sense of social reality and authenticity, some mystification is involved (MacCannell, 1973:1976). This idea is carried through into the perception of the back region. Having a BOH implies that everything is not quite as it seems. It is in the back where secrets can be found, and the truth lies. MacCannell concludes, although it has long been a motive for tourists to get past the false fronts to experience the intimacy of reality located in the BOH, the label of 'tourist' participating in 'tourism' prohibits them from getting through the mystification of the front (MacCannell, 1973). However, Goffman (1959) states that it is not impossible for the tourist to experience the authentic inner workings, as sometimes, it becomes impossible to separate the BOH and FOH regions in a tourist setting.

MacCannell faced criticism on this perceived rigidity within the staged boundaries (Bruner, 2005). In later years he addressed these criticisms through the following statement:

> "Staged authenticity was initially inserted precisely between the front-back binary to name a new kind of space that could not be assimilated into either one of the original pair." (MacCannell, 2008, p.335)

MacCannell (2008) followed up this thought by addressing that there have been many examples of staged authenticity. The concept is sufficiently developed internationally. The world now appears as an infinite set of stages, thus securing the importance of this concept within the academic literature concerning authenticity (MacCannell, 2008). With the tourists' motive to experience authentic growth, BOH areas have simultaneously become presentable to counteract the growing desire to encounter them, making them sequentially a part of the performance space (Goffman, 1959). An example of this is the increasing trends of restaurants' kitchen and preparation areas that are fully viewed by the diners (Kelleher & Perret, 2001). As the diner's peer into the kitchen and see their food being prepared, their experience becomes more intimate and real, but at the same time, these kitchens become more polished and staged (Kelleher & Perret, 2001).

While this review of staged authentication concludes the four main typological approaches found in the literature, there is still some literature regarding authenticity that does not fit within these boundaries that should still be included, and their relevance discussed.

2.2.5 Additional Approaches to Authenticity

This section includes relevant literature not previously reviewed in the four main typologies but is still regarded as essential in the theoretical authenticity literature (Boorstin, 1962; Cohen, 1979; Urry, 1990; Brown, 1996; Kolar & Zabkar, 2010; Mkono, 2013; Newman & Smith, 2016). This section will also provide a review on the combination of Cohen and Cohen's (2012) 'hot' and 'cool' authentication criterion that have previously been addressed in Sections 2.2.1 and 2.2.2.

Urry's (1990) approach to authenticity perception regarded the social context of authenticity. Urry stated that the social context and social reality support the

cognitive development of authenticity perception. Urry theorised that the consumption of any tourist service could not be separated from the broader social context in which they are embedded, as most tourist consumption occurs in social groups (Urry, 1990). These groups can be mixed and include families, couples, or friends. Urry (1990) then concludes that the relationship between the objects purchased, such as tickets to a museum or a cup of coffee, and the overall experience had by the social group is still unclear. Urry's work highlights the impact social groupings may have on a perceived authentic experience (Wang, 1999). It also questions the relationship between objective and existential authenticity, such as an experience full of objectively authentic items may not necessarily lead to an authentic experience and vice versa (Wang, 1999). This area of research is currently theoretical. There has yet to be any empirical testing on the relationship between the objective and the experiences in the tourist setting.

Boorstin (1962), along with Goffman (1959) and MacCannell (1973:1976:2008), is one of the first to approach the subject of authenticity, or the lack thereof. Boorstin's approach to the concept of authenticity in tourism is pessimistic and arguably outdated (Brown, 1996). Boorstin firstly clarifies the differences he values in the type of individuals that inhabit the labels of '*traveller*' and '*tourist*' (Boorstin, 1962). He positions that the rise in mass tourism has led to the obliteration of any authenticity within the travel industry, be it objective or through experience (Boorstin, 1962). While MacCannell replies that Boorstin's negative attitude towards tourists is just a long-standing attitude that all tourists have towards other tourists, today, Boorstin is not without his critics (MacCannell, 1973). Brown (1996) highlights Boorstin's failure to consider the consumers' authentic perception. Boorstin could not imagine that the quest for seeking an authentic Self could be found on a mass tourist 'sun, sea and sex' holiday (Brown, 1996). Boorstin's limited approach towards mass tourism has allowed him to disregard several critical aspects that authenticity could be perceived under.

Eco's essay 'Reports on the Global Village' (1986a) takes a semiotic approach, stating that mass culture and mass tourism do not transmit an ideology, but it is the mass media in tourism is itself an ideology (Eco, 1986a). DMO's and other forms of mass media have always been a tool used to condition public opinion through the commodification of the tourism industry (Wang et al., 2015). The message promoted through DMO's and mass media becomes an issue of communication where the

message will never be fully regulated or isolated (Eco, 1986a). Commodification and the projected imagery are critical players within the authentication process in the modern tourist industry (Wang et al., 2015). Literature on the effects commodification is reviewed in Section 2.3.4.

Cohen (1979) addresses the polemic discussion between Boorstin (1962) and MacCannell (1973:1976), suggesting that both arguments lack universal validity regarding a signal generalised 'tourist type'. Conscious of oversimplifying the issue, Cohen (1979) cautiously presents a variety of 'modes' of touristic experiences ranked along a spectrum:

- **The Recreational Mode**: A recreational trip where one can enjoy themselves and restore wellbeing.

- **The Diversionary Mode**: An escape from boredom and everyday existence without a higher purpose.

- **The Experiential Mode**: When disenchanted or alienated individuals seek meaning in postmodern society through transforming society or deriving enjoyment through others living authentically.

- **The Experimental Mode**: engaging in living an authentic life through sampling on a trial-and-error basis. They are in 'Search from themselves.'

- **The Existential Mode**: The extreme form of the experimental mode, where the individual becomes fully committed to a 'spiritual centre.'

Cohen's spectrum of modes incorporates the consensus of opinions within the literature surrounding tourists and authenticity at this time (Wang, 1999). While certain aspects of these modes are still referred to within the literature today (Lengkeek, 2001; Kvaran et al., 2013), the elitism bias predominantly projected from Boorstin (1962), incorporated by Cohen (1976) through these modes, arguably does not adequately reflect the tourist's opinions today (Yuran, 2019).

Equally to Wang's (1999) key work regarding the typological approaches to authenticity, Kolar and Zabkar (2010) regarded the subject area of authenticity as

problematic due to the concept being insufficiently explored, the effects of which have hindered the concept of 'the authentic' practical application in social science research and strategy (Kolar & Zabkar, 2010). They do not, however, disregard the value of authenticity. Kolar and Zabkar regard authenticity's value as a concept that lies in its universal value. They hypothesise that although how one perceives authenticity may differ, the concept is understood and recognised throughout the world. Although seen as problematic, Kolar and Zabkar undertook the concept of authenticity practically in a study on linking the variety of typologies of authenticity, as laid out by Wang (1999). In the process, they offer the notion that authenticity is a crucial mediating construct between cultural motivation and loyalty (Kolar & Zabkar, 2010). Thus, demonstrating that the value of authenticity can be used across its several typologies and can potentially be combined into one model.

Mkono (2013) addressed that the authentication process is often left out of the discussion regarding the theorising of authenticity. To date, Mkono is one of the few academics who has acknowledged this as preliminary research.

Newman and Smith (2016) highlight that the literature on authenticity is still at a loss regarding a consensus. The continued elusiveness of the term is primarily due to the diversity of contexts in which authenticity judgments arise (Newman & Smith, 2016).

To summarise the work by Cohen and Cohen (2012) and their attempts to understand the concept of authentication, a final collaborative review is needed to review how both Cohen and Cohen viewed 'hot' and 'cool' authentication functioning as opposites (Cohen & Cohen, 2012). This classification criterion is an excellent example of the theoretical differences found in two classic typologies of authenticity within tourism. However, its clarity and dichotomous nature do not always reflect the temporal characteristics of the authentication process (Baudrillard, 1994; Pons, 2003; Steiner & Reisinger, 2006). Cohen and Cohen include the 'continuance' criterion to emphasise the fluid nature of authentication while simultaneously contradicting the single and static nature of 'cool' authentication's temporality. This criterion highlights the inescapable contradiction of the authentication process. While there are many definitions, typologies and means to define authenticity, all are arguably useless in practice due to their temporality; even object or 'cool' authentication is not static (Cohen & Cohen, 2012).

Cohen and Cohen's (2012) criterion align with Wang's (1999) authenticity typology, grouping into objective and existential authenticity. A theoretical issue that arises with this segregation of 'hot' and 'cool' authentication is the definition of existentialism. Reviewing approaches to the existential authentication process is found across conceptual fields (Wang, 1999; Steiner & Reisinger, 2006; Kim & Jamal, 2007). Therefore, this criterion of 'hot' authentication as existential authentication should be interpreted with caution. While 'Hot' authentication is regarded as a relevant term, it is not interchangeable with the broader interpretations of conceptual existentialism.

Cohen and Cohen's (2012) 'hot' and 'cool' criterion also lack empirical testing. The lack of testing results in functionality problems with this approach. Regarding its 'temporality' and 'conductive to personal experience' criterion, these do not include the temporality of the authentication process (Pons, 2003; Steiner & Reisinger, 2006).

Constructivism is another approach to defining authenticity within the literature. Wang's (1999) constructivist approach to authenticity is defined as the authentic nature projected onto the toured objects. Constructive authenticity is linked to the staged authenticity literature. This projection occurs from both the tourism producers as well as the tourists. This approach is often linked with symbolic authenticity, as it is concerned with the perception of the authentic rather than the toured objects' origins (Wang, 1999). Constructive authenticity is far less systematic than objective authenticity. It is a generalisable term that allows for constructed perceived authenticity to exist. Constructive authenticity is similar to the theories presented by Goffman (1959) and MacCannell (1973:1976:2008). These understandings of authenticity function under the premise of continual staging of authenticity in the tourist setting. While Wang has labelled this staging as 'constructed' (Wang, 1999), this typology of authenticity is firmly embedded within the broader theme of commodification in the market. The constructed nature of authenticity is discussed thoroughly in reviewing the literature surrounding the perception and construction of Scottish tourism (see Section 2.3.4.2).

Here concludes the review of theoretical approaches to authenticity. This review has covered the four main typological approaches to authenticity while also reviewing key literature that sits adjacent to these approaches.

2.2.6 Summary of Theoretical Approaches to Authenticity

This section consists of a summary table of the literature on authenticity that is discussed within this literature review in chronological order (Table 2-6). While the literature review has been conducted in a typological structure, this summary table allows for the chronological development of the literature regarding theoretical approaches of authenticity to be understood.

Freud (1955)	The true Self is a balancing act between two parts of one Being, the 'reality principles' and the 'pleasure principle.'
Goffman (1959)	Staged authentication. The front of house (FOH) region is characterised by the performance between the guest and the host. The back of house (BOH) region is where the performers retire to rest or prepare for their next performance. Authenticity can be found in a believed performance or within the back region.
Boorstin (1962)	The rise in mass tourism has led to the obliteration of any authenticity within the travel industry, be it objective or through experience.
Heidegger (1962)	Exploration to find one's true Self; to achieve this, one must search for authenticity. Authenticity has three characteristics: 'Mineness', Resoluteness, and The Situation.
Troutner (1969)	Approach to existentialism and they-Self goes beyond the question 'what is man?' but asks the questions '*Who is man?*' and '*what is his meaning and destiny?*'
Foucault (1970)	Foucault's work raises questions about realities and illusions alongside the visible and invisible.

Berger (1973)	'Being' is defined as being 'one's true Self' or 'real Self' in opposition to playing a role or putting on a performance where this sense of Self is lost.
MacCannell (1973:1976:2008)	Staged authenticity: the tourist always wants to access the back region, thus leading to a continuum. The world now appears as an infinite set of stages.
Cohen (1979)	Variety of 'modes' of touristic experiences ranked along a spectrum. The Recreational Mode, The Diversionary Mode, The Experiential Mode, The Experimental Mode, and The Existential Mode.
Yancey et al. (1979)	Emergent authenticity is a process that requires a form of negotiation until it can finally reach a point in which it is deemed authentic.
Baudrillard (1981:1994)	Postmodern. Simulacrum and Simulation. Nothing is 'real' or 'authentic' apart from the one truth that nothing is real; this is the ideology of Simulacrum.
Eco (1975:1977: 1986a:1986b)	Hyperreality and authenticity through a semiotician's lens. '*The real thing'* and '*more*' as terms to distinguish between reality and hyperreality.
Handler (1986)	Authenticity is a cultural construct.
Sax (1989)	Incorporating Foucault's theories adds another dimension to Baudrillard's theory in its simulation. If a simulation was held up against a mirror, would its reflection, no matter how accurate it was, look anything like the original?
Urry (1990)	Social context and social reality support the cognitive development of authenticity perception as most tourist consumption occurs in social groups.

Smart (1993)	Should not search for the undisputable 'real' or origin of authenticity as the simulation will always win over reality.
Rojek & Turner (1993)	Critiques Baudrillard postmodernism. Sates Baudrillard's arguments are nonsensical, and struggle to understand the arguments presented.
Bruner (1994)	Objective: four definitions reflect the replication of objects, their origin, and their classification.
Golomb (1995)	Authenticity is ambiguous due to its many meanings in various contexts.
Clowes (1995)	Postmodern approaches to authenticity are only relevant in western culture, with support from mainly British and American literature.
Brown (1996)	Value in genuine fakes. Authenticity does not solely occur concerning the authentication of real or fake objects but is a concept far more subjective.
Crang (1996)	Objective: objective authenticity of toured objects. It is an essential element in producing a sense of 'realism'. Acknowledges aspects of 'Self-reflexivity'.
Wang (1999)	Typological approach: Objective, Constructive & Existential. Also noted is the relevance of staged and postmodern.
Ryan (2000)	Existential authenticity is interlinked with the experience; how can you define this concept as experiences are idiosyncratic.
Arsenault (2003)	The existential authentication process would appear to be personal.

Franklin (2003)	Individuals can, to some extent, control or alter their sense of Being. Self-making.
Pons (2003)	Existential authenticity is when the tourist achieves a sense of Being while interacting with toured activities.
Doorne & Ateljevic (2005)	Individuals feel more and more inclined to align themselves with social norms to avoid being singled out or shamed. This contributes to the 'they-Self' that the individual is trying to construct.
Reisinger & Steiner (2006a:2006b)	Objective authenticity is a grounding starting point, where the postmodern and constructivist lens can build upon.
Steiner & Reisinger (2006)	Adopted Heidegger's philosophy in the literature surrounding existential authenticity. Something can only be 'real' or 'authentic' if it resembles and reflects the metaphysical form that determinates nature.
Hillman (2007)	The movement away from these limited stances confine the objective authenticity to a museum or heritage setting.
Kolar & Zabkar (2010)	The concept of authenticity is insufficiently explored, the effects of which have hindered the concept of 'the authentic' practical application in social science research.
Cohen & Cohen (2012)	'Hot' and 'Cool' authentication criterion. 'Cool' authentication is defined as a single, official, or performative act where an object event is declared to be original and genuine. 'Hot' authentication is created through a sustained perceived belief and the communication of its authenticity.

Wolfaardt (2012)	The 'postmodern tourist' has now moved away from the 'modern tourist' and their initial quest for objective authenticity as they now want something more.
Rickly-Boyd (2012)	We must look at the *perceived* simulation of authenticity.
Frisvoll (2013)	Lack of a conceptual framework from which to view and assess authenticity poses a concern for any discussion on the subject.
Mkono (2013)	The authentication process was often left out of the discussion regarding the theorising of authenticity – more research is needed regarding the process of re-defining.
Peterson (2005:2013)	Objective: cannot remove social construction from the objective authentication process discussion.
Nicolaides (2014)	Tourists gain this temporal sense of Being through their continual purchasing of tourist objects and experiences that transcends the objective into Being.
Newman & Smith (2016)	Literature on authenticity is still at a loss to a consensus due to the diversity of contexts in which authenticity judgments arise.
Vidon et al. (2018)	Postmodern approaches aid in the explanation of authentication occurring in fantasy tourism.
Yi et al. (2018)	Postmodernism does have a place within the process of authentication. Placed the value of postmodern authenticity as a moderating force between perceived and existential authentication.

Kirillova (2019)	Existentialist tourists seek unique experiences to escape from life's meaning(lessness), the inevitability of death, alienation, and the boundarylessness of freedom.
Lovell & Thurgill (2021)	Support the use of 'hot' authentication criterion within fantasy locations where belief plays such an integral role in the authentication process.
Le et al. (2022)	An understanding of objective authenticity is essential in the tourist process of authentication. All typologies of authenticity are needed to understand the process deeper.

Table 2-6 Authenticity Literature Summary

The table above summarises the typological approaches to authenticity reviewed in the literature. The remainder of this chapter will address the literature regarding the next theme, authentic tourism. Covering this theme is integral in gaining a clear understanding of the process of authentication as the tourist is the individual who takes on the search.

2.3 Authentic Tourism

The authentic-seeking tourist is a well-established concept (Urry, 1990; Yeoman et al., 2007; Shepherd, 2015; McWha et al., 2016; Duffy, 2019), and is intrinsically linked to the understanding of the process of authentication (Waller & Lea, 1999). To gain a fuller understanding of the authentic tourist, a detailed examination of the literature on tourist behaviour and 'gaze' is needed as well as an account of the ways that tourists seek authentic experience.

One impending tourist characteristic is the tourist gaze. A concept envisaged by Urry (1990), in their book 'The Tourist Gaze', Urry explains that the 'gaze' of the tourist is their set of expectations they place on a destination, populous or attraction when seeking an authentic experience (Urry, 1990). Before entering a destination, the tourist will project ideals of authenticity through various means. Whether the tourist actively searches or not, there is a constant striving for an authentic tourist to satisfy the tourist gaze (Jojic, 2018). Urry also highlights the tourist regard for play

and pleasure (Urry, 1990). Yeoman et al. (2007) suggests that tourists no longer just want authenticity and education, but they also seek a sense of enjoyment. Individuals leave the role of 'worker' behind and indulge in the playful character of 'tourist'. If the tourist's expectations coincide with what they are presented with, it can be concluded that they feel as if they have had an authentic experience (Urry, 1990). For example, the tourist wants the weather to be warm when visiting Rome. They want to be overwhelmed by the beauty of the Trevi Fountain. They want to eat authentic Italian food. Their trip is authentic if they experience all these aspects of their perceived Rome (Urry, 1990).

Yeoman et al. (2007) researched the subject further when observing the growing tourist demand for authenticity. They defined authentic-seeking tourists as those who searched for authenticity in products, services and experiences, or were looking for authenticity in themselves (Yeoman et al., 2007). They presented ten potential future trends that they felt would impact authenticity tourism, such as developing the global network and the educated customer. The authentic-seeking tourist would always be searching for '*more*' (Eco, 1986a). Once they devoured one form of authenticity, they begin to crave something more authentic until almost nothing becomes off-limits for tourists to consume. Tourists would, therefore, go from one stage of seeking authenticity from their expectations to seeking authenticity by entering the back regions (MacCannell, 1976). For example, the tourist who was once happy with eating authentic Italian food at a restaurant in Rome now wants a cooking class with the chef or a meal at an Italian's house. As authenticity continues to grow, so are the producers of authentic tourism experiences, as seen in tourism development (Yeoman et al., 2007). Before then, the only way to get authentic Italian food would have been at a restaurant or through a friend or family member. Today, using sharing economy apps and review websites, the authentic-seeking tourist can find an Italian host for the evening or get dinner recommendations by locals (Lin & Fu, 2020).

In opposition to Yeoman et al.'s (2007) authentic-seeking tourist, Hall (2007) comments on the fakery of the concept. By nature, as soon as a space is opened to tourism, the dynamic changes. Hall's work echoes Baudrillard's (1994) views on the death of an object through ethnography. Hall (2007), however, also notes that fakery does not deter the authentic-seeking tourist if they perceive it to be authentic in their reality. To be a tourist is to play the role of the tourist. To be an authentic-seeking

tourist is to play the role of an authentic-seeking tourist (Hall, 2007). If what is to be toured no longer has any origin due to continuous simulation, it is the role played by the tourist when experiencing the fake authentic that remains.

2.3.1 The Tourist Setting

> "The current structural development of society is marked by the appearance everywhere of touristic space. This space can be called a 'stage set', 'a tourist setting', or simply put, 'a set', depending on how purposefully worked up for tourists the display is." (MacCannell, 1976, p.100)

Understanding the tourist setting is crucial in the authentic tourist experience. Here, the tourist experience occurs as they interact and react to the setting. The tourist setting is a prominent theme within Goffman (1959) and MacCannell's (1973:1976:2008) work. MacCannell (1973) establishes four characteristics regarding the tourist setting (see Table 2-7). MacCannell (1973) states that a destination or place can only be categorised as a tourist setting under one of these characteristics.

1	The only reason for visiting them is to see them.
2	They are physically adjacent to serious social activity.
3	They contain objects, tools & machines that have specialised use in social or industrial routines.
4	They are open to visitation from outsiders.

Table 2-7 MacCannell's Four Characteristics of Tourist Setting (1973)

The tourist setting may not always relate to the search for authenticity, as MacCannell's characteristics outline (MacCannell, 1973). For many tourists, these characteristics establish a destination or an attraction into a toured setting over a conscious desire to visit a backspace or gain an existentially authentic experience. Understanding how the tourist perceives a tourist setting is essential when establishing parameters of any social research in tourism (Urry, 1990).

The tourist setting can be characterised by one or more of these descriptions and cover a wide variety of physical spaces. The tourist setting can be both indoors and outdoors, manufactured or natural (MacCannell, 1973). Staged authenticity is an

integral aspect when regarding the tourist setting. These two concepts are interlinked as the tourist setting is where the staging occurs (Goffman, 1959; MacCannell, 1973:1976:2008). Eco's theory of hyperreality (Eco, 1986a) is also relevant as the tourist setting is where the '*more*' is staged to the tourist.

The tourist setting is where the process of authentication occurs (MacCannell, 1976). It is where the tourist authenticates or disregards the objects around them (Bruner, 1994). It is where the tourist attempts to find their true Self (Heidegger, 1962) or a sense of Being (Pons, 2003). The tourist setting is where the process of authenticity occurs for the authentic-seeking tourist (Wang, 1999). Therefore, it is essential that the tourist setting is reviewed when conducting any research on the process of authentication.

2.3.1.1 Scotland as a Tourist Setting

> "If the past is a foreign country, nostalgia has made it 'the foreign country with the healthiest tourist trade of all" (Lowenthal, 1985, p.4)

To add confines to this research, Scotland is selected as the tourist setting where the process of authentication is investigated. A review of the literature surrounding Scotland as a tourist setting will add context to choices made within the methodology chapter below. It will also add depth to the discussion section of this thesis by incorporating destination specific exemplars. This review of the literature functions as a foundation of why Scotland, as a tourist setting, is an excellent exemplar destination to research the process of authenticity.

Literature surrounding Scotland as a tourist destination focuses on heritage tourism (Chhabra et al., 2003; Basu, 2007; Leask & Rihova, 2010; Bhandari, 2016; Alexander et al., 2017; Bryce et al., 2017), with a recent move towards literature and media tourism (Hudson, 2011; Tanskanen, 2012; Martin-Jones, 2014; Herrero, 2018; Topler & Špenko, 2019). These aspects make Scotland an excellent destination for authenticity research as many characteristics of authentication typologies can be seen within these types of tourism, as reviewed in the following sections.

Heritage and Ancestral Tourism

Heritage tourism is differentiated from other forms of tourism by its need to be managed and marketed differently (Hargrove, 2002; Poria et al., 2003). The literature on heritage tourism highlights three main aspects: cultural heritage (Richards, 1996), built heritage (Laws, 1998), and natural heritage (Hall, 2000). Literature regarding authenticity and heritage tourism predominantly centres around objective authenticity (Chhabra, 2012:2019; Wang et al., 2015), existential authenticity (Nuryanti, 1996; Steiner & Reisinger, 2006; Fu, 2019), and staged authenticity (Chhabra et al., 2003).

Chhabra (2012) indicates that objective authentication is unresearched with in the heritage tourism sector. Objective authentication is a complex process in heritage tourism. These complexities usually lead objective authenticity to be disregarded in heritage research in exchange for staged authenticity (Chhabra, 2012). Many heritage attractions rely on staging or simulations of ethnic and cultural traditions (Chhabra et al., 2003). Perceived authenticity plays an integral role on the tourist satisfaction when visiting a heritage destination (Taylor, 2001).

Wang et al.'s, (2015) paper regarding authenticity and heritage focuses on an integrative framework. They suggest that objective and staged authenticity approaches can be applied when not only viewing the museum objects and buildings associated with heritage tourism but can also relate to the less tangible cultural elements (Wang et al., 2015). The intangibility of heritage tourism is also discussed by Fu (2019). Fu reflects on the existential approaches to authentication that occur through visitation and experience of heritage sights, as many tourists travel to connect to their past (Fu, 2019). The tourist desire to connect to their past is also seen in genealogy and ancestral tourism.

Genealogy is one of the fastest-growing subsects of heritage tourism, and the literature suggests it is an important motivating factor for tourists in Scotland (Bhandari, 2016; Bryce et al., 2017). Genealogy or ancestral tourism focuses on the tourist traveling to a destination that they perceive to be their 'homeland'. Genealogy tourism allows the tourist to experience versions of their past in present day (Alexander et al., 2016). It is linked with the aspect of self-discovery (Nuryanti, 1996;

Alexander et al., 2015) that is related to existential authentication (Heidegger, 1962) or a sense of Being (Pons, 2003) discussed previously in Section 2.2.3.

Bhandari's (2016) research in genealogy tourism in Scotland argues that the motivation is rooted in the tourists' search for familiarisation and positive identification with 'the native other'. The tourist is seeking to cement their belongingness with a culture or community and gain a renewed sense of identity (Bhandari, 2016). Existential authentication is present in Bhandari's research, as the genealogical tourist seeks to authenticate an existential sense of Self (Heidegger, 1962) through visitation to ancestral 'homelands' (Bhandari, 2016).

Bryce et al. (2017) reflects that ancestral tourism in Scotland is a co-created process between the tourist and producer. This process is centred around an imagined or curated image of 'home'. This 'imagined past' is authenticated by the tourist through active participation by the tourist. The tourist participates in interactions with staff/ producers and archival and object-based records (Bryce et al., 2017). Authentication within ancestral tourism in Scotland is linked to staged authenticity. Staged authentication occurs through the actions of staff, tour guides, and the willingness of the tourist to patriciate and 'play the role' of the ancestral tourist (MacCannell, 1976; Eco 1986a). There is also an argument for objective authentication playing an important role. The tourist may need to objectively authenticate artefacts and objects in this setting (Bruner, 1994). It is, therefore, summarised that several approaches of authentication are required for tourists to authenticate in a heritage tourist setting.

Film, Television and Literature

Along with heritage tourism, Scotland has seen a steady rise in tourism motivated by film, television and literature (Tanskanen, 2012; Herrero, 2018). This is also referred to in the literature as media tourism (Herrero, 2018). According to Martin-Jones (2014), this form of tourism impacts the image that heritage tourists seek. Media tourism makes up a significant part of Scotland's tourist setting. The growth in media tourism began in the 1990s when the Scottish Tourism Board wished to build upon the success of the film Braveheart (Hudson, 2011). Films are powerful tools that help shape the perception of a tourist setting (Riley et al., 1998) and have

been used to present an image of Scotland associated with clans, castles, landscapes and lore (Tanskanen, 2012).

While the heritage tourist may be searching for authenticity through an amalgamation of objective, staged and existential authentication, film and media tourism have no objective original under the current definitions of objective authenticity (Bruner, 1994; Wang, 1999; Cohen & Cohen, 2012). Instead, examples of staged authenticity or hyperreality are seen (Herrero, 2018; Topler & Špenko, 2019). Herrero (2018) discusses the effect Outlander has had on Scottish tourism. They suggest that staged authenticity plays an important role in the authentication process as tour guides encourage the tourist to authenticate (Herrero, 2018).

Topler and Špenko (2019), who also studied the Outlander effect, suggest that some objective characteristics of authentication are evident within this toured setting. While the story told in the Outlander books and subsequent TV series are fictional, they describe real historical events and were filmed in Scotland (Topler & Špenko, 2019). While this cannot fit into the traditional limited definitions of objective authentication (Bruner, 1994; Wang, 1999), as the tourists are motivated to visit through a fictional image, they still look to authenticate by visiting specific historic sites and place new imagined meanings upon them (Topler & Špenko, 2019). This sense of make-believe that draws the tourist to these sites is related to a postmodernist approach of authentication (Eco, 1986a), where the tourist engages in a sense of hyperreality to authenticate the attraction or destination. To summarise, the Scottish tourist setting is centred around attractions of heritage, film and media. At these attractions, the tourist is searching for:

- Objective artefacts (Bryce et al., 2017)

- Existentially authenticated experiences that give the tourist a sense of belonging to a homeland culture (Alexander et al., 2016; Bhandari, 2016)

- A believable staged authenticity that reflects their perceived idea of an imagined past (Bryce et al., 2017)

- A postmodern '*more*' (Eco, 1986a) that allows the tourist to get lost in an imagined world (Topler & Špenko, 2019).

2.3.2 Semiotics and Markers

> Every discipline at a certain stage of its metatheoretical development should be concerned with semiotic phenomena, and if one does not want to consider semiotics as a discipline per se, one should at least consider it as a methodological approach serving many disciplines." (Eco, 1978, p.81)

Now that the tourist setting has been reviewed, this section examines the literature surrounding the sites and markers that draw tourists to the tourist setting. This is achieved through the application of a semiotic approach.

Peirce (1902) originally defines semiotics as a sign that is a representative of 'something' to 'someone'. Semiotics is central to several approaches to authenticity (Boorstin, 1964; Eco, 1975:1977:1986b; Baudrillard et al., 1976; MacCannell, 1976; Culler, 1981). This is due to the process of authentication relying on the tourist's *perception* of what is authentic (Culler, 1981). Eco (1975:1986b) suggests semiotics is key to understanding perception. Eco states that a semiotic approach is used to understand his concept of hyperreality (Eco, 1975:1986b). To understand the perception of authenticity, one must understand the signs that impact the tourist within the tourist setting that allows them to authenticate (Eco, 1986b).

Eco's (1975:1986b) theories on authenticity are primarily grounded in a semiotic approach. Eco used semiotics as an instrument of analysis when discussing authenticity (Escudero-Chauvel, 1997). When discussing the process of authenticating the '*more*' and aspects of hyperreality, Eco uses a semiotic approach to explain how meaning is attached to sights, smells and everything that the tourist encounters in a tourist setting (Eco, 1986a). Eco establishes that it is only through this sense-making through signs that the tourist can authenticate a hyperreal experience (Eco, 1986a).

Eco is not the only semiotician that has already been discussed within the literature review, as MacCannell and MacCannell (1984) also studied the semiotics of attractions. MacCannell and MacCannell describe semiotics as the 'science of signs' where semiotics can locate the signs. Each sign represents something to someone (MacCannell & MacCannell, 1984). MacCannell and MacCannell's (1984) main aim is to understand the relationship between the mind and society. They started from the understanding that there has long been a relationship between culture systems

and systems of belief. The idea was brought forth by Levi-Strauss and Noam Chomsky that culture and language both have universal traits that underline all linguistic and cultural behaviour (Chomsky, 2006). MacCannell and MacCannell suggests that tourist attractions themselves are signs, as they consist of a 'marker' 'a sight' and 'a tourist' (MacCannell & MacCannell, 1984), thus fitting perfectly into Peirce's definition of a sign as a 'representative of 'something' to 'someone' (Peirce, 1902).

The tourist will often encounter the 'marker' before the actual 'sight' itself. The 'marker' provides information about the 'sight', for example, a picture or a map. According to MacCannell and MacCannell, (1984) 'markers' can be on-site, next to or near the object, or off-site and removed from the object. 'Markers' come in modes that carry information (guidebook or audio guide) to items that mark a specific location ('*Marx lived here*'). The relationship between the individual 'marker' and 'a sight' is arbitrary. You need to untangle the system of signs to develop associations that are unquestionable and universally understood (Manning, 1987). The 'marker' plays a crucial role in tourism. Without the 'marker' to indicate information about the 'sight', the 'sight' would arguably not exist for tourist consumption (MacCannell & MacCannell, 1984).

Both the 'sight' and the 'marker' play an essential involvement in how tourists perceive a destination. The tourist does not empirically '*see*' a city; they '*see*' all the individual sights and elements that make up the city (MacCannell & MacCannell, 1984). For example, when visiting Glasgow, one does not '*see*' Glasgow, but a collection of elements, such as Kelvingrove Park, Glasgow University, or the River Clyde. Each of these elements becomes a symbolic marker, an individual 'sight' that also becomes a piece of the more significant 'sight'. Tourists often want to collect all the elements before they feel they have '*seen*' the city (MacCannell & MacCannell, 1984).

Common sense always wins over science when an individual attaches meaning to 'a sight' (MacCannell & MacCannell, 1984). For example, people are often scared of house spiders regardless of whether biologists have proven them harmless. The process that allows meaning to become attached to 'a sight' occurs when a system is developed to transform ideas into ideas. These 'things' in tourism can be local gestures, books and films, monuments, and cultural objects or activities (Riley et al.,

1998). Our social values and structures affect the transformative system (MacCannell & MacCannell, 1984). Thus, we can sometimes see people of similar social backgrounds attaching similar meanings to objects (Eco, 1975:1986b).

The 'marker' is also symbolic. 'Markers' are the stage that sets the tourist interest into motion. Here, the relationship between the 'sight' and 'marker' allows inauthenticity to flourish as both objects and markers can be falsified (MacCannell & MacCannell, 1984). MacCannell and MacCannell, (1984) give the example of the tour guide ('marker') pointing to a bench ('sight') on an Ivy League school tour where a famous alumnus used to sit. The tour guide could present any bench on campus, thus falsifying the 'sight'. The story could be completely contrived, thus falsifying the 'marker' and 'sight' relationship while still giving the illusion of authenticity. Through this 'marker' and 'sight' relationship, the individual forms the illusion of authenticity (MacCannell & MacCannell, 1984). It is, therefore, not the specific tourist attraction that is authentic; it is the meaning that the tourist constructs between the 'marker' and the 'sight' in question.

Morris (1988) supports the use of semiotics as a tool of understanding the process of authentication in tourism. They state regarding an objective authenticity approach that when a tourist goes to visit a historic house, they may wish to visit the house itself, but all they will encounter are signs of tourism (Morris, 1988). This view also relates back to Crang (1996). Crang stated that the role of the toured objects within the heritage sector are essential elements in producing a sense of realism for the tourist.

Tomaselli (2001) reviews the nature of semiotic interaction occurring in three stages. First, there is an encounter, then a subsequent experience and finally, intelligibility (Tomaselli, 2001). This is supporting of MacCannell and MacCannell's (1984) 'marker' and 'sight' theory, where the encounter occurs at the 'marker' stage, and the subsequent 'experience' occurs when the tourist visits the 'sight' (Tomaselli, 2001). Tomaselli's final stage of 'intelligibility' is in refence to the final act of sense making that occurs post experience (Tomaselli, 2001).

Culler (1981) stated that to understand cultural phenomena and practices, a semiotic approach is required. The tourist is no longer searching for the authentic, but instead looking for signs and signifiers of authenticity. In this paper, Culler (1981)

also echoes the work of MacCannell and MacCannell (1984) and their 'marker' and 'sight' relationships. Culler discusses a shared sense of the significant when it comes to tourism.

> "Groups with different national interests are brought together by a systematized knowledge of the world, a shared sense of what is significant, a set of moral imperatives: they all know what one 'ought to see' in Paris, that you 'really must' visit Rome, that it 'would be a crime' never to see San Francisco and ride in a cable car." (Culler, 1981, p.131)

In this quote, Culler (1981) highlights the commonalities that are seen between tourists if a semiotic approach is taken. While it is still acknowledged that assigning meaning to 'sights' and 'markers' is idiosyncratic, lots of tourists will still seek out the same set of 'markers' and 'signs' (Culler, 1981). Culler's concept of a collective SoM is discussed further in Section 2.3.2.3.

Knudsen and Rickly-Boyd (2012) also support MacCannell and MacCannell (1984) and Tomaselli's (2001) use of semiotics as a tool for viewing tourist attractions. They argue for the value of using Peircean semiotic understanding of the tourist experience, where the tourist encounters a tourism site (object), that subsequently triggers an image within their mind (the representative) which must then be made sense of (Knudsen & Rickly-Boyd, 2012). Their paper highlights how the perceptions developed before encountering the sign. The tourist has embedded ideologies that influence their interpretation and behaviour during this process (Knudsen & Rickly-Boyd, 2012). These embedded ideologies impact how the 'signs' are processed into meaning and, therefore, should be discussed in additional detail.

2.3.2.1 Perception and Pre-perception

Reviewing the concept of tourist perception is important because it is a significant aspect of the process of authentication (MacCannell, 1973; Culler, 1981; Eco, 1986a; Wang, 1999). The literature review has highlighted that authentication of a true reality is subjective (MacCannell, 1973; Baudrillard, 1994; Eco, 1986a); therefore, it is the perception of authenticity that should be studied (Culler, 1981; Morris, 1988). Understanding how society and individuals perceive, construct and reinforce their perceived reality is critical if you wish to understand how tourists perceive, construct, and reinforce an authentic tourism experience (Culler, 1981; Eco, 1986a; Urry, 1990). This section will review the literature regarding the

influences that affect tourist perception. Perception is intrinsically linked to the tourist's sense making and authentication (Culler, 1981; MacCannell & MacCannell 1984).

Anticipation and 'pre-attraction' perception affect tourism perception through non-tourist practices, such as the media, as they can impact the tourist's gaze (Urry, 1990). Film, Television, literature, magazines, social media, and newspapers, to name but a few, are all elements that construct and reinforce the 'gaze' of the tourist (Urry, 1990).

Destination Marketing Organisations

The Destination Marketing Organisation's (DMO) role is to sell and market a specific destination nationally and internationally (Lončarić et al., 2013). Their primary purpose is to attract visitation to their destination through marketing tools. It is the first stop when a tourist is deciding where to travel to actively search for information on a destination (Lončarić et al., 2013). Therefore, the projection of authenticity becomes one aspect in the individual development of perception (Pike, 2007). Previously, DMO's relied on the distribution of information through tourist information offices and travel guides but now have a substantial Internet presence, such as websites, mobile applications, and social media pages (Molinillo et al., 2018). DMO's also play a vital role in the decision-making process as they are seen as the official tourist authority (Pike, 2007). With this perception of the DMO comes a level of trust from the tourists as they assume all information found through DMO's is trustworthy and reliable (Bieger et al., 2009). They become the starting point where the authenticity of a destination is set and compared against other influences. The link between the construction of a destination's authenticity and the DMO has long been established, as Johnson et al. (2012) exhibits in their study of authenticity branding of small islands. In this specific case of British island Jersey, Johnson concludes that the branding of the authenticity of a destination is developed through the promotion of heritage sights and destination association products, for example, the Jersey potato (Johnson et al., 2012).

With great power in the construction of authenticity comes great responsibility to potential tourists. It is often taken at face value that DMO's will produce a trustworthy description of a destination, even if it will almost always be produced in a positive

light (McCamley et al., 2012). However, DMO's can be both public and privately funded leaving room for manipulation from funders (McCamley et al., 2012). Ford and Peeper (2008) also discuss the importance of considering political bias when reviewing the image of authenticity that the DMO presents. National governments primarily fund many DMO's due to tourism being a vital revenue stream for countries (Ford & Peeper, 2008). The DMO's, therefore, might focus on products and destinations that have the highest revenue potential or align with current political policies (Ford & Peeper, 2008). For example, export sales of whisky, initially one of Scotland's most prominent exports, have slowly matured (Spracklen, 2014). Therefore, any government funded DMO's may put a higher emphasis on whisky being an integral part of the authentic Scottish experience by promoting distilleries over other attractions.

DMO's primarily have an impact on the evolution of the tourist's perception on authenticity before they arrive at the destination. The DMO must manage the tourist perception of authenticity. They must not oversell a destination as this can have disastrous effects on the post-perception of a tourist destination (Rodríguez Del Bosque et al., 2009). By overselling an authentic perception of a destination that it can never live up to, the DMO's are setting up for failure. The tourist will develop a negative impression of the destination, more so than if the DMO produced something closer to the truth (Rodríguez Del Bosque et al., 2009).

Film and Television

Film and television have long played a role in portraying a variety of destinations and providing a motive to travel, as already discussed in Section 2.3.1.1. The impact that widespread visual media has on the perception of a particular destination is a topic of great debate and has become the focus of many academics (Beeton, 2005; Connell, 2012; Loureiro & de Araujo, 2015; Herrero, 2018; Topler & Špenko, 2019). Media can affect perception in two ways. Firstly, a film or television show may be filmed on location in the destination, and secondly, a film or television show may figuratively be set in the location or destination (Beeton, 2005). Each has negative and positive effects on how the tourist develops their perception of an authentic destination depending on the visual media's content (Croy, 2010). Beeton's (2005) work addresses the effect that films have on the image of a destination. For one example, she investigated the impact that the 90's movie Braveheart had on the

perception of an authentic Scotland. This is a particularly interesting example to study, as the story is synonymous with the destination; however, the title character was played by an American and shot in Ireland. Beeton (2005) found that regardless of the authenticity of the film's location and cast, tourism in Stirling to the Wallace Monument increased dramatically after its widespread success. This assumes that the film and television representations do not need to be authentic to provoke the search for authenticity in tourism (Beeton, 2005).

Art and Literature

Art and literature were the original sellers of destinations before the mass media age. They can be both formal and informal and have a long-lasting effect due to their being one of the first images produced to represent a destination (Inglis & Holmes, 2003). Eco wrote of the importance of literature on the resurrection of popular attitudes to the Middle Ages in 19th century Britain (Eco, 1986a). This was the age of the historical novel. From Walter Scott to Victor Hugo, these medieval set tales started the development of a national historical image that is heavily romanticised. Once more, the blending of historical reality with the '*more*' intoxicating tales of love, myth and magic is present. The realistic historical elements bring the illusion of reality to the romanticism and lore of the ages (Eco, 1986a). This fascination between mixing the historical and the myth is still alive in modern media, art, and literature, as another form of simulation to prevent the loss of a robust national identity that Europe and America have spent many centuries developing (Eco, 1986a). One of the main issues in developing an authentic perception of a destination through these forms is that they are subjective. In either a painting or a written work, one is subjected to only one person's opinion or perception of a particular destination (Inglis & Holmes, 2003).

Social Media

Word of mouth (WOM) is an established method of forming perceptions of products and destinations (Wallace et al., 2014). Today, it comes in a range of sources that have an impact on perception formation (Lim et al., 2012). Friends and family substantially affect the individual perception of a destination due to the high levels of trust that individuals have for those close around them (Baird & Parasnis, 2011). There is an element of trust taken from WOM reviews because the individual

believes that the friends and family members have no bias (Baird & Parasnis, 2011). The world of WOM has vastly changed in the past few decades due to the widespread use of social media.

Wang et al.'s (2002) paper on defining the virtual tourist community and the effects on tourist marketing introduces the virtual community. This community began in the 1990s and has continued to develop. WOM review websites, such as TripAdvisor and Yelp, are used by many tourists before visiting a site or booking a hotel or restaurant (Wang et al., 2002). Regardless of the unknown identity of online reviewers, the level of trust remains as the tourist interprets all reviews to be bias-free (Wang et al., 2002). Reviewing tourist attractions and destinations, alongside taking pictures and sharing them on social media, has become an established part of tourism behaviour before and after the experience.

Online review websites only play one part in the broader impact social media has on destination perception and creation. Manap and Azharuddin (2013) noted that user-generated content now functions as a primary source of information on a tourist destination. Users can upload, update, and participate in the curation of a destination. This is similarly echoed by Fatanti and Suyadnya (2015), whose research explored the uploading of Instagram images in Bali and Malang. This research suggested that the motives for uploading user-generated content (UGC) is idiosyncratic. The result facilitated a low-cost channel of promotion for destinations (Fatanti & Suyadnya, 2015). Shuqair and Cragg (2017) furthered this discussion on UGC with their paper on Instagram and viewer perceptions. Their article summarised that UGC, such as photo-sharing apps, could immediately impact viewers' perceptions of travel destinations.

As the literature has grown around UGC's impact on destination image perception, so have the discussion on its authenticity. Borges-Rey (2015) suggested that UGC apps, such as Instagram perpetuated Eco's (1986a) hyperreality theory. This paper indicated that the normality of the 'shoot-and-share' culture that these easily accessible technologies encouraged led audiences to believe that these images were reporting reality (Borges-Rey, 2015). The motives of individuals sharing content were individualistic. Still, the research outcome suggested that UGC by 'armatures' were seen to be equally as trustworthy as professional images. This poses an argument against Cohen and Cohen's (2012) 'hot' and 'cool'

authentication criteria. It suggests that objective authentication is occurring through figures of authority, UGC and online normative consensus in virtual communities (Borges-Rey, 2015).

The above reviews are only some of the factors that impact the perception of the authenticity of a destination or attraction. These factors, alongside others, can all be interpreted by the individual in a limitless number of ways (Culler, 1981). To understand the questions of how authenticity is perceived, the link between what projects authenticity and what symbolises authenticity must be understood.

2.3.2.2 Terminology's: The Tourist, the Traveller, and The Authentic

To comprehend a complex concept within the literature as '*authenticity*' and the '*authentic*', it is essential to investigate the words' underpinning linguistic connotations and meanings by reviewing the language used. In doing this, definitions between the approaches to the concept can be revealed. This section will review how the literature approaches the terms synonymous with authenticity as well as the terms used to reflect to the individual perceiving the authenticity (tourist/ traveller).

The synonyms found within the authenticity literature reviewed in this chapter are illustrated below:

Authentic	True	Authenticity	Genuineness
	Reliable		Realism
	Dependable		Legitimacy
	Faithful		Faithfulness
	Trustworthy		Validity
	Accurate		Dependability
	Genuine		Reality
	Realistic		Accuracy
	Real		Truth
	Valid		Truthfulness

Table 2-8 Linguistic Similes of Authentic and Authenticity

Most of these terms are seen as interchangeable in the everyday vernacular. Within the concept of authenticity in tourism, and through examples in the literature, 'truth', 'genuine', and 'reality' are referred to most often when the author is attempting to define the authentic in similar terms (Brown, 1996; Wang, 1999).

Eco's terminology of '*the real thing*' and '*more*' is only one group of terms set forward to explain authenticity, although even Eco does not define the '*more*' as inauthentic (Eco, 1986a). From the literature on the subject, we begin to interpret the vast nature of the word. Authenticity can be staged (Goffman, 1959; MacCannell, 1973), symbolic (Culler, 1981), and 'hot' or 'cool' (Cohen & Cohen, 2012). It can be simulated and replicated without origin (Baudrillard, 1994). It can be existential (Pons, 2003) and objective (Bruner, 1994; Wang, 1999). It can be paralleled to the unauthentic, the absolute fake or the performed (Goffman, 1959; Eco, 1986a). Authenticity affects the value of an object or experience. Furthermore, authenticity is perceived differently by almost every academic and individual. This does not mean that similarities between works of literature cannot be found (Wang, 1999); however, it does mean that to understand authenticity, one must be open to its interpretation from an array of perspectives.

'Authenticity' and 'authentic' are not the only terms found in the literature that hold multiple definitions. There is a constant contradiction in the term 'tourist' and 'traveller' within the tourism literature (O'Reilly, 2005).

> "I am a traveller, not a tourist." (O'Reilly, 2005, p.158)

The 1980s saw the first wave within the literature of individuals differentiating themselves from the tourist, and it is here where negative connotations are applied to the unsuspecting tourist (Prato & Trivero, 1985; Cohen, 1988). These writings follow the negative approach taken academically on mass tourism and the people who partake in this form of tourism (Boorstin, 1962). A reason for this is presented by Hall (2007) when he addresses academics for attempting to separate their travel from that of everyone else, as they attempt to hold their travels to a higher standard. Boorstin (1962), began the movement of distinguishing himself, and others like him, away from the 'masses'. This theme is evident from several other academics, writing; "Tourists are vulgar, vulgar, vulgar." (Henry James, quoted in Pearce & Moscardo, 1986, p.121); "I am traveller, you are a tourist, he is a tripper" (Waterhouse & Graham, 1989, p.18).

MacCannell addresses this issue, concluding that many use it as a derisive label to describe an individual content with inauthentic experiences (MacCannell, 2008). Today, with an inclusive spectrum of authenticity, the 'tourist' is no longer always

impeded with misconceptions (Wheeler, 2008; Bowen & Clarke, 2009). Wheeler highlights the previous class divide on the terms used.

> "'travel broadens the mind, tourism broadens the bottom' To me, both travel and tourism broaden a broad mind but narrow a narrow one" (Wheeler, 2008, p.796).

Although not all agree with Wheeler's modern approach, Bowen and Clarke (2009) acknowledge that while 'tourist' is not the derogatory term it once was, many still attempt to distance themselves with the frivolous and playfulness of tourism. They do this by defining themselves as 'traveller' (Bowen & Clarke, 2009). The individuals may attempt to remove themselves from more common forms of the tourist process by labelling themselves with this term (MacCannell, 1976). MacCannell differentiates between the 'tourist' seeking to meet their expectations and the 'traveller' seeking an 'authentic' back region. Both are fundamentally tourists at the core, as Urry (1990) summarises that acting as a tourist is a defining characteristic of being 'modern' (Urry, 1990). Mowforth and Munt (2009) observe that the term traveller assumes that it is no longer a tourism process. However, whenever an outsider enters a space, be it in a tourist setting or a back region, the players within a said region will permanently alter their behaviour (Mowforth & Munt, 2009).

There is also the argument that tourism is its own worst enemy. With the tourist need to escape, the 'other' tourists search for different experiences to escape the everyday reality (Urry, 1997). Be it a trip to the Highlands of Scotland or to live the fantasy of Disney World, tourism almost always leads to a mass resort. The destination becomes main-stream and cemented in the tourist path, thus creating a mass tourism resort that is full of the people and things the tourist is trying to escape from (Urry, 1997).

The move away from the term 'tourist' also reflect society's changing view on labels (Linstead & Brewis, 2004). We have seen the societal interpretations shifting in other areas such as gender and sexuality, where once binary terms are now being replaced by more fluid concepts of the individual (Linstead & Brewis, 2004). Although attitudes to the terminology are changing, this is not reflected in the tourism literature. The individual is almost always referred to as a 'tourist' instead of a 'traveller' or any other 'anti-tourist' label (Urry, 1990). This stagnant use of terminology suggests academia is becoming outdated by still using this term.

However, the reason academia does not update its terminology is that there is a practical need for generalised labels to understand concepts (Eraut, 1985). Even if these concepts are changing, one needs a base concept of authenticity to understand the change (Reisinger & Steiner, 2006a).

2.3.2.3 The Authentic Tourism 'Set of Markers'

Reviewing the literature on a Set of Markers (SoM) is important due to the role that these markers may have on the authentication process through the application of a semiotic approach (Culler, 1981). This section builds upon the literature from Sections 2.3.2 and 2.3.2.1. In Section 2.3.2 the value of using a semiotic approach in authenticity research is reviewed. The literature concludes that the 'sight' and the 'marker' play an essential role in how tourists perceive a destination or experience (Baudrillard et al., 1976; Culler, 1981; MacCannell & MacCannell, 1984; Eco, 1975:1986b). Section 2.3.2.1 set out the main influences that affect tourist perception that are intrinsically linked to their sense-making and authentication (Culler, 1981; MacCannell & MacCannell, 1984). Building upon that literature, this section will review the literature surrounding the concept of a collective SoM that tourists collectively search for.

While the theory behind a SoM is most explicitly defined by Culler (1981), there is sufficient evidence of its use in the literature from the 1970s onwards (MacCannell, 1976; Abbeele, 1980; Adams, 1984; Mosher, 1988). The collection of a SoM is noted in tourism behaviour since 'The Grand Tour' (Towner, 1985), when individuals followed the same path, saw the same sights, and bought the same souvenirs home to friends and family (Towner, 1985).

MacCannell, (1976) states that if embarking on a tour of a destination, one must only read one or two guidebooks to establish what the sights are. These guidebooks of the 1970s function as a SoM identifying exactly where the tourist needs to go (MacCannell, 1976; Iaquinto, 2011). Mosher (1988), however, highlights a gap in the literature with regards to the SoM. They state that MacCannell (1976) never clearly defined the sets of markers or 'sights'. That instead of physical 'sights', they should be regarded simply as a symbolic aspect of tourism.

Abbeele (1980), using the semiotic approach as outlined by Peirce (1902) and subsequently by Eco (1975:1978:1986b) and MacCannell (1976), discussed the concept of multiple markers that are sought out by the tourist when visiting a destination. They state that tourism requires a development of typology 'markers', without these SoM, 'sights' cannot exist as it becomes difficult for the tourist to locate them (Abbeele, 1980).

Adams (1984) discusses how SoM are used to broker ethnicity by travel providers. They suggest that in the process of marketing images of outlandish places and natives, the travel brochure draw upon a small set of indigenous ethnic markers to create a tourist image. The SoM guide the tourist round a specific set of attractions to maximise tourist satisfaction (Adams, 1984).

Crang (1999) discusses the SoM with regards to the authentic-seeking tourist. They note that defined SoM are so proficient within established tourist destinations, that even those wishing to go 'off the beaten track' and search for something new, all the tourists will find is more markers of tourism (Crang, 1999). This theory behind the SoM supports MacCannell's (1976) six stages of the tourist region, where the tourist will continue to search for an authentic BOH but will only find staged authenticity signalled by a 'marker'.

Yaapar (2005) discusses the SoM in relation to national identity. While they acknowledge that identity can be both stable and malleable, when it comes to promoting national identity through tourism, there will always be a consists of an 'Set' or assemblage of 'markers'. The SoM will include literature, forms of projected media, and tourist attractions (Yaapar, 2005).

From the literature we can establish that these SoM are primarily created by the tourism provider to establish a perception of a destination that the tourist looks to authenticate through visiting the tourist setting (MacCannell, 1976; Abbeele, 1980; Adams 1984; Crang, 1999; Yaapar, 2005). The literature also suggests that little can be done by the authentic-seeking tourist to interact with culture that is not 'marked' or a part of a 'Set' as there is nothing to guide them towards this BOH (MacCannell, 1976; Crang, 1999).

It should finally be noted that any findings based on a SoM only hold a reference to the time when the results were taken (Scarles, 2004). 'Sets' and 'markers' can change as destinations change and develop. Scotland, having a well-defined tourist image generated from a prominent SoM (Scarles, 2004), is unlikely to change vastly in the duration of the research project due to its strong destination image.

2.3.3 The Simulated Tourist

Understanding the role of the tourist within the tourist setting and their interactions with 'Sets of Markers' is important because it is the tourist that undergoes the process of authentication (Wang, 1999; MacCannell, 1976). In this section, the reoccurring theme of 'playing the role of the tourist' is reviewed (Goffman, 1959; MacCannell, 1976:2008; Eco,1986a).

2.3.3.1 The Tourist as an Actor

The theory behind the tourist or individual being an actor is initially discussed in Goffman's (1959) work where they stipulated that everyday every individual is playing a role. Goffman uses the term 'mask' to explain the difference in the individual's behaviour when they are performing their role and how this differs depending on the region of the 'stage' they find themselves within (Goffman, 1959). In MacCannell's application of Goffman's (1959) theory, MacCannell suggest that the tourist takes on the 'role of the tourist' (MacCannell, 1976). Through taking on this role, they subsequently behave like an actor in a staged production of a tourist experience (MacCannell, 1976). Taking on this role of tourist, the tourist as an actor is subjected to the rules of the role (MacCannell, 1973:1976). Taking on the role of tourist means the individual will have to act within a set of social and expected norms (Abbeele, 1980).

Postmodernist approaches to authenticity also acknowledge a need for the tourist to take on the role of authentic-seeking tourist if they wish to authenticate attractions, objects and experiences (Eco, 1986a). Eco (1986a) acknowledges the individual's desire to escape from one type of reality to be completely engulfed in the 'play' of another hyperreality. Baudrillard (1994) also alludes to a need for the individual to 'play' if they want to perceive any simulated authenticity. In relation to MacCannell's six stages of the tourist setting (MacCannell, 1976), Baudrillard concludes that a

true back region was lost many years ago, and now all we have left is a simulation of what a back region should represent (Baudrillard, 1994).

Through this idea of the role of the tourist, similarities are seen across both staged (Goffman, 1959; MacCannell, 1973:1976) and postmodern (Eco, 1986a; Baudrillard, 1994) approaches to the authentication process. Both approaches acknowledge that the tourist takes on a specific role when partaking in the toured experience. This theory can also be applied directly to the authentic tourist. As addressed previously, the tourist plays a role when viewing or experiencing mainstream tourism (MacCannell, 1976). The authentic-seeking tourist will therefore wish to play the role of authentic-seeking tourist (Hall 2007; Yeoman et al., 2007). In this defined role, they may take off their tourist mask to reveal their authentic tourist mask (Yeoman et al., 2007).

To apply the approaches of authentication and playing the role of authentic-seeking tourist, the tourist may be playing three separate roles alternatively and simultaneously. This is because the tourist setting impacts what role the tourist feels they need to play (MacCannell, 1976). Drawing from Baudrillard's (1994) theory that all authenticity is only a perception, MacCannell six toured regions (1976), and Eco's hyperreality (1986a), the authentic-seeking tourist can play three roles when engaging in the process of authentication (Figure 2-2).

(Mask 1)   **(Mask 2)**   **(Mask 3)**
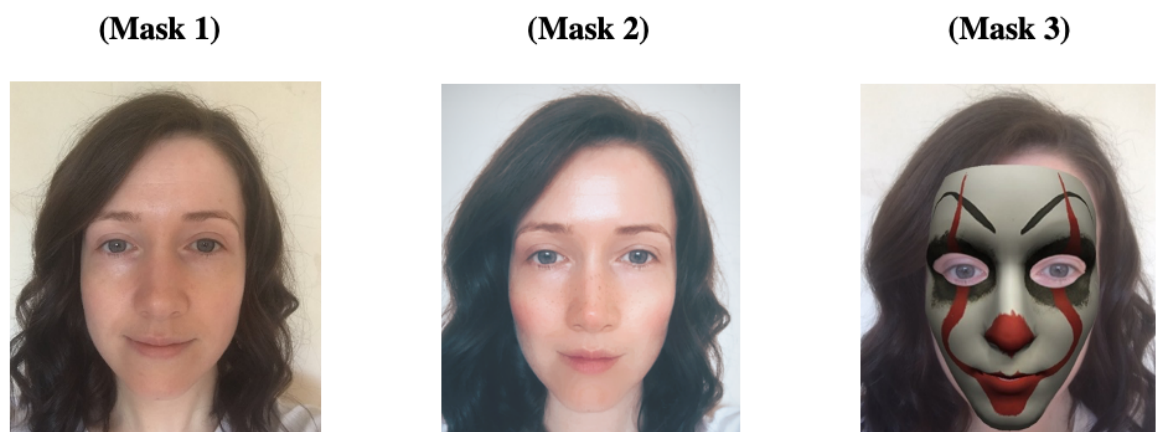
Figure 2-2 The Three 'Masks' of Authenticity

The first mask is constructed from the elements where the individual perceives authenticity (Baudrillard, 1994) in the back region of the tourist setting (MacCannell,

1976) for example, a tourist staying in Airbnb accommodation. Here they play the role of authentic-seeking tourist.

The second is a standard tourist mask, constructed from the elements where the individual perceives authenticity (Baudrillard, 1994) in the front region of the tourist setting (MacCannell, 1976), like dining at an 'authentic' Italian restaurant. Here they play the role of tourist.

The third mask is constructed from the elements where the individual perceives authenticity (Baudrillard, 1994) in a hyperreal tourist setting (Eco, 1986a), For example, a tourist believing that they are a witch or wizard when visiting the Wizarding World of Harry Potter. Here they play the role of witch or wizard.

The physical elements that the tourist encounters during their tourism experience play a central role in their perceptions of authenticity (MacCannell 1976; Eco, 1986a). While it is established that the construction of reality and meaning is different between individuals (Wang, 1999), some similarities can be found. These similarities aid in the understanding of what physical elements and contributing factors lead to a perception of authenticity. This is achieved through the incorporation of staged and postmodern approaches to the authentication process.

These three roles that the tourist plays within different toured settings could theoretically suggest how the tourist perceives objective authentication (Bruner, 1994; Wang, 1999) of tourist settings and activities. However, it does not fully incorporate the existential elements of the authentication process (Wang, 1999). Whom is the tourist trying to be when they wear a particular mask or play the role of tourist to view the objects around them, and what values do these individuals perceive to have? The literature surrounding playing the role of the tourist (MacCannell, 1976; Eco, 1986a) highlights the subjectivity that is still present in these questions.

2.3.3.2 The Tourist as an Avatar

> "People strive to make a particular impression on others; indeed, other people are vitally important for validating one's claim to identity" (Baumeister, 1992, p.22)

To answer some of these questions, the literature on viewing the tourist as an avatar is reviewed. The avatar is constructed through the desired perceived Self that the tourist wishes to disseminate to the world (Baumeister, 1992). This is where the tourist can hold specific values and create a sense of existential Self if they successfully authenticate (Wang, 1999). These values are idiosyncratic and are embedded within the individual tourist cognitive process (Heidegger, 1962). Therefore, any research wishing to develop the understanding of the perception of existential authenticity must use an idiosyncratic methodology to align with the characteristics of the process of existential authentication (Pons, 2003).

This line of thought follows the principles outlined in Self-theory. Baumeister (1992) acknowledges that 'selves' can be represented and originate in interpersonal contexts. The Self is now developed as an interpersonal tool that is distilled through internalised and interpersonal events (Baumeister, 1992). In summarising the literature on this topic (Goffman, 1959; Schlenker, 1980), Baumeister establishes that the Self is not fully established until others have perceived it. There is a motive for the tourist to not only Be, but to be perceived to Be by others (Goffman, 1959; Schlenker, 1980; Baumeister, 1992). An individual will only feel they have accumulated a sense of Self once they have culminated this image from themselves, projected said image, and seen it reflected onto them by others (Goffman, 1959). To reflect on the tourist playing the 'role' of the tourist, this theory of existential authentication through the eyes of others, the 'others' become the audiences (Goffman, 1959) that the tourist performs the role to (MacCannell, 1976).

The literature surrounding the concepts of avatars and identity creation is primarily limited to online virtual gaming (Schroeder & Axelsson, 2006; Kafai et al., 2010). This literature illustrates many similarities between the tourist and the gamer role. Both function within a set of participatory or normalised cultures, where certain things are expected within the community (Kafai et al., 2010). Both roles are also looking predominantly for escapism and play (Eco, 1986a).

Virtual worlds are uniquely positioned for identity play, as players have a wide assortment of tools to control the image they project (Kafai et al., 2010). Players spend a substantial amount of time and effort creating their online avatar identities, so much so that some games are set up with this feature being the motivating concept for play (Kafai et al., 2010). This literature suggests that image creation is

significant to the individual. While, in real-world terms, image creation is subconscious for most. When self-image creation is brought to the forefront of an individual's consciousness in gaming, it is an important task. Schroeder and Axelsson (2006) state that participation in avatar creation should be considered 'identity workshops' as they are one of the only times when individuals consciously take time to consider their self-image (Schroeder & Axelsson, 2006). Kafai et al. (2010) suggests that virtual image creation in young people is important when deciding upon which identity groups they want to belong to (Kafai et al., 2010). Kafai et al. (2010) ends their discussion by highlighting the parallel between the virtual and real worlds. They conclude that the social pressures to conform to a defined image are real, no matter where the image is presented. The concept of the individual as an avatar thus leaves the virtual world and transcends into their real everyday lives. While the literature highlights existential image creation as an important theme, the curation process itself is under-discussed (Kafai et al., 2010).

Due to the idiosyncratic nature of the process of authentication, few studies can generalise the broader values tourists seek to fulfil when touring objects and experiences. We do not have a 'set of communal values' that the tourist is searching for when they are searching for their Self. Without this knowledge, it is impossible for tourism providers and DMO's to match the existential values that tourists seek in their curation of toured objects and experiences. This is, therefore, a significant gap in the literature regarding existential authentication.

2.3.4 The Effects of Commodification

The review of the literature from staged (MacCannell, 1976) and postmodern (Baudrillard, 1994) approaches to authenticity has highlighted the inauthenticity that is unavoidable for the tourist when visiting any tourist setting. The commodification of the tourist setting is an important aspect of the process of authentication. The conversation around tourism and commodification leads to the discussion towards consumption, representations, replications (MacCannell, 1973:2008; Baudrillard, 1994; Harrison, 2001; Meethan, 2001) and alienation (Seeman, 1959; Xue et al., 2014). Aspects of commodification have already been seen in the literature regarding objects (Bruner, 1994), replications (Baudrillard, 1994) and genuine fakes (Brown, 1996). From Boorstin (1962) to Heidegger (1962), commodification is

viewed as the antithesis of authenticity as it inhibits the authentication process by causing alienation (Baudrillard, 1994).

Seeman (1959) first addressed alienation through its manifestation. They hypothesise six manifestations of alienation caused by commodification (see Table 2-9).

Manifestation of Alienation	Definition
1. Powerlessness	The individual is powerless due to the means of decisions are expropriated by the ruling class.
2. Meaninglessness	Where the individual searches for meaning; need to act intelligently and with insight.
3. Normlessness	'Anomie'; common values have been immersed in the mass of private interests seeking satisfaction through any means.
4. Isolation	The detachment of the intellectual or of the warmth, security, or intensity of an individual's social contacts.
5. Self-estrangement	The person experiences themselves as an alien.
6. Cultural Estrangement	An ideal human condition in which the person has become estranged.

Table 2-9 Seeman's Manifestations of Alienation (1959)

The terminology used in Seeman's table is related to the alienation of an individual with the inability to existentially authenticate. The alienated individual is lacking a sense of Self that is associated with existential authentication (Wang, 1999). This is supported by Heidegger (1962), that the pursuit of authenticity is seen as the cure for alienation (Heidegger, 1962).

Seeking authentication as a 'cure' for alienation is challenged post-Heidegger (1962). Watson and Kopachevsky (1994) presented an argument on authentication and the alienation of the modern tourist. They suggest that alienation is also caused by seeking authentic experiences. This is presented in a four-stage process:

1. The modern tourist is alienated by everyday work/life so seeks travel as an escape.

2. The commodification of the global travel industry will limit destination choices, leading to a degree of alienation in the selection stage.

3. On arrival, the commodification of tourism will offer a 'set of choices'. These choices are staged and restricted, once more leading to a degree of alienation by the modern tourist.

4. The modern tourist returns home to their work/life, the feeling of alienation has never truly left them.

   (Watson & Kopachevsky, 1994).

Urry (1999) similarly suggests that alienation is a complex issue in modern tourism. They suggest that the move away from mass consumption to a segmented tourist market asserts that the tourist industry is both the cause and consequence of the modern tourist's alienation (Urry, 1999). This theme has continued in recent literature with Roe et al. (2010) proposing that authenticity and alienation are two sides of the same coin.

Xue et al. (2014) reviewed alienation and the modern tourist where they concluded that to be authentic is to salvage oneself from the alienation involved in permitting one's own life to be dictated by the world. Xue et al. (2014) discussed the use of the concept of alienation within tourism. They established three conceptual lenses of alienation that can be applied to the tourist experience:

- **The Production Lens**: alludes to a degree of alienation when tourism producers develop a product or experience.

- **The Consumption Lens**: alludes to a degree of alienation that occurs when the individual interacts with a product or experience.

- **The Existential Lens:** alludes to a degree of alienation that occurs when the individual initially fails to gain a sense of Self.

(Xue et al., 2014)

Xue et al.'s (2014) approach to alienation demonstrates how commodification can affect all typologies of authentication. When a tourist cannot objectively authenticate an object (Bruner, 1994) they may feel alienated through the production lens (Xue et al., 2014). When they cannot authenticate an experience that is staged (MacCannell, 1976) or hyperreal (Eco, 1986a) they feel alienation through the consumption lens (Xue et al., 2014). When they cannot authenticate existentially through gaining a sense of Self or Being (Wang, 1999; Pons, 2003) they can feel alienated through the existential lens (Xue et al., 2014).

While commodification has an intrinsic link with the process of authentication, the literature regarding alienation is limited in revealing specific aspects or elements that may trigger feelings of alienation in a tourist (Aramberri, 2010). What can be taken away is that the tourist interpretation of commodification is unique to each tourist (Aramberri, 2010) and can occur across many authentication processes (Xue et al., 2014).

2.3.4.1 'The Simulacrum', Scotland and 'Scottishness': Scottish Image

"God himself never existed; he was never anything more than his own simulation" (Baudrillard, 1994, p.5)

This section addresses the limitations in the alienation literature of the elements that have been heavily commoditised. Scotland is used as the exemplar destination. Viewing Scotland through a Baudrillardian lens, any replication of anything 'Scottish' can be considered a simulation of the image, and therefore a commoditised aspect of 'Scottishness' (Baudrillard, 1994).

"'Scottishness' never existed; it was never anything more than its own simulation"[1]

To discover the truth behind this adapted statement, it is integral to understand what aspects or objects define 'Scottishness'. These are the elements produced and projected onto tourists to represent Scotland. Secondly, it is important to discover their objective origins (Bruner, 1994). This is reviewed to determine if they are objectively authentic or, as Baudrillard (1994) suggests, simulations and replications

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[1] This quote is adapted from Baudrillard (1994, p.5) by the author.

of other countries and cultures. If the latter is apparent in the literature, there is an unmasking of objectively authentic 'Scottishness'. This reveals the absence of any authentic Scottish culture and would further justify that a semiotic approach should be taken in this research.

'Scottishness' and Scottish culture is subjective in nature. The constructs of 'Scottishness' are defined as more than just something originating from Scotland (McKay, 1992). Recurring themes through the literature signify Scottish culture is derived from: tartan and clan culture (McKay, 1992; Ruting & Li, 2011), 'Brigadoonery' and the scenery of the Scottish Highlands (Paterson & Smith, 2008; Grenier, 2017), the Highland Games (Donaldson, 1986; Chhabra et al., 2003), haggis and whisky (Buettner, 2002; Prentice, 2004; Buckridge, 2009), and the mythical Loch Ness Monster or 'Nessie' (Wingbermühle, 2005; Francesconi, 2011). Other literature recognises the iconography of Scotland through its song, language (Hill, 2016) and traditions or 'folklore' (Ross, 2000). It is argued that Scottish national identity is now increasingly focused on these exclusive sets of Scottish symbols (Broun et al., 1998) that can be perceived as authentic through Culler's (1981) symbolic authenticity. In terms of objective authenticity, it is crucial to review the historical origin of the sets of symbols to understand if they are just symbols or objectively Scottish. From the literature, two sets of symbols have been developed: 'tartan, the kilt and clan culture' and 'scenery and folklore'.

Tartan, The Kilt and Clan Culture

The initial origins of tartan and its timeline in Scottish tourism imaginings and culture have been debated thoroughly. While many believe that tartan originates from the Scottish Highland Clan culture of Bonnie Prince Charlie and the Jacobite rebellion (Nicholson, 2005), over time, the history of tartan and the kilt has become domesticated into a stereotype for Scotland (Pittock, 2001). Tartan has become heavily commoditised in modern-day Scottish culture, with every Scottish clan being associated with their own tartan (McCrone et al., 1995), but also new tartan is being created for modern Scottish events like the homecoming and Glasgow Commonwealth Game (Chhabra et al., 2003). Tartan has become a romantic symbol of Scotland (McCrone, et al., 1995), although some literature disputes its origins in Scotland.

The etymological history of 'tartan' is concluded to have inauthentic Scottish roots as the dictionary of Scots language derives the word 'tartan' from the French 'tiretaine'. This is translated to mean a half cloth/half wool garment (Brown, 2010). This translation from the French has developed an inconsistency in the use of the term 'tartan' in the literature, with the term being used liberally to cover any garment from the military plaids to the clan tartans produced today (Scobie, 1942).

The literature has revealed that the kilt and military plaids that would develop into the image of tartan seen today is curated by two factors. Firstly, after the union of 1707, military plaids were de-criminalised and reintroduced by the government for Scottish nobles to wear for formal occasions to ease relations between the British government and the influential land-owning Scots (Broun et al., 1998). The use of Scottish dress as a peace-making tool is in opposition to the image of symbolic 'Scottishness' portrayed through the media today (Beeton, 2005). The image projected of Highlanders running through the Scottish moors clad in tartan kilts is heightened by the projection of 'Scottishness' through films such as 'Braveheart' (Beeton, 2005) and the Disney animation, 'Brave'. This image is endorsed by the Scottish Tourism Board (Martin-Jones, 2014) and is divergent from the military plaid and basic half cloth/half wool woven garments that were worn at the time (Scobie, 1942).

McCrone et al. (1995) argues that the tartan became a sign of 'Scottishness' during the 1920-30s when the phrase 'Tartanry' is introduced to describe the garish depiction of the Scots in tartan in the Music Hall. They maintain that tartan's origins lie solely in the Highlands of Scotland and not Scotland in its entirety. The symbol has lost all its significance over time due to its heavy commodification within Scottish tourism (McCrone et al., 1995). With multiple arguments on tartan and 'Tartanry' in terms of history and myth, Brown (2010) states that there is an absence of certainty on the matter of origin. Broun et al. (1998) argue that this does not deter the projection that something cannot be deemed as Scottish unless it is tartan-clad.

'Tartan', 'the Kilt' and 'Clan Culture' is often seen together during Scottish symbolic events such as Highland Games or Highland Gatherings. Highland games are found in Scotland and across the globe as an international symbol of 'Scottishness' (Chhabra, 2001). The authenticity of the current games has recently been brought into question, as Chhabra (2001:2010a) argues that more symbolically Scottish

activities have now replaced the original sports and game activities. These games have morphed into gatherings, where Clan marches are mandatory, alongside mass-selling of Clan merchandise (Chhabra, 2001:2010a).

Scenery and Folklore

Buchan (2003) states that the projected Scottish tourist image lie within the 18th century and the romanticism of the scenery and Scottish Highlands. This is seen in the literature of Sir Walter Scott and James Boswell (Buchan, 2003). Scott opened the idea of tourism and imagery in Scotland (Trevor-Roper, 2008), and these images projected by Boswell and Scott drew in the 'romantic' traveller. This traveller braved the weather of the north to indulge in the romanticism that is cast upon the Highlands (Butler, 1985). This imagery does, however, appear to be just that, an image. Due to the lack of travel infrastructure during the 18th century, especially in the Highlands, many of Scott and Boswell's audience never experienced the Highlands first-hand, so there is no way to gauge the impact of these authors imagery.

The romanticised imagery of Scotland was challenged in the 1950s. The lack of 'Scottishness' in the Scottish scenery is exposed when Hollywood 'invaded' for the 1954 film Brigadoon (McCrone et al., 1995). Manifestations of 'Brigadoonery' and the romantic images of the Scottish Highlands were introduced into mainstream international culture through Hollywood's authorised version of the Scottish romantic images (McCrone et al., 1995). The Hollywood producers of 'Brigadoon' famously described visiting areas in Scotland and stated that not one of them looked like Scotland (McArthur, 2003). It is argued that the producers would have never been able to find anything to represent 'Brigadoon' as it is a mythical city from Scottish folklore (Ruting & li, 2011).

Much of Scotland's iconography is based on folklore and mythology (Ruting & Li, 2011). It is impossible to denounce truth by using a paradigm of objective authenticity (Toelken, 1979). Folklore and myth play a crucial part in the iconography of 'Scottishness', and they have been accepted and embraced by the Scottish tourist board, especially the mythical creature Nessie (McLean & Cooke, 2003). This shows how authenticity applies to myth, fantasy, and folklore. Eco's (1986a) hyperreality would suggest that symbols of 'Scottishness' such as Nessie and Brigadoon are

fantasy, so they can never be deemed authentic unless they include the elements of the '*more*'.

Similarly, Cohen and Cohen (2012) objective 'cool' authentication is not applicable in its current state, as it would be almost impossible to trace myth and folklore accurately back to an origin of thought. If that were even possible, it would be proved unauthentic and lose its value as a myth or as part of folklore. As defined by Dahlhaus, authenticity is a very reflexive term; its nature is to be deceptive about its nature (Bendix, 2009). Folklorists argue that authenticity is the search for a spiritual essence and profoundly embedded in romanticism (Bendix, 2009). This suggests that an existential or postmodern approach is the only method to explain its prominence within Scottish symbolism. The process in authenticating folklore would be believed to have many similar criteria to that of Cohen and Cohen (2012) 'hot' authentication process. For example, its accumulated development over time and its need to be considered. There are many hidden entities in authenticity within the authentication process of folklore that still need to be discovered to understand it fully and ultimately clarify the authentication process that leads us to Scottish symbols (Bendix, 2009).

2.3.4.2 Scotland's Masks and the Commodification of Scottish Authenticity

Through the investigation of 'Scottishness', the elements and markers that project 'Scottishness' have no origin or truth within Scotland if Baudrillard theory of simulation is applied. Therefore, it is impossible to find objectively authentic destinations today that follow Baudrillard's (1994) definition. By acknowledging the lack of authenticity, the research must focus on the tourist's perceived authenticity through signs and markers (Culler, 1981) when playing the role of tourist (MacCannell, 1976; Eco, 1986a) in Scotland.

These images and symbols are used as promotional tools in marketing a destination (Culler, 1981). It is ill-advised for a DMO to apply Baudrillard's (1994) theory on authenticity; if they did, their brochures and websites would be blank. According to the literature, a destination is simply viewed as an industry where the commodification of destination elements is inevitable (Greenwood, 1976:1989; Cohen, 1988; Baudrillard, 1994). Cohen (1988) proposes that for many in the industry, authenticity is negotiated rather than primitive. This is also echoed by

Greenwood (1976:1989), who suggests that tourism is led predominantly by commoditisation. It is not the objects or activities that are objectively authentic, but they have authenticity thrust upon them (Cohen, 1988). This proposes a degree of emergent authenticity in all objects and activities that have been curated or promoted for commercial tourist use.

If tourism and commodification go together (Greenwood, 1976), so does the authentic meaning that is placed upon the objects that are commodified. This is illustrated in the examples of Scottish symbolism or the markers (Culler, 1981) of projected 'Scottishness'. The need for a commoditised tourist industry has led to constructing an emergent objective authenticity placed upon the symbols now classified as Scottish. This commoditised emergent authenticity has pushed the authentic-seeking tourist to change their views on authenticity consumption (Cohen, 1988). As the authentic-seeking tourist enters the tourist settings that is commoditised (FOH), they crave to gain access to the BOH. The backspace is away from this commoditised and curated setting, where the tourist finds it harder to authenticate the objects as they now represent signs of staged authenticity (MacCannell, 1973).

An area that is argued to be free of commodification is the museum (Trilling, 1972). Museums are thought to be a few spaces where tourists feel that the art and exhibits on display are what they claim to be (Trilling, 1972). The museum is the last 'safe space' for the authentic-seeking tourist who is not motivated to push further into a backspace according to Trilling (1972). This does not mean that museums are free of commodification (Litirell et al., 1994; Gazin-Schwartz, 2004), as the gift shop is an unavoidable part of the museum experience for many tourists (Gazin-Schwartz, 2004).

Another area that is argued to be free of commodification is natural landscapes (MacCannell, 1976; Cohen, 1979). MacCannell proposes that the alienated authentic-seeking tourist will search for new and primitive attractions that are untouched by modernity (MacCannell, 1976). The tourist desire to escape is to escape modernity, something that can be achieved through modernity's rejection. This argument is furthered through Cohen's modes of tourist experience (Cohen, 1979), where the 'existential tourist' mode may want to spiritually abandon modernity in favour of 'going native' in natural landscapes (Redfoot, 1984).

To summarise, while the tourist setting may predominantly be developed from commoditised markers (Culler, 1981) that stage the front regions (MacCannell, 1976) for the tourist to interact with, there are still some aspects of the tourist setting that have arguably remained untouched, such as landscape (Redfoot, 1984), or less commoditised, such as the museums (Trilling, 1972). A variety of tourist settings are found within Scotland, making it an excellent exemplar destination to investigate the process of authentication and its antithesis, commodification.

2.4 Conclusion

This literature review identified the key trends and perspectives regarding authenticity and the authentic-seeking tourist. It highlights the areas of agreement and disagreement within the literature while also indicating the gaps in the current research.

The Key Perspectives

There is a consensus within the authenticity literature that four main typologies or approaches are applied when addressing authenticity (Wang, 1999). These are objective authenticity (Bruner, 1994; Crang, 1996; Peterson, 2013; Newman & Smith, 2016), existential authenticity (Heidegger, 1962; Pons, 2003; Steiner & Reisinger, 2006), Postmodern approaches (Eco, 1986a; Baudrillard, 1994), and staged authenticity (Goffman, 1959; MacCannell, 1973:1976:2008).

Objective authenticity and existential authenticity work on the basis that there is an original or truth to be discovered (Bruner, 1994; Heidegger, 1962), while postmodernism and staged authenticity align with the *perception* of authenticity only (MacCannell, 1973; Eco, 1986a; Baudrillard, 1994).

Cohen and Cohen (2012) have brought together both aspects of objective and existential authentication by developing a list of criteria that applies to one against the other. This criterion, however, disregards the role of staged authenticity and postmodernist approaches.

Aspects of the authentication process are hard to research due to its temporal nature (Ryan, 2000; Arsenault, 2003).

The tourist setting is where the *process* of authenticity occurs in tourism (MacCannell, 1976). It is where the tourist authenticates or disregards the objects around them (Bruner, 1994). It is where the tourist attempts to find their true Self (Heidegger, 1962) or a sense of Being (Pons, 2003).

Semiotics is central to several authentication approaches (Boorstin, 1964; MacCannell, 1976; Baudrillard et al., 1976; Eco, 1975:1986b; Culler, 1981). This is due to the process of authentication relying on the tourist's *perception* of authentication (Culler, 1981), and is an appropriate tool to use when researching this topic (Eco, 1975:1986b).

The tourist is no longer searching for authenticity but instead looking for signs and signifiers of authenticity established by 'markers' or 'sets of markers' that signify authenticity (Culler, 1981). These markers have been developed and contrived for tourists in FOH toured settings (MacCannell, 1976).

Playing the 'role of the tourist' is reflected in the postmodern and staged approaches to the authentication process and affects how the tourist perceives and searches for authenticity (Goffman, 1959; MacCannell, 1976:2008; Eco, 1986a).

Commodification is viewed as the antithesis of authenticity (Heidegger, 1962) and can inhibit the authentication process by causing alienation (Xue et al., 2014).

Gaps in the Current Research

Objective, existential, postmodern and staged authenticity function as separate approaches that work with certain aspects or oppose aspects of others. They are rarely disused outwith a typological discussion (Wang, 1999).

Kolar and Zabkar (2010) highlight the lack of practical application in the research regarding authenticity in tourism.

The authentication *process* is often left out of the discussion regarding the theorising of authenticity (Mkono, 2013)

Objective authenticity as a typology is extremely limited in its approach, only used within the museum setting (Newman & Smith, 2016).

Existential authentication lacks rigorous empirical testing due to its idiosyncratic and temporal nature (Ryan, 2000; Arsenault, 2003).

Research regarding the effects of commodification and alienation on the tourist authentication process is limited and only theoretical (Xue et al., 2014).

Literature Effects on Research Methodology

From reviewing the key themes and gaps in the literature, the methodology can be considered. The methodology should be constructed in a way that allows for all aspects of the four main typologies to be represented together. The tourist setting should be included with elements that represent all aspects discussed, not just within an objective setting (museum) but also include commoditised and staged aspects and natural landscapes (Redfoot, 1984). It should use semiotics as a tool to uncover the perception of authentication, and it should focus on a broader *process* that is occurring

An exemplar destination should be selected to allow a degree of focus and specificity when dealing with commodification. By using Scotland as an exemplar destination, elements that have been heavily commoditised have been established and can form a base from where a research methodology can be developed within the confines stipulated.

3 Methodology

3.1 Introduction

Selecting and justifying a research methodology is essential because the methodology is a crucial tool for answering the research objectives. The method chosen must be articulated and justified in line with the research objectives and appropriate research philosophy. The method must also meet the needs that have been established at the end of the previous chapter. The literature review conclusions have been aligned with the research objectives in Table 3-1 below.

Research Objectives	Methodology Requirements
Objective 1. What constitutes the process of authentication undertaken by the tourist in their search for authenticity?	The method should be constructed to include all four main typologies of authentication. Use a semiotic approach and centre around a philosophy of construction and perception.
Objective 2. What contributes to constructing and developing a tourist destination 'Set of Markers' (Culler, 1981)?	Use a semiotic approach and centre around a philosophy of construction and perception. Include various tourist settings with markers from objective authenticity (Museums), staged and commoditised authenticity (popular tourist attractions), and untouched BOH regions (natural landscape). Use an Exemplar destination (Scotland) and include markers from the destination's tourism landscape, such as heritage tourism (Cultural/built/landscape) and media-driven tourism (Film/TV/ literature).

Objective 3. What role does commodification play within the process of authentication?	The method should be constructed to include all four main typologies of authentication. Use an Exemplar destination (Scotland) and include markers from the destination's tourism landscape, such as heritage tourism (Cultural/built/landscape) and media-driven tourism (Film/TV/ literature). Elements should be inclusive of the Exemplar destinations (Scotland), commodification (clan culture & scenery, and folklore).
Objective 4. Can the concepts of authenticity be empirically tested and successfully linked?	The method should be constructed to include all four main typologies of authentication.

Table 3-1 Research Objectives and Method Requirements

This chapter first addresses the research philosophy as these are the guiding principles under which the research method can be developed. The choice of method and the Repertory Test (RT) are then briefly articulated and justified. This chapter then defines how the RT is constructed and, finally, how the RT was conducted for this research project.

3.2 Research Philosophy

3.2.1 Philosophical Context

Research within the social sciences, for the most part, is bound within a philosophical context. This context defines the underlying tone in which the research is conducted and the mode of intellectual inquiry that the study will take (Hughes & Sharrock, 2016). An appropriate philosophical context must be established to undertake empirical research, such as outlined in Research Objective 4. Philosophy and social research are bound together to improve knowledge and better understand the world (May & Williams, 2002). Philosophy centres on the question

of 'knowledge', and within the context of research, where does the researcher's knowledge come from, and how is said knowledge reliable (May & Williams, 2002). This is a branch of philosophy known as epistemology.

The research method chosen is grounded in personal construct psychology (PCP) and takes a social constructivist philosophical approach. Used predominantly in education and psychology research, social constructivism centres on the importance of ideas, identity and interactions that are not given in the human world but are constructed socially (Agius, 2013). This aligns with Research Objectives 2 and 3; both require a constructivist approach to be taken. Social constructivism maintains that a set of 'rules of play' defines collective norms and the understanding of the world. Each individual plays by these rules (Risse, 2004). However, these rules are not stagnant; we make our social construction rules as society changes and develops. This research philosophy is subjective and dependent on society and the individual's role within it. This acceptance of fluidity is seen in the construction of the world around us. The philosophy of social construction also applies to Research Objective 1 and the goal to understand the process of perceiving authenticity. It aligns with the ideology that perceived authenticity is a social construct developed through rules. It also acknowledges that our individual and collective perceptions of authenticity are not finite and are continually changing.

3.2.1.1 Axiology

Axiology, stemming from the Greek 'Axios' and 'logos' loosely translated to worth and reason, is the philosophical study of the value, belief and ethics of research conducted (Hart, 1971). Axiology deals with the potential for bias and values of the researcher. Axiology is an important aspect of Research Objective 4. In attempting to empirically test the main theories applied to the process of authentication, a biased empirical test would not be of value. There is a debate in social research (Gewirtz & Cribb, 2006) if all research should be conducted 'value-neutral' (Weber, 1949; Hammersley, 2002). The case for this stance is that any research that is not value-neutral and politically or socially committed is incompatible with academic rigour (Gewirtz & Cribb, 2006). Hammersley does, however, acknowledge that some value bias is almost unavoidable. These are the researchers' desire to create new knowledge, their values and beliefs, and thirdly, the researcher will conduct research

in a manner that protects the welfare of those they are studying (Hammersley, 2002).

The researcher must fully understand their values and potential for bias. If they do not, they can shape the answers sought and found in research. Where appropriate, the researcher should respond to those values to give the most value-neutral research. Understanding the researcher's axiology has a weighted bearing on qualitative research methods, such as ethnography, because the interpretations of the findings lie solely with one researcher (Hammersley, 2002).

There is opposition to Hammersley's argument of the value-neutral research from Gouldner (1962). He states that no discipline, including social research, can ever be free from values, nor can the sociologists who work within the field. Gouldner also accuses those who follow the value-free axiology are censoring their work from their social values, which is just as detrimental to the development of knowledge as politically biased research (Gouldner, 1962).

3.2.1.2 Reflexivity

Reflexivity refers to altering one's life as a response to knowledge about one's circumstances and is a term that goes hand in hand with qualitative social research (Guillemin & Gillam, 2004). In terms of research, reflexivity considers the researcher's background, values, and beliefs and how these factors may alter how the researcher acts (Holmes, 2010). Personal reflexivity of the researcher is essential as their background, knowledge, and beliefs can affect the degree to which they conduct the research ethically and their interpretation of the findings and analysis (Holland, 1999). Reflexivity is an active process where the researcher must constantly scrutinise, reflect, and interrogate the data, the participants, themselves, and the research context (Mason, 2002). This reflexivity method additionally develops the research process by asking questions throughout.

The researcher was born and brought up in Scotland. This means the subject matter of authentic 'Scottishness' is a concept that the researcher has developed personally over many years. This personal concept is idiosyncratic and will differ from person to person. The researcher believes that all opinions are equally valid. The researcher believes that their concept of authentic 'Scottishness' has developed

through their many lived experiences and interactions with various Scottish cultures and traditions that they have been allowed to experience due to a degree of financial and familiar privilege.

3.2.1.3 The Pursuit of Truth

The pursuit of truth is constant for researchers, philosophers, and humankind alike. It is crucial for a researcher to establish their understanding of a truth within a philosophical context to gain a clearer understanding of the research process and within which philosophical lenses, the literature and findings are being viewed. A different perception of truth could lead to a different interpretation of the literature and the findings.

This pursuit of truth poses problems throughout history, as many truths are dispelled over time or are regarded as false by others. The correspondence theory of truth initially stipulated that something can be considered true if it corresponds with the facts (May & Williams, 2002). This stance is problematic as if a statement is made, "This is false", then through correspondence theory, the statement holds truth within its falsification, "it is true that this is false". A broader context is therefore needed surrounding the truth. Several theoretical counter arguments of truth were then developed, William James pragmatic social theory of truth is the most prevalent. He argues that something can be truthful if it is valuable and beneficial to be true (May & Williams, 2002). This is important within social research as the findings and outcomes of any given research project should be beneficial. It adds to the knowledge on a particular topic, thus aligning with Research Objective 4. This philosophical argument is counteracted through the postmodern discourse on Nietzsche's philosophy; "*There are no facts but only representations*" (Antonio, 1991, p.155). While Nietzsche wanted to free individuals of western subjective constraints through his ideology, many other postmodernists similarly recognised these constraints, such as Baudrillard. Baudrillard (1987) suggested that we no longer function as creators of any form of originality or truth but were simply terminals of multiple networks.

3.2.1.4 Social Constructivism

This research employs postmodernist theory regarding authenticity and, therefore, recognises the validity of this line of thought. Alongside the critics of postmodernist

thinking, it acknowledges that fully accepting a postmodern philosophical approach to truth (that it does not exist) is impractical for research purposes. Pragmatic social theory is applied to progress within this field of research. For example, to examine the research objectives through a postmodernist philosophical context, all questions would simply be answered by stating that authenticity does not exist. Hence, all questions on the topic are invalid. By incorporating a pragmatic social theory, we can find truth through the value of perceived authenticity and truth. This ideology is embedded within the philosophy of social constructivism. This philosophy is defined by Haslanger (2012) as: everything in the world is constructed; therefore, it is not finite, continually changing, and dependent on society. In this social construction of the world, objects, it is perceived authenticity where the individual holds value. It is the social construction of authenticity that can be observed and discussed.

This philosophical context lends itself well to the research objectives as all four of these objectives require a constructivist approach to be answered.

> **Objective 1.** What constitutes the process of authentication undertaken by the tourist in their search for authenticity?

The literature has concluded that a semiotic approach is valuable when researching the process of authentication (Eco, 1975:1986b; Culler, 1981). Semiotics is grounded in the theory of sense-making, a process that is inherently socially constructed (Eco, 1986b).

> **Objective 2.** What contributes to constructing and developing a tourist destination 'Set of Markers' (Culler, 1981)?

Taking a social constructivist philosophical approach allows the research to be centred around the ideas of social construction. This addresses Research Objective 2 on what contributes to the construction of a destination SoM using semiotics as an analytical tool (Culler, 1981).

> **Objective 3.** What role does commodification play within the process of authentication?

The literature review has concluded that commodification plays a role in the tourist authentication process (Baudrillard, 1994). Commodification and any staged aspects of tourism are constructed by the tourism providers (MacCannell, 1976), thus in line with the constructivist approach.

> **Objective 4.** Can the concepts of authenticity be empirically tested and successfully linked?

This section has also established that having a grounding philosophical context is essential to any empirical research that aligns with the research objectives. Therefore, adapting a social constructivist philosophical lens allows for empirical research to take place.

3.3 Choice of Method

Now that the philosophical context is established, an articulation and justification of the method can follow. Defining and justifying a choice of method is important because it centres on its relevance over other methods for the specific needs of this research.

This section covers the basic theory behind the chosen method of the Repertory Grid (RG). This is a novel methodology grounded in personal construct psychology (PCP). Therefore, a background understanding of how this method functions is required to justify its selection for this research. This section will then explicitly justify why this methodology was selected as an appropriate research method.

3.3.1 Basic Theory

Articulating the basic theory behind a methodology is important because the value of this method is found in the theory that underpins its workings and the flexibility of the method's construction. This section addresses the basic theory behind Kelly's (1991) RG and adapted Repertory Test (RT).

Two fundamental theories that underpin Kelly's personal construct psychology are the 'fundamental postulate' and the 'construction corollary' (Kelly, 1955:1991).

Fundamental Postulate

"Man ultimately seeks to anticipate real events" (Kelly, 1991, p.34)

The Fundamental Postulate	"…a person's processes [that] are psychologically channelised by the ways in which he anticipates events." (Kelly, 1991, p.32)

The fundamental postulate is central in the understanding of the RG and PCP. The postulate works on the theory that man questions everything externally or internally to anticipate future events. They do this to construct understandings about their surrounding reality (Kelly, 1991). This process is so individualised that no one method could ever fully understand or decode this individualised process. Kelly developed several construction corollaries to put forward one method to decode the individual's construction process.

Construction Corollary

"No two people can play precisely the same role in the same event, no matter how closely they are associated" (Kelly, 1991, p.38)

Following from the fundamental postulate comes Kelly's construction corollary theory. The basic understanding of the construction corollary is that the individual anticipates events by constructing their replications (Kelly, 1991). This construction comes from interpreting what is constructed (the structure). Kelly warns that constructing within this pretext should not be confused with verbal formulation. The person places this interpretation on the structure, not vice versa (Kelly, 1991). For example, the subject of *'a cup of coffee'* can be interpreted as '*productivity*' by one individual. The cup of coffee will not be interpreted as productivity by every individual that views it. Kelly stipulates several other corollaries within his theory of PCP (Kelly, 1991), which align with the purposed research (see Table 3-2).

Individual Corollary	Personas differ from one another in their construction of events.
Organisation Corollary	Each person characteristically evolves, for their convenience in anticipating future events, a

	construction system embracing ordinal relationships between events.
Dichotomy Corollary	An individual's construct system is composed of a finite number of dichotomous constructs.
Choice Corollary	Each individual chooses for themselves the alternative within the dichotomised construct through which they anticipate the superior possibility for extension and definition of self.
Range Corollary	Each construct is convenient for the anticipation of a finite range of events only.
Experience Corollary	The individual's construct system varies as they successively construe the replication of events.
Fragmentation Corollary	An individual may successively employ a variety of construction sub-systems that are inferentially incompatible with each other.
Commonality Corollary	The extent to which each individual employs a construction of experience which is similar to that employed by another, their psychological processes are similar to those of the other persons.
Societal Corollary	The extent to which each individual construes the construction process of another; may play a role in a social process involving the other person/other people.

Table 3-2 Personal Construct Corollaries (Kelly, 1991)

While all these corollaries are aligned with the choice of method required for this research, the individual, commonality and societal corollary are the most relevant. These three corollaries are discussed in more detail in Section 3.3.3.

3.3.2 The Repertory Grid

The Repertory Grid (RG) is the methodology developed from PCP by Kelly (1991). The RG is comprised of several different parts. Fransella, Bell and Bannister (2004) created a manual for the RG from Kelly's work to develop a practical user guide for

this method. The guide outlines the several elements that make up the grid and their application outside psychology. The RG consists of three flexible components in their design or application. These components are 'elements', 'constructs', and 'linking mechanisms' (Easterby-Smith, 1980; Fransella et al., 2004).

Elements

Elements have several characteristics within the RG. The elements should be:

- Specific and homogeneous to ensure that the constructs can be applied to all grid elements**.**

- Provide representative coverage of the area of research.

- Relatable for every individual to complete the RG for constructs to be elicited.

    (Easterby-Smith, 1980)

There is no consensus concerning the number of elements needed to create the grid. While clinical studies suggest using 15-25 elements (Kelly, 1991) on an individual case, Easterby-Smith (1980) recommends using as few as possible to conduct the research. The number of elements outwith the clinical setting may be closer to 9-12, depending on the nature of the research.

Elements can be generated in four different ways. Each method of generating elements has pros and cons. The researcher will choose and justify the selection of the elements to best fit their research objectives in Section 3.4.1.

The first method is to supply the elements. This is when the researcher may be interested in supplying elements to the individual completing the grid (Easterby-Smith, 1980). For example, if the researcher compares ten specific tourist attractions, they may select their tourist attractions as elements for the research participant to create constructs. The generated elements must be known to the individual participant; otherwise, eliciting constructs is impossible (Fransella, et al., 2004). However, this method of generating elements, if less common in the clinical setting, is seen in the evolution of the RG into other research fields (Hussey & Duncombe, 1999; Coshall, 2000).

The second method of generating elements is by providing roles or situational descriptions. The participant is given a role or description of a situation to generate a list of elements (Easterby-Smith, 1980). For example, the participant may be given the situation of deciding which tourist attraction to visit for a fun day out with the family. Their answers are personal to the individual as they have generated the elements from their knowledge.

The third method is defining a 'pool' of elements through questions. For example, the participant may be asked to name some places they have visited and enjoyed or not enjoyed (Fransella, et al., 2004). These elements would build a wider variety of constructs in the second stage of creating the RG.

The final method of element generation elicits the elements through a joint discussion between the research participant and researcher on the topic in question. For example, the researcher can bring up the topic and gently lead the conversation into specific examples (Fransella, et al., 2004). All elements are still personal to the participant and can lead to effective eliciting of personal constructs that remain relevant to the researcher's aim.

Constructs

A construct can be defined as a bipolar dimension, which is an attribute or property of each element (Shaw, 1980). Similarly to generating elements, several methods are used to elicit constructs: supply, elicitation through triads, card sets, and laddering (Shaw, 1980).

Supply is the most simplistic method of creating constructs as the researcher supplies them in a pre-constructed grid. Although this allows fast repetition of the grid to participants, it is often avoided as it limits the grid's primary purpose, gaining individual personal constructs. This method is open to researcher bias (Easterby-Smith, 1980).

The most common approach is the eliciting of constructs from triads of elements. This is where three constructs are selected at random, and the participant must build a personal construct on what makes two of the elements alike and different from the

third (Jankowicz, 2005). This method is most effective if elements have also been elicited from the participant as they can differentiate and view similarities with ease.

The third method of eliciting constructs is through card sets. This is described as a non-verbal grid where participants are asked to sort the cards into similar groupings and comment upon the process (Easterby-Smith 1980).

The final method is laddering. This technique is usually used with another method, such as triads or card sets. This technique allows the participant to look at each construct in more detail and ladder constructs, once created, according to the importance of the given topic. This method, alongside the use of another, allows the researcher to understand how the individual views the concepts concerning the topic and the elements (Easterby-Smith, 1980).

Once constructs have been elicited through the most appropriate method, they can then be categorised according to their characteristics. By distinguishing the different type of construct elicited, the constructs can then be analysed on their functionality within the grid, as not all constructs are equal (Jankowicz, 2005). Easterby-Smith (1980) summarises the three types of constructs distinguished as extremist, constellatory, and propositional. Easterby-Smith (1980) defines these construct types in Table 3-3.

Construct Type	Definition	Example: Line manager constructing
Extremist	When the construct is used in a pre-emptive manner. It tends to be one-sided.	'Trade Union' – 'Company Loyal' construct.
Constellatory	Occurs in stereotyped thinking. No differentiation is made.	The manager associated trade unions with similar constructs such as uncooperative or shorted sighted.
Propositional	It occurs when the individual proposes a change in discussion.	The manager that is facing company discourse and wants to look at workers as trade unionists or company types.

Table 3-3 Personal Construct Typologies (Easterby-Smith, 1980)

As this table shows, not all constructs are fully functional within the RG. Easterby-Smith (1980) details five types of constructs that are of questionable use in the RG and should be avoided by the researcher when possible. Table 3-4 below displays the constructs to avoid with the following worked example:

- What is similar between a lighthouse (E1) and an aquarium (E2) and dissimilar to a Theme Park (E3)?

Constructs to Avoid	Definition	Example
Situational Constructs	Constructs that apply to the individual's specific situation. Only applicable when they indicate something of the individual's nature.	They are by the coast – It is large.
Excessively 'Permeable' Constructs	Little value. They apply to almost anything.	Is by the water – Is not by the water.
Excessively 'Impermeable' Constructs	Constructs that apply to only a small number of people.	(If an individual is afraid of the sea). Anxiety – Less Anxiety.
Vague/ Superficial Constructs	They add little to nothing to the grid.	They are okay – It's not good.
Role Specific Constructs	Repetition of similar constructs. Add little to the grid.	Is by the sea – Is by the city. Is found near water – Is found in populated areas.

Table 3-4 Personal Constructs to Avoid (Easterby-Smith, 1980)

In general, these constructs tend to add little to the construction of the RG. However, they are common constructs for those individuals constructing the grid. Therefore, the researcher must have the proper training to recognise flawed constructs and lead the participant to useful constructs.

Linking Mechanisms

The final component in the RG is the linking mechanism. While Easterby-Smith (1980) only details these first three, Fransella et al. (2004) conclude that there may

be multiple ways to interpret Kelly's RG. The linking mechanisms function within the grid as the binding agent to help conclude both the elements and the constructs. They are used to create meaning within the personal constructs concerning the elements. Easterby-Smith (1980) defines the three basic linking mechanisms: dichotomising, system of ratings, and a system of rankings.

Dichotomising is the most basic of linking mechanisms. It consists of checking a box depending on which pole of the construct that corresponds to the elements (Fransella, et al., 2004). For example, if the respondents feel that one element is closer to the right pole of the construct, it would be marked with a tick. Alternatively, if the respondents felt that the element is closer to the left pole of the construct, they would mark this element with a cross (Easterby-Smith, 1980). An issue with this linking mechanism is the rigidity of the answer the participant is allowed to give. There is little context and no middle ground, so that the results may become skewed. This is where the second and third linking systems come in.

The rating system consists of a rating scale of two points or more. Rating scales tend to be uneven numbers to allow a middle ground, but this is down to researcher preference. Depending on the purpose of the grid, the rating scales are usually between 5, 7 or 11 (Easterby-Smith, 1980).

While the two-point dichotomising scale tends to be hard to analyse, and the rating scale allows for additional discrimination, the ranking system of the linking method is thought to be the most discriminating of all three methods. This system works by ranking all elements in the grid under each end of the construct (Fransella, et al., 2004). For example, if you have six elements, each are ranked along the construct pole. The ranking is the most used linking mechanism, as around 70% of studies published using the RG have used this linking mechanism (Shaw, 1980).

3.3.3 Justification of Method

This section justifies why selecting the RG is an appropriate methodology to use for this research. It will draw on the RG's underuse within the tourism research and the RG's value in perception-based research. It will then discuss the value aligned with three of the corollaries and the RG's ability to adapt to complex research needs. It will conclude with justification around the adaption of the RG to the Repertory Test

(RT) and Laddering Analysis (LA) as an excellent method to investigate the *process* of perception.

Underused in Tourism Research

The RG and RT method is rare within tourism research. While Kelly (1991) may have never intended the RG to be used outside the clinical setting, the RG has successfully been used in research projects, allowing the tacit to become explicit (Stewart et al., 1981; Embacher & Buttle, 1989; Wooten & Norman, 2009). The use of this methodology is incorporated into business research, predominantly seen in marketing research (Cinnéide, 1986; McEwan & Thomson, 1989), management research (Jankowicz, 1990), and quality control (Easterby-Smith et al., 1996).

Some academics in the early 1970s–1990s have observed its potential use in analysing perception (Levens, 1972; Riley & Palmer, 1976; Pearce, 1982; Botterill & Compton, 1996). New attempts to use the RG have highlighted this method as being significantly underused within the academic tourism literature (Coshall, 2000; Caldwell & Coshall, 2002; Pike, 2003; Naoi et al., 2006; Yeh & Cheng, 2015), but is perfect, when done correctly, for the research of imagery and the branding of tourist destinations (Pike, 2003).

Using a novel or underused methodology in an area of research that is already inundated with theories and concepts, such as authenticity in tourism, can be an excellent tool to discover new knowledge (Walmsley & Jenkins, 1993).

Value in Perception-based Research

The RG is also an excellent choice of method for research that is perception-based (Walmsley & Jenkins, 1993; Peters, 1994; Walmsley & Young, 1998; Marsden & Littler, 2000; Mayo, 2008; Kreber & Klampfleitner, 2013). As highlighted through the literature review, within the tourism setting, the process of authenticity is perception based; thus, a methodology grounded in the individual's understanding or perception of the world around them is necessary (Thomas et al., 2011). This is summarised by Walmsley and Jenkins (1993), who champion using the RG in tourism perception research.

> "The repertory grid methodology is not a psychological test because the form and content of the grids vary from case to case. Rather, it is a technique that puts few constraints on people as they try to communicate their view of the world because the people under study establish the criteria by which the world is interpreted." (Walmsley & Jenkins, 1993, p.2-3)

Therefore, the RG is a methodology that does not look to reveal a universal truth but is tailored to unveil the participant's perception of the world around them (Kelly, 1991), thus aligning well with any research regarding the perception of authenticity (Pike, 2005).

> "RGA permits individuals to set their own parameters within their own meaning system" (Coshall, 2000, p.85)

The RG has advantages over other data-heavy methods, such as interviews, as it allows the researcher to enter the world of the subjects in a structured format (Botterill & Crompton, 1996).

> "…truth is something to be constructed" (Raskin, 1995, p.98)

The constructs function as a two-way street, allowing the individual contrast and controls to navigate life choices, both internally and externally (Kelly, 1991). One theory can be linked to decision making and conclusion drawing (Pike & Kotsi, 2016), thus making the constructs within the RG an excellent tool to understand how the individual perceives authenticity and commodification.

Individual, Commonality and Societal Corollary

The RG and RT are unique in their ability to acknowledge both the individual and the commonality corollary, as outlined in Section 3.3.1.

Individual Corollary	Personas differ from one another in their construction of events (Kelly, 1991).

The Individual Corollary functions because no two people can play precisely the same role simultaneously, regardless of how close the two individuals are

associated. Every person sees, experiences, and plays in the event from a different perspective (Kelly, 1991).

This is down to three factors. Firstly, each individual will view the other individual as an external figure. Secondly, each individual holds themselves as the central figure. Thirdly, the individual will navigate through the event or experience through a different route (Kelly, 1991). However, this is not to say that individuals can share experiences and show similarities through events, just that they will never be identical because of the three factors mentioned above.

Commonality Corollary	The extent to which each individual employs a construction of experience which is similar to that employed by another, their psychological processes are similar to those of the other persons (Kelly, 1991).

Similarly to the Individual Corollary, Kelly's Commonality Corollary insinuates that just as two people may take very different things away from experience with regards to their construction, they may take away some similarities as well. Two different experiences or events may have a similar outcome with regards to constructing sub-systems (Kelly, 1991). These similarities become prevalent within the application of the societal corollary.

This research methodology allows us to understand how the individual perceives authenticity in (Scottish) tourism while simultaneously drawing from common themes from the sample. This allows a degree of generalisability to the findings that can be developed on the individual's authentication processes.

This acknowledgement of similarities is expanded through Kelly's (1991) Societal Corollary representing the theory summarised in the literature review that the tourist plays a role (MacCannell, 1973).

> "It is an observed fact that certain groups of people behave similarly in certain respects" (Kelly, 1991, p.65)

Societal Corollary	The extent to which each individual construes the construction process of another; may play a role in a social process involving the other person/other people (Kelly, 1991).

Within the societal context, Kelly predicts similarities between individual construct sub-systems may become apparent due to several factors of human behaviour. Similarities among individuals may be seen in groups, where individuals are inclined or even expected to act in a certain way according to societal norms (Kelly, 1991). This adhered to societal behaviour within tourism has long been discussed within the tourism literature (MacCannell, 1973; Decrop, 1999; Seongseop Kim & McKercher, 2011). The tourist is very rarely completely alone, the 'others' around the individual will almost always have some effect in the shaping for their perceived authenticity construct.

This corollary also reflects on the definition of the 'role' linked to the individual's personal constructs, thus aligning this methodology with approaches to perceived staged authenticity (MacCannell, 1973).

Adaptable

The RG is adaptable to fit the research needs. This is important when researching complex topics, such as the process of authentication, as many considerations need to be made. For this research, adaptations have been made from the original RG to a RT with LA. The RT adapted from the original RG can incorporate pre-determined elements that represent the tourist settings where authentication takes place in the exemplar destination (Scotland).

Incorporating a LA is an important adaptation to the RT when the researcher is reviewing a *process*. LA allows the researcher to elicit a 3-step laddered process from each triad. This allows the researcher to view the process occurring in each participant from their encounter with an element (or sign/marker) to the end value that it gives them.

The adaptation of the RT with LA allows the researcher to tailor the construction of the grid directly to the research objectives and requirements outlined in Section 3.1. The following section will detail the development of the RT and LA to the specific research objectives.

3.4 The Repertory Test

3.4.1 Developing The Repertory Test and Laddering Analysis

The Repertory Test (RT) is an adapted version of the original RG that allows for the inclusion of a Laddering Analysis (LA) most aligned with the research objectives. The specifics of the construction of the RT used in this research are outlined in this section.

3.4.1.1 Elements

Each participant will have nine pre-determined elements from which the random triads are elicited, and subsequent LA is conducted. Nine elements were selected to allow 24 different triads. The justification behind this selection is outlined below.

There are several ways of obtaining the element components for the RG and RT, as discussed in Section 3.3.2. While Kelly (1991) suggests that all elements should be individually elicited by personal construct psychology within the clinical setting (Kelly, 1991), pre-determined elements have advantages when using the RT in social science research. The first advantage of pre-determined elements is the RT's ability to be constructed on a larger scale. A larger scale would have been challenging if staying to Kelly's clinical RG that only allowed for an individual direct comparison for a minimum sample size (Fransella et al., 2004). A limited scope would adversely affect the study (Potter & Coshall, 1988). Although each participant will conceptualise the world around them differently, a larger sample size is needed to identify the possible similarities in the process of perceiving authenticity as well as the individual constructs that surround them (Fransella et al., 2004) following Kelly's societal corollary (Kelly, 1991).

A secondary benefit of choosing to pre-determine elements is that it allows the researcher to tailor the RT to their research objectives (Fransella et al., 2004). If the elements are individually elicited, they may not all be homogenous. This can cause supplementary issues when all elements must be compared through the constructs if the elements do not draw from the same category (Fransella et al., 2004). For example, in this study of perceived authenticity in Scotland, if a tourist destination or experience outside of Scotland was given as an element by a participant, this may not fall into the range corollary of the construct. The homogeny of elements is

also a vital characteristic when analysing the RT as it allows for a larger sample of participants to be compared across several elements.

However, it is also argued that when using pre-selected elements within the RT and LA, participants have less pre-existing knowledge of each element for coherent constructs to be elicited (Fransella et al., 2004). Several approaches can ensure participants are familiar with the element selection.

Firstly, the researcher may use the elements to screen research participants (Fransella et al., 2004). For example, only participants who have visited or have knowledge of the tourist's destination would be allowed to participate in the research. This could be achieved by selecting established elements within exemplar destination (Scotland).

A second method would be to briefly educate participants on the destinations that have been selected as elements if they are unfamiliar with them. This may, however, impact their ability to build constructs around these elements with regards to perceived authenticity around them. Alternatively, this method of educating research participants on some of the elements may be beneficial to the study on perceived authenticity. Often a tourist will base their perception of authenticity of a tourist destination on the information available to them through DMO's and review-based websites like TripAdvisor (Ayeh et al., 2013).

The pre-selection of elements by the researcher can also allow for visual prompts and destination marketing information to be created ahead of the research. Visual prompts of the elements on cards will enable the participants to visualise an element. This visualisation will aid in their construction process when eliciting the constructs through triads. This is a technique often used throughout the application of the RG and RT (Bannister, 1962; Orley & Leff, 1972; Hudson, 1974; Lemon, 1975).

This research has selected all the above methods regarding pre-selected elements. Before the RT, participants were asked about their familiarity with the element pre-selected. If there were aware or had visited most of the elements, they continued to the RT. Regarding any element that the participant is not familiar with, the

researcher summarised the element (Appendix A) alongside a visual aid (Appendix B).

Element Selection

The selection of elements must be carefully considered when conducting the RT with a pre-determined element methodology. All elements must fit within a range of criteria to complete the RT and LA (Fransella et al., 2004).

- The elements should be within a range of familiarity with all participants, thus allowing participants to perceive the destination and build laddered constructs upon their basic knowledge (Fransella et al., 2004).

- The elements should encompass a range of approaches to authentication (see Section 2.2) (Objective: Existential: Postmodern: Staged).

- The elements should encompass Scotland as a tourist setting (see Section 2.3.1.1) (Heritage and Media).

- The elements should cover a range of touristic perceptions of Scotland (see Section 2.3.4.1) (Tartan and Clan Culture; Scenery and Folklore).

Nine elements were selected from Visit Scotland's itinerary trips (Visit Scotland, 2019c) and the popular 'things to do' (Visit Scotland, 2019d) section of the DMO's website, as well as being stops on the most popular bus tour company (City Sightseeing Edinburgh, 2019). These elements were selected from the Scottish DMO and a tour company as they can function as a SoM (Culler, 1981) for Scottish tourism.

Element 1: Scottish Whisky Experience

Whisky has long been established as an integral part of Scottish culture and heritage (Coombes et al., 2001); it, therefore, comes under the wider heritage aspect of the tourist setting. This element is an established marker in the tourist setting as it is on both the DMO website (Visit Scotland, 2019c) and is ranked on TripAdvisor (2019c). They offer a variety of tour packages that all include:

- Whisky barrel ride through the production of Scotch whisky.

- Introduction to the aromas in whisky.

- A dram of Scotch whisky.

- Viewing the World's largest collection of Scotch whisky.

- Gift of crystal whisky tasting glass.

- Audio guide available.

    (Scotch Whisky Experience, 2019)

This element pertains to several approaches of authentication that the tourist may perceive.

- It includes interactive and sensory elements (barrel ride and whisky tasting). It can be authenticated through a postmodern hyperreal experience (Eco, 1986a).

- It includes tour guides classed as 'experts' that potentially allows for 'cool' objective authentication through the perceived authority of the tour guide (Cohen & Cohen, 2012).

- It includes staged BOH elements (MacCannell, 1973), as the tourist gets to see how the whisky is produced throughout the country, and FOH staged elements (MacCannell, 1973), as an established tourist attraction.

Element 2: Rosslyn Chapel

Rosslyn Chapel was founded in 1446 and is in the statutory care of Historic Environment Scotland (Rosslyn Chapel, 2019). Rosslyn Chapel is, therefore, an example of an element from the heritage tourist setting. In 2003, the Dan Brown books featured Rosslyn Chapel (Rosslyn Chapel, 2019). This element is also an example from the media tourist setting.

This element pertains to several approaches of authentication that the tourist may perceive.

- This physical representation of a location in the books and film can be authenticated through a postmodern hyperreal experience (Eco, 1986a). The tourists view a physical building that simulates mythology found in media.

- Rosslyn Chapel is still active as a place of worship today; thus, tourists can authenticate this attraction through existential authenticity (Pons, 2003) as they search for a sense of Being.

- The age of the building and its architecture can also be authenticated through 'cool' authenticity (Cohen & Cohen, 2012) and objective authentication (Bruner, 1994), through status awards. Their website states the Chapel is awarded as follows:

> "Highly commended at the Royal Incorporation of Architects in Scotland Awards, 2013. Commended at the Scottish Design Awards 2013" (Rosslyn Chapel, 2019)

Element 3: Royal Mile and Grassmarket

Visit Scotland defines the two historic sites of the Royal Mile and Grassmarket as:

> "…the heart of Scotland's historic capital… The Mile is overlooked by impressive, towering tenements, between which cobbled closes and narrow stairways interlock to create a secret underground world." (Visit Scotland, 2019e)

The Royal Mile and Grassmarket have historical relevance (Visit Scotland, 2019e) and are an example of an element from the heritage tourist setting. They are also populated with Scottish cultural elements, such as pubs and restaurants selling national food and drink (Visit Scotland, 2019e). This also establishes this element under the wider heritage aspect of the tourist setting.

This element pertains to several approaches of authentication that the tourist may perceive.

- The historic architecture in these two areas can be authenticated through 'cool' authenticity (Cohen & Cohen, 2012) and objective authentication (Bruner, 1994).

- These areas are full of pubs, restaurants, and shops frequented by locals and tourists alike. These areas can be authenticated through be a staged BOH authenticity (MacCannell, 1973), where 'real' people or locals go about their day-to-day lives.

- These areas can be authenticated through staged authenticity as a FOH (MacCannell, 1973), with many tourist shops and attractions.

Element 4: Edinburgh Castle

Edinburgh Castle is in the statutory care of Historic Environment Scotland (Edinburgh Castle, 2019) and is viewed as a 'must-see' attraction by many destination marketing providers (TripAdvisor, 2019b). Therefore, the castle is an example of an element from the heritage tourist setting (Waterton & Watson, 2014). Edinburgh Castle's websites describe the attraction as:

> "Edinburgh Castle is alive with exciting tales of its time as a military fortress, royal residence and prison of war. When you climb Castle Hill, you will walk in the footsteps of soldiers, kings and queens – and even the odd pirate or two." (Edinburgh Castle, 2019)

The attraction also regularly puts on public performances, where actors take on a historic role in educating visitors on any topic.

This element pertains to several approaches of authentication that the tourist may perceive.

- The age of the building, its architecture, and its historical significance can be authenticated through 'cool' authenticity (Cohen & Cohen, 2012) and objective authentication (Bruner, 1994).

- The performances at the castle can be authenticated through staged authenticity (MacCannell, 1973). The performances may also be perceived

authentically through hyperreal authenticity (Eco, 1986a) as they add the aspect of '*more*' to the experience.

Element 5: The Real Mary King's Close

The Real Mary King's Close is a tourist attraction set in a historic close off Edinburgh's Royal Mile (The Real Mary King's Close, 2019). Therefore, the attraction is an example of an element from the heritage tourist setting. The attraction is classed as an experienced tour, with the website stating:

> "Our Guides Bring the Close to Life: Your experience at The Real Mary King's Close will be brought to life by one of our costumed character tour guides. Based on a one-time resident of the Close, our guides will regale you with fascinating tales of plague, pestilence, murder and intrigue." (The Real Mary King's Close, 2019)

This element pertains to several approaches of authentication that the tourist may perceive.

- The attraction is located in a historic close. The age of the close and its historical significance can be authenticated through 'cool' authenticity (Cohen & Cohen, 2012) and objective authentication (Bruner, 1994).

- The FOH performances and staging of the close can be authenticated through staged authenticity (MacCannell, 1973). The performances may also be perceived authentically through hyperreal authenticity (Eco, 1986a) as they add the aspect of '*more*' to the experience.

- The attraction may also be authenticated through a BOH staged authenticity (MacCannell, 1973), as it is centred on the stories of the 'real' people that used to live and work in the city.

- The attraction presents stories made to resonate with the modern-day sensibilities of those who visit and reflect on their own lives in comparison to those of others. Tourists can authenticate this attraction through existential authenticity (Pons, 2003) as they search for a sense of Being.

Element 6: Edinburgh Literary Pub Tour

The Edinburgh Literary Pub tour is a walking tour frequenting the pubs connected with Edinburgh's literary figures (Edinburgh Literary Pub Tour, 2019). This element is an example from the media tourist setting as it engages with the literary figures from Scottish history (Hoppen et al., 2014). It is also an example element from the heritage tourism setting as it incorporates aspects of cultural reference and historic buildings. The tour stops at a few pubs where two actors discuss some of Scottish history's most prominent literary figures.

> "Performed by professional actors, not academics or guides reciting from books, it represents great value for money and very high entertainment factor!" (Edinburgh Literary Pub Tour, 2019)

As per TripAdvisor reviews, the tour may be better described as a show rather than a tour, where the two actors perform a little dialogue outside pubs in the city.

This element pertains to several approaches of authentication that the tourist may perceive.

- The guides' FOH performances and tour staging can be authenticated through staged authenticity (MacCannell, 1973). The performances may also be perceived authentically through hyperreal authenticity (Eco, 1986a) as they add the aspect of '*more*' to the experience.

- The historical significance of the tour stops can be authenticated through 'cool' authenticity (Cohen & Cohen, 2012) and objective authentication (Bruner, 1994) as the buildings are perceived as the originals that literary figures are connected to.

Element 7: National Museum of Scotland

National museums play an integral role in constructing a national identity. This is achieved through the curated displays of the 'best' of what a destination has to offer (McLean & Cooke, 2003). Museums have been described as to recover and re-charge history (Adams, 1983), and the Scotland National Museum falls within this definition. Therefore, the attraction is an example of an element from the heritage

tourist setting. Education is at the forefront of this attraction, with a wide range of exhibits for the family (National Museum of Scotland, 2019).

This element pertains to several approaches of authentication that the tourist may perceive.

- The attraction is a museum full of objects and artefacts of historical and cultural significance. The museum can be authenticated through 'cool' authenticity (Cohen & Cohen, 2012) and objective authentication (Bruner, 1994).

- The museum also contains replications and simulations, such as simulated solar systems and the life-size skeletal models of creatures. These replicated aspects can be authenticated through hyperreal authenticity (Eco, 1986a) as they add the aspect of '*more*' to the experience.

- The museum also focuses on educating and promoting learning and thought in its visitors. Tourists can authenticate this attraction through existential authenticity (Pons, 2003) as they search for a sense of Being through reflection and self-development.

Element 8: Arthur's Seat

This element is distinctly different from many of the other elements selected, as Visit Scotland describes Arthur's Seat as:

> "…an ancient volcano… giving excellent view of the city; it is also the site of a large and well-preserved fort. This is one of four hill forts dating from around 2000 years ago. With its diverse range of flora and geology, it is also a Site of Special Scientific Interest." (Visit Scotland, 2019f)

This element encapsulates the natural aspect of heritage tourism (Hall, 2000) and is, therefore, an example of an element from the heritage tourist setting. This element has also been depicted in films such as Trainspotting (Miller, 2017) and popular novels such as One Day (Visit Scotland, 2020). This element is also an example from the media tourist setting.

This element pertains to several approaches of authentication that the tourist may perceive.

- The historical significance of the extinct volcano can be authenticated through 'cool' authenticity (Cohen & Cohen, 2012) and objective authentication (Bruner, 1994), as the landscape has a historic and objectively defined origin.

- This element is not a curated tourist attraction but instead a natural attraction. The literature suggests that any authentication through nature and rural tourism would predominately occur existentially (Curtin, 2005) as the tourist search for a sense of Being (Pons, 2003).

- This element is also a physical representation of a location in the books and film and, therefore, can be authenticated through a postmodern hyperreal experience (Eco, 1986a). The tourists view a physical landscape as representing the authentic story told in the media.

Element 9: Sir Walter Scott Monument

The Sir Walter Scott monument is marketed as a museum and viewing platform and as a point of interest (TripAdvisor, 2019d). The website describes it as:

> "…among the largest monuments to a writer anywhere globally, is a truly unique building" (Museums & Galleries Edinburgh, 2019).

The monument is an example of an element from the heritage tourist setting as it has cultural significance to the destination (Museums & Galleries Edinburgh, 2019). This element is also a representation of a prominent literary figure in Scotland, and it is therefore also an example from the media tourist setting.

This element pertains to several approaches of authentication that the tourist may perceive.

- The age and cultural significance of the monument and its architecture can be authenticated through 'cool' authenticity (Cohen & Cohen, 2012) and objective authentication (Bruner, 1994).

- The symbolic representation of the monument to fictional literature and Scottish romanticism can be authenticated through 'hot' authenticity (Cohen & Cohen, 2012) and existential authentication (Pons, 2003) as the tourist may search for a sense of Being.

The elements also cover a range of touristic perceptions of Scotland (see Section 2.3.4.1) shown on websites and promotional material available for each destination (Table 3-5).

Tourist Perception of Scotland	Element
Tartan & Clan Culture	Element 1: Scottish Whisky Experience (Scotch Whisky Experience, 2019). Element 3: Royal Mile and Grassmarket (Visit Scotland, 2019e). Element 4: Edinburgh Castle (Edinburgh Castle, 2019). Element 6: Edinburgh Literary Pub Tour (Edinburgh Literary Pub Tour, 2019). Element 7: National Museum of Scotland (National Museum of Scotland, 2019).
Scenery & Folklore	Element 2: Rosslyn Chapel (Rosslyn Chapel, 2019). Element 3: Royal Mile and Grassmarket (Visit Scotland, 2019e). Element 4: Edinburgh Castle (Edinburgh Castle, 2019). Element 5: The Real Mary King's Close (The Real Mary King's Close, 2019). Element 6: Edinburgh Literary Pub Tour (Edinburgh Literary Pub Tour, 2019). Element 8: Arthur's Seat (Visit Scotland, 2019f). Element 9: Scott Monument (Museums & Galleries Edinburgh, 2019).

Table 3-5 Tourist Perceptions of Scotland

3.4.1.2 Constructs

Constructs can be elicited in various ways. Depending on the research objectives, they can either be pre-determined, elicited on an individual basis or elicited through groups of participants or a mix of these strategies.

This research will elicit constructs individually through triads of pre-selected elements. The groups of triads are randomly generated in preparation. They are presented to the research participants in the same order for all participants to maintain consistency. The participant's constructs are created by comparing two selected destinations (elements) with similarities versus the differences in a third destination. This method of eliciting constructs is the most used throughout the RG as the individual construction of the constructs through random triads is the most reflective of Kelly's underlining theory of the Individual Corollary (Kelly, 1991).

Although the constructs are created individually, to avoid the participant eliciting undesired constructs (vague, role-specific, situation, excessively 'permeable' and excessively 'impermeable'), it is necessary for the researcher to regularly engage with each participant as the RT is developed to aid the elicitation of useful constructs. However, it is essential that the researcher only encourages the natural thought of each research participant and never influences specific construct formation.

Research on the application of the RT suggests that researchers should offer themselves as a resource for each research participant instead of training each individual to complete the grid themselves. If the participant was to complete the grid alone, they may lose interest in the subject (Easterby-Smith, 1980). Therefore, the researcher will construct each RT for the participant to avoid any participant fatigue. The researcher must also continually check with the participant that the constructs elicited is accurate to their personal construction (Fransella et al., 2004).

The recording of constructs by the researcher come in many forms, according to Kelly (1991). Kelly uses the example of the importance of symbolism used in the individual's construction process. For example, the colour red may symbolise a polar end of a political viewpoint opposite the colour blue. While the symbolism is important, the researchers must understand the symbolism behind the individual

construct to fully comprehend how each individual conceptualises the symbol and not how the researchers themselves conceptualises the symbol. For example, the individual could construct the colour red versus blue from a political standpoint; however, the researcher may interpret that symbol as a reference to hot versus cold.

3.4.1.3 Laddering Analysis

The LA is used to develop the constructs to gain additional information (Grunert & Grunert, 1995). This is achieved through the laddering of each construct into a further benefit or consequence of the attribute, then further laddering to gain an end value for the participant (Pike, 2012). This method is usually used in conjunction with another method, such as the triad elicitations. Easterby-Smith (1980) describes LA as a method that allows the initial construct to be further examined by asking the participant to rank and distinguish the construct. The findings from a hierarchical LA can be combined into a Hierarchical Value Chain (HVC) Map. The HVC Map is a quantitative graphical representation of the findings that illustrate the frequency of any commonalities between participants. The LA and HVC Map allow for quantitating values on the idiosyncratic method, allowing maximum utilisation of this methodology.

3.4.1.4 The Repertory Test with Laddering Analysis Process

To provide clarity in the process of the RT with LA, a worked example is given of how this method is conducted.

Step 1: Triad of elements is given to the participant

The first triad of elements is given to the participant.

1. Scotch Whisky Experience

2. Rosslyn Chapel

3. Royal Mile and Grassmarket

The researcher then asks the participant:

"What is an attribute that is similar in two of these elements and different to the third?"

Step 2: Elicitation of Construct

The participant gives an initial construct that can be plotted on the grid by answering the question in step 1.

Participant Example:

"Elements 1&3 are similar because they are things I would do with other people."

"Element 2 is different as I would do this alone."

The participant is then asked if these constructs are positive or negative, and these are plotted on the example grid below (Table 3-6).

3. Value		
2. Benefit / Consequence		
1. Attribute	*Activities with others.*	*Activities alone.*
Positive / Negative	*Positive – E1 & E3*	*Positive – E2*

Table 3-6 Example Grid One

Step 3: The Laddering Analysis

The participant is then asked why they like/dislike the given attributes, and this is laddered to get a benefit (from a positive attribute) or consequence (from a negative attribute). This second box in the grid is then filled in, and the participant is questioned again on why this is a benefit/ consequence or what value this brings to them. This answer is plotted in the third box. This leaves a completed RG with LA for one elicitation of elements (Table 3-7).

3. Value	*I value social interactions with others.*	*I want to have control in my life.*
2. Benefit / Consequence	*I like being around people.*	*This lets me choose how long I spend at this attraction.*
1. Attribute	*Activities with others.*	*Activities alone.*
Positive / Negative	***Positive – E1 & E3***	***Positive – E2***

Table 3-7 Example Grid Two

The researcher then moves to the next pre-determined triad, and the process begins again until 24 triads have elicited 24 RT grids with LA.

3.4.2 Sampling

3.4.2.1 Number Of Participants

The RT does not specify a participant number required to validate results. The literature suggests a degree of fluidity when using the RT, as it can be adapted to the research objectives of any given project. For example, if using the RT as a part of a case study, two participants may only be required, as in the case of Botterill and Crompton (1996).

The objectives of this research were to use the RT with LA to gain the maximum number of constructs that can be elicited through the nine elements. This required conducting the research initially without a set limit of participants. The research would only conclude when no new constructs were elicited from participants. Pike (2012) used 19 participants in a similar study until maximum construct elicitation from elements was met. This number is used as an initial guide for sample size.

Continuous reflection on data collection is required to establish when this threshold is met. Similarly to Pike (2012), at participant 18, no new construct themes were elicited from the participants' sample. Three additional participants completed the grid to ensure this was not a novelty. Participants 19-21 elicited no novel constructs,

therefore establishing that the maximum number of constructs from the sample had been elicited and data collection could stop. The participant sample size is 21. This is also one of the biggest sample sizes for the RT with LA compared with similar research (Botterill & Crompton, 1996; Pike, 2012). This is another indicator that the data collected from a sample size was sufficient and a sample size any larger may be hard to analyse.

3.4.2.2 Method of Recruitment

Social research requires the researcher to recruit an appropriate sample to represent a wider group (Frochot, 2005). A researcher may use various sampling techniques; the selection of a sampling technique will often be affected by their methodology and the purpose of their research. This study required the recruitment of a moderate independent sample from across Scotland.

Due to the length and complexity of the methodology, participants were required to give up around two hours of their time to complete the RT. There was no funding available to compensate participants for their time. Due to these conditions, a convenience sampling method is used to recruit participants. Convenience sampling is a non-random technique. Some determining factors were also considered in the selection of the sample.

The sample was selected due to their geographical location across Scotland, willingness to participate, and ease of recruitment by the researcher (Etikan et al., 2016), as well as having a good demographical mix to be the most reflective population sample that could be gained from convenience sampling. The justifications around these factors are outlined below.

Domestic tourists were selected as it is essential for the completion of the RT that the participant has a degree of familiarity with the elements (Fransella et al., 2004). The chances of the samples' familiarity with the pre-determined elements would be higher for domestic tourists due to the proximity of the sample to the elements.

By selecting a sample made up of domestic tourists, the sample needed to reflect the destination (Scotland) as a whole (Frochot, 2005). This is classified as a heterogeneous sample, and aspects of the wider sample must be considered. Data was collected across Scotland (see Section 3.4.4.1) to allow a wide range of

participants to contribute to the sample. The sample is from geographical locations from Orkney, Aberdeen/Aberdeenshire, Dundee/Fife, Edinburgh, and Glasgow (Appendix P). This sample is representative of rural and city residents, once again giving a geographically diverse sample that reflects the Scottish national tourist sample (Frochot, 2005).

The next aspect required of the research sample to be heterogeneous is to have a variety of ages (Appendix P). Ethical approval requirements (see Section 3.4.3) limit the sample participant's age (for example, no participant under the age of 18). Within these limits, a wide age range of participants is selected to make up the sample (Appendix P). The sample's age range is 22 to 67 years old, with an average age of 32.

Gender is an important demographical trait that required balance within the sample if the sample is to be reflective of the wider destination population. An even gender balance split was achieved, with eleven females and ten males making up the sample (Appendix P). This reflects the Scottish population, with 51.5% female and 48.5% male (Scottish Census, 2011).

This demographically tailored form of convenience sampling allows for two benefits. The benefits of convenience sampling are the affordability and the ease of recruitment. There are some limitations to convenience sampling, as it is regarded as not purposeful or strategic with a potential for bias. This limitation is addressed through the additional benefit of tailoring the convenience sample to align with the national tourism sample concerning a diverse sample of ages, gender and geographical location.

3.4.3 Ethics

While most individuals are assumed to have a base level of ethics, this section goes beyond the intuitive concepts of what is ethically right and wrong and focus on the ethical considerations of the proposed research in a philosophical and theoretical manner.

Ethical principles are an integral part of all social research. These principles become the guiding force for decisions made by the researcher. They can dramatically affect

the research (be them limiting or exhibiting) and highlight how ethical limitations, such as harm to participants and deception, is addressed. There are several stances on research ethics, from universal ethics (Erikson, 1967; Dingwall, 1980; Bulmer, 1982), situational ethics (Fletcher, 1966; Goode, 1996), to ethical transgression (Gans, 1962; Punch, 1994), and each stance reflects the researcher and the research they are undertaking.

Universal ethics takes the stance that ethical procedures should never be broken, no matter the circumstance (Bryman, 2016). This is an inflexible stance on ethics, which is most likely to be seen in controversial research or with vulnerable participants, where the ethical line is drawn, and nothing should be done to breach this. While the universal stance on ethics does not go so far as to stipulate that the researcher must always declare their investigative purpose, this ethical stance has a level of inflexibility that will not always fit a researcher or their chosen methodology. A universal approach to ethics is also not in-line with the philosophical context of either Kelly's PCP or any literary definitions of authenticity. Therefore, it is deemed inappropriate to assume a universal stance on ethics in this research. Kelly notes that there is no one universal truth. The methodology itself is situational as the constructs only hold an individual's truth for an undefined time (Kelly, 1991).

These ever-altering characteristics of Kelly's PCP would encourage a situational approach to ethics. However, it should be mentioned that the social research ethics of the researcher do not always reflect those whose theories they are building upon. Situational ethics takes a more flexible stance, with the mantra; 'the ends justify the means' (Goode, 1996) or the researcher has 'no choice' ethically in certain situations (Fletcher, 1966). This ethical standpoint focuses less on a stringent line of what is ethically right and wrong. Instead, situational ethics weighs up potential moral wrongdoing against the research benefits that may be gained.

On the opposing end of the spectrum to universal ethics, ethical transgression is the most pervasive stance. This ethical stance works with the theory that dissimulation is intrinsic to social life, and therefore some deception and dissimulation may also be used in fieldwork (Gans, 1962; Punch, 1994). While a certain amount of dissimulation may occur in 'the real world', subjecting participants to dissimulation comes with many ethical dilemmas on where to draw the line or if the line even

exists. Therefore, a situational ethical stance is selected to guide ethical considerations throughout the chosen methodology.

For every research project that requires participants, potential harm to the research participants must be considered. It is generally deemed unacceptable within social research to conduct research that will cause any damage to participants (Bryman, 2016). Harm to participants can be mental and physical, although the latter is very unlikely within this research methodology. The BSA Statement of Ethical Practice states that researchers must anticipate any potential harm to their research participants and reduce or eliminate it (Bryman, 2016). There is no known cause of potential harm to research participants on reviewing the selected methodology. All participants partake in the study of their own free will, and all information obtained from participants is freely consented to by those taking part in the study. All participants are also fully informed of the research process following the University of Strathclyde's 'Ethical Guidelines on Policies, Procedures for Research' (University of Strathclyde, 2019).

While the potential for negative psychological impacts for PCP is higher when used within the clinical setting, the use of the RT with this research are substantially lower. While the RT still allows the researcher to access the individual's conceptual framework, the research topic area is safer than psychological practices addressed in clinical studies. Therefore, it is unlikely that this methodology will cause any psychological harm to its participants, regardless of the psychological nature of the RT.

Another area of ethical concern is the invasion of participant privacy and participant informed consent. Invasion of participant privacy has two main ethical dilemmas; the degree to which the research is invasive and how participant information is safeguarded throughout the research process (Bryman, 2016). While this research method is not classed as invasive, participants' personal information is collected to gain an appropriate sample. To ensure a non-invasive approach to information required by the participants, only generic information is obtained (Such as age/gender/nationality), and options to not disclose information are also available. Due to the non-sensitive nature of this study, it is unlikely that participant anonymity is of great concern; however, any participant who may require this can do this throughout the research process.

The second area linked to participant privacy regards the privacy of participant information. The researcher has systems in place to secure all participant information. This system includes secure storage of all data recorded. This research required the secure storage of the hard copies of the RT completed by participants, participant consent forms and participant information forms. These hard copies were stored in a secured filing box, not to be accessed without the researcher's permission. Participant information is kept digitally. This information is backed up on a USB drive that is also securely stored with all hard copies. Digital copies of participant data and analysis are stored under a password-protected document.

Inclusivity of participants is an ethical issue often ignored by social researchers unless the research is specifically inclusivity focused. To ensure this research study is as close to the populous as possible, the research needed to be adjusted to allow all minority groups to be included. This included allowing individuals to self-state their gender and ethnicity instead of selecting from a restrictive list.

Deception is the purposeful misleading of research participants by representing the research as something it is not (Bryman, 2016). As previously mentioned, the researcher had no reason to deceive participants, and therefore they stated the research aim to each research participant before conducting the research. This is done through an abstract paragraph included in the participant information sheet (Appendix C) given to all research participants outlining the research aim and what was expected before partaking in the research.

3.4.4 Data Collection

3.4.4.1 Location of Data Collection

Data was collected in four public locations across three cities covering Scotland.[2] The reason for location choice is outlined in Table 3-8 below.

City	Location	Reason for Selection
Glasgow	The University of Strathclyde Campus	Ease of access for Participants in Glasgow/Edinburgh. Noise levels sufficient for audio recording. Researchers Base.

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[2] All data was collected pre Covid-19 pandemic.

	Library @ GoMA	Ease of access for Participants in Glasgow/ Edinburgh. Public Building. Noise levels are sufficient for audio recording. Open Weekends.
Aberdeen	Central Library, Aberdeen	Ease of access for Participants from Dundee/Aberdeen/ Fife. Public Building. Noise levels sufficient for audio recording.
Kirkwall	Orkney Library & Archive	Ease of access for Participants from Orkney. Public Building. Noise levels sufficient for audio recording.

Table 3-8 Location of Data Collection

As outlined in Section 3.4.2.2, the data collection location was specifically selected across the destination (Scotland) to give a full geographical representation of the sample. The data was collected predominantly in public buildings, such as libraries, as there was easy access for all participants. The libraries also offered an adequate environment for audio recording as the noise level was kept to a minimum.

Potential Risk and Hazards

The locations were selected due to the low-level risks to the participants concerning any health and safety hazards. These are outlined in the risk assessment documents (Appendix D) completed before the research's conduction.

3.4.4.2 Data Storage and Security

The RT required the researcher and participants to be face-to-face to conduct the research. To ensure participant data is pseudo-anonymised, each participant was given a number corresponding to their RT and personal data.

Data is stored in two places. The original hard copies of each grid and consent forms have been stored in a locked file where only the primary investigator can access these files. These RTs were also digitised and stored in a password-protected storage drive. Data is securely stored for five years after completing the research investigation and publication of the findings. After this point, all hard copies are securely destroyed, and all digitised data deleted.

3.4.5 Data Analysis

There are several misconceptions about the data analysis of RT. These are that data cannot be analysed adequately without using a computer. Secondly, any computer-based analysis will provide complete answers (Easterby-Smith, 1980). These misconceptions are also true of the RT with LA. The test can come in all forms and sizes that may require a mixture of qualitative and quantitative data analysis.

Similarly to methodology construction, the data can be consolidated and analysed in several ways, depending on the amount of data collected, the number of repetitions and the importance of varying elements of the RT with LA. To determine a starting point in the data analysis, researching interpretations of the RT was conducted. The only similar research found was Pike (2012). This is a similar-sized study regarding participant numbers, which also conducted the RT with LA. Pike disclosed that computer software was used to consolidate his findings (Pike, 2012); however, this software is no longer available. Computer analysis is essential to reduce human error and improve the validity of the results. With the large quantity of data, no specialised computer software and no single-use method of analysis to adhere to, a rigorous six-stage plan was devised to analyse this data. This plan focused on two main research outputs: the overall frequency of HVC and the relationships of those chains that were elicited from specific elements.

The raw data from all 21 laddered grids were collated and coded in several rounds. This was done in Excel in six stages.

3.4.5.1 Stage One: Raw Data – Excel Data Matrix (Qualitative)

The first stage of the data processing was to transfer all raw data sheets of each RT interview into an initial data matrix. Microsoft Excel was selected as appropriate software to record and analyse the data. This initial data matrix divided all participant responses into positive or negative data. The decision to remove the data relating to specific elements at this stage was taken to focus on the themes and the HVC frequency of all attributes, benefits/consequences and values. This data focus on the commonality function of the RT with LA.

This was done by plotting each attribute (+/-), laddered benefit and consequence and subsequent value (+/-). This was done as close to word-for-word participant elicitation as possible to reduce the potential for any researcher's theoretical bias. This is where the researcher may be inclined to view a certain word or phrasing elicited from an individual participant under a similar word or phrase to another that fits with their understanding of the overall research theme of authenticity (Seale et al., 2012).

An example of this data stage is seen in Figure 3-1. This figure shows the attribute along the bottom in blue, the benefit or consequence in orange and the final laddered value in yellow. Each line indicated the HVC, and the number beside this represents the frequency (f) of repetitions among participants.

Increase General Knowledge			Value For Time			Can make everyone Happy			Better Social Media Upload	
			3			2				
Gain Knowledge			Perefect if Short on time			Attractions Close Together			Get more in Photos	
			3			2				
Phsically Connected										

Figure 3-1 Stage One Laddering Analysis

At this stage, some of the most frequent links between the HVC are illustrated; however, the data matrix is far too large to be considered and analysed in meaningful detail. Coding must be applied to simplify the data set for clarity.

3.4.5.2 Stage Two: First Round Coding

The second stage of interpretation is the coding of the salient qualitative attributes, benefits/consequences, and values on both the positive and negative ladders on the Excel data matrix. This is a process where all salient words and/or phrases were given an initial numerical code to reduce the overall size of the data matrix. This aids in search functions of the data matrix when moving into further data analysis. To represent the initial of two codes that this data would receive, the numerical codes were all preceded by lower caps indicators to relate to their place within the HVC as follows: positive attributes (pa), negative attributes (na), benefits (b), consequences (c) positive values (pv), and negative values (nv). A list of these codes was kept on a separate document then substituted into the data matrix in Excel. An example of this is seen in Figure 3-2.

v33		v3		v34		v35
		3		2		
b15		b16		b17		b18
		3		2		
pa4						

Figure 3-2 Stage Two Laddering Analysis

3.4.5.3 Stage Three: Thematic Analysis and Re-coding

After stage two of the data analysis process, it became clear to the researcher that this data, while individualised, now required thematic coding into groups to gain clarity in the data and begin to determine relationships between the HVC. Pike (2012) also took a similar approach to demonstrate the commonality colliery of the RT with LA. Thematic coding analysis looks across at the data set and not at each participant and can allow for qualitative data to be translated into quantitative data (Boyatzis, 1998). Due to the nature of the methodology producing large amounts of individualised data points, a data-driven, inductive approach to thematic analysis was selected.

Boyatzis (1998) states that there are five stages the researcher must go through when developing themes and a code. First, the researcher must reduce the raw information from the data set. This was done during the RT with LA when the researcher reduced the information given by the participant into a succinct word or phrase that was elicited from each of the triads. The second and third stage is the identification of themes within subsamples and the comparison of these themes. This was achieved by combining all the HVC data into a singular data matrix that included the frequencies of salient attributes, benefits/consequences, and values. The most common frequency in the data matrix shows the potential for common themes between all participants. However, at this stage, themes were still disconnected due to the individual wording and coding of the raw data. This leads to Boyatzis stage four, creating a code. These codes would be developed within each of the salient attributes (+/-), benefits/consequences, and values (+/-) to reduce the raw data into two HVC Maps (one positive and one negative) that would allow the RT with LA data to be fully analysed in the novel way that this methodology allows.

Due to the first two stages of this data process, the researcher had already achieved a level of immersion in the data set that aids this procedure (Seale et al., 2012). This stage involves editing, re-writing, or reconstructing raw data into a revised theme.

Each code should be clear, and there should be a system to deal with any problematic data that may not easily fit into a theme (Seale et al., 2012). Problem codes were identified during this time. Problem codes were added and systematically addressed by being highlighted in red on the data matrix. There were two main reasons a data point is deemed problematic. Firstly, a code may have been grouped between two themed groups. For example, the positive attribute "*Learning about History*" could have equally been grouped between the theme of '*History*' or '*Knowledge gain*'.

A second problem code may have developed from individualised codes. While during the RT with LA, individualised elicitations were discouraged from the researcher as they are deemed poor elicitations in repertory testing due to their lack of value (Fransella et al., 2004). They cannot be fully avoided, however. An example of this code may be something personal and/or situational. These codes are not reflective of the element. Still, the individual or the situation does not match any theme or group. This data was highlighted in red.

After systematic thematic coding of all 3,024 data points, grouped themes and problem data points were combined within another Excel data matrix (Appendix E). To represent the second of the two codes that this data would receive, the numerical codes were all preceded by higher case indicators to relate to their place within the value chain as follows: Positive Attributes (PA), Negative Attributes (NA), Benefits (B), Consequences (C) Positive Values (PV), and Negative Values (NV). A list of these codes was kept on a separate document then substituted into the data matrix in Excel.

3.4.5.4 Stage Four: Testing Themes with Participants and Altering Codes

Boyatzis's final stage of thematic coding determines the coders' reliability or consistency of judgment (Boyatzis, 1998). Several methods can be applied to ensure the reliability of grouped themes within the data set. Due to the individual nature of this data, and the potential for theoretical bias from fellow researchers, as well as the idiosyncratic nature of the data collection, the thematic codes were relayed back to the participants in two stages. This ensured reliability in coded themes, as well as the correct procedure in dealing with problem codes.

The first stage required 4 participants (19% of the total sample) to review all the proposed coded themes and highlight any data points that they felt did not match the initial coded theme that the researcher allocated. These data points were then combined with any unallocated problem data points in the initial coding process. In total 8.3% of total data points were labelled as 'problem codes' and were broken down as follows: 12 PA, 2 NA, 23 B, 11 C, 29 PV, and 7 NV.

To ensure reliable re-coding of these problem data points, a survey was created to allow participants to re-code each of these problem data points within any pre-determined grouped themes or select their own grouped theme. The survey was sent to all 21 participants within the sample. 23% of the sample responded to the survey in full. Due to this survey being an additional measure to inform the grouped themes, this was deemed an appropriate response rate. Each response was then recorded in an Excel spreadsheet (Appendix F). While the survey indicated where certain 'problem codes' should be placed regarding a theme, 25 codes divided the survey response where there was a split between two or more grouped themes. This reduced the number of 'problem codes' down to just 2.5% out of all coded data points. The problem codes remained idiosyncratic or polarising between two large groups.

To stay true to the philosophy of the methodology of the RT, the researcher then returned to the audio transcripts of the participant that elicited these 'problem codes'. This helped to make a final decision on where they should be placed within the wider context that the participant and the researcher were discussing during the elicitation. This led to one of two occurrences. Firstly, the problem code could be easily inserted into a theme with regards to the context, or secondly, if the problem code did not fit within any code, a new singular code would be developed around it so it could still be included within the overall HVC may if its frequency warranted note.

With all data points having now been categorised within a wider theme. Corrections and adjustments were made to any problem codes to represent the new secondary coding data matrix, an example of which can be seen below (Figure 3-3).

Figure 3-3 Stage Four Laddering Analysis

3.4.5.5 Stage Five: Compiling Frequency Data in Excel

Now that all data had been combined through thematic coding, the HVC's final stage could be developed. As seen in Pike (2012), this form of analysis utilises the methodology's unique LA to review the laddered relationships from the RT. This LA allows the researcher to see the direct relationships between attributes, subsequence benefits, and the participant's final values elicited. In the case of this research, a variety of tourist attractions reflect different lenses of authenticity. Unlike Pike (2012), this research also wanted to review the negative HVC elicited from the selected elements that the research participant viewed negatively. The negative HVC follows a negative attribute, a consequence, and a negative value. After collecting data, this decision was made when the researcher started to see interesting patterns emerging within the negative data findings.

While all the frequencies and codes for the data had been developed in a data matrix file on Excel, it was still in a form deemed too vast for the researcher to determine the collective frequencies between each HVC. A secondary data matrix (Appendix E) was created to calculate the total frequency of each stage in the LA. The data from the initial data matrix was collated into this final data matrix to give clear frequencies of every time a participant linked attribute X with benefit/consequence Y and value Z. This was done separately for all positive elicited data and the negatively elicited data. This combined frequency data could then be extracted and used to create the final HVC Map, the first analytical tool to analyse the RT with LA findings.

3.4.5.6 Stage Six: Developing the Hierarchical Value Chain Map

The analysis of the commonality corollary of this LA into a HVC Map follows a similar structure as Glavas et al. (2014). Glavas et al. subsequently divided the groupings of frequency into three groups regarding the frequency of the ladder. The first group, represented with a dashed line, illustrates a frequency link between 2 – 4. The second group, represented with a thin line, illustrates a frequency link between 5 – 9. The final group, represented with a thick line, illustrated a link of a frequency of 10+. Using this analysis method, the frequency of relationships between attributes, benefits/consequences, and values starts to develop. On collating the data, one small alteration was made. This was to change the frequency range for the dashed line from 2 – 4 to 3 – 4. This decision was made based on the several $f2$ ladders

that, if added, would make the map almost impossible to comprehend. The HVC Map thus shows three frequency ladders viewing an exact number of the individual participants who connected between each ladder.

To improve the clarity of the HVC Map, three layered versions are created. The first (Appendix G and Appendix H) illustrate the positive and negative ladders with a frequency of 10+. The second two HVC Maps (Appendix I and Appendix J) illustrate the second frequency range of 5 – 9 layered on top of the 10+. Finally, the last two HVC Maps (Appendix K and Appendix L) illustrate all three frequency ranges. A sample table was also included to illustrate the number of participants that elicited each theme positively (Appendix M) or negatively (Appendix N). These computed frequencies alone do not fully express the relationships between these HVC's. However, the researcher must further analyse the frequencies using their full knowledge of the qualitative data set and literature around the topic (Creswell, 1999) to develop the suggested causes behind each link within the HVC.

3.4.6 Limitations

In undertaking any research, there will always be limitations to the methodology chosen that may have a detrimental impact on the research conducted. This section addresses the methodological limitations throughout the research and looks to either justify or rectify these limitations accordingly.

Methodological Criticisms

With all methodologies comes the limitations highlighted through major literary criticisms, and Kelly's PCP has several limitations regarding its lack of emotional context and its small range of convenience that impacts the RG and RT.

> "PCT has been widely criticised on the grounds that it is too mentalistic. The ideal rational man, as depicted by Kelly and Bannister, seems more like a counter-programmed robot than a human being who is capable of intense emotional experience." (Mackay, 1975, p.128)

Mackay (1975) was one of the first to criticise Kelly's theory of being purely cognitive and lacking a sense of the reality of human life. This was followed by Chiari (2013), who recently criticised the RG and PCP for its complete disregard for emotion.

> "[Kelly's] dryly scientific theory omits most of the characteristics that seem vitally and distinctively human: love and hate, passion and despair, achievement and failure, inferiority and arrogance, sexuality and aggression." (Ewen, 2003, p.360)

The consequences of these theories' lack 'realism' through the dismissal of human emotion can be addressed. With Mackay suggesting that Kelly reduces the human being down into a robot, what is a robot if not a simulation of person if we were to follow in Baudrillard's philosophy. These criticisms are arguably more influential when PCP is used within the clinical setting. Compared to other methodologies often used within tourism literature, the RG has a heavier leaning toward the individual's psychology than most.

Kelly (1991) was the first to acknowledge this limitation of lack of emotional context himself but always expressed that PCP is only one way – not the only way - to understand how individuals construct meaning.

The range of relevance of the RG and RT is also a limiting factor for many social researchers. To understand and accept PCP, one must also accept that any data collected and analysed is not conclusive. The grid is only relevant for that individual at that exact moment in time. For many, this limits the use in the understanding that this method is not generalisable. This means anything gained will only be relevant to the specific individual research participants in the exact moments when they completed the gird. This is representative of how knowledge construction occurs. Each individual's perception of authenticity will likely be different (but with some potential similarities). It is in a constant state of flux as they are introduced and re-introduced to authenticity.

Researcher / Participant Limitations

Regarding the clinical origins of this methodology, another limitation of applying this methodology outside the clinical setting is the researcher's ability to conduct the methodology effectively. Throughout the early writings regarding the development of the RG, severe warnings on the researcher's capabilities are highlighted (Easterby-Smith, 1980; Jankowicz, 2005). The eliciting of personal constructs from participants requires the researcher to be skilled in the elicitations while also checking their personal research bias. To counter this bias, the researcher must be

well-versed in eliciting and constructing the RT before approaching research participants. This can be achieved through a thorough knowledge of the RT an awareness of personal research bias, and a pilot study to test the grid's functionality and increase the researcher's skills in using this methodology.

Secondary to the limitations of the researcher's ability to conduct the method comes the participant's ability to partake in this methodology. Unlike some ethnographic methodologies, the RG and RT requires a lot from the participants, both mentally and the time required to complete the grid. To complete the grid, each participant must first communicate their constructs with the researcher. There are several hurdles here that both the researcher and participant must overcome. Firstly, some participants may struggle to develop useful constructs objectively. As discussed above, certain constructs may be too literal and are, therefore, of little value within the grid (Easterby-Smith, 1980). If participants regularly give an inappropriate response, this can mean that the participant is becoming agitated and disinterested in the completion of the grid. A cause of this may be the inability of the participant to communicate their thoughts accurately to the researcher. To limit this, the researcher offered a worked example to help each participant understand what was needed regarding the eliciting of constructs. If participants continually cannot give meaningful constructs, they may not be best suited for this research methodology and may be discounted.

The second participant related limitation is participants' mental fatigue. With around nine elements, some grids can take up to 2 hours to complete. The intensity of the research method can often lead participants to become agitated and disillusioned with the completion of the test (Easterby-Smith, 1980). To combat mental fatigue, short, regular breaks should be taken to allow the research participant to rest. Rest breaks will most likely occur on a participant-by-participant basis, as everyone will have different abilities concerning elicitation and laddering.

Data Collection Limitations

There is no minimum number of participants required to conduct the RT with LA. Participant sampling continues until a capacity of novel constructs is obtained. This can lead to uncertainty about planning and sourcing participants in advance. This can lead to a longer time frame to conduct the research within and will inevitably

lengthen the research process. There is little to counteract this limitation, so a flexible period was allotted for the data collection.

Data Analysis Limitations

There is no computer software available to compute the large amounts of data points from the methodology regarding data analysis. This is partly down to the methods underuse in market research and the flexibility of the RT with LA. Therefore, the data must be entered by hand into Excel spreadsheets progressively. The large number of data points collected will leave a margin for human error in the data analysis. To minimise and counteract the potential for human error, double-entry and checking systems have been put in place at each data analysis stage to detect and eradicate any errors from the statistical findings (Barchard & Pace, 2011).

3.5 Summary

This methodology chapter has addressed the research philosophy as the guiding principle under which the research method can be developed. The choice of method of the RT with LA is articulated and justified in significant detail, clearly outlining each developmental aspect of the RT with LA and how it functions. The sample size of 21 participants and their make-up is defined and justified, as is the data collection and storage location. The six-step data analysis process is outlined with any methodological limitations addressed.

Moving from the data collection and analysis, the next chapter will address the research findings and subsequent discussions drawn from the data collected from the RT with LA.

4 Key Findings and Discussion

4.1 Introduction

This chapter is a research findings and discussion chapter. Illustrating the research findings and entering a discussion is important because it adds clarity to what is found within the research. These findings add value to the discussion that aims to address the research objectives.

This chapter is structured in two sections. The first section is an illustration of the initial findings gathered from the analysis on the RT with LA. The second section of this chapter draws on the findings and incorporates literature to discuss the process of perceiving objective and existential authenticity. This discussion seeks to address the following gaps in the literature:

- Objective authenticity as a typology is extremely limited in its approach, only used within the museum setting (Newman & Smith, 2016).

- Existential authentication lacks rigorous empirical testing due to its idiosyncratic and temporal nature (Ryan, 2000; Arsenault, 2003).

The discussion section in this chapter is framed around addressing Research Objectives 1 and 4:

Objective 1. What constitutes the process of authentication undertaken by the tourist in their search for authenticity?

Objective 4. Can the concepts of authenticity be empirically tested and successfully linked?

This chapter will conclude by addressing how these objectives have been met through the review of the findings.

4.2 Key Findings

A clear illustration of findings is important because they form the foundation on future discussions in this thesis. The findings have been illustrated through

Hierarchical Value Chain (HVC) Maps, highlighting the commonalities in the combined data gathered from the RT with LA. Participant sample tables have also been used to illustrate the un-laddered frequencies. The findings have been separated into positive and negative data. The positive HVC Maps and sample tables are derived from the participant data classified as positive. The negative HVC Maps and sample tables are derived from the participant data classified as negative. Any contradictory data is addressed within a crossover data section. This section concludes with a brief review and discussion on any demographic findings that may interest future research but are out of scope for the research objectives.

4.2.1 Positive Data Findings

This section will address the findings from all positively elicited ladders. Positive ladders were established by asking the participant during the elicitation if this was a positive or negative attribute and subsequently laddered accordingly. Several occasions occurred in the data where both polar attributes elicited from the triads were positive (instead of only a positive on one side and a negative on the other polar end). This led to more positive ladders than negative ladders. This is taken into consideration when viewing and comparing the data set.

Commonality frequency of the HVC Maps links have been separated into three categories by frequency. This is categorised into three groups to reflect the ranges in frequency:

1. Frequency of 10+. This is represented by a thick line on the HVC Maps.

2. Frequency between 5 – 9. This is represented by a thin line on the HVC Maps.

3. Frequencies between 3 – 4. This is represented by a thin, dashed line on the HVC Maps.

Due to the method's nature, not all full ladders are seen within these particular groups. The findings will include some crossover data to best express the conclusions in the most cohesive manner. For example, when addressing the laddered relationship between PA15 and B2, this research will also address the other laddered link from B2 onwards to address the full laddered story.

4.2.1.1 Predominant Themes

This section illustrates the findings from the most prominent relational links with a frequency (*f*) of 10+. These high relational links are essential because they are the most commonly elicited relational links found on the HVC Map from the participant sample. These high-frequency links are illustrated in two sections. The first section will present the high-frequency links between the positive attributes (PA) and benefits (B). The second will present the high-frequency links between the benefits (B) and the positive values (PV). The findings are separated to explore the different processes of perceiving authenticity occurring at each stage of the LA.

The following HVC Map (see Figure 4-1) illustrates the *f*10+ plotted from the RT with LA.
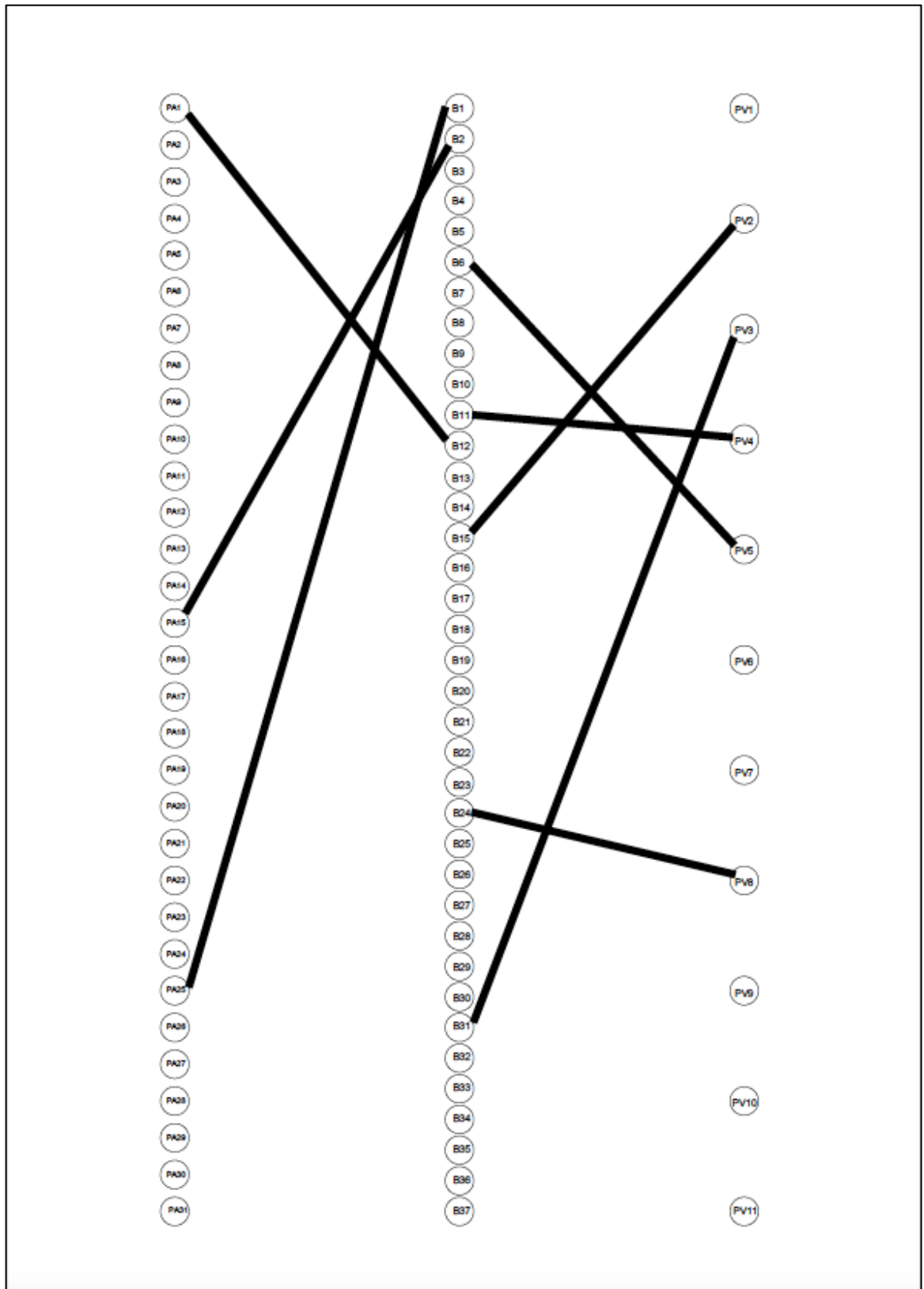
Figure 4-1 Positive HVC Map: f 10+

On the left-hand side of the HVC Map, the *f*10+ relational links between the PA and B are illustrated. These relational links are outlined below.

PA1 '*History*' – B12 '*History*'

This first high-frequency link is between a historic attribute and a benefit gained by the participant for being historic. At first glance, the link may look of no consequence due to the similar nature of the attribute of a benefit. It should be noted that the wording of the attributes, benefits and values are derived from the terminology used by the participants to reflect the laddered construct elicited. This link is derived from participant elicitations on the age, perceived age and place in the history of an attraction (the attribute) and its relevance or perceived relevance within the past (the benefit).

PA15 '*Touristy*' – B2 '*Iconic*'

The second of the high-frequency links between attribute and benefit is the link between a '*Touristy*' attribute and the benefit of being '*Iconic'*. While not an academic term, the term '*touristy*' was continually used by participants to communicate the attribute of an element. This relational link was established when the participant found a beneficial gain in the '*iconic*' status of a '*touristy*' attribute.

PA25 'Buildings & Architecture' – B1 'Beautiful To Look At'

The final high-frequency link within the first stage of the LA is between '*Buildings & Architecture*' and '*Beautiful to Look at'*. The '*Buildings & Architecture*' PA included all attribute references to a building or architectural landscape. The benefit was drawn from the most common participant phrasing '*Beautiful to Look at'* but included any reference to beauty, awe and wonder that was deemed a benefit. This relational link was established when the participant found a beneficial gain in the beauty of a building or landscape architecture attribute.

On the right-hand side of the HVC Map, the f10+ relational links between the benefits (B) and positive values (PV) are illustrated. These relational links are outlined below.

B6 'Make It What You Want' – PV5 'Control & Choice'

The first high-frequency link between B and PV is between a '*Make It What You Want'* benefit and the value of having '*Control & Choice'*. This benefit summarises

all participants that elicited a benefit gain when they could make the attribute what they wanted it to be. This relational link was established when the participant turned the benefit of making a situation what they wanted to develop a value of having '*Choice & Control'* within their lives.

B11 'Social' – PV5 'Social Gain & Inclusivity'

The second high-frequency link between B and PV is between a '*Social'* benefit and the value of having '*Social Gain & Inclusivity'*. This benefit summarises all participants who elicited a benefit gain when the attribute was aligned with participating in social behaviours with others. This relational link was established when the participant turned the benefit of being social into setting a value of feeling included and having a social value within a group.

B15 'Variety & Change' – PV2 'Special/Unique'

The following high-frequency link between B and PV is between a '*Variety & Change'* benefit and the value of having a '*Special/Unique'* experience. This benefit summarises all participants that elicited a benefit gain when the attribute was aligned with something novel or a change in their everyday lives. This relational link was established when the participant turned the benefit of '*Variety & Change*' into establishing a value of having a truly '*Unique*' experience and feeling '*Special*'.

B24 'Physical Activity' – PV8 'Health & Wellbeing'

The next high-frequency link between B and PV is between a '*Physical Activity'* benefit and the value of feeling *'Healthy & Wellbeing'*. This benefit summarises all participants that elicited a benefit gain when the attribute was aligned with the positive physical movement of their body. This relational link was established when the participant turned the benefit of '*Physical Activity'* into establishing a value of feeling healthy and having a sense of wellbeing.

B31 'Learning' – PV3 'Knowledge Gain'

The next high-frequency link between B and PV is between a '*Learning'* benefit and the value of feeling they have achieved a sense of *'Knowledge Gain'*. This benefit summarises all participants that elicited a benefit gain when the attribute was

aligned with learning something new. This relational link was established when the participant turned the benefit of '*Learning*' into establishing a value of feeling intelligent and full of knowledge.

4.2.1.2 Secondary Themes

This section illustrates the findings from the secondary relational links with a frequency (*f*) between 5-9. These relational links are important because they are commonly elicited relational links found on the HVC Map from the participant sample. This section will look at the thin line frequencies linked to similar PA, B, and PV. The most prominent thin line relational links will only be discussed due to the larger number of these relational links. This was determined by having two or more thin line relational links developing a story across the LA. These links will also be illustrated in a thematic process to best display the story that these findings illustrate.

The following HVC Map (see Figure 4-2) illustrates the *f5-9* plotted and the *f*10+ from the RT with LA.
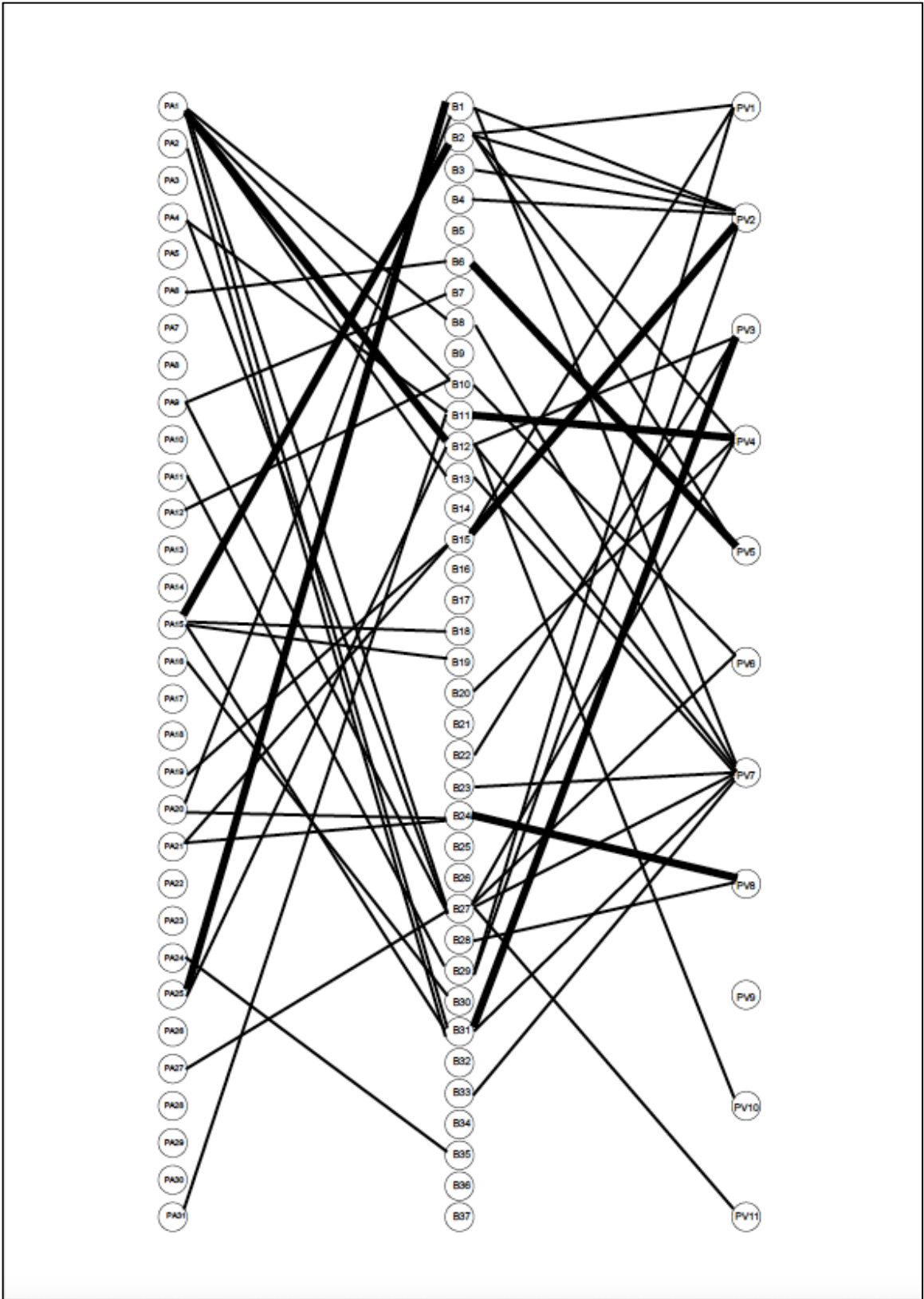
Figure 4-2 Positive HVC Maps: f 5 – 9 and 10+

The Story and the People

(PA1:PA9:PA27) | (B7:B12:B27) | (PV7:PV11)

The first mid-frequency links between several PAs, Bs and PVs concerns the theme of the story and the people. The first half of the LA illustrated the mid-frequency links between the PAs '*History*', '*The Story' and 'People',* with the Bs of '*Fiction', 'History', and 'People'.* The wording of the PAs, Bs and PVs is derived from the wording used by the participants to reflect the laddered construct elicited. This is the reasoning behind some PAs and Bs bring labelled similarly. These relational links were established when the participant found a beneficial gain in including storytelling that was fictional, historical, or about the people. The second link in this ladder occurred when participants gained an end value in '*Personal Reflection & Development' and 'Reality*'. This relational link was established when the participant turned the benefit of '*Fiction', 'History', 'People'* into a value of having a sense of personal reflection on the benefit or felt a sense of reality aligned with the '*Fiction', 'History', 'People'*.

Being Active in Beautiful Spaces

(PA20) | (B1) | (PV8)

The second mid-frequency link is between a PA, B and PV regarding the theme of being active in beautiful spaces. The first half of the LA illustrated the mid-frequency links between the PA '*Active*' with the Bs of '*Beautiful to look at'.* These relational links were established when the participant found a beneficial gain in being '*Active*' in spaces that were '*Beautiful to look at'.* The second link in this ladder occurred when participants gained an end value in '*Health & Wellbeing'*. This relational link was established when the participant turned the benefit of '*Beautiful to look at'* into a value of having a sense of '*Health & Wellbeing'*.

Location Specific Connections

(PA1:PA12) | (B10) | (PV6)

The final mid-frequency link is between two PAs, B and PV regarding the theme of location specific connections. The first half of the LA illustrated the mid-frequency links between the PAs '*History*' and '*Location Specific*' with the B of '*Get to Know the Destination'.* These relational links were established when the participant found a beneficial gain in the historical and location-specific attributes. They established the benefit of getting to know the destination better. The second link in this ladder

occurred when participants gained an end value in *'Feeling Connected to the Destination'*. This relational link was established when the participant turned the benefit of getting to know the destination into a value of feeling like they have connected with the destination.

Through the amalgamation of both the predominant and secondary the findings illustrated that the six highest frequency links between attribute and benefit are as follows:

1. History that can be verified.

2. Buildings and architecture that are regarded as beautiful.

3. Touristy attractions that meet the iconic status.

4. Stories that can connect us with the people who lived there.

5. Attractions that can only be accessed while in that destination.

6. Being active in environments that are regarded as beautiful.

4.2.1.3 Idiosyncrasies

The idiosyncrasies reveal the smaller and individualised nature of the RT with LA. Therefore, we can see more PAs, Bs and PVs than in similar studies, as the idiosyncrasies were not placed in a theme that may not represent them. Instead, they were left so they could also be analysed. They can be identified initially from any attribute or benefit with no relational frequency lines on the HVC Map. Due to the nature of the methodology, where the participants are forced to pick differences and similarities between the elements and comparatively to other attributes, certain attributes can become positive.

PA3 'Less Information' – PA10 'Current'

While PA3 was elicited from four participants positively and PA10 six times retrospectively (Appendix M), they both have no benefiting commonalities. PA3 demonstrates another individualised story regarding the objective authentication

process of '*Knowledge & Information*'. In certain instances, '*Less Information*' was a positive cue for authentications. This occurred when polarised against a transient authentication process. This illustrates that an individual can authenticate different cues in several different ways. Regarding PA10, this attribute highlights that a cue that signifies current or modern is also an idiosyncratic cue when viewed positively.

PA17 'Exclusion'

PA17 was elicited by five participants as PA, although the attribute had no commonality regarding a benefit. While the attribute '*Exclusion*' would seem to derive negative connotations, this attribute was elicited with participants discussing cues that would usually exclude them from others. For example, if an attraction was very 'high-class' or elusive. There was a communicated desire to be a part of a certain group by visiting these destinations from these exclusionary cues.

PA29 '*Non-Religious*' and PA31 '*No Alcohol*'

These two specific PAs also highlight the exceptions to the commonalities concerning the individuals. The participants that these attributes were elicited from stated that they were opposed to religion personally and did not drink any alcohol, thus eliciting these attributes positively. By including these idiosyncratic attributes, a balance can be seen that reflects the sample's nature and the wider population. Although they are idiosyncratic, they help tell a cohesive story from both sides.

B5 '*Imagination*', B34 '*The Unknown*', B36 '*Stimulating*', and B37 '*Challenging*'

These specific Bs also highlight the exceptions to the commonalities concerning the individual's word choice through elicitation. These salient benefits would usually have been grouped with other wider themes during the thematic coding. However, when taking these specific benefits back to the individuals, the survey illustrated that they should function within a separate benefit category. This may demonstrate a weakness within this final coding process, where certain codes are still individualised and functioning and do not add much to the findings. However, this limitation is necessary to gain the detail and reliability that can be seen in the commonalities found within the HVC Map.

B9 '*Export*', B26 '*With Guests*', and B21 '*Buy Gifts*'

This final group of idiosyncratic benefits illustrates the different lens through which one or two participants viewed the RT. While most participants, for most of the triad elicitations, viewed the triads through their own eyes, during some triads, the participant would view the triad through the lens of an international tourist eliciting these benefits on behalf of others. This highlights that when attributing benefits to tourist attractions and destinations, some individuals may do this through an alternative viewpoint by regarding the element through a visitor or tourist view.

4.2.1.4 Positive Participant Sample Table

While the HVC Maps illustrate one key element of the findings, the participant sample table streamlines the findings to demonstrate the total amount of participants that elicited the PAs, Bs, and PVs, some of which can be missed with the inclusion of additional idiosyncratic data. The positive sample table shows the most popularly elicited salient PAs, Bs, PVs that develop the wider understanding of the tourist's positive cogitation of a destination. This section will briefly examine the PAs, Bs, and PVs that over 70% of the participant sample elicited.

The three tables below (Table 4-1, Table 4-2, and Table 4-3) outline nine PAs, eight Bs, and eight PVs that were elicited by over 70% of the participant sample. This aligns with the HVC Map as most of these frequency links have already been discussed within the predominant and secondary data themes. This demonstrates that the positive HVC Map represents the relationships laddered by the overall frequency of elicited salient codes.

Code	Positive Attribute	Frequency (*f*)/ 21
PA21	'Landscape / Large Area'	21
PA1	'History'	20
PA25	'Buildings & Architecture'	20
PA15	'Touristy'	19
PA11	'Location Proximity'	16
PA20	'Active'	16
PA9	'The Story'	15
PA12	'Location Specific'	15
PA16	'Less Touristy'	15

Table 4-1 Frequency of Positive Attributes Elicited from Over 70% of Participants

Code	Benefits	Frequency (*f*)/ 21
B10	'Get to Know the Destination'	18
B11	'Being Social'	18
B15	'Variety & Change'	18
B27	'People'	17
B31	'Learning'	17
B1	'Beautiful to look at'	15
B2	'Iconic Attraction'	15
B6	'Make it what you want'	15

Table 4-2 Frequency of Benefits Elicited from Over 70% of Participants

Code	Values	Frequency (*f*)/ 21
PV1	'Value for Time & Money'	21
PV3	'Knowledge Gain'	21
PV4	'Social Gain & Inclusivity'	21
PV7	'Personal Reflection & Development'	21
PV2	'Special'	19
PV8	'Health & Wellbeing'	18
PV5	'Choice & Control'	17
PV11	'Reality'	15

Table 4-3 Frequency of Positive Values Elicited from Over 70% of Participants

4.2.2 Negative Data Findings

Due to the polarised nature of this methodology, participants were required to sort the similarities and differences into positive and negative categories. The participants were free to give double-positives, double-negatives and positive/negative labels to the ladders elicited. This resulted in more positive ladders, potentially due to the research surrounding tourism attractions being a positively viewed topic.

While previous studies using the RT have only reviewed positive data, negative data was valuable for two reasons within this research. Firstly, the negative LA and HVC Map can reinforce the positives ladders by giving polar-opposite responses. For example, the positive value of '*Social Gain & Inclusion*' and the negative value of '*No Social Gain'*. This supports the reiteration of positive links that are already established while also outlining the generalised negative cognitions surrounding a destination. Secondly, the negative data findings illustrate other areas of interest, such as alienation and the effects of commodification, which are discussed latterly in this thesis.

Commonality frequency links have been separated into three categories by frequency. This is categorised into three groups to reflect the ranges in frequency:

1. Frequency of 10+. This is represented by a thick line on the HVC Maps.

2. Frequency between 5 – 9. This is represented by a thin line on the HVC Maps.

3. Frequencies between 3 – 4. This is represented by a thin, dashed line on the HVC Maps.

Due to the nature of the method, and similarly to the positive data findings, not all full ladders are seen within these singular groups. The findings include some crossover date to best express the findings in the most cohesive manner.

4.2.2.1 Predominant Themes

This section illustrates the findings from the most prominent relational links with a frequency (f) of 10+. These high relational links are important because they are the most commonly elicited relational links found on the negative HVC Map from the participant sample. These high-frequency links are illustrated in two sections. The first section will present the high-frequency links between the negative attributes (NA) and consequences (C). The second will present the high-frequency links between the consequence (C) and the negative values (NV). The findings are separated to explore the different processes occurring at each stage of the LA.

The following HVC Map (see Figure 4-3) illustrates the f10+ plotted from the RT with LA.
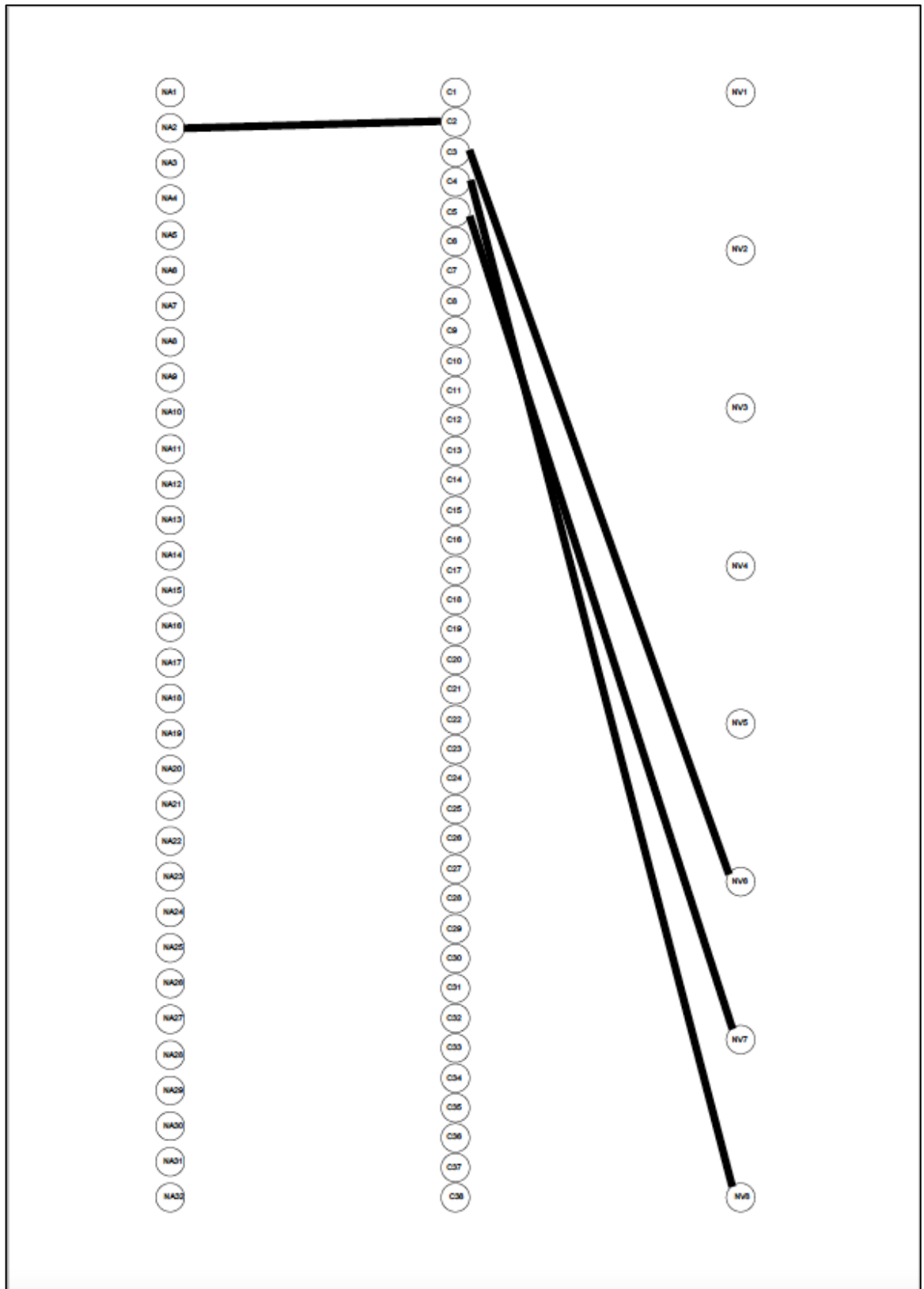
Figure 4-3 Negative HVC Map: f 10+

On the left-hand side of the HVC Map, the *f*10+ relational links between the NA and C are illustrated. This relational link is outlined below.

NA2 '*Singular*' – C2 '*One/Singular*'

The only high-frequency link between a negative attribute and consequence is the link between a '*Singular*' attribute and the consequence of it being only '*One/Singular*'. It should be noted that the wording of the NAs, Cs and NVs are derived from the wording used by the participants to reflect the laddered construct elicited. This relational link is established when the participant found a consequence in the single nature of a '*Singular*' attribute. This relational link was elicited when a participant looked for something more or could gain something more from an attribute that had more to offer.

On the right-hand side of the HVC Map, the *f*10+ relational links between consequences (C) and negative values (NV) are illustrated. These relational links are outlined below.

C3 '*Nothing Special*' – NV2 '*Not Unique*'

The first high-frequency link between C and NV is between a '*Nothing Special*' consequence and the value of a sense of being '*Not Unique*'. This consequence summarises all participants that elicited a C when they established the attribute was nothing special. This relational link was established when the participant turned the consequence of '*Nothing Special*' into feeling that they are not special or unique after engaging with the NA and C.

C4 '*Unpleasant Environment*' – NV8 '*Stress & Discomfort*'

The second high-frequency link between C and NV is between an '*Unpleasant Environment*' consequence and the value of being in '*Stress & Discomfort*'. This consequence summarises all participants that elicited a C when they established the attribute was within an unpleasant environment. This relational link was established when the participant turned the consequence of an unpleasant environment into feeling that they were stressed and in discomfort after engaging with the NA and C.

C5 '*Curated*' – NV7 '*Contrived for the Tourist*'

The final high-frequency link between C and NV is the link between a '*Curated'* consequence and the negative value of this being '*Contrived for the Tourist'*. This consequence summarises all participants who elicited a C when they established the attribute was curated somehow. This relational link was established when the participant turned the consequence of a curated attribute into a feeling that the experience had been contrived for the tourist.

4.2.2.2 Secondary Themes

This section illustrates the findings from the secondary relational links with a frequency (*f*) between 5-9. These relational links are important because they are commonly elicited relational links found on the HVC Map from the participant sample. This section will look at the thin line frequencies linked to similar NAs, Cs, and NVs. The most prominent thin line relational links will only be discussed due to the larger number of these relational links. This was determined by having two or more thin line relational links developing a story across the LA. These links will also be illustrated in a more thematic process to best display the story that these findings illustrate.

The following HVC Map (see Figure 4-4) illustrates the *f5-9* plotted and the *f*10+ from the RT with LA.
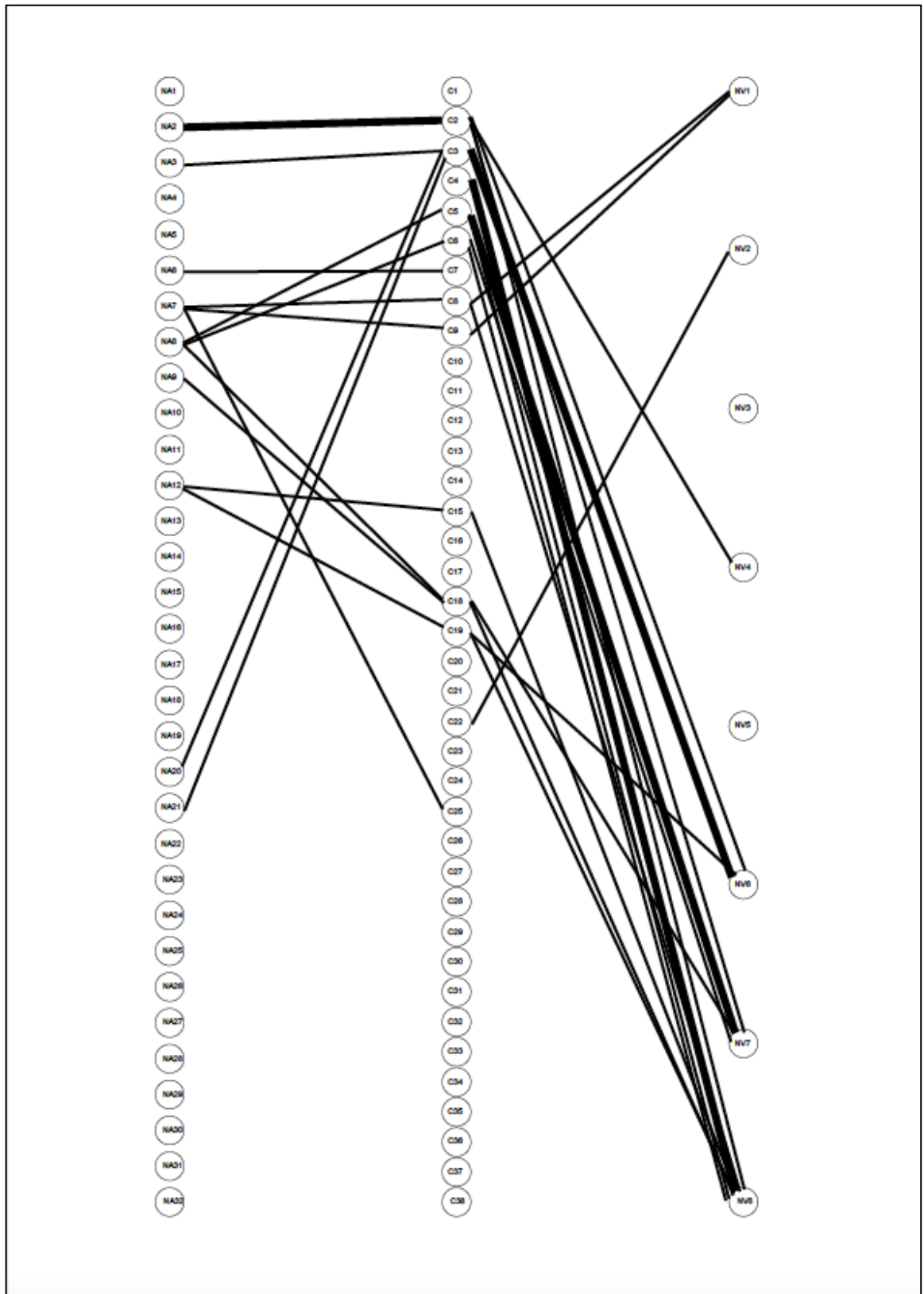
Figure 4-4 Negative HVC Maps: f 5 – 9 and 10+

The Commodification of the Tourist Attraction Leads to Stress and Discomfort

(NA8:NA9) | (C18) | (NV7: NV8)

The first mid-frequency link between two PAs, a C and two NVs regard the theme of the commodification of the tourist attraction leading to stress and discomfort. The first half of the LA illustrated the mid-frequency links between the NAs '*Tourist Attraction' and 'Commercial'* with the C of *'Commercial Side of Tourism'*. This relational link is established when the participant found a consequence of the commercial side of tourism when interacting with a tourist attraction or a commercial attribute. The second link in this ladder occurred when participants gained an end negative value of '*Contrived for the Tourist'* and *'Stress & Discomfort'*. This relational link was established when the participant turned the consequence of the '*Commercial Side of Tourism'* into NV of feeling that the experience is contrived, and they have been misled or feeling stress and discomfort.

Time-Filling Attractions that have No Challenge or Gain Value

(C22) | (NV2)

The second mid-frequency link between one C and NV is between a '*Time-filling attractions'* Consequence and the NV of having a sense of '*No Challenge or Gain'*. This consequence summarises all participants that elicited a consequence when they established the attribute was only a time-filling activity. This relational link was established when the participant turned the consequence of a time-filling activity into a feeling that they had gained nothing.

4.2.2.3 Idiosyncrasies

As can be seen on the negative HVC Map (Appendix L), there are more negative idiosyncrasies than positive ones. This is due to the individual nature of negative cognitions being more personalised than positives. Due to this, singular idiosyncrasies will not be discussed, but the general themes of idiosyncratic negative findings are addressed, with some of the findings given as examples of themes.

Firstly, the findings illustrate a majority of individualised and contextual NAs, Cs, NVs. For example, one participant commented upon their dislike of taking photographs in '*Photogenic Attraction'* (NA33) as this removed a challenging element and made their photographs of said attraction less unique. Many other NAs

and Cs also fell into the grouping of negative opposites. This phenomenon is discussed within the crossover data section of this chapter.

4.2.2.4 Negative Participant Sample Table

The negative sample table shows the most popularly elicited salient negative attributes, consequences and negative values that develop the wider understanding of the tourist's negative cogitation of a destination. This section will briefly examine the NAs, Cs, and NVs that over 70% of the participant sample elicited. The full sample table can be found in the appendices (Appendix N).

The three tables below (Table 4-4, Table 4-5, Table 4-6) outline four negative attributes, four consequences, and six negative values elicited by over 70% of the participant sample. This aligns with the negative HVC Map. Many of these attributes, consequences and values have already been discussed within the predominant and secondary data themes or are addressed in the crossover data section. This demonstrates that the Negative HVC Map represents the relationships laddered according to the overall frequency of elicited salient codes.

Code	Negative Attributes	Frequency (*f*)/ 21
NA2	'Singular'	16
NA7	'Outside'	16
NA8	'Tourist Attraction	16
NA12	'With Others'	15

Table 4-4 Frequency of Negative Attributes Elicited from Over 70% of Participants

Code	Consequence	Frequency (*f*)/ 21
C3	'Nothing Special'	19
C2	'One / Singular'	16
C18	'Commercial side of Tourism'	16
C5	'Curated'	15

Table 4-5 Frequency of Negative Consequences Elicited from Over 70% of Participants

Code	Negative Values	Frequency (*f*)/ 21
NV8	'Stress & Discomfort'	21
NV6	'Not Unique'	19
NV7	'Contrived for the Tourist'	19
NV1	'No Value for Time/ Money'	18
NV7	'No Connection'	17
NV2	'No Challenge/ No Gain'	15

Table 4-6 Frequency of Negative Values Elicited from Over 70% of Participants

4.2.3 Crossover Data Findings

While conducting the RT with LA, it became apparent to the researcher that this methodology allows for contradictions. This was first evidenced in the research when individual participants gave identical or similar positive and negative attributes, depending on the elicited elements presented in the triads. This allows an uncommon analysis of the changing nature of the individual's constructions depending on their contextual environment. This section will address the common contradictory frequencies found when analysing the HVC Maps. It then addresses some of the individual participants who elicited direct positive and negative contradictions on the HVC when regarding different elements.

PA15 '*Touristy*' or a NA8 '*Tourist Attraction*'.

The first crossover data points of interest are positive and negative elicitation of a destination attribute being '*Touristy*' (positive) or a '*Tourist Attraction*' (negative). The choice of wording and the LA illustrates the differences that lead an individual attributing this attribute as positive or negative, depending on the context. For example, when viewing the positives elicitation from this theme, laddered point link to the attribute '*Touristy*' to being followed by: '*Iconic*', '*Value for Time & Money*', and '*Unique or Special*'. In contrast, the negative salient laddered elicitations develop themes: '*Contrived*', '*Lied to*', '*Curated*', '*Product*', and '*Commercial*'. This finding suggests that there is a fine line between an individual authenticating an experience positively or feeling alienated by an inauthentic experience.

To be '*Alone*' – '*Choice & Control*' and '*Being with Others*', '*Social*'- '*Social Gain & Inclusion*'

The second common crossover data theme is that participants wanted to be alone in some situations, while in others, they wished to be with others and socialise. '*Being Alone*' and '*Being with Others*' was both positive and negatively elicited, in many cases by the same participant. '*Being Alone*' was positively linked to PV '*Control & Choice*' by some participants while simultaneously eliciting the desire to be with others and achieve a PV '*Social Gain & Inclusion*'. These crossover data findings establish that these findings are contextual and individual.

4.2.4 Explicit Authenticity Findings

This section illustrates the findings gained from the deductive coding from the final section of the research. The participants were asked explicitly to rate each element from most to least authentic and explain why. This was done as a comparative exercise to demonstrate the limited nature of simply asking the participants to convey authenticity about a selection of destinations. The findings confirmed this with a limited notion of authenticity from the sample (Appendix O). These findings demonstrate the limited cognitions of authenticity from the participants. The most predominant themes were age and the authentication through objective authenticity and some through connection to a destination by its iconic status or symbolism.

4.2.5 Demographic Informational Findings

This section briefly outlines any additional interesting findings relating to participant demographical information collected at the beginning of the research. This section also includes a brief discussion element as the findings here are not discussed in any additional detail in the rest of this thesis. While this section is out of scope regarding the research objectives, these findings could be valuable to future research, so they have been included within this section.

Nationality

Kozak (2002) stated that British tourists mainly enjoyed mixing with fellow tourists and having fun. This could explain the presence of the findings regarding the sample's nationality and the drinking and social gain HVC ladders. Relaxation and pleasure are deemed a quality apparent in all nationalities' tourist motives.

Pizam and Reichel (1996) and Pizam et al. (1997) studies into the impact that nationality had on perceptions concluded that nationality does count along with other variables, so it should be considered when reviewing findings with a majority of the sample predominantly from one nationality. While previous studies have supported this claim (Ritter, 1987:1989), Dann (1993) observes that any findings related to a given nationality should be addressed with caution because many tourists may have multiple or blurred perceptions of their nationality. Therefore, this study did not reference the individual's nationality but only the current residence of the participants.

All research participants resided within the UK and are classed as domestic tourists. Domestic tourists in Scotland make up most visits and receipts within Scotland (Visit Scotland: Insights Department, 2018). In 2018, 12 million of the 15.5 million overnight tourism trips were undertaken by the domestic tourist market in Scotland, so a sample of domestic participants is representative of this large portion of the market (Visit Scotland: Insights Department, 2018).

Gender and Age

Gender and age are not considered to have a prominent effect on perception. Andreu et al. (2006) found that age had no substantial impact on the key tourist motives, with most ages seeking some form of escapism. This escapism was achieved and divided slightly between genders, with male tourists preferring recreational activities and females tending towards stronger relaxation activities and escapism-based motives.

While limited demographical information was collected as this was not the focus of the research, some important themes were seen about differences in gender, age, and income of participants. This will focus primarily on the end values. This was thought to give the most relevant information regarding factors that may impact the commonalities in searching for the authentic Self.

Gender and Age: Trends In New Society Norms: 'Authenticity'

Millennials and Gen Z want to participate in sharing economy, reduce costs, immerse in local culture through authentic experiences, balance exclusivity and risk trying something new (Visit Scotland: Insights Department, 2019b). This is a lower spending demographic, and it's important to understand this demographic and for business to maximise their understanding of where they fit within the millennial motives while also maximising the 'splurge' moments. (Visit Scotland: Insights Department, 2019b)

Gender and Age: '*Value for Time & Money*' and Participant Income: No Distinguishable Difference

One projected outcome is that the participant's income may influence the value they placed upon time and money. This was not present within the findings as participants from a range of income placed some value upon time and money aspects. *'Value for Time and Money'* is a value that is important to tourists, regardless of income level.

Gender and Age: 'Knowledge Gain', 'Social Gain & Inclusivity', 'Personal Reflection & Development', 'Health & Wellbeing', 'Achievement & Goals', and Participant Sex

These values make up the most commonly 'desired' qualities in searching for the authentic Self. It was decided that noting any differences between the genders may lead to some informative data findings that could further discuss the commonalities of the desired authentic Self that authentic-seeking tourists look to achieve. While some of these positive values were universal to all genders ('*Knowledge Gain*', '*Social Gain & Inclusivity*', '*Personal Reflection & Development*'), there were minute differences regarding the value of '*Health & Wellbeing*' and '*Achievement & Goals*'.

Firstly, concerning the value of '*Health & Wellbeing'*, male participants often referred to the element of physical health. In contrast, female participants referred to both mental and physical health. This coincides with some research surrounding females driving wellness tourism worldwide (Smith & Puczkó, 2008; Pesonen & Komppula, 2010), while males opt for more physical and active attributes (Jönsson & Devonish, 2008).

Regarding the value of '*Achievement & Goals'*, this value was elicited by more men than women. This suggests that goal achievement is a prominent part of the male tourist's desired authentic Self. This is due to male tourists preferring more recreational activities (Jönsson & Devonish, 2008) and are more comfortable in extreme environments (Xie et al., 2008).

4.2.6 Conclusion of Findings

A clear illustration of the research findings has now been outlined. These findings now form the foundation for future discussions sections. Throughout the following discussion, the predominant and secondary themes, HVC Maps, and participant

tables are used to further address the research objectives. These themes and HVC Maps are discussed in additional detail, using the exemplar destination (Scotland) to enhance the discussion. The remaining half of this chapter will draw on these findings to discuss the process of re-conceptualisation of objective and existential authentication.

4.3 Discussion on Findings: The Process of Perceiving Authenticity

4.3.1 Introduction

This discussion section is a key element in the problem-solving process. In this research project, this section features as the core component in bringing together the research findings in conjunction with the literature review to examine their wider implications on the reconceptualising of the process of perceiving authenticity. This section incorporates the findings in greater detail while reflecting on the research objectives. The two main aspects discussed in this section are the objective and existential process of perceived authenticity. This discussion seeks to address the following gaps in the literature:

- Objective authenticity as a typology is extremely limited in its approach, only used within the museum setting (Newman & Smith, 2016).

- Existential authentication lacks rigorous empirical testing due to its idiosyncratic and temporal nature (Ryan, 2000; Arsenault, 2003).

These aspects are latterly combined in the following discussion chapter to address the gaps:

- The authentication *process* was often left out of the discussion regarding the theorising of authenticity (Mkono, 2013).

- Research regarding the effects of commodification and alienation on the tourist authentication process is limited and only theoretical (Xue et al., 2014).

The Process of Perceiving Objective and Existential Authenticity

Drawing from the findings, this theme discusses the application of literary concepts surrounding the authentication process and reconceptualised them to contribute to the redevelopment of the process of perceived authenticity. This theme addresses Research Objectives 1 and 4:

> **Objective 1.** What constitutes the process of authentication undertaken by the tourist in their search for authenticity?

> **Objective 4.** Can the concepts of authenticity be empirically tested and successfully linked?

The RT with LA elicited the process from when a tourist interacted with an initial attribute of an element and transformed that into an end value. To gain insight into the detail of the process of perceiving authenticity, the first ladder findings (attribute – benefit) are used to frame the discussion around the conceptualisation of objective authenticity. Subsequently, the second ladder findings (benefit – value) are used to frame the discussion around the conceptualisation of existential authenticity.

4.3.2 The Re-conceptualisation of Objective Authenticity

The literature surrounding the objective authentication process predominantly focuses on separating the objective from the existential or 'experiential' authentication (Wang, 1999). The literature on objective authentication is often limited to toured objects seen in a museum-like setting (Bruner, 1994), while some literature expanded the definitions with specific criteria (Cohen & Cohen, 2012). Trilling's (1972) work reflected on the origins of the concept, where the term 'authentic' was used predominantly within this museum context. This definition was frequently referred to in subsequent objective authenticity literature, such as Cohen and Cohens (2012) 'cool' objective authentication criterion, where they suggest that a professional must use specific terminology to determine age or reliability of an object or artefact. For example, an antique appraiser establishes the objective authentication of an antique. Trilling's (1972) and Bruner's (1994) museum-focused typology is still valued within some aspects of the objective authentication process, as objective authentication does commonly occur within this setting. This is

observed in the research with the relational link between PA1 '*History*' and B12 '*History*'. MacCannell (1973:1976) theorised the link between historic attractions and authenticity. They highlighted that semiotics would guide the individual tourists toward the objects with historical significance. Through these signifiers (SoM), the tourist constructs a framework of the meaning of an authentic experience that is contrasted with their modern lives (Waterton & Watson, 2014). These findings linking PA1 '*History*' to subsequent benefits (B12 '*History*' or 'B31 *Learning*') demonstrates that a tourist's undergoes an objective authentication process where the PA is laddered into a B, confirming the presence of objective authentication.

The presence of objective authentication is illustrated in another example in the research findings. This is the laddering of similar attributes that are elicited from Element 4 (Edinburgh Castle) and Element 7 (National Museum of Scotland) (see Figure 4-5). Both elements represent a classic museum-based setting, from the explicit in the example of the National Museum of Scotland to the more contextual in Edinburgh Castle.
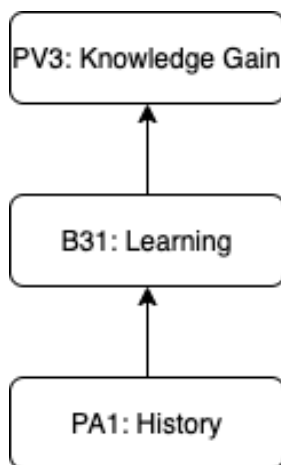
Figure 4-5 Participant 16 (Triad 3)

The findings illustrate the presence of objective authentication occurring in a museum-based setting. This is illustrated through PA1 '*Historic*' objective authentication through a B31 '*Learning*' benefit to the individual; therefore, confirming Trilling's (1972) and Bruner's (1994) museum setting theory concerning objective authentication. While the findings confirm the presence of this typological definition of objective authenticity, it is limited in its application. Objective authentication of toured objects also occurs outside a museum-based setting (Cohen & Cohen, 2012). This is illustrated in the data finding PA15 '*Touristy*' – B2 '*Iconic*' (see Section 4.2.1.1). While the semiotics of a '*Touristy*' attributes would

contradict many authenticity literatures as being unauthentic (Boorstin, 1962), the positive ladder between '*Touristy*' and '*Iconic*' is significant.

The importance of iconic and flagship attractions to the perception of an authentic experience of a destination is relevant as it was elicited from most participants. Being classed as iconic or holding flagship status is most often seen when an attraction has high visibility before a tourist visits a destination (Weidenfeld, 2010). Place attachment literature argues that the authentication of objects, or in this case attractions, can be constructed socially in two ways; iconic and indexical (Grayson & Martinec, 2004). The index refers to a factual and spatio-temporal link that the tourist must believe in between the given cue (or attribute) and something else (Ram et al., 2016). It is a form of authentication that allows an attraction (be it natural or manufactured) to gain flagship or iconic status by the individual. This process allows the individual to have an objective authentic experience of the destination when viewing '*touristy'* attraction and positively objectively authenticate (POA) these in having '*Iconic*' status. When including the objective authentication that occurs in the above examples, it is concluded that the application of Trilling (1972) and Bruner's (1994) typological definition of objective authentication is present but limited. This demonstrates that the concept of objective authentication still requires an extension in its application (Newman & Smith, 2016).

The research findings suggest that objective authentication is a process that covers not just objects and attractions but also includes experiences and concepts of beauty (Figure 4-6). Therefore, the current definition of the concept is too simplistic for the diversity of modern tourism today (Newman & Smith, 2016).
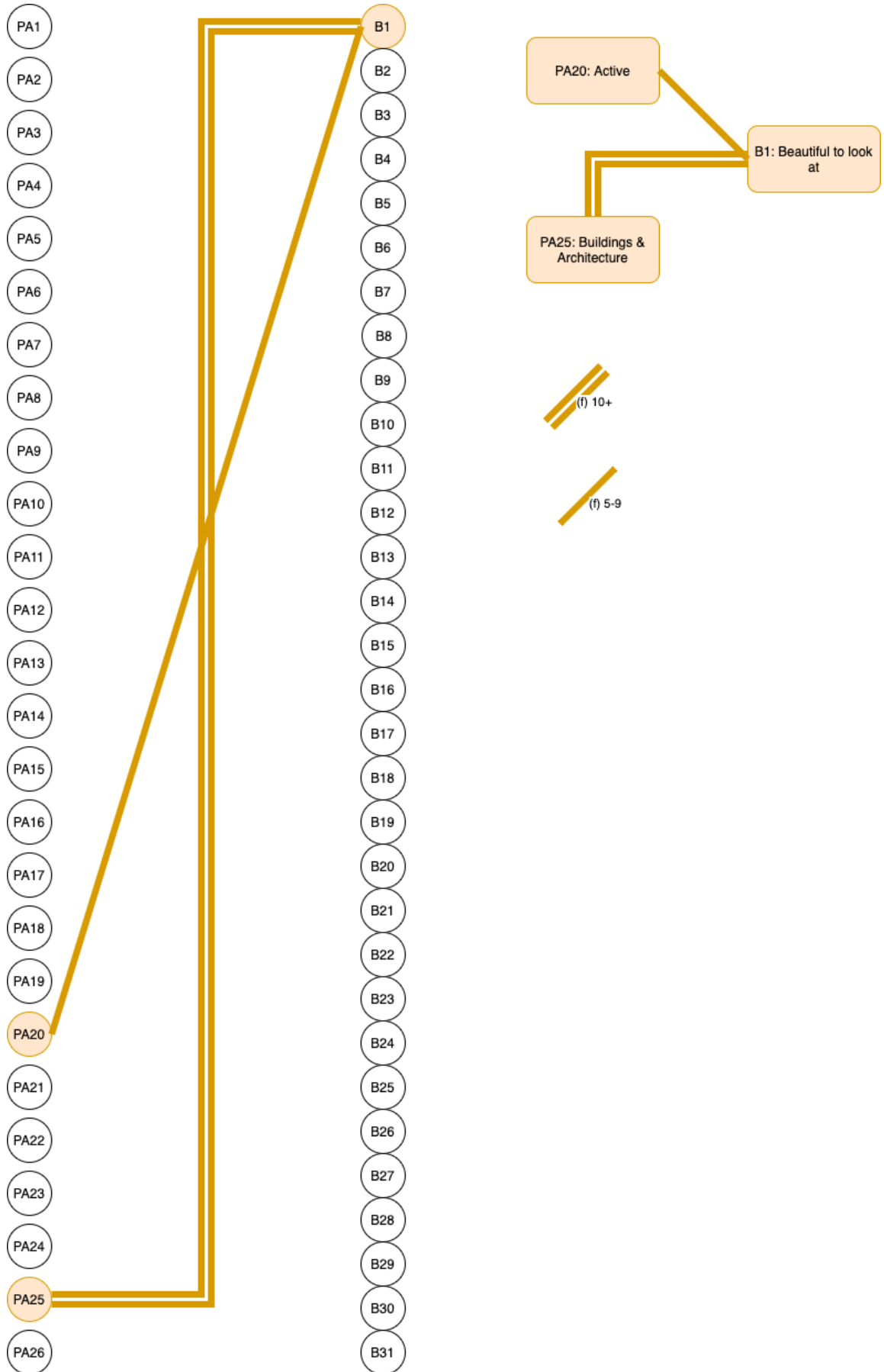
Figure 4-6 HVC Map Commonalities Theme: PA20/PA25 and B1

Handler and Saxton (1988) add to this discussion by acknowledging that authenticity in tourism refers to two separate issues: the tourist experience and the toured objects. Handler and Saxton recognise that much of the concept's confusion comes from the same term used to describe very different processes (Handler & Saxton, 1988). This concept of separation is illustrated clearly in the research findings. The RT with LA shows the two processes that occur at each stage of the ladder, the first can be aligned with the objective authentication process, as attributes are authenticated into benefits through the typological definitions reviewed in the literature (Trilling, 1972; Bruner, 1994; Wang, 1999; Cohen & Cohen, 2012).

Newman and Smith (2016) highlighted that these traditional typology definitions of objective authenticity are limited in scope. This leaves a gap for the findings to re-conceptualise the typology definition of objective authenticity through a detailed review and discussion of the findings between the first ladder of the RT with LA. Developing a wider understanding of objective authentication classification allows the term to be used more inclusively. Therefore, you are not left with gaps in the authentication process. For example, by not including 'being active in a beautiful location' from objective authentication removes the objective ideologies surrounding this cognitive process for the individual to get to and end value as illustrated in the findings. To re-conceptualise the typology definition of objective authentication, the current definitions can be reviewed alongside the findings to establish if they are present or limited in scope.

Elements of Bruner's (1994) four meanings of authenticity are present in some of the objective authentication relationships illustrated within the findings. This definition of objective authentication is limited within its application to some of the less transient objective authentication processes. Bruner's four meanings are as follows:

1. Historical verisimilitude of the representation

2. Genuine historically accurate

3. Original as opposed to a copy

4. Authority or power to legally validate

(Bruner, 1994, p.399-400)

The findings illustrate the commonality that objectively authentic history plays within Scottish tourism. Bruner's concept of objective authenticity sheds light on the findings regarding the PA '*History*', the authenticated B '*History*', and some of the surrounding themes connected at this stage of the authentication process.

While this finding's wording suggests a common link, the need to simplify the data themes leads to both the PA and B having the same label. This has occurred due to the data collected sticking to participants' wording wherever possible. It would be unrealistic for many participants to fully distinguish and communicate their meaning regarding how historical attributes can be objectively authenticated to gain a historical benefit. This is where the data requires the literature to help elaborate on this gap.

Figure 4-7 below displays the wider commonalities within the positive objective authentication (POA) Historical attribute theme. One common finding even quotes the benefit of authenticity (B13). This finding suggests that in the tourist's perception, the lay term of authenticity is often used within a historical context when an individual is interacting with historical attributes. This finding suggests that in heritage tourist settings, such as Scotland, the tourist uses the terminology predominantly in an objective historical and museum setting. This finding would suggest that some of the original definitions surrounding objective authenticities, such as Trilling (1972), Handler and Saxton (1988), and Bruner (1994) are applicable within the lay or tourist conception of authenticity.

By incorporating the LA in the findings with these definitions, one can begin to segment an idea of the setting and attributes that the tourist is searching for and referring to when using the concept objectively. The findings are reflective of the exemplar destination (Scotland) promoting itself through heritage tourism setting and the objective authentication that tourists can gain through museum objects (Trilling, 1972; Handler and Saxton, 1988), genuinely historic buildings, artefacts, sites and experiences, and the validation of these heritage attractions through authoritative validations (Bruner, 1994).
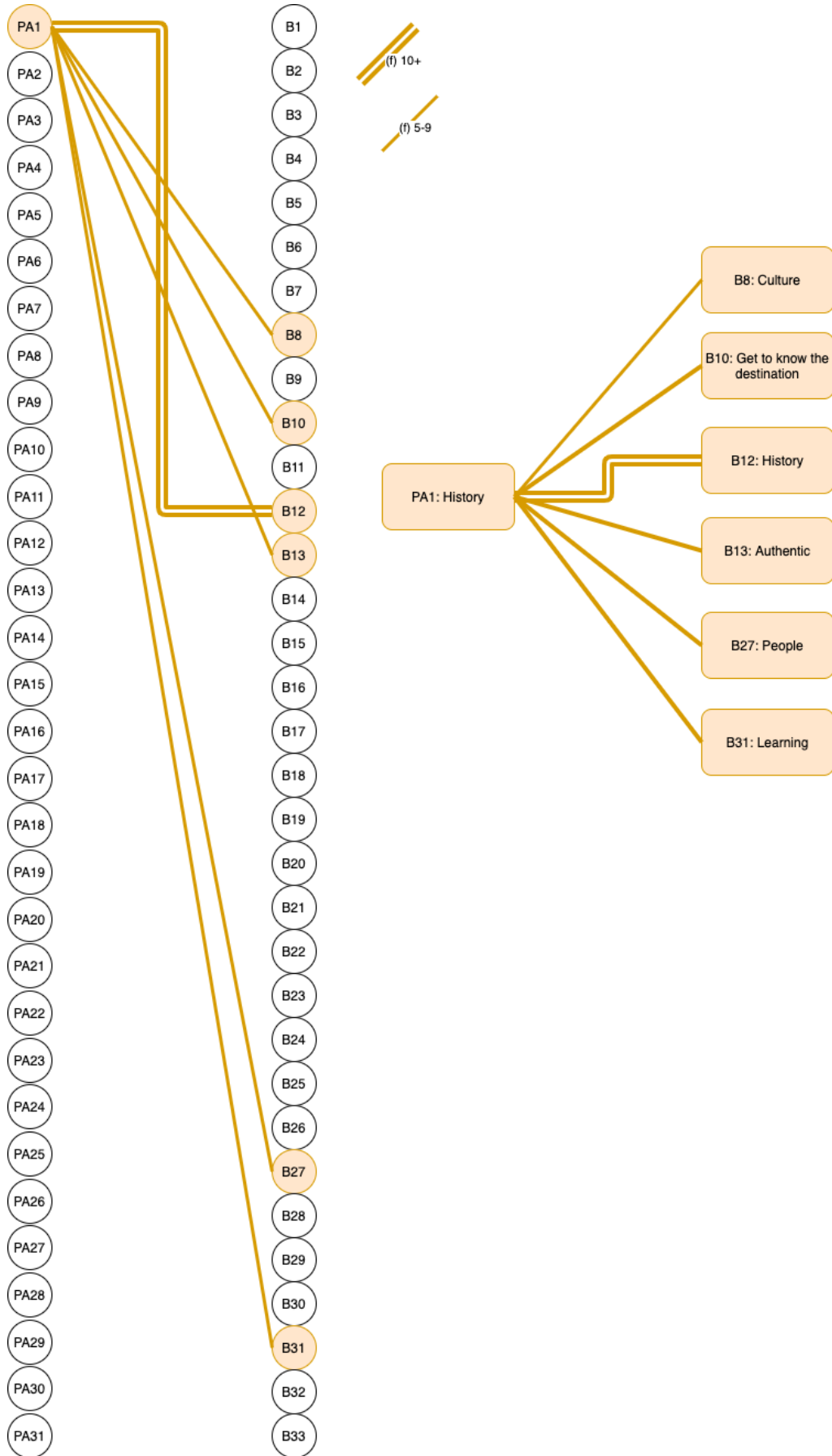
Figure 4-7 HVC Map Commonalities Theme: PA1 and B8, B10, B12, B13, B31, B27

The other positive benefit gained through examining this relationship (Figure 4-7) is the finding that more is needed for an individual to POA a historical attribute than just objective authentication that is discussed above. The findings propose that 'History' can also be POA through; 'Culture', 'Getting to Know the Destination', 'People' and 'Learning'. While we continually acknowledge that any form of authentication is idiosyncratic, these findings matched with the literature regarding objective authenticity suggest that heritage destinations and attractions should focus on HVC when wishing to maximise POA in tourist experiences:

1. History (heritage)

2. Authenticity (Burner's four meanings)

3. Culture

4. Getting to know the destination

5. People

6. Learning

This finding suggests that one HVC alone may not be sufficient to maximise POA for a tourist consuming heritage tourism. For example, when viewing a historic artefact such as the Lewis Chessmen now in the National Museum of Scotland, authenticating their originality instead of a copy may only work for 10+ individuals. To maximise the POA of this artefact, the museum should incorporate the other POA methods (see Figure 4-8).
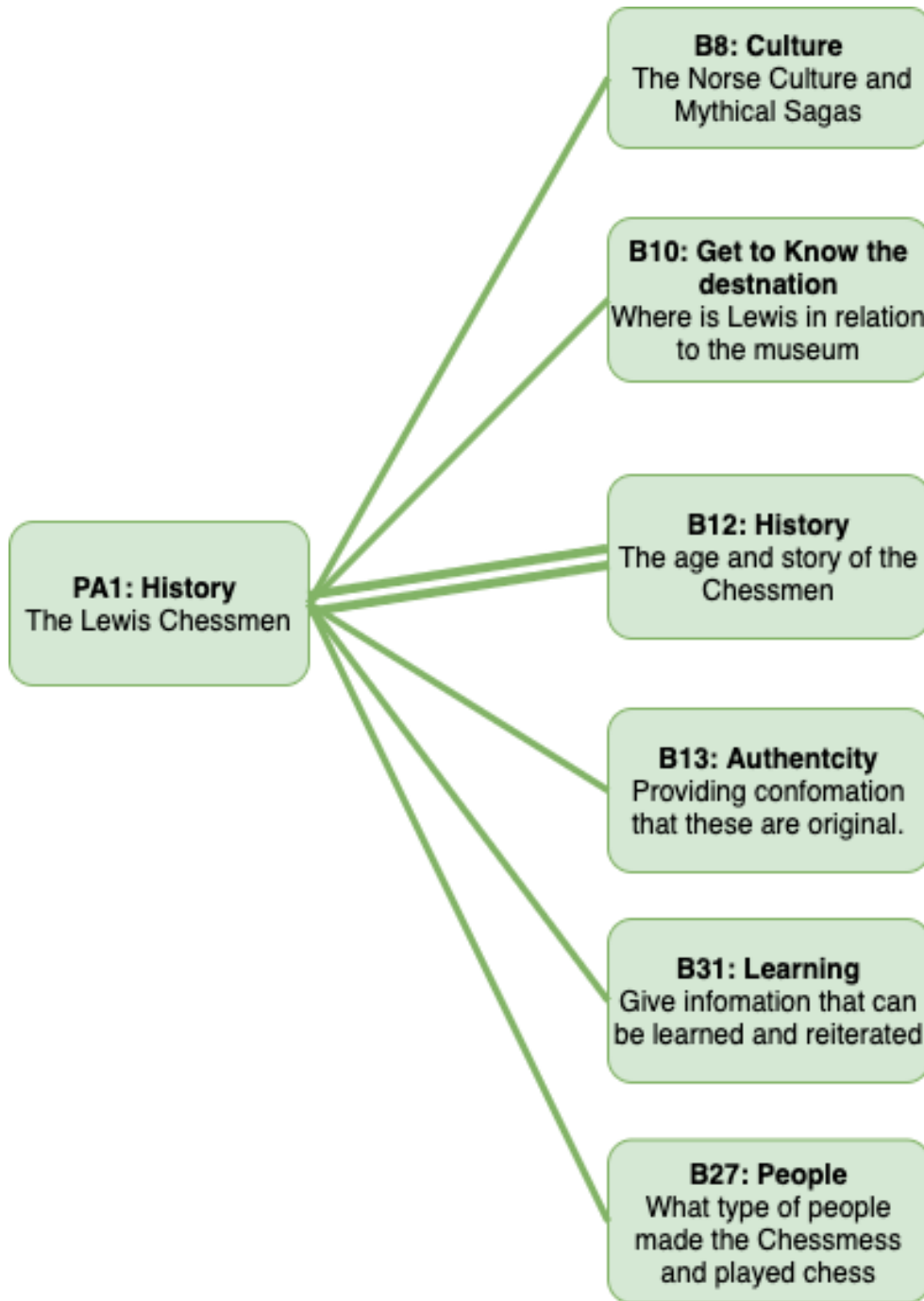
Figure 4-8 Lewis Chessmen Example Ladder

This worked example shows one of the possible ways a destination or attraction could use these findings to maximise the POA of historical attributes. The outcomes of this are discussed in Chapter 5.

Bruner's (1994) final meaning concerning authority and power to legally authenticate leads to one of the fundamental definitions surrounding the objective authentication process; Cohen and Cohen's (2012) 'cool' authentication criterion. This criterion has proved to be the most comprehensive regarding the POA illustrated in the research

findings. The flexibility of the criterion allows for a wider application of objective authentication (Newman & Smith, 2016) comparative to museum centred approaches. This flexibility through the criterion allows this concept to develop and include a new form of objective authentication. This can be done by discussing the 'cool' criterion through Baudrillard's (1994) simulation lens (see Table 4-7). There are several aspects of the criteria that Baudrillard would argue can only exist through a form of simulations. The inclusion of this approach is similarly found in Wang's constructive authenticity typology (Wang, 1999); apart from instead of this concept sitting alone, its ideology can be incorporated. If we take Baudrillard's (1994) theory that everything is a simulation and a construct with no true origin, the approach to the 'cool' authentication criterion can be further developed.

Criterion	'Cool' Authentication	'Simulation' Approach
Basis of Authority	Scientific knowledge claims, expertise, proof.	Authority does not exist; these are simulations of expertise and proof.
Agent	Authorised person or institution.	Agents of authority do not exist; they are simulations of authorised persons or institutions.
Approach	Formal criteria, the acceptance procedure.	A simulated formal criterion exists and is further projected and defined through future simulations.
Role of the Public	Low: observer.	Both public and agent work on a shared agreement on the simulation.
Practice	Declaration, certification, accreditation.	Simulated declaration, certification, and accreditation.
Temporality	A single act, static.	Simulation has no origin, the act is single or static, but it is a part of a continuous simulation with no beginning or end.
Conductive to Personal Experience	Objective authenticity.	'Authenticity doesn't exist.'
Continuance	Depending on the credibility of the agent.	Simulation is continuous; it will continue to simulate the

		previous and may be affected by the perceived simulated credibility of the agent. (e.g., a 'good' simulation may be replicated, while other versions of the simulation may cease to exist).
Impact on Dynamics of Attraction	Stagnating effect, fossilisation.	Simulation of objective authentication is stagnant and fossilised, but they are temporal and continually replicating.

Table 4-7 A Simulation Approach (after Baudrillard, 1994) to Cohen & Cohen's (2012) 'Cool' Authentication Criterion

The integration of Baudrillard's (1994) simulation with Cohen and Cohen's (2012) 'cool' POA criterion widens the definition to give an inclusive understanding of objective authentication. It allows us to question the bases of POA found in the literature. If, like Baudrillard (1994) suggests, we remove the idea that there is an original, this suggests that the powers of authority, the agents and criterions associated with POA are also simulations and therefore are temporal, changing and up for interpretation. An example illustrating this is seen in the findings. The POA benefits of an attribute being '*Beautiful to Look at*' (B1) or '*Iconic*' (B2) are simply simulations of beauty and the iconic. They are constructed through repeated simulations, given additional weighting through each level of the 'cool' criterion they meet. The example of an '*Iconic*' POA is aligned with Baudrillard's philosophy. The concept of iconic itself has no traceable origin (Baudrillard, 1994). To gain iconic status implies a level of replication and construction when discussed within the tourism industry. A building or attraction does not become iconic through a singular declaration from an agent of authority. It is built upon many simulations of the concept, from the powers of authority to the public consensus. Therefore, it can be summarised that we develop a cohesive comprehension of the POA process through the lens of Baudrillard (1994) and Cohen and Cohen's (2012) 'cool' authentication criterion.

Urry (1990) also supports the discussion of an inclusive or fluid understanding of POA. His approach of the impact of social interaction on the perception of authenticity is well documented. The findings exemplify this theory as many

participants commented on the 'social environment' through all three ladder stages. This finding suggests that even the individual is conscious of the role that social interaction, or the lack thereof, has on their perception of toured attributes. Focusing on POA, Figure 4-9 illustrates individuals' dichotomous relationship with this social theme. The summary of the content codes sample table (Appendix M) illustrates this relationship's complexity as several participants stated a POA through social activity and solo activities. This finding suggests that POA through group perception is distinctive, and context related. For example, the social attributes of toured activities or experiences hinge on the POA of the social experience themselves.
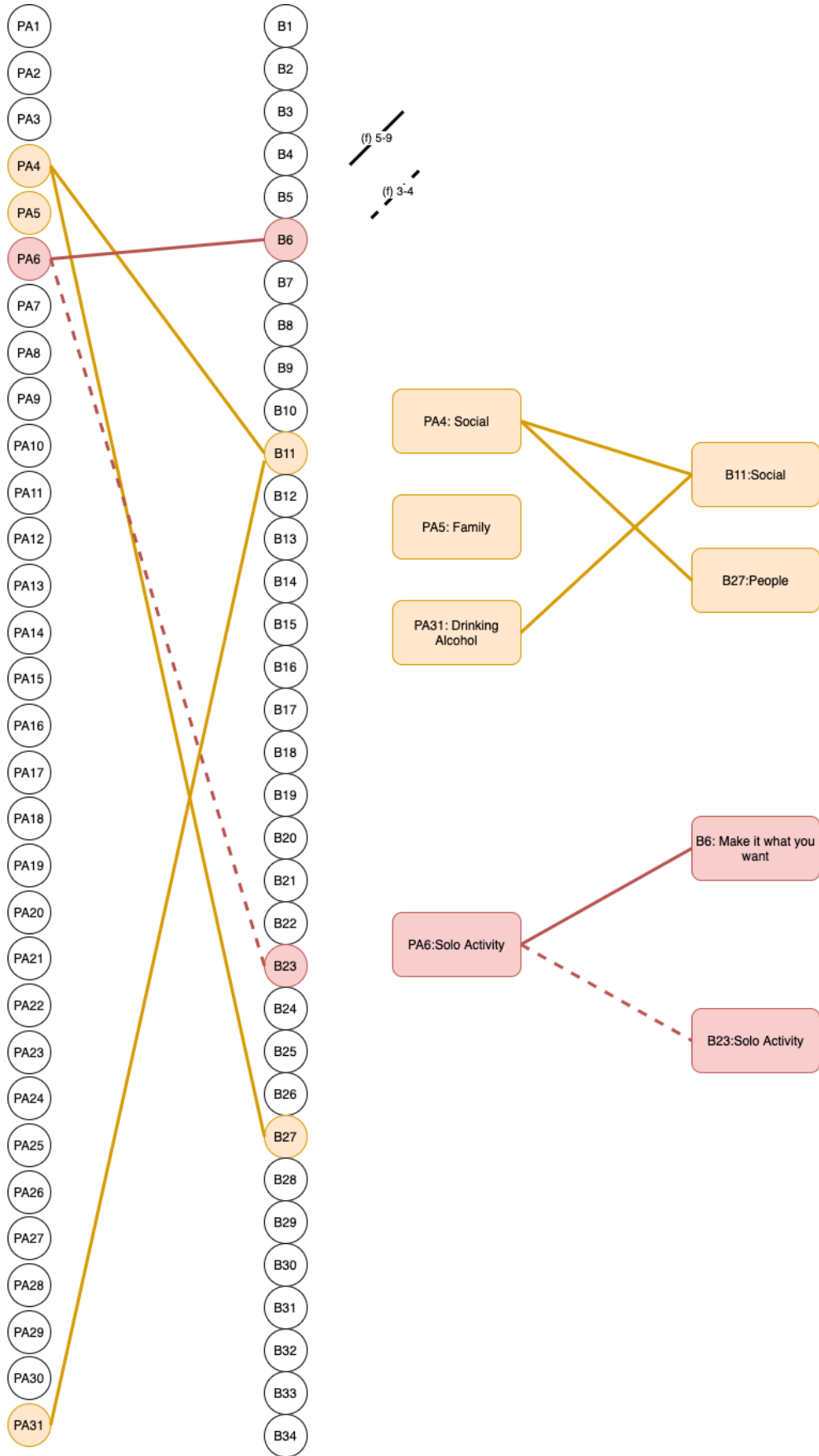
Figure 4-9 HVC Map Commonalities Theme: Social and Solo

This finding leads the discussion to how individuals POA a social experience. This is a topic that most of the literature surrounding objective authentication does not address (Wang, 1999). A social experience is not a tangible object that is certified through an authoritative body as would occur with a historical object. However, with our widened understanding of Cohen and Cohen's (2012) 'cool' POA criterion through a Baudrillard (1994) lens, it is illustrated in the findings that this can still occur objectively by the individual if 'Being Social' is regarded as a simulated construct.

The worked example given below is theoretical at this stage, as any POA to occur within the construct of a social attribute into a social benefit would be idiosyncratic. However, through acknowledgement of the constructed notion of '*Being Social'*, one can begin to develop a picture. For example, to gain the '*Social'* benefit an individual may POA this through their personal development of the construct. This POA is achieved through bodies of authority, such as the simulated dynamics of a social situation replicated by a person of high social standing. The most clichéd example of this may be the pre-teen emulating social behaviours they have seen through media representations or simulated by 'the popular crowd'. To review this with more nuance, Table 4-8 below addresses Cohen and Cohen's (2012) 'cool' POA criterion through Baudrillard's (1994) simulation lens and suggests how this can be applied to the construct of being social.

Criterion	'Cool' Authentication	Simulation Approach	POA Benefit Social / People
Basis of Authority	Scientific knowledge claims, expertise, proof.	Authority does not exist; these are simulations of expertise and proof.	Proof of being social may come in from photos taken, Instagram stories shared.
Agent	Authorised person or institution.	Agents of authority do not exist; they are simulations of authorised persons or institutions.	The agent may come in the form of a social group leader, or the 'pub' may function as a social institution.
Approach	Formal criteria, the acceptance procedure.	A simulated formal criterion exists and is further projected and	Formal criteria may include talking, laughing, joking

		defined through future simulations.	together, and drinking alcohol.
Role of the Public	Low: observer.	Both public and agent work on a shared agreement on the simulation.	The concept of being social will vary; for some, this may be low (they may gain the social benefit from having a coffee alone with another person free from view), while for others, it may be very high (a teenager only feeling they have been social once they have shared the interaction with the world through social media).
Practice	Declaration, certification, accreditation.	Simulated declaration, certification, and accreditation.	The post on social media being viewed or linked or a thank you message after even certifying the enjoyment of both parties.
Temporality	A single act, static.	Simulation has no origin, the act may appear to be single or static, but it is a part of a continuous simulation with no beginning or end.	Temporal with no origin. The social construct continually changes and adapts to the environment and people with which the individual chooses to socialise.
Conductive to Personal Experience	Objective authenticity.	'Authenticity doesn't exist'.	Objective authenticity of a construct of social behaviours and action.
Continuance	Dependant on the credibility of the agent.	Simulation is continuous; it will continue to simulate the previous and may be affected by the perceived simulated credibility of the agent. (e.g., a 'good'	The simulation of social is continually changing and adapting. It can also be broken at any time. For example, if you tell a bad joke,

		simulation may be replicated, while other versions of the simulation may cease to exist).	the social benefit may disintegrate.
Impact on Dynamics of Attraction	Stagnating effect, fossilisation.	Simulation of objective authentication may appear to be stagnant and fossilised, but they are temporal and continually replicating.	An individual may feel that they know what constitutes a POA social interaction or experience, but this is continually adapted and replicated as the simulation of the construct continues.

Table 4-8 A Simulation Approach (after Baudrillard 1994) to Cohen & Cohen's (2012) 'Cool' Authentication Criterion with the addition of Social Benefit

The findings suggest examples that may be commonalities in an individual's POA through this social theme (Figure 4-9). These being the PA31 '*Drinking Alcohol*' and the B27 '*People*'. The first attribute suggests that alcohol drinking when visiting tourist destinations and attractions in the exemplar destination (Scotland) is a key indicator that individuals seek the '*Social'* benefit. The vast number of pubs and restaurants in Edinburgh's key tourist districts would also suggest the tourist market is conscious of this driver (Visit Scotland, 2019e). However, the industry may not be aware of the reasoning behind this attribute. The findings suggest that is it more than just the alcohol consumption; it is more about the POA of the social benefit that around the context of drinking alcohol that brings individuals closer together. The tourism literature associates these behaviours with escapism and hedonism that tourism can supply (Carr, 2002; Munar, 2013), but the findings suggest that it is not an escape from their lives but an objectively authentic social interaction with others that is sought at this stage in the authentication process. A connection or closeness that may have the potential to lead to a level of acceptance if further existentially authenticated.

The second common aspect of the social theme was the POA of the social attribute through B27 '*People*'. This finding suggests that a common factor in the POA of any social interaction is the people they are interacting with. As the findings are thematically grouped, the findings currently sit as a generalised benefit; however,

this does illustrate an idiosyncratic and personable element to the POA. In Table 4-8 above, examples are made on how individuals may POA this theme. This commonality insinuates that these given interactions must occur with specific individuals for the POA to occur. For example, you could talk, laugh, joke, and adhere to simulated social situation criteria, but no POA will occur if these interactions are not occurring with the correct people. It is this crucial personable factor, a degree of humanness or intimacy, that, for many, is a central element in POA.

'*Family*' was also acknowledged as a PA even though no distinguishable commonality links were found in the HVC Map (Figure 4-9). However, it should not be discounted as this may reflect the sample. Only a minority of participants stated having dependents or being married. Its inclusion as a thematic PA suggests that family may also be a key indicator of an individual wishing to social POA. While no more conclusions can be drawn at this stage with the current findings, it should still be considered as a potentially key PA within this social theme.

Figure 4-9 also addresses the dichotomous aspect of this social theme. The other side of this story is contrary to Urry (1990), that in certain circumstances, tourists can POA through solo activities. The findings suggest this happens through two benefits; the activity or experience allows the individual to POA through being alone (B23) and making the activity or experience what they want (B6). The findings suggest this process functions as follows: the individual seeks toured objects or activities that they can do alone. They POA this attribute by exercising their decision-making or partaking in the lone activity. This development in the findings highlights that some re-conceptualising of objective authentication is required. This finding suggests that some individuals only feel they can objectively authenticate an object or experience when the perception of others is removed. This suggests that some tourists are aware of the impact that social interactions can have on the POA process.

This finding proposes hyper-awareness in some tourists. The tourist knows that the social construction of authenticity can affect them, and so, in certain circumstances, they wish to remove these factors. The inclusion of the solo activity as a common positive attribute, with almost half of participants regarding this as a PA (Appendix M), demonstrates the growing awareness that individuals have. This finding

suggests that tourists are purposely looking to remove the perception of others and to perceive toured objects and experiences alone.

The literature supporting this finding on solo and lone tourists can be reviewed to discuss the motivation behind this. With the changing demographics and shifts in travel's social structures, the literature indicates that solo travel is one of the fastest-growing demographics (Rosenbloom, 2012; Bianchi, 2016). Most of the literature is gendered and focuses on female solo travellers' motivations. There is minimal discussion on any authentication process. However, some articles have addressed the relationship between solo travellers and decision making (Jordan & Gibson, 2005; Laesser et al., 2009). The literature considers that travelling at your own pace and not worrying about pleasing others are motivational themes for lone travellers (Bianchi, 2016). This also considers the change in tourism as the industry and literature moves away from the concepts of 'mass' unthinking tourist who does not search for authenticity. This brings forth the concept of a hyper-aware tourist, who is purposely attempting to reduce the perspective of others in their tourist activities.

Regardless of the tourist motive, the question still stands if the individual can ever fully remove social impacts on the perception of objective authenticity. Returning to Urry (1990) and Baudrillard, (1994) this would seem unlikely as while the findings suggest that they may POA the 'aloneness', everything they interact with can be constructed or simulated through society (Baudrillard, 1994). This would not inhibit the perception of POA from occurring, as the findings illustrate a common ladder, suggesting that if the individual perceives that they are alone and imply a sense of control over the situation, they can POA the solo activity. For example, one individual may wish to traverse a museum alone. The attribute of the solo activity attracts them to this activity. Suppose they manoeuvre their way through the galleries at their speed and choice of order. In that case, they may POA the solo activity as being objectively alone with the ability to make decisions. However, on entering the museum alone, they are forced to follow an instructive guided path or are hurried through exhibits by large crowds of tourists, they may not POA the experience as a solo activity or one that they have had any personal decision on; thus, no POA will occur.

This argument drawn from the findings and Baudrillard (1994) surrounding only the perception of aloneness supports the ideology that objective authentication can only

occur within construction or simulation. It supports a fluid approach to widening the POA criterion established in the literature. It establishes that while Cohen and Cohen's (2012) 'cool' criterion is valid, it occurs within a society where everything is constructed (Baudrillard, 1994). This argument acknowledges that even with the distinctive nature of authenticity, the individual still functions within the simulation.

This is evidenced further with the high relational link found between PA25 '*Buildings & Architecture*' and B1 '*Beautiful to Look At*'. Differing from the '*History*' to '*History*' relational link, this laddered relationship does not exclusively rank the age as its solitary factor. Beauty can be applied to old and new buildings alike. This implies that Bruner's (1994) four meanings of objective authentication is not the process that is occurring in this POA. While some of these buildings may also be iconic signifiers and thus have similar cognitive connotations as the '*Touristy*'- '*Iconic*' relations, this relationship again differs as the iconic status have not been placed upon them. Thus, they do not need to live up to certain individual expectations for the tourist to have an authentic experience.

The focal point here is not the signifiers of authenticity due to age or met perceived status, but the beauty they have compared to what is usually seen by the tourist day to day. One link that could be drawn here from this finding is found in the authenticity literature that links truth and beauty. Yeoman et al., (2007), who's work in authenticity often centres on Scotland as a focal point, notes how there is truth in something beautiful, it is something that cannot be falsely manufactured and, therefore, is categorised by the tourist as authentic in its beauty. There is a limitation in this line of thought being applied to attributes of buildings and architecture. This POA occurs in humanmade structures, so it is a cognitive process of the individual concluding that something is beautiful where the truth and authenticity lies. The building itself is not authentic, but it is the constructed concept of beauty that the beholder bestows upon the building that the individual attempts to POA. The findings argue that beauty, should be regarded as a social construct. This is evidenced by the high frequency of participants that bestowed beauty onto the same elements (Appendix G). If beauty truly was 'in the eye of the beholder', why do so many individuals attribute 'beauty' to the same objects? Therefore, the is a common societal agreement of 'beauty' and on what society is told is beautiful. Beauty, like the other POA benefits, is a social construct.

4.3.2.1 Summarising the Positive Objective Authentication Process

To summarise the key discussion areas in this first section, this section will reiterate the concussions made from the initial discussion. Firstly, the findings and discussion acknowledge that the process between the PA to a B is defined as the positive objective authentication (POA) process. This is where an individual takes a positive attribute and objectively authenticates this attribute into a given benefit. This process draws on the literature on objective authentication (Trilling, 1972; Bruner, 1994; Cohen & Cohen, 2012). The findings highlight the limitations in some of the literary approaches to objective authentication, especially those in a museum or historical context (Trilling, 1972; Bruner, 1994). The literature discussion concludes that the objective criterion put forward by Cohen and Cohen (2012) is the most comprehensive typological definition to the process of POA. The findings illustrate that there are still limitations to this criterion as they negate the socially constructed world that these processes function within and, therefore, must abide by. Through Baudrillard's (1994) simulation lens, we can view the criterion as a more flexible set to work with. This lens includes the element of simulation in construction. Therefore, this suggests that Wang's (1999) constructive typology and Baudrillard's (1994) simulation approach to authenticity should not be separated from objective authentication. It should be inclusive of these approaches as objective authentication occurs within societally decided constructs.

Through this clearer understanding of the POA process a secondary discussion can now take place surrounding the next stage in the LA. Culler (1981) goes beyond Cohen and Cohen (2012) to reflect on this. Culler suggests that an objective authentication element plays a role in why the experience is authentic (existentially). There is the acknowledgement here that there is a relationship between the objective and the existential. The relationship between objective authentication and existential authentication is explored by examining the findings from the second ladder of the RT.

4.3.3 Existential Authentication

4.3.3.1 Existential Authentication Theory

Existential authentication is an individualised process (Wang, 1999) that occurs within a wider authentication process following from the POA of objects, activities,

or experiences. Cohen and Cohen's (2012) 'hot' authentication criterion proved to be the most appropriate throughout this discussion for categorising and explaining the process of positive existential authentication (PEA). In contrast, the literature surrounding existential authenticity is vast, with its idiosyncratic nature making this process harder to contextualise (Heidegger, 1962; Pons, 2003). This section will briefly discuss the research findings within the wider literary context. Due to the philosophical depth surrounding existential theory, this discussion focuses on the fundamentals of some of the existential theories and how they, along with the findings, aid in answering of the Research Objectives 1 and 4.

The first aspect of the existential authentication process that much of the literature agrees with is its idiosyncratic nature. This makes the concept's ability to function more complex than POA (Pons, 2003). Many authors cannot truly comment on the process of existential authentication, as it will differ from individual to individual. Instead, the literature focuses on the characteristics that existential authentication has (Wang, 1999).

The existential typological approach is introduced through Heidegger in 1962 when he established that to look for meaning was to look for some form of truth or authenticity. Heidegger (1962) does not stipulate if an actual truth can be found but that the search is still tangible. This is reflected in the findings. The existential authentication process outlines where the search can take place and does not fully conclude that any actual true Self is ever found or can be found. Developing from the predominately objective authenticity theories, Hughes (1995) suggested that objective authentication theory only go so far and that existential approaches to the authentication process are needed to further understand the process of authentication in late modernism. The findings and initial discussion surrounding POA support Hughes's statement, as objective authentication only tells half of the story when individuals seek authenticity.

Berger (1973) summarises the concept of existential authenticity as a state of Being where one can be their true Self. This sense of true Self is contrasted against the Self that individuals feel they must be in society. This definition would assume that the true Self can only be found through toured activities when individuals can escape from their day-to-day lives. The findings suggest that this pressure to escape is almost inescapable, even when partaking in toured activities. This is supported by

Dann (1977), that states that tourism functions as another form of restraint. Dann (1977) justifies this notion as tourism requires planning and scheduling, because of this, an individual can never be truly free. The tourist activities do not function in a separate bubble. Therefore, many of the same pressures of conformation are applicable. He does not disregard that the illusion or fantasy of freedom and escapism is present. The findings represent this theory as one of the core values of existential authentication of '*Choice & Control*'. This desired state is only achieved existentially through illusion or fantasy, as the tourist will never truly be in complete control. This desired state is illustrated in the PEA findings surrounding '*Choice & Control*'. It is a theme that has already been established in the POA stage of the process and has a strong continual link. The second stage in the ladder is represented below (Figure 4-10).
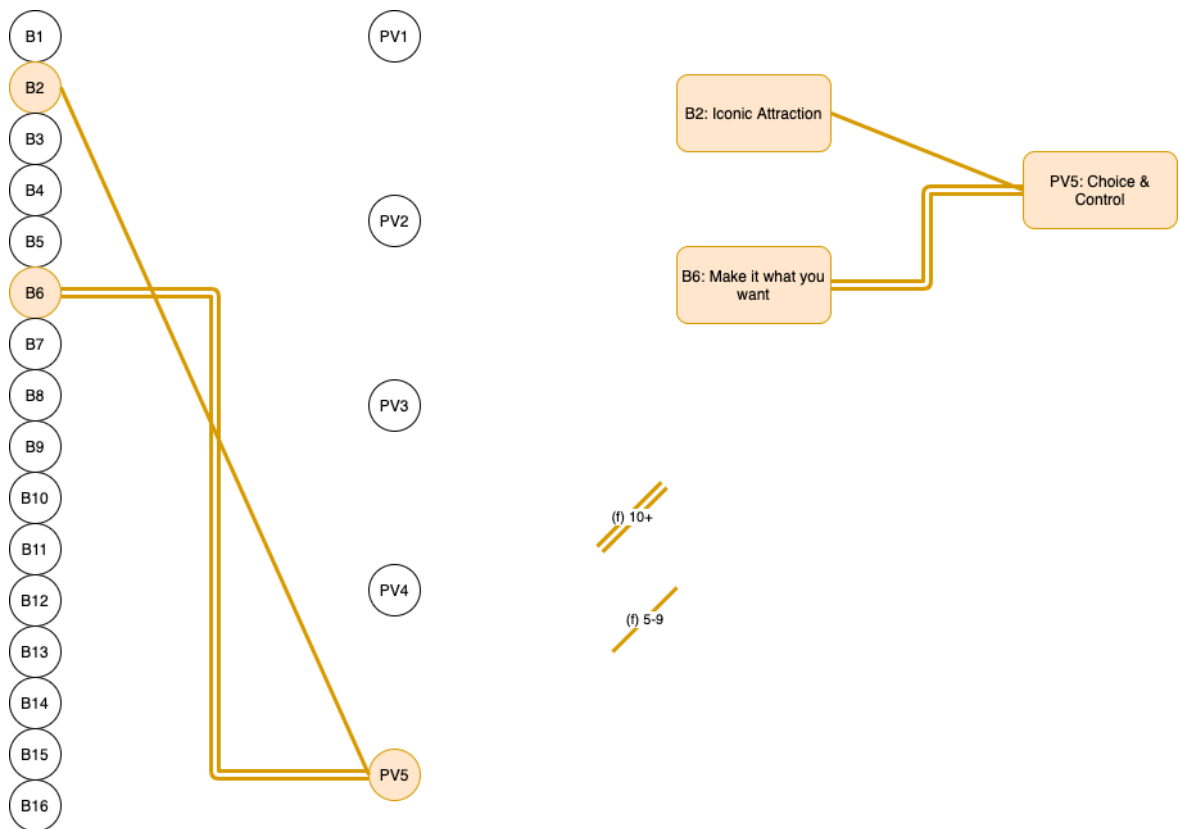
Figure 4-10 HVC Map Commonalities Theme: B6/B2 and PV5

In this communal link, the findings illustrate a high participant frequency from the POA benefit gained from '*Making Something You Want*' (B6). This suggests that when an individual can POA making a toured experience what they want. They can gain a perceived sense of '*Choice & Control*' through PEA.

Cohen and Cohen's (2012) criterion played a role in discussing the re-conceptualising of the POA process through the 'cool' criterion. The subsequent widening of the criterion to incorporate construct and postmodern theorists, such as Baudrillard (1994) is a critical aspect to the re-conceptualising on POA. Table 4-9 can be re-examined to add to the discussion around the PEA process. To develop this process in additional detail, the above-mentioned communal link (see Figure 4-10) is used as a worked example to demonstrate the application of Cohen and Cohen's (2012) 'hot' criterion. It should be highlighted that an individual must have previously POA the benefit before moving to the second stage of PEA the benefit into a value.

Criterion	'Hot' Authentication	Example
Basis of Authority	Belief, commitment, devotion.	The individual must believe they have exhibited choice and control over a situation to 'make it what they want'.
Agent	No single agent, performative conduct of attending public.	This belief must be continuous. They may reinforce this belief by performing actions of control, like continuing to visit museums alone or opting on which activities they do/do not take part in.
Approach	Diffuse & incremental.	The approach is incremental. For this to become a core value for an individual, it may slowly develop over time as they keep participants in the POA of making this what they want.
Role of the Public	High: embroiled, participatory.	Due to the performative nature of PEA, the role of the public is high. Not only will the individual perform an action to choose and control, but they also need the 'public' to reflect a positive affirmative response to cement this viewpoint. For example, if an individual POA an experience by making it what they want, if they cannot project this image believably to others around them, they may fail in PEA this value.
Practice	Ritual, offerings, communal, support or resistance.	The practice of this is ritual and, similar to the role of the public, requires support. For example, a friend or family member may comment on their admiration for the individual on '*making an experience what they want*'. This positive reflection is an offer of support,

		thus allowing the individual to PAE the value of having choice and control in their life.
Temporality	Gradual, dynamic, accumulative.	PEA is temporal. A value can be dismantled immediately by failing to believe or convince others. For example, one family member conforming to this value in the individual may strengthen the value of choice and control; however, one instance of rejection from another friend may dismantle it.
Conductive to Personal Experience	Existential Authenticity.	This is assumed to be perceived or constructed by the individual and reflective society.
Continuance	Require (re)enactment.	It requires constant performance & acceptance. If the individual wishes to keep choice and control as a core existential value, they must continue to POA toured experiences, believe in these experiences, and have this value reflected upon them by others.
Impact on Dynamics of Attraction	Augmented & transformative.	This continual and augmented process may occur within a system that benefits PEA into this end value. If gained, the individual can feel transformed into a person that is perceived to be in control (even if this is only temporary).

Table 4-9 B6 – PV5 Exemplar applied to Cohen & Cohen's (2012) 'Hot' Authentication Criterion

The table above demonstrates a vagueness around the process of PEA. This is expected with an idiosyncratic and temporal process. While the given examples can aid in discussing some specifics, there is limited value in these. Each person will PEA differently each time. The process depends on the experience and those they are surrounded by (Heidegger, 1962). Reflecting on Table 4-9, it shows that when discussing PEA, the end communal core values are of value to the researcher. These core values are the existential values that individuals search for and are a contributing factor that inhibit or reinforce the PEA.

The above reflection of the literature regarding existential authenticity has purposely disregarded aspects of postmodern approaches due to its vastly different approach to the concept. It is, however, a key component with regards to the search for the authentic Self. The postmodern literature develops predominantly down two lines:

1. Existential authenticity and true Self do not exist; therefore, the search for one is futile (Baudrillard, 1994)

2. The value of existential authenticity lies within the individual's perception (Eco, 1975:1986a)

Postmodern theories surrounding existential authenticity hang on the crux that there is no such thing as a true Self that anyone can find (Baudrillard, 1994). This line of thought is promoted primarily through the works of Baudrillard concerning the simulacrum and simulations (see Section 2.2.3). Regarding the findings, Baudrillard's theory would suggest that the value elicited from the individual participants as simulated values and are not reflective of a true authentic Self but a simulated Self (Baudrillard, 1994). The literature, however, does not disregard the notion that the tourist search for existential authenticity does not exist (Eco, 1986a). It just suggests that the search is futile (Baudrillard, 1994). Regardless of its futility, the search for existential authenticity continues through the action and the perceived authentications of the authentic-seeking tourist (Eco, 1986a). This suggests that Baudrillard's hypothesis on the non-existence of existential authenticity is workable. This led to two conclusions. Firstly, the tourist is unaware that the search is futile and still adamantly perceives searching for a true authentic Self through existential authenticity (Eco, 1986a). Secondly, even if they are aware that the search is futile, this truth is of little use to the tourist as they must search for something to make meaning from life. Thus, they may choose to continue the search regardless, seeing the benefit, all be it superficial, in continually searching for existential authenticity and developing a simulated true Self. There is currently limited literature on the concept of a self-aware tourist.

If we can accept that regardless of these values being simulated, perceived or truly authentic, the findings suggest that it matters little to the individual's process and desire to seek existential authenticity. It is unlikely that either side of the argument can ever be empirically tested to find a conclusive answer on this topic that would be applicable to everyone.

Developments in the postmodern and staged authenticity literature follow a similar line of thought (Eco,1995; Brown, 1996). The literature addresses the value of simulated circumstances to the individual (Jiménez-Barreto et al., 2020). In Brown's

literature regarding genuine fakes, he establishes the value to the tourist that can be found in the staged or simulated fake (Brown, 1996). Eco (1995) takes the value of the simulation one stage further, citing that a hyperreal simulated environment can equally cause positive authentication between a benefit and a value. This is illustrated in in the research. The findings suggest that the benefit of authenticated social interaction led to an individual's value of '*Social Gain & Inclusion*'.
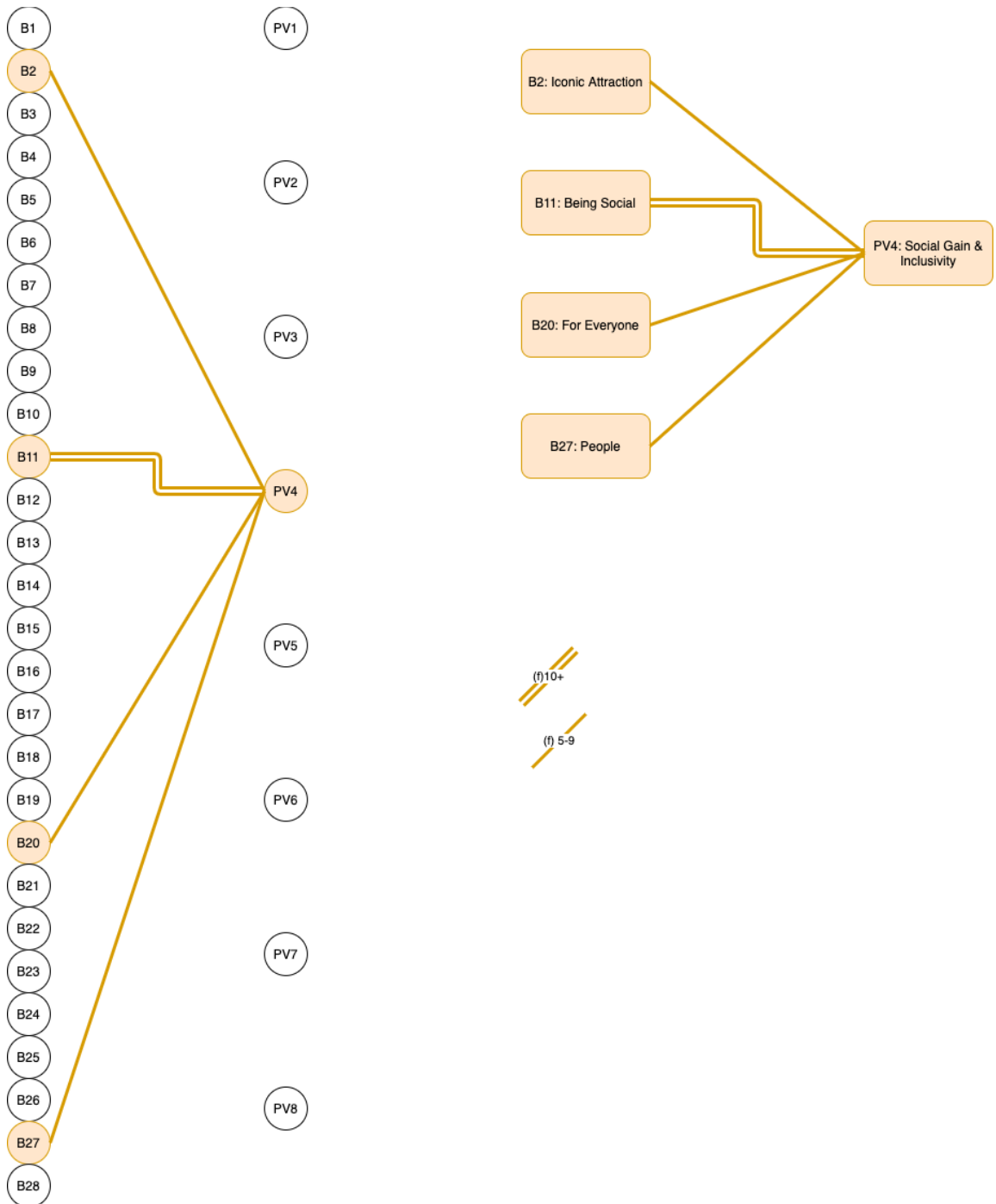
Figure 4-11 HVC Map Commonalities Theme: B2/B11/B20/B27 and PV4

A hyperreal example of this authentication found in Figure 4-11 from a research participant comes in the example of a personable and friendly tour guide. A tour guide spent the day socialising with the tourist, swapping stories and knowledge on the toured areas or objects. The tourist perceived that they have developed a strong personal connection with the tour guide and authenticated social interactions as social inclusion. However, the tour guide may be cultivating a hyperreal personable personality to gain a higher rating on TripAdvisor or better tips at the end of the tour. The tourist's social inclusion is still existentially authenticated, even if it developed from a known hyperreality from the tour guide.

Figure 4-11 illustrates that hyperreality plays a role in the existential authentication process. This argument is furthered through MacCannell's (1973) work on staged authenticity, the performative role confirmation of the tourist, and the ritual performance they undertake when in the tourist setting. This performance is also echoed by Cohen and Cohen's (2012) 'hot' criterion of existential authentication, where a ritual and continued performance is believed if the individual chooses to PEA a given value (see Section 2.2.2).

Brown's (1996) concept of genuine fakes latterly supports this. Brown summarises this phenomenon of the genuine fake as the summation of the reaction when something fake can cause genuine feelings (Brown, 1996). While predominantly attributed to the POA process, its relevance can also be seen in the PEA process. This aligns with Baudrillard's (1994) consensus that nothing is objectively or existentially authentic. However, as long as a process of authentication occurs from the individual, a genuine existential reaction can still occur. Brown (1996) relates this occurrence to the modern-day tourist pilgrimage, where the tourist is already in an altered state as they are removed from their everyday lives. The individual does not necessarily need to be geographically removed from their every day as this phenomenon can still occur during a 'staycation' (Brown, 1996). Thus, this theory is still applicable to the findings with a national tourist sample.

Within this removed state, the tourist may search for a sense of authentic play or fun, something that Brown (1996) suggests can be discovered through fake experiences. While the findings do not explicitly outline 'play' or 'enjoyment' as core values that the data set sought existentially, this could reflect an overarching motivator that works in conjunction with the authenticity search. For example, the

tourist is within this state when touring objects or experiences, and positive existential authentication will only occur when they are in this state of positive enjoyment or play (Light, 2009). This functions on the notion that the individual cannot authenticate the authenticated objects existentially if not playing this role (MacCannell, 1976). This may be one roadblock between POA and PEA. For example, if an individual is not in a perceived state of play, they may objectively authenticate an object or experience. However, they are unlikely to attribute this objective authentication to existential authentication as this authentic object means less to them. Therefore, it could be assumed that this state to play is essential for achieving the second stage of existential authentication.

A touristic example may come in the form of an individual who may be dragged around the rugged countryside of Scotland's Highlands by a family member. While the individual may be able to objectively authenticate the beauty of the area they are walking in if they are not in that state of 'play' (due to the dragging), this objectively authenticated beauty will not translate into the development of the existential Self. The beauty of the surrounding becomes meaningless unless they are within this prescribed tourist Self and playing the role of tourist (MacCannell, 1976).

To summarise, from the literature surrounding existential authenticity, it is clear that comparative to objective authentication, PEA is a process that is incredibly hard to define succinctly. The main summaries from this discussion highlight the general criterion that PEA may follow, such as its temporal nature, the need for POA to occur initially, the following of Cohen and Cohen's (2012) 'hot' criterion and the value that perceived existential authenticity can still have on the individual. This initial discussion has touched upon existential authentication to be a search for a desired or perceived Self. While the findings can add some light to the presence of existential authenticity as a temporal process, the communal core values from the findings add substantial value to the discussion of what these existential values that constitute the desired Self.

4.3.3.2 Discussion on Communal HVC Map Core Values Themes

In this section of the discussion on existential authentication, the communal values are reviewed to examine the core values from the participant data set. These values

give an insight into the reasoning and motives behind the PEA process when discussing Scottish tourism, as they are empirical representations of the commonalities of the perceived desired Self. While eleven positive existential values were revealed in the findings, this section will address only those with medium and higher frequency links. This section looks to review the findings to develop the conversation surrounding the existential authentication literature. Drawing from the findings, this theme discussed the application of literary concepts surrounding the existential authentication process to contribute to the redevelopment of the process of perceived authenticity. This theme addresses Research Objectives 1 and 4. These values are discussed in coded PV numerical order.

Value For Time and Money

The first existential value with a higher commonality's frequency regards PV1: '*Value for Time and Money*'. This is the existential '*Value for Time & Money*'. This finding is not concerned with the money saved or time used but with the existential value that those quantifiable measures hold within the individual's sense of Self.

Including this value within the findings suggests an important trait curated by the individual when partaking in toured activities. It is linked to the personal value that the individual holds for their own time and money. To be a valuable person existentially, their time and money are the tangible expressions of curating this personal Self-value.

Figure 4-12 illustrates that '*Value for Time and Money*' is a sought-after segment of the desired Self, where the individual is only valued if their time and money are valued. The inclusion of this PV as a communal value suggests that the tourist, to some degree, has bought into this dynamic so fully that they seek to gain a monetary and time value to their playtime. This illustrates that the tourism industry is not free from capitalist constraints (Fletcher, 2011).
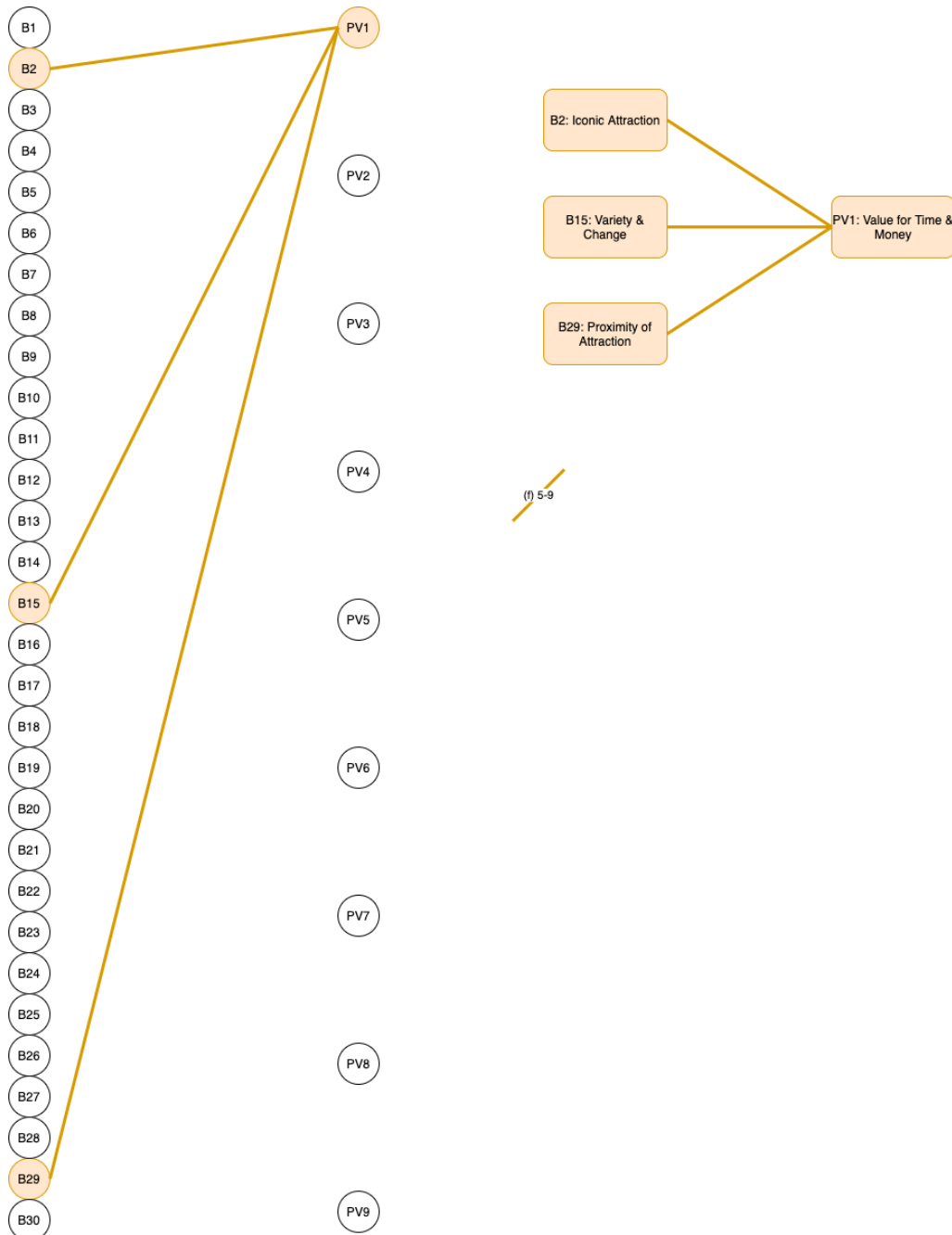
Figure 4-12 HVC Map Commonalities Theme: B2/B15/B29 and PV1

With the caveat of all PEA relational links being temporal and idiosyncratic, the HVC Map on the commonalities of PV1 (Figure 4-12) illustrates examples of how this value is ritually performed after POA has occurred. It develops the discourse surrounding how an individual might attain the end goal, if only temporarily. The HVC Map exemplifies three common benefits with an (*f*) 5 – 9:

- B2: The iconic status of the attraction POA

- B15: The variety and change POA

- B29: The proximity of attractions POA

These benefits could first be viewed as signifiers that their time, money, and assumptions are of value. The POA of an iconic status would suggest that an individual has managed to authenticate an attraction's iconic status successfully (Culler, 1981). This finding suggests that ritual practice can lead to PEA through their opinions and assumptions being proved correct (Cohen & Cohen, 2012). The findings illustrate that the participants' views and cognitive assumptions on an attraction have been proved when eliciting this end value. Therefore, they feel just and of value (Culler, 1981). A similar pattern is illustrated in the findings for POA of the latter two benefits of '*Variety & Change*' and the attractions' proximity. These benefits both become signifiers for the individual successfully making the most of their 'valuable time'. This link was elicited in the findings when a participant visited several attractions and stated that they did not waste time by travelling. It was also elicited through the degree of novelty an attraction can bring them, thus justifying the time/money spent, and allowing the value placed on the individual's time and money to be valued. Through achieving this, the individual feels valued and of worth.

The literature surrounding PEA stipulated the ritualistic and repetitive effort needed if this existential value is to be continually held by the individual (Cohen & Cohen, 2012). Therefore, for this value to have longevity, it must be continually positively reinforced. The loss of this value can also occur through negative reinforcement. While much of this discussion focuses on the positive data findings, the negative HVC Map allows a unique insight into this end value. A directly dichotomous negative value NV1 '*No Time/Money Value'* was also elicited (Figure 4-13).
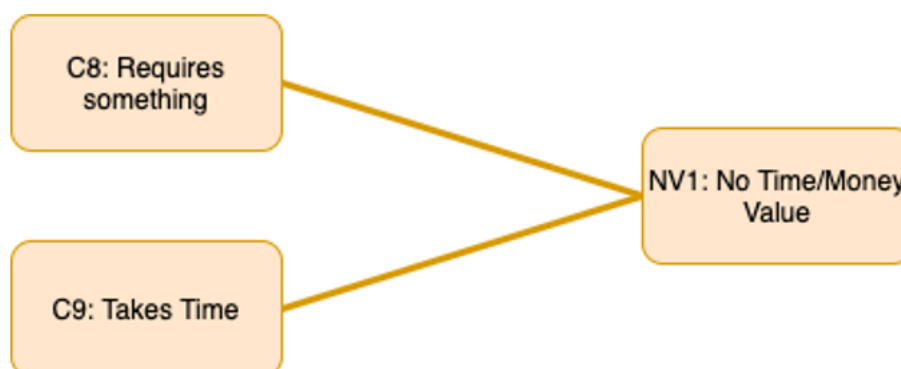
Figure 4-13 HVC Map Commonalities Theme: NV1 and C8/C9

This existential relational link in the above figure highlights the two consequences of requiring something and takes time. The findings illustrate that taking time can lead to a negative reinforcement that makes individuals feel that their time and money are not valuable. This feeling is commonly articulated as anger or disappointment by the tourist. The RT with LA allows the researcher to track individuals' direct triggers to gain an understanding of how this occurs. Figure 4-13 suggests that two communal negative relational links can inhibit the PEA of PV1, these being the C8 '*Requires Something*' and C9 '*Takes Time*'. C8 is of particular interest to the negative reinforcement. If the individual requires something or requires additional time, the findings suggests that they are sub-par. They do not have the desired qualities to gain anything existentially in this activity.

This finding adds to the discussion on the positive reinforcement and ritual performance of PEA (Cohen & Cohen, 2012) if the tourist is to develop a sense of value in their Selves (Pons, 2003). This is evidenced in the findings when the individual either requires something, as they are not complete in themselves, or they misjudge the time taken to complete an activity. In these instances, their assumptions are proved wrong. These assumptions are no longer valuable. This reflected in the findings that they end the process in devaluing themselves.

To summarise, the time and money value is a signifier of the individual's value to themselves. Due to the capitalist society that they work within, they carry this desired value as a motivator to ensure they spend their time and money wisely (Rifkin, 2000). Through enactment's continued conformation of this trait, the tourist can gain this existential value. A break in this reinforcement will lead to no PEA occurring. Negative reinforcement may also have the same effect if the individual does not realign and re-establish their values.

Curating Self-Enhancement

The second core value is curating Self-enhancement. This core value is relevant regarding tourism theory today as Lovell and Thurgill's (2021) work suggest a distinct shift in the literature in the desire for individuals to better themselves. This theme is represented in the findings initially through the existential value, PV2 '*Special*'. This value is interchangeable with the term 'unique'. Still, when referring to the sample, the term '*Special*' was commonly referred to when discussing the end

existential value to the participant. This suggests that while the experience may feel unique, the sense of Self the individual may wish to curate is a sense of Being '*Special*'. This theme has been recently related to existential authentication by Kirillova (2019) as they define the existentialist tourist as those who seek unique experiences to escape from life's meaning(lessness), the inevitability of death, alienation, and the boundary(lessness) of freedom.

As with all PEA processes, the meaning of the term special will vary from individual to individual. This trait's idiosyncrasy is prevalent within this core value, as it contains serval communal relational links from a variety of POA benefits (Figure 4-14).
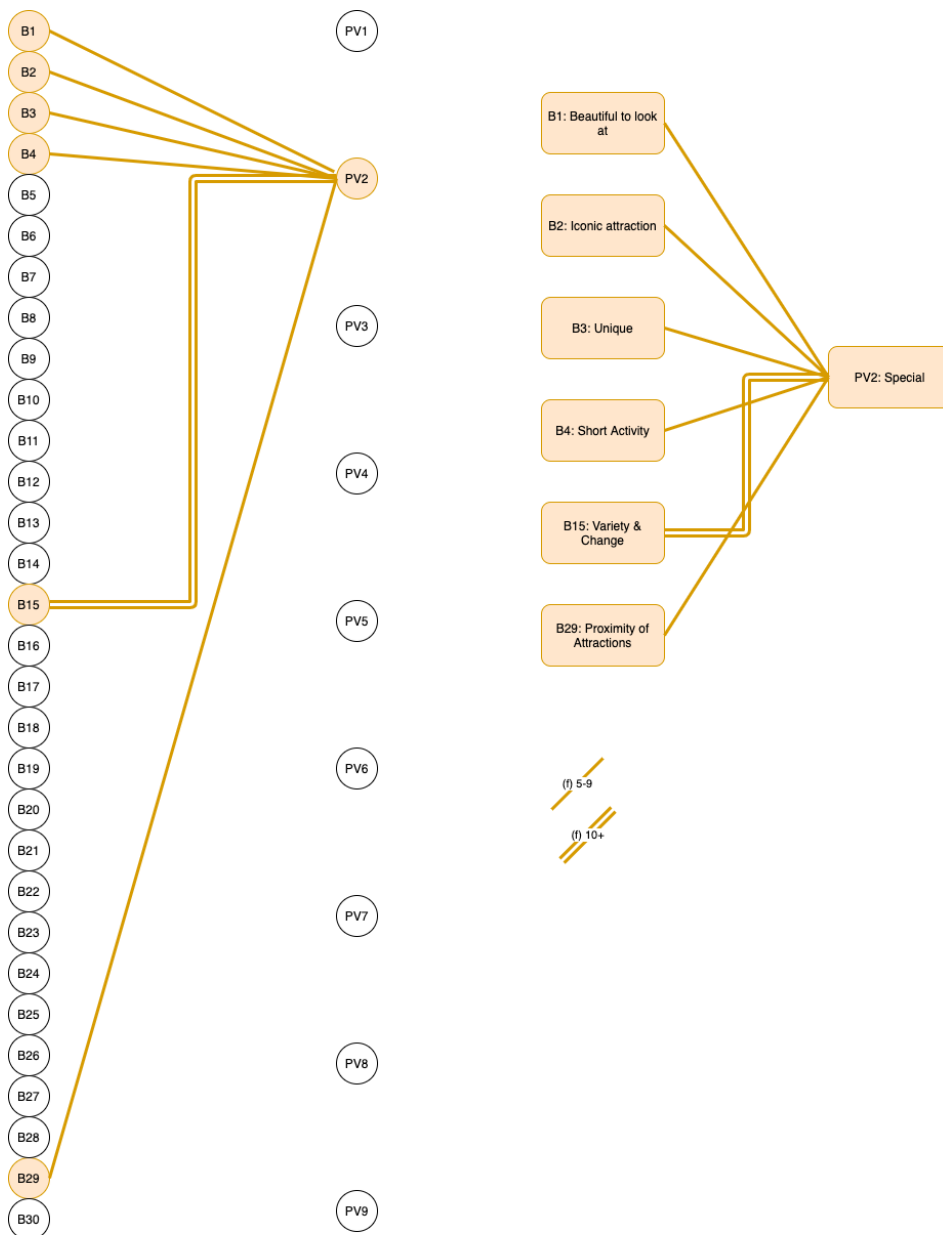
Figure 4-14 HVC Map Commonalities Theme: PV2 and B1/B2/B3/B4/B15/B29

Before discussing these multiple communal relational links, this core value's characteristics should be addressed by incorporating the existential authenticity literature. This core value should be viewed in general terms to discuss how individuals may transition from a POA object or experience to PEA into the value of being '*Special*'. First, you can address the continual vacillation between its opposing dichotomous constructs. In objective terms, they can be contrasted against the ordinary or plain for something to be unique or special (Kirillova, 2019). A similar approach may be taken with this existential value. For the individual to achieve a sense of specialness, they must place this within the construct of feeling ordinary or not special. The existential authentication literature would suggest that this occurs through performative acts confirmed by those surrounding the individual (Berger 1973; MacCannell, 1973).

For example, a tourist may have a unique experience of drinking whisky in the Scotch Whisky Experience. By confirming this experience, this POA can only be achieved in Scotland (as the guidebooks, tour guides, and other bodies of authority states). For the Individual to transition this POA experience into an existential end value, this enactment of the unique experience must be reflected (Berger 1973). For example, a co-worker may comment upon this particular experience's uniqueness, and the individual may gain PEA of being '*Special*' upon return.

As with all PEA, the value is as easily deconstructed as constructed (Berger 1973). This could come in negative conformations. For example, a friend regales the same story of also partaking in this experience, or by not continuing the enactment of unique experiences, *'I have not done anything special or unique in a long time, I am no longer special'*. This conclusion agrees with the literature surrounding the pubic and performative and reflective characteristics of PEA (Berger 1973; MacCannell, 1973). This finding lends itself to the follow-up question of why an individual would seek to Be/be perceived to Be special. This question can be further discussed by incorporating several other positive values illustrated in the findings: PV3 '*Knowledge Gain*' and PV7 '*Personal Reflection & Development*'. These two subsequent positive values can also be viewed as core values as all participants elicited these end values through the RT with LA (Appendix M).
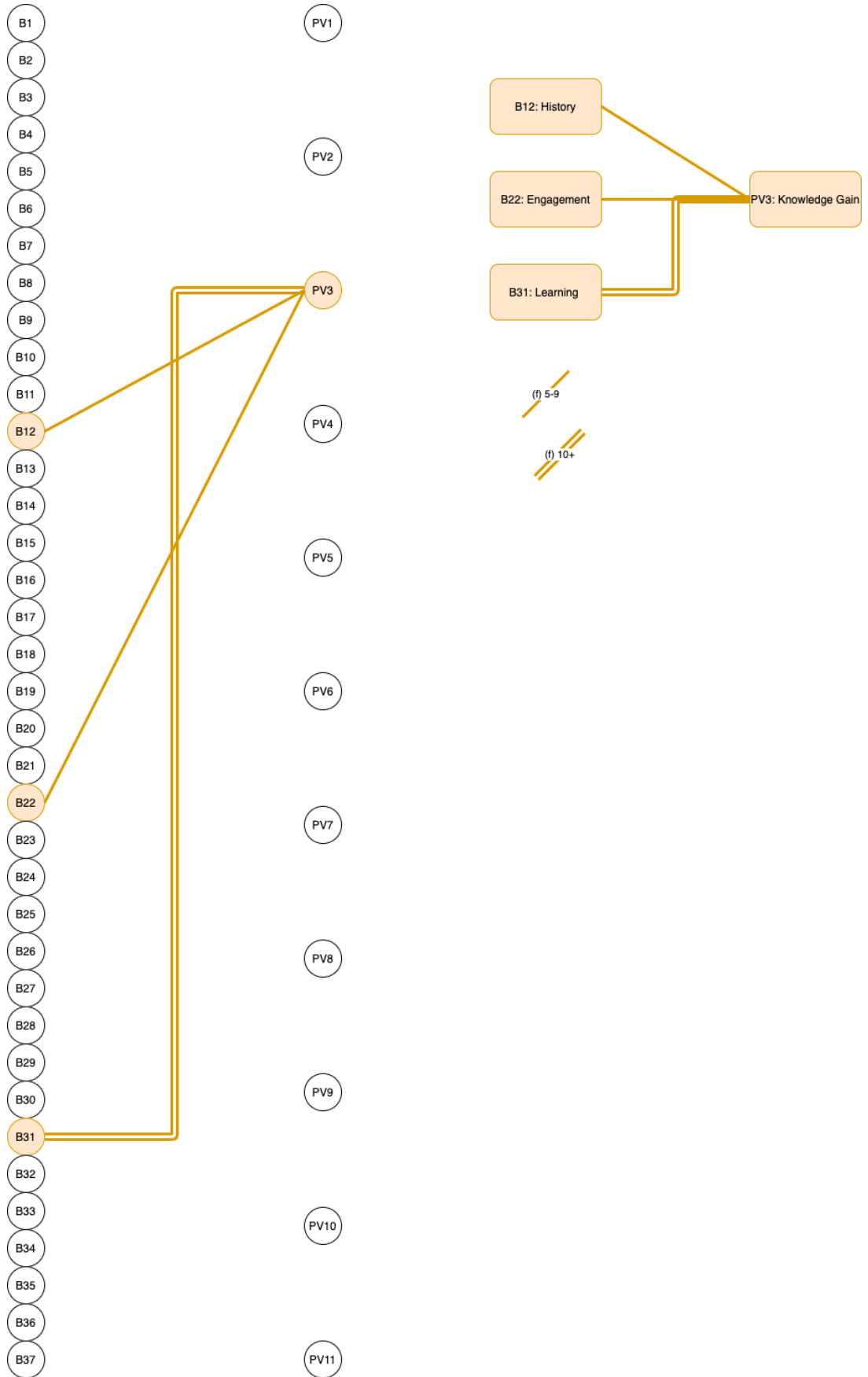
Figure 4-15 HVC Map Commonalities Theme: B12/B22/B31 and PV3

The above subsection of the HVC Map (Figure 4-15) illustrates three communal relational links from a POA benefit into the PEA core value of PV3 '*Knowledge Gain*'. This end-value is established as a core value because it is elicited by 100% of the participants' samples. This finding illustrates that within this sample, and regarding the specific elements, '*Knowledge Gain*' is likely to be a motivation for tourists to PEA into a sense of Self. With only three higher frequency links, comparative to end values such as PV2 '*Special*' and PV7 '*Personal Reflection & Development*', there is a communal structure in the PEA benefit triggers. The findings suggest that this process of PEA is easier to predict and control (for both tourist and tourism providers), with a high frequency (*f10+*) linking the POA of B31 '*Learning*' and a moderate frequency (*f5-9*) linking the POA of B12 '*History*' B22 '*Engagement*'.

These three benefits are interconnected regarding theme, thus suggesting that to gain an initial PEA of a '*Knowledge Gain*' value, the individual may build upon one or more POA benefits. For example, in the findings, while the learning benefit is a link in the process, the engagement in this learning's enactment runs in parallel. A tourist may gain the POA learning benefit described previously in this discussion chapter through historical attributes. Yi et al. (2017) highlights that there is a quest for tourist to existentially authenticate at heritage attractions. However, to fully PEA this as a core value, they may simultaneously attempt to enact POA engagement alongside the learning to PEA this feeling of being knowledgeable. This finding suggests a social and reflexive reoccurring theme (Berger, 1973) within PEA. These findings, alongside Berger (1973), suggest that social interactions must occur for these values to develop within the individual.

While Figure 4-15 illustrates the POA benefits linked to the tourist's ability to PEA, it is still acknowledged that this is an idiosyncratic process, with limitations placed upon any commonalities found within the research. Therefore, to extend the use of this conversation, the discussion should continue the topic of why tourists value '*Knowledge Gain*' and the desired part of their Self.

Why does any individual wish to be (or be seen to be) knowledgeable? This is an exceptionally difficult question, even for those in academia whose lives are surely driven by this core value and enact it each day. It is clear from the literature that being knowledgeable is a positive and part of thriving in society. Lane (1966) states that:

> "…we live in a 'knowledgeable society', with certain epistemological characteristics, among which are the development of more fruitful categories of thought" (Lane, 1966, p.649)

Whether this 'knowledgeable society' is derived from contextual or biological motives, what is assumed is that learning and gaining knowledge is akin to being a human ("I think, therefore I am" (Descartes, 1970)). This cements the finding of this being a core existential value that most individuals are striving to enact. Knowledge is cognition, and we all want to understand, or at least believe, we understand (Descartes, 1970). The integration of Cohen and Cohen's (2012) 'hot' authentication can supplement this discussion on how this value may be enacted existentially.

Criterion	'Hot' Authentication	Example based on findings
Basis of Authority	Belief, commitment, devotion.	The individual must believe they have gained knowledge.
Agent	No single agent, performative conduct of attending public.	This belief must be continuous. They may reinforce this belief by performing actions of knowledge gained to others around them through disseminating information.
Approach	Diffuse & incremental.	The approach is incremental. For this to become a core value for an individual, it may slowly develop over time as they keep participating in the POA of feeling knowledgeable.
Role of the Public	High: embroiled, participatory.	Due to the performative nature of PEA, the role of the public is high. Not only will the individual perform actions of being knowledgeable, but they also need the 'public' to reflect a positive affirmative response to cement this viewpoint. For example, an individual may wish to share knowledge on a subject with someone they perceive to be knowledgeable; if that person does not know the given information, they may PEA the knowledge gained into their temporal perceived sense of Self.
Practice	Ritual, offerings, communal, support or resistance.	The practice of this is ritual and, similar to the role of the public, requires support. For example, a friend or family member may comment on their admiration for the individual on the individual's knowledge on a given subject. This positive reflection offers support, thus allowing the individual to PAE the value of knowledge gain.

Temporality	Gradual, dynamic, accumulative.	PEA is temporal. A value can be dismantled immediately by failing to believe or convince others. For example, one family member conforming to this value in the individual may strengthen the value of knowledge gain; however, one instance of rejection from another friend may dismantle it. E.g., "*oh, everybody knows that*" or "*that is incorrect*".
Conductive to Personal Experience	Existential Authenticity.	This is assumed to be perceived or constructed by the individual and reflective society.
Continuance	Require (re)enactment.	It requires constant performance & acceptance. If the individual wishes to keep knowledge gained as a core existential value, they must continue to POA toured experiences, believe in these experiences, and have this value reflected upon them by others
Impact on Dynamics of Attraction	Augmented & transformative.	POA benefits as learning, history & engagement can be transformative if the tourist can successfully PEA.

Table 4-10 B6 – PV3 Exemplar applied to Cohen & Cohen's (2012) 'Hot' Authentication Criterion

Referring to Table 4-10 and Figure 4-15, one can begin to establish potential reasons and processes that occur within the PEA of '*Knowledge Gain*'. Once more, specifically within the tourism context, it is understood that continual performance is essential if the individual wishes to develop and keep this value (Berger, 1973). Due to its high frequency value in the research findings, it is assumed that most tourists are actively searching for, and engaging in, performative acts once they POA objects and experiences to gain this value. This performance also requires others (MacCannell, 1976). Due to toured experiences tending to occur with a group or to be discussed post-experience, the findings suggest that this is an essential attribute for destinations and attractions to exhibit opportunities for tourists to temporarily fulfil this core existential value. The means and methods are considered further in the discussion of the commodification and the construction of destinations SoM and Research Objective 2 in Chapter 5.

Personal Reflection and Development

Figure 4-16 is one of the most illuminating sections of the HVC Map revealing a summative view of how many individuals PEA a variety of POA benefits into this

core end value. The sample tables (Appendix M) clarify the importance of this positive value, as 100% of participants elicited personal reflection and development as a PV. This suggests that continued personal growth is an existential value that all participants are actively trying to develop. The eight communal relational links (*f*5 -9) illustrate that while most tourists may be seeking this core value, there are various sources where they can PEA. These POA linked benefits represent this value's distinctive characteristic that many benefits lead them to achieve the PEA of '*Personal Reflection & Development*'.

This finding also demonstrated the complexity of the PEA process. This section of the HVC Map exemplifies that the tourist may need to pull on several of these communal links to PEA this existential value. For example, in the findings, on visiting a destination attraction such as Edinburgh Castle, the tourist to PEA PV7 may need to continuously culminate the POA benefits, such as:

- The Castle's objective beauty

- The Castle's place in Scottish history and culture

- Need to learn about the people who once lived in the Castle

- Place their objective perspective on what they are learning

Following the literature regarding temporality (see Section 2.2.3.1), one must also assume that these must continuously be rituality re-enacted if the individual wishes to develop and keep this core value.
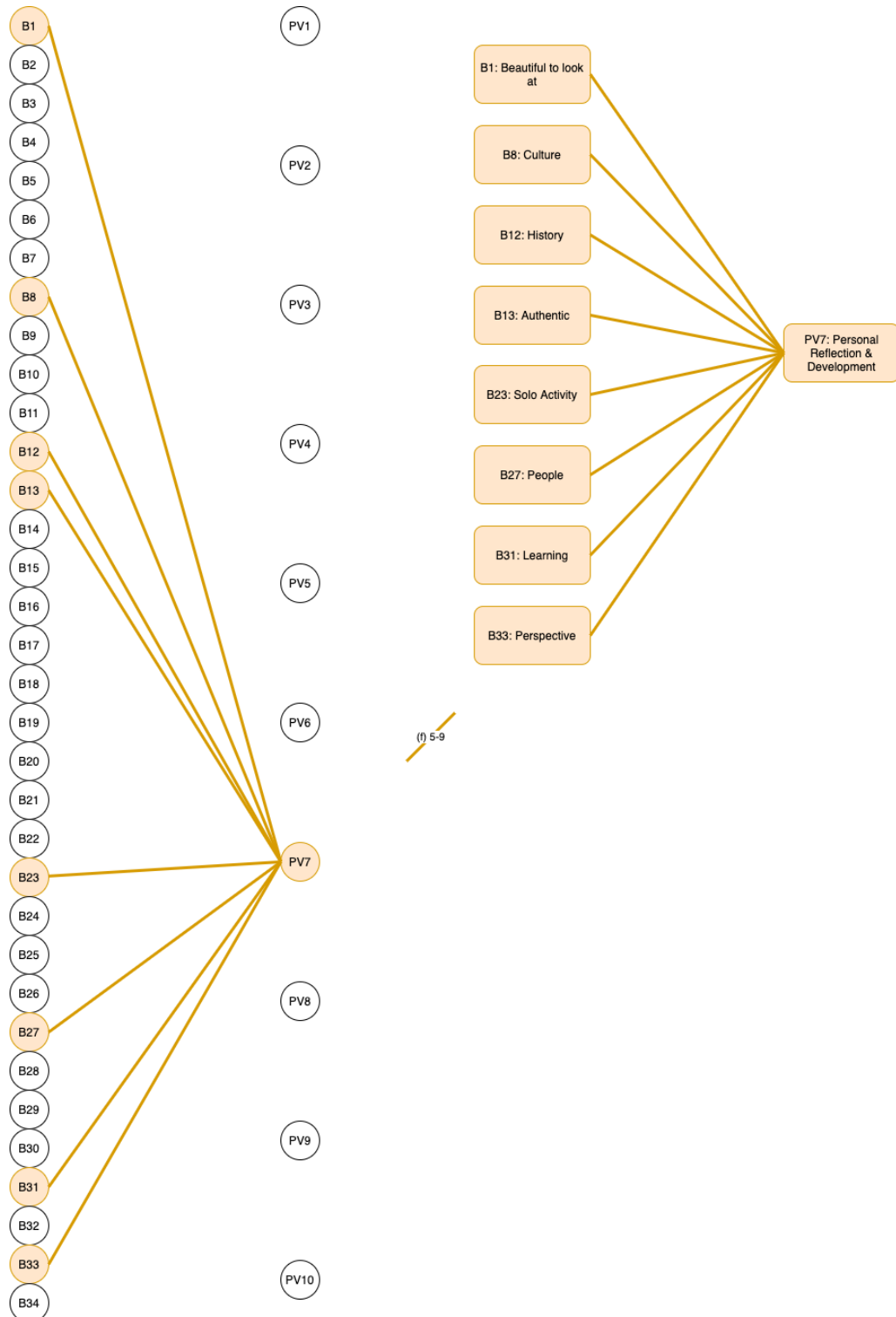
Figure 4-16 HVC Map Commonalities Theme: B1/B8/B12/B13/B23/B27/B31/B33 and PV7

This finding also suggests that there is a high degree of interconnectivity at play regarding the PEA process. While Cohen and Cohen (2012) stipulated the basic criterion, the findings add multiple layered approaches that may need to occur for individuals to PEA any given value. The complexity of the individual process is apparent. Not only is any PEA temporal and idiosyncratic, but it is also dependant on the continuous POA and latter PEA of other values. This can be explored by

discussing all three values outlined within the section and their relationship with one another and interdepended on other values not yet discussed.

The language elicited in these three core values is relevant when considering the discussion on why an individual would seek to Be - or perceived to Be - special/knowledgeable/personally developed. The language itself is predominantly positive and progressive; 'gain', 'development', 'special', and alludes to the theory of ego enhancement found in existential authenticity literature (Dann, 1977).

Dann (1977) contextualises ego-enhancement as a derivative of personal needs. Just as humans need social interactions, they also need to be recognised to gain a certain status among others. This is linked to ambition. While this concept of self-enhancement is not specifically discussed within the tourism literature (Higham & Hinch, 2006), it is addressed in other areas where individuals look to escape and play. This is seen in the literature on sports and games where the 'we won, you lost' mentality is attributed to a self-preservation technique (Downs & Sundar, 2011).

The literature and findings illustrate that many terms are used to discuss this theme, such as the terms status enhancement, ego-enhancement, and self-enhancement. While each term may slightly differ in the approach, they all discuss a need or desire for self-betterment (Dann, 1977). Dann argues that ego-enhancement is intrinsically linked to the betterment of socioeconomic status, and tourism and travel are used as a signifier for this (Dann, 1977). For example, the more prestigious the resort, the more status the individual can gain through 'trip dropping' to others. Elements of this is seen in the findings where the tourist desires to Be special. The same logic can also be applied to the existential values of '*Knowledge Gain*' and '*Personal Reflection & Development*'. Both existential values are interlinked with the perceived status of an individual. Status is a complex, idiosyncratic concept, and the desired curation of status will differ from individual to individual.

Tourism also plays another integral role within this ego-enhancement process, as it provides a fertile environment for the tourist to cultivate novel existential values.

> "…travel presents the opportunity to boost the ego in acting out an alien personality" (Dann, 1977, p.188)

When removed from the home environment, tourists are free to 'play' (Cohen, 1985) and develop a different sense of Self in a safe, novel environment (Dann, 1977). This occurs due to two factors. Firstly, those around the tourist (locals, strangers, other tourists) are not acquainted with their current status, allowing the tourist to curate and enact without negative reinforcement (Dann, 1977). For example, a tourist may not feel knowledgeable in their current home environment. But when in a new environment, if those around are not familiar with their status of knowledge, they could begin to play and develop this sense of Self in this safe environment before developing it through further incremental re-enactment on returning home. Secondly, even if negative reinforcement occurs, the tourist setting is a temporary environment. The negative reflection will also be perceived as temporary (Dann, 1977).

While this discussion would like to highlight that this temporality is a characteristic of all PEA, the tourist may not be cognitively aware of this, so it is the perception of a higher degree of temporality that this argument is based upon. This would also support the developing argument for those who wish to travel alone to allow a freer environment for self-development and ego-enhancement. When travelling with friends and family, one may feel less free to explore desired elements of their desired Self (Dann, 1977).

This ego enhancement theme is also seen in some of the lesser values in the findings, such as PV8 '*Heath & Wellbeing*' (*f18*) and PV9 '*Achievement & Goals*' (*f13*). Ego-enhancement is seen explicitly in those who elicited PV9. This reflects the individuals who feel comfortable will the admittance of wishing to set and achieve a goal and who are aware of their search for this as an end value. Those who cognitively understand the process and actively seek this end value develop their ideal sense of Self. The terminology surrounding health and wellbeing development is less self-aware, with the literature altering the terminology from ego-enhancement to self-enhancement.

The hypocrisy in the difference in the findings between these terms is highlighted in the Gebauer et al. (2018) study. Gebauer et al. (2018) address the perception of yoga is seen to positively affects the practitioners boosted self-enhancement through the quieting of the ego. The findings and Gebauer et al. suggest that this is contradictory, as it could be construed as just a change in labelling to make the

individual feel at ease with the concept of self-betterment, especially when existential self-enhancement can only occur through the reflection of others in PEA (Gebauer et al., 2018).

The conclusion that can be gained through the review of these complex values is that they all come under the wider theme of self-enhancement and an innate desire to be/perceived to be better (Dann, 1977). Due to this motive's existential characteristics, it is understood that the individual is continually seeking to enact a variety of these benefits to gain PEA of these core values (Berger, 1973). While the individual may feel temporally enhanced, they will never feel as they have reached a satisfactory endpoint, where they have achieved or curated their ultimate desired Self. Tourism destinations and attractions provide an excellent environment for enactment through improved status and allow tourists to have more freedom to play and curate a sense of Self before returning home (Cohen, 1985).

Social Gain and Identity

It is a reoccurring theme within most existential authentication literature that the public and the perception of 'others' play an integral role in the PEA process (Berger, 1973; Wang, 1999; Cohen, 2010). The former discussion of ego-enhancement from Dann (1977) also transcends into the theory surrounding isolation and alienation. The tourist has a desire to escape the feelings of isolation that they feel in their everyday lives (Watson & Kopachevsky, 1994). While the tourist looks to ego-enhancement to alleviate this, a social dynamic is constantly at play in the process of PEA. The tourist needs a group of 'others' to gain status enhancement and require social interactions to confirm or reject the enacted Self (Dann, 1977). It is unsurprising that the findings illustrated that PV4, '*Social Gain & Inclusion*', is another core existential value of the curated desired Self.
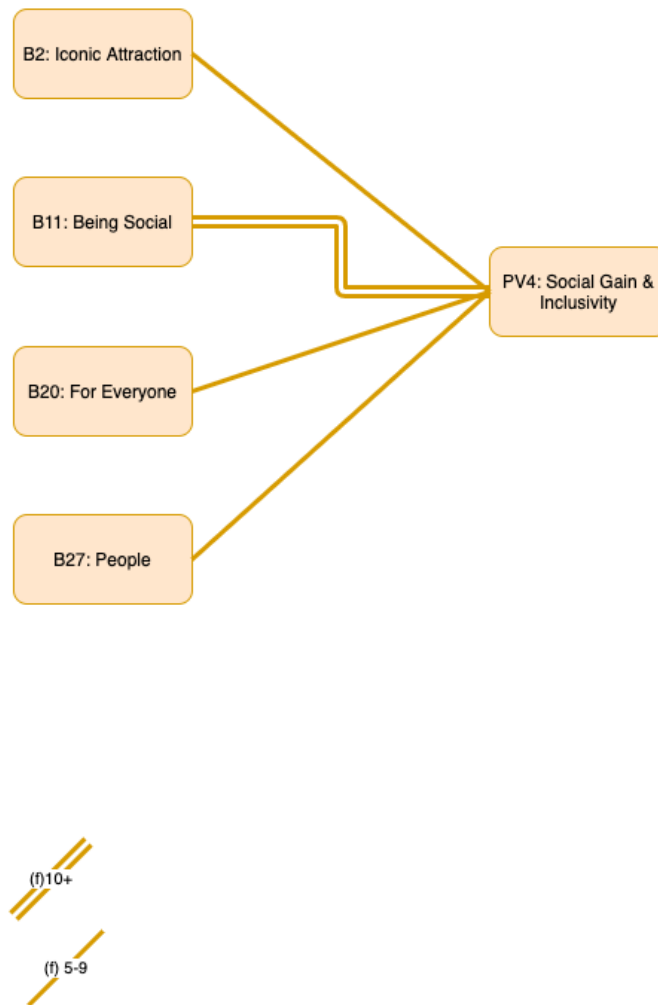
Figure 4-17 HVC Map Commonalities Theme: PV4 and B2/B11/B20/B27

While the discussion around the need for many to socially interact with PEA, an aspect of themselves has already been established. This section of the findings and discussion chapter looks to address the other aspect that this value can simultaneously represent. This is the core value that people want to feel socially inclusive. The two aspects of this value are intrinsically interlinked. While some of the core reasons people may want to feel connected have been established, the HVC Map allows us to look further into some of the potential routes an individual takes to achieve '*Social Gain & Inclusion'*.

Figure 4-17 illustrates a section of the original HVC Map seen earlier in this chapter (Figure 4-11). While some communal relational links would not be surprising, for example, B11 – PB4, some of the mid-range frequency communal links address

some of this core value's nuances. All four POA benefits have clear social elements associated with them. For example, the table below (Table 4-11) illustrates this through the B2 '*Iconic Attraction*' – PV4 '*Social Gain & Inclusion*'.

Pre-experience	During experience	Post-experience
An iconic attraction will only gain its status through POA through word of mouth from others, DMO/ friends & Family, presence on social media communicating this to the tourist.	These attractions tend to be busy. They are common denominators for groups of visitors, so if travelling in a group, the majority will likely want to visit, thus increasing the social interactions occurring during the visit.	You may post iconic attraction images on social media platforms. Friends and family/others may ask about this specific aspect of your trip; "*oh, you went to Edinburgh; did you go and visit the castle?*"

Table 4-11 Social Interaction Opportunities in PEA B2 – PV4

By discussing some of the other core values, the theme of the integrated complexity of PEA arises. In contrast, all four of these POA benefits have communal social elements. The inclusion of B2 '*Iconic Attraction*' and B20 '*For Everyone*' in the findings demonstrates the aspect of inclusion as these would be visited with others.

When discussing the dynamics PV5 '*Choice & Control*' within the confines of the literature surrounding POA, it was established in Section 4.3.2 that tourist might need to feel as if they can control a situation to POA and subsequently PEA this value. Any choice the individual feels is perceived (Baudrillard, 1994). Elements of perceived choice by the tourist is also seen within the attempt to PEA PV4 '*Social Gain & Inclusion*'. The findings and literature suggest that the individual is making the POA choice to select an attraction for everyone, assuming they successfully managed to POA this benefit (perhaps in conjunction with selecting a POA as an iconic attraction). In that case, they may be able to PEA a scene of inclusion through this projected enactment. This finding would propose a desire or motive for individuals to be perceived to be inclusive and enact and curate the PEA value. When discussed alongside the previous argument of ego-enhancement (Dann, 1977), the value of '*Social Gain & Inclusion*' suggests a further degree of complexity in the process of PEA.

One indication that can be drawn from the findings is that every individual may continually vacillate between these existential values of exclusion of others via status enhancement or inclusion through partaking in experiences that are *'for everyone' (B20)*. The PEA may differ from context to context (Wang, 1999). Another indication drawn from this finding is that these differences may just be the individual differences within the sample, an inescapable aspect of the RT with LA (Kelly, 1991). Some participants may have wished to curate a sense of status, while others were more inclined to curate a sense of Self where they value inclusion. What can be concluded from these findings is that including these dichotomous core values suggests a temporality and complexity surrounding PEA of any value (Pons, 2003).

While the exact context and individual personality motives for the desire to curate the end value may be complex, there is value in the discussion on why individuals wish to be perceived as inclusive or be viewed as social individuals.

In the tourism literature, there is little on the existential values the tourist gains during the inclusion of other. The debate is centred upon how the groups make decisions (their behaviours), predominantly within the family unit (Thornton et al., 1997; Decrop, 2005). Delic et al. (2017) suggest that 'winning or losing' affect the degree of satisfaction that individual feels when engaging in group decision making. For example, if the group choice aligns with the individual personal choice, they are satisfied. These themes of winning were also reflected within the ego-enhancement discussion (Dann, 1977). Delic et al. (2017) also addressed the nuance of the situation that is seen within the findings (Figure 4-17), where the possibility of a 'satisfied loser' is considered as:

> "…someone who failed to convince the other members of the group of his/her favourite destination (or did not even bother), but is nevertheless happy with the end result – perhaps, because each destination was equally (un)attractive or (ir)relevant" (Delic et al., 2017, p.2)

This definition surrounding the satisfied loser proposes that the reasoning behind its occurrence in decision making behaviour is still undefined. It suggests that the tourist may wish to enact this behaviour to PEA PV4 is doing this to 'Be' with others (Delic et al., 2017). It may not matter if they are visiting an attraction they wish to visit; the existential value is gained by simply being socially included in the activity to escape the alienation and loneliness found in everyday life (Xue et al., 2014). This

line of discussion suggests that the attraction itself becomes almost unimportant to all who seek the existential core value of '*Social Gain & Inclusion'*. This is illustrated in the findings regarding why iconic attractions are communally linked; a generalised apathy of any interest for anything leads the tourists to the common denominator (Xue et al., 2014). The tourist wants to feel included in the group, so will choose an activity where they feel the group will most likely choose to visit.

Two other lesser positive values from the findings can also be integrated into this wider socially reflexive theme, especially regarding the emphasis placed on PEA to occur through elements of confirmation by others. PV6 '*Connection to Destination*' (Figure 4-18) and PV10 '*Connection with the Past'* (Figure 4-19) would both hold elements of a desire to be connected (Delic et al., 2017). While not definitively social, these two values illustrate a further strand of end values elicited by over half of the participants sampled (Appendix M).
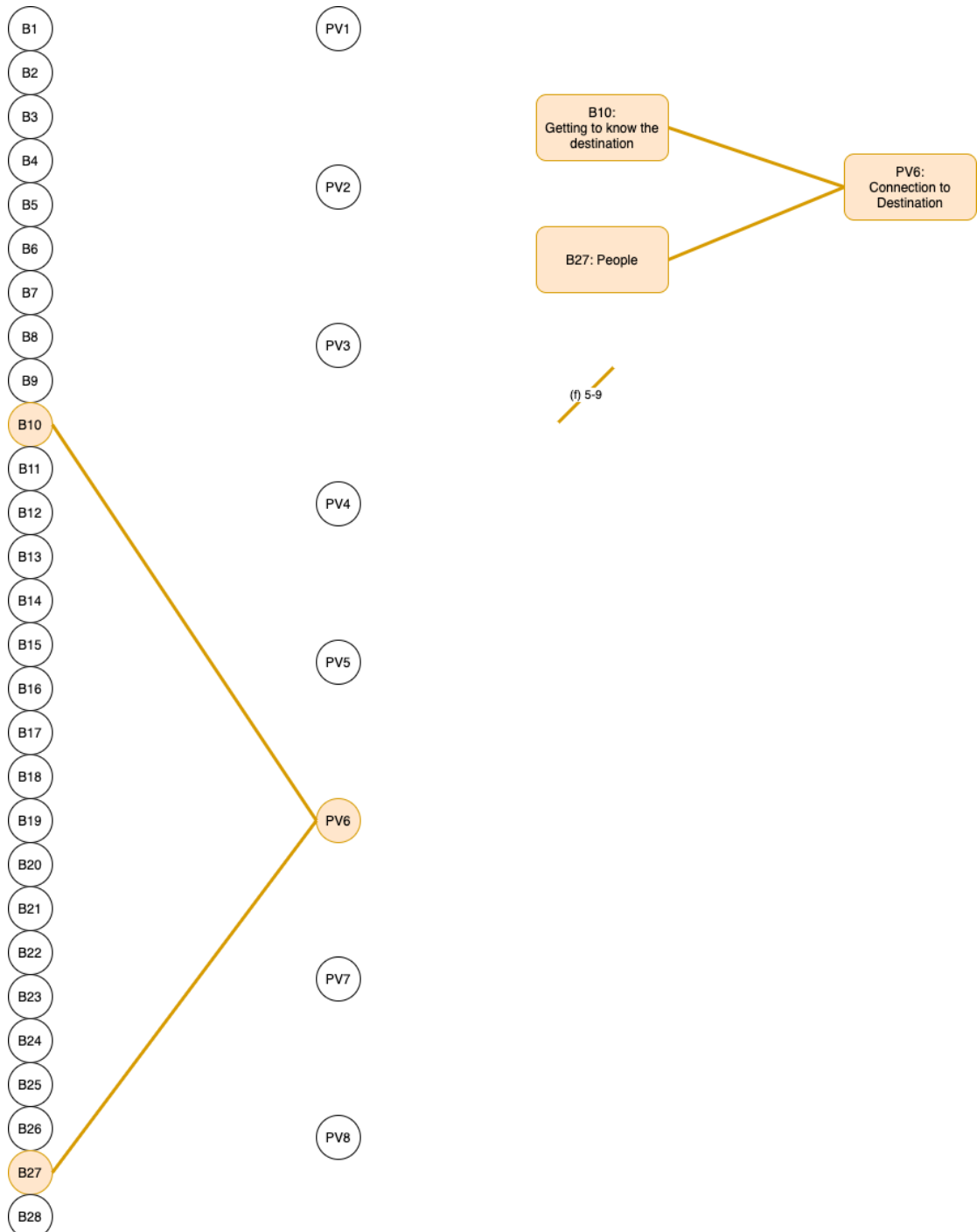
Figure 4-18 HVC Map Commonalities Theme: PV6 and B10/B27

While there are no high *f* relational links between any benefits and these end values, these medium relational links (*f*5-9) still suggest correlation. The HVC Map demonstrates that two POA benefits play an important role in the PEA of feeling connected to the destination. B10 '*Getting to Know the Destination*' and B27 '*People*', while PV10 '*Connection with the Past*' only had one communal relational link, B12 '*History*'.
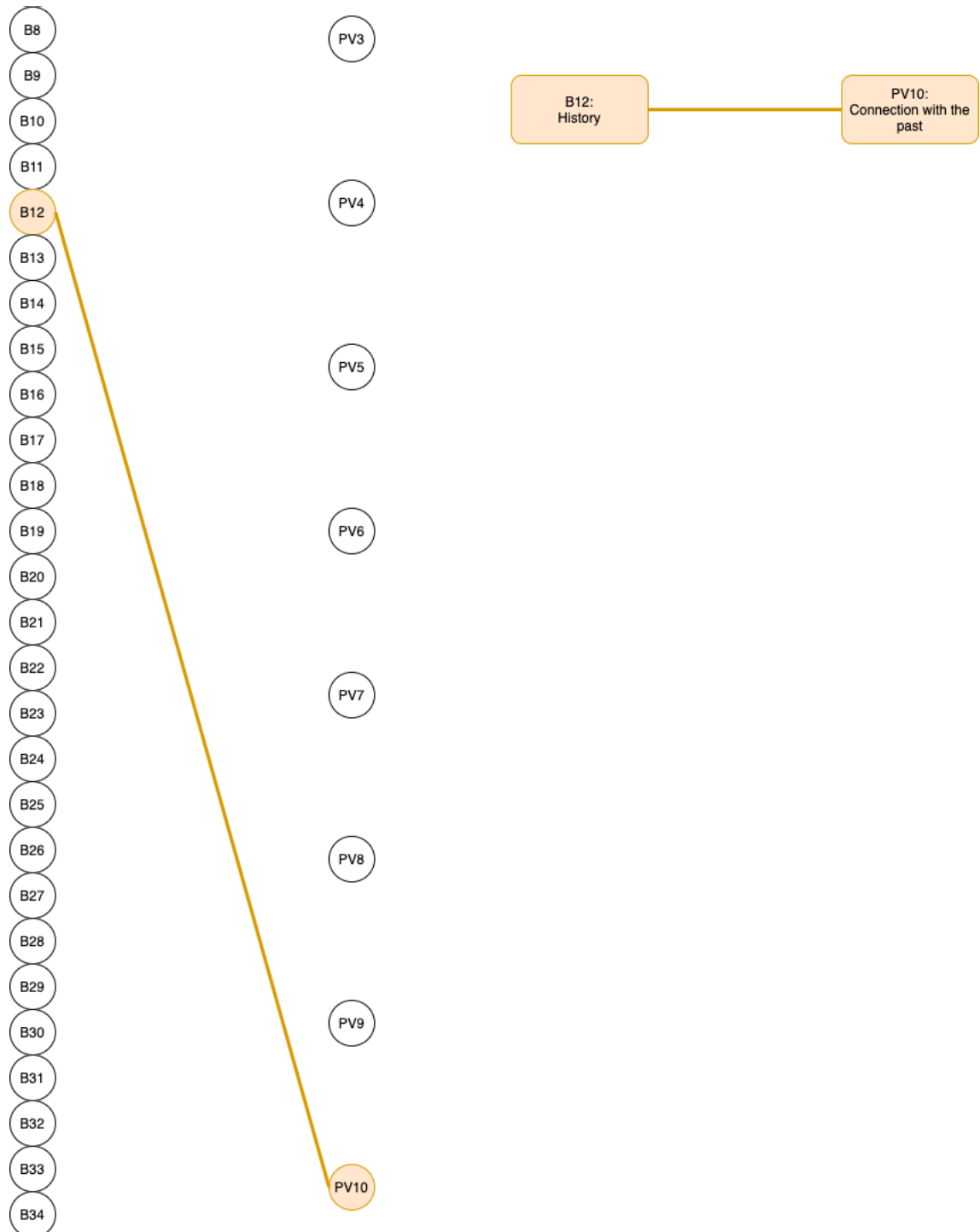
Figure 4-19 HVC Map Commonalities Theme: PV10 and B12

These end values are connected with elements of heritage tourism and diaspora. Heritage tourism is a significant aspect of the Scottish tourist setting, and the literature surrounding motives and general authenticity within this area has been discussed in Section 2.3.1.1 (Chhabra et al., 2003; Grenier, 2017). Heritage and ancestral tourism are linked with personal identity development, as tourists seek to connect with their past and present (Bhandari, 2016; Bryce et al., 2017). This process is connected to existential authenticity, predominantly through enactment

(Quick, 2009; Jackson & Kidd, 2010; Zhu, 2012), a key characteristic of PEA (Cohen & Cohen, 2012). These communal linked POA benefits are symbolic indicators or SoM (Culler, 1981) for individuals and tourists to PEA these connective identity themes. This area is discussed in additional detail when addressing the curation and commodification of destinations in the following chapter. The need to develop a national identity or a connection with the past may result from alienation (Xue et al., 2014).

PV11: '*Reality*'

This end value of '*Reality*' is one of the few instances that the participants elicited specific language found within the authenticity literature. The elicitation of '*Reality*' as a desired end existential value allows an insight into how '*Reality*' or authenticity is perceived existential in lay cognitive terms. This finding allows the discussion to pull from the literature on PEA and reflect on the narrower existential value of '*Reality*' elicited from the participants.
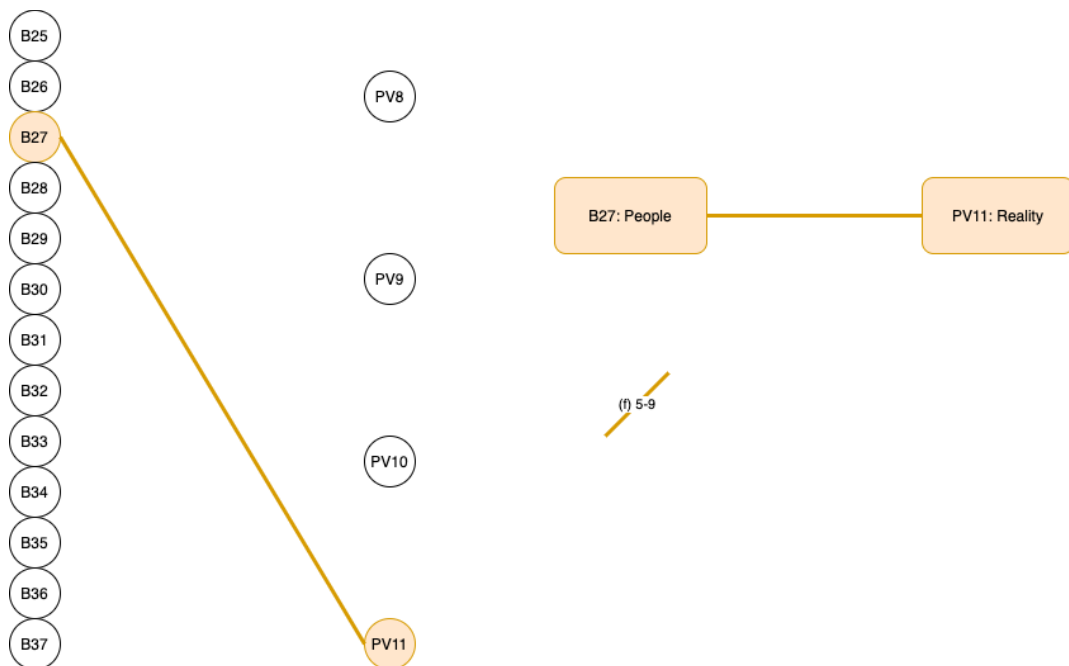
Figure 4-20 HVC Map Commonalities Theme: PV11 and B27

The premise of this research was initially based upon the idea that authenticity is a key motivator in Scottish tourism (Yeoman et al., 2007); that individuals were searching for authentic experiences. While this research method allows us to deeply analyse both POA and PEA continual process and its drivers, a brief discussion on

this core value of '*Reality*' can illuminate how the individual may understand existential reality.

The findings show only one communal link from a POA benefit, B27 '*People*' linked to PV11 '*Reality*' (Figure 4-20). This finding suggests that the concept of reality is linked once with the objectively authenticated '*People*' benefit. Interestingly there was only a minor communal (*f*3-4) link between PV11 and B13 '*Authentic*' (Appendix J). While not completely insignificant, this was the only other time that language found within the authenticity literature was elicited from the participants. This finding demonstrates that most of the language used/perceived by tourists, from tourism promoters and providers, reflects a narrow understanding of authenticity. This is relevant and is discussed in additional detail in the commodification of destinations section below (see Section 5.3).

This finding on PV11 illustrates that a desire to develop a scene of existential reality and be perceived to be authentic is achieved through an engagement in people-orientated performances. This suggests that the lay understanding of reality is associated with our interactions with others over objects. This finding proposes that tourists are aware of the role '*People*' hold in constructing their reality. While they may only be able to get to this conclusion through this elicitation process, they can actively connect that any conception of reality cannot exist without other people (Berger, 1994; Vannini & Williams, 2016). 'People' are an intrinsic element to any PEA process. This is echoed by this benefit (B27) continually appearing in communal links to several other core and subsequent end-values (Appendix K).

This finding also demonstrates the value of using such methods as the RT with LA when researching complex concepts such as authenticity. No participant directly mentioned or cognitively alluded to this wider link regarding the importance of people within the authentication process. However, the positive HVC Map illustrates that to gain any form of end value would require this value reflected through the enactment observed by others. The continued elicitations of this theme through a POA benefit highlights the subconscious themes that can have been elicited during the multi-stage authentication process.

PV5 'Choice and Control'

This relationship has already been briefly discussed exemplifying the functionality 'hot' existential authentication criterion (Cohen & Cohen, 2012) and the integration of postmodernism within all existential values (Baudrillard, 1994). This section will address the reasoning behind the desire for individuals to cultivate the existential value. This is based on the established understanding that this is only an illusion or perception of existential '*Choice & Control*'.
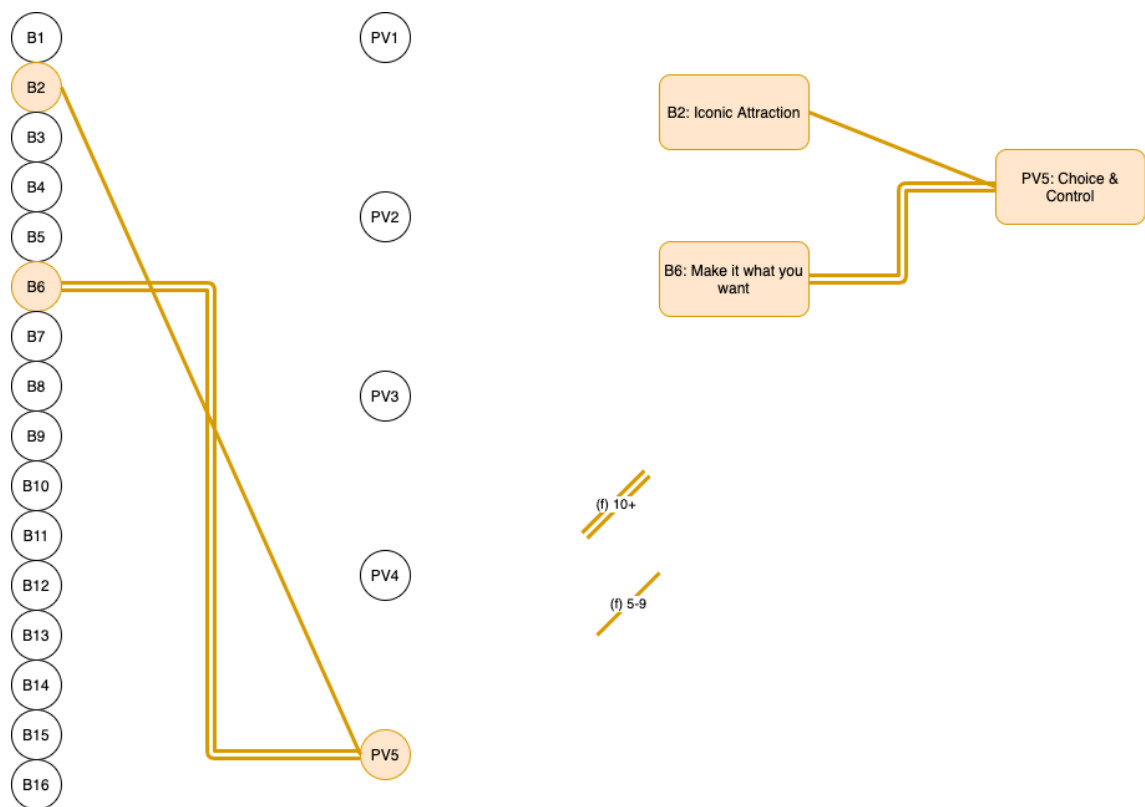
Figure 4-21 HVC Map Commonalities Theme: B6/B2 and PV5

While not elicited by every research participant, '*Choice & Control'* is still a significant end value to address, with 80% of the sample eliciting this end value (Appendix M). This finding shows that even the perception of existential control is the desired value, regardless of reality. Figure 4-21 illustrates the two POA benefits that share communal relational links with this end value. The relationship between B6 '*Make it What You Want'* and PV5 is in line with the literature surrounding PEA (Berger, 1994; Wang, 1999). The findings illustrate that if a tourist continues to enact and believe in their choice-making behaviours reflected upon them through others (Berger, 1994), they can PEA this perceived end value and feel like this is a part of their Self. However, this cannot be assumed for the secondary communal relational

value between POA, B2 '*Iconic Attraction*', and the subsequent value. At first glance, visiting a POA iconic attraction would suggest a loss of choice and control, as the individual joins the crowd as they engage with an attraction selected for them by a destination marketing organisation (Delic et al., 2017).

This could be explained by integrating the 'satisfied loser' theory (Delic et al., 2017). An individual may choose to align themselves with a popular choice to gain this satisfaction, thus giving the individual an illusion of enacted choice. For example, when travelling in a group, individuals may state their choice as the most popular option, like Edinburgh Castle, to enact this existential value.

Since this research only concerns the simulated perception (Baudrillard, 1994) of existential value '*Control & Choice'*, it aligns with the argument for enacted choice to curate the individuals Self-making. Failing to make a destination what they (*actually*) want', they may 'choose' the iconic attraction to allow them to PEA. It functions as a fail-safe mechanism to allow the individual to attain this existential value regardless of their actual choice (Delic et al., 2017). This point follows the argument of any real autonomy that the individual has within a capitalist society (Rifkin, 2000; Xue et al., 2014). The finding illustrates that within the toured setting, the individual has no free choice. These findings suggest that to an extent, the tourist acknowledges this, be it consciously or subconsciously. The tourist has developed a mechanism in dealing with the continual alienation felt, even in contexts where they look to escape (Watson & Kopachevsky, 1994).

This suggests that the alienation individuals are subjected to is present to the extent that they have begun to develop countermeasures and shielding processes to continue in the self-actualising process (Watson & Kopachevsky, 1994). The continuing of this overall process is essential. If the individual acknowledges and fully accepts that they have no autonomy over their PEA, they may stop searching, enacting, and believing. They would cease to ever develop a Self, in all its values. They would stop searching for ways to enact these processes through the initial POA. The individual would effectively stop Being (Pons, 2003).

This finding illustrates that the tourist is left with only two choices in what reality they choose to reside in: a reality with no existence or reality of a simulation of existence (Baudrillard, 1994). This is a false choice. Individuals cannot exist without no

existence, so they must choose the latter. They must 'choose' the simulation of Self and continue the journey of unceasing search and enactment through the initial POA (Xue et al., 2014).

4.3.3.3 Comparing the Value Samples Tables and HVC Map Values

While the RT with LA and HVC Map is a valuable tool in establishing commonalities, it's findings can also be used to compare the value sample tables (Appendix M and Appendix N). These tables add a further dimension to the discussion. These sample tables remove the relational links and focus on the number and sample percentage of the participants' values. This allows this thesis to discuss some implications that are not highlighted through the HVC Maps (Appendix G-L). Some core values may have several lower relational links but have high elicitation frequencies.

Firstly, it should be noted that PV and NV have a far higher frequency than the attributes and benefits. This finding highlights the previous argument that suggests that while POA and PEA can occur through several relational links, depending on the context and the individual, there are more commonalities in the existential values tourists are trying to curate. This is further demonstrated when reviewing the positive values sample table where over half the participants still elicited the value with the lowest frequency.

Throughout this discussion, this section has highlighted the difficulties surrounding defining the PEA process due to its known characteristics of being an idiosyncratic and temporal process. The sample table (Appendix M) suggests that certain core values are present for most of the sample when reflecting upon the elements of the exemplar destination (Scotland). Previously in the literature review, a mask concept was initially developed (Section 2.3.3.1). This mask concept was interchangeable so that the tourist donned different masks depending on what authentic lens they viewed the attribute through. While the findings and discussion do not fully support this previous line of enquiry, and as existentialism is too vast and changing (Heidegger, 1962) to have any form of a set mask that the individual may wear for any given length of time, these value frequencies have established a set of core values. These have been illustrated as a Self-communal mask (Figure 4-22) that most individuals strive to curate.
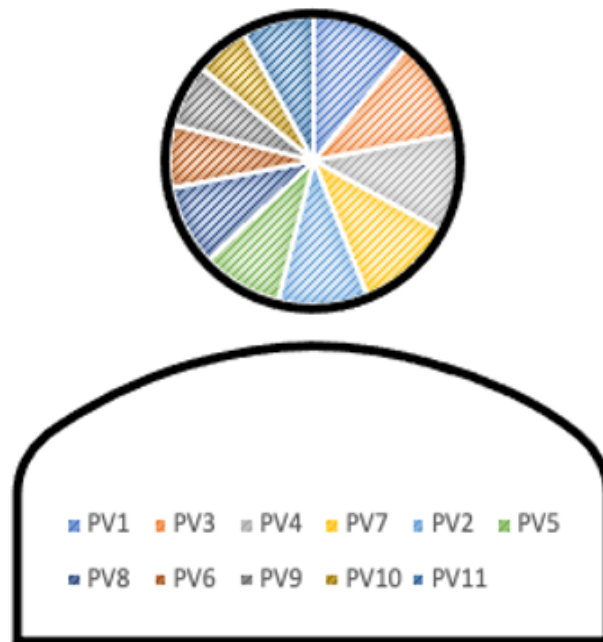
Figure 4-22 Self Communal Mask

The positive HVC Map (Appendix K) demonstrates that none of these values can be segregated. They are all entwined within the system, of which the current literature, research findings, or any individual cannot be sufficiently cognisant of its divisions. While this work acknowledges the potential for this to be achieved in the future, the findings do illustrate that these core values develop from one another, a spider's web of values that the tourist continues to spin. The tourist's continual attempts to spin the perfect web of their Self (Pons, 2003). This web, however, is easily destroyed and blown away through the inability of the individual to PEA desired values (Berger, 1994). Like the spider, the tourist will never fully achieve the perfect web, but it is in the continual Self-making process that makes them a person, just as the web making makes a spider - or at least be perceived by others to be one (Heidegger, 1962).

The positive HVC Map (Appendix K) is a perfect illustration of this metaphor. While this only shows the communal link of 21 participants, it is a visual illustration of individuals' intrinsic complicities during the POA and subsequently PEA. It demonstrated very few clear-cut links from PA-B-PV, thus demonstrating their reliance on each other and the complexity of the process of authentication. These findings illustrate that the objective and the existential links exist, but that they are fragile and interdependent.

4.4 Summary of Chapter

This chapter illustrated the findings gathered from the RT with LA in the form of HVC Maps, participant sample tables, and established predominant and secondary themes. This chapter then reviewed and discussed the findings in greater detail, drawing on the literature to address the research objectives. This discussion focused on aspects of two typologies of authenticity that had been classified as gaps in the literature:

- **Objective Authenticity** as a typology is extremely limited in its approach, only used within the museum setting (Newman & Smith, 2016)

- **Existential Authentication** lacks rigorous empirical testing due to its idiosyncratic and temporal nature (Ryan, 2000; Arsenault, 2003)

To summarise the key findings and discussion chapter, a table of the addressed research objectives is presented (Table 4-12).

Objective 1. What constitutes the process of authentication undertaken by the tourist in their search for authenticity?	- Continuous process. - Initially through objective authenticity (**POA**) but motivated through existential gain (**PEA**) as the tourist tries to curate the perception of a desired Self.
Objective 4. Can the concepts of authenticity be empirically tested and successfully linked?	- The Laddering Analysis has provided a methodology that reveals a relationship between POA and PEA process. - The discussion on the findings reveals the presence of several theoretical authenticity typological apporaches, in particular Cohen and Cohen (2012). - The findings suggest that the vast majority of typologies, although present, can be limited and restrictive in there reach.

	• The concept of constructive authenticity can be found throughout both stages of the process (POA and PEA), thus suggesting an alignment with Baudrillard (1994) simulation theory and staged authenticty (MacCannell, 1976).

Table 4-12 Review of the Research Objectives

While this initial discussion regarding both the objective and the existential authentication processes has demonstrated the links and commonalities found within the sample. it has also highlighted a key area that needs further discussion. That is the temporality of the existential Self. This is continuous, then so becomes the process. The previous discussion has intimated that alienation and the constructed society's commodification are crucial within this process of authentication. The next discussion chapter will focus on this topic. It will address the causes and effects that influence the process of authentication when occurring within a simulated society that is open to the impacts of commodification, drawing on the literature and the findings.

5 Discussion on the Search for Authenticity

5.1 Introduction

This main discussion chapter is a critical element in the problem-solving process and addresses all four research objectives. Building upon the findings and discussion on the objective and existential authentication process, this chapter addresses the search for authenticity through the destination SoM (Culler, 1981) and the impact of commodification on authenticity. This chapter concludes the discussion on the process of authentication through the development of a conceptual model derived from what is found and discussed in Chapters 4 and 5.

The Search and the 'Set of Markers'

This theme incorporates two sub-themes that function parallel with each other; the search for authenticity and the SoM. These two themes are featured heavily in the literature review and the selection of the methodological elements. The discussion of this theme addresses Research Objectives 1 and 2:

> **Objective 1.** What constitutes the process of authentication undertaken by the tourist in their search for authenticity?

> **Objective 2.** What contributes to constructing and developing a tourist destination 'Set of Markers' (Culler, 1981)?

This section contributes to answering the broader Research Objective 1 through its discussion and answering of Research Objective 2, as this makes up part of the process of perceiving authenticity. As the heading of this theme suggests, this theme is split into two subsections, the motives for the search for authenticity and the SoM they are searching for. These two themes have been grouped due to their interdependences within the authentication process.

The search will reflect the literature surrounding tourism behaviour and the authentic-seeking tourists to further comprehend why the search for authenticity exists. This section predominantly discusses MacCannell's (1973:1976) literature surrounding staged authenticity and the continual search for the BOH. It will also incorporate the argument of temporality surrounding the Being of existential

authentication (Pons, 2003). This leads to the second section regarding how this search manifests. This discussion incorporates the findings principally through the semiotics' lens, the destination SoM (Culler, 1981), and Urry's (1990) tourist gaze. This discussion concludes with the suggestion that the commodification of search and the destination SoM significantly impact the process of authentication. This conclusion subsequently leads to the final discussion theme, the effect of commodification on the process of authentication.

Effects of Commodification on Authenticity

The final theme discusses the effect of commodification on the process of authentication. This last theme addresses Research Objective 3:

> **Objective 3.** What role does commodification play within the process of authentication?

The literature review in Chapter 2 highlighted commodification as a critical theme when addressing the concept of authenticity. This was then mirrored in the findings that suggested that commodification and curation played a crucial role in both the authentication process and being one of the main roadblocks to an individual achieving positive authentication. Building on the previous theme's discussion, this section will discuss commodification's effects on the authentication process. The findings and discussion suggest that the impact of commodification occurs predominately in two areas of the authentication process. Firstly, in the construction of the tourist's search and SoM development, and secondly, through the curation of attributes to be objectively authenticated.

Through the discussion of this theme, this section will also address how the research findings could be used in the tourism industry to aid in the authentication process. Through understanding the process and commonalities in objective and existential authentication, the industry can be better equipped to optimise the authentication process. The data set reflects a general overview of authenticity perception in Scottish tourism. This will feature a lens through which commonalities and attributional examples are discussed.

The Re-Conceptualised Process of Authentication

This chapter will culminate in the proposal of a model for the re-conceptualised process of authentication. This model incorporates the four main aspects of the discussion.

- Positive objective authentication (POA)

- Positive existential authentication (PEA)

- The search and SoM

- The effects of commodification

This model will address all four research objectives (see Section 5.4) and will bring together all typological definitions addressing two gaps in the literature.

- Objective, existential, postmodern and staged authenticity function as separate approaches that work with certain aspects or oppose aspects of others. They are rarely disused outwith a typological discussion (Wang, 1999)

- The authentication *process* was often left out of the discussion regarding the theorising of authenticity (Mkono, 2013).

5.2 The Search and the Set

This discursive section addresses a key aspect of the authentication process due to the continuous nature of the journey to the existential Self. This discussion builds on Chapter 4, to consider some of the reasoning behind the desires and needs of the tourist required to curate these end values. While the findings illustrate the core values, the discussion takes a step back to examine the broader push factors within this process by addressing the search's motives. This discussion then addresses the effect of the search's motives on the destination SoM. This concept was established in the literature (Culler, 1981) and reviewed in Section 2.3.2. It is linked to the attributes of a given destination or experience that is elicited in the research as positive attributes. These two dynamics can be discussed through the 'push' and

'pull' factor approach, where 'the search' is about the 'push' factors, and the SoM is an amalgamation of the 'pull' factors.

5.2.1 Motives of Search

Motivations or 'push' factors are the driving needs that push tourists to visit certain destinations or engage with specific attractions or experiences. The theory behind these factors is rooted in Maslow's hierarchy of needs (Mayo & Jarvis, 1981). They are defined as motivational factors that arise due to unbalance within the motivational system (Dann, 1977). This discussion seeks to integrate the predominant 'push' factors within the findings and the tourism literature to explore the reasons behind the search for authenticity. Gaining clarity through this discussion enables a wider understanding of the factors that impact the development of a conceptual model of the process of authentication.

5.2.1.1 Alienation of the Modern Tourist

> "The history of man could very well be written as a history of the alienation of man" (Kahler, 1989, p.43)

Aspects of alienation have continually developed throughout the discussion of the research findings concerning the existential values' search. This section outlines the concepts and manifestations of alienation in the literature and how it relates to the findings and their impact on the tourism industry.

When considering Cohen's (1979) approach to the modes of the tourist experience concerning the alienation of the modern tourist, the literature review concludes that while the five modes function well as a summation of tourist motives and their search for authenticity and experience, there was a degree of elitism found within the typologies. It is suggested that they did not reflect the modern tourist. On revisiting this discussion with the addition of the research findings, two modes take precedence when discussing the motives of the search:

- **The Experiential Mode**: When disenchanted or alienated individuals seek meaning in postmodern society through transforming society or deriving enjoyment through others living authentically.

- **The Experimental Mode**: Engaging in living an authentic life through sampling on a trial are error basis. They are in 'Search from themselves'.

While Cohen (1979) places these modes on a spectrum, the previous discussion surrounding PEA findings would alternatively suggest a crossover relationship or a dependency between these two modes. This is where the disenchanted or alienated individual can attempt to seek relief. These modes are viewed as a continuum as modern tourists never truly find satisfaction. This is due to the tourists' theoretical continued disenchantments through alienation and the sampling of others' lives to attempt to find themselves. Cohen's (1979) modes develop the argument for a cyclical or continual searching process that requires unceasing (re)enactment by the modern tourist.

Examples of both theoretical modes are illustrated within the research findings. The Experiential mode may manifest in the modern tourist actively curating the desired Self through self-betterment values (PV2/PV3/PV4). These values create an illusion of the ability to change the world around them. In contrast, Cohen's (1979) Experimental mode suggests a continuous process, where the individual continues to break down and rebuilds themselves within a new image. They try on the different constructed values of others until they get a degree of perceived satisfaction (Cohen, 1979). This desire for growth and development is also illustrated in the core values, where the findings suggest that most individuals would wish to better themselves through ego-enhancement. The evidence of both modes within the findings would support an initial argument for alienation as a push factor in searching for authenticity.

Like authenticity, this opposing concept of alienation has many derivatives. Seeman (1959) hypothesises six manifestations of alienation (see Table 5-1) while simultaneously acknowledging the fluidity and overlap within given manifestations. The table below demonstrates how some of these manifestations function as push factors for PEA values illustrated in the findings. It should be noted that this table is not exhaustive, as almost all positive values could be derived from these six forms of manifestations. Instead, this table functions as a general illustration to exemplify the argument surrounding alienation as a push factor.

Manifestation of Alienation	Definition	Push factor for PEA Value(s)	Example
Powerlessness	The individual is powerless due to the means of the decision being expropriated by the ruling class.	PV1	The individual may feel powerless overspending their time and money, thus wanting to enact behaviours that may alter this perception.
		PV5	The individual may feel powerless in overall choice and control in a capitalist society, thus wanting to enact behaviours that can be perceived as an active choice.
Meaninglessness	Where the individual searches for meaning; Need to act intelligently and with insight.	PV3	They may search for meaning in knowledge.
		PV7	They may search for meaning through personal reflection.
		PV9	They may search for meaning through the setting and achievement of goals.
Normlessness	'anomie'; common values have been immersed in the mass of private	PV4	The individual may perform social interactions to curate a

			normalised common value.
	interests seeking satisfaction through any means.	PV6 / PV10	The individual may seek performative connections with the past or a destination to curate a new normalised common value structure.
Isolation	The detachment of the intellectual or of the warmth, security, or intensity of an individual's social contacts.	PV3	The individual may seek knowledge gain to affirm their position within an intellectual group.
		PV4	The individual may seek performative social interactions to gain a sense of warmth and security.
Self-estrangement	The person experiences themselves as an alien.	PV4	The individual may seek performative social interactions of their true Self to PEA.
		PV5	The individual may seek performative control to re-establish a sense of Self.
		PV7	The individual seeks

			performative self-reflection and development to re-establish a sense of Self.
Cultural estrangement	An ideal human condition in which the person has become estranged.	PV10	The individual may seek performative actions that connect them to the past where the ideal human condition may be perceived to be more established.
		PV11	They may search for the ideal human condition through a defined scene of 'reality'.

Table 5-1 PV Push Factors Applied to Seeman's (1959) Six Manifestations of Alienation

The literature surrounding authenticity is vast. By contrast, the discussion surrounding alienation as a push factor driving a need for authenticity in a tourism context is limited. Xue et al. (2014) discussed the use of the concept of alienation within tourism by establishing three lenses (see Table 5-2).

Theoretical Lenses	Genesis	Drivers	Unit of analysis	Interpretation
Production (Attribute)	Capitalist society	Capitalist relations of production	Capitalist relations of production	Humans are alienated from the products of their labour and their creative powers when capital controls their acts of production.

Consumption (Benefit)			Consumerist culture	Alienation results from consuming meaningless and unnecessary packaged goods and experiences that become signs of social worth and status.
Existentialism (Value)	Individuals	Psychological processes	Individuals' existential dilemmas	Alienation refers to the relations that one has with oneself, others, and the world when the opinions of others are prioritised over oneself.

Table 5-2 Three Conceptual Lenses to Theories of Alienation (Xue et al., 2014)

Xue et al. (2014) outlined the three lenses of alienation that can be applied to the tourist experience. These are as follows:

The Production Lens alludes to a degree of alienation when tourism producers develop a product or experience. This concerns the attributes elicited from the findings and suggests that modern tourists' alienation can occur when they manifest a feeling of alienation through an inauthentically produced attribute. This will lead to an attribution of a negative attribute and no attempt to POA.

The Consumption Lens alludes to a degree of alienation that occurs when the individual interacts with a product or experience where they fail to POA this into a meaningful benefit during consumption. This form of alienation leads to a negative consequence for the tourist and a block on any potential PEA.

The Existential Lens alludes to a degree of alienation that occurs when either the individual initially fails to PEA the desired end value to successfully curate a momentary sense of Self and alternatively/continually occurs after PEA to motivate the tourist to continue the search. This enables them to continue re-enacting given processes that allow them to hold the end positive values existentially.

According to Xue et al. (2014), alienation can be viewed as a push factor that influences and simultaneously inhibits authentication. Alienation becomes both the cause for the search and the roadblock to its success. Heidegger stated that the pursuit of authenticity is seen as the cure for alienation (Heidegger, 1962). Just as the search for authenticity continues, so are the impacts of alienation on the modern tourist. Authenticity and alienation are two sides of the same coin (Roe et al., 2010). To be authentic is to salvage oneself from the alienation involved in permitting one's own life to be dictated by the world (Xue et al., 2014). The reasoning behind this comes from the relationship that alienation conceptually shares with the capitalist society and the tourist industry's commodification (Rifkin, 2000).

Urry (1999) suggests that the move away from mass consumption to a segmented tourist market asserts that the tourist industry is both the cause and consequence of the modern tourist's alienation. A noteworthy addition to this discussion on the alienation of the modern tourist is the integration of Spielraum. This concept is defined as 'moments of vision' that occur within the continual authenticity/alienation process. Alerby and Kostenius (2011) describe this concept as the uncomfortable glimpses of inauthenticity that the tourist may experience when they have time to reflect and consider their removal from the everyday world. This suggests that the modern tourist is even more susceptible to alienation when engaging in core values illustrated in the research findings, such as '*Personal Development & Reflection*'.

Watson and Kopachevsky (1994) have also discussed the effects of commodification concerning the alienation of the modern tourist and have captured this as a four-stage process:

1. The modern tourist is alienated by everyday work/life, so they seek to travel as an escape.

2. The commodification of the global travel industry will limit destination choices, leading to a degree of alienation in the selection stage.

3. On arrival, the commodification of tourism will offer a 'set of choices'. These choices are staged and restricted, once more leading to a degree of alienation by the modern tourist.

4. The modern tourist returns home to their work/life, the feeling of alienation has never truly left them.

(Watson & Kopachevsky, 1994)

This continued alienation felt by the modern tourist demonstrates how alienation manifestations are cultivated throughout the travel process through the over-commodification of each aspect of the toured experience (Watson & Kopachevsky, 1994). This means that the tourists are never fully satisfied, and they never fully gain relief from the feeling of alienation. Therefore, it could be surmised that the continued alienation of the modern tourist plays an integral role in the continued search of existential authenticity.

The four-stage process presented by Watson and Kopachevsky (1994) reiterates the Baudrillardian philosophy of simulations (Baudrillard, 1994). It describes the inability of the tourist to escape or find any sense of authenticity due to the overly commodified world the individual resides in. This is highlighted in stages two and three when Watson and Kopachevsky acknowledge commodification's impact on limiting choice in the tourist setting as a result of tourism staging.

Staged authenticity (MacCannell, 1973) is integral to the discussion regarding the continual tourist search for authenticity. The research findings develop this discussion by illustrating the continual search for authenticity through POA and PEA driven by continued manifestations of alienation. This theme also highlights the fine line where this positive authentication can occur in the tourist setting before authentication is blocked through over curation. To gain a deeper understanding of this process, a return to staged authenticity theory (Goffman 1959; MacCannell 1973:1976) can advance this discussion.

5.2.1.2 Searching for Staged Authenticity

"…there can be little argument from anyone with open eyes against his assertion that humans now live mainly in a world of fantasy, unfulfilled desired, spectacular images and simulations." (MacCannell, 1973, p.13)

The discussion thus far has helped define the motives for a search for authenticity to be driven by alienation. This helps address why the modern tourist is searching for authenticity. The discussion has also highlighted that alienation occurs at every

stage of the authentication process through the tourist industry's commodification. In conjunction with the postmodern philosophy of simulation and hyperreality, this theory leads the discussion to address the role of staging authenticity has in the process of authentication, as whatever the tourist is searching for, it will most likely be staged.

To briefly reiterate Goffman's (1959) work within a tourism context, Goffman's stage theory centres around the concept that all life can be explored through a performative narrative. This narrative place the tourists as the audience, the tourist providers as the actors, and the destination as an attraction on the stage. The authentic-seeking tourist is constantly searching, peering through the curtain, and pulling off the actor's mask to access the BOH authentic experiences (Goffman, 1959). However, this backspace is impenetrable to the audience. Their presence in any previously defined backspace automatically turns the areas into a viewed front space.

Goffman outlines several concepts of how positive authentication can be perceived to occur for authentic-seeking tourists regardless of their inability to gain access to the elusive backspace. The first is that contrived reality has become an established norm today (Goffman, 1959). This works in conjunction with philosophies surrounding the workable simulacrum and the hyper-aware tourist, that the individual is aware, to some degree, that what is on-show is staged. However, the tourist also acknowledge that the world falls into a similar category. This contrived reality is not something that is just seen when searching for the authentic object, experience, or existential value, but surrounds the tourist in their day-to-day lives.

This continual contrived reality has become a social norm. The findings suggest that it allows a perception of PEA to occur in staged environments. To incorporate Baudrillard's (1994) simulacrum with this theory, individuals are in constant search of love and connection. Baudrillard states that no authentic love exists and that only simulated performative acts of love are created and consumed. For example, giving flowers and chocolates is a classic symbol of performative love, but these are not authentic acts (Baudrillard, 1994). They are simulated by many forms of the media that function as agents of authority (Cohen & Cohen, 2012) in POA. The individual receiving this performative symbol of simulated love can still develop this into a perceived authentic affection from the gift-giver. In a world where everything is a

simulation, individuals will still search for love in this environment. This is similar to the tourist search for authenticity in MacCannell's (1973) curated tourist front space. The tourist is in search of authenticity. If the only thing they can receive is a contrived version of it, they will search for and then positively authenticate the FOH. The reality becomes almost irrelevant, as the tourist will take what is offered to them (MacCannell, 1973).

This acceptance goes one stage further in Goffman's work when he theorises the individual's involvement in the performance. There would be no show within Goffman's performative model if there was nobody to watch it (Goffman, 1959). The tourists play an integral role within the staged environment. In doing so, the tourist will take on this role of 'tourist' and behave in ways society dictates to be socially appropriate (MacCannell, 1973). For example, if a tourist is 'sold' a version of authenticity within this known contrived reality through a performance, society would dictate them to play the counter role, to believe or disbelieve the performance based on its believability. Positive authentication (at least objectively) could occur within a tourism context because a tourist feels the need to perform in a manner reflective of the performance (MacCannell, 1973). They may pretend that an object or an experience is authentic if they are being sold as authentic. For example, if a tour guide in Edinburgh stops at a particular building or monument and discusses the relevance of the building, the tourist, behaving appropriately, will nod in agreement as if authenticating its objective relevance.

Goffman (1959) also discusses the 'Shakespearean aside' in his work regarding staged authenticity, which also develops the understanding of the tourist's authentication process. This idea focuses on the audience's inclusion when an actor talks to the audience while still in full character, thus pulling the audience members into the staged performance (Goffman, 1959). This aside can encourage and build upon the 'role' that the tourist is already playing. The breaking of the fourth wall exemplifies their need to positively authenticate the object or experience as the tourist become invested (MacCannell, 1973).

Understanding positive authentication of staged authenticity also lie within Goffman's (1959) hierarchy of tourism. Goffman outlines this hierarchy on a scale, with mass tourism at the bottom and authentic tourism at the top. He stipulates that the tourists will exhibit different behaviours as they rise through the ranks (Goffman,

1959). It is assumed that the individual's mass and authentic tourism concept is distinctive, as one tourist's mass touristic experience is different to another tourist's authentic experience. However, by removing mass touristic attributes, the tourist is more convinced that the attraction is authentic and thus behaves in a way where positive authentication can occur. This links back to the arguments drawn from the findings. It is addressed within the commodification of tourism as being one of the major roadblocks for an individual to positively authenticate an object, experience or existentially.

Theoretically, Goffman (1959) and MacCannell (1973) offer several subsequent explanations that can negatively impact the authentication process that aligns with the findings. These aid in discussing the authentication process of staged authenticity. The first of which is the inability of the tourism provider to create a believable performance. This would be assumed to be initially difficult for the provider. Just as the tourist can never interact with anything free from commodification that results in tourist alienation, the provider can never provide an attraction free from staging (Watson & Kopachevsky, 1994). Goffman (1959) states that each individual will go into a performance with their idiosyncratic perception of what makes an authentic performance. This is illustrated within the research findings' idiosyncratic results. If this performance does not match the pre-determined perception, the performance will not be believable to the tourist; thus, it will feel curated.

An example of this is drawn from the findings regarding Mary King's close. The use of actors dressed in historical costumes and the overt staging of 'historic' sets left the individuals with the perception of an overly contrived environment. The attraction could not pull off an effective, authentic performance for many individuals. While the idiosyncratic nature of the pre-determined perception plays the most important role in performance authentication, targeting your market is essential when matching the attraction to the level of pre-determined perception for the audience to positively authenticate. This idea is discussed further in Section 5.3.

Goffman (1959) also suggests other methods that performers can use to improve their believability and increase positive authentication. It should be noted that these methods are limited due to the historical context of Goffman's (1959) work. One of these methods was Goffman's suggestion that impersonating a persona of lesser

status is easier to curate than a performance of an individual of higher status. While Goffman does not fully explain how he has come to this conclusion, this theory may explain the link between the stories of people and poverty often discussed within the tourism literature and its links to POA that leads to existential authenticity (Goffman, 1959). This theory does highlight the importance that tourism providers should stick to roles and environments that can easily be staged believably by the consumers. If the provider does not create a believable performance, the audience (the tourist) will assume curation of the product and, therefore, will not objectively or existentially authenticate any aspect of the experience.

Another major roadblock within performance authentication occurs when there is a slip within the performance (Goffman, 1959). While on stage, this is an actor forgetting their lines, thus breaking the illusion of the performance; the same can be seen within the tourism authentication process.

An example of this within the tourism sector could be a tour guide asking for tips at the end of the tour. This 'break' in character can lead the performance to crumble. The tourist is quickly reminded that the charismatic tour guide, who, up to that point, built a credible social relationship, is putting on a show. The tourist is brought crashing down at the end of the tour when they are reminded that this individual who removes their mask as a performer requires money to perform. The authentication of the objective social connection between tourists and tour guides is destroyed. Any social gain that the individual may have gained existentially through this previously believed connection vanishes. This reinforces Goffman's (1959) stance that the tourist is engaging fully within the role of the tourist. A slip from the performer also breaks the tourist's role. A break from the performer also leads to a break in the tourist playing their role as the authentic-seeking tourist. This furthers the tourist's inability to authenticate the performance.

It can be concluded from staged authenticity literature (Goffman, 1959; MacCannell, 1973) that a tourist provider is going to stage or curate an environment. When doing so, they should replicate it to the best of their ability. They should choose something easy to recreate and invite an audience that is willing to play the role of the audience if they wish to ensure maximum believability and authentication of their performance.

5.2.1.3 The Summary of the Search

The search functions as the push factor that discusses the reasoning behind the cyclical process of authentication. The search can be placed within a social constructivist philosophy where a true search does not exist, but instead, there is a socially constructed perception of a search that the tourist engages in.

The search itself would be better characterised as an ongoing process rather than a specific start and endpoint. This is driven by the manifestations of alienation that occur both at home and during tourist 'escapist' activities (Watson & Kopachevsky, 1994). The modern tourist will never truly find what they are looking for or gain any permanent PEA values. This is due to the temporal nature of the PEA process and the impact that a commodified tourist environment has on the process of authentication. The alienation of the modern tourist only allows the tourist to engage with staged representations of authenticity (Watson & Kopachevsky, 1994). The tourist provider must help the modern tourist believe if they wish to POA and go onto PEA. The concept of alienation becomes both the cause (staged authenticity) and the consequences (search for authenticity) by the modern authentic-seeking tourist.

The discussion on the process for authentication and the search for authenticity has highlighted that the tourist industry has little control over the PEA process, as this is seen to be temporal and idiosyncratic. It is almost impossible to comprehend commonalities with much detail beyond what the findings have illustrated. The tourist industry does, however, have some control over the staging (MacCannell, 1973) and agency (Cohen & Cohen, 2012) of the POA process. This control can allow the tourists to maximise their chances in POA and, latterly, to PEA the experience into a desired core value. This summary leads into the next area of discussion regarding the construction of the tourist SoM (Culler, 1981) by reflecting on the role of semiotics within the process of authentication.

5.2.2 Sets of Markers and Semiotics

This section explores the semiotics of the attraction that was originally outlined in the literature review (see Section 2.3.2). Being the science of signs, semiotics is individual and represents something to someone (Culler, 1981; Sebeok, 2001). MacCannell and MacCannell (1984) have already suggested that tourism attractions function as signs. These said signs represent something to a tourist or

an individual. During this research, the elements functioned as off-site markers for the participants. These markers, mainly a name and a picture if required, functioned as elements in the SoM or the wider SoM for 'Scottishness'. This works because sightseers do not see a city or a country, but they only see individual parts, these said symbolic markers (Culler, 1981; MacCannell & MacCannell, 1984). The individual will want to see all elements that complete their personal SoM that feel like a complete SoM for the destination (Culler, 1981). Once they have their complete SoM, individuals will feel like they have 'seen' the destination. A complete SoM is individual and will differ from tourist to tourist. However, we can begin developing the commonalities between complete SoM for different individuals through some of the commonalities. The findings suggest that a complete SoM in viewing Scotland will most likely, but not exclusively, comprise attractions that include:

1. History that can be verified

2. Buildings and architecture that are regarded as beautiful

3. Touristy attractions that meet the iconic status

4. Stories that can connect us with the people who lived there

5. Attractions that can only be accessed while in that destination

6. Being active in environments that are regarded as beautiful

This gives six elemental attributes that give a strong foundation in the SoM that authentic-seeking tourists search for when visiting Scotland. However, it should be noted that any one of these elemental attributes could be considered a complete SoM and will end a tourist's search. This is when a marker is regarded as a symbol for a destination. This occurs when a touristic symbol is enabled as a site-marker-site relationship for an individual (MacCannell & MacCannell, 1984).

Mental or Pictorial Image: [Site – Marker] = Site

An example from the findings may be viewed with the elements that elicited the B2 benefit ('*Iconic*'). This matches the hypothesis that some mental or pictorial images can symbolise an entire destination.

> *Picture of Edinburgh Castle: [Actual Castle – Symbol of the Castle] = Scotland*

Thus, after a tourist has visited the attraction, they feel like they have collected all the signs and have seen Scotland. As a caveat, marker-site relationships are very convoluted and idiosyncratic. They are key to the understanding the cognitive process. Contact and recognition can occur in various ways, often in a split second without the individual being aware that recognition has occurred through marker–site replacement (MacCannell & MacCannell, 1984). As the findings show, this can positively and negatively affect a simulated experience. For example, Edinburgh Castle is a common marker that elicited both the PA – B ladder of tourist attraction attribute and iconic benefit and the NA – C ladder of a tourist attraction attribute that was the unpleasant environment and curated consequences.
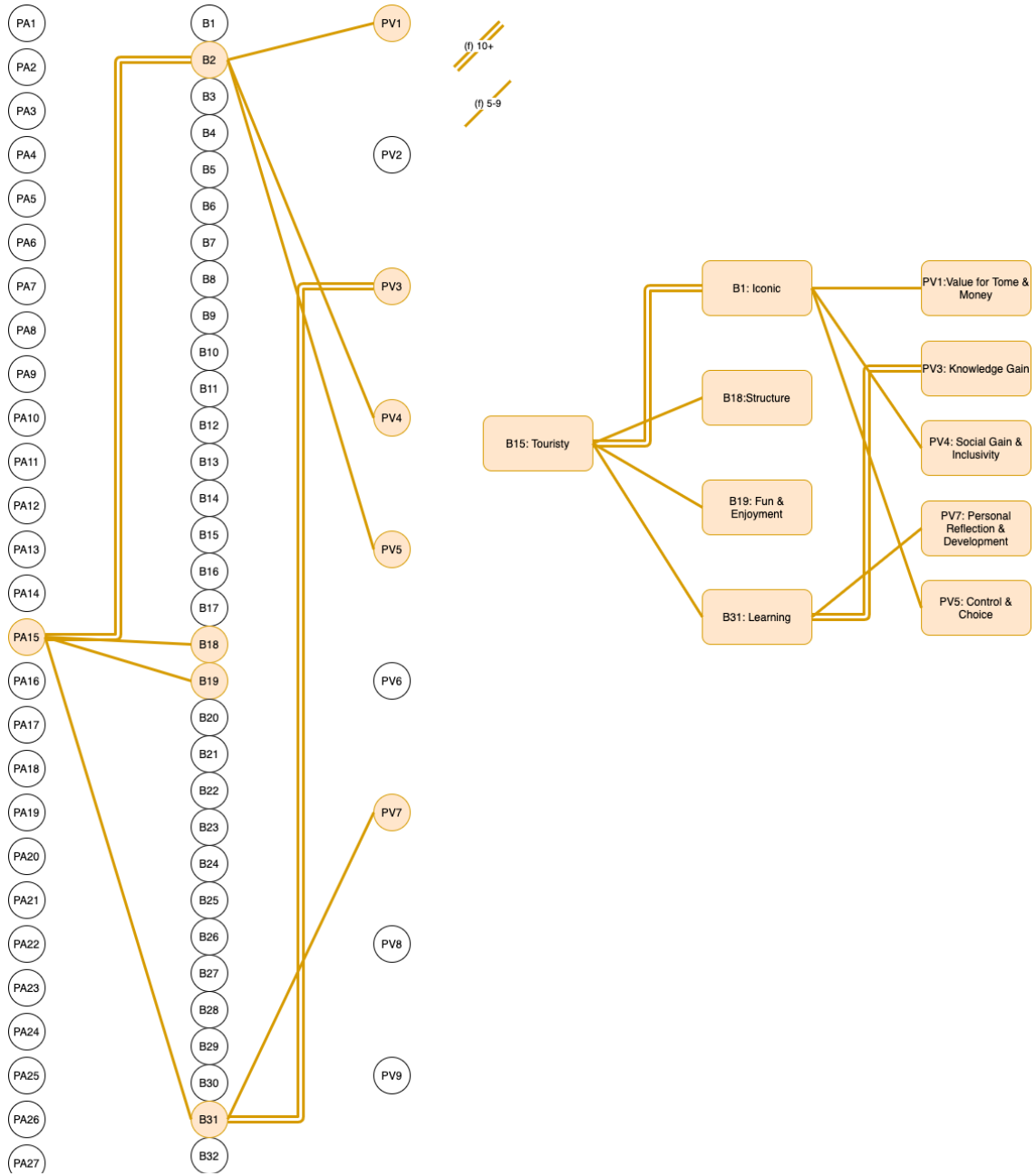
Figure 5-1 HVC Map Commonalities Theme: PA15
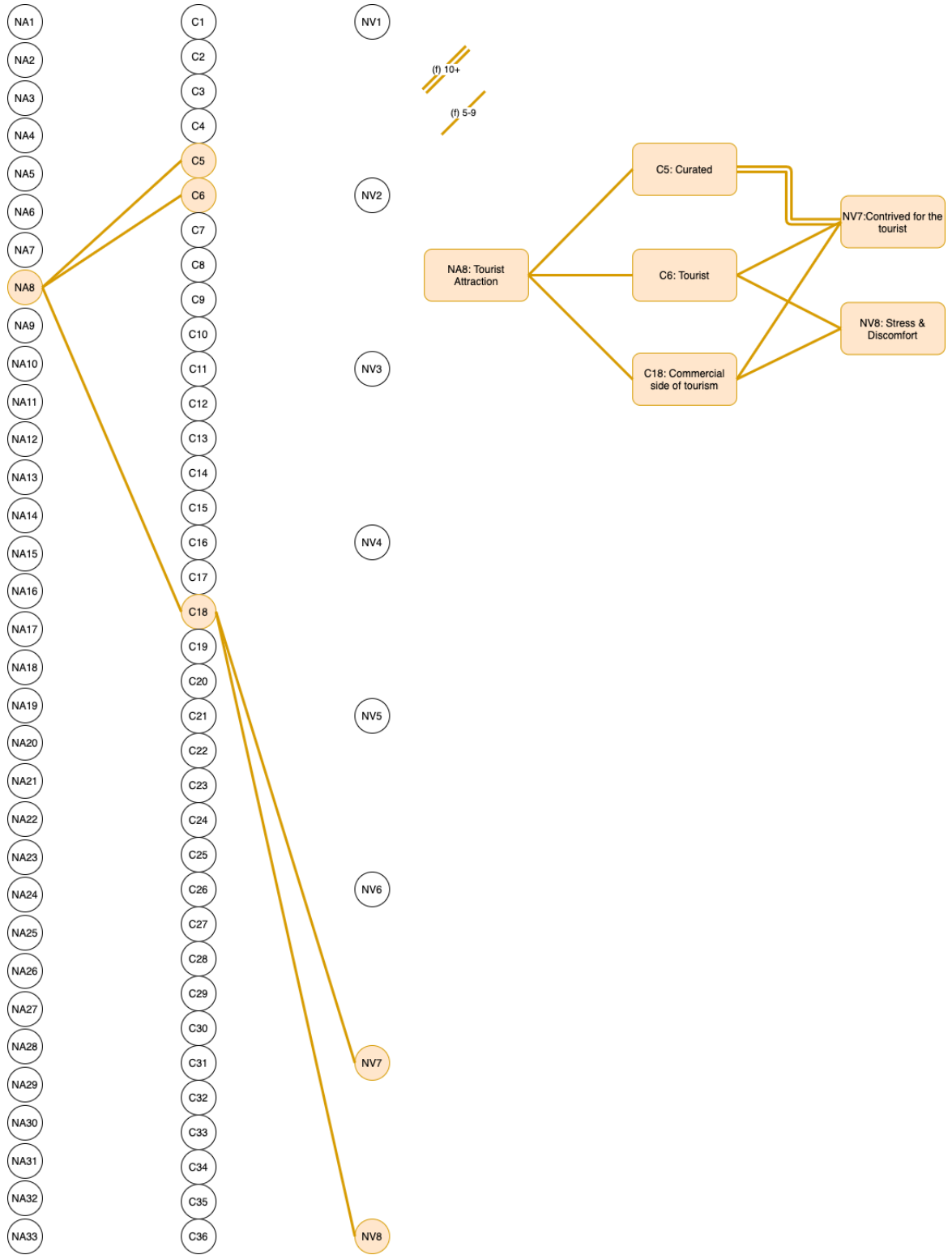
Figure 5-2 HVC Map Commonalities Theme NA8

Figure 5-1 illustrates when the site has positively replaced the marker. Figure 5-2 illustrates when 'obliteration' occurs, and the site does not meet the markers' expectations. MacCannell and MacCannell (1984) had already established the contradictory nature of tourism, and marker-site obliteration, as too many tourists can be a major cause of the obliteration of tourist attractions. For example, if the individuals' marker for Edinburgh Castle was a picture they had seen of the Castle

without tourists, and they visited during the peak tourist season, the tourist is met with a very different site from what was previously marked and envisioned. This can negatively affect the process of authentication as it blocks or discourages the tourist's ability to positively authenticate. Prayag et al. (2017) noted this as a self-destroying structure and one that is already prevalent in destinations where over-tourism is a major issue.

The application of semiotics can develop the search for authenticity by including markers that the tourist may be searching for (Culler, 1981). To reiterate, this SoM are idiosyncratic. However, through the six common signs elicited from the findings and the high inclusion of said commonalities from participants, the findings illustrate a common example of this SoM regarding 'Scottishness'.
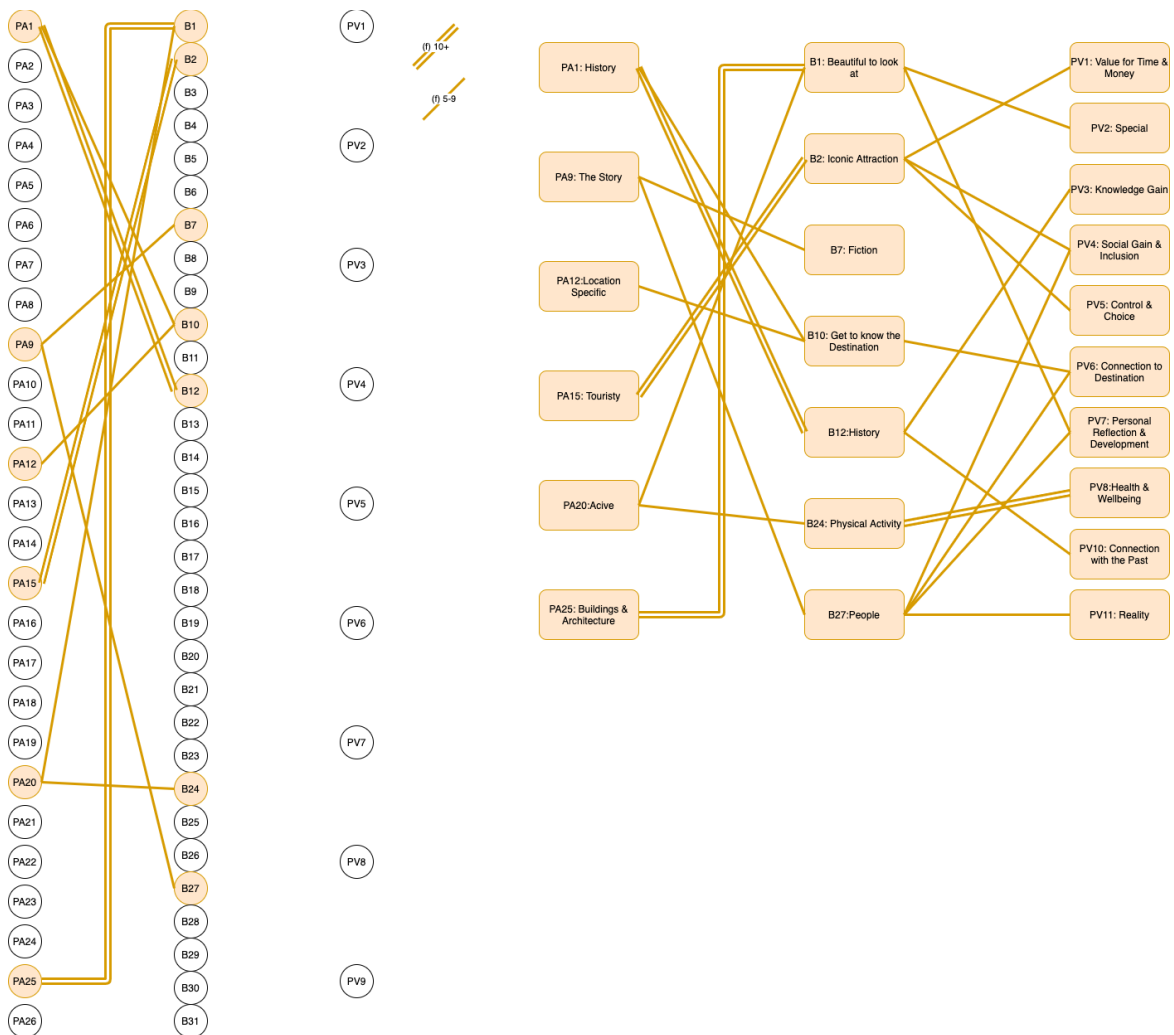
Figure 5-3 HVC Map of Scottish Commonalities Set

Using a semiotic approach, this research can gain an understanding of the communal pull factors for the initial search for specific attractions. These pull factors contain, but are not limited to, the common attributes and their subsequent relational links (see Figure 5-3). The research findings also demonstrate the SoM as not just a stagnant attribute but a process. When aligning this with the theory surrounding semiotics (Culler, 1981; MacCannell & MacCannell, 1984), this research concludes that it is not just the attribute that constitutes the destination SoM but the specific POA of these attributes. This can be useful to tourism providers and curators. The findings of communal links demonstrate the communal POA processes. This process can optimise their destination or attraction attribute into an element of the Scottish destination SoM.

For example, regarding PA20: '*Active*'. Being '*Active*' in a destination may not be enough for the tourist to attribute the activity or experience to the destination's SoM. Only when being '*Active*' is POA through B1 ('*Beautiful to Look At*') or B24 ('*Physical Activity*') will it become a part of the SoM. This suggests why a slow 15-minute walk from Edinburgh airport to the tram may not constitute a part of the destination SoM, but a slow 15-minute walk up the Royal Mile would. It is not the attribute, but the POA benefit that the tourist gains when engaging with an attribute that constitutes a part of the destination SoM. This is where the marker–site relationship can be confirmed.

While Urry (1990) also acknowledges the importance of the marker-site relationship of semioticians within the tourist gaze, he also introduces some issues that can be caused by the perception of a developed SoM within tourism. This functions as a warning for tourism providers who would wish to curate the destination SoM by maximising their visitors' potential POA.

Firstly, the tourist SoM will differ for each tourist. This was initially established by Urry (1990) and empirically seen within the data set. With this statement, it becomes almost impossible for a homogenised Scottish SoM to fit every individual's perception of 'Scottishness' as they will develop this perception through signs. Heidegger confirms this issue by reflecting on a trip to Greece when the landscape in front of him did not represent his perception of Greece; instead, he established that the landscape SoM appeared to be more Italian (Kemple, 2019). This could also be true of the Scottish landscape, an issue highlighted through the media

tourism setting; it does not always match the perception of the destination for all tourists who gaze upon it. To reduce this issue, tourism providers have two options:

1. All tourism providers and disseminators must curate a cohesive picture of Scotland and distribute an established SoM of elements, thus increasing the homogenised image of the destination.

This option has been adopted in the past and has resulted in, or arguably caused by, the mass tourism industry. This has led to further alienation of the modern tourist (Watson & Kopachevsky, 1994). As feverishly argued by Boorstin (1962), mass tourism is the antithesis of authenticity. This option would not aid in the modern tourist's ability to play the tourist and believe in what they are being sold as authentic (MacCannell, 1973). The findings also support this stance, as they differentiated the negative impact on the authentication process that heavily curated objects and activities have on the process of authentication. A phenomenon that is only exemplified when applied to mass tourism. The destination becomes an inescapable front space. Every tourist's interaction is automatically deemed authenticatable due to its position on the stage, and manifestations of alienation become more palpable.

2. Segment the market into smaller homogenised groups and develop a variety of 'Sets of Markers' for different consumer groups.

This second option is a tourist derived reaction to mass tourism and the tourist search for authenticity within the hidden backspaces. The market has become so segmented that it is not unusual for the smallest niches to be represented and every aspect of trips to be personalised (Buhalis & Amaranggana, 2015). While the findings represent a generalised SoM of 'Scottishness' produced by the consumer, this can be seen as a starting point to segment the market further to understand the SoM for each segment.

5.2.2.1 The 'Set of Markers' and The Self

The discussion thus far has outlined the push factors of the search as aligned with the search for the Self that is attributed to alienation and the pull factors as a destination SoM that brings together both the POA of positive communal attributes and their corresponding benefits. What these findings also highlight is the limitations

of commonalities from PA-B-PV. The findings tell two stories to align the end positive value to a positive attribute.

The first story is that some POA and subsequent PEA follow communal relationships, and the process for tourists is linear. The findings illustrate two excellent examples of this streamlined process (Figure 5-4).
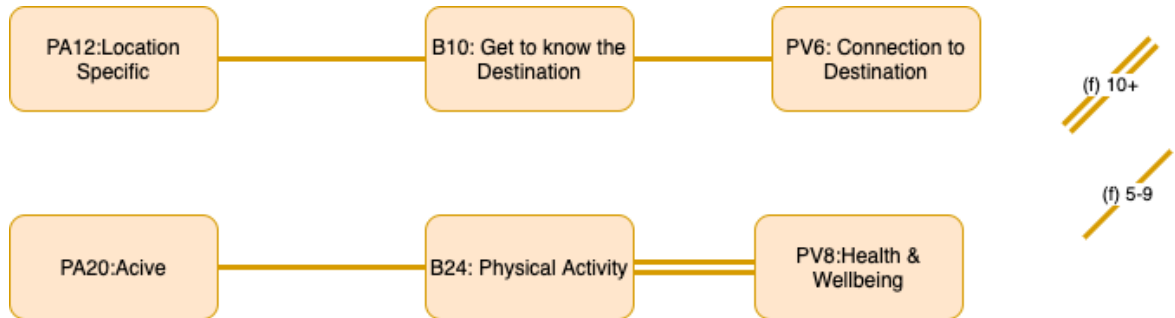
Figure 5-4 Streamlined POA – PEA Relational Links

This finding suggests that tourists may find some end values easier to search for and have more refined or limited paths of POA and PEA. This suggests that tourism providers would have a streamlined path to follow when attempting to maximise POA and subsequently allow the tourist to PEA. For example, the tourist's end value was to have a perceived sense of Self '*Health & Wellbeing*'. The tourist will search for a destination with a SoM of active attributes that they can POA as physically active (B24).

The second story highlights the complexity and layering of these authentication processes and suggests that tourists' search for values through POA attributes is continuous and simultaneous. A dimension of this is illustrated in Figure 5-5, where a POA communal link has no subsequent link to any singular end value.
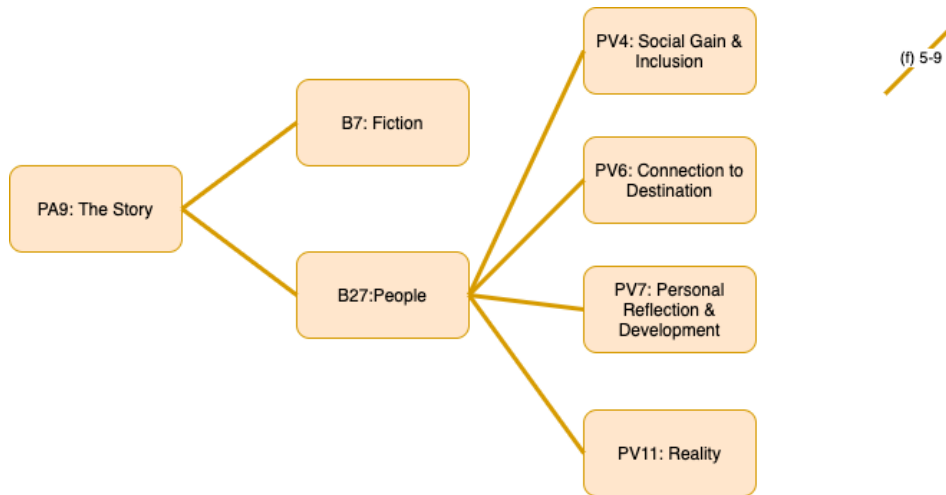
Figure 5-5 Complexities in POA – PEA Relational Links

This suggests that this communal link between the PA of '*The Story*' and the POA benefit of '*Fiction*' becomes subsequently fractured into several end values as no communal links were found. This highlights the complexity that the multiple manifestations of alienation have within the PEA process and suggest that individuals may interact with some elements of the SoM to satisfy several desired aspects of their perceived existential Self. Therefore, the idiosyncratic and complex nature of PEA does not allow for the direct reverse engineering of the HVC Map. It cannot give one attribute that can be curated and confirmed through POA to ensure PEA into a correlating value. It instead offers suggestions and illustrates the complexities that some of these commonalities have with one another. It demonstrates the desired Self's temporal nature and illustrates the many routes an individual may engage in to enact existential value. Therefore, the SoM becomes flexible to the desired and motivational need to complete the Self.

5.2.2.2 Discussion on Semiotics and the Tourist Gaze

It would be ill-advised to write a discussion on semiotics within the tourism industry without bringing Urry's tourist gaze (1990) into the discussion. Firstly, it is important to note that Urry's approach to the tourist gaze is also individualistic whilst simultaneously drawing upon the commonalities. This is a similar approach to presenting the findings of this methodology. Urry refers to Berger (1973, p.9):

> "Just like language, one's eyes are socio-culturally framed and there are various 'ways of seeing'. 'We never look at just one thing; we are always looking at the relation between things and ourselves' (Berger, 1973, p.9)"
> (Urry, 1990, p.2)

Urry's (1990) work focuses on the lens or 'gaze' in which the tourist will view the attributes they will gaze upon when touring. The tourist gaze works along a dichotomous line of inquiry, similarly to the RT methodology used to create the data set. Urry (1990) stipulates that one can understand the system of the types of tourist gaze through the contrast of the non-tourist gaze, for example, work or home life. Urry acknowledges, similarly to Kelly's cognitive theory (1955), that individuals construct their world through the elements that are gazed upon and compared these two opposing constructs. It is important to note that the findings strongly suggest that these two ended constructs do not have to be positive and negative bi-polar opposites. As the findings showed, participants often have two positively regarded ends of the construct which were authenticated using different methods to gain different aspects of their desired existential Self.
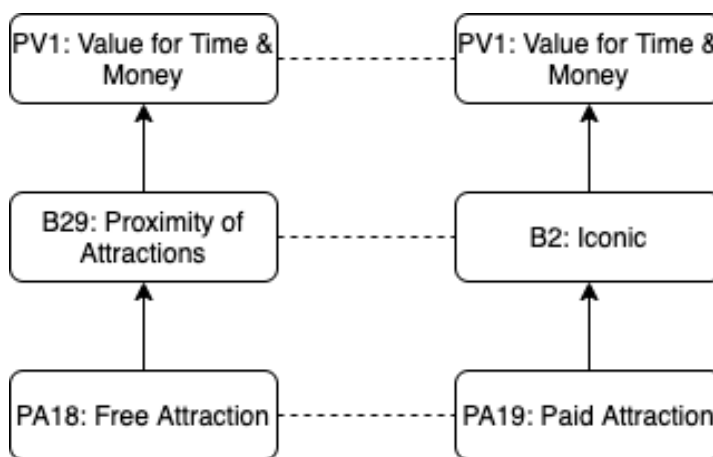
Figure 5-6 Participant 17 (Triad 6)

Figure 5-6 implies that the gaze is not as dichotomous as Urry (1990) suggests and that the gaze does not exclusively occur during tourist activities. The findings may differ from Kelly and Urry's dichotomous notion due to the time they were written and the work and play culture changes today. For example, technology's speed and home working have blended the work/play life balance into one continuous world without separation (Duxbury & Smart, 2011). Even when partaking in toured activities, the argument of the continuation of alienation become apparent (Watson & Kopachevsky, 1994). Once, the typewriter was bound to the desk, and now, the average employee carries their work around with them in their pocket, never turning it off or fully disconnecting from that part of themselves (Eikhof et al., 2007; Warhurst et al., 2008). The opposite situation also occurs, as the pressure to create an online personal 'brand', and manage this for multiple audiences, has become of growing

importance both personally (Labrecque et al., 2011) and professionally (Safko & David, 2009; Karaduman, 2013). Individuals are now constantly curating their Self internally through existential authentication and externally through their Self projection on social media.

These lines are more fluid than they have ever been before. Therefore, the gaze may not be as contained as it once was. This change in the gaze is not one that Urry and Larsen (2011) would oppose theoretically, as they have outlined the changes historically from pilgrimages to mass tourism. It can be assumed that the new 'modern' tourism gaze would differ from what is outlined in his writings, some of which they address in updated additions of the tourist gaze (Urry & Larsen, 2011). This aside, the findings suggest that multiple authentication processes occur within the individual simultaneously. Still, we cannot completely disregard the notion that they may not exclusively occur when gazing upon non-toured objects, as suggested by Urry and Larsen (2011).

Urry (1990) further discusses his gaze theory by separating the different elements that the tourists will choose to gaze upon. These are: unique objects and partaking in unique events, gazing upon particular signs representing a destination, seeing unfamiliar aspects of items or activities previously seen as familiar, and seeing signs that distinguish objects and activists for being extraordinary somehow (Urry, 1990). The findings suggest that the most prominent gazed upon elements appear unique. This was a common attribute in objectively authenticating the object or activity while also appearing as an end core value for some participants. While the findings do not explicitly reveal examples of the other elements that tourists gaze upon, they fall within the theme of uniqueness or specialness expressed as a key motivator for the participants.

Urry's (1990) secondary gazed elements echo this idea of a set of 'signs' or markers (SoM) being an important driver for tourists to feel like they have seen a city. Urry (1990) outlines these elements as pre-established notions that the individual will have collected about the destination they are viewing. This demonstrated the importance of perception in tourism over true authenticity (Baudrillard, 1994). This SoM, which is already curated, may also be used to help tourism providers develop an established SoM that can comprise a landscape of signifiers that the tourist will want to collect and authenticate. How this could be used within Scottish tourism is

discussed further within the discussion of findings and the implications for the tourism industry (see Section 5.3.1)

Another secondary blended theme from the findings is the gaze on ordinary objects/activities that are unfamiliar or extraordinary through storytelling and people. It is often an intriguing story or the association of an object or activity with a person of significance that can change the toured objects and activities into something worth gazing upon. Urry (1990) gives the example of the tourist visiting a museum that contains exhibits representing the real life of ordinary people. These exhibits gaze upon the unfamiliar elements of ordinary people from the past. An example of this within the findings would be the element of Mary King's Close. An interactive tourist attraction where participants are introduced to the lives of the individuals who lived in Edinburgh's historic part. From this, they elicited the themes of story and people and the core value of feeling connected with the past and personal reflection on their own lives. Here the findings allow the gaze to be taken one stage further to understand some of the existential values that can be authenticated and achieved through gazing at unfamiliar attributes.

This theme also transcends into the gaze upon the ordinary to the extraordinary. While Urry (1990) gives the example of the rock as a moon rock, thus establishing this particular rock as a distinguished sight, this can also be seen in the research elements of The Royal Mile and Grassmarket. For many, this area of Edinburgh is simply a street, not vastly unlike many others worldwide. However, when combined with the many stories of all those sentenced to be hanged in the Grassmarket, the street is transformed into a sight that should be gazed upon.

The findings are empirically in line with Urry's (1990) literature surrounding the tourist gaze, an essential guiding factor when establishing a SoM for the tourist to authenticate objectively and existentially. While reviewing the literature, Urry's work initially started the discussion on the gaze of authenticity to occur through masks. While elements of this initial concept may still stand, wearing a mask depending on the context and type of authentication process only highlights the idiosyncratic nature of authenticity. This discussion on the relationships between the two processes of authentication (POA and PEA) and the push and pull factors that affect these processes aid in the overall understanding of the process of authentication.

The discussion has highlighted how both the push and pull factors function within the process of authentication. The question presented at the end of this discussion on the destination SoM reiterates and reflects the discussion surrounding alienation. Is the destination SoM searched for because it is curated, or is it curated because it is what the tourist is searching for? Like alienation and the continual effects of commodification, the argument would suggest the former. The SoM has no origin if viewed through the socially constructivist lens. It is a simulacrum curated through continuous simulations (Baudrillard, 1994). This brings this discussion to the theme of commodification and the role it plays in the process of perceiving authenticity.

5.3 The Effects of Commodification

> "…a modern form of alienation of individuals interest is only in the model [brought about by the cultural production] or the lifestyle, not in the life it represents" MacCannell (1976, p.32)

Commodification has long been discussed alongside the concept of authenticity, and this final discussion section looks to address Research Objective 3:

> **Objective 3.** What role does commodification play within the process of authentication?

This is achieved by discussing the impacts that commodification has within the authentication process and then focuses on the exemplar destination's (Scotland's) tourism industry.

From Boorstin (1962) to Heidegger (1962), commodification has long been viewed as the antithesis of authenticity. However, the tourist interpretation of commodification is unique to each tourist (Aramberri, 2010). The conversation around tourism and commodification leads the discussion towards consumption and representations (MacCannell, 1973:2008; Harrison, 2001; Meethan, 2001). Bianchi (2009:2018) highlights that the discourse around commodification in tourism development is often disconnected from the questions surrounding the political economy of tourism (Bianchi, 2018). This notion is further argued by Dann (1977), who suggests that the phenomenon of 'anomie', where society loses its governing norms and a meaningless prevails, is fuelled by economic instability.

> "Victims of inflation rarely see their aspirations fulfilled" (Dann 1977, p.186)

This makes the effects of commodification on the alienation of tourists an integral area of research in the post-Covid-19 tourist environment. The travel and tourist industry face uncertainty, leading to clearer manifestations of alienation and anomie within society (Dann, 1977). However, this heightened cause of alienation will also provide the perception of the cure, as more alienated individuals will seek to escape their alienation in toured environments. If the tourist believes in this escape from alienation, the producer must carefully manoeuvre along the line of believable commodification to maximise the tourist's ability to authenticate the desired Self.

The effect of commodification is particularly relevant to the discussion on Scottish tourism, as the research was conducted in a developed capitalist society with a tourism industry that promotes capitalist values (Nadel-Klein, 2020). For example, Scotland's heritage tourism (Clarke, 2014; Alexander et al., 2016) functions as an illustration of how colonialism (Thompson, 2004) and the continued exportations of its capitalist values continue to grow and develop the market (Nadel-Klein, 2020). This suggests that the Scottish tourism industry understands and promotes known commodified authenticity.

The discussion regarding the findings and commodification of tourism is viewed as a double-edged sword. With one edge, the findings can help tourist providers maximise the tourist perception of authenticity. On the other, these findings function as a warning of the alienation that will occur if the tourist acknowledges commodification.

5.3.1 Implications of the Findings for Tourism Industry Practitioners

This section discusses how the tourist providers and DMO's can use the research findings to their advantage when curating the attributes to maximise the potential for the tourist to authenticate. To bring the discussion full circle, the SoM (Culler, 1981) can be introduced back into the authentication processes. First, the tourist will have a SoM off POA attributes (that may take the form of an attraction) that they wish to see to feel like they have 'seen' Scotland. This SoM is idiosyncratic, although the findings suggest that some commonalities may be seen from person to person. To

benefit from these attributes, they must objectively authenticate the attribute into a benefit. This benefit may be further existentially authenticated to allow the individual to gain a true sense of Self while upholding this value. The desire for any given existential value will further promote the search for similar attributes (or attraction) within any given destinations SoM.

5.3.1.1 Curation of the Objective Authentication Characteristics

This section brings together the findings that constitute the Scottish SoM and aligns these with the characteristics of the re-conceptualised POA (see Section 4.3.2) to suggest how the SoM can be curated to maximise potential POA by the tourist. All POA that occurs at this stage are a social construction or simulation of authentication, but they still hold value within the authentication process by the tourist.

History That Can Be Verified

Any destination or attraction that would associate a historical attribute should curate the attribute to maximise the perception of POA through historical verification (Bruner, 1994). This historic verification should be presented through an authority figure, such as a Scottish historian or respected academic figure (Cohen & Cohen, 2012). The authority figure should be updated if they lose their contrived social status. Historic certification should be presented alongside the historical object or experience (Cohen & Cohen, 2012).

Example of good practice:

Good practice of this type of authenticity curation is seen across many long-standing museums, art galleries and historical attractions. The attraction itself functions as an authority figure perceived to be trusted. This is due to the relationship that objective authenticity has within the historical elements of tourism, as previously discussed within the thesis.

Buildings and Architecture That Are Regarded as Beautiful

Any destination or attraction that would associate a '*Building & Architecture*' attribute should curate the attribute to maximise the perception of POA through socially

constructed ideas of beauty. This social construction of beauty can be curated through two primary agents: through an authorised agent, like a respected architect (Cohen & Cohen, 2012), or through social media representations. This social construction of a beautiful building can be curated by both the agent and the public (Cohen & Cohen, 2012). An initial establishment of a beautiful building through a declaration or clarification can be sustained through the public continuing to take and share images of the building or architecture (Cohen & Cohen, 2012).

Example of good practice:

The Rosslyn Chapel website has a webpage discussing the building's architecture written by an accredited architect (Rosslyn Chapel, 2020). This acknowledgement through an authoritative agent cements the Chapel as a relevant example of Gothic architecture, making it a building with a specific type of beauty for those who appreciate architecture. This social construction of beauty is perpetuated by both the amateur and professional photographs of the Chapel that are presented through tourist brochures and social media. The more pictures taken, the more cemented the socially constructed image of beauty the Chapel projects, thus maximising the potential for tourists to POA process.

Touristy Attractions That Meet the Iconic Status

Any destination or attraction that would associate a '*Touristy'* attribute should curate the attribute to maximise the perception of POA through its socially constructed iconic status. This social construction of iconic status can be curated through two primary agents (Cohen & Cohen, 2012): through an authorised agent, such as a DMO and, simultaneously, through the influence of (social) media representations by the tourist. This social construction of a tourist attraction can be curated by both the agent and the public (Cohen & Cohen, 2012). An iconic status's initial establishment can be certified through promotions of the tourist attraction through tourism providers' promotional activities and websites that promote 'must-see attractions' in the selected destination. This iconic status can be continued through the public (tourist) continuing to visit, taking and sharing images of the attraction, and orally promoting the attraction post-visit.

Example of good practice:

If a tourist attraction already holds the perception of being iconic, the tourist must meet this through the POA. The tourist attraction needs to continue its ensured promotion in key influential areas, such as a national DMO promotional materials and travel guides that function as an authority. They should encourage visitors whom POA the iconic status of the attraction to share this authentication by posting images on social media and informing their social circles. This can be seen in some iconic tourist attractions that highlight the most 'Instagrammable' photo areas and signpost triggers for the tourist to post and share their experience.

Stories That Can Connect Us with the People Who Lived There

Any destination or attraction that would associate a story attribute should curate the attribute to maximise the perception of POA as a socially constructed connection with the people who lived there. In this instance, the destination's connection to the story's author becomes the basis of the authority (Cohen & Cohen, 2012). Due to the fictional characteristics of this element of the SoM, this romanticised POA attribute would require participant willingness to believe over scientific knowledge and proof (Cohen & Cohen, 2012). For example, the basis of authority may be fictional. However, if it is a socially accepted fiction, the tourist can still POA the attraction and authenticate the connection to the story and the destination. Subsequently, tourist providers wishing to maximise the potential for POA should harness this through the story's narration.

Example of good practice:

When narrating a story, the tourist provider should actively include the social construction of the local community's beliefs. An example of this is seen in telling the story surrounding Greyfriars Bobby's statue in Edinburgh. Where the connection of the destination to the story is not only perpetuated through the media (films and literature), but the statue of the dog is often referred to as a '*local hero*' (Edinburgh News, 2019), furthering the local's authority that the story connects to the destination.

Attractions That Can Only Be Accessed While in That Specific Destination

Any attraction associated with a specific location or destination should curate a location-specific attribute to maximise the perception of POA through the social construction that it can only be accessed while in that destination. The basis of authority that this attraction is location-specific should be factual and come from an authorised person or institution (Cohen & Cohen, 2012), such as a travel writer. The social construction of the locations' importance when engaging with the activity or experience is also sustained by the public's role (Cohen & Cohen, 2012). The public must support the objective authenticity of the integral characteristic of the location and promote these characteristics as a social construct. This can be done through positive reinforcement ("*you have a unique opportunity to partake in this experience while in the country*") or negative reinforcement ("*if you don't take this opportunity, you will be missing out*"). The tourist provider should reinforce the attraction's reputation or experience through formal accreditations and the relevant institutions (Cohen & Cohen, 2012) and promote the sharing of these location-specific activities by visitors to the destination.

Example of good practice:

A good example of this is seen within the Scottish whisky tourism sector. The developed whisky export market allows Scottish distilled whisky to be consumed in every corner of the world. Yet, the experience of drinking the same bottle of whisky in the destination of origin is curated as a location-specific activity. The whisky itself does not change, but the social construction of the experience does, as one can choose to sample whisky in its country of origin. This enhances the experience and is valued by tourists. This is perpetuated through the exportation of whisky and its continuously social construction that 'Scotch Whisky' is perceived to be of high quality by whisky experts. This social accreditation links the partaking in location-specific activity through the idea that the experience is unique or enhanced by the destination.

Being Active in Environments That Are Regarded as Beautiful

Any destination or attraction that would associate an active attribute should curate the attribute to maximise the perception of POA through the socially constructed

ideas of beauty. Like the beauty of buildings and architecture, the social construction of beauty while being active can be curated through two primary agents: authorised agents, such as nature or wildlife bodies, and the influence of social media representations of beautiful locations (Cohen & Cohen, 2012). Both the agent and the public can curate this social construction of physical activity in a beautiful location (Cohen & Cohen, 2012). An initial establishment of a beautiful location can occur through a declaration or certification can be continued through the public's fascination with taking and sharing images of activities in spaces of beauty.

Example of good practice:

Arthur's Seat in Scotland is promoted by a Robert Louis Stevenson quote (the agent of authority) as "*a hill of magnitude, a mountain in virtue of its bold design*". It is also promoted in many hillwalking guides and DMO itineraries as a must-do walk due to the various viewpoints (Visit Scotland, 2019f). This image of being active in a beautiful location is further influenced through the acceptance and promotion of such beauty on the walk. The top of Arthur's Seat is viewed as an Instagrammable location by the public (locals and tourists) with over 272,000 hash-tagged photographs on Instagram (Instagram, 2020).

5.3.2 Effects of Commodification of Authenticity in Scottish Tourism

While the previous section of this discussion has focused on how tourism providers can positively curate their attractions to maximise the POA's potential, this section discusses the many negative effects of over-commodification on the tourist authentication process. This section discusses some of the negative data findings to illustrate the blocks in the authentication processes.

As stated in the literature review, commodification has played a role within the tourism industry since the dawn of mass tourism. They are mutually exclusive. The economies are very complex. Urry (1990) discusses this relationship between consumer and producer within his writing on the tourist gaze's economics. This thesis has already discussed how tourist providers play a role in the deliverance of perceived authenticity. However, in this section, this thesis will discuss the finding that perceived commodification can encourage and reduce a tourist's ability to authenticate objectively and existentially. The findings negative data set illustrated

that attributes that appeared to be a 'product, 'staged' and 'curated' actively blocked the authentication process for individuals (Appendix H). These attributed consequences and core values can be places under the theme of commoditisation. However, as reviewed in the discussion of the findings, tourist attractions also play a positive role in the authentication process. Therefore, it can be assumed that the commodification of tourism plays an inconsistent role in the individual's authentication process. While this research acknowledges that the authentication process is individualised, a discussion on this relationship between consumers' perception of commodification within the tourism industry helps to clarify some commonalities that block the tourist authentication process. The findings illustrate the role that commodification plays within the tourists' search for authenticity, as it was a common theme that was negatively elicited from the RT (Figure 4-3).

Commodification is an essential and unavoidable aspect of the tourism industry. A question was raised of how to balance the iconic attraction to still hold its iconic status while not falling into the roadblock to authentication from the results of mass tourism. There is no singular answer to this problem. Some of the literature regarding mass and Overtourism focus on the ecological and preservation debate instead of the tourist's positive authentication process (Milano et al., 2018). However, literature is starting to address this issue regarding Overtourism and its effects on locals and future tourism (Muller et al., 2018).

To discuss the issue of commodification of objective authentication, one must first look at the tourist. It is understood that the tourist is motivated to visit an Overtourism destination due to their need to fulfil a SoM of attractions that represent the destination (Culler, 1981). The tourist will have a well-defined perception of the SoM due to the amount of material they have engaged with during their planning for the trip. This was previously discussed when reviewing the POA process. This sets the question of where, or if, a line can be drawn between authentic tourism and commodification.

Marx was one of the first to highlight the symbolic or fetishized aspect of commodification as it has become a major factor surrounding authenticity and tourism literature. Shephard (2015) questions the overreliance on Marx's labour theory of value through his discussion of tourism's role in the commodification of culture. Shephard suggests that instead of a one-sided commodification of a host

country's culture, an exchange occurs between tourists and hosts (Shepherd, 2015). This is apparent through the discussion on the re-conceptualisation of POA. The public (host and tourist) has a role in the social construction of objective authenticity. This highlights the importance of incorporating the public social construction of an element when curating a perceived authentic attribute.

A common theme within the commodification of culture literature centres around the notion that once a monetary value is placed on culture, it instantly becomes valueless (Shepherd, 2015). Therefore, tourism leads to commoditisation through the selling of local culture. This commoditisation does not require consent from locals; thus, it can be exploited. This negative association of selling local culture without consent leads to the perceived commodification by the tourist once more. The inclusion of locals in the social construction of the selling of their culture, or at the least the perception of their consent, is a strong factor in the offset of perceived commodification by the tourist (Shepherd, 2015). An example of this comes in the guise of a local tour guide. The culture is perceived as theirs to sell, so their contribution to the process makes the experience feel less commodified. The tourist has more opportunities to move through the authentication processes. If the tour guide worked for themselves or functions through a 'local tour guide' online platform, this perception of authenticity could be compounded. They appear less bound to a commodified structure compared to a large tour company.

This theme of commodification takes many forms, from MacCannell's (1973) staged authenticity, where the tourist is allowed to enter and partake in the performance playing the role of the audience, to Watson and Kopachevsky (1994) tourist's 'postmodern emptiness' and alienation. While these theories' premise is reflected in the findings, where it is acknowledged that many participants felt that commodification is an inhibiter to the authentication process, a contradictory aspect was also noted. A 'paid for' attraction did not automatically render authentication impossible. In some cases, it enhanced it. The given reasoning behind this by participants was an implied level of trust and quality assurance placed upon a tourist attraction that required payment. For example, several participants stated that they would trust the reliability and accuracy of information if they had to pay for it. For example, if an individual took part in two separate walking tours, one paid and one free, the handing over of money may increase the perceived quality of the paid-for tour. It is established through 'cool' authentication that the perceived authority of the

agent disseminating the information is imprinted when attempting to objectively authenticate (Cohen & Cohen, 2012). Therefore, the monetary value placed on culture can allow for POA in some cases.

These contradictory findings highlight the idiosyncratic nature of the authentication process. They are a constant reminder that when it comes to authenticity as a concept, it will always function differently for everyone. However, a predominant theme developed from the negative findings was the continual links to the commercialisation of tourist objects, activities, and experiences. This was seen to harm both stages of the authentication process. Regarding POA, 76% of participants cited that the '*commercial side of tourism*' was a consequence and thus can inhibit objective authentication. The commodification of tourism is seen to inhibit objective authentication and plays an imperative role in the existential alienation of the tourist. The negative value '*Contrived for the touris*t' was cited by 90% of the participant sample as an inhibitor for existential authentication (Appendix N).

The participant sample tables indicate that a degree of alienation through perceived commodification of tourism is inevitable across tourist attractions. On the other side of the coin, this proposes that no singular destination would curate such an environment for every person to authenticate its attributes. It hinges on the individual tourist's pre-determined perception. This pre-determined perception plays the most important role concerning the process of authentication. Therefore, targeting your market is key to matching the attraction attributes to the level of pre-determined perception for the audience to positively authenticate. This ideology can be linked to MacCannell's (1973) false back, where tourists think they have achieved upstaged authenticity. Still, in reality, they have just achieved a false front stage, curated as a back. This is an example of when the tourist's pre-determined perceptions align with the presented false back.

If commodification destroys perceived authenticity and produces a 'surrogate' (MacCannell, 1973), then the alignment of pre-determined perception and the false back can reunite the family unit. This is easier than once imagined, as Cohen (1988) suggests that the tourists have now developed to accept the contrived nature of attractions. They actively partake in false consciousness to maximise their chances of PEA. The tourist wants to go on this authenticating journey, so they are more willing to ignore the curated elements to gain this desired perceived Self. This desire

to partake in false consciousness aligns with Eco's (1986a) hyperreality authentication concept. The tourist can enter the authentication process if they are willing to believe in the authenticity presented to them.

Hyperreality (Eco, 1986a) also speaks to an ethical question surrounding the problematic nature of the commodification of the tourist industry. Some academics have suggested that presented authenticity within the tourism industry is the most duplicitous among all capitalist commodities because it sells the tourist an escape from the alienation that they can never achieve (Watson & Kopachevsky, 1994; Xue et al., 2014). This approach to the effects of commodification suggests that hyperreal attractions (Eco, 1986a) provide the least covert version of staged authenticity (MacCannell, 1973). The staging is clear; they are not selling a backspace where the tourist is tricked into a false back. This also explains why the hyper-aware tourist may choose a hyperreal simulation over a curated false back. Suppose the tourist understands that they have no real hope of finding truth or existential authentication in tourism in western society (Watson & Kopachevsky, 1994); why not indulge in the most fanciful instead? If one cannot break free from the capitalist society, one should seek to make the illusion as grand as possible. Cohen (1988) argued that tourism is not a sufficient component in escaping alienation, but it can make alienation endurable.

This willingness to self-authenticate and escape alienation over the acknowledgement of commodification presents a danger that tourism providers should be aware of when dealing with constructed authenticity. If everything can be constructed, even a sense of Self, then commodification can be misused. This is prevalent today with the widespread use of fake news and extremism, curated to change the narrative. Therefore, it is suggested that there is a responsibility placed upon those tourist providers who curate narratives for money. For example, knowledge can be curated and abused. To enable a POA and PEA cycle of '*Knowledge Gain*', the tourist provider can take these findings and use them to express any version of '*History*' or '*Culture*'. The industry must be wary of those who have the powers of authority that play a fundamental part in many tourist POA attributes. The tourism providers' responsibility is to review bias from such authority (Cohen & Cohen, 2012).

An example of this is the representation in the lack of colonialism and slavery represented in Scottish tourism. An individual may feel they are knowledgeable about Scottish history and can both POA and PEA this without being aware of these negative aspects. This suggests another reason why the inclusion of the public social construction within POA is important and should include a wide spectrum to promote inclusivity in line with the current society.

5.3.3 Summary of the Effects of Commodification

To summarise this discussion on the effects commodification has on the tourist and the tourist industry, it is first acknowledged that commodification of the tourist industry is inevitable due to the capitalist context in which the industry and the tourist function (Watson & Kopachevsky, 1994). Commodification linked with alienation becomes both the cause and consequence of searching for authenticity. The discussion concludes that the tourist can still gain perceived authentication, but this does not need to occur within a curated backspace. The findings propose that toured areas can be authenticated by meeting the individual's expectations.

The question then becomes one of finding the tourist's optimum bliss point of commodification. How much commodification is the tourist willing to endure or accept before this translates into an authenticity roadblock for POA and PEA. This bliss point will differ from tourist to tourist. Still, the discussion has led to the conclusion of some mitigating factors that help optimise the tourist's potential to authenticate curated toured objects and experiences.

Initially, to reduce the perception of commodification, the tourist provider should utilise the inclusion of the public in the curation of objective authentication measures instead of sole reliance on classic agents of authority (Cohen & Cohen, 2012). Simultaneously, tourist commodification awareness should be managed by acknowledging individual tourists' differences in bliss points. This can be achieved through segmentation of the market or through managing visitor pre-perceptions.

5.4 The Conceptualised Process of Authentication

This final discussion section outlines a proposed conceptual model drawing on the findings and discussions in this thesis. Chapters 4 and 5 have now covered four prominent themes:

- The process of positive objective authentication (POA)

- The process of positive existential authentication (PEA)

- The process of the search for a 'Set of Markers' signifies perceived authenticity

- The effects of commodification on the process of perceiving authenticity

These four themes are now combined to illustrate a proposed conceptual model of the process of perceived authentication (Figure 5-7).
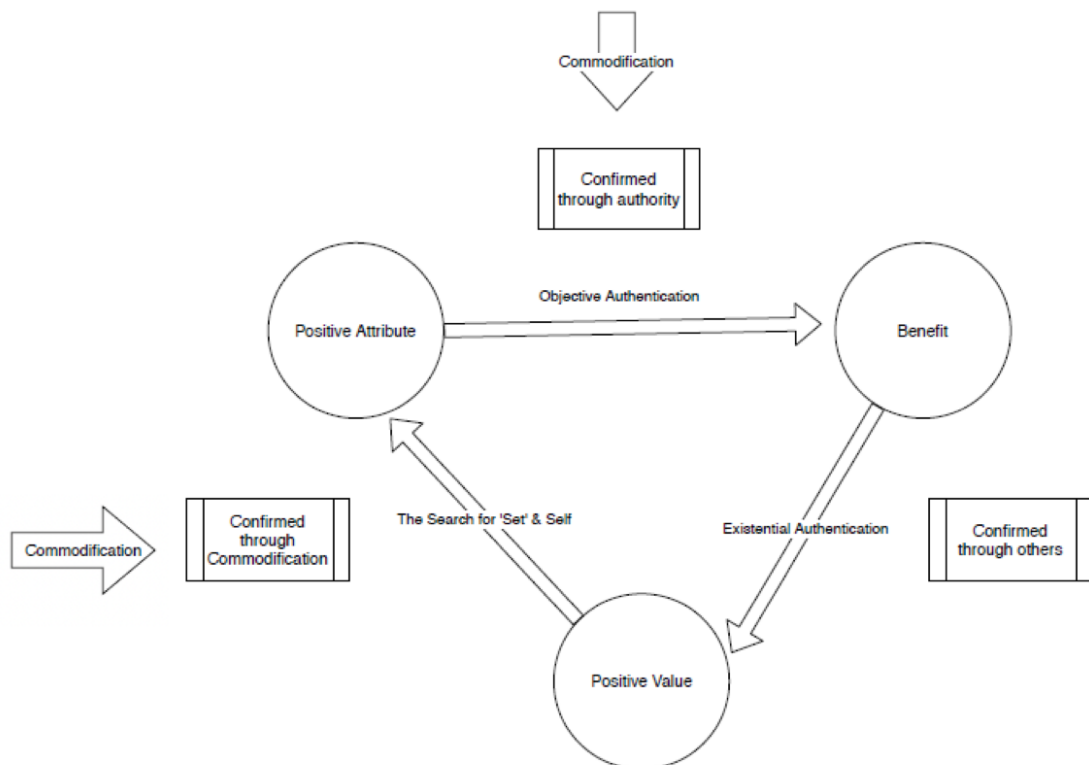
Figure 5-7 The Conceptualised Process of Authentication

The proposed conceptual model functions as follows:

- The tourist is alienated from their everyday life and seeks travel to relieve them of this feeling. The tourist wants to 'see' a destination and goes in search of a SoM that signify a destination. The SoM is signposted through attributes.

- A positive attribute of a tourist destination can be authenticated into a benefit through positive objective authentication (POA) (Bruner, 1994; Wang, 1999). POA is confirmed through authority figures, such as experts or people of status (Cohen & Cohen, 2012). The attributes are affected by commodification as a tourist can only interact with an attribute that is placed in the staged tourist setting (MacCannell, 1973). The tourist can only POA the attribute if they do not perceive that they have encountered any commodification or choose to ignore the negative connotations around commodification (Dann, 1977).

- If the tourist has successfully POA an attribute into a benefit, they can then subsequently transform the benefit into an existential end value through the process of perceived positive existential authentication (PEA). This process is confirmed through 'others' (Cohen & Cohen, 2012). The tourist sees their desired perceived self reflected back upon them. If this is successful, the tourist can temporarily inhabit the sense of a desired Self (Dann, 1977; Pons, 2003).

- Due to any existential core value's temporal nature (Wang, 1999), the tourist will seek to continually re-enact this process (Cohen & Cohen, 2012). This search for authenticity is also continually triggered by a constant sense of alienation that is both the cause and perceived as the cure from an inescapable capitalist, commodified society (Watson & Kopachevsky, 1994).

- From the tourist producer perspective, commodification's effects manifest as they need to curate the destination SoM (Culler, 1981) for the tourist to authenticate and search for. The SoM needs to be curated without overproducing the attributes that would block the authentication. If the tourist does not believe the attribute or subsequent benefit to be objectively or existentially authentic, the authentication process will stop and induce further alienation (Xue et al., 2014). This alienation will set the process in motion once more.

The conceptual model developed in this research (Figure 5-7) addresses all the research objectives.

Objective 1. What constitutes the process of authentication undertaken by the tourist in their search for authenticity?

This conceptual model illustrated the cyclical process of perceived authentication undertaken by the tourist from the initial search, their interaction with attributes and the process of POA and PEA before the search is triggered again through alienation.

Objective 2. What contributes to constructing and developing a tourist destination 'Set of Markers' (Culler, 1981)?

This objective is answered in part through this model. The construction of a destinations SoM is destination specific. This model does illustrate that a staged tourist setting contributes to the construction of the SoM for each destination. The model also illustrates how this impacts the larger process of perceived authenticity.

Objective 3. What role does commodification play within the process of authentication?

This objective is answered through the model as commodification affects two areas of the tourist process of perceiving authenticity: the development and search of the SoM for a destination and the POA process. If the tourist does not perceive the commodification, they can successfully POA an attribute into a benefit. If the tourist does perceive the commodification, they will not continue the process of perceiving authenticity and will have an inauthentic experience.

Objective 4. Can the concepts of authenticity be empirically tested and successfully linked?

The conceptual model is the first to draw upon the four main typological definitions of authenticity found in the literature and brings them together into one process (Wang, 1999). It illustrates a direct link between the need for the POA to occur before PEA can be sought and confirmed. It addresses that the process is perceived (Baudrillard, 1994) and occurs through the staging of authenticity (MacCannell, 1973). This model has drawn on empirical findings using one exemplar destination (Scotland). The concepts of authenticity have been successfully linked in this exemplar destination. At this stage, the model is conceptual. Subsequent testing

and future research implementing the RT with LA methodology using additional exemplar destinations would aid in the conformation of this final objective.

5.5 Conclusion

In conclusion, even at this conceptual stage, the model's contribution to the understanding of the processes of authentication is illuminating with regards to the re-contextualising of the objective authentication process that occurs within a socially constructed society. It also illustrates the possible relationships between two major typologies of authenticity, suggesting that they are linked and that POA is essential to PEA. The model also suggests the impactful relationship commodification has within certain stages of the authentication process. This illustrates the model's contribution to the tourism industry in practice. It demonstrates the fine line that tourism producers must curate to allow tourists to authenticate and avoid the perception of over commodification and further tourist alienation.

This conceptual model represents a fitting outcome of the discussion and findings as it brings together all the main discussion topics, while simultaneously addressing all four of the research objectives.

6 Conclusions

6.1 Thesis Summary

This thesis has sought to address the nature of the contested concept of authenticity within academia (MacCannell, 1976; Wang, 1999; Knudsen & Waade, 2010) as it is a motivating factor for Scotland's tourists (Hughes, 1995; Chhabra, 2001:2010a; Chhabra et al., 2003). At the beginning of this thesis, four research objectives were identified. These objectives (see Section 1.3) were developed to obtain a fuller understanding of the tourist process of authenticity perception using Scotland as an exemplar destination.

Research Aim

Reflecting on this research project, this thesis has addressed the research aim outlined in Chapter 1.

Aim: Develop knowledge surrounding the tourist's process of authenticity perception through the contextual lens of Scottish tourism.

Knowledge has been successfully developed surrounding the tourist process of authenticity in the three following areas:

1. This thesis has advanced the knowledge of understanding the process of perception of authenticity through applying a semiotic and constructivist approach. This approach allowed for all definitions of the pluralistic concept of authenticity to be considered. This research was not exclusionary or limited like other previous research, but inclusive and flexible regarding the concepts of authenticity.

2. This thesis has advanced the knowledge regarding the relationships between the typology definitions by using a distinctive methodology. This research has explicitly illustrated the relationship between objective authentication and existential authentication through the analysis and discussion of the RT with LA.

3. This thesis has advanced the knowledge regarding the cyclical process of authentication. This is the process that occurs from when the tourist encounters a sign to the tourist perceiving self-actualisation. This is explicitly illustrated through the discussion on the findings and the development of the conceptual model.

Research Objectives

Reflecting on this research project, this thesis has addressed the following four objectives. Some more than others, but this is due to the exploratory aspect of the research project and the initial broader scope used to develop objectives on a complex topic. The following section explicitly considers and reflects on the research objectives.

Objective 1. What constitutes the process of authentication undertaken by the tourist in their search for authenticity?

Research Objective 1 is fully addressed through the discussion drawn from the findings, which, when combined, led to the production of a conceptual model of the continuous process of authentication undertaken by the tourist. The process is continuous and is prompted by a search for a SoM that tourists can POA and then subsequently PEA to gain a value that aligns with their desired perceived Self. PEA requires continuous reinforcement and is subject to tourist alienation caused by the tourist seeking authentication in a commodified environment. This alienation leads to the process starting again.

Objective 2. What contributes to the construction and development of a tourist destination 'Set of Markers' (Culler, 1981)?

Research Objective 2 is addressed using a semiotic approach and a methodology centred around a philosophy of construction and perception. The construction of a destination SoM was derived from the most communal links found on the HVC Maps between attributes and benefits (see Section 4.2). This thesis established that each SoM is destination specific. Using the exemplar destination of Scotland, this thesis provided a SoM for Scottish tourism (see Section 5.2.2). The use of the RT and LA developed into HVC Maps could be used as a template in future research to

establish what contributes to the construction and development of alternative destination SoM.

> **Objective 3.** What role does commodification play within the process of authentication?

This research has established that commodification plays a prominent role in the process of authentication (see Section 5.3). The findings and discussion addressed this objective by concluding that commodification is an unavoidable aspect of the tourist industry and is intrinsically linked with the alienation of the tourist. The tourist cannot escape alienation. However, there is a degree of commodification that the tourist is willing to accept to make the alienation bearable and allows them to enter the process of perceiving authenticity.

> **Objective 4.** Can the concepts of authenticity be empirically tested and successfully linked?

This objective was the most exploratory of the research objectives developed, and it is addressed in part through this thesis. The method was constructed to include elements that represented all four main typologies of authentication (Objective, Existential, Postmodern, Staged), and the findings and discussion culminated in the development of a conceptual model (see Section 5.4). This conceptual model is the first to draw upon the four main typological definitions of authenticity found in the literature and combine them into one process. Thus, making this aspect of addressing this research objective a demonstrable success. It illustrated a direct link between the need for the POA to occur before PEA can be sought and confirmed. It demonstrates that the process is perceived (Baudrillard, 1994) and occurs through the staging of authenticity (MacCannell, 1973).

The conceptual model drew on empirical findings using one exemplar destination (Scotland). This was due to the necessary limitation required to utilise the RT with LA. The concepts of authenticity have been tested and successfully linked in this exemplar destination only. At this stage, the model is conceptual, and the empirical findings are destination specific. Subsequent testing in future research implementing the RT with LA methodology using additional exemplar destinations would further address this final objective.

The success in linking four typologies of authenticity through using an exemplar destination is a significant result of this research. Bringing these typologies together is an essential contribution and is further discussed in the next section of this chapter.

6.2 Thesis Contributions

In view of the research objectives reflected on above and considering the impact this research will have on the current body of research and industry, the author believes that this thesis makes the following contributions to knowledge.

6.2.1 Contributions to the Research

The Conceptual Model

Chapter 2 highlighted the gaps in the literature regarding the process of authentication and the segregation approach to typology definitions of authenticity. These were framed from the current literature as follows:

- Objective, existential, postmodern and staged authenticity function as separate approaches that work with certain aspects or oppose aspects of others. They are rarely disused outwith a typological discussion (Wang, 1999).

- Kolar and Zabkar (2010) highlighted the lack of practical application in the research regarding authenticity in tourism.

- Mkono (2013) highlighted that the authentication *process* is often left out of the discussion regarding the theorising of authenticity.

Building on the four main typological definitions outlined by Wang (1999), this research is the first of its kind to bring those previously segregated typologies together into a cohesive conceptual model. This model outlines the *process* that is occurring when a tourist is authenticating. The model incorporates the existing knowledge on authenticity typologies but illustrates for the first time how they can work together within the broader process of perceived authenticity. This unique conceptual model of the process of perceiving authenticity provides a ground-

breaking approach to viewing the process of authentication, which is inclusive of all the typologies' definitions. This contribution can provide new insights into an inclusive process of understanding authenticity in tourism.

Re-conceptualisation of Objective Authentication

Chapter 2 highlighted the gaps in the literature regarding the limitations of the current definition of objective authenticity. These were framed from the current literature as follows:

- Objective authenticity as a typology is extremely limited in its approach, only discussed within the museum setting (Newman & Smith, 2016).

Building on the collective typological understanding of objective authenticity outlined by Trilling (1972), Bruner (1994), Wang (1999) and Cohen and Cohen (2012), which has limitations due to its inflexible nature, this research has re-conceptualised the definition of objective authentication. The re-conceptualisation of objective authenticity in this thesis allows for more flexibility in a set of criteria to include fluidity and change within the process of POA. This re-conceptualisation is better aligned to the process of perceiving authenticity through social construction. It allows for the discussion on objective authentication to be more inclusive of less tangible attributes and benefits that are a crucial part of the tourist authentication process.

6.2.2 Managerial Implications

While two significant contributions to the research are outlined above, this thesis also presents an additional managerial implication that can contribute to more effective managerial practices within the tourism industry in Scotland. Scottish tourism is an integral part of the Scottish economy, and an enhanced understanding of the authentication process will have positive economic effects.

Scotland's 'Set of Markers' and Examples of Good Practice

In Chapter 4, this thesis outlined the exemplar destination's SoM that function as a pull factor for tourists looking to authenticate in Scotland. Tourism providers in Scotland can utilise this criterion to curate and promote their attractions per the predominant SoM that the tourists are inadvertently searching for. Examples of good

practice were outlined in Section 5.3.1. This section functions as guidance on how the SoM can be utilised within the industry. Using the SoM and good practice examples will attract more tourists and maximise the potential for authentication, thus improving the tourist experience.

This managerial implication is destination specific. The development of the exemplar destination SoM through this thesis can function as a template for other destinations to develop their own SoM in the future, as is alluded to in the following section.

6.3 Future Directions

Emerging from the contributions of this thesis are three areas of potential future research. These areas centre on the use of the RT and LA, its use with different elements, and the hyper-aware tourist.

The Use of The Repertory Test and Laddering Analysis

The conceptual model developed from this research, which emerged through application of the RT with LA, is a significant example of how applying this methodology can shed new light on complex research areas. This methodological tool is adaptable and unique in its ability to reveal hidden and complex processes, such as perceived authenticity. The RT with LA applied is considerably underused within research on the perception of authenticity. While its use has made impactful contributions to this thesis, its use in other research areas could further the understanding of complex issues elsewhere in tourism and business.

The Use of The Repertory Test and Laddering Analysis – Different Elements

One of the prerequisites of the RT with LA is the need for an exemplar known to participants to allow them to complete the test. This can be viewed as a limitation as the SoM managerial implications can only apply to the exemplar destination.

In this research, an exemplar destination illustrated destination-specific findings, such as Scotland's SoM, that function as a pull factor for tourists looking to authenticate in Scotland. Using a different exemplar destination through substituting the RT elements with a corresponding destination should illustrate alternative

destination-specific findings. These findings may similarly result in the selected destinations SoM and support the conceptual model developed in this research.

This approach could also be taken regarding a smaller sub-sect of tourism. Such findings could have more industry-specific managerial implications. Whisky tourism, for example, is a prime sub-sect of tourism that could significantly benefit from applying a similar research approach. For example, different RT elements of whisky could be selected to identify the commonalities in this sub-sect of tourism. Using different elements could allow a whisky brand to gain new access to the authentication process undergone by tourists interacting with their products and tasting experiences.

Research into the Effects of the Hyper-Aware Tourist

The third area for future research builds upon the conclusions established in Chapter 5, where the tourist acknowledges the inability to escape the alienation of living in a capitalist society. This thesis suggests that they may manifest as a hyper-aware tourist willing to engage in more elements of hyperreality in order to authenticate. The hyper-aware tourist knows that everything is commodified, so they are likelier to choose a known hyperreal simulation over staged authenticity. This thesis acknowledges that there is currently very little research on this topic, demonstrating it as an avenue for future research.

6.4 Final Thoughts

While this research was undertaken before the emergence of the Covid-19 pandemic, the sample was predominantly domestic tourists. Therefore, this research is valid and valuable in the current tourism industry, where domestic tourism plays a more predominant role while the international tourist market recovers.

The world is changing due to the pandemic in ways we do not yet fully understand; however, the author believes that the conceptual model developed within still holds. This belief is because no matter the circumstance, the individual will continue to seek escape through an attempt to self-actualise. No matter the changes in the toured environment or the desires and needs of the tourist, the author believes that

the fundamentals of this conceptual model will prevail. We are fixed through the inescapability of living in a capitalist environment that will never allow for any authentic escape while we remain within its grasp.

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Appendices

Appendix A: Brief Summary of Elements

Scotch Whisky Experience

(Exhibitions)

Take a sensational journey through a replica distillery, before your expert guide imparts the secrets of the Whisky regions. Finally, you'll choose your perfect 'dram', and taste it in The World's Largest Whisky Collection.

Experience Scotch Whisky - Take a barrel ride as you become part of the whisky making process. Journey through gently swaying fields of barley and on to the warmth of the Malt Kiln with its lingering smell of burning peat. Take great care to avoid being ground through the *Malt Mill* before being spun and mashed in the *Mash Tun*. Then it's off to the turbulent wooden *Washback* with the sound of the sloshing *Wash* before the steaming and bubbling *Pot Still*. Breathe in the restful smell of the *Oak Casks* and the process slows down to the tick-tock of the passing years of maturation. You may spot one of our mischievous angels taking their "share" before your journey ends.

Discover the stories behind the secret and magical ingredient of time. As the years pass by preserving forever the stories and character of the people who made it, the whisky now begins to take on its amber hue, developing its complexity and taking on a smooth and lingering character.

Explore Scotland's diverse whisky regions and the flavours that the countryside imparts to its whiskies. Experience for yourself the varying aromas and whether you like fruity, sweet or smoky flavours our experts will help you select your perfect dram.

Your guide will then allow you access to our vault containing the Diageo Claive Vidiz Scotch Whisky Collection; the world's largest collection of Scotch Whiskies, where you can enjoy a special tutored nosing and tasting of your dram. Marvel at the stunning array of some of the most rare and exclusive whiskies in the world representing a lifetime's collection.

Conclude your visit in our exhibition area of Scotland's whisky history taking visitors from the very beginnings of a cottage industry through to the global success of today. Here you can discover more about the people and history behind the drink. End your visit relaxing over a whisky in our bar where you can choose from over 440 Single Malts, Blends, Scotch Whisky Liqueurs and Cocktails.

Source: Visit Scotland (https://www.visitscotland.com/info/see-do/scotch-whisky-experience-visitor-attraction-p404711)

Rosslyn Chapel

(Churches, Cathedrals & Abbeys)

Founded in 1446, as the Collegiate Church of St Matthew, Rosslyn Chapel today attracts visitors from far and wide, drawn by its unique and mysterious carvings and the beauty of its setting.

The chapel took some 40 years to build and its ornate stonework and mysterious symbolism have inspired - and intrigued – artists and visitors ever since. Today, there are countless theories, myths and legends associated with the Chapel, many of which are impossible to prove or disprove conclusively. Our tour guides will be able to tell you more about these, and about the history of the Chapel, during your visit. The Chapel, is open throughout the year (closing only on 24 and 25 December and 31 December and 1 January).

Almost every surface of the Chapel boasts carved stonework, with many of the carvings telling Biblical stories, moral messages or celebrating nature.

Free leaflets, with maps of the carvings, are now available in English, French, German, Spanish, Italian, Dutch, Russian, Polish, Mandarin and Japanese.

Admission is £9 for adults, £7 for concessions (over 60, 17 and under, unemployed, Armed Forces, student) and children, visiting in a family group, are free of charge.

A new state-of-the-art visitor centre tells the Chapel's story – from its 15th century origins, through the Reformation, to the Da Vinci Code – and has an attractive coffee shop and gift shop. Please note that, due to space restrictions, the visitor centre facilities including the coffee shop and toilets are only accessible to paying visitors and passholders (refreshments are available separately in the village).

Please note that no photography is allowed in the Chapel as this can distract and inconvenience other visitors. There are no restrictions on outside photography for personal use.

Source: Visit Scotland (https://www.visitscotland.com/info/see-do/rosslyn-chapel-p564661)

Royal Mile & Grassmarket

(Towns & Villages)

Royal Mile, Edinburgh

The Royal Mile runs through the heart of Edinburgh's Old Town, connecting the magnificent Edinburgh Castle, perched high on a base of volcanic rock, with the splendorous Palace of Holyroodhouse, resting in the shadow of Arthur's Seat. The Mile is overlooked by impressive, towering tenements, between which cobbled closes and narrow stairways interlock to create a secret underground world.

Peppered with superb attractions such as The Real Mary King's Close or the Scottish Storytelling Centre, historical sites including St Giles' Cathedral and some of the best eating and drinking spots in the city, the Royal Mile offers much to see and do. For a glimpse of recent history, be sure to visit the ultra-modern Scottish Parliament, a striking building boasting a cutting-edge design.

Grassmarket, Edinburgh

Once a medieval market place and site for public executions, the Grassmarket area is now a vibrant area buzzing with lively drinking spots and eclectic shops. Its detailed medieval architecture, stunning castle views and dynamic atmosphere make it one of the city's most-loved areas, frequented by tourists, students and professionals alike.

Though Grassmarket executions ceased in 1784, some of the traditional area's pubs, such as The Last Drop and Maggie Dickson's, keep alive the bloody tale of a chequered past. The White Hart Inn has played host to some famous patrons, including Robert Burns, and like many other pubs in the Grassmarket, offers live music and acoustic performances on most nights.

Fashion fans will uncover a wealth of gems at Armstrongs Vintage Emporium, a haven of retro clothes and quirky accessories, while Fabhatrix offers beautiful hand-made hats and accessories, perfect for a Scottish summer shower or winter frost. Scottish and European restaurants are dotted around the square, many of them offering outdoor seating areas for al fresco dining in the summer months. Source: Visit Scotland (https://www.visitscotland.com/info/towns-villages/royal-mile-and-grassmarket-p918401)

Edinburgh Castle

(Castles)

Edinburgh Castle is a world famous icon of Scotland and part of the Old and New Towns of Edinburgh's World Heritage Site.

It was recently voted top UK Heritage Attraction in the British Travel Awards and is Scotland's number one paid-for tourist attraction.

This most famous of Scottish castles has a complex building history. The oldest part, St Margaret's Chapel, dates from the 12th century; the Great Hall was erected by James IV around 1510; the Half Moon Battery by the Regent Morton in the late 16th century; and the Scottish National War Memorial after the First World War.

The castle houses the Honors (Crown Jewels) of Scotland, the Stone of Destiny, the famous 15th century gun Mons Meg, the One O' Clock Gun and the National War Museum of Scotland.

In addition to guided tours provided by the castle stewards, there is an audio guide tour available in eight languages. The audio tour takes the visitor on a tour around the castle, explains its architecture, and tells its dramatic history. This guide is available in English, French, German, Spanish, Italian, Japanese, Russian and Mandarin.

The Crown Jewel shop in the Royal Apartments offers exclusive lines of specially designed jewelry.

A courtesy vehicle (provided by the Bank of Scotland) can take visitors with a disability to the top of the castle. Ramps and a lift give access to the Crown Jewels, Stone of Destiny and associated exhibition; and ramps provide access to the war memorial. For those with impaired vision, there is a free Braille guide and hands-on models of the Crown Jewels with Braille texts.

Source: Visit Scotland (https://www.visitscotland.com/info/see-do/edinburgh-castle-p245821)

Real Mary King's Close

(History)

Beneath the City Chambers on the Royal Mile lies Edinburgh's deepest secret, a warren of hidden streets where real people lived, worked and died between the 17th and the 19th centuries.

The Real Mary King's Close is a warren of underground streets and spaces. It can be a strange concept to understand – back in the 1600's, Mary King's Close and neighboring Closes were at the heart of Edinburgh's busiest and most vibrant streets, open to the skies and bustling with traders selling their wares to the Old Town's residents. Why would this street find itself underground 400 years later?

For years, the hidden Closes of Old Town Edinburgh have been shrouded in myths and mysteries, with tales of ghosts and murders, and of plague victims being walled up and left to die. Research and archaeological evidence have revealed a much truer story, rooted in fact and – as is so often the case – more fascinating than any amount of fiction. With a costumed character tour guide based on a one time resident, your group will explore this underground site, hearing these fascinating stories. Tours run every 15 minutes from 10am throughout the year and prebooking is strongly recommended in advance for this popular attraction.

Source: Visit Scotland (https://www.visitscotland.com/info/tours/the-real-mary-kings-close-p246411)

The Edinburgh Literary Pub Tour

(Literature)

THE ORIGINAL LITERARY PUB TOUR

Explore 300 years of Scotland's great writing through a witty and entertaining piece of theatre, following in the footsteps of writers from Burns and Scott, to Spark and Welsh

Join the intrepid duo, Clart (as in muck!) and our clean-hankied intellectual McBrain, who will lead you on a brilliant and witty dramatic romp through the wynds, courtyards and pubs of Edinburgh's Old and New Town.

Experience a true living sense of Edinburgh's great literary history, with its streets and courtyards full of legend and poetry. Learn and laugh while you walk in and out of pubs, from Grassmarket to Rose Street, across Lawnmarket and Royal Mile.

If you thought that the great Robert Burns, Sir Walter Scott and the like spent their evenings in the posh drawing rooms of Edinburgh high society, think again!

Drinking... perhaps
Thinking... maybe
Entertainment... guaranteed!

Source: Visit Scotland (https://www.visitscotland.com/info/tours/the-edinburgh-literary-pub-tour-p265681)

National Museum of Scotland

(Museums)

The National Museum of Scotland is one of the Top 10 UK visitor attractions, and in the Top 20 of the most visited museums and galleries in the world.

Fresh from a £47 million redevelopment, the museum houses a spectacular array of over 20,000 fascinating artefacts. Our magnificently diverse collections will take you on an inspirational journey through the history of Scotland, the wonders of nature, world cultures and the excitement of science and discovery – all under one roof.

Source: Visit Scotland (https://www.visitscotland.com/info/see-do/national-museum-of-scotland-p246591)

Arthur's Seat

(Parks)

Holyrood Park is a short walk from Edinburgh's Royal Mile in the heart of the city. It is a 640-acre Royal Park adjacent to Holyrood Palace.

The parks highest point is Arthur's Seat, an ancient volcano, and sites 251m above sea level, giving excellent views of the city; it is also the site of a large and well-preserved fort. This is one of four hillforts dating from around 200 years ago. With its diverse range of flora and geology, it is also a Site of Special Scientific Interest.

Within the park you can visit St Anthony's Chapel – a 15th century medieval chapel, Salisbury Crags – a series of 150-foot-tall cliff faces dominating Edinburgh's skylines, as well as Duddingston Loch – a freshwater loch rich in birdlife.

Source: Visit Scotland (https://www.visitscotland.com/info/see-do/holyrood-park-and-arthurs-seat-p914341)

Scott Monument

(Monuments & Ruins)

On the death of Sir Walter Scott in 1832, the great and good of the city came together to agree on a fitting monument to this outstanding Scottish literary figure.

In 1836, an architectural competition was launched, inviting designs for an appropriate memorial. Two years later, the trustees approved the design submitted by George Meikle Kemp, and construction began in 1840.

Source: Visit Scotland (https://www.visitscotland.com/info/see-do/scott-monument-p254951)

Appendix B: Visual Aids for Elements

Arthur's Seat

Scott Monument

Real Mary King's Close

Scotch Whisky Experience

Royal Mile & Grassmarket

Edinburgh Castle

National Museum of Scotland

The Edinburgh Literary Pub Tour

Rosslyn Chapel

Appendix C: Participant Information Sheet

University of
Strathclyde
Business
School

Participant Information Sheet

Name of department: The Department of Strategy & Organisation
Title of the study: Repertory Grid Analysis of Individual Perceptions of Authenticity within Scottish Tourism.

Introduction

This research is to be conducted by Sarah McDougall Clark, a Postgraduate Research Student at the University of Strathclyde, department of Strategy & Organisation. If you wish to contact myself or the University of Strathclyde in the future with regards to this research, please use the contact details that follow at the end of this document.

What is the purpose of this investigation?

The aims of this investigation are:

1. To gain a further understanding of how individuals perceive authenticity, in relation to Scottish tourism destinations.
2. To use personal construct psychology to allow participants to express their construction of authenticity in individual centric personal constructs.
3. To understand the preference of individuals personal constructs in conjunction with the main literary arguments for constructing authenticity.

Do you have to take part?

Participation in this investigation is voluntary. All participants have the right to refuse to participate or stop participation at any stage during the investigation. Refusing to participate or withdrawing participation in this investigation will not affect any other aspects of the way the participant is treated.

What will you do in the project?

The research will take place on campus of the University of Strathclyde or in a pre-determined public space.

By participating in this research project you will be asked to complete a brief questionnaire as well as participate in the creation of a repertory grid of personal constructs. This will be done in three stages.

Part 1. You will be asked to elicit personal constructs by stating differences and similarities between three pictures of popular tourist attractions in Edinburgh.

Part 2. You will be asked to rank your personal constructs and provided constructs in a hierarchy.

Part 3. You will be asked to rate each tourist attraction on your understanding of 'the most authentically Scottish' to 'the least authentically Scottish', and give reasons why.

REF UK TOP 20 RESEARCH-
INTENSIVE UNIVERSITY

THE UK UNIVERSITY OF THE
YEAR WINNER

THE UK ENTREPRENEURIAL
UNIVERSITY OF THE
YEAR WINNER

An example of the eliciting personal constructs will be conducted prior to the research to allow each participant to become comfortable with the process of construction, to ask any questions and aid in the eliciting of appropriate constructs.

The completion of the Repertory Grid will be audio recorded. The entire process should take approximately two hours (excluding breaks).

Why have you been invited to take part?
This is an inclusive investigation where the only participation criteria is a basic familiarity with the pre-selected tourist destinations in Edinburgh to allow the participants to develop their personal constructs with regards to the differences and similarities of said destinations.

What are the potential risks to you in taking part?
This investigation imposes no known potential risks to participants and has no preparatory requirements.

What happens to the information in the project?
Participants will be required to give some basic personal information during this investigative research such as age, occupation, nationality, gender, current residents. All personal information will remain anonymous through a system of participant numbers. All information collected during this investigation is treated with the upmost confidentiality. All research data and recordings will be stored securely by the researcher.

The University of Strathclyde is registered with the Information Commissioner's Office who implements the Data Protection Act 1998. All personal data on participants will be processed in accordance with the provisions of the Data Protection Act 1998.

Thank you for reading this information – please ask any questions if you are unsure about what is written here.

What happens next?

Thank you for taking your time in reading this participant information sheet. If on completion of reading you no longer wish to take part in this investigation, thank you for your time.

If you are happy to participate in this research project then you will now be asked to sign a consent form to confirm this.

If you wish to receive feedback after the investigation is complete, please do not hesitate to contact the researcher (contact information below). If results for this investigation are to be published, you will be informed prior to this occurrence.

Researcher contact details:	Chief Investigator details:
Sarah McDougall Clark	Dr. Konstantinos Tomazos
Postgraduate Research Student	Senior Lecturer
Department of Strategy and Organisation	Department of Strategy and Organisation
Strathclyde Business School	Strathclyde Business School
199 Cathedral Street	199 Cathedral Street
Glasgow G4 0QU	Glasgow G4 0QU
Email: s.m.clark@strath.ac.uk	Email: k.tomazos@strath.ac.uk

This investigation was granted ethical approval by the University of Strathclyde Ethics Committee.

If you have any questions/concerns, during or after the investigation, or wish to contact an independent person to whom any questions may be directed or further information may be sought from, please contact:

Secretary to the University Ethics Committee
Research & Knowledge Exchange Services
University of Strathclyde
Graham Hills Building
50 George Street
Glasgow
G1 1QE

Telephone: 0141 548 3707
Email: ethics@strath.ac.uk

Appendix D: Risk Assessment Excerpt

SECTION 2

Work Task Identification and Evaluation of Associated Risks

Page ___ of ___   Ref No. ___

Component Task / Situation	Hazards Identified	Hazard Ref No.	Who Might be Harmed and How?	Existing Risk Control Measures (RCM)	Likelihood	Severity	Risk Rating	Risk L, M, H, VH	RCM's Acceptable Y/N
Entering / Leaving the university	Ongoing construction work	3	Participants & researcher could slip trip or fall into a building area	All areas of risk are well signposted and barred off from public access.	low	low	low	low	Yes
Reading Participant information forms	None		N/A	N/A					
Participant completion of questionnaire	None		N/A	N/A					
Completion of Repertory Grid & Laddering analysis	None		N/A	N/A					

Appendix E: Combined Thematic Data Matrix

Full version available on request – Positive data excerpt

PA BENEFIT	VALUE	FREQUENCY	PA-B TOTAL
1	1		0
	2		
	3		
	4		
	5		
	6		
	7		
	8		
	9		
	10		
	11		

Appendix F: Survey Responses Excel Data Matrix

Positive Attributes	Group	code	%	
Outward looking	Experience	PA8	33	
Inward looking	Solo activity	PA6	66	
Classic	Buildings & Architecture	PA25	33	Split
One Topic	The Story	PA9	33	Split
Product	Paid for attraction	PA19	33	
Café	Social	PA4	83	
Busy	Tourisy	PA15	33	
Light Hearted	Novelty	PA7	83	
Detox	No Alcohol	PA30	16	
Interested	Knowledge & Information	PA2	66	
Good Atmosphere	Social	PA4	33	
Intimate	People	PA27	16	Split

Benefits	Group	code	%	
Get More in your photos	Challenging	B37	16	Not majority but overruled
More to connect with	Engagement	B22	16	Split
Allows for Extra design?replications	Make it what you want	B6	16	Split
Not Religious	Culture	B8	33	
No Human Control	just there	B32	16	
Staff are passionate	authentic	B13	16	
Different View from the day	Make it what you want	B6	16	
Hard: few can get a good photograph	Challenging	B37	16	Split
No Absence of thought	Imagination	B5	16	
What American's think Scotland is like	Beautiful to look at	B1	33	
Break from Culture	Variety & Change	B15	16	
Whole Day Activity	Get to know the destination	B10	16	
Multi task	Variety & Change	B15	16	Split
Put their interests before yours	Being Social	B11	33	
No Issues	Perspective	B33	16	
Uncontrolled Acess	Outside	B28	16	Split
Costs less & More to Gain	Proximity of Attraction	B29	16	
More Disciplined	Structure	B18	16	Split
Science	Learning	B31	16	
Go, but only if it's amazing	iconic Attraction	B2	16	Split
Key Figures that influenced the world	History	B12	33	
Inspirational	Perspective	B33	16	Split
Time Pressure	Short activity	B4	33	

Positive Values	Group	code	%
Fate	Connection to Destination	PV6	33%
Empathetic	other	PV7	33
Not Relevant	Reality / The Every day	PV11	50
Completion of the Fantasy	Special / Unique	PV2	66
Caters to Modern times	Reality / The Every day	PV11	33 Split
More Emotional	Personal Reflection & Development	PV7	33 Split
Gain Cultural Experience	Social Gain & Inclusivity	PV4	33
Makes you feel alive	Health & Wellbeing	PV8	50
Learning something Unique	Special / Unique	PV2	50
Knowledge for Everyone	Social Gain & Inclusivity	PV4	33
Choice in Knowledge	Knowledge Gain	PV3	50
Emmersive	Special / Unique	PV2	33 Split
Gain More Knowledge about a Destination	Knowledge Gain	PV3	66
Work things out for yourself	Knowledge Gain	PV3	33 Split
Pursue Personal Interests	personal Reflection & Development	PV7	50
Insight	knowledge Gain	PV3	66
Understanding the Cucle of time	connection with the past	PV10	66
Laid back option	Control & Choice	PV5	33
Stimulated	Health & Wellbeing	PV8	33
Appreciation of Art	Personal Reflection & Development	PV7	50
Heritage	connection with the past	PV10	100
Show off Your Knowledge	Knowledge Gain	PV3	50
FOMO	social Gain & Inclusivity	PV4	50
Don't Feel like one of the Many	Special / Unique	PV2	50
Affirmation	Personal Reflection & Development	PV7	16 Split
Respect for a Destination	Connection to Destination	PV6	66
Trust Information from a DMO	Value for Time & Money	PV1	50
Seeing What life is like	Reality / The Every day	PV11	33 Split
Feel Involved	Social Gain & Inclusivity	PV4	83

Negative Attributes	Group	code	%	
Nothing to Interact With	No Learning	NA27	60	
Busy	Quick Visit	NA1	40	
Consequence	Group	code	%	
Easy to do	Alone / Solo	C1	60	
Everyone can easily get a good photo	nothing special	C3	40	
You can look at a picture instead of visiting	nothing special	C3	40	
No longer the original	Nothing special	C3	40	Split
A Record of a Family	One / Singular	C2	20	Split
Self-Guided	Alone / Solo	C1	80	
Just Stand & read Information	nothing special	C3	40	
Lots of Tourits	Unpleasant Environment	C4	60	
Gimmick	Commercial side of tourism	C18	20	Split
One size made to fit all	Limitations	C19	20	Split
A Form of Escapism	Alone / Solo	C1	20	split
Nagative Value	Group	code	%	
High Expectations	Stress & discomfort	NV8	40	
No right or wrong answer	No Learning	NV3	60	
Less Physical Experience	No Challenge No Gain	NV2	80	
Brings Nothing to the Destination	Contrived for the tourists	NV7	60	
Bring nothing to the city	contrived for the tourists	NV7	40	Split
Hyper-awearness	Contrived for the tourists	NV7	40	Split
Dungeon	Not Unique	NV6	40	

Appendix G: Positive HVC Map: f 10+
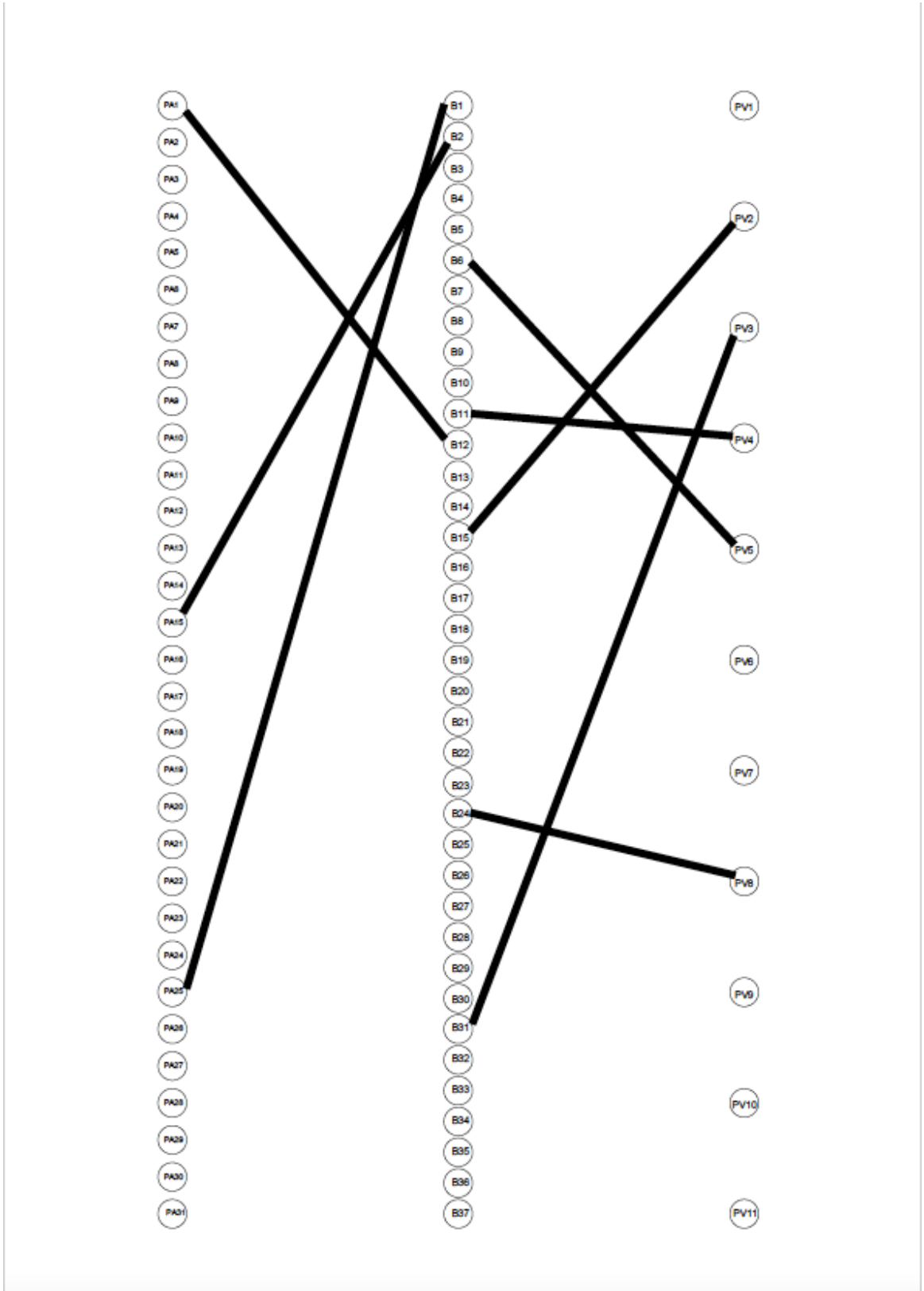
Appendix H: Negative HVC Map: f 10+
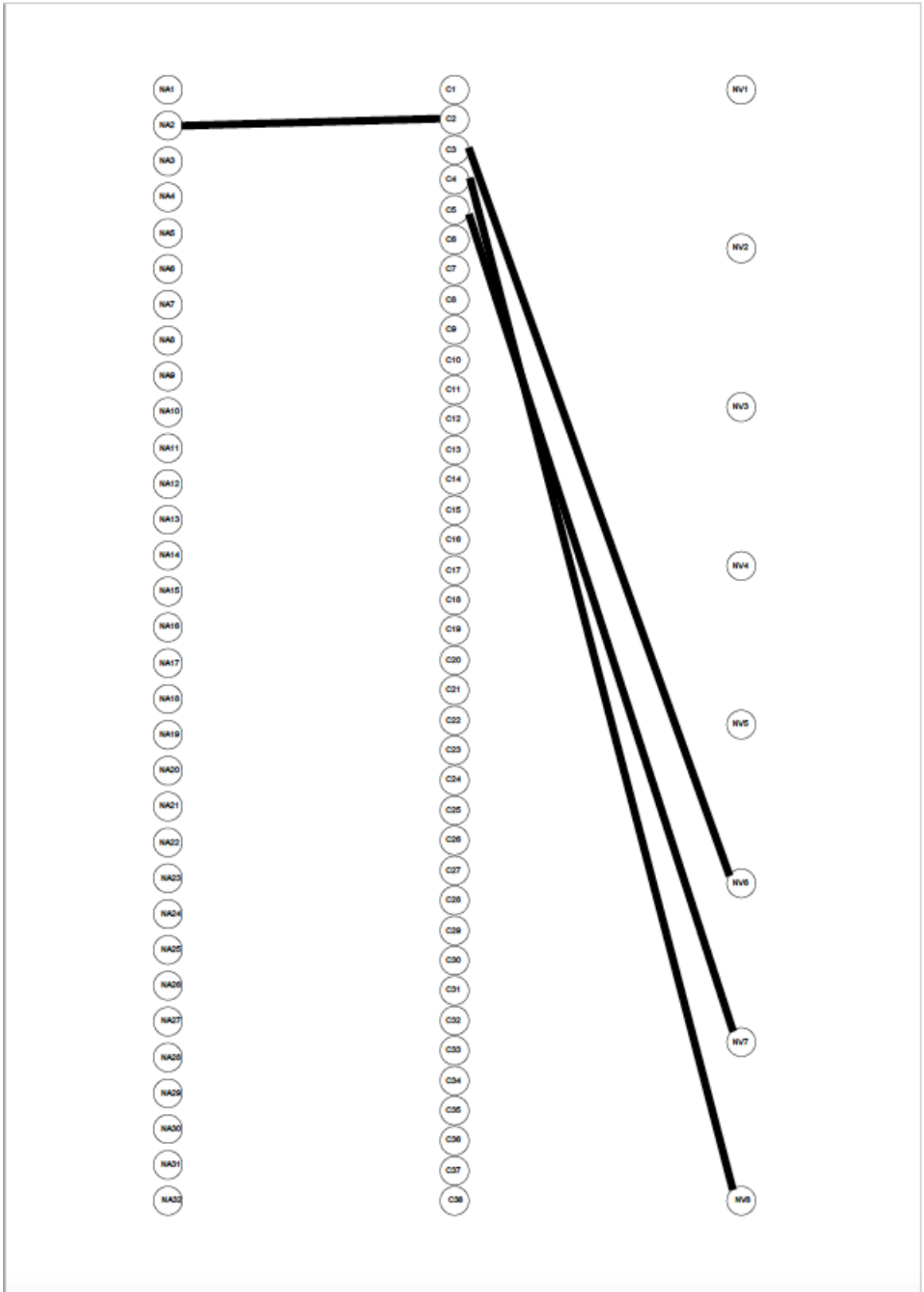
Appendix I: Positive HVC Maps: f 5 – 9 and 10+
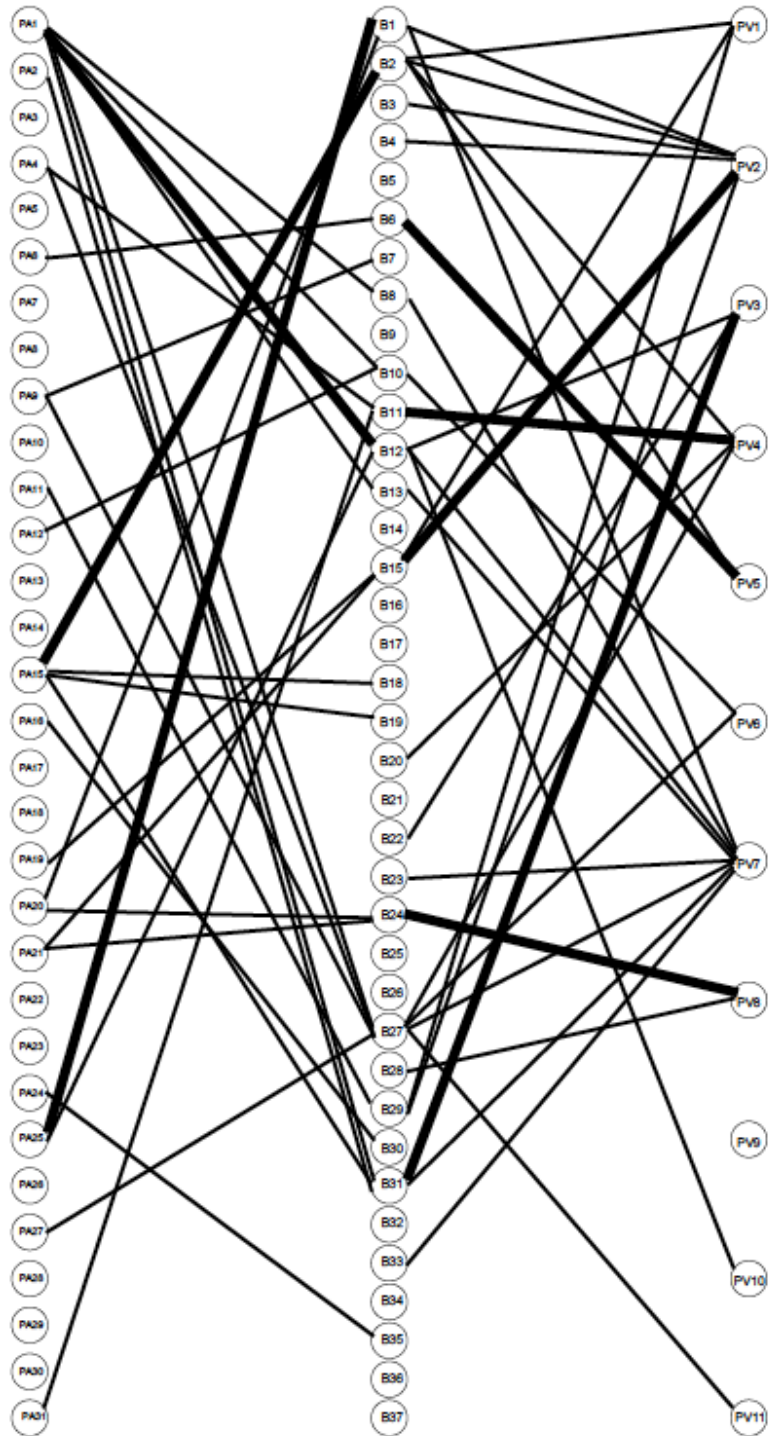
Appendix J: Negative HVC Maps: f 5 – 9 and 10+
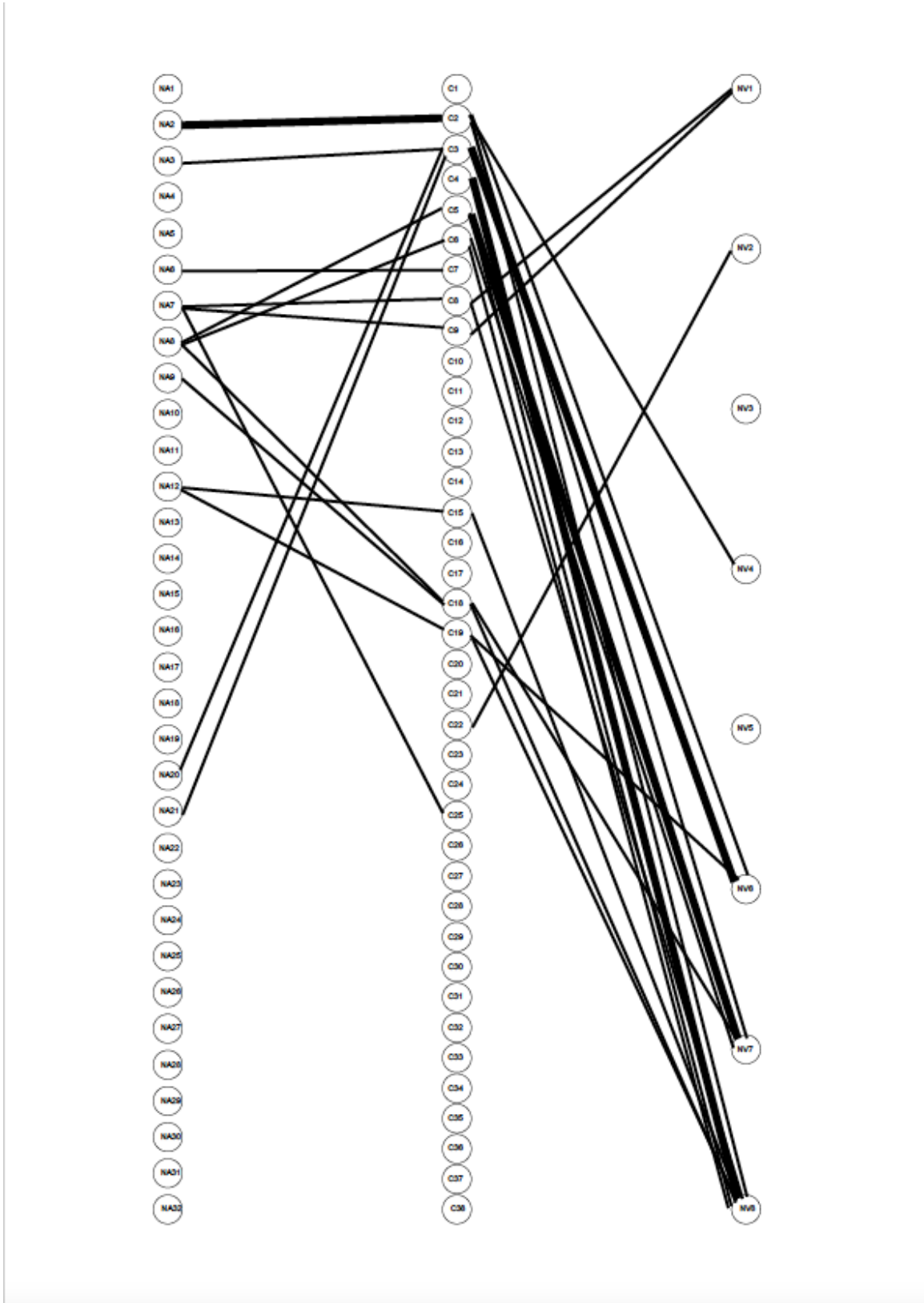
Appendix K: Positive HVC Maps: f 2 – 4, 5 – 9 and 10+
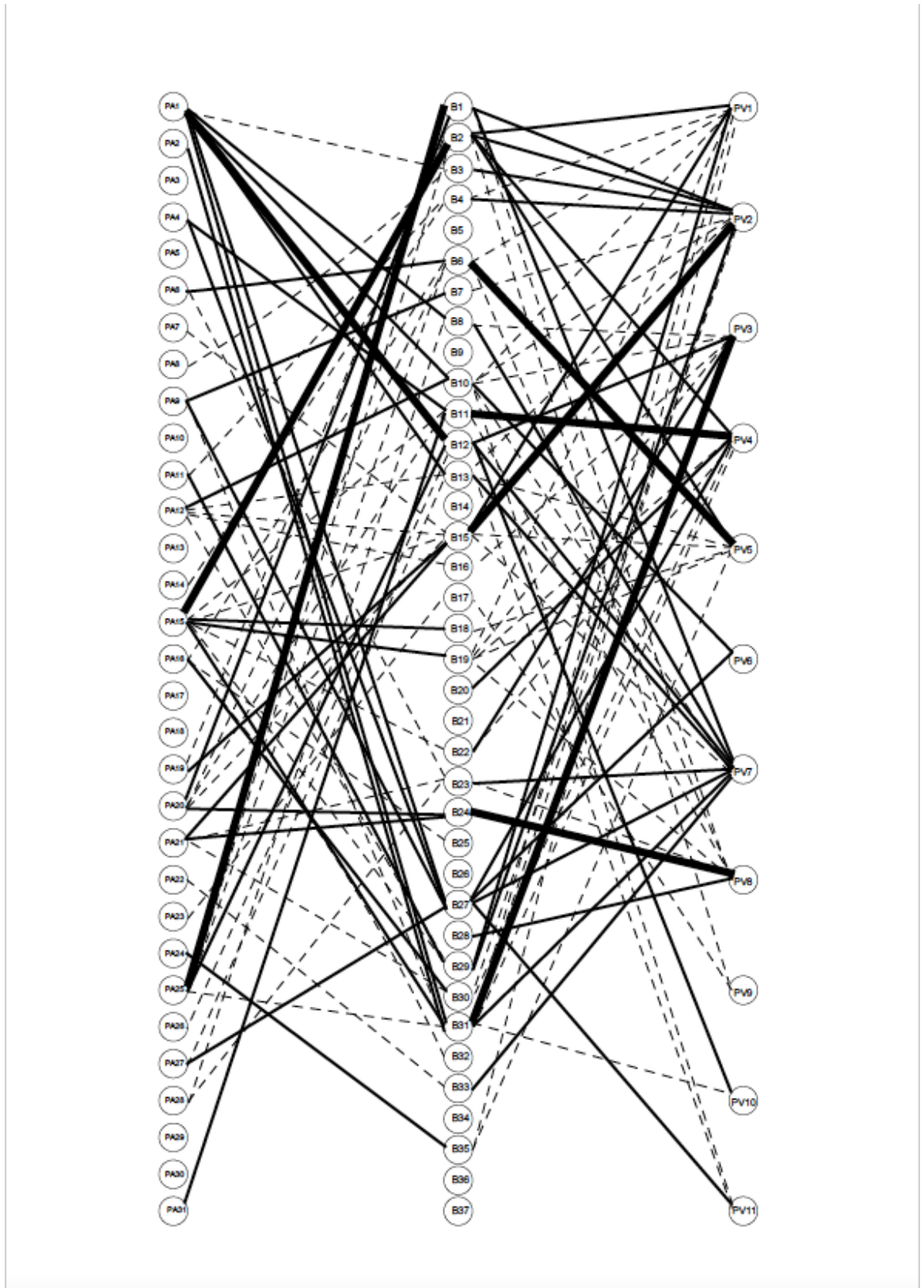
Appendix L: Negative HVC Maps: f 2 – 4, 5 – 9 and 10+
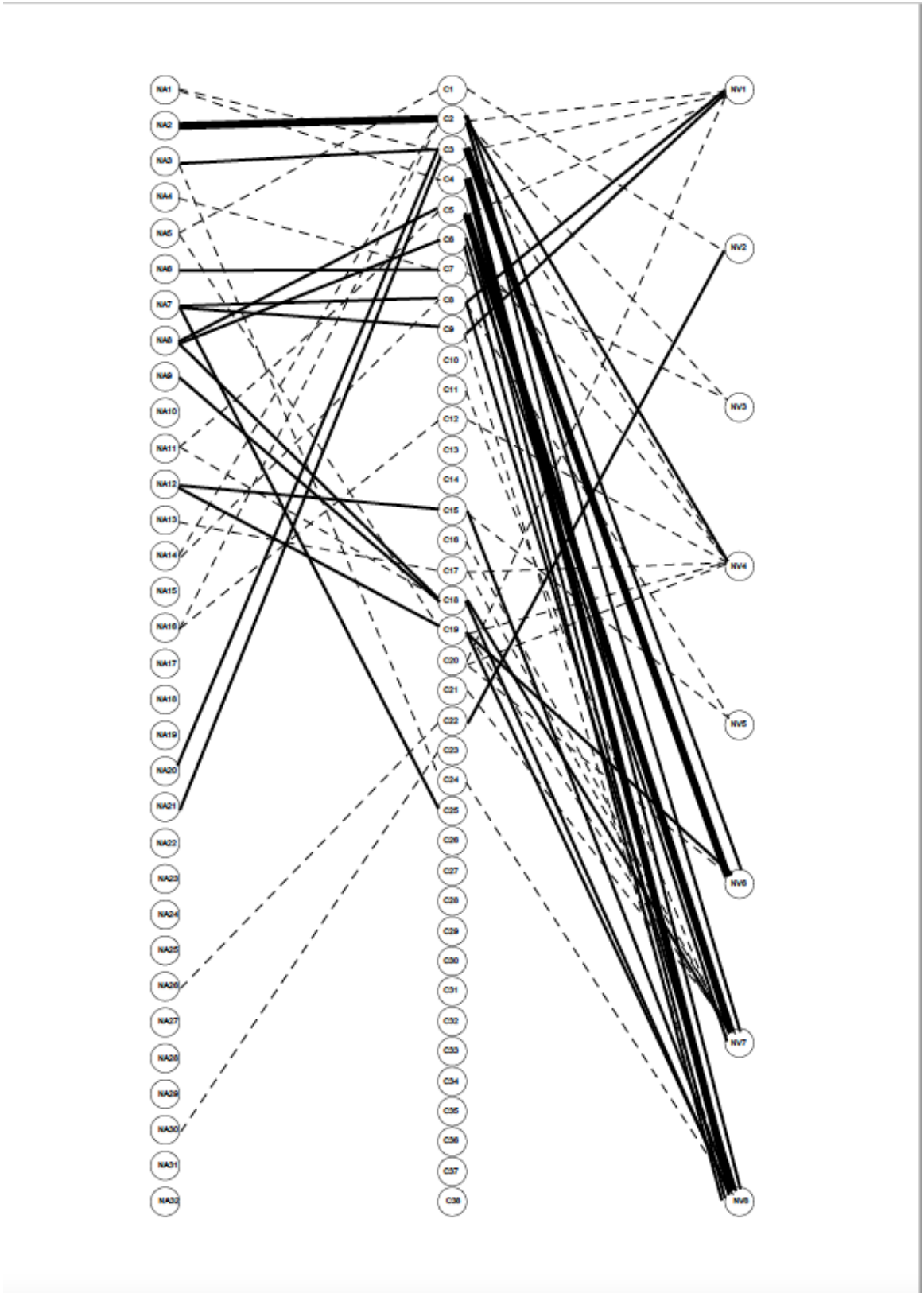
Appendix M: Summary of Positive Content Code Sample Tables

Appendix M1: Positive Attributes

	Code	Theme	No. of Participants / 21	%
Attributes	PA1	History	20	95
	PA2	Knowledge & Information	13	62
	PA3	Less Information	4	19
	PA4	Social	14	67
	PA5	Family	3	14
	PA6	Solo Activity	10	48
	PA7	Novelty	7	33
	PA8	Experience	12	57
	PA9	The story	15	71
	PA10	Current	6	29
	PA11	Location Proximity	16	76
	PA12	Location Specific	15	71
	PA13	Time Constraints	5	24
	PA14	Anytime	5	24
	PA15	Touristy	19	90
	PA16	Less Touristy	15	71
	PA17	Exclusion	5	24
	PA18	Free Attraction	5	24
	PA19	Paid Attraction	8	38
	PA20	Active	16	76
	PA21	Landscape / Large Area	21	100
	PA22	Viewpoints	6	29
	PA23	Motivated	8	38
	PA24	Indoors	12	57
	PA25	Buildings & Architecture	20	95
	PA26	Power	3	14
	PA27	People	14	67
	PA28	Religion	8	38
	PA29	Non- Religious	3	14
	PA30	No Alcohol	2	10
	PA31	Drinking Alcohol	12	57

Appendix M2: Benefits

	Code	Theme	No. of Participants / 21	%
Benefits	B1	Beautiful to look at	15	71

	Code	Theme		
	B2	Iconic Attraction	15	71
	B3	Unique	12	57
	B4	Short Activity	9	43
	B5	Imagination	6	29
	B6	Make it what you want	15	71
	B7	Fiction	7	33
	B8	Culture	9	42
	B9	Export	2	10
	B10	Get to Know the destination	18	86
	B11	Being Social	18	86
	B12	History	17	81
	B13	Authentic	13	62
	B14	Trends	3	14
	B15	Variety & Change	18	86
	B16	Singular	8	38
	B17	Motivated Visit	7	33
	B18	Structure	8	38
	B19	Fun & Enjoyment	10	48
	B20	For Everyone	11	52
	B21	Buy Gifts	2	10
	B22	Engagement	12	57
	B23	Solo Activity	10	48
	B24	Physical Activity	13	62
	B25	Simple	6	29
	B26	With Guests	3	14
	B27	People	17	81
	B28	Outside	8	38
	B29	Proximity of Attraction	14	67
	B30	Less Tourist like behaviours	10	48
	B31	Learning	17	81
	B32	"Just there"	10	48
	B33	Perspective	9	43
	B34	The Unknown	3	14
	B35	Inside	9	43
	B36	Stimulating	3	14
	B37	Challenging	4	19

Appendix M3: Positive Values

	Code	Theme	No. of Participants / 21	%
Values	PV1	Value for Time & Money	21	100
	PV2	Special	19	90
	PV3	Knowledge Gain	21	100
	PV4	Social Gain & Inclusion	21	100
	PV5	Control & Choice	17	81
	PV6	Connection to Destination	14	67

	PV7	Personal Reflection & Development	21	100
	PV8	Health & Wellbeing	18	85
	PV9	Achievement / Goals	13	62
	PV10	Connection with past	11	52
	PV11	Reality	15	71

Appendix N: Summary of Negative Content Code Sample Tables

Appendix N1: Negative Attributes

	Code	Theme	No. of Participants / 21	%
Attributes	NA1	Quick Visit	10	48
	NA2	Singular	16	76
	NA3	Inside	14	67
	NA4	Museum	9	43
	NA5	Non- Social	8	38
	NA6	Landmark	11	52
	NA7	Outside	16	76
	NA8	Tourist Attraction	16	76
	NA9	Commercial	12	57
	NA10	Paid for Attraction	5	24
	NA11	Created	6	29
	NA12	With Others	15	71
	NA13	Hierarchy	10	48
	NA14	Physical Activity	7	33
	NA15	Non- Activity	5	24
	NA16	Historic	4	19
	NA17	Not inclusive	4	19
	NA18	Fiction	10	48
	NA19	Scottish	4	19
	NA20	Not Scottish	7	33
	NA21	Modern Lifestyle	14	67
	NA22	Permanent	2	10
	NA23	Restricted Views	2	10
	NA24	Natural	2	10
	NA25	Fear	1	5
	NA26	Indifference	8	38
	NA27	No Learning	4	19
	NA28	Alcohol	7	33
	NA29	No Drinking	3	14
	NA30	Less Touristy	5	24
	NA31	Experience	3	14
	NA32	Clinical	1	5
	NA33	Photogenic Attraction	1	5

Appendix N2: Consequences

	Code	Theme	No. of Participants / 21	%
Consequences	C1	Alone / Solo	8	38
	C2	One / Singular	16	76
	C3	Nothing Special	19	90
	C4	Unpleasant Environment	10	48
	C5	Curated	15	71
	C6	Tourist	13	61
	C7	Can't learn in Environment	8	38
	C8	Requires Something	12	57
	C9	Takes time	10	48
	C10	Not long enough	6	29
	C11	The stereotypes	4	19
	C12	Issues of Access	9	43
	C13	Bucket list attraction	4	19
	C14	No interaction	7	33
	C15	With others	13	61
	C16	Opinions of others	5	24
	C17	Don't Belong	7	33
	C18	Commercial side of tourism	16	76
	C19	Limitations	13	61
	C20	No interest / Enjoyment	10	48
	C21	Changing	4	19
	C22	Time filler	8	38
	C23	Not a classic tourist attraction	4	19
	C24	Inside	4	19
	C25	Weather Dependent	5	24
	C26	Overwhelmed	4	19
	C27	Less useful in conversation	1	5
	C28	Irrelevant	3	14
	C29	Alcohol	2	10
	C30	Risk	4	19
	C31	No Physical Activity	1	5
	C32	Learning	7	33
	C33	Leisure Value	1	5
	C34	Unhealthy	1	5
	C35	Does no good	1	5
	C36	No beginning or end of trip	1	5

Appendix N3: Negative Values

	Code	Theme	No. of Participants / 21	%
Values	NV1	No Time/ Money Value	18	86
	NV2	No Challenge – No gain	15	71
	NV3	No Learning	12	57
	NV4	No connection	17	81
	NV5	No Social Gain	13	62
	NV6	Not Unique	19	90
	NV7	Contrived for the Tourist	19	90
	NV8	Stress & Discomfort	21	100

Appendix O: Explicit Authenticity Findings

Understandings of 'Authenticity'	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Iconic/ Landmark	x		x	x	x	x	x		x		x					x	x	x	x		
Popular	x		x													x		x	x		
Historial	x	x	x		x		x	x	x		x		x	x		x	x	x	x	x	x
Scottish History	x	x		x				x	x		x					x			x		
Historically Relevant	x										x							x	x		
Longevity	x			x	x						x	x		x				x	x		
Factual		x		x									x							x	
Curated		x											x						x	x	
Untampered		x					x		x	x	x	x		x	x	x	x		x	x	x
Allows for own assumptions / Personal Experience		x																			
Preservations		x																		x	
Mystery			x																	x	
Views of Landscape			x		x				x							x				x	
Artifacts			x																	x	x
Lived in/ Worked in (Real People)				x	x	x	x	x	x	x	x					x	x	x	x		
Capital					x		x														
Castle / Royalty					x													x	x		
All encompasing					x											x			x		
Old						x				x	x	x	x	x	x	x	x		x		
Apart of the Landscape/ Natural						x	x		x	x		x	x	x	x	x	x		x	x	
Cultural Experience									x	x											
Tradition										x											
Associated with Scotland											x	x									x
Not trying to be something it isn't															x						
Can't be replicated																	x		x		
Scottish Export																					
Local approved																				x	
Participants	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Number of attributes per participant	6	6	6	6	8	4	5	4	6	4	7	5	4	5	4	10	7	6	11	8	4

Appendix P: Participant Demographics

	Gender	Age	Postcode	Education	Occupation	Marital status	Dependents	Income
1	Male	27	G31	Post-Secondary	TV Camera operator	Single (never married)	No	Under £25,000
2	Female	26	G1	Masters	Naval Architect	Single (never married)	No	£30,001 - £40,000
3	Female	25	G4	Bachelor	Civil Servant	Single (never married)	No	Under £25,000
4	Male	25	G5	Masters	Marine Superintendent	Single (never married)	Yes	Under £25,000
5	Female	60	AB51	Diploma	City Council Team Manager	Single (Widowed)	No	£40,001 - £55,000
6	Female	30	AB24	Masters	Social Worker	Single (never married)	No	£30,001 - £40,000
7	Male	25	G5	Masters	Mechanical Engineer	Single (never married)	No	£40,001 - £55,000
8	Female	22	G3	Higher Education	Student	Single (never married)	No	Under £25,000
9	Male	36	EH7	Postgraduate	Student	Single (never married)	No	Under £25,000
10	Female	27	EH6	Bachelor	Customer Services & Marketing Co-ordinator	Single (never married)	No	Under £25,000
11	Female	67	DD5	Secondary Education	Retired	Married	No	Under £25,000
12	Female	58	DD4	Bachelor	Retired	Married	Yes	Under £25,000
13	Female	25	G1	Bachelor	Student	Long term Partner	No	Under £25,000
14	Female	25	G53	Bachelor	Orthoist	Single (never married)	No	£25,001 - £30,000
15	Male	25	G53	Bachelor	Marine Surveyor	Co-habiting	No	£30,001 - £40,000
16	Female	25	G31	Postgraduate	Student	Single (never married)	No	Under £25,000
17	Male	25	G31	Bachelor	Communications Manager	Single (never married)	No	Under £25,000
18	Male	25	G61	Bachelor	Engineer	Single (never married)	No	£30,001 - £40,000
19	Male	27	KW17	Bachelor	Environmental Consultant	Single (never married)	No	£25,001 - £30,000
20	Male	39	G66	Postgraduate	Lecturer	Married	Yes	£40,001 - £55,000
21	Male	28	FK8	Bachelor	Student	Single (never married)	No	Under £25,000