Memorable cultural consumption

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Memorable cultural consumption: Differences between local and non-local visitors to domestic sites

ABSTRACT

Purpose: Heritage management is underpinned by preservation, sustainability, and generativity; concerns of obvious interest to domestic audiences. However, domestic tourists are not homogenous and can be differentiated by various characteristics, including proximity to the sites they visit. Drawing upon the consumer-based model of authenticity (CBA), this study investigates whether the influence authenticity, self-connection, and serious leisure hold over experience memorability differs for distinct domestic visitor groups.

Design: To investigate perceptual differences between 'local' and 'non-local' domestic visitors, we developed and tested a conceptual model using a sample of 320 heritage site visitors within Tabriz, Iran; investigating the effects of self-connection, serious leisure, and perceived authenticity on memorable tourism experiences for both groups.

Findings: Significant inter-group differences regarding the influence of serious leisure and self-connection on visitors' perceptions of authenticity emerged. Similarly, the extent to which serious leisure, self-connection, and authenticity influenced memorable tourism experiences also differed. The effect sizes for all proposed relationships were larger for local visitors.

Originality: Hospitality and tourism literature often focuses on the boon inbound international and non-local domestic tourism can bring to local sites and attractions. However, our findings encourage heritage tourism managers to focus greater attention on attracting custom from "closer to home". With local visitors demonstrating strong pre-, during, and post-visit outcomes, the findings suggest local domestic visitors are a market ripe for greater investigation given ongoing international travel restrictions and Iran's historically-limited international appeal.

Keywords: heritage tourism; serious leisure; self-connection; memorable tourism experience; local and non-local visitors

INTRODUCTION

Studies into heritage tourism generally focus on the perceptions, attitudes, and behaviours of two distinct groups: *international* (Alrawadieh *et al*., 2019) or *domestic* visitors (Park *et al.*, 2019). Yet, relatively few investigate and compare different *sub-groups* of the domestic tourism market (Stone & Nyaupane, 2018). From an operational perspective, it is beneficial for heritage site managers, alongside the wider industry, to gain a more nuanced understanding of domestic visitors, as the conditions and phenomena underlying travel memorability may vary therein. The importance of nurturing and strengthening relationships with this customer demographic is exacerbated by two key factors. First, domestic tourists are vital in markets under-exposed to international tourism. For instance, encumbered by long-standing international economic sanctions, the Iranian tourism sector relies on a higher proportion of domestic visitors than more open economies (Pratt & Alizadeh, 2018). Second, and echoing recent calls for more ethical and sustainable tourism to emerge from the Covid-19 pandemic (Gössling *et al.*, 2020), destination managers across the world have greater incentive to engage with domestic tourists.

The distinction between sub-groups of domestic tourists therefore warrants further examination. As with their international counterparts, domestic tourists and heritage site visitors are not homogenous (Berrittella *et al*., 2006). Thus, to better understand domestic cultural heritage experiences, scholars must identify differences in consumer perceptions and behavioural influences. Research into domestic tourism highlights its complexity, demonstrating how differences in income (Yang *et al*. 2014), age (Pezeshki, 2019), and perceptions (Jeuring, 2017) influence visitor motivations and behaviours. Nonetheless, this study contends that the nuances of domestic tourism and heritage consumption remain under-researched. Thus, seeking to develop nascent understanding of differences in domestic heritage site visitors, we differentiate domestic tourists based on the proximity of their place of residence to the cultural sites under study (Jaafar *et al.*, 2015). Doing so, the study identifies two key groups: (1) those living in the same geographic region (province) as the heritage sites and attractions they visit, and (2) those that travel from further afield, although still in the capacity of a *domestic* tourist.

Over recent decades, travel and tourism research has emphasised the value tourists place on *experiencing* destinations they visit. Yet, more recently, the discipline has endeavoured to gain greater understanding of destination attributes and characteristics that

combine to contribute to and enhance the *memorability* of travel (Kim, 2014), alongside the underlying behavioural factors that such experiences influence (Kim, 2018). A mainstay of experiential tourism, cultural heritage site consumption has received sustained attention in this regard (fTaheri *et al.*, 2020), with academic focus reflecting a concomitant rise in the volume of tourists now engaging with cultural heritage at the destinations they visit (Mgxekwa *et al.*, 2018).

Given its underlying emphasis on preservation, conservation, and, in many respects, education, heritage tourism can be considered *serious leisure* (Curran *et al*., 2018). Serious leisure has been defined as "the systematic pursuit of an amateur, hobbyist, or volunteer activity that is sufficiently substantial and interesting for a participant to find a career there in the acquisition and expression of its special skills and knowledge" (Stebbins (1992, p.3). Contemporary conceptualisations of serious leisure recognise that it need not involve remuneration or career building, with health, social and developmental outcomes now considered equally important (Stebbins, 2020). Under such circumstances, visitors may be motivated by a desire to feel productive and involved, deeming experiences more memorable and enjoyable if these expectations are met (Taheri, *et al.*, 2014).

Further, the interplay between self-identity and self-connection can underpin serious leisure, encouraging significant personal commitment (Barbieri & Sotomayor, 2013). Within tourism discourse, self-connection often manifests as a form of place-attachment, centred on the emotional symbiosis between visitor and place (Prayag & Ryan, 2012). This bond can motivate travel and enhance tourists' heritage experiences (Lochrie *et al*., 2019). However, memorable tourism experiences (MTEs) are not solely reliant on pre-experience motivations, but are instead also influenced by visitors' perceptions of multiple on-site stimuli (Buehring *et al*., 2019) and customer-to-customer interactions (Wei *et al*., 2021). Within heritage contexts, this is typically contingent on how *authentic* site offerings and objects therein are perceived to be, alongside the aggregated experiential aspects of a destination (Kolar & Zabkar, 2010). Thus, *perceptions* of authenticity are operative phenomena of interest for tourism researchers.

Each of these constructs merge at the nexus of domestic tourist visits to cultural heritage sites. For destination managers, this poses an important question: *how and why do domestic tourists develop an emotional attachment to the places they visit?* The aim of this study is therefore *to investigate the relationships between self-connection, serious leisure,*

perceived authenticity, and MTE, with a comparative focus on whether these relationships differ between local and non-local domestic heritage site visitors. Accordingly, a novel adaptation of the four-stage consumer-based model of authenticity (CBA) was adapted as the theoretical basis for this study in order to capture the relationship among the aforementioned constructs (Kolar & Zakbar, 2010; Taheri *et al*., 2019).

Bryce *et al*., (2015) contend that there is a lack of empirical work applying this underlying model in diverse cultural settings, an issue which affects tourism research more broadly (Lee *et al*., 2020). Thus, by focusing on an under-researched setting (Iran), this study extends Kolar & Zakbar (2010) while remaining consistent with their conceptualisation of authenticity as a mediator capable of linking tourist motivations with post-experience outcomes. Iran is home to a number of historically, spiritually, and culturally significant sites, attractions, and destinations (Gannon *et al.*, 2020). Thus, domestic tourism in the Iranian context may provide unique insight into the complex interplay between serious leisure, self-connection, perceived authenticity, and travel and destination memorability, couched within an overwhelmingly domestic heritage industry. The modern Provinces of Iran are demarcated by historically important boundaries, where factors such as language, ethnicity and shared historical experiences merge to form common cultural identities. As such, we contend that the interplay between serious leisure, self-connection, and perceptions of authenticity may be further complicated by socially-constructed differences between these sub-populations.

In order to investigate these areas, the study uses Consistent Partial Least Squares Structural Equation Modelling (PLSc) in extension of conventional PLS (Henseler *et al.*, 2016). Echoing Thompson *et al*. (2018), we assessed multi-group differences for two groups ('local' and 'non-local' domestic visitors) through the measurement invariance model approach, using data collected from 320 domestic visitors to heritage sites in Tabriz, Iran.

LITERATURE REVIEW

Theoretical Background: Consumer-based Authenticity (CBA)

The quest for authenticity has long-motivated heritage site visitors (Ram *et al*., 2016). Discourse on authenticity often prioritises two dimensions: object-based and existential authenticity (Castéran & Roederer, 2013). Object-based authenticity concerns the provenance and legitimacy of artefacts found at destinations or sites, and is underpinned by "how people

see themselves in relation to objects" (Reisinger & Steiner, 2006, p.74). If native objects meet expectations, they can reinforce an individual's desire to visit a heritage site, strengthening perceptions of its overall quality accordingly (Gursoy *et al*., 2004). However, object-based authenticity overlooks the dynamic, interpretive nature of intangible heritage experiences, such as culture, religion, folklore, literature, and dance (Sims, 2009).

Existential authenticity encompasses the object-free elements of sites and destinations (Mura, 2015). As authentic cultural heritage is contingent on the interplay between objects and experiences (Taheri *et al*., 2018), existential authenticity represents elements developed from visitors' lived experiences (Castéran & Roederer, 2013). This includes physical (intra-personal) and self-made (inter-personal) feelings (Mura, 2015). Existentially authentic heritage sites often provide visitors with the opportunity to actively participate in communal activities. Engagement with quintessentially local events, experiences, or products (powerful symbols of culture and place) heightens visitors' perceptions of authentic heritage experiences (Sims, 2009).

Existential and object-based authenticity can emerge concurrently, with Reisinger and Steiner (2006) suggesting that both stimulate culturally-motivated experiences. As heritage sites are neither object nor context-free, object-based authenticity often influences existential authenticity (Gannon *et al*., 2017). This relationship is manifest in the physical artefacts, relics, and objects which combine to strengthen sites' experiential aspects, reinforcing visitors' perceptions of their overall authenticity in-turn (Reisinger & Steiner, 2006).

Recognising the inherent limitations of previous siloed conceptualisations, researchers have advanced an integrative consumer-based model of authenticity (CBA) (Kolar & Zabkar, 2013; Bryce *et al*., 2015), where both object-based and existential aspects are incorporated in evaluative measures of tourists' perceptions of authenticity. Here, emphasis shifts towards viewing authenticity as a "matter of extent, rather than an either/or issue" (Kolar & Zabkar, 2013, p.654). CBA has another clear advantage over previous conceptualisations; it is process-focused, and thus motivations, experiences, and consequences are combined into a single model. Doing so increases the functional value of their findings for destination managers.

Importantly, a divergence between what local and non-local visitors perceive as authentic heritage is likely, particularly within marginalised, hidden, or fragmented contexts. Indeed, non-local visitors are often partly or wholly unfamiliar with indigenous culture, and

what knowledge they do possess may be based on inaccurate cultural stereotypes regarding locals' attitudes, service quality expectations, and safety (Xie *et al.,* 2012). Extant research demonstrates that such cultural inauthenticity may be perpetuated by skewed economic incentives, where local people modify genuine, traditional cultural practices and artefacts to better market destinations or objects cognisant of non-local tourists' (mis-)understanding of their culture (Taheri *et al*., 2018). In this study, we take a novel approach and build upon the consumer-based model of authenticity (Kolar & Zabkar, 2013); operationalizing authenticity in both its object-based and existential forms to study their impact on domestic heritage site experiences.

Memorable Tourism Experience (MTE)

Heritage industry managers strive to provide visitors with memorable experiences, and successful sites typically do so (Taheri *et al*., 2019). Memorable experiences can significantly influence visitors' post-experience perceptions of destination quality, encouraging them to revisit in future (Gannon *et al*., 2017). As visitors are influenced by both sensory and emotional factors, the tangible and intangible characteristics of destinations and sites together contribute to heritage experience memorability (Lee, 2015). If this gratifies individuals to the extent that experiences are considered engaging, thrilling, significant, authentic, or unique, the emotional and sensory stimulus required to arouse 'memorability' may emerge (Gannon *et al*., 2017).

Developing a memorable offering can inspire positive post-visit behaviours (Sorrentino *et al*., 2020). This is important for heritage managers hoping to sustain long-term interest in their offerings, as such individuals are more likely to revisit memorable destinations or recommend them to others in future (Curran *et al*., 2018). Memorability is often contingent on perceptions of value-for-money, enjoyment, and quality (Lochrie *et al*., 2019). As visitors increasingly demand more diverse, social, and distinct experiences, those satisfied with destination-specific attributes may derive higher levels of MTE (Gannon *et al*., 2017). MTE are developed through strong emotional attachments between visitor, event, and experience. Three variables examined herein are influential in creating, growing, and strengthening this bond. Literature suggests that self-connection underpins place-attachment (Prayag & Ryan, 2012). Place-attachment refers to the connection that individuals feel towards a given place, which is a function of both the environment itself and the subjective meaning and symbolism that visitors identify with a particular place. Place-attachment is

enhanced when visitors feel a heightened sense of self-identity, familiarity or belonging (Tsai, 2016); particularly significant for those motivated by serious leisure (Barbieri & Sotomayor, 2013). Further, place attachment is strengthened when prior (positive) experiences are shared with friends/family (Lee *et al*., 2012).

Perceived authenticity can influence *how* and *why* individuals develop an emotional attachment to places they visit. Heritage environments perceived as authentic can shape visitors' motivations and behaviours and may positively influence experiential memorability. Alongside self-identity and self-expression, place-attachment underpins serious leisure, with both tangible and intangible characteristics determining perceived authenticity. These factors are shaped by the experiences of individual visitors. Thus, within the heritage sector, a complex interplay of locality, identity, connectivity, and memorability exists; there may be notable differences in how each interacts across local and non-local visitors, subsequently impacting upon MTE differently for each group.

Self-connection

The emotional connection individuals' feel towards other people, places, and objects can reinforce notions of 'self' (Park *et al*., 2010). This concept is central to brand attachment, capturing the cognitive bond between consumer and brand. Meaningful involvement with a brand can stimulate responses across the spectrum of emotions depending on the nature of these interactions (Hewer *et al.*, 2017). Within tourism literature, self-connection is strongly associated with place attachment: the emotional connection between visitor and place (Gu & Ryan, 2008). This is particularly noteworthy for those visiting destinations of religious or cultural significance, or those undertaking experiences closely aligned to their hobbies or leisure interests (Lochrie *et al*., 2019).

The bond between individual and place is also reinforced when the experiential and tangible elements of heritage consumption are perceived as authentic (Ram *et al.*, 2016). Authenticity is significant when visitors perceive destinations and attractions as iconic, with high heritage experience value (Ram *et al*., 2016). Thus, strong connections between visitor and place are typically fostered when heritage sites experiences are considered materially important (Kolar and Zabkar, 2010). Under such circumstances, tourism can reinforce self-identity and ratify one's self-concept; with this holding intrinsic value (Alexander *et al.*, 2017). Place attachment therefore stimulates memorability by developing and harnessing

visitors' desire for "identification, sense of belonging or other emotional connections to a place" (Tsai, 2016, p.536). Place attachment embodies self-connection's operationalization in this study. Non-local visitors are not precluded from developing attachment to a place; yet comparative insight into how self-connection influences perceptions of authenticity and memorability for both local and non-local visitors remains largely absent from literature.

Serious leisure

Serious leisure was once considered "the systematic pursuit of an amateur, hobbyist, or volunteer activity that is sufficiently substantial and interesting for a participant to find a career there in the acquisition and expression of its special skills and knowledge" (Stebbins (1992, p.3). However, contemporary conceptualisations recognize that it need not involve remuneration or career-building, with other benefits (e.g., improved health/wellbeing, socialisation, knowledge development, reskilling) considered equally important outcomes (Curran *et al*., 2018).

When participating in serious leisure pursuits, individuals feel productive and highly-engaged (Taheri *et al*., 2014). Accordingly, serious leisure is underpinned by self-identity and self-connection (Stebbins, 1992), stimulating significant commitment (Barbieri & Sotomayor, 2013). Following Curran *et al*. (2018) and Taheri *et al*. (2014), we operationalize serious leisure as a second-order construct with two underlining dimensions: reflective motivation (enjoyment-based enrichment) and recreational motivation (self and identity projects). Curran *et al*. (2018) suggest that enriching experiences that shape and strengthen self-identity can serve as serious leisure pursuits within the heritage consumption domain.

Serious leisure can offer a gateway for non-locals to feel a heightened sense of self-connection while travelling domestically. With regards to indigenous tourism, those motivated by serious leisure reveal an increased willingness to support the conservation of culture (Wu *et al*., 2017). As engaged serious leisure follows a temporal process of local→national→international travel, those pursuing serious leisure experiences are more likely to be knowledgeable within their area of interest (Getz & McConnell, 2011). Accordingly, evidence from heritage consumption in Japan suggests that domestic visitors' loyalty to a destination is tied with an 'abstract' sense of place, unbound from the physical remnants of their surroundings (Bryce *et al*. 2015). Beyond this, literature overlooks the nexus of local and non-local serious leisure experience. Further, while there is burgeoning interest in understanding the role serious leisure plays in shaping visitor perceptions of site

authenticity (Bryce *et al.*, 2015), this too remains underdeveloped, particularly with regards to its influence over heritage experience memorability.

Heritage Tourism

Historically concerned with the preservation of heritage assets, tourists' ever-increasing desire to experience nature, history, and culture has challenged heritage managers to balance the provision of memorable and enjoyable offerings with long-term sustainability (MacKenzie & Gannon, 2019). Recognising the potential of increased visitor numbers, research into the phenomena has advanced in recent years, with heritage consumption typically considered experiential; centred on the purposeful pursuit of participation in novel, deep-rooted experiences (Chen & Rahman, 2018). Emphasis is placed on the emotional (Poria *et al.*, 2006), educational (Prentice, 1993), and social (Gannon *et al.*, 2017) value derived from consuming heritage, echoing many of the characteristics of serious leisure, experience memorability, and self-connection (Curran *et al.*, 2018; Gannon *et al.*, 2019). These phenomena can advance, unfold, and evolve to the extent that heritage experience can form a core element of visitors' identity, which may thus influence their perceptions, behaviours, and post-experience intentions. Therefore, the industry must gain deeper insight into the perceptions of heritage site visitors in order to develop effective visitor management strategies and provide memorable experiences (Niemczyk, 2013). However, despite Richards' (1996, p.24) assertion that heritage is best experienced "outside [visitors'] normal place of residence", it is not the sole preserve of international tourists, with domestic visitors supporting heritage sites, particularly off-season or through multiple visits owing to their relative proximity (McKercher *et al.*, 2002).

Local vs. Non-Local Visitors

While demographic characteristics (e.g., age, gender) have been used to identify inter-group differences in visitor motivations, behaviours, and expectations (Carr, 2002), differences can also be ascribed to other characteristics (e.g., international versus domestic tourists; local versus non-local domestic visitors). However, domestic visitors often elude the designation of *tourist* altogether, in much the same manner that backpackers and second-home owners do (Singh & Krakover, 2015). Yet, while contemporary studies predominantly focus on issues surrounding international tourism, domestic tourism significantly benefits the wider industry (Stone & Nyaupane, 2018). Accordingly, there may be significant differences in the antecedent motivations for, and value derived from, heritage experience between those

domestic visitors living local to the sites they visit and those who travel from further afield (Rasoolimanesh *et al*., 2019).

Palso *et al*. (2009, p.57) suggest non-local visitors are "older, wealthier, spend more time away from home, and are less likely to have previously visited a site…[but are] vital determinants of the effect that an attraction has on its local economy". Visitors from further afield are typically inclined to visit more than one site or attraction and may feel less bound by loyalty to a single destination (McKercher & Lew, 2003). Conversely, as local visitors are more likely to return to sites and destinations regularly, they may take greater interest in the condition of the places they visit (Palso *et al.*, 2009). Cognisant of these established differences, and echoing extant research (Berrittella *et al*., 2006), this study considers local visitors as those living within the same geographic region as the sites/attractions they visit, consistent with the Iranian Ministry of Cultural Heritage Tourism and Handicraft's "core" and "buffer" zones (MCTH, 2021). Non-local domestic visitors are therefore those who have travelled domestically from elsewhere in Iran.

Brown, Assaker and Reis (2018) suggest that non-local visitors are more susceptible to multi-motivation marketing as they typically have multiple incentives for visiting destinations, sites, or attractions. Differences emerge too in the information sources used when planning trips. Local visitors prescribe greater value to their prior experiences and acquaintance recommendations, whereas non-local visitors value impersonal sources of information, including online review platforms (Palso *et al*., 2009). The different backgrounds and experiences of local and non-local visitors shape how they assess destination attributes and service quality therein. Locals prioritise the quantity of perceived high-quality attractions, whereas host sincerity and value-for-money are of greater concern to non-local visitors (Cordina *et al.*, 2019). Further, locals generally have an ingrained understanding of customs and behavioural expectations at the sites they visit, which may result in more enjoyable, memorable, and relaxing experiences (Ballantyne *et al.*, 2005). However, this is context-dependent, and non-local visitors' sense of belonging can also be heightened when experiencing heritage in areas of ethnohistorical, spiritual, or national significance (Singh & Krakover, 2015).

Heritage sites catering to both local and non-local domestic visitors therefore face distinct challenges. For example, the extent to which local visitors 'own' indigenous heritage assets is challenged in sites of national significance when non-local domestic visitors also

consider them an important part of their heritage (Biran *et al*., 2011). Similarly, viewed through the prism of localism, heritage sites can simultaneously 'belong' to a particular domestic group whilst holding no significance to another. Therefore, we propose:

H1: There is a significant difference between local and non-local visitors regarding the effect of self-connection on object-based authenticity.

H2: There is a significant difference between local and non-local visitors regarding the effect of self-connection on existential authenticity.

H3: There is a significant difference between local and non-local visitors regarding the effect of serious leisure on object-based authenticity.

H4: There is a significant difference between local and non-local visitors regarding the effect of serious leisure on existential authenticity.

H5: There is a significant difference between local and non-local visitors on the effect of object-based authenticity on existential authenticity.

H6: There is a significant difference between local and non-local visitors regarding the effect of self-connection on MTE.

H7: There is a significant difference between local and non-local visitors regarding the effect of serious leisure on MTE.

H8: There is a significant difference between local and non-local visitors regarding the effect of object-based authenticity on MTE.

H9: There is a significant difference between local and non-local visitors regarding the effect of existential authenticity on MTE.

[Figure1]

Figure 1 provides an overview of the proposed theoretical model for this study. It identifies the hypothesised relationships among serious leisure, self-connection, object-based authenticity, existential authenticity, and MTE. The model is examined across two groups to investigate differences in the postulated relationships between local and non-local domestic heritage site visitors.

METHODOLOGY

Data collection procedure and measures

Surveys were administered in-person to participating visitors in heritage sites across Tabriz, Iran in Spring 2018. Tabriz is a distinguished historic destination, serving as the provincial seat of influence within the country's East Azerbaijan region. Tabriz hosts a range of notable visitor attractions and is one of Iran's foremost cultural destinations (Thompson *et al*., 2018). Using convenience sampling, quantitative data was collected at the exit gates of the Qajar Museum, Kabood Mosque, Azerbaijan Museum, Iron Age Museum, Boulourchian House, Behnam House, and the Constitutional Revolution House of Tabriz, from both local (those living in Iran's East Azerbaijan Province) and non-local (those living in other Iranian provinces) domestic tourists leaving each site (i.e., post-visit).

The purpose of this study was explained to participants. Following Gerbing and Anderson (1988) and an exploratory sequential mixed-method design principal (Taheri *et al*., 2021), the questionnaire was developed based on conversational interviews and an extensive literature review, with focus on the area of heritage experiences, serious leisure, authenticity, and MTE (Kolar & Zabkar, 2010; Stebbins, 1992; Taheri *et al*., 2019; Palso *et al*., 2009). Fifteen visitors were recruited and interviewed via purposeful sampling (at a private location at a heritage site in Tabriz) in a semi-structured format to identify potential factors (themes/constructs) influencing MTE. This approach helps to minimize common method variance, and also confirms the content validity of the questionnaire (Podsakoff *et al.*, 2003). Interview transcripts were shared between the research team, increasing the validity and integrity of the qualitative data. To further determine content validity, we also asked four local academics to appraise the English *and* Farsi versions of the questionnaire. They confirmed that items used for each construct were appropriate within the Iranian context.

The quantitative data collection process was supported by Farsi-speaking research assistants; each was trained, and holds extensive experience of collecting visitor data within the Iranian heritage tourism context. We pilot tested the survey with 20 respondents; a mixture of local and non-local visitors (not included in final analysis), with questions tweaked based on their feedback. Overall, 320 responses were collected and. <5% of the data was incomplete; mean replacement was deployed to deal with omitted values (Hair *et al*., 2010). Overall, 46.8% of respondents were female, and 57.1% were 46+; 61.25% (n=196) of participants were visiting from elsewhere in Iran (i.e., non-local domestic tourists), with the remainder (n=124) local to Tabriz. A suitable population of both groups of visitors was needed to conduct the compulsory testing of hypotheses. Per Reinartz *et al*. (2009), a 100-respondent sample can meet PLS-SEM's operational requirements as this returns a power of

0.8. Additionally, G*Power was deployed to identify the minimum required sample. Using power analysis (Faul *et al*., 2009), G*Power results concluded that – based on the research framework - at least 119 respondents from each group was necessary to generate 0.95 power. As such, the sample used for each group within this study is appropriate.

Constructs were amended from existing studies (**Table1**), with responses indicated via a 7-point Likert scale (1 'strongly disagree'; 7 'strongly agree'). Two items used for self-connection came from Bryce *et al*. (2015) and Park *et al*. (2010). Object-based and existential authenticity were respectively measured by four items and six items borrowed from Kolar and Zabkar (2010). MTE measure included five items adapted from Taheri *et al*. (2018) and Taheri *et al*. (2019). Consistent with extant research (Curran *et al*., 2018), this study operationalizes serious leisure as a reflective second-order variable. To measure the higher-order serious leisure construct, we used two respective underlying first order dimensions: reflective motivation (four-items) and recreational motivation (four-items) (Curran *et al*., 2018). Finally, we tested for non-response bias; an early and late version of the questionnaire was compared for any significant differences in socio-demographic attributes, with none identified.

Analytical approaches

We employed Partial Least Square structural equation modelling (PLS-SEM) to assess the conceptual model. PLS-SEM is suitable in the primary stages of theory building and for models comprised of multiple indicators (Taheri *et al*., 2018). It can be used for both normal and non-normal data. In this study, Skewness and Kurtosis for each scale item (**Table1**) did not fall within the satisfactory range (±3), indicating non-normal data distribution. As such, Mardia's standardized coefficient was also used. The data indicated multivariate non-normal distribution as Mardia's standardised coefficient for the measurement model (71.257) surpassed the criterion of 5 (Byrne, 2006). However, "PLS-SEM's statistical properties provide very robust model estimations with data that have normal as well as extremely non-normal (i.e., Skewness and/or Kurtosis) distributional properties" (Hair *et al*., 2018, p.22). Wetzels *et al*. (2009, p.190) argue "model complexity does not pose as severe a restriction to PLS path modelling as to covariance-based SEM, since PLS path modelling at any moment only estimates a subset of parameters". Finally, PLS-SEM is appropriate for formative, reflective, and second-order models (Taheri *et al*., 2019). To estimate and assess the proposed model, this study used Consistent Partial Least Squares (PLSc), advancing orthodox PLS.

The PLSc "algorithm solves the consistency problem, path coefficients, construct correlations, and indicator loadings. The PLSc methodology avoids the issue of overestimation and underestimation of parameters…" (Dos Santos *et al*., 2016, p.1093). We used SmartPLS 3.2.4 to examine the research model with 5,000 sub-samples (Ringle *et al.*, 2014).

Common Method Variance (CMV)

To mitigate social desirability bias, respondents were assured that no answers could be attributed to them. Additionally, independent and dependent constructs were placed in discrete sections of the questionnaire. Harman's single-factor test was used to assess CMV; all principal scales were entered into a principal component analysis (PCA) (Podsakoff *et al*., 2003). PCA findings indicated 5 factors with Eigenvalues >1, explaining 72.122% of total variance; the primary factor accounted for 32.21% (i.e., <50%, which did not describe the majority of the variance). We also used the unmeasured method factor approach suggested by Liang *et al*. (2007). Accordingly, a common method factor was introduced to the structural model. We then calculated the average variance of indicators and method factor. Findings indicate that the average variance illustrated by indicators was 58%; the average method-based variance was 1.6% (36:1). Thus, CMV is of no concern.

RESULTS

Descriptive data

Per **Table 1**, mean values for local visitors were higher than for non-local visitors across all items.

[Table1]

Assessment of measurement model

We assessed the research model by investigating its construct reliability, convergent validity, and discriminant validity for first-order reflective variables with Local (L) and Non-Local (NL) visitors (Hair *et al*., 2017). The reliability of the first-order constructs was tested using composite reliability (CR), Cronbach's Alpha (α), and Dijkstra-Henseler's rho (ρ_A) (Dijkstra & Henseler, 2015; Hair *et al*., 2017). Per **Table 2**, all CR and α values exceeded .70, supporting scale reliability. We also assessed internal consistency using ρ_A. **Table 2** demonstrates that the ρ_A of each construct is above the proposed cut-off value (.70) (Gelhard & von Delft, 2016). We tested convergent and discriminant validity via multiple approaches.

This included first ensuring that the square root of the average variance extracted (AVE) of all first-order constructs was greater than all other cross correlations for both PLS and PLSc (**Table 3**). Second, all AVEs were >.50 (**Table 3**). Third, correlations among all first-order constructs were <.70. Fourth, all factor loadings were >0.60, with significant *t*-values for PLS *and* PLSc (**Table 2**). Fifth, following Henseler, Ringle, and Sarstedt (2015), we used heterotrait-monotrait ratio of correlations (HTMT). All HTMT values for first-order constructs were below the cut-off (0.85) (Local: .277 to .611; Non-Local: .221 to .565), signifying the discriminant validity of the scales.

[Table2&3]

Echoing Becker, Klein, and Wetzels (2012), the repeated measures tactic was applied with the aim of estimating the hierarchal component model in PLS-SEM. *First*, each item was allocated their two respective underlying sub-constructs reflectively. *Second*, each item was reflectively allocated to their corresponding second-order construct. *Next*, relationships between second-order constructs and their underlying dimensions were stated to be reflective. The findings indicated that the relationships between the serious leisure construct and underlying factors including reflective motivation (Local: .901;*t*=32.235;Non-Local: .811;*t*=11.397) and recreational motivation (Local: .823;*t*=24.851;Non-Local: .824;*t*=12.467) were significant. R^2 = of each underlying factor was larger than the suggested value of 0.5 (i.e., $R^2_{\text{reflective motivation-Local}}$ = .723, $R^2_{\text{recreational motivation-Local}}$ = .701, $R^2_{\text{reflective motivation-Non-local}}$ = .711 and $R^2_{\text{recreational motivation-Non-local}}$ = .736), demonstrating that serious leisure explains more than 50% of the variance in its respective single-order factors (Hair *et al*. 2014) (**Figure2**). Thus, serious leisure can be confirmed as a second-order construct captured reflectively by multiple (2) first-order sub-scales.

[Figure2]

Structural model assessment and multi-group analysis

We evaluated path relationships among constructs via PLS-SEM using (1)cross validation communality and redundancy indices; (2)R^2 values of endogenous variables; and (3)standardised root mean square residual (SRMR) (Hair *et al*., 2017). Findings support the model's predictive relevance as R^2 values for all endogenous constructs surpassed .30. Using blindfolding procedure within SmartPLS, Stone-Geisser's Q^2 values were >0 for all constructs, suggesting predictive relevance of the model (Hair *et al*., 2017). For local visitors

(**Figure2**), the R^2 value was 37.1% for object-based authenticity, 31.2% for existential authenticity, and 48.2% for MTE. For non-local visitors (**Figure2**), the R^2 value for object-based authenticity was 33.1%, 57.1% for existential authenticity, and 55.7% for MTE. For local visitors, the model estimation with PLS reveals an SRMR value of .057 and the estimation with PLSc indicates an SRMR value of .041. For non-local visitors, model estimation with PLS shows an SRMR value of .061 and the estimation with PLSc indicates an SRMR value of .053. For both, these values were below the suggested threshold (.08) (Mikalef & Pateli, 2017).

Multi-group analysis (MGA) followed assessment of the structural model. Here, metric invariance assessment is necessary. First, we assessed the reliability and validity of each group's measurement model using CR, α, ρ_A, AVE, and discriminant validity (**Table2**). Findings support the reliability, convergent validity and discriminant validity of each measurement model for both visitor groups. Prior to MGA, we tested measurement invariance (Hair *et al*., 2017). Henseler *et al*. (2016) recommend the Measurement Invariance of Composite Models (MICOM) three-step procedure: (i)Configural invariance, (ii)Compositional invariance, and (iii)Scalar invariance. We investigated loadings differences between the two groups under study for each item; for all, their underlying constructs suggested non-significant differences in factorial load for both groups (Welch-Statterthwaite and permutation tests *p*-value>.05).

We used two different nonparametric approaches to test for multi-group differences. Henseler, Ringle, and Sinkovics (2009)'s PLS-SEM MGA suggests that the *p*-value of path coefficient estimates across two identified groups must be <.05. We also used Chin and Dibbern's permutation technique. This approach also draws upon *p*-values to investigate differences between multiple groups if *p*-values are <.05. We tested the hypotheses using 5,000 bootstrap re-samples and 5,000 permutations. Per **Table 4**, the findings illustrate that self-connection exercises a positive, significant effect on object-based authenticity and existential authenticity for both local and non-local visitors. Similarly, serious leisure exerts a positive, significant effect on object-based authenticity and existential authenticity for both groups. Moreover, the results reveal that object-based authenticity has a positive, significant effect on existential authenticity for both local and non-local visitors. Further, the findings reveal the positive effect of serious leisure, self-connection, object-based authenticity and existential authenticity on MTE for both groups. Finally, Henseler's MGA and permutation approach results demonstrate significant differences between both domestic visitor groups

with respect to all nine hypotheses, with effect sizes greater for local visitors throughout (**Table4**). Regarding control variables, age and gender have no significant effect on relationships for both local and non-local populations.

[Table4]

DISCUSSION AND CONCLUSIONS

This study focused on the relationships between, and effects of, self-connection, serious leisure, and perceived authenticity on MTE while also identifying differences in the strength of these relationships based on visitor proximity to site (i.e., differences between local versus non-local visitors). Doing so, it extends the application of Kolar and Zabkar's (2010) consumer-based model of authenticity in an under-researched context: Tabriz, Iran. The confirmed measurement model and established reliability and validity indicators indicate the proposed instrument appropriately assessed the constructs in the model. The tested model thus indicates that the higher-order serious leisure construct performs well with the CBA. Moreover, echoing extant research, this study highlights the importance of understanding factors influencing heritage experience from multiple perspectives (Bonn *et al.*, 2005). By demonstrating significant differences in postulated relationships for local and non-local visitors, it encourages tourism managers to tweak the way in which they promote and develop their offerings to meet the expectations of each visitor group.

The key contribution of this study therefore lies in the MGA results, which revealed significant differences between local and non-local domestic visitors for all hypotheses (**H1-H9**). The effect sizes for all postulated relationships were larger for *local* visitors when compared to non-local visitors. Thus, while the findings highlight the importance of self-connection, serious leisure, and perceived authenticity on MTE more generally, they also highlight that these relationships differ across domestic visitor groups. Previous studies confirm positive and significant differences between the perceptions of local and non-local visitors, suggesting that the findings of this study are consistent with extant knowledge. However, our results proffer more nuanced insight therein; doing so in an under-researched context, with a specific focus on domestic heritage experiences).

Theoretical Implications

Across both local and non-local visitor groups, the MGA findings (**Table4**) indicate that self-connection positively influences object-based authenticity (**H1**) and existential authenticity (**H2**); in line with prior studies which suggest that the connection between individual and place is stronger when heritage sites and destinations are comprised of authentic characteristics and components (Alexander *et al*., 2017). Further, serious leisure was found to positively influence both object-based (**H3**) and existential authenticity (**H4**) for both groups, which again reinforces prior studies which suggest that those motivated by a desire to experience heritage value the authentic elements of such sites and destinations (Curran *et al*., 2018). Next, investigating **H5**, the findings indicate that object-based authenticity does not positively influence existential authenticity for either visitor group, contesting extant literature (Kolar & Zabkar, 2010) in highlighting that place-appropriate objects and artefacts do not shape visitors' perceptions of the experiential and emotional elements of heritage in this particular context.

The results reinforce prior research by again confirming the significant, positive influence self-connection (**H6**) and serious leisure (**H7**) exert on MTE for both local and non-local visitors (Gannon *et al*., 2017). Finally, the results indicate the importance of object-based (**H8**) and existential authenticity (**H9**) for both visitor groups, supporting prior studies which emphasise the role that perceived destination authenticity plays in stimulating memorable heritage experiences (Curran *et al*., 2018). As such, this study expands existing knowledge by indicating and confirming the significance of the aforementioned relationships between self-connection, serious leisure, perceived authenticity, and MTE in the Iranian heritage context. However, by demonstrating that the effects of all postulated relationships (**H1-H9**) were higher for local visitors when compared with non-local visitors, this study has identified key differences emerging between distinct groups domestic heritage visitors.

What then does this mean for our understanding? First, the results confirm previous studies in suggesting that self-connection and serious leisure positively influence perceived authenticity and MTE (Ram *et al*., 2016). Therefore, prior to considering multi-group differences, tourism planners must encourage and expedite self-connection and serious leisure motivations between heritage sites and local and non-local visitors in order to stimulate MTE. Those visitors motivated by the pursuit of serious leisure experiences may expect to be able to interact with authentic objects at heritage sites (Gursoy *et al*., 2004), which in turn may contribute to how existentially authentic they perceive a site to be

(Reisinger & Steiner, 2006). We thus encourage site managers to prioritize the key objects, artefacts, and experiential components that appeal to serious leisure visitors. They should present and promote heritage assets in a manner capable of ratifying self-connection and serious leisure motivations consistent across both groups of domestic visitors, while recognising differences therein. For example, promotional strategies could be tailored to a non-local audience, with native objects of national significance used to promote heritage sites outside of their immediate locale. Conversely, a programme of events underpinned by artefacts and experiences of niche interest to local audiences could appeal to local visitors, stimulating repeat visits in the process. This approach recognises inter-group differences, while acknowledging the importance of perceived authenticity and self-connection to each group.

Practical Implications

The findings encourage heritage tourism marketers to seek deeper understanding of the motivations, perceptions, and behaviours of distinct groups of heritage visitors. We suggest attention is first paid to identifying the demographic composition of current visitors. In doing so, heritage managers can establish the proportion of local versus non-local domestic visitors experiencing their offerings. To do so, site managers should regularly collect information from visitors. This could be conducted in a participative manner, via interactive customer service feedback questionnaires typical of service settings (e.g., transportation hubs), reinforcing the site-visitor connection in the process (Lee *et al*., 2021). The study also extends extant understanding of how different motivations stimulate various visitor groups in the heritage context, highlighting that "the more participants perceived the site as part of their own heritage [e.g., local visitors], the more they were interested [in visiting]" (Poria *et al*., 2003, p.171). However, despite their differences, both local and non-local visitors were motivated by serious leisure (Palso *et al.*, 2009). Therefore, site managers may wish to further develop, reinforce, and promote the educational value of heritage (Prentice, 1993), incorporating a wider range of skill-development opportunities into their offering in order to appeal to those who take heritage experience seriously (Curran *et al*., 2018).

Third, our findings demonstrate significantly higher levels of serious leisure, self-connection, perceived authenticity and MTE for local compared to non-local visitors. Thus, municipal authorities within Tabriz and across the Province should afford appropriate weight to the perceptions and wishes of locals when planning the strategic direction of the region's

heritage assets. Local visitors should be considered in a manner reflective of other visitor groups (e.g., international tourists, domestic tourists), not simply as concerned local residents (MacKenzie & Gannon, 2019); a designation under-recognised across extant research (Rasoolimanesh *et al.,* 2019). This geographically proximate group of dedicated and passionate individuals (who also serve as potential repeat visitors) provide opportunities at an operational level too. For example, memorable experiences may encourage local visitors to serve as site 'ambassadors' and volunteer 'custodians' (Palso *et al.,* 2009). Finally, despite the changing Iranian tourism sector, the results may resonate with heritage sites managers across the developing world. While increased scholarly emphasis is placed on 'opening up' Iran's heritage sites to international visitors (Pratt & Alizadeh, 2018), long-term operational sustainability and heritage site conservation is likely to remain contingent on the combined spending power of both local and non-local *domestic* visitors (Taheri *et al*., 2019). We believe these results mark an important point of departure for future research interest in this area.

Limitations & Future Research

Despite providing insight into the different perceptions of local and non-local domestic visitor groups within an under-researched context, we acknowledge the limitations herein. First, data was obtained from visitors to multiple heritage sites across one Iranian city. Therefore, the findings are contextually-limited; future research should investigate multi-group differences between local and non-local visitors at geographically disparate heritage sites, comparing and contrasting their findings accordingly. Second, this is a cross-sectional study; while the theoretical rationale is justified, the confirmation of causal predictions is partly incompatible by design. Third, the effects of the hypothesised relationships could be moderated by contextual variables. For example, the effects of self-connection on perceived authenticity and MTE are likely to be moderated by visitors' familiarity with the site or destination, service complexity, and/or consumer engagement. Future studies should acknowledge this when investigating the differences between local and non-local visitors' perceptions, behaviours, experiences, and post-travel evaluations. Finally, colleagues could deploy an in-depth qualitative approach to further examine the relationships between constructs identified herein, while also exploring potential additional constructs/themes within this research framework and context.

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877 **Table 1**. Measures and descriptive statistics.

	Local (N=124)				Non-local (N=196)			
First-order constructs	**Mean**	**SD**	**Skewness**	**Kurtosis**	**Mean**	**SD**	**Skewness**	**Kurtosis**
Object-based authenticity(OBA)								
The overall architecture and impression of the building inspired me(OBA1)	4.12	.890	-1.311	1.133	3.80	.789	-1.302	1.150
I liked the peculiarities about the interior design/furnishings(OBA2)	5.20	.789	-1.123	-2.123	4.12	.754	-1.113	-2.201
I liked the way the site blends with the attractive landscape/scenery/historical ensemble/town, which offers many other interesting places for sightseeing(OBA3)	5.69	.790	-2.001	-1.088	4.80	.758	-2.191	-1.052
I liked the information about the site and found it interesting(OBA4)	4.70	.767	-1.123	-1.137	4.10	.787	-1.410	-1.032
Existential authenticity(EA)								
I liked the special arrangements, events, concerts, celebrations connected to the site(EA1)	6.01	1.940	3.270	-4.161	4.11	1.786	2.233	3.378
This visit provided a thorough insight into this cultural heritage site's historical era(EA2)	5.66	1.253	2.003	3.463	4.32	1.132	2.238	2.560
During the visit I felt connected with the related history, legends and historical personalities(EA3)	6.10	1.642	3.311	-2.440	4.20	1.456	3.011	3.231
I enjoyed the unique religious and spiritual experience(EA4)	4.23	1.558	-3.003	2.411	3.01	1.115	-2.789	-3.234
I liked the calm and peaceful atmosphere during the visit(EA5)	4.33	1.851	-3.330	-1.656	3.21	1.067	-2.768	-3.478
I felt connected with human history and civilization(EA6)	5.80	1.301	-3.405	-0.629	3.80	1.327	-3.001	-3.001
Self-connection(SC)								
This cultural site is part of you and who you are(SC1)	4.52	1.333	-2.021	-1.023	4.01	1.311	-1.769	1.010
You feel personally connected to this cultural site(SC2)	4.41	1.633	1.381	-0.933	4.13	1.123	1.322	.789
MTE								
I enjoyed this experience and feel excited(MTE 1)	5.69	1.344	2.033	2.818	5.78	1.189	1.980	3.028
I closely experienced the local culture(MTE 2)	5.44	1.356	1.370	2.723	5.28	1.009	1.785	4.190
I enjoyed a sense of freedom(MTE 3)	5.80	1.022	1.408	2.022	5.23	1.239	1.401	3.456
I did something meaningful(MTE 4)	5.33	1.457	-2.127	-1.413	4.99	1.007	1.289	2.098
I gained a lot knowledge about this cultural heritage site(MTE 5)	5.42	1.001	-1.250	-4.206	5.13	.786	1.568	3.005
Reflective Motivation: Serious leisure(REF)								
Visiting this site helps me to express who I am: Self-expression(REF1)	5.52	1.044	2.323	-1.001	4.89	1.879	2.001	-.879
Visiting this site allows me to display my knowledge and expertise on certain subjects:	5.70	1.066	0.410	0.171	4.54	1.546	2.238	-.897

Self-actualization(REF2)								
Visiting this site has a positive effect on how I feel about myself: Self-image(REF3)	5.76	1.111	2.080	-1.469	5.13	1.890	2.823	1.268
Visiting this site allows me to interact with others who are interested in the same things as me: Group attraction(REF4)	5.18	1.183	-1.262	-1.463	4.88	1.788	1.789	1.980
Recreational Motivation: Serious leisure(REC)								
Visiting the site is a lot of fun: Self-enjoyment(REC1)	5.42	1.952	-1.074	-1.131	5.11	1.650	1.709	1.301
I get a lot of satisfaction from visiting this site: Satisfaction(REC2)	5.57	1.760	-1.267	-3.783	5.38	1.239	1.245	1.001
I find visiting this site a refreshing experience: Re-creation(REC3)	5.46	1.863	-1.215	-1.970	5.23	1.489	1.008	-1.890
Visiting this site is an enriching experience for me: Personal enrichment(REC4)	5.98	1.693	-1.327	-3.722	5.11	1.003	1.002	-3.001

Table2: Reliability, convergent, and discriminant validity(reflective constructs)

First-order constructs	Loadings PLS(PLSc)		CR		α		AVE		ρ_A	
	L	**NL**	**L**	**NL**	**L**	**NL**	**L**	**NL**	**L**	**NL**
Object-based authenticity(OBA)			.911	.811	.863	.833	.601	.545	.922	.846
OBA1	.911(.812)	.827(.801)								
OBA2	.801(.801)	.901(.870)								
OBA3	.789(.701)	.822(.861)								
OBA4	.769(.811)	.790(.711)								
Existential authenticity(EA)			.923	.834	.823	.801	.682	.635	.773	.792
EA1	.811(.801)	.801(.723)								
EA2	.711(.702)	.723(.723)								
EA3	.811(.832)	.702(.711)								
EA4	.727(.701)	.738(.719)								
EA5	.789(.719)	.734(.711)								
EA6	.823(.800)	.809(.724)								
Self-connection(SC)			.711	.834	.701	.723	.567	.511	.822	.845
SC1	.822(.722)	.735(.761)								
SC2	.873(.811)	.798(.761)								
	.747(.723)	.822(.870)								
MTE			.901	.811	.823	.768	.678	.723	.876	.797
MTE 1	.734(.720)	.823(.833)								
MTE 2	.736(.722)	.789(.751)								
MTE 3	.748(.734)	.723(.701)								
MTE 4	.810(.781)	.732(.722)								
MTE 5	.745(.753)	.749(.451)								
Reflective Motivation-Serious leisure(REF)			.822	.827	.757	.735	.545	.533	.844	.820
REF 1	.761(.742)	.769(.723)								
REF 2	.789(.735)	.761(.733)								
REF 3	.782(.753)	.755(.721)								
REF 4	.752(.728)	.799(.781)								
Recreational Motivation-Serious leisure(REC)			.811	.827	.801	.822	.545	.520	.911	.823
REC 1	.769(.777)	.807(.768)								
REC 2	.789(.778)	.845(.741)								
REC 3	.789(.721)	.769(.723)								
REC 4	.758(.723)	.801(.729)								

Note: All loads are>3.29(p<0.001).Local=L;Non-Local=NL.

Table3: Correlation matrix.

VisitorType	Constructs	OBA	EA	SC	MTE	REF	REC
Local	OBA	**.875**					
	EA	.329(.359)	**.825**				
	SC	.433(.413)	.511(.525)	**.752**			
	MTE	.368(.372)	.401(.412)	.413(.425)	**.823**		
	REF	.211(.228)	.323(.351)	.321(.342)	.127(.142)	**.738**	
	REC	.326(.341)	.112(.132)	.301(.312)	.422(.438)	.301(.327)	**.738**
Non-Local	OBA	**.738**					
	EA	.265(.281)	**.796**				
	SC	.257(.277)	.501(.521)	**.714**			
	MTE	.213(.234)	.237(.251)	.234(.267)	**.850**		
	REF	.201(.207)	.201(.231)	.345(.369)	.211(.267)	**.730**	
	REC	.323(.338)	.076(.092)	.276(.289)	.401(.406)	.301(.326)	**.721**

Note: Bolded values on diagonal are square root of AVEs: PLS(PLSc)

Table4:MGA findings.

Hypotheses	L	NL	*β*-differences	Henseler's MGA *p*-value test	Permutation *p*-value test	Result	Supported?
H1	.501	.336	.165	.001***	.007***	L>NL	Supported
H2	.523	.323	.200	.002**	.000***	L>NL	Supported
H3	.467	.327	.140	.002**	.007**	L>NL	Supported
H4	.420	.239	.181	.001***	.002***	L>NL	Supported
H5	.090	.070	.020	.231	.327	L=NL	Supported
H6	.213	.123	.090	.000***	.003***	L>NL	Supported
H7	.278	.174	.104	.014**	.011**	L>NL	Supported
H8	.327	.208	.119	.015**	.011**	L>NL	Supported
H9	.389	.211	.178	.000***	.000***	L>NL	Supported

Note: Two-tailed significance level:*(p<.01);**(p < .05);***(p <.01).Local=L;Non-Local=NL.

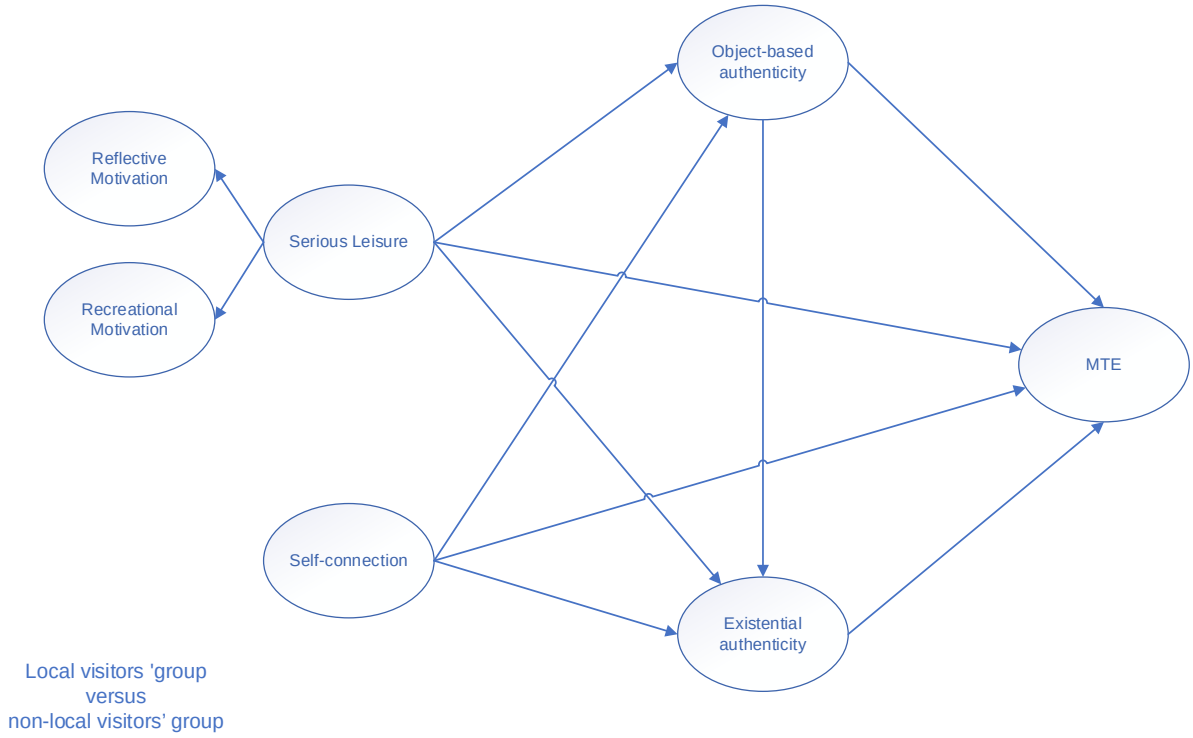
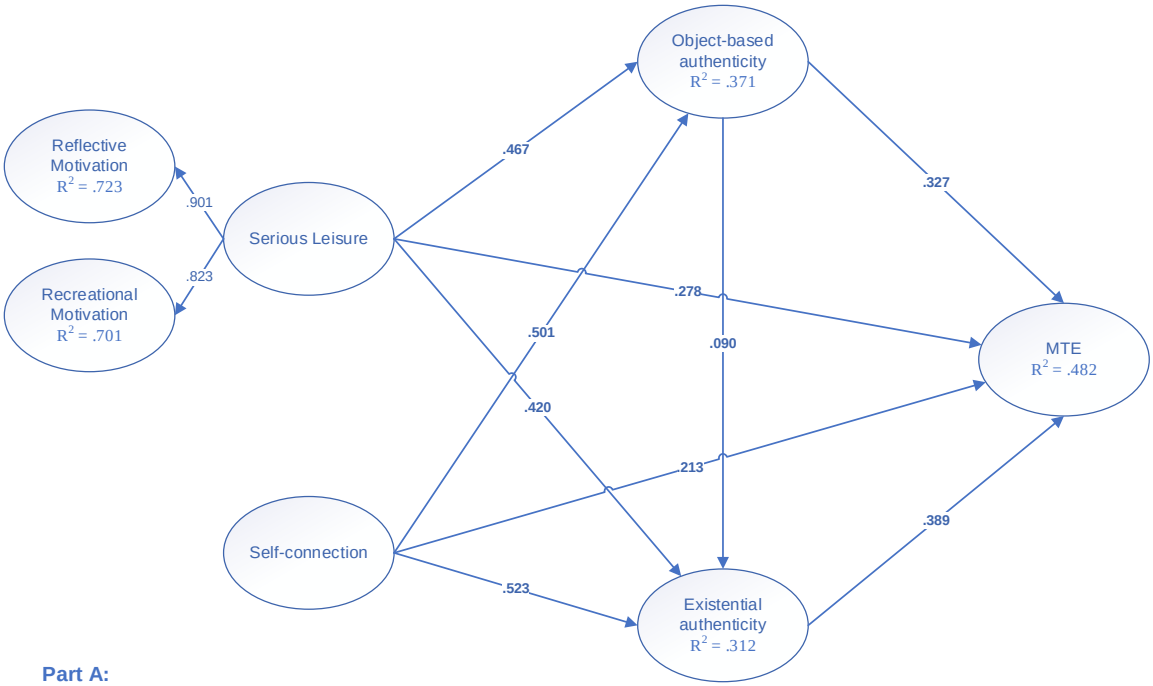
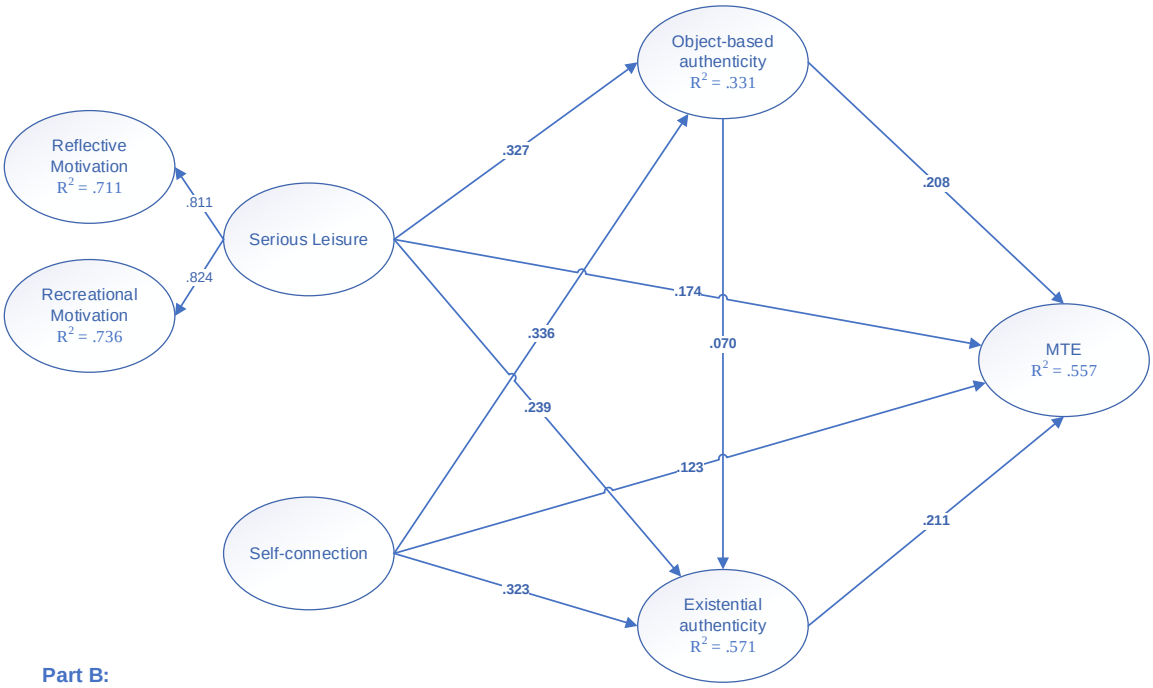


Figure1. Research Model



Part A:
Local visitors 'group



Part B:
Non-local visitors 'group

Figure2. Structural model.