The Traditional Marketplace:
Creating Memorable, Engaging and Authentic
Cultural Consumption Experience

Ozge Yalinay

Submitted for the degree of
Doctor of Philosophy

Heriot-Watt University
School of Social Sciences
Edinburgh

May 2022

Abstract

Creating memorable experiences and offering unique services have become pivotal in the tourism industry in order to enhance competitiveness and sustainable success. The extant literature has recognised the fundamental change in contemporary consumers' behaviour. Hence, experiences have been increasingly evolving in the tourism industry. In exploring the current developments and future directions in the tourism literature, this thesis offers a theoretically rich and well-validated conceptual model, particularly in a culturally specific field. In doing so, this thesis sheds light on three stages of the cultural consumption experience by integrating the consumer-based model of authenticity with the value creation theory.

More broadly, this thesis integrated cultural motivation, sociability, host sincerity, object-based and existential authenticity, tourist engagement, perceived value, and memorable tourism experience into the consumer-based model of authenticity and embedded them into the larger perspective of service logic in a Turkish heritage context. In particular, the conceptual model proposed that sincere host-guest interactions, perceived authenticity and tourists' engagement are influenced by cultural motivation and sociability, impacting upon perceived value and memorable tourism experience. To provide a holistic understanding of interrelationships between three stages of the consumption experience, data was collected in two sequential phases. The first phase consisted of a qualitative research approach that involves semi-structured interviews, personal observations, and field notes. In Phase II, data was collected through a questionnaire to provide a wider perspective and analysed using Partial Least Squares Structural Equation Modeling (PLS-SEM). Qualitative findings contributed to the factors shaping overall heritage experiences. The findings of the data supported the conceptual model in determining the pre/on-site/post phases of the heritage consumption experience. Following this, quantitative results show that the hitherto separate concepts make a substantial contribution to the consumer-based model of authenticity. In particular, the quantitative data demonstrate the interrelationship between these factors, offering complementary ways of understanding the phenomenon within the non-Western service industry. More broadly, this thesis identifies components and issues that are significant for tourists visiting heritage destinations and attractions. The findings of this thesis could have practical implications for planners, destination managers and tourism policy-makers to develop competitive advantage and sustainable success.

Dedication

This thesis is dedicated to my loving parents.

Acknowledgements

This doctoral thesis would not have been completed without encouragement and support from a number of people. I would like to state my appreciation to everyone who supported me throughout this journey.

Most importantly, I owe my sincere thanks and appreciation to my wonderful supervisors: Professor Babak Taheri and Professor Mariéad Nic Craith, who supported and encouraged me throughout my PhD journey. With their knowledge and expertise, they have provided me with constructive and ongoing feedback which helped me to successfully develop and complete my research. I have been extremely fortunate for their continuous support that made this doctoral thesis possible. Beyond their supervision, they have been true mentors and a constant source of inspiration to develop myself both professionally and personally into becoming a successful academic. Thank you very much for everything.

I would like to thank to all my colleagues at Heriot-Watt University whom I shared valuable experience and insights. We have exchanged valuable ideas and information over the years, which have greatly inspired me. My journey would have been very lonely without our shared friendship and academic support. I would also like to thank Professor Stephen Gibson for his constant academic support throughout this journey.

Most especially, I would like to extend my sincere thanks to my beloved family and friends who have always supported and encouraged me. I am immensely indebted for their love, encouragement, and support since day one. They have given me motivation and encouragement, particularly in times when this journey seemed more challenging and too heavy to continue alone. There are not enough words to express my appreciation for all they have done for me. Thank you.

Finally, a special thank you to all participants who shared their experiences and made this research possible.

Research Thesis Submission

Please note this form should be bound into the submitted thesis.

Name:	Ozge Yalinay		
School:	School of Social Sciences		
Version: *(i.e. First, Resubmission, Final)*	Final	Degree Sought:	PhD

Declaration

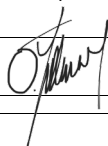In accordance with the appropriate regulations I hereby submit my thesis and I declare that:

1. The thesis embodies the results of my own work and has been composed by myself
2. Where appropriate, I have made acknowledgement of the work of others
3. The thesis is the correct version for submission and is the same version as any electronic versions submitted*.
4. My thesis for the award referred to, deposited in the Heriot-Watt University Library, should be made available for loan or photocopying and be available via the Institutional Repository, subject to such conditions as the Librarian may require
5. I understand that as a student of the University I am required to abide by the Regulations of the University and to conform to its discipline.
6. I confirm that the thesis has been verified against plagiarism via an approved plagiarism detection application e.g. Turnitin.

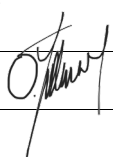## ONLY for submissions including published works

Please note you are only required to complete the Inclusion of Published Works Form (page 2) if your thesis contains published works)

7. Where the thesis contains published outputs under Regulation 6 (9.1.2) or Regulation 43 (9) these are accompanied by a critical review which accurately describes my contribution to the research and, for multi-author outputs, a signed declaration indicating the contribution of each author (complete)
8. Inclusion of published outputs under Regulation 6 (9.1.2) or Regulation 43 (9) shall not constitute plagiarism.

* *Please note that it is the responsibility of the candidate to ensure that the correct version of the thesis is submitted.*

Signature of Candidate:		Date:	04/05/2022

Submission

Submitted By *(name in capitals):*	OZGE YALINAY
Signature of Individual Submitting:	
Date Submitted:	04/05/2022

For Completion in the Student Service Centre (SSC)

Limited Access	Requested	Yes		No		Approved	Yes		No	
*E-thesis Submitted (**mandatory for final theses**)*										
Received in the SSC by *(name in capitals):*					Date:					

Table of Contents

List of Tables

List of Figures

List of Abbreviations and Acronyms

AMOS   Analysis of Moment Structures

AVE   Average Variance Extracted

C-D   Customer-dominant (Logic)

CB-SEM   Covariance-based Structural Equation Modeling

CBA   Consumer-based model of authenticity

CE   Customer Engagement

CI   Confidence Intervals

CR   Composite Reliability

CV   Control variables

EQS   Structural Equation Modeling Software

G-D   Goods-dominant (Logic)

GoF   Goodness of Fit

HCM   Hierarchical Component Models

HMTM   Heterotrait-monotrait Ratio of Correlations

HOC   Higher Order Component

LISREL   Linear Structural Relations

LOC   Lower Order Component

LVPLS   Latent Variable Partial Least Square

MMR   Mixed Methods Research

MTE   Memorable Tourism Experience

PLS-SEM   Partial Least Structural Equation Modeling

S-D   Service-dominant (Logic)

SAS   Statistical Analysis System

SL   Service Logic

SMRM   Standardised Root-Mean-Square Residual

SPSS   Statistical Package for the Social Sciences

TCP   Travel Career Patterns

TLC   Travel Career Ladder

UK   United Kingdom

UNESCO   United Nations Educational, Scientific and Cultural Organisation

WoM   Word of Mouth

Chapter 1

Introduction

1.1 Introduction

The current chapter introduces the research area. First, it outlines the research background and rationale for the study. This is followed by the research aim and objectives, its originality and design. The final section presents the structural outline of the nine chapters.

1.2 Research Background

Over recent years, ongoing research in academia indicates that consumers have been increasingly seeking experiences rather than material possessions (Pine and Gilmore, 1998; Binkhorst and den Dekker, 2009). Following the development of the experiential view in the marketing and management literature, Pine and Gilmore (1998) introduced their influential work of 'the Experience Economy' in determining the underlying principles of experiences. The idea was developed in a market where a fundamental shift took place from a service- to experience-based economy due to global competition and technologies. For Pine and Gilmore (1998), in such markets, providing consumers with memorable and meaningful experiences leads to competitive advantage and sustainable success. Since then, generating memorable experiences and offering unique services have become pivotal, particularly in the tourism industry, to achieve competitiveness and sustainability (Prebensen, Chen and Uysal, 2018; Tung and Ritchie, 2011; Volo, 2009).

In the tourism domain, the central idea for destination management is to generate authentic, unique and memorable experiences together with service providers (Andrades and Dimanche, 2018). Added to this, understanding tourist participation in tourism activities has become critical to be able to provide such meaningful and unique experiences (Prebensen, Chen and Uysal, 2018). Hence, much academic attention has been paid to tourist experiences, focusing on the concept with regard to behavioural intentions, satisfaction, service quality and so forth (Björk, 2018). This is also the main interest for heritage tourism in particular. Understanding the reasons behind tourists engaging with heritage and attractions has become significant to maintain a successful site, ultimately creating a better experience (Gannon et al., 2019). Herewith, the concepts with regard to authenticity, sincerity and memorability have been of the utmost

importance as contemporary consumers have been continuously more in search of unique, authentic, engaging and memorable experiences in order to escape from everyday life (MacCannell, 1973). Consequently, there is a considerable body of knowledge regarding cultural consumption in understanding the dimensions and activities that stimulate authentic experiences, leading to positive memorability of travel in culturally diverse destinations. Yet, there seems to be a lack of studies that offer a more systematic and comprehensive insight into the cultural consumption experience, particularly focusing on experience value and tourists' process of value creation throughout the entire travel journey.

1.3 Rationale for the Study

The rationale for this doctoral thesis is based on three main premises. The current chapter presents the necessity for further research regarding the tourist experience, a consumer-based model of authenticity, and the value creation process.

The concept of experience has been on the research agenda since the 1960s (Uriely, 2005). Ever since, the complexity of the tourist experience has been a fundamental part of travel and tourism studies in developing more comprehensive approaches, including peak experience (Maslow, 1964), a phenomenology of tourism experience (Cohen, 1979), the optimal experience (flow) (Csikszentmihalyi, 1990), multiple stages of experience (Killion, 1992), extraordinary experience (Arnould and Price, 1993), quality tourism experience (Jennings and Nickerson, 2006), memorable experiences (Tung and Ritchie, 2011) and customer experience journey (Lemon and Verhoef, 2016). Herein, it is evident that the research on understanding and evaluating the concept of experience, more particularly in the tourism literature, is neither new nor novel. Nonetheless, despite previous research having been undertaken on the tourist experience in different contexts, further research is required in offering directions for future research as the notion of experience has been increasingly evolving in the tourism industry (Chen, Prebensen, and Uysal, 2018). In investigating the current developments and future directions in the tourism literature, this study provides a theoretically rich and well-validated conceptual model for understanding visitors' experiences with tourism offerings/destinations, particularly in a culturally specific field. In doing so, this research adopts the consumer-based model of authenticity (CBA), as proposed by Kolar and Žabkar (2010), to explore tourists' authentic experiences in heritage and cultural sites. The rationale behind adopting the CBA model is to offer a critical and insightful analysis of tourists' authentic

experiences in cultural destinations (Goulding, 2000; Kolar and Žabkar; 2010). The tourist-based perspective allows exploration of the conceptualisation of authenticity which is significant in facilitating tourism managers to provide successful attractions and destinations (Curran et al., 2018). Hence, this research contributes to the CBA model to investigate authentic tourism experiences in the non-Western service industry field where there is a paucity of research (Bryce et al., 2015; Curran et al., 2018).

Further, the literature proposes that these tourist experiences are deemed to be a perception of individuals, created in the various physical, social and personal contexts through interactions and collaboration with service (experience) providers, other participants and physical resources (Björk and Sfandla, 2009). Hence, through these experiences, the interaction between visitors and tourism offerings/destinations creates a foundation of value creation (Grönroos and Voima, 2013; Prahalad and Ramaswamy, 2004) which needs to be explored in order to understand how value is created from a tourist-centric view. There seems to be a lack of empirical studies exploring the tourist experience with regard to the value concept, particularly within cultural heritage consumption from a tourist-oriented view. That is, dimensions and phases of the value creation process have not been well articulated and are lacking in the extant literature (Prebensen, Uysal, and Chen, 2018b; O'Cass and Sok, 2015). Hence, the current study aims to offer empirical evidence of visitors' cultural consumption experiences in a more systematic and comprehensive way with a particular focus on the bazaar context where service providers and tourists, together, create rewarding, authentic and, eventually, memorable experiences.

In understanding such experiences, this research is particularly embedded in Istanbul Bazaar, a venue that serves more than half a million daily visitors attracted by its authentic and unique atmosphere. For more than five hundred years, as a venue of trade and commerce, the traditional marketplace is woven into the fabric of Turkish culture (Gülersoy, 1980). With more than 3000 shops, 61 covered streets and 40 warehouses, Istanbul's Bazaar has maintained its position as a place for intercultural, commercial and social exchange (Gharipour, 2012; Gülersoy, 1980) while also becoming Istanbul's one of the most visited attractions, showcasing Turkish heritage and culture to create distinctive visitor experiences. Thus, from a practical point of view, this research provides critical insight into the authentic service experience which is significant in

enabling destination managers and tourism policymakers to develop and maintain a successful site.

1.4 Research Aim and Objectives

The primary aim of this research is to offer insight into the understanding of Western visitors' cultural consumption experiences. Specifically, it explores the dynamic process of cultural heritage consumption that flows from pre- to post-visit, with a particular focus on the non-Western service industry. To achieve the aim of this research, a number of research objectives have been identified as follows:

1. To identify antecedents and behavioural outcomes of visitors' cultural consumption experiences within the Istanbul Bazaar context
2. To explore factors affecting visitors' on-site engagement in the context of bazaar visitation
3. To evaluate visitors' perception of authenticity within the on-site bazaar experience
4. To investigate how antecedents and on-site behaviours of bazaar visitation contribute to visitors' post-travel behaviours

1.5 Originality

The originality of this thesis and its key contribution to the body of knowledge reside in an understanding of memorable and authentic experiences in culturally diverse destinations. This thesis offers a particularly novel contribution to the literature around the services marketing and management discipline and the consumer-based model of authenticity but, also more broadly, to an understanding of cultural consumption experiences in the non-Western service industry setting. By integrating the hitherto separate concepts into the consumer-based model of authenticity, and embedding them into the larger service logic viewpoint, the contribution of this research indicates a wider scope. More specifically, this study contributes to the value creation theory and extends the CBA model by assessing the drivers of cultural consumption experience and the resulting consequences of behavioural outcomes in the setting of a heritage destination. In doing so, it examines the multiphasic nature of visitor experiences as it provides a comprehensive understanding of the consumption event which not only occurs in situ but also extends to pre- and post-visit phases (Lemon and Verhoef, 2016; Tung and Ritchie,

2011). As such, exploring the multi-phase phenomenon allows understanding of the complex nature of experiences, contributing to tourist experience theory.

Ultimately, this study contributes to the literature by introducing a new theoretical model which advances understanding of its constituent components (cultural motivation, sociability, host sincerity, object-based authenticity, existential authenticity, tourist engagement, perceived value and memorable tourism experience) and their interplay. It particularly offers a holistic empirical exploration of the entire heritage visitation and practical relevance to managers.

1.6 Research Design

This thesis is designed based on the objectives developed during the initial stage of the research. First, the value creation process is critically analysed to provide further insight into the visitors' cultural consumption experiences. Next, the theoretical foundation of the tourist experience is discussed before introducing the consumer-based model of authenticity. Then, the components of the extended CBA model are identified. Following the literature review, a new theoretical model and hypotheses are developed. Further, the dual-phase exploratory sequential mixed methods design is explained together with the pragmatist approach. The methodological approach of this study comprises two phases: qualitative research and quantitative research. Phase I, qualitative research, is carried out through template analysis which offers a systematic approach based on priori themes (King and Brook, 2017; Saunders et al., 2016), whereas the quantitative phase uses partial least squares structural equation modeling (PLS-SEM) to analyse complex interrelationships among constructs proposed in the theoretical model. Next, the findings and results of both the qualitative and quantitative phases are presented in relation to the literature and research objectives.

The research concludes with the theoretical contributions and practical implications. More specifically, this study makes a broad contribution to both heritage tourism research and services marketing literature. First, it contributes to the literature by providing new insight into the consumer-based model of authenticity by developing a new and theoretically rich conceptual framework. This study advances knowledge on the factors shaping consumption experiences in culturally diverse destinations. In particular, it adds to the limited literature investigating sociability, tourist engagement and perceived value as antecedent factors of cultural consumption experiences. Further, this study advances

the knowledge by assessing host sincerity and tourist engagement as higher-order constructs, providing a more in-depth understanding of host-guest interactions and visitors' interactive engagement within a heritage context.

Moreover, supported by the relevant literature involving cultural consumption experiences, this research suggests that sincere host-guest interactions, perceived authenticity, and tourist engagement are influenced by cultural motivation and sociability, impacting upon perceived value and memorable tourism experience. By developing and testing a new theoretical model, this study makes a significant contribution in investigating authentic service provision in non-Western service industry field. Further, this thesis also contributes to value creation theory in service-dominant and service logic within marketing management by deepening the understanding of the visitors' role in the value creation process. It provides a more systematic and comprehensive insight into the value creation process from a visitor-oriented perspective, developing a critical understanding of dynamic service experiences within three phases: pre/on-site/post-visit.

Finally, this research highlights several implications useful to destination management stakeholders. The findings of this thesis identified significant attributes that are shaping consumption experiences within authentic service provision. Destination Marketing Organisations (DMOs) can use these attributes to appropriately calibrate and convey authentic offerings in order to attract tourists for the long term. Further, the findings highlight the significance of authentic experiences during the on-site engagement. Managers of Istanbul Bazaar can further improve the authentic portrayal, ultimately potentially offering existentially authentic experiences for its visitors. Added to this, the current research provides critical insight into the three stages of the tourist experience. Hence, this research is particularly useful for destination marketing organisations to define their marketing strategies starting from the pre-visit phase. Local authorities could also benefit from the findings of this research by organising various events promoting cultural exchange between tourists and service providers/local hosts. Overall, local authorities, Destination Marketing Organisations (DMOs), site managers and service providers of destinations could benefit from the findings in promoting cultural heritage sites and enhancing competitiveness and sustainable success. The research design used is shown in Figure 1.1 below.
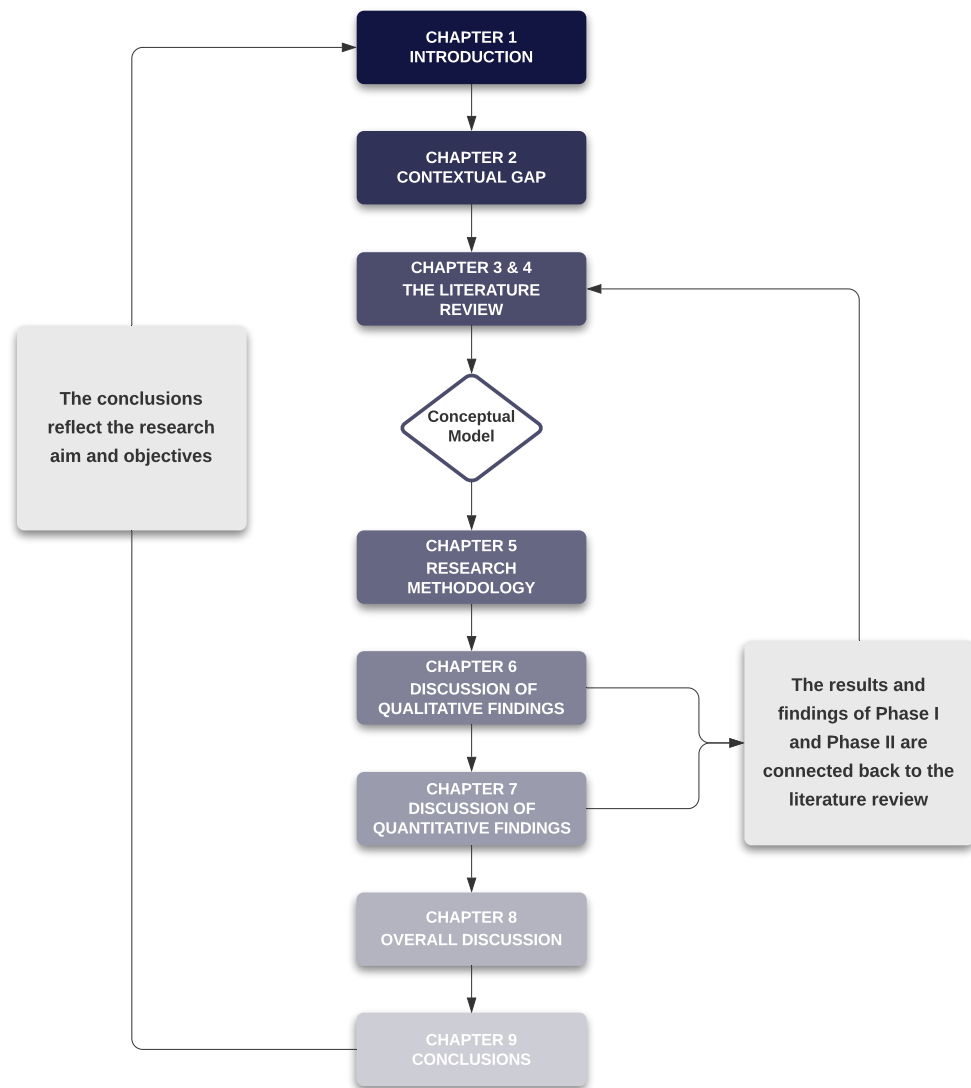
Figure 1: Research Design

1.7 Overview of the Chapters

Chapter One introduces the research. First, it provides the rationale for the research which is based on three main areas: value creation process, tourist experience, and consumer-based model of authenticity within three stages of the consumption experience. Then, the overall research aim and objectives guiding this research are presented. The chapter concludes with the originality and design of the research and the structural outline of the chapters.

Chapter Two presents the context of the research. It discusses the importance of the contextual gap in business and management studies, particularly in the marketing area. Then, the chapter provides a brief overview of Istanbul as an attraction centre, highlighting its cultural and artistic sphere as well as its history. This chapter then

presents Istanbul Bazaar as a research context, presenting the heritage site from the earliest time to the present day. Finally, the particular relevance of the research context for this study is presented.

Chapter Three and Four critically evaluate the literature review of this study. Chapter three offers two streams. The first part discusses the value creation process within the services marketing literature. Specifically, it discusses how value is created within the consumption event. To provide a holistic understanding of this process, the chapter then explores the three stages of consumption. This provides a comprehensive insight into the way in which visitors create real and authentic value throughout their experience. The second part aims to introduce the consumer-based model of authenticity by providing an alternative lens for exploring visitors' cultural consumption experiences. First, it discusses the tourist experience by providing a discussion of the term experience, its development and definitions. It goes on to explore tourist experiences at heritage sites and attractions by presenting the consumer-based model of authenticity which the current study employs, thereby subsequently assisting the developed theoretical framework. Chapter four presents the components of the extended consumer-based model of authenticity, i.e., cultural motivation, sociability, host sincerity, object-based authenticity, existential authenticity, tourist engagement, perceived value and memorable tourism experience. Following identification of these salient concepts in the extended model, the chapter provides hypothesis development. Chapter four concludes with the key gaps in the literature and offers a new theoretical framework.

Chapter Five provides the methodological approach of the study by explaining the methodological choices made to conduct this study. First, the ontological, epistemological and methodological paradigms are discussed. Then, the chapter presents the justification of the pragmatist perspective being adopted and the dual-phase exploratory sequential mixed methods design used. Phase I consists of a qualitative research approach that involves the use of semi-structured in-depth interviews, personal observations, and field notes to understand how tourists elicit cognitive, emotional and social responses to tourism offerings/destinations. Phase II presents a quantitative research approach that is made using a questionnaire to provide a wider perspective on the phenomenon. The final section presents reliability and validity, ethical considerations and methodological limitations.

Chapter Six presents the findings and discussion of the qualitative research of the study. First, it presents demographic profiles and travel characteristics of interview participants. The chapter then presents a mind map to display a priori themes derived from the literature. The final section reflects upon empirical evidence supporting the theoretical model. It presents the factors shaping overall heritage experience comprising cultural motivation, sociability, host sincerity, object-based authenticity, existential authenticity, tourist engagement, perceived value and memorable tourism experience.

Chapter Seven presents the findings and discussion of the quantitative research of the study. First, descriptive and primary analysis are presented. The chapter then presents the justification of using partial least squares structural equation modeling (PLS-SEM). Following this, it evaluates both reflective and higher-order measurements using PLS-SEM. It goes on to analyse the structural model including R^2 values of endogenous variables, the f^2 effect size, the blindfolding-based cross-validated redundancy measure Q^2, and the q^2 effect size. The aim of this chapter is to offer complementary ways of understanding the phenomenon, analysing the constructs from a broader sample by applying quantitative methods.

Chapter Eight presents the overall discussion by bringing together both qualitative and quantitative findings. First, it discusses the qualitative and quantitative phases, towards meeting the four objectives of this study. Following this, the chapter provides the main findings with the proposed hypotheses.

Chapter Nine revisits the research aim and objectives. Thereafter, the chapter concludes the study by presenting theoretical, contextual and key methodological contributions. The final section reflects upon managerial implications and limitations for future research.

1.8 Chapter Summary

This chapter has outlined an overview of this research, presenting the rationale of the research, its originality and research aim and objectives. The following chapter introduces the context of the study.

Chapter 2
Contextual Gap: Istanbul Grand Bazaar

2.1 Introduction

This chapter introduces the context of this research. First, the role of the contextual gap in business and management studies is discussed. This will provide a comprehensive consideration of the context in tourism research in particular and highlight its significance for the current study. Following this, the chapter introduces Istanbul Grand Bazaar as a research context. Further, it explores its brief history, present status, and daily activities. Finally, the particular relevance of the bazaar context for this study is explained.

2.2 Contextualising the Study

In social and human sciences, the research context is deemed significant in investigating the nature of phenomena (Welter, Gartner, and Wright, 2016). Hence, the role of context and its implications on the subject being studied has gained increasing attention in developing and testing theories within business and management studies (Arnould, Price, and Moisio, 2006; Baker and Welter, 2018; Michailova, 2011). There are various approaches in defining context and contextual dimensions; however, in its simplest form Michailova (2011, p. 130) defines context as "a dynamic array of factors, features, processes or events which have an influence on a phenomenon that is examined". It allows researchers to understand when, how, where and why the phenomenon occurs and who becomes involved (Baker and Welter, 2018; Welter, Gartner, and Wright., 2016). It also provides some insight into the dynamic nature of the research setting in linking observations to relevant facts and defining the limitations of existing theories (Michailova, 2011; Rousseau and Fried, 2001; Tsui, 2004). For instance, organisational behaviour scholars address the importance of the need to contextualise research, highlighting that diversifying the research setting can change the dynamics of individuals' behaviour – organisations (Johns, 2001; Rousseau and Fried, 2001).

Likewise, the significance of the research context has been addressed within strategic management studies, with Mckiernan (2006a) suggesting that the environmental context plays a role of primary importance in creating successful strategies. Indeed, McKiernan (2006b, p. 5) addresses that "much research remains to be done before a body of knowledge can be promulgated to the point at which contextual issues become integral to

each strategy process. But of context, content, and culture, there is a sense here that the greatest source of inspiration may be context". Scholars have also drawn attention to the consideration and incorporation of context in entrepreneurship research, suggesting entrepreneurial behaviour differs in national, socio-cultural, spatial and regulatory contexts (Baker and Welter, 2018; Welter, 2011; Welter, Gartner, and Wright, 2016). More particularly, marketing studies, too, have shown that particular contexts enrich theoretical insights, giving them veracity, thereby allowing researchers to compare consumer phenomena (Arnould, Price, and Moisio, 2006). The contexts engage individuals' emotions, perceptions and cognition, allowing researchers to investigate experiences from a research setting and interpret them into an understanding that contributes to the theory (Arnould, Price, and Moisio, 2006). It is also worth noting the role of the research context on the research methodology as Buchanan and Bryman (2007, p. 483) note that "choice of method is shaped not only by research aims, norms of practice, and epistemological concerns but also by a combination of organizational, historical, political, ethical, evidential, and personally significant characteristics of the field research". Specific properties of research settings, therefore, assist in helping researchers interpret and develop the results of the phenomenon under investigation (Michailova, 2011). This can be implemented in both qualitative and quantitative research settings. Contextualisation, therefore, "is not an external construct within which qualitative fieldwork takes place; it is internalized and constitutes the very nature of fieldwork" (Michailova, 2011, p. 135).

Having addressed the significance of the research context on theoretical insight and the chosen methodology, the following discussion will provide further insight into the context of this research and its relevance. This research aims to understand visitors' perceptions and outcomes of authentic service provision which should be investigated with regard to the circumstances within which it occurs. Hence, it is crucial to define the research setting which helps in understanding visitors' behaviours, perceptions and experiences as well as enriching the theoretical insights of the study. The following section introduces Istanbul Bazaar as the research context and provides its contextual dynamics for this study.

2.3 Research Context: Istanbul Grand Bazaar

2.3.1 Istanbul: The City as a Melting Pot

Turkey, located in South-eastern Europe and South-western Asia, is a developing country with approximately 83 million people (Turkish Statistical Institute, 2021). Along with its unique geographical location, as it lies on two continents, Turkey is a country of colossal cultural and historical heritage (Bryce, 2007) where Eastern oriental charm meets Western modernity. The city of Istanbul has great prominence in assembling this unique fusion over the centuries. Its history is complex, consisting of many different cultures, events and lives including two great empires and a republic. With a population of more than 15 million people, Istanbul is a dynamic, and the largest, city, representing Turkey's global image as well as its cultural heritage (Kuban, 2010).

Istanbul's story can be traced back to the 7th century BC when the city was founded as Byzantium on the site where the district of modern Kadıköy (Khalkedon area) now stands (Aktüre, 2003). After the fall of the Roman Empire, the city was renamed as "the New Rome", widely known as Constantinople by Constantine the Great (324-337). In the Medieval period, Constantinople was the richest city on the continent for around 800 years (Harris, 2017). During its glorious times, many great churches and palaces were built, including the Hippodrome, the church of Hagia Sophia (Figure 2.1), and the Basilica Cistern (Figure 2.2) (Dorling and Baring, 2011).
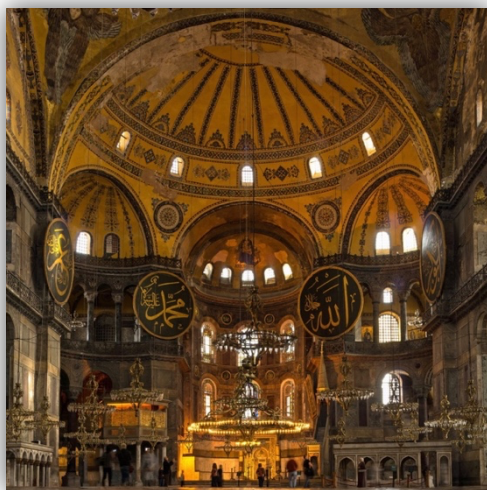
| **Figure 2.1** Hagia Sophia Museum | **Figure 2.2** Basilica Cistern |
| (Source: Layda, n.d.) | (Source: Jaffer, n.d.) |
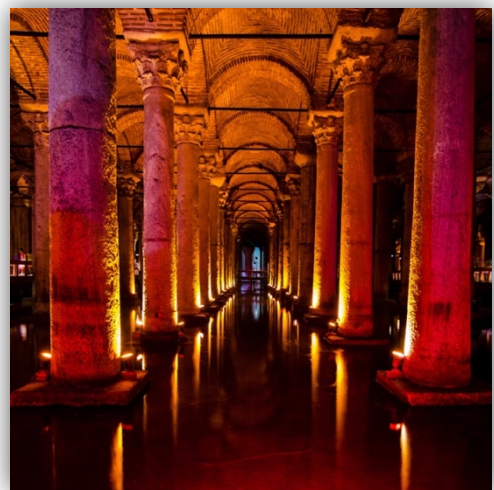
Even in medieval times, Constantinople attracted visitors due to its location and being a trade and education centre (Soysal, 1996). However, the city lost its prosperity and power by the 14th century due to the invasion of Crusade and Venetian armies (Nicol, 1993). Hence, Constantinople lost its significance as a centre of the Byzantine Empire before the Ottoman invasion. In 1453, Constantinople was conquered by Sultan Mehmed II and the city became the capital of the Ottoman Empire (İnalcık, 1960). While the city maintained its Roman name in the early Ottoman years (Alvarez and Yarcan, 2010), the Greek medieval phrase 'eis ten polin' (*in the city*) was changed to various forms such as Stimbol, Estambol, Istambol before it had its final name as Istanbul (Çelik, 1998; Freely, 1996). After the conquest of Constantinople, the city went through a transformation process. While Byzantine sites and monuments were repaired and restored, new mosques, palaces and fountains were constructed in the distinctive Ottoman architecture (Kafesçioğlu, 2009). For instance, Topkapı Palace (the main residence of the Ottoman Sultans), the Sultan Ahmed Mosque (Blue Mosque) and Istanbul Bazaar are some of the highlighted historic and most visited sites, which were established during the Ottoman period.

In the later period of over 600 years of the Ottoman Empire, there were several reforms and innovations in order to keep pace with the developments of the Western world (Çelik, 1998). These changes were reflected in the architecture of the period as well as the image of the city. Hence, the image of Istanbul was transformed from oriental to modern cosmopolitan through Westernisation (Robins and Aksoy, 1995). By the 19th century, the most powerful Ottoman reformation era (*the Tanzimât*) came, which was considered as 'the beginning of the end' for the Empire by historians (Ortaylı, 1985). In the early 20th century, the Ottoman Empire was in decline and lost its hegemony which resulted in the fall of the Empire. Therefore, Istanbul lost its importance as a capital city and, following the founding of the Turkish Republic, Ankara became the capital under its founder Mustafa Kemal Atatürk in 1923. Notwithstanding no longer being the capital of Turkey, Istanbul has maintained its significance until today. During the Republican era, the city has gone through a variety of reforms and social transformations that enriched the cultural and economic life of Istanbul (Alvarez and Yarcan, 2010). The city, already rich in heritage, has been developed with entertainment and leisure centres, high streets and modern transportation networks, making Istanbul a centre of attraction (Kaya, 2010).

Today, Istanbul is not only the most significant commercial, educational and industrial centre but also the foremost city in the cultural sphere. With its rich history and cultural

heritage, Istanbul attracts people from around the world, offering various sites including Galata Tower (Figure 2.3) – a medieval stone observation tower built in 1348, Maiden's Tower (Figure 2.4) in the Bosporus, Rumeli Fortress, Golden Horn, Spice Market and Grand Bazaar in the historic peninsula.

Figure 2.3: Galata Tower
(Source: Brent, 2010)

Figure 2.4: Maiden's Tower
(Source: Unknown photographer, n.d)

The historic peninsula of Istanbul, bordered by the southern shore of the Golden Horn and the Bosporus Strait, is known for remarkable sites, diverse historical, architectural and cultural artefacts, monuments, mosques and bazaars (Durhan and Özgüven, 2013). In 1985, the four core areas on the historic peninsula: the Archaeological Park, the Sulemaniye quarter, the Zeyrek area, and the Land Walls of Theodosius, were recognised by UNESCO and included on the World Heritage List (Durhan and Özgüven, 2013; UNESCO, 2006). In this regard, as the main settlement area of Istanbul, the historic peninsula is one of the most significant destinations, offering rich cultural, social and ethnic diversity, with both its tangible and intangible heritages. One prominent attraction on the peninsula, the Istanbul Grand Bazaar, is considered as a 'living museum', providing a specific, exceptional place and a distinctive experience for its visitors.

2.3.2 The Grand Bazaar: Labyrinth of Colourful Covered Markets

With its infinite diversity and complexity, Istanbul itself bears a resemblance to the Grand Bazaar and the Bazaar, in turn, represents a miniature of the city. The Grand Bazaar offers a combination of East and West, past and present, globalisation/modernisation and traditional Ottoman handicrafts. It serves as a mirror of Istanbul itself: multifaceted and vibrant, remarkable and chaotic at the same time. The Grand Bazaar, located on the

historic peninsula of Istanbul, begins on the other side of the Egyptian (Spice) Bazaar and beyond the Rustem Pasha Mosque on the shore of the Golden Horn, extending between the Nuruosmaniye and Beyazid Mosques (Gülersoy, 1980) (Figure 2.5). Today, Istanbul's Bazaar is one of the largest marketplaces in the world; moreover, it has been the commercial hub for over five hundred years (Gülersoy, 1980).
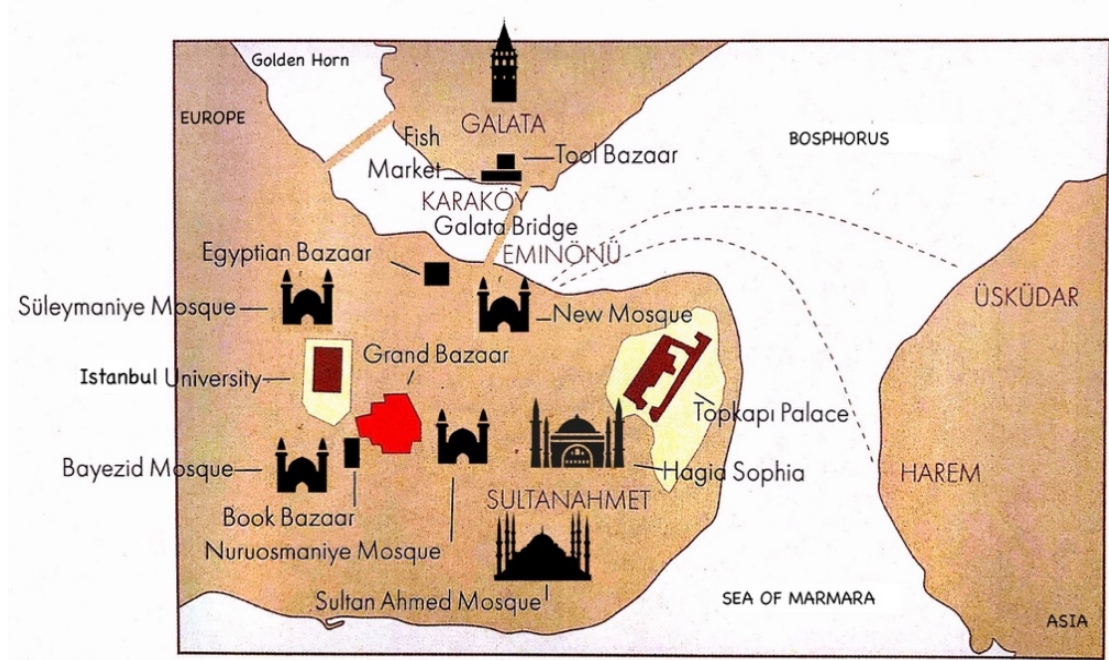
Figure 2.5: Location of Istanbul Bazaar in the Historic Peninsula of Istanbul

2.3.3 The Beginning of the Grand Bazaar: The Bedestens

When the capital of the Eastern Roman Empire, Constantinople, was conquered by Fatih Sultan Mehmed II on 29 May 1453 (İnalcık, 1960), the city lost its glory and pre-eminence as a trading centre. Therefore, Sultan Mehmed's top priority was to rebuild the wrecked city into a flourishing metropolis (İnalcık, 1960). Between 1455 and 1461, a covered craft market called Bedesten (also known as Bezesteni) was constructed on the site of an ancient Byzantine market on Theodosius Square, and this became the core of Grand Bazaar (Böcking et al., 2009). The Cevâhir Bedesteni acted as the financial sphere of Ottoman towns as well as Hagia Sophia Mosque (Gülersoy, 1980; Mortan and Küçükerman, 2011). The Cevâhir Bedesteni, also known as Inner or Old Bedesten, was the nucleus of the trading centre by offering various goods ranging from textiles, jewellery, leather and ornate weapons (Gülersoy, 1980). The building was constructed on an area of 3,400 square metres (36,600 sq. ft) under a roof with fifteen domes supported by eight immense pillars (Ortaylı, 2007). Cehâvir Bedesteni was used as a bank at that time. People used this Bedesteni as a safe deposit for their valuable

belongings, gold and jewellery and these assets were kept by the trusted tradesmen (Ortaylı, 2007). With the development of trade, Sultan Mehmed II had a second covered market built. The new structure was named Sandal Bedesteni owing to a particular kind of silk from Bursa which had the colour of sandalwood (Gülersoy, 1980). After the construction of the second building, Sultan Mehmed II encouraged wealthier residents to build new and expanded premises (Böcking et al., 2009). Thus, the Bazaar was gradually expanded by maintaining its focus on the two Bedestens (Özdeş, 1998). The Bedestens were enclosed by wooden booths and row upon row of different shops (Özdeş, 1998). However, the majority of these buildings were demolished by fires throughout the years (Gülersoy, 1980). In order to reduce the potential risk, it was planned to restore wooden buildings with masonry and to build passageways with roofs (Ortaylı, 2007). Hence, the structure of the Grand Bazaar morphed into its current plan (Gharipour, 2012), giving the bazaar its Turkish name "*Kapalıçarşı*" meaning 'Covered Bazaar' (Figure 2.6).

Figure 2.6: Roof of Istanbul Bazaar (Source: McGrath, 2018)

2.3.4 The Grand Bazaar in the 21st Century

Today, Istanbul's Grand Bazaar attracts people from all over the world with its authentic atmosphere and oriental charm pervading the ancient buildings. The winding and colourful alleys, vendors, busy craftsmen and traditional goods fill the Grand Bazaar of

Istanbul. After more than five hundred years, the traditional marketplace still serves as a mirror of the city itself, with more than 3000 shops, 61 covered streets and 40 warehouses (Gharipour, 2012; Gülersoy, 1980). It plays a significant role in the city's economy as well as jewellery and other craft industries. Every day, almost half a million tourists, locals and merchants visit the Bazaar by passing through the twenty-two gates. With its closed and winding streets, open shop concept and guilds, the Bazaar has maintained its characteristics for hundreds of years (Figure 2.7).

Figure 2.7: Alleys of Istanbul Bazaar (photos taken by the author, 2018)

Over the years, the variety of products has frequently changed with regard to the tastes of customers as well as economic and political circumstances (Böcking et al., 2009). Today, a variety of goods that were sold during the Ottoman era are no longer supplied. However, their influence remains, reflected in the street names in the Bazaar such as fur hat sellers, carpet makers, mirror manufacturers, turban makers (Özdeş, 1998). The names of the streets are considered as the only relic of the traditional style of Bazaar.
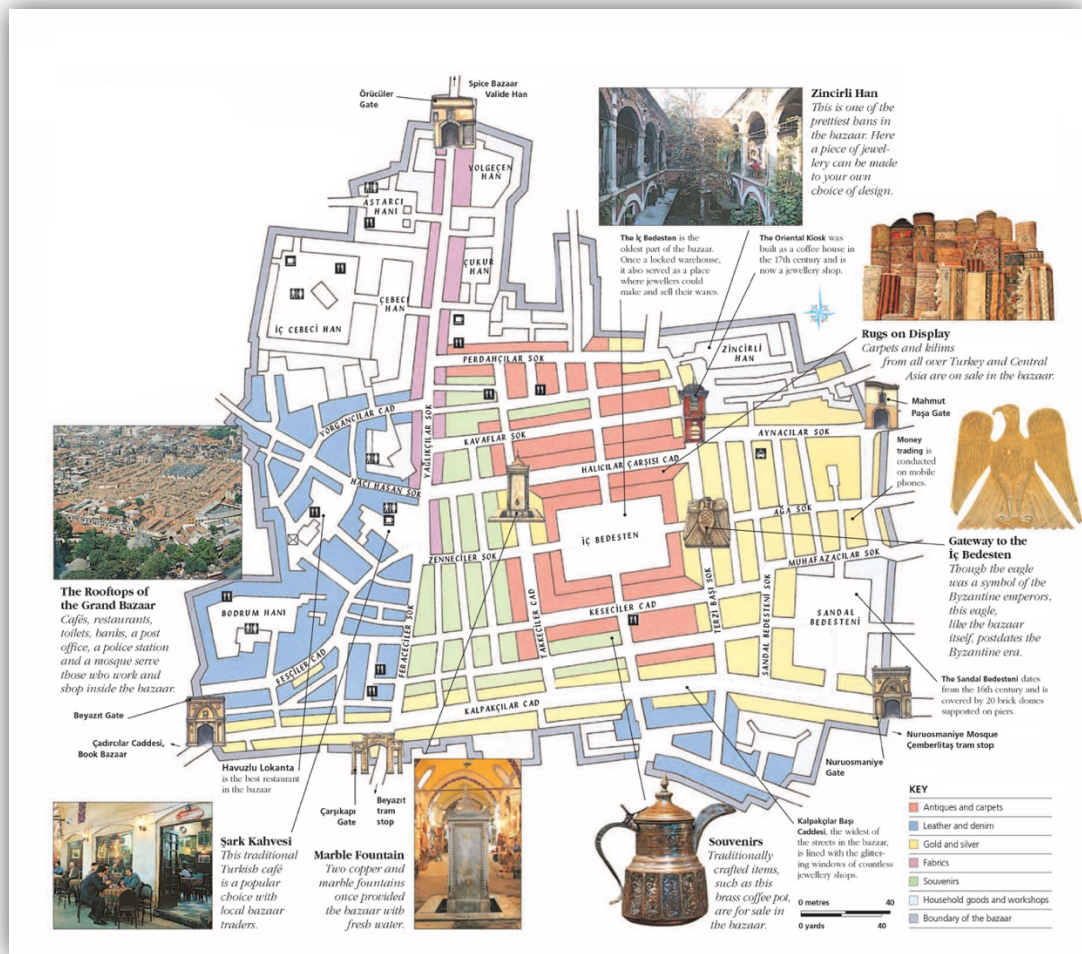
Figure 2.8: Map of Istanbul Bazaar (based on Dorling and Baring, 2011)

As seen in Figure 2.8, streets in the bazaar are devoted to particular trade activity. One street consists of gold and silver shops, another is for fabrics and the next includes carpets and antiques. For instance, *Kalpakçılar Caddesi*, named after makers of fur hats, is one of the largest and busiest streets in the Bazaar, extending from the Nuruosmaniye Mosque as far as the Beyazıt Gate (Figure 2.8). Today, the street is also known as 'Gold Street' as it consists of jewellery shops. After walking a short distance towards the inner parts of the Bazaar, Cevâhir Bedesteni can be found where most of the antique stores as well as top-quality jewellery stores are located. *Halıcılar Sokak* (Street of the Carpet Makers) which is parallel to the northern side of the Inner Bedesteni, mainly consists of bath ware (*hamam*) supplies and textile stores. *Takkeçiler Caddesi* (Street of the Skullcap Makers) is well-known for its marble drinking-fountain as well as famous stores selling *kilims* (pileless woven rugs). There is also a wide range of souvenir shops, with colourful traditional Turkish lanterns (Figure 2.9), boutique ware, handmade pottery, and calligraphy prints. Besides numerous traditional products, the complex structure consists of a number of *hans* (commercial buildings), two mosques, tearooms, Turkish baths,

fountains, several cafés and restaurants. *Şark Kahvesi* (The Orient Coffee House), for instance, is one of the most popular spots where authentic Turkish coffee is served in a nostalgic and historical atmosphere (Gülersoy, 1980). Further, the mosques in the Bazaar have a significant place for both Muslim traders and visitors. On Fridays, many shopkeepers visit mosques or simply unroll their prayer mats in the passageways and say their prayers there. Taking a more general view, the Bazaar is considered as a small city due to the presence of food and beverage places, mosques and fountains used by those who come to the market along with tradesmen (Mortan and Küçükerman, 2011).

Figure 2.9: Colourful Turkish lanterns
(photo taken by the author, 2018)

Besides its long history, enchanting architecture and traditional products, Istanbul's Bazaar serves as a hub of social activity (Gharipour, 2012). People in the Bazaar drink Turkish tea, exchange their views and build a sense of trust (Mortan and Küçükerman, 2011). Thus, the Bazaar is not simply a commercial centre but, rather, a place for intercultural exchange and socialisation. It is a unique cultural site where, regardless of class/social status and ethnic background, diverse groups of people interact with each other through daily activities. One prominent example of this, *pazarlık* (the haggling process) is a traditional practice in the Bazaar. During the haggling process, buyers and sellers interact verbally over the price of an item; thereafter, the price is agreed upon. This interaction between shopkeepers and visitors is described as "a kind of social glue holding the market's sociality in place and providing a focal point through which shoppers

could relate" (Watsons, 2009, p. 1582). Hence, tourists and locals do not simply buy a souvenir, carpet or fabric. Rather, the act of buying in the Bazaar is a personal experience itself. From past to present, Istanbul's Bazaar has a significant role in forming social bonds across different ethnicities. It brings people from diverse backgrounds and cultures together, in the same place, representing an important public and social space as a distinctive site for social encounters and experiences. In this regard, the Grand Bazaar of Istanbul can be considered as an exceptional venue for cultural consumption experiences; consequently it is a particularly relevant context for this study. Contextually, this research aims to offer insight into the understanding of Western visitors' perceptions and outcomes of authentic service provision, examining the dynamic process that flows from pre- to post-visit. There appear to be few studies that focus on the three stages of cultural consumption experiences, particularly in the non-Western service industry setting. Thus, the current research aims to fill this contextual gap by providing an extensive literature review on the relevant concepts and carrying out an in-depth analysis of the subject.

2.4 Chapter Summary

Chapter 2 has introduced the research context of this study. First, the role of research context within business and management studies was explained. The discussion demonstrated that surroundings related to the subject being studied help to contribute theoretical knowledge, to understand individual behaviours and specific situational variables (Johns, 2001). The discussion then moved onto the introduction of the context of the study. First, a brief history of Istanbul is discussed to provide a broader perspective of the city from past to present. Then, the Grand Bazaar of Istanbul was introduced as one of the most visited historic landmarks in the historic peninsula. Its history, architecture, interior as well as its social aspect were examined. Further, the particular relevance of the research setting has been explained. Having introduced the appropriate context of the study, Chapter 3 will provide a critical assessment of the literature review pertinent to the subject investigation.

Chapter 3

Creating Experience Value within the Cultural Heritage Consumption

The literature review chapters of this study aim to offer a theoretical framework to examine visitors' cultural consumption experiences in culturally diverse destinations. Specifically, the current and following chapter aim to explore the drivers influencing visitors' perceptions and outcomes of authentic service provision. In constructing the conceptual framework of this study, two streams are offered in this chapter.

The first stream (Part One) discusses the value creation process in tourist experiences within the consumption process of a heritage destination. More specifically, the section first discusses theoretical perspectives in the marketing discipline and how value is created. This section will address the traditional marketing perspectives on value creation surrounding goods-dominant (G-D) logic. The section then explains the shift towards service-dominant (S-D) and service (S) logic. This will offer an understanding of how the discussion has evolved from value exchange to value creation within the marketing discipline, focusing on the differences between dominant logics. Following this, the section discusses the value creation process in the tourism context, focusing on three stages of consumption events.

The second stream (Part Two) aims to integrate a consumer-based model of authenticity to provide a theoretical lens on the value concept. Drawing on Pine and Gilmore's (1998) experience economy, this section provides a theoretical foundation of the term experience in general and tourist experience in particular. It focuses on the conceptualisation of the tourist experience and its relation to heritage tourism. This will offer a comprehensive understanding of the overall tourist experience, offering insight into visitors' behavioural patterns while experiencing tourism offerings/destinations. The section then moves on to the discussion of the consumer-based model of authenticity, utilising it to investigate the determinants forming visitors' experiences in heritage and attractions. Underpinned by the consumer-based model of authenticity, Chapter 4, then, provides a literature review of the theoretical concepts. By integrating these salient concepts into the CBA model and incorporating them into the larger service logic (SL) viewpoint, the literature reviews of this study offer a holistic understanding of authentic consumption experiences.

Part One:

Conceptualising Value Creation in Tourism

3.1 Defining Value Creation

Much academic research has focused on the concept of value creation which is a complex and elusive phenomenon in understanding how customers and service providers contribute to value in various contexts (Grönroos and Voima, 2013). The term 'value' has been described by several studies to provide a critical conceptualisation of the notion in service marketing and management (Grönroos and Voima, 2013; Sánchez-Fernández and Iniesta-Bonillo, 2007; Vargo and Lusch, 2004; Zeithaml, 1988). For instance, Lichtenstein, Netemeyer, and Burton (1990, p. 54) define value as a "ratio of quality and price" while Holbrook (1994, p. 27) determines the term as an "interactive, relativistic, preference experience". Hence, the literature suggests two approaches to explain the notion: 'features-and-benefits' and 'value-in-' (Rihova et al., 2015). The features-and-benefits perspective has its roots in the traditional marketing domain. It focuses on the customer's overall assessment of a certain brand, product or destination including the economic, psychological, and social benefits perceived by the customer (Prebensen et al., 2012; Sánchez-Fernández and Iniesta-Bonillo, 2007). The 'features-and-benefits' perspective builds on how the customer perceives and assesses the tourism service experience rather than as a joint value (Rihova et al., 2015). Scholars often describe the features-and-benefits approach as a customer-perceived value in exploring tourists' experiences as a means for delivering value (Rihova et al., 2015; Sánchez-Fernández and Iniesta-Bonillo, 2007). Value-in perspective, on the other hand, focuses predominantly on dynamic service experiences where service providers and customers create an experience together (Payne, Storbacka, and Frow, 2008; Rihova et al., 2015), building on the S-D logic in services marketing (Vargo and Lusch, 2004). From a service-provision perspective, the following discussion will first cover the G-D logic, explaining how the exchange process is perceived. Then, the discussion will move on to the 'value-in-' approach to provide a comprehensive view of the value creation process within service experience.

3.1.1 Paradigm Shift in Value Creation Process: Dominant Logics

In the G-D approach to marketing, the focus has been put on the tangible aspects of exchange (Vargo and Lusch, 2004; Vargo and Lusch, 2008a). The underlying logic

behind the product-oriented view has its roots in the discussion of value and value creation by Adam Smith (1776) who contributed to the early economic thought (Vargo and Lusch, 2012). In the late 18th century, the fundamental view was an exchange of value (Vargo and Lusch, 2008a). That is, "value is embedded in matter through manufacturing (value-added, utility, value in exchange) [and] goods come to be viewed as standardized output" (Vargo and Lusch, 2004, p. 3). The core relationship in G-D logic is production and consumption; therefore, consumers were seen as passive actors until the post-war economic prosperity (Neuhofer and Buhalis, 2017). The literature on G-D logic focuses on both company perspective, that is, generating and delivering customer value (Grönroos, 1990; Levitt, 1980; Lovelock, 1995) and customer perspective, that is, customer value and satisfaction (Holbrook, 1994; Parasuraman, Zeithaml, and Berry, 1985; Zeithaml, 1988). A company perspective demonstrates that value is created by companies' contributions, whereas the customer perspective discusses value from the customer viewpoint. Due to increasing consumer consumption and service expenditure, the view in the services marketing literature has gradually moved from a goods-centred logic to S-D logic (Vargo and Lusch, 2008a). This leads to a new view which "allows individual customers to actively construct their own consumption experiences through personalized interaction, thereby co-creating unique value for themselves" (Prahalad and Ramaswamy, 2003, p. 12 cited in Rather and Hollebeek, 2020). Karpen et al. (2015, p. 90) provide a more comprehensive commentary on this process, stating that "SD logic provides a service-based view of marketing phenomena that regards service as the core reason for exchange, enabled primarily by operant resources such as knowledge and capabilities and actualized through value co-creation processes". That is, the fundamental feature of the S-D view is the mutual relationships between the customer and the business (Vargo and Lusch, 2008a; Vargo and Lusch, 2008b).

Although not particularly referring the concept of co-creation, Arnould and Price (1993) acknowledge a reciprocal aspect of exceptional experiences between the consumer and organisation, who generate an experience result together. Since then, the G-D view was replaced with the idea of co-creation, presenting a new period in the service provider-customer relationship (Ramaswamy, 2009). Subsequently, a wide range of studies were carried out on the subject of co-creation experiences (Chathoth et al., 2013; Prebensen and Foss, 2011). Pine and Gilmore (1998) argue that the creation of value allows interactive moments among actors. In parallel with this statement, Vargo and Lusch

(2006, p. 44) note that value "becomes a joint function of the actions of the provider(s) and the consumer(s) but it is always determined by the consumer". Table 3.1 offers the shift in the process of value creation including both service-centric and experience-centric value creation in more detail.

Table 3.1 Shift in the Value Creation Process

	Service-Centric Value Creation (Goods-dominant Logic) *Value-in-exchange*	**Experience-Centric Co-Creation of Value (Service-dominant Logic)** *Value-in-use or value-in-context*
Value	Value is related to the firms' contributions	Value is related to experiences
Role of Firm	To develop value propositions	To engage the customer in co-creating unique value
Role of Customers	Customers have a mostly passive role in designing and creating firm-related offerings	To seek and create value as an active participant
Value Creation	Value is created by the service providers. Customers are able to make choices towards a firm's offerings	Customers co-create value with service providers and other customers

Source: adapted from Chathoth et al. (2013); Prahalad and Ramaswamy (2004); Vargo and Lusch (2004); Vargo, Lusch, and Akaka (2008)

As shown in Table 3.1, the service-centric perspective involves value-in-exchange. That is, value is measured depending on the exchange that actualises when service providers merchandise the goods that customers purchase, which limits the binary interactions between provider(s) and customer(s) (Chathoth et al., 2013). In particular, G-D logic holds that firms' offerings are embedded with value. Thus, value-in-exchange is often deemed as a perceptual phenomenon (Vargo, Lusch, and Akaka, 2008; Zeithaml, 1988). On the other hand, in S-D logic, Vargo and Lusch (2004) mention two types of value: value-in-use and value-in-context. Within these frameworks, value occurs through the exchange of goods, that is, value produced when an offering is used and integrated with other resources (Vargo and Lusch, 2004) and experience gained through consumption (Grönroos, 2008). Grönroos (2008) further claims that customers are always value creators, and the firm/organisation has the liability to collaborate with customers to co-

create value. Hence, co-creation is considered as an interactive process of service provider(s) and customer(s) for a shared creation of experiences (Chathoth et al., 2013; Prahalad and Ramaswamy, 2004; Vargo and Lusch, 2006).

Given the discussion above, S-D logic is deemed as a useful lens in exploring the experiential aspects of service consumption. In the hospitality and tourism industry, establishing tourists' profiles and behaviours is significant in order to develop long term relationships and provide successful management of destinations for competitiveness (Shaw, Bailey, and Williams, 2011). Therefore, creating unique memorable experiences for both service providers and customers has become important with regard to the service experience in tourism (Pine and Gilmore, 1998; Shaw, Bailey and Williams, 2011). Such experiences further address the significance of the value co-creation process which will be discussed next.

3.1.2 Value Co-creation in the Service-Dominant Logic (S-D Logic)

Within S-D logic, the term co-creation has been conceptualised in developing both service-centric and customer-centric views (Vargo and Lusch, 2004). Hence, scholarly attention has been devoted to several concepts such as engagement (Jaakkola and Alexander, 2014; Minkiewicz, Evans, and Bridson, 2014), co-production (Chathoth et al., 2018) co-destruction (Plé and Chumpitaz Cáceres, 2010), prosumption (Ritzer and Jurgenson, 2010) and so forth. It is evident that the view towards the co-creation concept is differentiated within services marketing literature and has become fragmented. Therefore, the term has been used interchangeably within different theoretical standpoints, which makes it challenging to define the term precisely. For instance, Minkiewicz, Evans, and Bridson (2014) define co-creation experiences by focusing on three dimensions including co-production, engagement, and personalisation while Prebensen and Foss (2011) conceptualise the term by evaluating consumers' active involvement in co-creative experiences. Sfandla and Björk (2013) provide a process-based view, focusing on a relational exchange whereas Prahalad and Ramaswamy (2004) examine co-creation experiences with regard to the service environment. In order to provide a comprehensive understanding of co-creation experiences, Chathoth et al. (2013) discuss the concept in the hospitality context, suggesting to distinguish co-creation from co-production. According to Chathoth et al. (2013), co-production echoes the concept of customer involvement and is considered to be a key component of the service exchange. Co-production practices are based on goods-centred logic which primarily

focuses on the economic exchange between actors (Vargo and Lusch, 2004). This perspective is considered as a company-centric approach that is, the organisation has the main role whereby the approach mainly disregards the mutual relation between customers and organisation (Chathoth et al., 2013; Chathoth et al., 2018; Payne, Storbacka and Frow, 2008). Co-creation, on the other hand, is based on S-D logic which enables reciprocity between actors and allows customers to be active co-creators (Chathoth et al., 2013). Figure 3.1 demonstrates the comparison between co-production and co-creation (Chathoth et al., 2018).

Co-production	Co-creation
1. Customer participates in creating the core offering through shared inventiveness and co-design	The focus is on usage, consumption, value-in-use (i.e. value that occurs at the time of use, consumption or experience)
2. The role of the customer is relatively passive	Customers are regarded as active partners in the production process
3. The customer is regarded as a source of information for customization to result but has negligible control over the production process after relevant information has been shared	The customer is an operant resource defined as people's knowledge, skills, expertise, capacity and time
4. Firm-centricity is inherent in this approach	Customer- and experience-centricity are the foci of this orientation
5. Customers have less control over the production process and the product/ service itself	Customers have more control over the production process and are involved in design and development of the product-service features and attributes
6. Co-production is less transparent when it comes to communication and dialogue with the customer	A two-way dialogue between the firm and its customers (and other stakeholders) is at the crux of this process
7. Customer needs are not always met	Customer needs are addressed through a higher degree of customer engagement – customer/experience centricity is based on the level of engagement

Figure 3.1 Differentiating between co-production and co-creation

(Chathoth et al., 2018, p. 34)

Here, as Chathoth et al. (2018) address in Figure 3.1, co-production and co-creation are different in terms of the customer-business relationships and the customer's active participation within offerings provided by the service providers. Hence, the co-creation process predominantly focuses on the experiential journey and is based on co-creative meaningful communications (Chathoth et al., 2018). Co-production, on the other hand, is more related to the output regarding a specific product or service rather than the service experience (Chathoth et al., 2013).

Given the above discussion on co-production, that is the co-creation continuum, the concept of co-creation provides a useful perspective for this study which questions visitors' experiences with destination offerings. For the current study, co-creation is considered as a mutual and interactive process of the host(s) and visitor(s) for a shared creation of experiences (Payne, Storbacka, and Frow, 2008). It is the process that is being created through collaboration, relational dialogue, and active participation (Minkiewicz, Evans, and Bridson, 2014) within defined experiential contexts (Prahalad and Ramaswamy, 2004). This leads to a discussion of the customer engagement (CE) concept which has been the focus of scholarly attention to understand drivers behind this interactive process and to explore meaningful experiences between customers, service providers/destination/encounters (Brodie et al., 2011; Huang and Choi, 2019). This interactive and co-creative relationship can lead to value co-creation which refers to "the resource exchange process, wherein actors exchange resources through mutually beneficial interactions, and value is determined by the beneficiary" (Huang and Choi, 2019, p. 474). All these interactions between customers and attraction/providers/activities add value to the entire service experience. To provide a more critical understanding of this within S-D logic, Vargo and Lusch (2008a) have developed several foundational premises which can be seen in Appendix 1.

Vargo and Lusch (2008a, p. 7) note that "the customer is always a co-creator of value" and "a service centered-view is inherently customer oriented and relational". Here, customers are operant resources (Vargo and Lusch, 2008a), with Huang and Choi (2019) stating that customers apply their intangible personal resources such as expertise to co-create value through engagement with service providers and activities. However, customers are not the only operant resources as actors integrate resources made available to customers (Vargo and Lusch 2008a; Huang and Choi, 2019). Through this engagement, therefore, customers co-create value with service providers during the service provision. Within S-D logic, the value, therefore, can only be created through co-creation (Vargo and Lusch 2008a). However, this argument has resulted in conflict between scholars (Grönroos and Gummerus, 2014; Grönroos and Voima, 2013; Grönroos, 2006). Hence, Grönroos (2006) has established service logic (SL) as a criticism of S-D logic.

3.1.3 Value in Service Logic (SL)

Service-dominant (SD) and service (S) logic share the same foundational premise: the significance of reciprocal relationship between actors (Grönroos and Gummerus, 2014). However, experience-centric view further focuses on the significance of the customer's sphere and the value creation from customer perspective (Grönroos and Voima, 2013). Grönroos and Gummerus (2014) note that, in SL, value co-creation is a part of the value process where service providers and customers directly interact in the joint sphere. The discussion on SL further focuses on the outside of this joint sphere, highlighting the customer role in this process independent of the provider (Grönroos and Gummerus 2014; Grönroos and Voima, 2013). Similar to S-D logic, Grönroos and Gummerus (2014) have developed foundational premises for SL which is shown in Table 3.2.

Table 3.2 Service Logic Principles

Service Logic Principles	
1	In a value generation sphere closed to the service provider (a customer sphere), customers, or any user, create value in the form of value-in-use, emerging out of or being created from integrating new resources with existing resources and applying previously held knowledge and skills
2	Value (as value-in-use) evolves in a cumulative process, or is sometimes destroyed, throughout the customer's value-creating process
3	Value (as value-in-use) is uniquely, experientially, and contextually perceived and determined by customers
4	Firms as service providers are fundamentally value facilitators in a value generation sphere closed to the customer (a provider sphere), such that they develop and provide potential value-in-use for customers and other users
5	If a platform of co-creation exists or can be established through direct interactions among actors in the value generation process, the service provider can engage with customers' value creation, and opportunities for co-creation of value among actors arise

6	Between the customers and individuals in their ecosystem, social value co-creational activities that influence the customers' independent value creation process may take place
7	Service is the use of resources in a way that supports customers' everyday practices – physical, mental, virtual, possessive – and thereby facilitate their value creation
8	The goal of marketing is to engage the service provider with customers' processes to enable reciprocal value creation among the actors, with service as a facilitator
9	As service providers, firms are not restricted to making promises through value propositions
10	In direct interactions, using a platform of co-creation, through interactive marketing, firms as service providers can directly and actively influence customers' value fulfilment and thereby keep promises made, as well as contribute to the establishment and maintenance of customer relationships, marketing is extended beyond a predominantly promise making function

Source: Grönroos and Gummerus (2014, p. 207-208).

As shown in Table 3.2, within SL, the focus is more on customer-driven value creation. In consideration of this focus, scholars have suggested an alternative logic within SL that is called customer-dominant (C-D) logic (Heinonen, Strandvik, and Voima, 2013; Voima, Heinonen, and Strandvik, 2010).

C-D logic does not recognise dynamic service experiences where both actors co-create value together, instead, it predominantly focuses on the customer and customer's social context (Heinonen, Strandvik, and Voima, 2013). Within C-D logic, as Heinonen, Strandvik, and Voima (2013, p. 109) note "value emerges through customers' behavioural and mental processes when customers interpret experiences and reconstruct an accumulated customer reality where value is embedded." Herein, value is subjective, placing the customer at the centre of the value process, and is often referred to as value formation (Hansen, 2019; Voima, Heinonen, and Strandvik, 2010). However, C-D logic has received criticism in terms of its applicability to the industry, particularly in certain contexts (e.g. tourism), despite providing a customer-centric view (Anker et al., 2015; Hansen, 2019). For Anker et al. (2015), the customer logic perspective holds the view

that value emerges in the customer's sphere, maintaining a subjective approach. That is, "the C-D logic perspective does not apply a network approach, and hence does not juxtapose customer and company as actors acting on equal terms on the market" (Hansen, 2019, p. 78).

Given the discussion above, the current study is particularly aligned with service logic (SL) that provides critical insight into value creation and value co-creation, establishing boundaries between these spheres (Grönroos and Gummerus, 2014). Having addressed the dominant logics and value concepts in the services marketing literature, the following discussion now focuses on the value creation process, including both the joint and customer's private sphere.

3.2 Value Creation Process

Following the previous discussion, S-D logic regards the value concept as always co-created whereas SL further focuses on value facilitating processes, value creation domains/spheres and value co-creating processes (Holmqvist et al., 2020; Grönroos and Voima, 2013). Despite the different views, 'service' holds importance within both logics. As Grönroos and Gummerus (2014, p. 211) suggest, service is considered as the use of resources that "supports and facilitates users' everyday practices (physical, mental, virtual, possessive), in a way that contributes to value creation". Thus, service is regarded as logic in understanding the value creation in both S-D logic and SL (Vargo and Lusch, 2012). The creation of 'actual value' stemmed from interactions with service and its offerings (Grönroos, 2008). Hence, the 'real' value is recognised as value-in-use which is social- and physical-context dependent (Vargo and Lusch, 2012; Vargo, 2008).

For Grönroos and Gummerus (2014), both the S-D and SL suggest that this real value emerges through consumption by applying resources. A particular difference is that S-D logic considers all actors in the consumption event as value co-creators (see Appendix 1 | FP6) (Vargo and Lusch, 2008a). However, SL suggests that customers are the only value creator, while service providers can co-create value together with customers when (if) they interact with them during the consumption event. During these co-creative interactions, resource integration holds particular importance for both S-D and SL (Grönroos and Voima, 2013). Resources are often described as tangible and intangible assets that are contributing to the entire process of value creation (Grönroos and Gummerus, 2014). These resources are classified as operant and operand resources which

are fundamental elements of the service-based approach (Prebensen, Uysal, and Chen, 2018a; Vargo and Lusch, 2008a). Operand resources are often considered as tangible resources which are physical in nature (e.g., raw materials, natural resources, physical surroundings) whereas operant resources are intangible (e.g., knowledge, expertise, needs, interests) and produce effects (Prebensen, Uysal, and Chen, 2018a). That is, operand resources are influential in creating outcomes which are essential and need to be facilitated. Operant resources, on the other hand, are pertained during the service provision in order to create value (Prebensen, Uysal, and Chen, 2018a).

Given the discussion on service and resource integration above, it is significant to address the complexity of the value creation process. The extant research surrounding the value creation theory has become fragmented and it is difficult to address what it involves, where, how, when value is created and who creates the value (Voima, Heinonen, and Strandvik, 2010). For Grönroos and Voima (2013, p. 209), "value creation is the customer's process of extracting value from the usage of resources". More recently, a number of scholars have attempted to identify value creation by developing various frameworks. For instance, Grönroos and Gummerus (2014) have developed a framework which includes provider, joint and customer spheres, as shown in Figure 3.2.
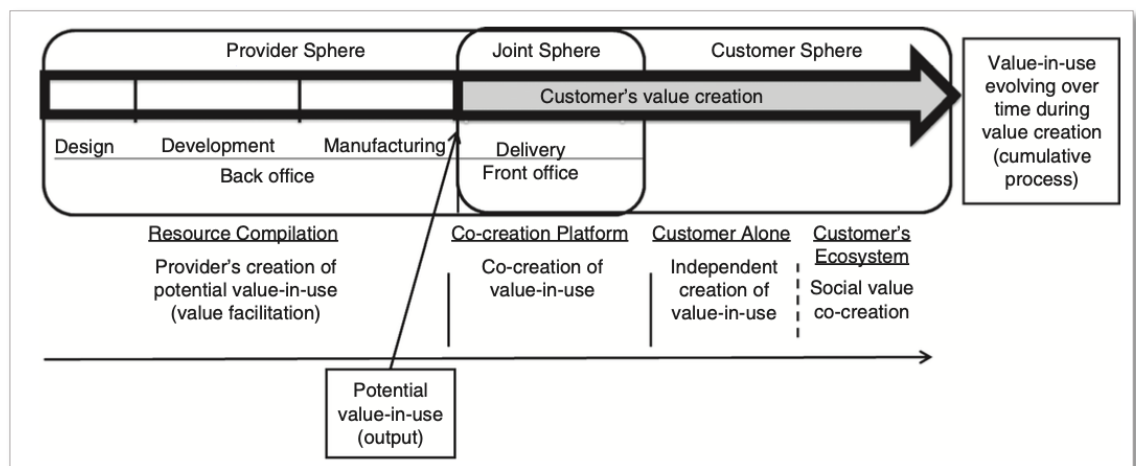
Figure 3.2: Value generation process
(Grönroos and Gummerus, 2014, p. 218)

As shown in Figure 3.2 above, the value creation process, therefore, constitutes three main spheres. A provider sphere represents the service provider's role (value facilitation) in the value creation process (Grönroos and Gummerus, 2014; Grönroos and Voima, 2013). The provider sphere offers potential value for customers by providing resources

to facilitate the process of value creation (Grönroos and Gummerus, 2014; Hansen, 2019). A joint sphere represents direct interactions between service providers and customers; meanwhile in the customer sphere, independent value is created outside of the service provider's domain (Grönroos and Gummerus, 2014). In a similar vein, Payne, Storbacka, and Frow (2008) have developed a framework that comprises three main domains namely the customer value-creating process, the supplier-value creating process and the encounter process. These three main components are interrelated, demonstrating the recursive nature of value creation (Payne, Storbacka, and Frow, 2008). In parallel with the Payne, Storbacka, and Frow (2008) study, Grönroos and Voima (2013) present the value creation spheres model which provides useful insights into examining how service providers can supply interaction facilitators to customers. Similar to Payne, Storbacka, and Frow's (2008) framework, their value creation model comprises three phases including the provider, joint and customer spheres (Figure 3.3).
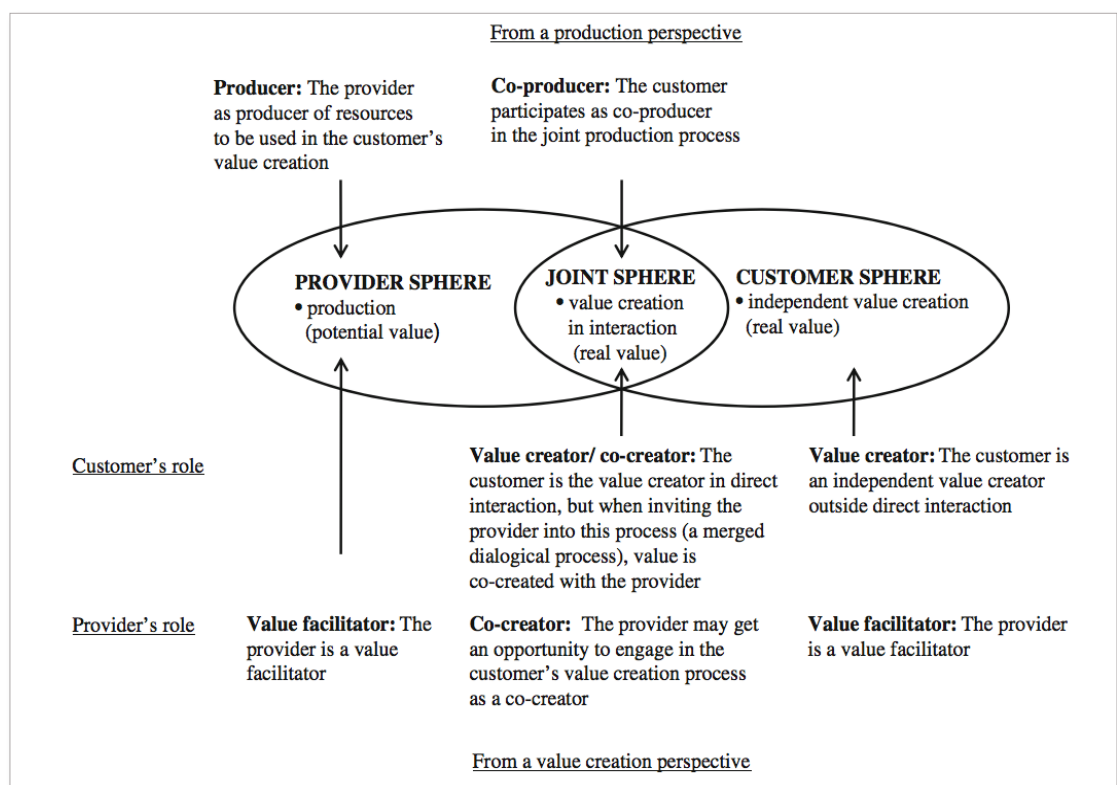
Figure 3.3: Value creation spheres (Grönroos and Voima, 2013, p. 141).

A more recent study from Holmqvist et al. (2020) examines the value process within the three stages of interaction (pre/on-site/post phases) to provide insight into the process from both service provider and customer perspectives, which will be discussed more detail. The following discussion now takes account of the value creation process within

tourism literature, particularly by adapting the work of Holmqvist et al. (2020) and Grönroos and Voima (2013).

3.3 Value Creation in Tourism: Understanding the Phases of SL

In considering the tourism context, the value creation process is deemed particularly relevant as "value creation and service delivery are especially important for tourism service providers (e.g., hotels, airlines, travel agents, theme parks), because many tourism market segments have reached saturation" (O'Cass and Sok, 2015, p. 186). Notably, tourism companies/destinations cannot deliver value; rather, they are required to promote the physical environment and resources (value facilitator) that allow visitors to create their personal value (Vargo and Lusch, 2011). That is, the value is not generated by the destination; rather, it is considered as the value creation process that involves visitors. For Prebensen, Chen and Uysal (2018, p. 5), "tourism consumption inherently possesses the unique capacity to create value as the tourists interact with each phase of the journey as the setting throughout the duration of the entire trip". In this regard, the value creation process can occur before, during and after visiting destinations (Grönroos and Voima, 2013; Prebensen, Chen and Uysal, 2018). It is the process that has been the focal point when investigating a multiphasic tourist experience as each stage "has the potential to create value for tourists and destinations" (Prebensen, Woo and Uysal, 2012, p. 620). Analysing each stage (before, during and after the consumption event), therefore, provides more profound insight into the process of value creation; antecedents and outcomes.

Given the importance of the phases involved in value creation, this research aims to offer a more detailed understanding of the value creation phases in the tourism context, particularly in the heritage service field. In doing so, it focuses on the significance of service interactions (value co-creation) as well as visitors' value creation process in both pre-visit (value anticipation) and post-visit (independent value creation and independent social value co-creation). Table 3.3 demonstrates the role of the tourist in three different value creation spheres by adapting the work of Grönroos and Voima (2013) and Holmqvist et al. (2020). The following sections will provide a more detailed discussion of each phase.

Table 3.3: Value creation process from a tourist-oriented perspective

	Pre-visit What do tourists bring?	On-site How do tourists engage?			Post-visit What do tourists take?	
	Tourist sphere	**Joint sphere (contact zone)**			**Tourist sphere**	
	Tourist	**Service provider**	**Tourist**		**Tourist (Individually)**	**Tourist (Collectively)**
Value	Value-in-use	Value-in-use	Value-in-use		Value-in-use	Value-in-use
	Value anticipation	Value co-creation	Value co-creation		Independent value creation	Independent social value co-creation
Value creation	Tourists already look forward to the interactions with hosts, fellow tourists, and destination offerings. This becomes part of tourists' value creation process.	Hosts engage and interact with visitors through meaningful and mutual dialogue. Relationship building	Tourists interact with both service providers and tourism offerings / destinations, thus creating unique experiences.		Tourists independently create value by evaluating their experiences with the help of tourism resources (e.g. physical, mental, imaginary). The value obtained from the consumption event.	Tourists share their experiences with peers in their social context
Tourist Experience	Motives driven by both firms' offerings and internal drives Intention to gain knowledge The need for social affiliation	Offering service delivery to the tourists Representing local culture, customs and traditions accurately	Engaging with local communities, fellow tourists, tangible, and intangible resources of a destination. Interacting with the surrounding authentic stimulus		Looking at a picture from the trip Remembering the experiences. Overall evaluation of the destination	Sharing experiences with others via word of mouth or social media. Recommendations

Source: adapted from Grönroos and Voima (2013, p. 143); Holmqvist et al. (2020, p. 229)

The previous discussion has provided a comprehensive understanding of the value creation process. This process, for Vargo (2008), is formed by several activities; however, exactly what these dimensions or activities of value comprise remains fragmented and unclear (Grönroos and Voima, 2013). Hence, the following sub-sections offer the phases involved in value creation from a tourist-oriented perspective and attempt to define the specific activities in the tourism context in the following sections.

3.3.1 Pre-visit: What Do Tourists Bring to the Destination?

Pre-visit is the phase where tourists start the value creation process which comprises the tourists' intangible resources (Holmqvist et al., 2020; Prebensen, Uysal and Chen, 2018a) that they bring to the actual consumption to co-create value with destination offerings (service providers and activities) in the consumption setting (Huang and Choi, 2019). For Grönroos and Voima (2013), the role of the customer starts in the joint sphere where direct interaction occurs between service providers and customers. However, a more recent study from Holmqvist et al. (2020) found that the role of the customer in the value creation process begins before the interaction occurs.

The tourist sphere, before the interaction on-site, can be triggered internally (e.g. tourist's internal drives) or externally (e.g. destination's resources) (Poria, Reichel, and Biran, 2006). The result of this phase is based on tourists' purpose in experiencing a particular consumption event (Holmqvist et al., 2020). Herein, value creation is often seen as a goal-driven activity (Payne, Storbacka and Frow, 2008). Indeed, Holmqvist et al. (2020) define this phase as value anticipation which is the first stage of the value creation process from a tourist-oriented perspective. In their study, Holmqvist et al. (2020) found that customer value is created in anticipating future participation and interactions. The anticipatory value is deemed as positive and driven by tourism/destination offerings (Holmqvist et al., 2020). In a similar vein, Polegato and Bjerke (2018, p. 150) regard anticipation in services marketing literature as "a subjective, forward-looking, consumer-centered, cognitive process that culminates in a discrete end point that may elicit affective reaction and appraisal". Hence, tourists already perceive value by anticipating future engagement (Holmqvist et al., 2020).

Research on tourism has shown a number of attributes in understanding tourists' value anticipation prior to their visit. For example, the choice of a destination has been found to be influenced by tourists' motivations in particular (Kolar and Žabkar, 2010; Poria,

Reichel, and Biran, 2006). That is, tourists already look forward to learning something new, exploring new places and cultures, consuming tangible, and intangible attractions prior to their visit (Richards, 2018). Put differently, tourists' motivations, their personality and particular interests get them involved in co-creating tourism experiences (Andrades and Dimanche, 2018). Indeed, Holmqvist et al. (2020) state that tourists' value process begins by having high expectations regarding the places they plan to visit.

3.3.2 On-site: How Do Tourists Engage with the Destination?

Tourism destinations are the places where tourists engage with specific offerings as well as create value-in-use through their experiences (Taheri, Hosany, and Altinay, 2019). As shown in Table 3.3, the joint sphere is the place where value creation emerges from a mutual and interactive process between visitors and service provider/destination offerings, leading to value co-creation (Holmqvist et al., 2020; Payne, Storbacka, and Frow, 2008). In this sphere, all the actors "merge into one interactive, collaborative and dialogical process" (Grönroos, 2017, p. 131). Through this co-creative and interactive relationship, engagement occurs between service providers/offerings and tourists (Huang and Choi, 2019). Therefore, the joint sphere provides a comprehensive understanding of how tourists engage with destination-specific activities.

As discussed earlier in this chapter, "co-creation is the process of involving the actions of both a provider and a consumer through which experience is created, and individual's co-creation experience through a higher level of engagement is the basis of value creation" (Chathoth et al., 2016, p. 228). When considering the tourism destination, value is co-created through the reciprocal relationship between service providers' offerings and tourists in a service setting (Huang and Choi, 2019). For instance, within cultural heritage tourism, tourists quest for uniqueness in the places they visit and engage with authentic stimuli (destination's offerings) (Kolar and Žabkar, 2010; Taylor, 2001). Herein, authentic experiences are jointly co-created (Taylor, 2001) and authenticity becomes a value co-creator, adding value to tourism experiences (Ramkissoon and Uysal, 2018). Further, as discussed earlier, service providers/local hosts build direct interaction with tourists and involve them in co-creation activities (Chathoth et al., 2016). Encounters in such destinations influence tourists' experiential value, leading to joint value co-creation during the process of consumption (Holmqvist et al., 2020; Minkiewicz, Evans, and Bridsonal, 2014). Tourists are cognitively, emotionally, physically, and intellectually taking the role of value co-creator in the joint sphere where employees, fellow tourists,

companions, tangible and intangible resources provided by the local community generate co-creative experiences (Huang and Choi, 2019). Ultimately, engagement becomes a part of the co-creative relationship between tourists and other actors involved during the travel. The following discussion now focuses on the tourist domain to evaluate the value creation process within the post-visit phase.

3.3.3 Post-visit: What Do Tourists Take Away from the Destination?

Within SL, the customer sphere after the interaction is identified as sole or independent value creation (Grönroos and Voima, 2013). Herein, customers create value outside of the service provider's domain (Grönroos and Gummerus, 2014; Grönroos and Voima, 2013). That is, service providers no longer assist in the consumption process, the value is created only by the customer/tourist, independently (Grönroos and Voima, 2013; Holmqvist et al., 2020). Customers continue creating value by interacting with the sources gained from the service provider (Holmqvist et al., 2020). In this sphere, the service provider's role is deemed a value facilitator (Grönroos and Voima, 2013). Hence, service providers need to extend the line of visibility in understanding their customers' needs (Grönroos and Voima, 2013). The customer sphere after the interaction with providers constitutes two phases: independent value creation (individually) and independent social value co-creation (collectively) (Grönroos and Voima, 2013) (Table 3.3). In independent value creation, the way customers create real value is dependent upon the context and provider resources (Holmqvist et al., 2020). Within the tourism context, tourists create value after visiting the destination by integrating resources (e.g., physical, mental, imaginary) gained from the tourism/destination offerings (Grönroos and Voima, 2013). The real value, or tourist post-purchased perceived value, therefore, is created after visiting the destination, reflecting the tourist's mental assessment of value given by the offerings (Prebensen et al., 2012; Bajs, 2015). Put differently, tourists generate a memorable portrayal of the value of destination experience (Prebensen et al., 2012).

In independent social value co-creation, customers co-create value-in-use by interacting with their friends, family, and other customers in their social context (Holmqvist et al., 2020; Grönroos and Voima, 2013). Herein, social value comes from customers' shared experiences (Holmqvist et al., 2020). This aligns with the managerial premise based on SL for marketing which is "between the customers and individuals in their ecosystem, social value co-creational activities that influence the customer's independent value

37

creation process may take place" (Grönroos and Gummerus, 2014, p. 208). In the tourism context, for instance, tourists share their memorable and meaningful experiences in their respective social networks (Andrades and Dimanche, 2014), co-creating social value outside of the tourism/destination domain (Grönroos and Voima, 2013). If tourists are delighted by the experiences they had during their travel, they recommend the destination through peer communication, WoM recommendations and so forth (collective/social value co-creation) (Grönroos and Voima, 2013).

Given the discussion above, an understanding of what the value creation process involves within experience-based tourism remains undetermined. Indeed, Prebensen, Chen and Uysal (2018, p. 6) suggest that value is considered to "reside in the experience and not in the object of consumption". That is, experiences are deemed as a form of creating value (Pine and Gilmore, 1999). That being so, experience-based tourism needs to be particularly regarded in relation to the experience value that is perceived by the tourists throughout their journey (Jensen and Prebensen, 2015). Ultimately, tourists' experiences need to be discussed in a more specific manner, embedding into a larger perspective of value creation theory within SL. This will offer a holistic understanding of the nature of consumption experiences and what they actually mean to visitors, thereby helping future developments in the tourism industry (Jensen and Prebensen, 2015). Hence, the second part of this chapter now aims to further investigate tourist experiences, particularly focusing on cultural consumption experiences. In doing so, the chapter further introduces the consumer-based model of authenticity, employed by the current study, which subsequently assists the developed theoretical framework.

Part Two:

A Consumer-based Model of Authenticity

3.4 Defining Tourist Experience

The notion of experience is often deemed as a complex phenomenon that has long been the focus of scholarly research. Since the 1960s, understanding the experience concept has become significant among both scholars and practitioners (Uriely, 2005). The term later became the focus of MacCannell's (1973) research that explores individuals' quests for genuine experiences to escape from daily life. In the mid-1970s, a Hungarian American psychologist Csikszentmihalyi (1975) introduced the term "autotelic experience" in order to further explain individuals' personal experiences. In its simplest form, autotelic experience refers to an individual's intrinsically rewarding activity that is also described as flow (Csikszentmihalyi, 1990). Cohen (1979) later explored the concept of experience in terms of phenomenology within the tourism context and developed a range of categories of tourist experience. Later, in the 1990s and beyond, scholars developed more comprehensive approaches to the experience, including multiple stages of experience (Killion, 1992), extraordinary experiences (Arnould and Price, 1993), authentic experiences (MacCannell, 1976; Taylor, 2001; Wang, 1999), service experiences (Ryan, 1995), quality experiences (Jennings and Nickersen, 2006), co-creation experiences (Vargo and Lusch, 2004), memorable experiences (Kim, 2010; Tung and Ritchie, 2011) and experience journey (Lemon and Verhoef, 2016). Herein, it is apparent that the concept of experience has been transforming over the years. Integrating these approaches, several contributions have been made in understanding how tourist experiences are constructed within different segments of tourism. The following discussion will provide a more comprehensive and holistic approach to the experience concept, particularly within the tourism context.

3.4.1 The Experience Economy

Within the development of the experiential view in the 21st century, Pine and Gilmore (1998) introduced 'the experience economy' as a central argument to offer consumers meaningful and memorable experiences as well as a source of value (Mehmetoglu and Engen, 2011; Volo, 2009). In the experience economy, consumers look for increasingly extraordinary and unique experiences to generate meaningful and long-lasting subjective experiences (Volo, 2009). Indeed, Pine and Gilmore (1999, p. 2) put:

"When a person buys a service, he purchases a set of intangible activities carried out on his behalf. But when he buys an experience, he pays to spend time enjoying a series of memorable events that a company stages – as in a theatrical play – to engage him in a personal way".

Such experiences are distinct from commodities, goods, and services (Pine and Gilmore, 1999) and are deemed as the foundation for the value concept (Volo, 2009), ultimately obtaining competitive advantage (Binkhorst and den Dekker, 2009). As an overarching notion in determining the creation of experiences, the experience economy is deemed as the final phase of economic value which is demonstrated in Figure 3.4 below.
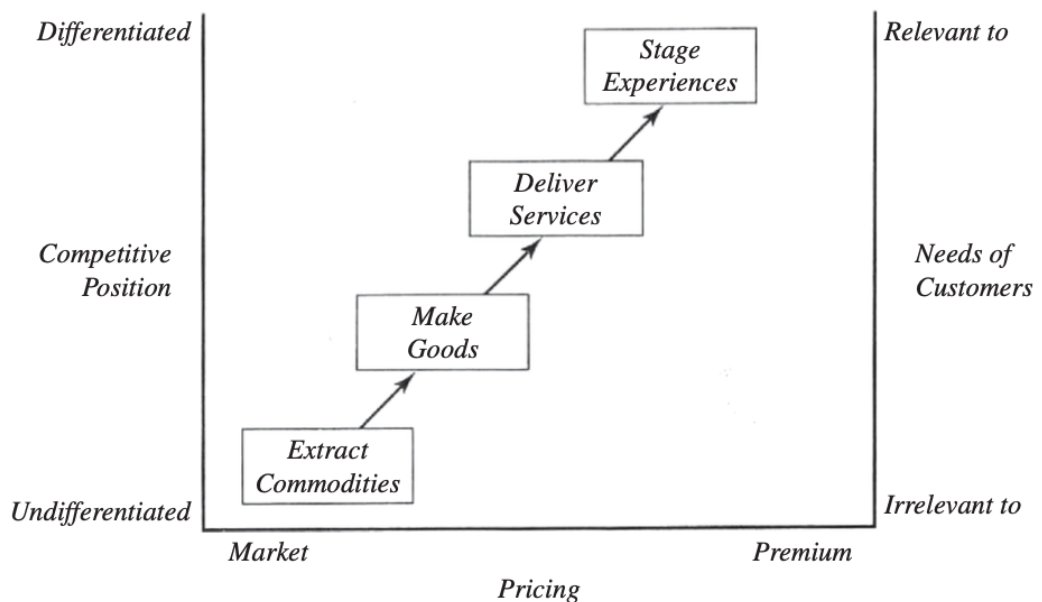
Figure 3.4 The progression of economic value (Pine and Gilmore, 1999, p. 22)

Here, the underlying propositions of the experience economy are based on a progression of economic value where there is a shift from the production of commodities to stage experiences (Pine and Gilmore, 1999; Volo, 2009). Hence, the consumption of experiences, knowledge and services has been the focus in the contemporary marketing management studies (Chen, Prebensen, and Uysal, 2018). This critical debate has become significant for business competitiveness (Pine and Gilmore, 1999), particularly in the tourism industry (Chen, Prebensen, and Uysal, 2018; Prebensen, Chen and Uysal, 2018; Tung and Ritchie, 2011).

It has been well documented that tourist experiences are complex in nature, requiring a comprehensive approach to product development and service delivery (Prebensen, Chen and Uysal, 2018). The complexity of tourist experiences has been addressed by a number of scholars with a particular focus on different segments of tourism including dark tourism (Prayag, Suntikul, and Agyeiwaah, 2018; Stone and Sharpley, 2008), heritage tourism (Curran et al., 2018; Gannon et al., 2017; Poria, Reichel, and Cohen, 2013; Taheri et al., 2018), volunteer tourism (Thompson and Taheri, 2020; Zahra and McIntosh, 2007), medical tourism (Taheri et al., 2021; Wongkit and McKercher, 2013), ecotourism (Breiby et al., 2020; Walker and Moscardo, 2014) and so forth. Research on tourist experiences, therefore, has become pivotal to the tourism industry which is often referred to as the marketplace of experiences (Volo, 2009). To provide a better definitional understanding of the notion of experience, Table 3.4 presents the concept from both tourism and marketing fields.

Table 3.4 An overview of definitions

Author(s)	Definitions
Cohen (1979)	"Tourist experience as either something essentially spurious and superficial, an extension of an alienated world, or as a serious search for authenticity, an effort to escape from an alienated world" (p. 179)
Otto and Ritchie (1996)	"The subjective mental state felt by participants' implying holistic evaluations of affective expressions and representations of experiential, hedonic and symbolic benefits" (p. 166)
Schmitt (1999)	"...the result of encountering, undergoing, or living through situations. They are triggered stimulations to the senses, the heart, and the mind. Experiences also connect the company and the brand to the customer's lifestyle and place individual customer actions and the purchase occasion in a broader social context. In sum, experiences provide sensory, emotional, cognitive, behavioural, and relational values that replace functional values" (p. 25)

Stamboulis and Skayannis (2003)	"Experience emerges from the interaction between destinations and tourists—with destinations as 'theaters' at which experience takes place, and tourists as 'actors' who have to play their own role (depending on the extent of their immersion)" (p. 41)
O'Dell (2007)	"Tourist experiences can be more than a simple continuation of everyday life, physically affecting us and leaving us with the perception that we have just participated in something extraordinary. And this aspect of the production, consumption, and staging of experiences needs to be understood" (p. 41)
Larsen (2007)	"A function of individual psychological processes. Such a perspective implies that the concept of tourist experience presupposes the individual" and "A past-travel related event which was significant enough to be stored in long-term memory" (p. 15)
Volo (2009)	"...any occurrence that happens to a person outside the "usual environment" and the "contracted time" for which a sequence of the following events happens: energy reflecting the state of the environment impinges on sensory organs, the energy pattern is transmitted centrally and is interpreted and categorized according to one's knowledge acquired through time and is integrated and may be stored in the form of memory under some conditions (and thus some learning will occur)" (p. 119-120)
Moscardo (2009)	"A continuous process made up of a set of events or activities occurring at a destination that often involves contact with tourism-related organizations and their personnel, and is driven by expectations of some sort of benefit" (p. 101)
Ritchie and Hudson (2009)	"The way tourists think and feel at the time of the experience, how it will be recalled in the future, and how will it contribute to overall satisfaction with the total activity or trip" (p. 12)

Verhoef et al. (2009)	"The customer experience construct is holistic in nature and involves the customer's cognitive, affective, emotional, social and physical responses to the retailer" (p. 32)
Chen and Chen (2010)	"The subjective personal reactions and feelings that are felt by consumers when consuming or using a service" (p. 29)
Tung and Ritchie (2011)	"An individual's subjective evaluation and undergoing (i.e., affective, cognitive, and behavioural) of events related to his/her tourist activities which begins before (i.e., planning and preparation), during (i.e., at the destination), and after the trip (i.e., recollection)" (p. 1369)
Kang and Gretzel (2012)	"A constant flow of thoughts and feelings during moments of consciousness (Carlson, 1997) which occur through highly complex psychological, sociological, and cognitive interaction processes" (p. 442)
Björk (2018)	"Tourist experience is an individual perception generated in the context of interactions and resource generations" (p. 22)
De Keyser et al. (2015)	"…comprised of the cognitive, emotional, physical, sensorial, spiritual, and social elements that mark the customer's direct or indirect interaction with (an)other market actor(s)" (p. 23)
Lemon and Verhoef (2016)	"A multidimensional construct focusing on a customer's cognitive, emotional, behavioral, sensorial, and social responses to a firm's offerings during the customer's entire purchase journey" (p. 71)
Prebensen, Chen, and Uysal (2017)	"Tourist experiences are believed to be multi-faceted, dynamic and evocative through interactive processes in which tourist passively or actively engages." (p. 1)

Prayag, Spector and, Finsterwalder (2020)	"The experience is conditioned by various emotional states of individuals, different knowledge schemas, and differences between individuals and over time, as well as a variety of situation-specific factors" (p. 69)

Given the brief definition of the notion of tourist experience, the current study defines the concept of experience as "the subjective personal reactions and feelings" (Chen and Chen, 2010, p. 29), comprising "cognitive, emotional, physical, sensorial, spiritual, and social elements" (De Keyser et al., 2015, p. 23) emerging "from the interaction between destinations and tourists" (Stamboulis and Skayannis, 2003, p. 41). In terms of the typology, the term 'visitor' has been selected over 'tourist' due to the nature of the research setting (see Chapter 2 for detailed information) which is deemed as a part of both leisure and business destination for travellers. For this reason, where possible, the term 'visitor' has been used as a preferred choice in this thesis. However, the terms 'customer', 'consumer' and 'tourist' have also been used interchangeably because of the use of interdisciplinary theory from different contexts.

3.5 Experiencing Cultural Heritage Tourism

The literature suggests that experiences are the main constituent of individuals' everyday mundane activities (Carù and Cova, 2003; Pine and Gilmore, 1998). This was first put forward by MacCannell (1973), who regarded tourist experiences as a way of escaping from everyday life, introducing the authenticity concept which has been debated over the years. Searching for authenticity and desiring for different experiences are based on the cultural interest of 'Other' which refers to Edward Said's (1978) critical work of Orientalism. More particularly, modern societies intend to contact "the naturally, spiritually and culturally 'unspoilt'" Other (Taylor, 2001, p. 10). Indeed, such interactions with the 'Other' comprises the core of the experience of travel (Taylor, 2001). Investigation of the quest for authenticity contributes to the understanding of cultural consumption practices in cultural tourism (MacCannell, 1976).

Cultural tourism, a form of cultural consumption, is considered one of the fastest-growing segments of the tourism industry (Richards, 2018) and much of research has sought to understand tourists in search of unique and genuine experiences that blend culture, authenticity, nostalgia, education and entertainment (Kerstetter, Confer, and Graefe, 2001; Kolar and Žabkar, 2010; Poria, Reichel, and Biran, 2006; Rasoolimanesh, Seyfi,

Hall, and Hatamifar, 2021). Particularly, experiencing cultural tourism is being influenced by visitors' key motivation, which is to "learn, discover, experience and consume the tangible and intangible cultural attractions/products in a tourism destination" (Richards, 2018, p. 13). Such attractions and products offer experiential consumption opportunities which are deemed as prominent to a comprehensive understanding of tourist experience as distinct from other kinds of leisure experience (Carù and Cova, 2003; Rasoolimanesh, Seyfi, Hall, and Hatamifar, 2021). This is also evident in heritage tourism in particular, with Baxter (2014) suggesting that cultural heritage tourists have particular motivations in visiting heritage and attractions and are looking for authentic experiences. Put differently, tourists desire to experience "*genius loci* or 'the spirit of place', comprising all aspects of the built, natural, cultural, and social environment" (Baxter, 2014, p. 2714).

Much recent research has sought to understand the complexity of cultural consumption experiences in different heritage fields. For instance, Rasoolimanesh, Seyfi, Hall, and Hatamifar (2021) examine heritage tourists' memorable experiences and behavioural intentions in the context of the UNESCO-listed heritage city of Kashan, Iran. Another recent study by Kesgin et al. (2021) investigates visitor experiences in a cultural heritage: a living history site. In a similar vein, Park, Choi, and Lee (2019) explore the perception of authenticity in the context of a World Cultural Heritage listed area, Hahoe village in South Korea, whereas Taheri et al. (2018) sought to understand sincere host-guest encounters in troglodyte cultural heritage sites. Herein, it is evident that issues in heritage tourism are manifold, including the encounters between host community and guests, visitors' perceptions towards heritage destinations, perceived authenticity, the notion of sincerity, memorable experiences and so forth (Bryce et al., 2015; Curran et al., 2018; Kolar and Žabkar, 2010; Rasoolimanesh, Seyfi, Hall, and Hatamifar, 2021; Taheri et al. 2018). Hence, the development of heritage attractions and experiences, indeed, is based on visitor-oriented development which focuses on the consumption of cultural and heritage attractions, visitors' needs, motivation, and behaviour in particular (Chen and Chen, 2010). To further explore the issues involving cultural heritage tourism, the next section presents the consumer-based model of authenticity, which the current study employs, which subsequently assists the developed theoretical framework.

3.5.1 A Consumer-based Model of Authenticity

The research conducted as a part of the current thesis is guided by the consumer-based model of authenticity (CBA). The model was first developed and tested by Kolar and Žabkar (2010) to investigate tourists' authentic experiences at Romanesque sites in four European countries (Figure 3.5).
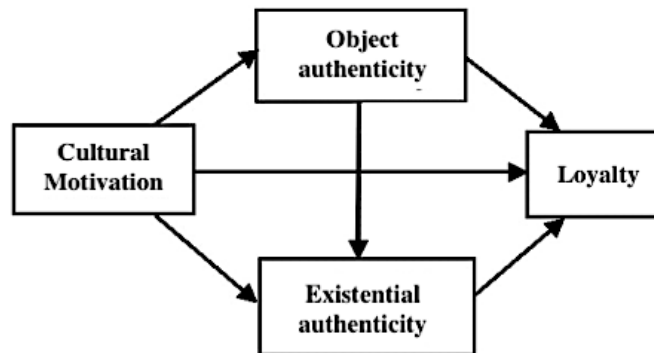
Figure 3.5: Consumer-based model of authenticity (Kolar and Žabkar, 2010)

The CBA model has its roots in the study of Reisinger and Steiner (2006) which conceptualises two types of authenticity: object- and subject-related. Following Reisinger and Steiner's (2006) study, Kolar and Žabkar (2010) proposed the CBA model which constituted four-pillar constructs: cultural motivation, object-based authenticity, existential authenticity, and loyalty, adopting a consumer-based approach. In their study, Kolar and Žabkar (2010) assessed perceived authenticity as an evaluative judgement between tourists' cultural motivation and their destination loyalty in a heritage tourism context. That is, visitors' perceived authenticity towards heritage settings is deemed to be a universal value and an important driver that influences motivation (Kolar and Žabkar, 2010). Moreover, the findings of their research show that the authenticity concept is found to be significant in understanding tourists' long-term behaviour intentions (Kolar and Žabkar, 2010). Subsequently, many researchers have extended the consumer-based model of authenticity by adding or modifying various variables in different contexts over the years. Table 3.5 shows a brief summary of a consumer-based model of authenticity and its extended models which emerged from the literature.

Table 3.5 Consumer-based model of authenticity and its extended models in the literature

Author(s)	Purpose	Measurements	Findings
Kolar and Žabkar (2010)	To investigate tourists' experiences at 25 Romanesque ruins located in four European countries from a consumer-based approach	· Cultural motivation · Object-based authenticity · Existential authenticity · Loyalty Survey data (n = 1147)	Perceived authenticity is found to be an important mediator between visitors' cultural motivation and their destination loyalty in cultural tourism.
Zhou, Zhang, and Edelheim (2013)	To explore the effect of tourists' attitudes in relation to the Chinese calligraphic landscape on perceived authenticity in the context of cultural tourism	· Attitude · Motivation · Object-based authenticity · Existential authenticity · Loyalty Survey data (n = 430)	Scale development: attitude Tourists' attitude towards the Chinese calligraphic landscape has an impact on the overall CBA model.

Bryce et al. (2015)	To integrate the concept of visitors' engagement to authenticity by extending the consumer-based model of authenticity in Japanese heritage sites: Miyajima's Itsukushima Shrine, Hiroshima Castle, and The Golden Pavilion	· Cultural motivation · Serious leisure · Heritage-related behaviours · Self-connection · Object-based authenticity · Existential authenticity · Engagement (formative) · Loyalty Survey data (n = 768)	The more engaged tourists are with Japanese heritage sites, the higher their loyalty is.
Gannon, Lochrie, and Taheri (2016)	Developing a "sincerity" scale within the consumer-based model of authenticity in the context of Kandovan, Iran	· Cultural motivation · Heritage-related behaviour · Sincerity · Object-based authenticity · Existential authenticity · MTE Survey data (n = 518)	To address the importance of the "sincerity" concept in cultural heritage consumption.

Taheri et al. (2018)	Developing a host sincerity scale to investigate tourists' genuine interactions with hosts by extending the consumer-based model of authenticity in the context of troglodyte cultural heritage sites (Iran and Turkey)	· Cultural motivation · Host-sincerity · Object-based authenticity · Existential authenticity · MTE Survey data | Iran (n = 518) Survey data | Turkey (n = 627)	Scale development: host sincerity Sincere host-guest interactions enhance tourists' memorable tourism experience in the context of Kandovan and Cappadocia.
Curran et al. (2018)	To explore visitors' perceived authenticity by adapting the consumer-based model of authenticity in the context of Tabriz Grand Bazaar	· Serious leisure · Object-based authenticity · Existential authenticity · WoM recommendation · CV: age, education, gender Survey data (n = 615)	Visitors' perceived authenticity towards an Iranian heritage site plays an important role in stimulating positive behavioural intentions.

Taheri, Gannon, and Kesgin (2020)	To investigate the role of perceived trust within cultural heritage consumption in Iranian heritage sites guided by the extended CBA model	· Perceived trust · Sincerity · Object-based authenticity · Existential authenticity · MTE Survey data (n = 320)	Perceived trust has a positive impact on the measurement variables in the CBA model. This, in turn, shapes visitors' cultural heritage consumption.
Kesgin et al. (2021)	To explore whether leisure involvement, perceived authenticity, host-guest encounters, and engagement stimulate visitors' memorable tourism experiences in the context of living history site	· Leisure involvement · Object-based authenticity · Existential authenticity · Host sincerity · Engagement (formative) · MTE Survey data (n = 1,004)	Together with the determinants on the consumer-based model of authenticity, visitors' engagement is likely to be a predictor of their positive memorable experiences.

Note: CV: control variables, MTE: memorable tourism experiences, WoM recommendation: Word-of-mouth recommendation

As shown in Table 3.5, scholars generally agree that cultural motivation is a significant determinant that helps in understanding tourists' behaviour and motivation in culturally diverse destinations (Bryce et al., 2015; Gannon, Lochrie, and Taheri, 2016; Kolar and Žabkar, 2010; Taheri et al., 2018). Previous studies have widely recognised the cultural motives of tourists as a contributory factor for knowledge enhancement and learning about the destination's culture and/or ethnicity, authentic elements, and heritage (Bryce et al., 2015; Kolar and Žabkar, 2010; Lynch et al., 2011; Poria, Reichel, and Biran, 2006). Hence, exploring tourists' motivations with respect to heritage settings is significant in understanding studies as a social and psychological phenomenon (Poria, Butler, and Airey, 2004; Poria, Reichel, and Biran, 2006).

Similarly, perceived authenticity has been found to be a prominent factor that shapes tourists' cultural consumption (Bryce et al., 2015; Gannon, Lochrie, and Taheri, 2016; Kolar and Žabkar, 2010; Taheri et al., 2018). With regard to cultural tourism, the authenticity concept has gained increased and extensive attention from scholars over the years since Wang (1999), and Reisinger and Steiner (2006) conceptualised the term broadly. Kolar and Žabkar, (2010, p. 655) state that evaluation of the perception of authenticity "pertains to either objects or tourists' existential experiences". The perception of authenticity, therefore, is assessed both from object-related and subject-related perspectives (Kolar and Žabkar, 2010). This helps researchers and marketing managers to further evaluate how visitors perceive the physical remains of the heritage destinations and their experience of engaging with these settings. Following this, Taylor (2001) offers a more critical approach to understanding tourist experiences, addressing sincere interactions with locals. Prince (2017) further suggests that evaluating sincere host-guest encounters helps to better understand the authentic aspect of the heritage experience. More recently, Taheri et al. (2018) have developed a 'host sincerity' scale to investigate the significance of encounters between local hosts and guests. Studies have evidenced that evaluating interactions with tourists and locals, particularly in heritage settings, provides insight into the authenticity of a destination (Gannon, Lochrie, and Taheri, 2016; Taheri et al., 2018). In cultural offerings, sincere interactions play a vital role in shaping visitors' experiences (Taylor, 2001), allowing them to gain knowledge regarding the host community's beliefs, culture, and practices (Gannon, Lochrie, and Taheri, 2016). Understanding host-guest encounters, thus, helps researchers to investigate visitors' participation and engagement with tourism offerings/destinations (Gannon, Lochrie, and Taheri, 2016). Further, previous studies on heritage tourism have

confirmed customer loyalty as the outcome of perceived authenticity (Bryce et al., 2015; Kolar and Žabkar, 2010). Destination loyalty is generally assessed by tourists' intention to return to the destination and recommend it to friends and family (Yi et al., 2017). The concept has been extended, over time, to understand how memorable tourists' find their experiences towards the destinations they visit. In this regard, assessing tourists' behavioural intentions has been a central point to assist in the development of tourism destinations (Wei et al., 2019).

Along with the salient antecedents stated above, the current research suggests adding three new dimensions as being significant determinants: sociability, tourist engagement and perceived value. With regard to heritage tourism, tourists' personal traits have been proposed to have a considerable effect on their overall experience (Debenedetti, 2003; Jafari, Taheri, and vom Lehn, 2013). Particularly, it has been suggested that individuals' tendency to be social in heritage settings helps construct meaning regarding the destination (Jafari, Taheri, and vom Lehn, 2013). To provide deeper insight into how visitors' personality traits impact their cultural consumption practices, the current study extends the CBA model by investigating the sociability concept. Added to this, this study suggests the tourist engagement concept that is based on multidimensional conceptualisation as being a significant factor of cultural consumption experiences. Heritage tourism involves visitors' engagement with "places, artefacts and activities that authentically represent the stories and people of the past and present" (Hargrove, 2002, p. 10 cited in Rasoolimanesh, Seyfi, Rather and Hall, 2021). Scholars have conceptualised the engagement concept using psychological and behavioural perspectives (Hollebeek, Glynn, and Brodie, 2014), thereby providing further insight into engagement as an interactive process within heritage settings (Bryce et al., 2015). The current study, thus, intends to further investigate visitors' engagement by adopting Hollebeek, Glynn and Brodie's (2014) perspective which covers three dimensions: cognitive processing, affection, and activation. This will help to explore visitors' destination-related thoughts, emotions, feelings, attitudes, and their actual behaviours while experiencing a destination's offerings. Lastly, perceived value has been suggested as one of the major determinants of cultural heritage consumption experiences. The value perceived by tourists has been a pivotal concept in understanding tourists' overall evaluation of their experience in different research contexts (Iniesta-Bonillo et al., 2016; Lee and Phau, 2018; Prebensen et al., 2012; Taheri et al., 2017; Taheri et al., 2021). Investigating overall perceived value helps researchers to provide further details on

tourists' satisfaction and behavioural intention (Lee and Phau, 2018). Therefore, the current study suggests the concept that may help to explain visitors' behavioural intentions and their long-term relationship with the destination.

Ultimately, the consumer-based model of authenticity is deemed to be a useful basis for understanding visitors' heritage experiences in this study. The following chapter draws attention to the importance of eight overarching dimensions of the extended CBA model: cultural motivation, sociability, host sincerity, object-based authenticity, existential authenticity, tourist engagement, perceived value, and memorable tourism experience.

3.6 Chapter Summary

This chapter offered a critical discussion of value creation theory and the CBA model to investigate the factors shaping visitors' perceptions and outcomes of authentic service provision. In constructing the conceptual framework of this study, two streams were offered in this chapter. The first part of this chapter offered a broad understanding of value creation theory, examining the phases involved in the value creation process. Analysing each stage provided a more comprehensive insight into the value creation process: antecedents and outcomes. More particularly, offering an evaluation of the process of value creation from a visitor-oriented view has provided a theoretical basis for exploring cultural consumption practices in a more systematic and streamlined way. Therefore, the second part of this chapter offered a discussion of the experience concept by drawing on Pine and Gilmore's (1999) experience economy. Indeed, experiencing a particular destination does "become the source of value and evaluations for the destination" (Oh, Fiore, and Jeoung, 2007, p. 123). Hence, the second stream of this chapter proposed a theoretical foundation of cultural tourism, heritage tourism experience in particular. Specifically, this section introduced a consumer-based model of authenticity, offering a wider perspective of heritage consumption experiences. By integrating the value creation theory with the consumer-based model of authenticity, the current chapter provided an overarching framework on cultural consumption experiences. The following chapter aims to extend the consumer-based model of authenticity by integrating the hitherto separate concepts and develops a new conceptual framework that demonstrates the central contribution of the extant literature review. By extending the CBA model, the following chapter further offers a detailed understanding of the three stages of cultural consumption experiences: pre/on-site/post phases.

Chapter 4

An Extended Consumer-based Model of Authenticity

4.1 Introduction

Guided by the consumer-based model of authenticity, this section now extends the model by adding and modifying the factors influencing visitors' cultural heritage consumption. Kolar and Žabkar's (2010) consumer-based model of authenticity (CBA) has been adapted to investigate the underlying significance of these factors within heritage tourism. Underpinned by the CBA model, this chapter, then, offers a literature review of the theoretical concepts proposed and later tested in this study. These are determined as cultural motivation, sociability, host sincerity, object-based authenticity, existential authenticity, tourist engagement, perceived value and memorable tourism experiences as outlined in the extended model. The rationale behind the inclusion of these concepts is also discussed, explaining their relevance to tourist experience within cultural heritage venues. In doing so, the current chapter aims to achieve research objective 1 which relates to identifying the antecedents and behavioural outcomes of visitors' cultural consumption experiences within the context of authentic service provision. Added to this, by integrating these salient concepts into the CBA model and incorporating them into the larger service logic (SL) viewpoint discussed in the previous chapter, the current chapter offers a new conceptual framework that helps to achieve research objectives 2, 3 and 4. Based on the evidence from the literature review discussed in Chapter 3 and this chapter, a new theoretical framework is presented, and the hypotheses are developed accordingly.

4.2 Cultural Motivation

The term motivation has been considered as a psychological need (Yoon and Uysal, 2005) that is "the impetus behind the travel" (Ramkissoon and Uysal, 2011, p. 540). Within tourism research, the majority of studies propose several theoretical perspectives in conceptualising travel motivation. Dann (1977), for instance, addresses the push-pull theoretical framework, examining what forces tourists into making travel decisions. Here, push factors are often identified as psychological factors such as nostalgic impulses whereas pull factors are characterised by the external factors of destinations (Dann, 1977; Yoon and Uysal, 2005). Cohen (1972) classifies tourists based on their behaviours to understand the motivation behind their travel decision, distinguishing them into a drifter, explorer, individual mass tourist and organised mass tourist. Likewise, Crompton (1979)

proposes seven socio-psychological and two cultural motives that drive tourists to travel. The seven socio-psychological motives were developed as push factors and identified as "escape from a perceived mundane environment, exploration and evaluation of self, relaxation, prestige, regression, enhancement of kinship relationships, and facilitation of social interaction" (Crompton, 1979, p. 408). The remaining two motives are classified as cultural, namely novelty and education (Crompton, 1979). Moreover, Pearce (1996) distinguishes the intrinsic-extrinsic dichotomy in the domain of motivation. For Ryan and Deci (2000), intrinsic motivation refers to undertaking an activity that is enjoyable and stimulating whereas extrinsic motivation leads to specific outcomes such as monetary rewards. Iso-Ahola (1982) proposes the escape-seeking dichotomy model, investigating how intrinsic rewards and routine environments act as push factors in relation to leisure motivation (Snepenger et al., 2006). Further theories have also been proposed to explain tourists' motivation including Travel Career Ladder (TLC) model (Pearce, 1988) and Travel Career Patterns (TCP) model (Pearce and Lee, 2005) which are based on Maslow's (1970) five-level hierarchy needs theory (Yousaf, Amin, and Santos, 2018). The TLC model consists of five travel motivations including "relaxation needs, safety/security needs, relationship needs, self-esteem and development needs, and self-actualization/fulfilment needs" (Pearce and Lee, 2005, p. 227). The model suggests that individuals' travel needs, and behaviours alter over time and with their previous experience (Pearce and Lee, 2005). Subsequently, the TCP framework was proposed as a developed version of the TLC model including 14 multi-level motivational factors (Pearce and Lee, 2005).

As the discussion above addresses, investigating the motivation concept has remained as one of the fundamental phenomena within leisure research over the years. The concept is clearly the main interest for heritage tourism in particular and is often assessed under the term 'cultural motivation' (Gannon et al., 2016; Kolar and Žabkar, 2010; Taheri et al., 2018). Research on heritage tourism has addressed different factors that drive tourists to visit cultural-historical sites including a particular interest in heritage and culture, increasing knowledge, exploring new places, experience the authentic elements, being social, relaxation, and many more (Kerstetter, Confer and Graefe, 2001; Kolar and Žabkar, 2010; Middleton and Clarke, 2004; Poria, Butler, and Airey, 2004; Poria, Reichel, and Biran, 2006). These factors vary depending on the heritage sites that are visited by the tourists such as museums, restaurants, religious, historical or troglodyte sites (Poria, Reichel, and Biran, 2006) as well as tourists' socio-demographic

characteristics such as gender, class, social status, and education (Bihagen and Katz-Gerro, 2000; DiMaggio and Useem, 1978).

In a broad sense, cultural motivation is identified as "a cluster of interrelated, intellectually-based interests in culture, history and heritage" (Kolar and Žabkar, 2010, p. 655). It is generally evaluated in relation to the push factors (internal elements) which are stimulated by the destination's attractiveness (pull factors) (Yoon and Uysal, 2005). Similarly, Richards (2018, p. 13) states that visitors' cultural motivation behind their decision is "to learn, discover, experience and consume the tangible and intangible attractions/products in a tourism destination". Hence, for Poria, Reichel, and Biran (2006), the reasons to visit heritage venues can be divided into two categories: the individual's internal drives and the destination itself. As the above statements imply, evaluating the cultural motivation concept from a marketing perspective as well as a psychological and consumer perspective is significant in understanding why visitors engage with destinations and attractions. To understand this engagement, studies have evaluated the concept both theoretically and empirically in different contexts. For instance, Kolar and Žabkar (2010) found that visitors' evaluation of Romanesque ruins highly depends on their cultural motivation. Bryce et al. (2015) further empirically tested culturally motivated visitors' attitudes to Japanese tourist sites, exploring their authenticity perceptions and levels of loyalty. A more recent study from Taheri et al. (2018) examines how the motivation behind visitors' decisions to visit troglodyte heritage sites influences their experiences while travelling. Although, the cultural motivation concept has been used in these empirical studies, it is significant to assess whether visitors similarly experience different cultural-heritage venues (Kolar and Žabkar, 2010). Hence, the current research seeks to further extend the application of cultural motivation to a non-Western heritage context and considers it for the first time in relation to the engagement approach.

4.3 Sociability

Within consumer behaviour research, the notion of sociability involves investigating the pattern of socialising and exploring how social interactions among individuals are experienced (Spake and Megehee, 2010). Indeed, the concept is defined as "the tendency to affiliate with others and to prefer being with others to remaining alone" (Cheek and Buss, 1981, p. 330 cited in Spake and Megehee, 2010, p. 315). The concept has been studied within different contexts to understand how individuals' tendency of being social

impacts their consumption practices (Mehmetoglu, 2012; Spake and Megehee, 2010; Taheri et al., 2016; Taheri, Gannon, and Olya, 2019). For example, Jafari, Taheri and vom Lehn (2013), examining 'interactive sociality' in the context of Kelvingrove Museum and Art Gallery in Glasgow, explore the impact of visitors' sociality on their cultural consumption. Likewise, Spake and Megehee (2010) assess the impact of consumer sociability on service relationship success within a healthcare setting. To further understand this relation of sociability–consumption practices, the following discussion starts with describing the concept of sociality.

The notion of sociality is defined by Glennie and Thrift (1999, p. 225 cited in Wrigley and Lowe, 2002, p. 196) as "the basic everyday ways in which people relate to one another and maintain an atmosphere of normality, even in the midst of antagonisms based on gender, race, class, or other social fractures". These practices of sociality are the basic process that is experienced within everyday life and occur in social contexts (Hills and Argyle, 2001; Jafari, Taheri, and vom Lehn, 2013). These social contexts attract certain types of individuals and encourage interactions; thus, as Taheri, Gannon, and Olya (2019, p. 7) explain, "there is a symbiotic interplay between consumption and sociality, suggesting that consumption nourishes sociality (e.g., leisure and brand communities) and sociality influences consumption (e.g., consumption of food and drinks)". To explore social influences on consumption, individuals' level of sociability is analysed in the extant literature (Jafari, Taheri, and vom Lehn, 2013). For Spake and Megehee (2010), individuals high in sociability tend to build social ties with one another in various social contexts. These individuals are often referred to as extraverts who have a strong desire for social contact to fulfil their social needs (Hills and Argyle, 2001; Spake and Megehee, 2010). Swiss psychiatrist and psychoanalyst Carl Gustav Jung addressed two attitudes of consciousness in analysing human personalities: extraversion and introversion. In Jungian psychology, the term extraversion refers the one's personality which has turned outward to engage and experience the outer object (Hills and Argyle, 2001; Jung, 1921/1971). Hence, extravert personalities tend to seek higher sociability, aiming to build social ties with others in the places they visit (Jafari, Taheri, and vom Lehn, 2013; Spake and Megehee, 2010). Introvert personalities, on the other hand, do not choose to engage with the outer object (Jung, 1921/1971; Hills and Argyle, 2001), demonstrating a lower level of sociability (Jafari, Taheri, and vom Lehn, 2013).

More particularly, scholarly attention is given to tourists' tendency of being social within the cultural tourism context in examining how sociality influences consumption practices (Jafari, Taheri, and vom Lehn, 2013; Taheri, Gannon, and Olya, 2019). For instance, the study of Taheri, Gannon, and Olya (2019) demonstrates that shared experiences in the Cappadox cultural festival in Turkey enhanced visitors' cultural consumption experiences. Likewise, Debenedetti (2003) explores the role of companions in the art museum experience, highlighting that socialising with friends and family as well as sharing an experience outside one's everyday life creates a satisfying museum experience that leads to an overall better experience. Here, studies of this kind suggest that individual with a high extraversion need is likely to value social interactions within cultural consumption settings. Given the above discussion, this study incorporates the concept of sociability into the consumer-based model of authenticity, seeking how visitors' extravert personalities influence their cultural consumption practices within heritage and attractions. The following discussion now introduces the concept of authenticity, highlighting its rationale behind the inclusion for this study.

4.4 Perceived Authenticity

The diverse nature of the authenticity concept echoed in Trilling's (1972, p. 11) assertion that "the word 'authenticity' comes so readily to the tongue these days and in so many connections that it may very well resist such efforts of definition…". Likewise, Golomb (1995) argues that the concept has been discussed within various circumstances. In fact, the complex nature of the notion has its roots in various philosophical perspectives, particularly in the work of existentialist philosophers including Camus (1975), Nehamas (1999), Heidegger (1996), and Kierkegaard (1985). In order to provide further insight into the notion, Table 4.1 presents definitions of the authenticity concept examined in the literature.

Table 4.1: Definitions of authenticity

Author(s)	Definitions
MacCannell (1973, p. 590)	"Overall evaluation of the genuineness of a tourist destination".
Spooner (1986, p. 225)	"…a conceptualization of elusive, inadequately defined, other cultural, socially ordered genuineness".

Cohen (1988, p. 373-374)	"Authenticity is an eminently modern value, whose emergence is closely related to the impact of modernity upon the unity of social existence".
Beverland (2005, p. 1025)	"Authenticity is the context that is projected as a truthful story that involves the allowance of commitments to traditions, passion for craft and product excellence, and the public discredit of the role of the modern industrial attributes and commercial operation".
Liao and Ma (2009, p. 91)	"As a descriptive term pertains to an individual's perceived degree of genuineness regarding what is evaluated and reflects that individual's concerns about having his or her real experiences, thoughts, true emotions, and - the process captured by the injunction to know oneself".
Vannini and Williams (2009, p. 3)	"… the objectifications of a process of representation, that is, it refers to a set of qualities that people in a particular time and place have come to agree represent an ideal or exemplar".
Kolar and Žabkar (2010, p. 652)	"Authenticity is acknowledged as a universal value and an essential driving force that motivates tourists to travel to distant places and times".
Zhu (2012, p. 1495-1496)	"… a movement from the front to the back of human interaction that reflects the desires of tourists and consumers for genuine and credible cultural construction and representation in diverse cultural and heritage contexts".
Bryce et al. (2015, p. 573)	"Authenticity is considered both a consequence of the tourist experience as well as an important antecedent due to its ability to motivate, interest and drive tourist visitations".
Park, Choi, and Lee (2019, p. 99)	"Authenticity is acknowledged as an original, universal value and a crucial driving force motivating tourists to travel to distant places and experience different time periods".

Rasoolimanesh, Seyfi, Hall and Hatamifar (2021, p. 3)	"Authenticity is linked to the understanding of specific cultures, places and communities, what may be termed intangible heritage, as well the tangible heritage qualities that can be found in an object or structure".

Based on the above definitions, it can be stated that the authenticity concept is a multidimensional construct that can be identified in different ways relying upon perspective. Likewise, Wang (1999, p. 353) highlights that "authenticity is not a matter of black or white, but rather involves a much wider spectrum, rich in ambiguous colors". However, the most common definitions of authenticity focus primarily on expressions such as 'unique', 'real', 'traditional', 'original', 'a sense of the genuine' (MacCannell, 1973; Taylor, 2001). Based on such expressions, the term authenticity has been involved in a museum-linked usage (Wang, 1999; Trilling, 1972). Since then, diverse and ambiguous meanings of 'authenticity' and 'authentic experience' have been of primary significance and induced debates in tourism research (Bryce et al., 2015; Chhabra, Healy, and Sill, 2003; Cohen, 1988, 2002, 2007; Curran et al., 2018; Golomb, 1995; Rasoolimanesh, Seyfi, Hall, and Hatamifar, 2021; Reisinger and Steiner, 2006; Taheri et al., 2018; Taylor, 2001; Walter, 2016; Wang, 1999). For instance, the concept has been deemed to be a significant subject in various contexts, including artwork genuineness (Trilling, 1972), the religious pilgrim experience (Belhassen, Caton, and Stewart, 2008), tourists' perception of a destination (Taylor, 2001), heritage tourism (Bryce et al., 2015; Chhabra, Healy, and Sill, 2003; Goulding, 2000; Kolar and Žabkar, 2010; Taheri et al., 2018) traditional food and wine experience (Beer, 2008; Sims, 2009; Beverland, 2006). Hence, it appears that the notion of authenticity is considered as a significant research area in order to analyse tourist motivation and experience (Kim and Jamal, 2007).

There are, mainly, four types of theories regarding the notion of authenticity within tourism literature. These are: (1) objective authenticity, (2) constructive authenticity, (3) postmodern authenticity and (4) existential authenticity (Wang, 1999). Objective authenticity refers to "the authenticity of originals" (Wang, 1999, p. 352) which is a museum-linked view (Trilling, 1972). From this perspective, authenticity is considered as a property consisting of toured objects. Constructive authenticity, on the other hand, is often referred to as symbolic authenticity that relates to individuals' personal interpretations (Wang, 1999). Within the constructivist approach, there are various viewpoints of authenticity; therefore, the notion is negotiable and contextual (Wang, 1999). Further, postmodern authenticity is defined as a deconstruction of authenticity

(Jia, 2009) and mainly focuses on issues such as inauthenticity, hyper-reality, parody, and simulacrum (Baudrillard, 1983; Ritzer and Liska, 1997). Finally, existential authenticity can be identified as a liminal state of being through certain tourism activities (Steiner and Reisinger, 2006). Wang (1999) states that the issues of authenticity within tourism can be separated into two different perspectives: the authenticity of toured objects and the authenticity of tourist/subjective experience. Figure 4.1 represents these perspectives by comparing aforementioned authenticity theories.
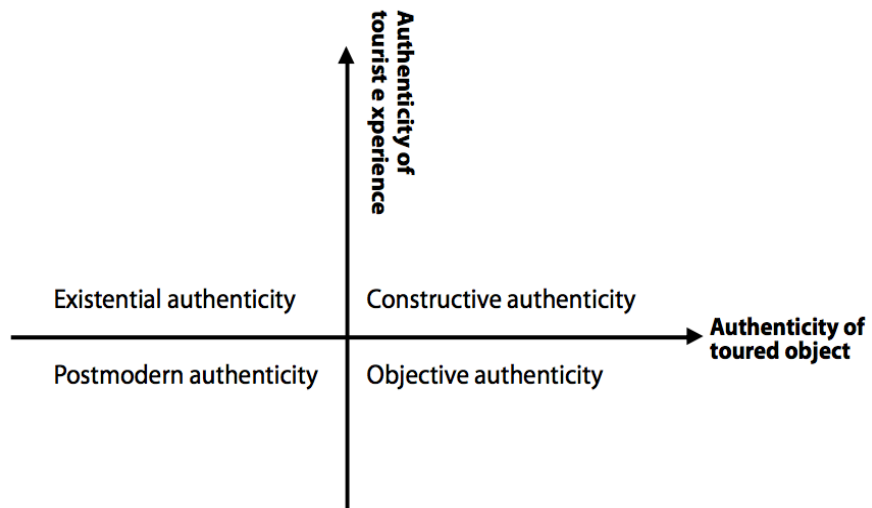
Figure 4.1: Comparison of Four Authenticity Theories (Jia, 2009, p. 73)

Recent conceptualising of the notion of authenticity suggests that there is a difference between the toured object and tourist/subjective experience (Handler and Saxton, 1988; Wang, 1999). Therefore, Wang (1999) further classifies the complex nature of authenticity as object-related and activity-related authenticity, which will be discussed next (Table 4.2).

Table 4.2: Wang's (1999) classification of authenticity

Object-related Authenticity	Objective Authenticity
	The originality and genuineness of objects and sites
	Constructive Authenticity
	The symbolic or constructed value of an object
Activity-related Authenticity	**Existential Authenticity**
	Being one's true self

4.4.1 Object-Related Authenticity

i. Objective Authenticity

As stated previously, objective authenticity concerns with the originality of objects, sites, or events (Wang, 1999). From this perspective, authentic experience is seen as an epistemological experience of the toured object (Wang, 1999). That is, authenticity can be objectively proven and only authentic objects are worthy of attention; therefore, the consumption of these objects generates an authentic tourist experience. As Wang (1999) argues, the objectivist approach is grounded on museology where the focus is merely on the toured object. Nonetheless, even while the notion moves from the museum focused view to a tourist-focused view, objective authenticity remains grounded in positivist exemplars (Wang, 1999). Hence, it might be stated that it is a static property of the object that can be measured. Based on this thought, Wang (1999) states that even though tourists consider themselves having acquired genuine experiences, this can be determined as inauthentic or false. By adopting Erving Goffman's (1990/1959) cited in MacCannell, 1973) frontstage and backstage theoretical framework, and his concept of social performance, MacCannell (1973, p. 589-590) argues that the "concern of moderns for the shallowness of their lives and inauthenticity of their experiences parallels concerns for the sacred in primitive society".

In terms of tourism-related activities, Yang and Wall (2014) state that the frontstage is where service provider-visitor interaction occurs; in the meantime, the performance is carried out in the backstage where hosts/locals continue to function without the gaze of the tourists. According to MacCannell (1973), this signifies an authentic experience. Although a number of tourists are pleased with staged authenticity, other visitors quest for the genuine experience (Wang, 1999) and become the victims of staged authenticity (MacCannell, 1973).

As discussed above, the approach of objectivism addresses the veracity and significance of tourists' experiences from their own viewpoints. This is considered as an important weakness regarding this approach. In this sense, Wang (1999) states that the notion of authenticity should not be limited to objective authenticity and developed his arguments further on constructive authenticity.

ii. Constructive Authenticity

Constructive or symbolic authenticity, as Wang (1999) argues, refers to the subjective projection of tourists' stereotyped images, expectations, beliefs, powers onto toured objects. Constructive authenticity is socially constructed (McIntosh and Prentice, 1999; Taylor, 2001; Reisinger and Steiner, 2006), therefore, it is relative and negotiable (Cohen, 1988). Within the approach of constructivism, objects are regarded as authentic as they were generated with respect to the views of a culture and beliefs. In this sense, constructive authenticity is considered as the perception of tourists towards the toured objects. Based on the constructivist approach, stereotyped images highly effect tourists' perceptions towards the indigenous and exotic 'Other' (Bruner, 1991; Hall, 1997; Silver, 1993). As Bruner (1991, p. 408) claims, objective authenticity of toured objects is "an essentialist vocabulary of origins and reproductions that is central in Western thought". Therefore, authenticity is not based on the evaluation of indigenous people; rather, it is a symbolic authenticity based on tourists' expectations (Bruner, 1991). Further, within this approach, inauthentic or artificial environments and objects can evolve into 'emergent authenticity' which is a gradual combining of the visitors' view to the host culture (Cohen, 1988). Based on the discussion above, Table 4.3 offers a brief coverage of the constructivist view of authenticity.

Table 4.3: Constructivist view of authenticity

♦ There is no definite and static original authenticity
♦ Authenticity is considered pluralistic, relies on tourists' expectations
♦ Authenticity involves visited cultures and places in terms of stereotyped images
♦ The inauthentic can evolve into emergent authenticity in the process of time

Source: adapted from Wang (1999), Bruner (1991) and Cohen (1988)

As shown in Table 4.3, constructive or symbolic authenticity is socially constructed (Reisinger and Steiner, 2006; Taylor, 2001) and is not an objectively measurable authenticity (Wang, 1999). Indeed, constructive authenticity is subjective which is not deemed as an evaluative measure but, rather, an indicator to contribute to developing the evaluative element in exploring tourists' thoughts and feelings (Wang, 1999). Therefore, in understanding tourists' personal and intersubjective feelings further, a new approach is proposed called existential authenticity which will be discussed next.

4.4.2 Activity-Related Authenticity

i. Existential Authenticity:

As Cohen (2007) argues, the argument surrounding the notion of authenticity has increasingly moved from objectivist approach to a more constructed view and, finally, to a subjectivist perspective, that is what Wang (1999) labels 'existential authenticity'. According to Wang (1999, p. 351), existential authenticity

> "… comprises personal or intersubjective feelings that are activated by the liminal process of tourist behaviors. In such a liminal experience, people feel they themselves are much more authentic and more freely self-expressed than in everyday life, not because they find the toured objects are authentic but simply because they are engaging in non-ordinary activities, free from the constraints of the daily".

Based on Wang's (1999, p. 358) assertion, it can be stated that tourists are not interested in the toured objects; rather, they are in a quest for their authentic selves, that is, "a special state of Being in which one is true to oneself". The authentic self appears as an ideal of authenticity (Wang, 1999) which can be identified as either nostalgia or romanticism (Lee, 2015). Nostalgia helps in understanding past and present, explaining one's sense of self (Jafari and Taheri, 2014). The ideal of authenticity is also romantic which addresses naturalness, sentiments, and feelings. Therefore, research on existential authenticity often concerns with tourists' sensations, their relationships, and sense of self (Kolar and Žabkar; 2010; Taheri et al., 2018). Particularly, Wang (1999) separated existential authenticity into two categories: intra-personal and inter-personal, as shown in Table 4.4.

Table 4.4: Wang's (1999) Existential Authenticity

Intra-personal	**Bodily Feelings**
	relaxation, rehabilitation, diversion, recreation, entertainment, sensual pleasures
	Self-making
	self-transformation, the emerging self, adventure, establishing self-identity
Inter-personal	**Family Ties**

family trips, we-relationship, togetherness, ritual		
Touristic Communitas		
ludic nature of interaction; equality, enduring bonding, acceptance		

As shown in Table 4.4, bodily feelings are associated with sensations including relaxation, recreation, and entertainment (Wang, 1999). The other element of intra-personal authenticity is self-identity which is a latent dimension for tourist motivation (Kim and Jamal, 2007; Yi et al., 2017). On the other hand, the inter-personal is the second component of existential authenticity which is described in terms of family ties and touristic communitas (Wang, 1999). In this regard, sharing memorable moments with family and friends provides authentic togetherness while on a vacation (Wang, 1999). Lastly, the concept of touristic communitas is another dimension of inter-personal authenticity (Wang, 1999). Communitas is considered as a sense of group intimacy, that is, tourists search for inter-personal relationships outside of everyday life (Yi et al., 2017). Therefore, they reach a liminal state of being while bonding with other visitors (Kim and Jamal, 2007; Wang, 1999). This led to further discussion of the term sincerity as being more suitable to understand the authentic aspect of a destination (Taylor, 2001) which will be discussed next.

4.5 Host Sincerity

Tourism is a fundamentally social phenomenon that focuses on individuals interacting with destinations and local communities (Sharpley, 2014). It investigates the undergoing experiences that may either positively or negatively influence both visitors' and host communities' attitudes, perceptions, and behaviours (Sharpley, 2014). Thus, it is worth noting the nature of interactions between locals and visitors which is a complex and multi-dimensional phenomenon (Yi et al., 2017). Much academic attention has been paid to encounters between local residents and visitors over the years in order to provide further insights into the cultural interconnectedness between them as well as the authenticity of destinations (Taylor, 2001; Yi et al., 2017; Zhou et al., 2015). For instance, Prince (2017) investigates host-guest relations in volunteer tourism, discussing the significance of the interactions among local inhabitants and volunteers in the context of the Sólheimar eco-village in Iceland. Prince (2017) states that these interactions are stimulated by sincere discussions. In another study, Moon et al. (2019) investigate the interactions between Airbnb guests and hosts, providing insight into the peer-to-peer lodging experience.

Similarly, Zhang et al. (2017) address the importance of host-guest interactions within ethnic tourism, exploring the social and cultural impacts of tourism on ethnic regions in Lijiang, China. Such encounters allow individuals to share their beliefs and outlooks, regardless of social status and ethnic background (Yi et al., 2017). To provide a more critical approach to frame these encounters, the term sincerity has been proposed in understanding "'real' representations of place, culture and values" (Taheri et al., 2018, p. 2754). Within tourism research, the notion of sincerity is often defined as a consequence of an interaction between the hosts and guests (Prince, 2017; Taylor, 2001), which is generally conceptualised with regard to virtuous attributes such as honesty, integrity, trustworthiness (Taheri, Gannon, and Kesgin, 2020). Taylor (2001, p. 8-9) provided more detailed commentary on sincerity which

> "offers the basis for a shift in moral perspective: away from that which would locate touristic value in the successful re-production of 'objective truths' – authenticities – and towards a view of tourism as embodying communicative events involving values important both to the social actors involved, and in themselves".

Here, Taylor's (2001) assertion on sincerity shows that the argument surrounding tourism experiences has moved from being genuine or staged to individuals being true to themselves or others. That is, through sincerity, guests have the opportunity to be involved with the genuine life of local residents in the most honest and sincere way possible. Although the concept of authenticity and sincerity seem relevant to each other, this is where sincerity differs from authenticity, particularly intra-personal authenticity which is identified as self-making or self-identity as discussed in the previous section (Kim and Jamal, 2007; Yi et al., 2017). For Wang (1999) and Taylor (2001), tourists are not simply looking for the authentic 'Other', they also search for social interaction as a sort of authenticity. Thus, authenticity is considered as an approach in understanding the genuine representation of destinations including both tangible and intangible elements, whereas sincerity occurs in a contact zone (Taylor, 2001) where different cultures, languages and ideas circulate (Bhabha, 1994). A contact zone is a hybrid space (Bhabha, 1994) where the line is blurred between who is consuming and who is on display in the culture, destination, and event. Thus, tourists negotiate with local residents through sincere engagement (Deville, Wearing and McDonald, 2016). In these spaces, the nature

of sincerity is varied due to the degree of visitors' experiences with different ethnic groups (Taylor, 2001).

Following Taylor's (2001) work on sincerity, the host sincerity concept was first put forward by Taheri et al. (2018) to address sincere experiences in the troglodyte cultural heritage sites context. The host sincerity concept was developed by following a multi-stage scale development and comprises two symbiotic dimensions, namely 'sincere social interactions' and 'sincere emotional responses' (Taheri et al., 2018). The first component, sincere social interaction, addresses the way local residents interact with guests as honestly and sincerely as possible (Taheri et al., 2018). Thus, sincere encounters occur due to hosts accurately representing their culture, customs, and traditions (Prince, 2017; Taheri et al., 2018). This dimension aims to capture the understanding of local culture and the ways of life, not merely for monetary reward (Taheri et al., 2018; Taheri, Gannon, and Kesgin, 2020). The latter dimension, sincere emotional response, focuses on the emotional impact of these host-guest interactions (Taheri et al., 2018). That is, the component acknowledges these sincere interactions, describing visitors' feelings and perceptions regarding local residents' openness, honesty and integrity during these encounters (Taheri et al., 2018). For Taheri, Gannon, and Kesgin (2020, p. 711), "if visitors trust the integrity of their interactions with locals, concerns surrounding the sincerity of these interactions may be diluted". This leads to active participation and stimulates engagement, providing tourists with sincere experiences (Gannon et al., 2019; Wang et al., 2015). Consequently, the host sincerity concept was conceptualised in understanding the reciprocal relationships that are perceived as sincere, truthful, and honest (Taheri et al., 2018). This study acknowledges the significance of sincerity in local-visitor interactions within cultural consumption, incorporating it into the consumer-based model of authenticity and aims to test it for the first time in relation to the visitors' value perception.

4.6 Tourist Engagement

Within the marketing and consumer behaviour research, the notion of customer engagement (CE) has been generally conceptualised from two different perspectives: a psychological perspective (Brodie et al., 2011; Brodie et al., 2013; Hollebeek, 2011; Hollebeek, Glynn, and Brodie, 2014) and a behavioural perspective (Jaakkola and Alexander, 2014; Verhoef, Reinartz and Krafft, 2010). CE, from a psychological perspective, often highlights emotional and cognitive processes that occur as a result of

customers' interactive experiences with a product or service (Brodie et al., 2011). This theoretical lens recognises a multidimensional approach that constitutes cognitive, emotional, and behavioural dimensions (Brodie et al., 2011; Hollebeek, Glynn, and Brodie, 2014). The behavioural perspective, on the other hand, addresses "non-transactional customer behaviors that might influence company business performance" (Huang and Choi, 2019, p. 472). CE, from this perspective, does not merely focus on the transaction itself, it goes beyond and particularly addresses customer interactions, WoM recommendations, customer feedback and so forth (Verhoef, Reinartz and Krafft, 2010). These behaviours have been largely studied in online contexts (Gummerus et al., 2012; Harrigan et al., 2017; De Vries and Carlson, 2014). However, behavioural participation alone may not explain the complexity of customer engagement (Brodie et al., 2013; Huang and Choi, 2019). Hence, CE from a psychological perspective has been the focus among scholars, allowing the investigation of customers' behavioural participation as well as cognitive, emotional connection with the firms' offerings (Brodie et al., 2013; Hollebeek, 2011). This research is more inclined to a psychological view, focusing on a multidimensional approach in understanding the complexity of tourist engagement in culturally diverse destinations.

In the tourism context, the definition of tourist engagement for the current study is adopted from the work of Huang and Choi (2019, p. 274) that defines the concept as "a psychological state incurred by interactive, co-creative, tourist experiences with a focal agent/object (people/attraction/activities/encounters) in focal travel experience relationships". More particularly, the notion is a context dependent (Brodie et al., 2011; Huang and Choi, 2019) that involves a two-way interaction between tourists and tourism/destination offerings (Bryce et al., 2015; Taheri et al., 2014). In tourism research, tourist engagement has been particularly significant in understanding tourist satisfaction and destination loyalty (Alrawadieh et al., 2019). Thus, scholarly attention has been given to the concept in different contexts over the years including heritage tourism sites (Alrawadieh et al., 2019; Chen and Rahman, 2018), tourism brands (Harrigan et al., 2017; So et al., 2016) and sports tourism (Cordina, Gannon and Croall, 2018). Prior CE literature shows that engagement occurs through social and physical interactions between host/destination offerings and tourists (Huang and Choi, 2019). All these interactions shape tourists' cognitive, emotional, and behavioural responses to the destinations they visit (Brodie et al, 2013).

As stated earlier, CE from a psychological perspective represents three dimensions: cognitive, emotional, and behavioural (Hollebeek, Glynn, and Brodie, 2014). These dimensions play a fundamental role in the process of exchange between tourists and tourism/destination offerings (Brodie et al., 2013). Herein, the cognitive dimension refers to tourists' level of destination-related thought processing in specific tourist/destination interactions (Hollebeek, Glynn, and Brodie, 2014). The emotional dimension often refers to 'affection' which is determined as the tourist's degree of positive destination-related affect (Hollebeek, Glynn, and Brodie, 2014). The behavioural (or activation) dimension refers to a tourist's "level of energy, effort and time spent on a [destination] in a particular [tourist/destination] interaction" (Hollebeek, Glynn, and Brodie, 2014, p. 154). Ultimately, the cognitive and emotional determinants of tourist engagement integrate the experiences and feelings of visitors, whereas activation elements capture visitors' actual behaviours during their travel (Vivek, Beatty, and Morgan, 2012). Tourist engagement involves the connection that visitors shape with tourism destinations, based upon experiences with service providers, activities, and offerings of the places they visit (Huang and Choi, 2019; Vivek, Beatty, and Morgan, 2012). This study incorporates the concept of tourist engagement into the consumer-based model of authenticity, aiming to explore visitors' state of being involved with heritage and attractions in social consumption activities. The following discussion focuses on visitors' post-travel behaviours, introducing the concepts of value perception and memorable experience.

4.7 Perceived Value

Within the marketing literature, the 'value' concept has long been studied in exploring the role of perceived value in consumer behaviour (Holbrook, 1994; Lapierre, 2000; Zeithaml, 1988). The understanding of consumer-perceived value is recognised as an important element in attracting customers to maintain a competitive advantage (Woodruff, 1997). Despite extensive interest in understanding the value concept, it has become fragmented, sometimes confusing (Sánchez-Fernández and Iniesta-Bonillo, 2007). However, the most commonly accepted definition of consumer-perceived value is "the consumer's overall assessment of the utility of a product based on perceptions of what is received and what is given" (Zeithaml, 1988, p. 14). Herein, value is seen as a trade-off which is obtained from the term utility (Sánchez-Fernández and Iniesta-Bonillo, 2007). Zeithaml's (1988) evaluation of the perceived value of consumers is based on a uni-dimensional approach which has its roots in price-based studies and means-end theory (Sánchez-Fernández and Iniesta-Bonillo, 2007). Within the uni-dimensional

approach, the customer's value perceptions emerge from an assessment of cost and benefits in relation to a product or service (Dodds, Monroe, and Grewal, 1991; Zeithaml, 1988). However, Sánchez-Fernández and Iniesta-Bonillo (2007) further explain that the uni-dimensional perspective offers a narrow approach in exploring customer-perceived value. Thus, a multi-dimensional perspective has been suggested which provides a richer and more comprehensive approach to consumer-perceived value (Sánchez-Fernández and Iniesta-Bonillo, 2007). Two approaches to the perceived value concept are shown in more detail in Figure 4.2.
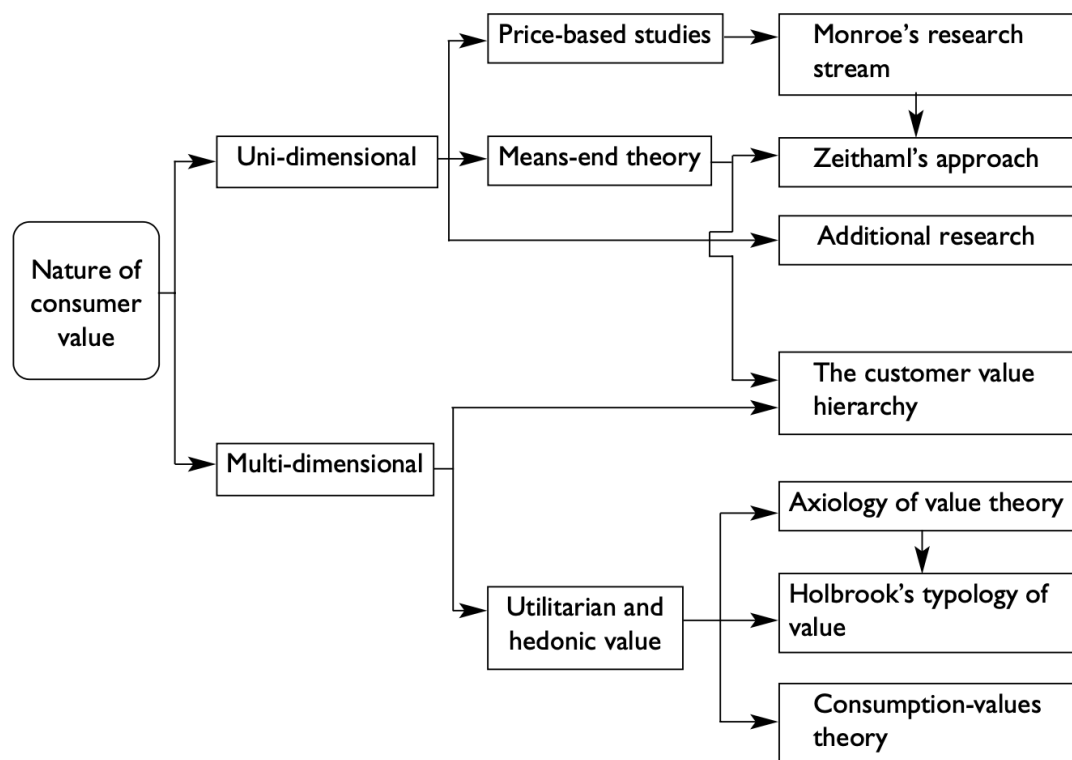
Figure 4.2: Research streams on perceived value
(Sánchez-Fernández and Iniesta-Bonillo, 2007, p. 430)

As stated above, the uni-dimensional construct represents the benefit-cost ratio which is associated with the concept of utility from the economic theory (Grönroos, 1997; Rihova et al., 2015; Sánchez-Fernández and Iniesta-Bonillo, 2007). However, the uni-dimensional perspective has received criticism among scholars as the experiential perspective of perceived value has been deemed significant in exploring the complexity of customer experience (Holbrook, 1994). Indeed, Sweeney and Soutar (2001, p. 201) suggest that "a more sophisticated measure is needed to understand how consumers value products and services". Hence, the multi-dimensional perspective has been proposed which constitutes both utilitarian and hedonic value (Sánchez-Fernández and Iniesta-

70

Bonillo, 2007). It goes beyond the functional value and takes different values into account such as functional, social, and emotional value gained from the consumption experience (Prebensen, Uysal, and Chen, 2018b; Sánchez-Fernández and Iniesta-Bonillo, 2007).

Within tourism research, customer-perceived value has been acknowledged as a key component of tourists' decisions in choosing destinations (Prebensen et al. 2012; Taheri et al., 2021). More particularly, the perceived value reflects tourists' mental assessment of the value of a given product or service (Bajs, 2015; Rasoolimanesh, Dahalan, and Jaafar, 2016). Prebensen et al. (2012, p. 254) provide a more comprehensive commentary on perceived value which is

> "the process by which a tourist receives, selects, organizes, and interprets information based on the various experiences at the destination, to create a meaningful picture of the value of destination experience".

Given the definition above, the value perceived by tourists is deemed significant in measuring satisfaction and behavioural intention (Lee and Phau, 2018; Lee, Yoon, and Lee, 2007). Hence, multiple components are suggested to provide a richer assessment of tourist on-site perceived value, particularly four dimensions: "emotional, social, quality/performance and price/value for money" (Prebensen et al. 2012, p. 255). Likewise, Chen and Chen (2010) state that using a multi-dimensional scale can overcome validity problems, providing a better understanding of tourist-perceived value.   For instance, Bajs (2015) proposes six dimensions that may influence tourists' value perception in the context of Dubrovnik, Croatia including 'quality of tourist services, destination appearance, emotional experience, reputation, monetary costs and non-monetary costs. Bajs's study (2015) found that all factors except monetary costs and non-monetary positively affect tourists' value perception. Further, Duman and Mattila (2005), focusing on affective factors on perceived value in the context of cruise vacation, suggest hedonism and pleasure are the two main factors influencing cruise vacationers' perceived value. In a more recent study, Lee and Phau (2018) found that functional value (monetary and quality) and emotional/social value positively influence tourists' overall perceptions in the context of the Little India heritage precinct in Singapore. It is evident that understanding the concept of perceived value is complex. Therefore, a multi-dimensional perspective provides a more comprehensive measure of perceived value rather than the

quality-monetary sacrifice trade-off (Lee, Yoon, and Lee, 2007). Given the importance of the concept of value perception within tourism contexts, the current study incorporates visitor-perceived value into the consumer-based model of authenticity to explore visitors' overall evaluation of heritage destinations. Added to this, this research also aims to consider the concept in relation to visitors' memorable experiences. The following section will discuss the memorability of the travel, aiming to capture visitors' post-travel behaviours within the heritage context.

4.8 Memorable Tourism Experience

A memorable tourism experience (MTE) is identified by Kim, Ritchie, and McCormick (2012, p. 13) as "a tourism experience that is positively remembered and recalled after the event occurred". Such experience is based on one's individual evaluation of tourism experiences. As discussed earlier in this chapter, memorable tourism experiences, therefore, have proximity to the 'experience economy' proposed by Pine and Gilmore (1998). MTEs are considered of utmost importance by hospitality and tourism industry practitioners due to their impact on tourists' future travel decisions, which are essential for successful tourism and destination competitiveness (Kim, 2010; Kim, 2014). Hence, delivering such memorable and unique experiences is crucial for managers in determining sustainability (Coelho, Gosling, and Almeida, 2018). Likewise, a number of scholars have paid increasing attention to tourists' memorability of a destination within various contexts and settings (Kesgin et al., 2021; Lee, 2015; Seyfi, Hall, and Rasoolimanesh, 2020; Taheri et al., 2018; Taheri, Gannon, and Kesgin, 2020; Tung and Ritchie, 2011). For instance, Taheri, Gannon, and Kesgin (2020) measure the memorability of visitors in the context of Iranian heritage sites, while Kesgin et al. (2021) examine the factors stimulating visitors' memories of the experience within the context of the living history site. Likewise, Lee (2015) pays attention to visitors' memorable tourism experiences in the context of reused buildings at heritage sites, focusing on the relationship between their memorability of a visit, motivation, and nostalgia.

The importance of the concept of memorable tourism experiences derives from "the focus that an experience is subjectively felt by an individual who is engaged with an event on an emotional, physical, spiritual, and/or intellectual level" (Tung and Ritchie, 2011, p. 1371). This has been discussed with a particular focus on the tourist decision-making process that is influenced by memory and recollection while visiting a destination (Seyfi, Hall, and Rasoolimanesh, 2020). Hence, meaningful and positive memories can be

considered as determinants of decision-making behaviour (Kim, 2010). Destinations, particularly cultural heritage sites, offer tangible and intangible resources, contributing to visitors' sensory experiences (Lee, 2015; Taheri et al., 2020) which directly affect feelings such as sociability, happiness, pleasure (Kim and Ritchie, 2014). These experiences also influence particular feelings such as sadness, anxiety, or frustration (Kim and Ritchie, 2014), however, negative emotions are not likely to be common in recollections (Coelho, Gosling, and Almeida, 2018). In fact, Kim, Ritchie, and McCormick (2012, p. 12) developed a scale for examining memorable tourism experiences which includes seven dimensions: "hedonism, refreshment, local culture, meaningfulness, knowledge, involvement and novelty". These seven domains are deemed to be memorable tourism experiences that tourists recall more often (Kim, Ritchie and McCormick, 2012). In a similar vein, Chandralal, Rindfleish, and Valenzuela (2015, p. 680) examine MTEs with seven dimensions: "(1) local people, life and culture, (2) personally significant experiences, (3) shared experiences, (4) perceived novelty, (5) perceived serendipity, (6) professional guides and tour operator services, and (7) affective emotions associated with memorable experiences". Ultimately, tourists consider themselves having memorable and meaningful experiences if their experiences are stimulating and engaging in the destinations they travel to (Gannon et al., 2019; Taheri et al., 2018; Taheri, Gannon, and Kesgin, 2020). Put differently, enjoyment is prominent through memorable experiences which result in positive post-travel considerations (Gannon et al., 2019).

Positive post-travel behaviours often result in an intention to revisit, leading, eventually, to word-of-mouth recommendations to others of a destination worthwhile visiting (Chen and Chen, 2010; Gannon et al., 2017; Gannon et al., 2019). This highlights that tourists whose expectations are met tend to revisit the destination, ultimately generating a higher level of MTEs (Gannon et al., 2019) leading to an overall better experience (Taheri et al., 2018). In addition, word-of-mouth (WoM) communication holds particular importance for exploring tourists' MTEs in heritage tourism. WoM recommendations can be identified as "communication relating to a product, service, or brand directed from a non-commercial source ('sender') to a ('receiver')" (Curran et al., 2018, p. 1120). Spreading positive WoM recommendations is considered particularly significant for promoting tourism/destination offerings (Kim and Ritchie, 2014), thereby impacting destination reputation (Tung and Ritchie, 2011). More particularly, the memorability of visitors is deemed as an important determinant of cultural heritage experiences, making heritage

tourism an experience-based consumption (Rasoolimanesh, Seyfi, Rather, and Hall, 2021). Given the above discussion, for tourism destinations and service providers, it is significant to understand visitors' behaviours and ensure their satisfaction with their overall experience (Prayag and Ryan, 2012). Further, it has been suggested that understanding the complex nature of visitors' experiences should be explored in different contexts which enrich the knowledge regarding the memorability of travel (Kim, 2018; Rasoolimanesh, Seyfi, Rather, and Hall, 2021). Therefore, this study integrates the concept of MTE into the CBA model, aiming to provide a holistic understanding of visitors' post-travel behaviours within a specific heritage and attraction.

4.9 Hypothesis Development

Having discussed the extant literature presented in Chapter 3, and the current chapter, this section now presents the hypothesis development and research model.

The first stream of Chapter 3 was designed to offer an understanding of conceptualising value creation in heritage tourism, providing a detailed analysis of three stages of consumption experiences as well as the value creation process in experience-based tourism. Subsequently, the chapter discussed the term 'experience' to provide a critical understanding of the value concept. More particularly, the chapter provided a theoretical foundation for understanding tourists' subjective evaluation, various emotional states, and behaviours in visiting heritage destinations. This sheds light on the understanding of the consumer-based model of authenticity that allowed the researcher to explore the experiential factors within cultural consumption experiences. For Vargo (2008), these experiential factors form the process where value is created. Therefore, the current study provides a more systematic and comprehensive understanding of these salient activities identified within the consumer-based model of authenticity and offers the phases involved in value creation from a visitor-oriented perspective. This has helped to organise the CBA model into three stages of cultural consumption: pre-visit, during visit and post-visit. The pre-visit phase of the CBA model features cultural consumption and sociability which help in understanding the visitors' value anticipation phase before visiting the site. Visitors' on-site experiences are determined as sincere host-guest interactions, perceived authenticity, and tourists' engagement with tourism/destination offerings by evaluating the value co-creation process in the joint sphere. Finally, independent value creation and independent social value co-creation processes are discussed in relation to visitors' post-travel behaviours of cultural consumption.

Consequently, the literature review of this study has provided the determinants influencing the creation of visitors' cultural heritage experiences by integrating the consumer-based model of authenticity with the value creation theory which form the basis of the overarching theory of this thesis. By integrating the hitherto separate concepts into the CBA model and incorporating them into the larger service logic (SL) viewpoint, this research has developed a conceptual framework of the visitors' cultural consumption experiences. To provide a holistic understanding of this consumption event, it is significant to explore the interrelationship between the concepts determined. Hence, the following subsections now present hypothesis development with respect to the constructs in the conceptual framework. The key gap in the literature is discussed next.

4.9.1 Cultural Motivation and Host Sincerity

Visitors' motivations are considered in relation to the overall evaluation of the experience of an attraction and the literature has conducted this factor in a pre-visit destination context (Ramkissoon and Uysal, 2011). The extant literature suggests that individuals with greater cultural motivation often seek sincere experiences in the site they are visiting (Taheri et al., 2018; Taylor, 2001). As discussed in Chapter 3, visitors are motivated by their general interest in exploring the cultural and historical sites and experiencing different cultures (Kolar and Žabkar, 2010). Likewise, it has been found that willingness to explore indigenous cultures is an important motivator among tourists (Lynch et al., 2011). For McIntosh (2004, p. 3), there are three significant aspects in examining visitors' appreciation of indigenous cultures: "tourists' perception of host culture, the extent to which tourists are culturally motivated and the beneficial experiences that tourists gain of a host culture". Thus, sincere host-guest encounters help visitors to perceive host culture and affect visitors from various perspectives including in-situ experiences, their motivation and overall evaluation of the destination they are visiting (Gannon et al., 2019; McIntosh and Johnson, 2005). The higher intensity of host-guest encounters is positively associated with visitors' prior knowledge and cultural motivation (Gannon et al., 2019; McIntosh and Johnson, 2005). In this case, it is expected that visitors who are motivated to seek indigenous culture and explore cultural heritage sites will be more likely to encounter positive, sincere interactions with the locals. This relation is also supported through research indicating that heritage visitors' motivation positively influences their perceived sincere interactions (Taheri et al., 2018). Consequently, the following hypothesis is presented:

H1: Cultural motivation is positively related to host sincerity

4.9.2 Cultural Motivation and Object-based Authenticity

Through empirical studies, scholars suggest that visitor motivation is a significant factor which affects perceived authenticity during the visit (Bryce et al., 2015; Budruk et al., 2008; Chhabra, Healy, and Sill, 2003; Kolar and Žabkar, 2010; Reisinger and Steiner, 2006; Taheri et al., 2018). Particularly, research on heritage tourism suggests that visitors' desire to learn about cultural and historical aspects of a destination highly influences their perception of objects and physical artefacts (Curran et al., 2018; Kolar and Žabkar, 2010). As heritage destinations consist of diversified tourism products, tourists' perceived object-based authenticity relies heavily on tangible heritage that includes the genuineness of relics, historic events, architecture, cultural artefacts, and monuments of a destination (Curran et al. 2018; Gannon, Lochrie, and Taheri, 2016; Reisinger and Steiner 2006). Cognisant of this, it is anticipated that visitors with greater cultural motivation are more likely to experience the overall architecture and building of the setting they are visiting (Curran et al., 2018; Kolar and Žabkar, 2010), to consume local foods and beverages (Jyotsna and Maurya, 2019; Mkono, Markwell and Wilson, 2013), to purchase souvenirs, gifts and novelty items (Yu and Littrell, 2003) and to encounter local hosts and artisans (Gannon et al., 2019; McIntosh and Johnson, 2005). Thus, the following hypothesis is presented:

H2: Cultural motivation is positively related to object-based authenticity

4.9.3 Cultural Motivation and Existential Authenticity

Within heritage tourism studies, there are a number of reasons that motivate tourists to visit heritage attractions such as being connected to the setting, desire to learn something about the site, educational and entertainment purposes (Poria, Butler, and Airey, 2004). These factors are deficient as they do not include 'personal involvement of tourists' with the heritage attractions (Poria, Butler, and Airey, 2004; Poria, Reichel, and Biran, 2006). Thus, it is suggested that 'emotional involvement' is another important motivational factor relating to visiting cultural attractions (Poria, Butler, and Airey, 2004; Poria, Reichel, and Biran, 2006). This factor is associated with feeling of wanting to belong to the site, nostalgia, authentic experience, and spiritual reward (Poria, Butler, and Airey, 2004; Poria, Reichel, and Biran, 2006). In a similar vein, Zeppel and Hall (1991, p. 49) acknowledge visitors' motivations within heritage tourism as "based on nostalgia for the

past and the desire to experience diverse cultural landscapes and forms". In line with Zeppel and Hall's (1991) assertion, Kolar and Žabkar (2010) suggest that tourists with great interest in learning about the culture and history of a destination tend to perceive existential authenticity more profoundly. That is, visitors' psychological and emotional states are influenced by their motivational factors regarding the destination they are visiting (Bryce, 2015; Kolar and Žabkar, 2010; Taheri et al., 2018). Predicated upon these results, visitors' cultural motivation is anticipated to have a positive significant impact on their perception of existential authenticity. Thus, the following hypothesis is put forward:

H3: Cultural motivation is positively related to existential authenticity

4.9.4 Cultural Motivation and Tourist Engagement

Explicit empirical support constructing a relationship between cultural motivation and tourist engagement is lacking in the literature; however, support can be provided from the motivation and engagement literature (Baloglu, 2000; Bryce et al., 2015; Kolar and Žabkar, 2010; Li et al., 2010; Park and Yoon, 2009; Taheri et al., 2014; Van Doorn et al., 2010). Tourist destinations, particularly heritage and culturally significant venues, are rich in experiential attributes (Chhabra, Healy, and Sill, 2003; Otto and Ritchie, 1996; Schmitt, 1999). Hence, these destinations are likely to evoke visitors' cognitive, emotional, and behavioural responses to the places they are visiting (Hollebeek, Glynn, and Brodie, 2014; Otto and Ritchie, 1996). These responses emerge from visitors' engagement with the destination/brand/organisation (Brodie et al., 2013; Hollebeek, Glynn, and Brodie, 2014). For instance, tourists' affective response to the destination they are visiting is deemed as a factor that plays a significant role in understanding tourists' motivations (Pestana, Parreira, and Moutinho, 2020). Thus, it is significant to comprehend these motivations to investigate visitors' actual behaviours (Kolar and Žabkar, 2010; Park and Yoon, 2009). Further, Li et al. (2010) also found that tourists who seek knowledge and different experiences are likely to perceive a destination's attributes stronger. That is, tourists tend to perceive a destination's "heritage and culture, the shopping experience and the activities to offer" (Li et al., 2010, p. 345) more profoundly which shape their level of engagement with the destination (Otto and Ritchie, 1996). In line with the extant literature, it is expected that visitors' destination-related thoughts, emotions, feelings, attitudes, and actual behaviours during the engagement with

the destination are likely to be influenced by their cultural motivation. Hence, the following hypothesis is proposed:

H4: Cultural motivation is positively related to tourist engagement

4.9.5 Sociability and Host Sincerity

Explicit support for sociability and host sincerity is absent from the literature, although support can be found by the existing literature on how tourists' tendency of being sociable can influence their intention to be involved with the genuine life of the local residents. In the extant literature, visitors' personal traits have been valued in understanding their overall experience (Jafari, Taheri, and vom Lehn, 2013; Spake and Megehee, 2010; Taheri et al., 2016). For Spake and Megehee (2010), individuals with the high sociability trait are more likely to engage in social interactions with others. As discussed earlier, these individuals with high sociability are often defined as extraverts (Hills and Argyle, 2001). For Jung (1921/1971), the level of extraversion plays a significant role in understanding individuals' responses to external stimuli. In line with Jung's (1921/1971) assertion, previous research on the tourist experience suggests that the act of coming into contact with service providers, fellow tourists and the local community has been deemed as a significant factor in enhancing sincere interactions and experiences (Deville, Wearing and McDonald, 2016; Taylor, 2001). In line with the existing literature, it is expected that visitors with high sociability tend to be in contact with local hosts which increases sincere interactions. Thus, the following hypothesis is presented:

H5: Sociability is positively related to host-sincerity

4.9.6 Sociability and Object-based Authenticity

Explicit empirical support constructing a relationship between sociability and perceived authenticity is lacking in the literature, however, support can be found from a number of studies (Debenedetti, 2003; Kim et al., 2014; Spake and Megehee, 2010; Yu and Littrell, 2003). According to Kim et al. (2014), tourists enhance their perception of a destination and local culture through social interaction with locals. In a similar vein, Jafari, Taheri and vom Lehn (2013) state that visitors' understanding of the cultural venue increases through social interactions in the museum context. In this sense, the act of coming into contact with others helps visitors to construct meaning regarding the offerings of a destination (Debenedetti, 2003; Jafari, Taheri, and vom Lehn, 2013). This is also

supported by the existing literature on service environment and social interaction, suggesting "all social interactions are affected by the physical container in which it occurs" (Bennet and Bennett, 1970 cited in Bitner, 1992, p. 61). That is, the physical environment of a place was found to have an impact on individuals' interactions (Fowler and Bridges, 2012). Experiencing the tangible aspects of a destination such as objects and physical artefacts, therefore, can be affected by individuals' high extraversion need. Cognisant of this, it is anticipated that visitors' perception of tangible heritage is enhanced by their tendency to be sociable. Thus, the following hypothesis is proposed:

H6: Sociability is positively related to object-based authenticity

4.9.7 Sociability and Existential Authenticity

Research on cultural tourism suggests that existential authenticity is related to individuals' personal experiences and intersubjective feelings (Curran et al., 2018; Kolar and Žabkar, 2010; Steiner and Reisinger, 2006; Wang, 1999). Therefore, the discussion on existential authenticity considers individuals' self-discovery, personal and emotional connection through various activities and social interaction at the destination they are visiting (Kolar and Žabkar, 2010; Steiner and Reisinger, 2006; Wang, 1999). Hence, the feeling of connectedness with the intangible aspects of a destination corresponds to tourists' social and emotional value perceptions (Lee and Phau, 2018). Likewise, Zatori, Smith, and Puczko (2018, p. 113) state that perceived existential authenticity involves "interactions with so-called culture-brokers (e.g., tour guides), local people, and even other tourists (e.g. fellow tourees)". In this regard, individuals who seek social interactions with others crave interpersonal authenticity (Yi et al., 2021) that refers to authentic togetherness while travelling (Wang, 1999). As such, visitors with high sociability reach a liminal state of being while bonding with locals, fellow tourists, friends, and family (Kim and Jamal, 2007; Wang, 1999). Consistent with the literature, it is predicted that visitors with high sociability are likely to perceive existential authenticity more profoundly. Thus, the following hypothesis is presented:

H7: Sociability is positively related to existential authenticity

4.9.8 Sociability and Tourist Engagement

The need for social affiliation with local hosts, fellow tourists and companions has been also addressed in understanding visitors' levels of engagement in the places they visit

(Huang and Choi, 2019; Minkiewicz, Evans, and Bridsonal, 2014; Reynolds and Beatty, 1999; Spake and Megehee, 2010). As discussed previously, Brodie et al. (2011, p. 260) define consumer engagement as "a psychological state that occurs by virtue of interactive, co-creative customer experiences with a focal agent/object. It is a multi-dimensional concept subject to a context and/or stakeholder specific expression or relevant cognitive, emotional and/or behavioural dimensions". Therefore, individuals' cognitive, emotional, and behavioural psychological states are enhanced by their interactions with friends, family, local hosts, and fellow tourists (Debenedetti, 2003; Minkiewicz, Evans, and Bridsonal, 2014). Hence, "the main characteristic of the extravert is social activity, which can be a major source of happiness" (Argyle and Lu, 1990 cited in Hills and Argyle, 2001, p. 596) and this social activity may fill individuals' emotional and psychological needs (Bitner, 1992). Consistent with the extant literature, it is suggested that visitors' high extraversion need influences their destination-related thoughts (cognitive), emotions, feelings, and attitudes (affection) and their actual behaviours during their visit (activation). Hence, the following hypothesis is proposed:

H8: Sociability is positively related to tourist engagement

4.9.9 Object-based Authenticity and Existential Authenticity

Through empirical studies, scholars suggest that there is a significant relationship between perceived object-based authenticity and existential authenticity within cultural tourism studies (Bryce et al., 2015; Curran et al., 2018; Gannon et al., 2016; Kolar and Žabkar, 2010; Taheri et al., 2018; Taheri, Gannon, and Kesgin, 2020; Zhou et al., 2013). Destinations, particularly heritage and culturally rich destinations, comprise a variety of tourism products ranging from artefacts to architecture (Lee and Phau, 2018). Here, object-based authenticity is the identifiable property of tangible assets of a destination (Gannon and Kesgin, 2020; Kolar and Žabkar, 2010; Lee and Phau, 2018; Taheri et al., 2018). That is, tourists particularly evaluate whether their perception of the artefacts, historic events, celebrations, structure, architecture, and monuments of destinations is genuine during their visitation (Wang, 1999). While object-based authenticity allows tourist experiences to be explored and understood in relation to the physical setting, existential authenticity relies on tourists' intra- and inter-personal connectedness with the site (Kolar and Žabkar, 2010; Wang, 1999). However, for Kolar and Žabkar (2010, p. 655), "tourists' existential experiences are not 'object- and context-free'". Tourists' personal and interpersonal experiences could be derived from their perception of

destination-specific objects as these tangible attributes significantly enhance the experiential aspect of travel experiences (Taheri et al., 2018). This is further confirmed by a number of studies showing a positive connection between two types of authenticity in various contexts including Japanese heritage sites (Bryce et al., 2015), Iranian heritage sites (Curran et al., 2018; Taheri, Gannon, and Kesgin, 2020), troglodyte heritage sites (Taheri et al., 2018) and Chinese calligraphic landscape (Zhou et al., 2013). These studies suggest that tourists' personal and interpersonal experiences are influenced by the surroundings, the aspect of culture as well as research context, requiring further investigation. Based on the preceding rationale, the following hypothesis is proposed:

H9: Object-based authenticity is positively related to existential authenticity

4.9.10 Host Sincerity and Perceived Value

Explicit investigation of host sincerity in relation to perceived value is absent from the extant literature. However, the relationship between host sincerity and perceived value does find support from the existing literature, stating that sincere social interactions between hosts and guests can enhance the value perception of travel experiences (Chen, Prebensen, and Uysal, 2016; Prebensen et al., 2012; Yüksel and Yüksel, 2001). The literature suggests that the perceived value of a destination may result from different primary features including cultural heritage, historical buildings and attractions, climate, natural environment, and so forth (Bajs, 2015). In addition to these elements, some academic attention has been paid to service providers' behaviours and kindness having an influence in contributing to the overall evaluation of a destination (Murphy, Pritchard, and Smith, 2000; Yüksel and Yüksel, 2001). For instance, Murphy, Pritchard, and Smith (2000) state that positive social factors such as the friendliness of the local residents are significant attributes of a destination, highly influencing the trip value. Similarly, it has been addressed that "authentic interpersonal experiences between hosts and tourists may lead to psychological comfort in satisfying tourists' needs" (Yüksel and Yüksel, 2001, p. 336) that result in shaping tourists' overall perceptions of the destination (Chen, Prebensen, and Uysal, 2016). Such interpersonal experiences allow tourists to be involved in meaningful encounters with hosts (Taheri et al., 2018), influencing a satisfactory outcome (Chen, Prebensen, and Uysal, 2016; Choo and Petrick, 2014). In line with the extant literature, it is expected that having sincere social interactions with local hosts is likely to affect visitors' overall evaluation of the destination. Hence, the following hypothesis is proposed:

H10: Host sincerity is positively related to perceived value

4.9.11 Object-based Authenticity and Perceived Value

The previous literature on cultural tourism supports a connection between the perception of the tangible assets of a destination and the overall assessment of it (Bajs, 2015; Chung et al., 2018; Lee and Phau, 2018; Lee et al., 2016; Murphy, Pritchard, and Smith, 2000). Research studies indicate that tourist perception of authenticity is deemed as a significant determinant in understanding their personal cost/benefit assessment (Chung et al., 2018; Lee and Phau, 2018; Murphy, Pritchard, and Smith, 2000; Zhang et al., 2019). That is, it is understood that value perceptions also emerge from tourists' subjective appraisal of destination-specific objects. For instance, Murphy, Pritchard, and Smith (2000) found that visitors' perceptions of trip value are influenced by the destination's macro-environments and service infrastructure elements. Similarly, Lee et al. (2016) address that external cues, structure, architecture, historical and cultural artefacts of a destination provide an understanding of how visitors' perceptions of authenticity contribute to their overall assessment of a destination. Hence, it can be stated that tourists are likely to be willing to spend time, money, and effort in tourism activities in the places they visit if destination-specific objects and activities are enough to meet their evaluation standard of the destination. Given a number of studies in the tourism context, a positive significant relationship is expected between object-based authenticity and perceived value. Thus, the following hypothesis is proposed:

H11: Object-based authenticity is positively related to perceived value

4.9.12 Existential Authenticity and Perceived Value

Research on cultural heritage tourism suggests that existential experiences involve authentic self-discovery (Wang, 1999), that is, tourists search for un-staged cultural experiences (MacCannell, 1976) and tend to gaze upon what is different from their normal place of residence (Kim and Jamal, 2007; Urry and Larsen, 2011). The need for one's self-discovery and connectedness of surroundings, therefore, drive tourists to visit different destinations that enhance their experiences and lives (Poria, Reichel, and Biran, 2006). This personal connection with a destination helps in understanding the difference between the authenticity of toured objects and the authenticity of tourist/subjective experiences (Reisinger and Steiner, 2006; Wang, 1999). Tourists' personal or intersubjective experiences are related to a state of being whereby their feelings and

perceptions are derived from tourism activities (Kim and Jamal, 2007; Wang, 1999), influencing the overall evaluation of the destination (Lee et al., 2016). For instance, the study of Lee et al. (2016) demonstrates that tourists' perception of value is positively influenced by the interactive heritage-related activities in the context of Singapore Chinatown. This is in line with Prebensen et al.'s (2012) commentary on the value perception that emerges from tourists' engagement with various tourism activities which makes the trip worthwhile. Similarly, Lee and Phau (2018) found that young tourists' overall assessment of a heritage precinct is shaped by their participation with the tourism activities, including walking tours and cultural exhibitions, which creates meaningful experiences. Based on the preceding rationale, the current study predicts an important relationship between perceived existential authenticity and their value perception. Consequently, the following hypothesis is presented:

H12: Existential authenticity is positively related to perceived value

4.9.13 Tourist Engagement and Perceived Value

Individuals' participation in a brand/destination's offerings and activities help them to build an experience-based relationship with it (Rasoolimanesh et al., 2019; Rasoolimanesh, Seyfi, Rather and Hall, 2021; Vivek, Beatty, and Morgan, 2012). Therefore, tourist engagement involves tourists' psychological and behavioural participation with the tourism/destination offerings (Brodie et al., 2011; Brodie et al., 2013; Claffey and Brady, 2019; Hollebeek, Glynn, and Brodie, 2014). Herein, tourist engagement adopts a multidimensional approach that constitutes tourists' cognitive, emotional, and behavioural responses to the places they visit (Brodie et al., 2011; Hollebeek, Glynn, and Brodie, 2014). These responses include tourists' destination-related thoughts, feelings, attitudes, and actual behaviours during the on-site experience. Understanding the complexity of engagement, thus, allows to further investigate tourists' subjective assessment of a service/destination (Prebensen et al., 2012). For Huang and Choi (2019), all such participation and interaction with both service providers and the destination itself add value to tourists' experience. In line with Huang and Choi's (2019) study, Hollebeek (2013) addresses that such interactions influence the overall evaluation of a product/service based on perceptions. Likewise, Vivek, Beatty, and Morgan, (2012) note that customer engagement creates positive attitudes towards an organisation or provider's offerings. Cognisant of this, the current research seeks to investigate the

relationship between tourist engagement and perceived value in a less researched context (bazaar). Hence, the following hypothesis is put forward:

H13: Tourist engagement is positively related to perceived value

4.9.14 Cultural Motivation and Memorable Tourism Experience

The extant literature suggests that understanding visitors' memorable experience is significant in order to explore their perceptions, behaviours and attitudes towards the destination they are visiting (Kim, Ritchie and McCormick, 2012; Taheri et al., 2018). Through empirical studies, scholars suggest that tourists' memorable experiences are stimulated by a range of factors including their motivation, sincere interactions, and the destination itself (Kim, Ritchie, and McCormick, 2012; Kolar and Žabkar, 2010; Lee, 2015; McIntosh and Johnson, 2005; Taheri et al., 2018; Taylor, 2001). For Kim, Ritchie, and McCormick (2012), understanding the level of memorable tourism experience is dependent upon tourists' personal feelings, interests, backgrounds, and subjective interpretation of a destination. For instance, tourists' intellectually-based interests are found to have an influence in understanding their perception regarding the destination (Kolar and Žabkar, 2010), thus increasing the memorability of their travel (Kim, Ritchie, and McCormick, 2012). Added to this, Tung and Ritchie (2011) note that intention to learn about the destination and its culture particularly increases memorable tourism experiences. This is also supported by Taheri et al. (2018) who found a positive and significant relationship between cultural motivation and memorable tourism experience, suggesting culturally motivated tourists experience troglodyte heritage sites more profoundly. In line with the literature, it is expected that culturally motivated tourists are likely to develop positive attitudes and behaviours toward a destination. Predicated upon these results, cultural motivation is expected to have a positive significant relationship with memorable tourism experience in this study. Hence, the following hypothesis is proposed:

H14: Cultural motivation is positively related to memorable tourism experience

4.9.15 Sociability and Memorable Tourism Experience

Explicit empirical research determining a connection between sociability and memorable tourism experience is lacking in the extant literature. However, support can be provided from the literature on how tourists' tendency of being social can positively influence the

memorability of their travel. The extant literature suggests that extravert individuals desire social encounters (Hills and Argyle, 2001; Spake and Megehee, 2010). Such encounters are likely to create meaningful and memorable travel experiences (Debenedetti, 2003; Taheri et al., 2016; Taheri, Gannon, and Olya, 2019). For instance, Coelho et al. (2018) examine factors influencing Brazilian tourists' memorable experiences, highlighting that interpersonal relationships with travel companions, fellow tourers and hosts impact re-experience intentions and word-of-mouth recommendations. Similarly, Park and Santos (2016) note the significance of social encounters with local residents and fellow tourists in memorable tourism experiences, exploring these encounters within the context of backpacker tourism in Europe. This is also supported by the study of Morgan and Xu (2009), suggesting that the act of interacting with local hosts establishes a memorable tourism experience. Consistent with the extant literature, it is expected that visitors with high sociability traits are likely to have memorable tourism experiences, resulting in a higher level of satisfaction. Hence, the following hypothesis is proposed:

H15: Sociability is positively related to memorable tourism experience

4.9.16 Host Sincerity and Memorable Tourism Experience

From a tourism marketing perspective, host sincerity has been empirically shown to have a positive significant impact on memorable tourism experience (Taheri et al., 2018; Taheri, Gannon, and Kesgin, 2020). Broadly, cultural tourism involves interaction with the local culture as well as experiencing the authentic aspect of destinations (Taylor, 2001). Sincere and authentic experiences, therefore, stimulate the memorability of the travel (Taheri et al., 2018). Such memorable experiences lead to positive post-travel behaviour including word-of-mouth recommendation and intention to revisit the destination (Chen and Rahman, 2018; Gannon et al., 2017; Gannon et al., 2019). For instance, in the study of Taheri, Gannon, and Kesgin (2020), host sincerity is considered a predictor of visitors' memorable tourism experiences within the context of heritage sites. Likewise, Taheri et al. (2018) address sincere host-guest interactions in the context of Kandovan and Cappadocia, stating that such interactions facilitate memorable experiences. In line with the extant literature, it can be concluded that, together, visitors' sincere interactions with the local community and authentic experiences are likely to stimulate the memorability of the travel, resulting in positive post-travel behaviour. Cognisant of this, the current research seeks to explore the relationship between tourists'

sincere encounters with hosts and the memorability of their experience. Based upon the preceding justifications, the following hypothesis is put forward:

H16: Host sincerity is positively related to memorable tourism experience

4.9.17 Object-based Authenticity and Memorable Tourism Experience

Literature supports a connection between tourists' perceived object-based authenticity and the memorability of their travel experience (Kesgin et al., 2021; Rasoolimanesh, Seyfi, Hall, and Hatamifar, 2021; Taheri et al., 2018). The authenticity of tangible cultural heritage has been the focus of scholarly interest, particularly in culturally diverse destinations (Kolar and Žabkar, 2010; Taylor, 2001). Such destinations primarily offer authentic artefacts which stimulate tourists' memorable experiences (Taheri et al., 2018), resulting in returning destinations with positive memories in mind as well as recommending them to others (Curran et al., 2018; Kolar and Žabkar, 2010; Yoon and Uysal, 2005). For instance, Curran et al. (2018) found that visitors' perceived object-based authenticity positively influences their word-of-mouth recommendations in the Iranian cultural context with a particular focus on Tabriz Grand Bazaar. Similarly, Kolar and Žabkar (2010) report that object-based authenticity is positively related to loyalty, which is deemed as an outcome of consumer decision-making. Kolar and Žabkar (2010, p. 656) evaluate the concept of tourist loyalty as a "readiness to visit a site again or recommend it to one's friends/relatives". Hence, object-based authenticity becomes a significant attribute in heritage tourism, influencing visitors' post-travel behaviours within the consumption of cultural attractions (Ramkissoon and Uysal, 2011). Predicated upon these results, perceived object-based authenticity is anticipated to have a significant relationship with memorable tourism experience in this study. Thus, the following hypothesis is presented:

H17: Object-based authenticity is positively related to memorable tourism experience

4.9.18 Existential Authenticity and Memorable Tourism Experience

Through empirical studies, existential authenticity has been empirically shown to positively affect memorability of a travel (Gannon et al., 2016; Kesgin et al., 2021; Taheri et al., 2018; Taheri, Gannon, and Kesgin, 2020). Within the tourism context, the memorability of travel is found to be linked to visitors' experiences, emotional outcomes,

and personal connections with destinations (Yi et al., 2018; Yi et al., 2021). Tourists' perceived authenticity is often divided into intrapersonal and interpersonal authenticity (see Section 4.4.2). Hence, these inter-subjective feelings are likely to be stimulated by on-site tourism activities (Wang, 1999) which generate memorable experiences (Kim, 2014; Yi et al., 2018). For example, Kesgin et al. (2021) found that visitors' memorable experiences are stimulated by their perception of existential authenticity in the context of living history sites. That is, visitors' unique emotions, that are regarded as authentic, influence the memorability of the travel (Taheri et al., 2018), leading to positive post-travel behaviours (Stepchenkova and Belyaeva, 2020). In a similar vein, Taheri, Gannon, and Kesgin (2020) found that the existential authenticity perceived by heritage visitors positively influences how memorable their experiences are. Their study suggests that visitors' experiential emotional connection with Iranian heritage sites leads to memorable tourism experiences (Taheri, Gannon, and Kesgin, 2020), resulting in intention to revisit the site and to recommend it to others (Chen and Chen, 2010; Gannon et al., 2019; Gannon et al., 2017). Consequently, the literature supports a relationship between existential authenticity and memorable tourism experience. As a result, the following hypothesis is proposed:

H18: Existential authenticity is positively related to memorable tourism experience

4.9.19 Tourist Engagement and Memorable Tourism Experience

Although explicit empirical support constructing a relationship between three dimensions of tourist engagement and memorable tourism experience is absent from the literature, support can be found from research suggesting tourists' memorable travel experiences being influenced by their cognitive, emotional, and behavioural responses to the destinations they are visiting (Huang and Choi, 2019). Studies have shown that the link between experiences and memory is evident within the tourism context (Taheri et al., 2018; Yi et al., 2018; Yi et al., 2021; Wang, 1999). Through such experiences, tourists cognitively, emotionally, and behaviourally interact with other people, service providers, their surroundings and tourism offerings (Prebensen and Foss, 2011). For instance, highly engaged customers with service providers and service/destination resources are likely to develop positive attitudes (Brodie et al., 2011). Likewise, Prebensen and Foss (2011) state that tourists who engage with tourism offerings are likely to have memorable experiences, leading to positive behavioural intentions (Chen and Rahman, 2018; So et

al., 2016). These positive behavioural intentions often result in re-experience of the destination and share positive word-of-mouth recommendations to family and friends (Chen and Chen, 2010; Gannon et al., 2017; Gannon et al., 2019). Ultimately, the multidimensional engagement construct (affection, activation, cognitive dimensions) can positively influence visitors' memorable tourism experiences as supported by the existing literature. Based on the preceding justifications, the following hypothesis is presented:

H19: Tourist engagement is positively related to memorable tourism experience

4.9.20 Perceived Value and Memorable Tourism Experience

The extant literature suggests that the value perceived by customers helps in understanding the central role of satisfaction as well as post-travel behaviours (Chen and Chen, 2010; Iniesta-Bonilla et al., 2016). As noted earlier, tourists' perceived value is often defined as "the process by which a tourist receives, selects, organizes, and interprets information based on the various experiences at the destination, to create a meaningful picture of the value of destination experience" (Prebensen et al., 2012, p. 245). Put differently, tourists' value perceptions are based on their overall evaluation of a service being delivered, product or destination (Prebensen, Vittersø, and Dahl, 2013). The value gained from the consumption event is deemed crucial in decision-making behaviour (Prebensen, Kim and Uysal, 2015; Zeithaml, 1988) which is influenced by memory and recollection (Kim, 2010; Seyfi, Hall, and Rasoolimanesh, 2020). Hence, much academic attention has been paid to how tourists' perceived value impacts their behavioural intentions which often result in loyalty, satisfaction, repurchase/revisit intention and WoM recommendations (Chen and Chen, 2010; Iniesta-Bonilla et al., 2016; Prebensen, Kim and Uysal, 2015; Taheri et al., 2020). It is well documented that understanding perceived value is of utmost importance in stimulating tourists' long-term relationships with destinations. Consistent with the extant literature, it can be predicted that having meaningful and positive memories are likely to be stimulated by the personal value obtained from the consumption event. Cognisant of this, the current research seeks to explore the relationship between tourists' perception of value and the memorability of their experience. As a result, the following hypothesis is presented:

H20: Perceived value is positively related to memorable tourism experience

4.9.21 On-site Mediating Experience: The Mediating Role of Host Sincerity, Perceived Authenticity and Tourist Engagement

The previous section hypothesised the direct effects of various factors, demonstrating how each influences visitors' cultural consumption experiences. This section now presents the mediating effects to provide "substantive interpretations of the underlying nature of the independent and outcome variables' relationship" (Ro, 2012, p. 953). Testing for mediating effects between variables allows researchers to examine overall relations and to contribute to theory-building (Zhao, Lynch, and Chen, 2010).

The current study proposes that host sincerity acts as a mediator in the relationship between visitors' cultural motives as well as their high extraversion need and the memorable post-consumption outcomes. Although these relationships are not explicitly defined in the literature, support can be found which can indicate a mediatory role. The importance of authentic interpersonal interactions with hosts has been deemed significant to hospitality and tourism (Kesgin et al., 2021; Taheri et al., 2018; Taheri, Gannon, and Kesgin, 2020). The literature suggests that sincere tourism is often driven by social interaction (Taylor, 2001) and underpinned by cultural motives (Gannon et al., 2019; McIntosh and Johnson, 2005). For Kesgin et al. (2021), tourism destinations that provide visitors with an interactive experience and a relationship-oriented environment generate opportunities for more engaging experiences and memorable post-consumption outcomes in the long term. Put differently, the act of coming into contact with local hosts increases sincere encounters, leading to a better experience overall (Taylor, 2001). Added to this, the higher intensity of sincere authentic experiences is positively associated with tourists' cultural motivation (McIntosh and Johnson, 2005; Gannon et al., 2019). Such authentic experiences stimulate the memorability of the travel (Taheri et al., 2018), leading to positive post-travel behaviour (Gannon et al., 2017; Gannon et al., 2019). Consequently, visitors are likely to have more memorable experiences in the long term if their sincere interactions during on-site visits are to be consistent with their intellectually-based cultural motives and high sociability level. Based on the preceding justifications, the following hypotheses are presented:

H21: Host sincerity mediates the relationship between cultural motivation and memorable tourism experience

H22: Host sincerity mediates the relationship between sociability and memorable tourism experience

In the extant literature, visitors' perceived authenticity (object/destination offerings and tourist existence/self) of heritage sites is deemed particularly significant in terms of addressing tourists' behavioural intentions (Bryce et al., 2015; Curran et al., 2018; Kesgin et al., 2021; Kolar and Žabkar, 2010; Taheri et al., 2018; Taheri, Gannon, and Kesgin, 2020). As addressed earlier, the authenticity concept is particularly assessed with two diverging views: object-based and existential (Kolar and Žabkar, 2010; Reisinger and Steiner, 2006; Wang, 1999). The perceived object-based authenticity has been found to influence visitors' memorability of travel, meaning destination-specific objects stimulate the meaningful experience (Gannon et al., 2016; Kesgin et al., 2021; Rasoolimanesh, Seyfi, Hall, and Hatamifar, 2021; Taheri et al., 2018). Evaluation of tangible heritage is often influenced by intellectual motives of cultural consumption as well as social desires such as visiting destinations to 'fulfil extraversion needs' (Kolar and Žabkar, 2010; Reisinger and Steiner, 2006; Taheri et al., 2018). Put differently, constructing meaning regarding physical artefacts, relics and objects is strengthened by sharing such an experience with others (Debenedetti, 2003) and having the desire to learn cultural and historical aspects of a destination (Curran et al., 2018; Kolar and Žabkar, 2010), leading to a meaningful authentic cultural experience (Rasoolimanesh, Seyfi, Hall, and Hatamifar, 2021).

In a similar way, visitors' perceived existential authenticity has been found to influence the memorability of travel in relation to their personal and emotional connectedness with the destination (Taheri et al., 2018; Taheri, Gannon, and Kesgin, 2020; Yi et al., 2021) which is stimulated by motivational factors (Kolar and Žabkar, 2010) as well as interactions with the local community, fellow tourists and service providers (Zatori, Smith and Puczko, 2018; Wang, 1999). Hence, tourists' existence/self emerges through social interactions and intellectually-based motives during the on-site experience, constituting a critical element of a memorable experience (Hargrove, 2002). Ultimately, this study proposes that visitors' perceived authenticity acts as a mediator in the relationship between cultural motivation and memorable tourism experience. In a similar vein, it can be predicted that visitors' perceived object-based authenticity and existential authenticity acts as a mediator in the relationship between their high extraversion need and long-term memorable outcomes. Cognisant of this, the current study proposes that visitors are likely to have memorable experiences if their perceived authenticity (object/destination offerings and tourist existence/self) is to be consistent with their cultural motives and high sociability level. Thus, the following hypotheses are presented:

H23: Object-based authenticity mediates the relationship between cultural motivation and memorable tourism experience

H24: Object-based authenticity mediates the relationship between sociability and memorable tourism experience

H25: Existential authenticity mediates the relationship between cultural motivation and memorable tourism experience

H26: Existential authenticity mediates the relationship between sociability and memorable tourism experience

Further, as discussed previously, tourist engagement reflects visitors' cognitive, emotional, and behavioural responses to destinations (Brodie et al., 2011; Huang and Choi, 2019) and has received considerable attention in the extant literature (Bryce et al., 2015; Hollebeek, Glynn, and Brodie, 2014; Taheri et al., 2014). However, the tourist/customer engagement concept has been rarely explored as a mediator in the marketing literature (Alrawadieh et al., 2019). For instance, Alrawadieh et al. (2019) found that visitor engagement acts as a mediator in the relationship between self-identification and destination royalty in the context of the UNESCO World Heritage Site, Petra (Jordan). In another study by Thakur (2018), it was found that customer engagement fully mediates the relationship between trust and online review intention in the context of online media.

Within cultural tourism, the current study proposes that visitors' engagement acts as a mediator in the relationship between visitors' intellectually-based cultural motives as well as their need for social affiliation and the memorability of their visit. As discussed earlier in the current chapter, tourist engagement with the tourism/destination offerings is deemed significant in understanding visitors' actual behaviours, destination-related thoughts and their emotions and feelings toward the places they visit (Hollebeek, Glynn, and Brodie, 2014). These responses toward the destination are often shaped by tourists' interests and motivations (Su et al., 2020), with Van Doorn et al. (2010) suggesting that consumers are more likely to engage in service/brand/firm offerings if they have higher motivations for interacting and cooperating with their surroundings. In a similar vein, individuals' need for social affiliation is found to have an effect on their degree of engagement with destination/service offerings (Minkiewicz, Evans, and Bridsonal, 2014). As such, social connectedness with fellow tourists, service providers and companions

increase overall experience including enjoyment and destination-related thoughts (Debenedetti, 2003). Therefore, the more engaged visitors are with a destination, the more positive an attitude and behaviour they have (Brodie et al., 2011), this affecting the overall experience and creating a higher level of MTE (Chen and Rahman, 2018; Kesgin et al., 2021; Rasoolimanesh, Seyfi, Hall, and Hatamifar, 2021). Ultimately, the extant literature suggests that a visitor's motivation and extraversion need is likely to enhance their engagement with the destination/brand/organisation (Debenedetti, 2003; Li et al., 2010; Minkiewicz, Evans, and Bridsonal, 2014; Park and Yoon, 2009) which, in turn, may shape their memorable tourism experience, resulting in the intention to recommend and reuse the service (Gannon et a., 2017; Gannon et al., 2019; Rasoolimanesh, Seyfi, Hall, and Hatamifar, 2021). Based on the preceding rationale, the current study proposes that visitors are likely to have memorable and meaningful experiences if their engagement with the destination is consistent with their cultural motivation and high extraversion need. Hence, the following hypotheses are put forward:

H27: Tourist engagement mediates the relationship between cultural motivation and memorable tourism experience

H28: Tourist engagement mediates the relationship between sociability and memorable tourism experience

4.10 Key Gap in the Literature and Conceptual Model

Research on creating value through authentic experiences in culturally diverse destinations has received little attention (Chathoth et al., 2018). Particularly, much academic research has focused exclusively on the value co-creation between service providers and consumers yet the value creation process before, in-situ and after the interaction with heritage tourism offerings/destinations from a tourist-oriented perspective remains lacking in the literature. In responding to the need for further investigation in this area, this research investigates the creation of experience value in a heritage service field. Hence, the study investigates visitor experiences in a more specific and narrow way, considering the three stages of the consumption process. In so doing, the literature review presented eight salient concepts guided by the consumer-based model of authenticity: cultural motivation, sociability, host sincerity, object-based authenticity, existential authenticity, tourist engagement, perceived value, and memorable tourism experience. These concepts have been identified as useful tools for understanding the creation of value through engaging with destination offerings in a memorable and

meaningful way. However, these salient concepts have yet to be simultaneously proposed and tested in a theoretical model. Hence, the current study contributes an understanding of their interrelationship. By integrating the consumer-based model of authenticity with the value creation theory, a new conceptual model has been developed which amalgamates the eight concepts into one model. The conceptual model is shown in Figure 4.3.
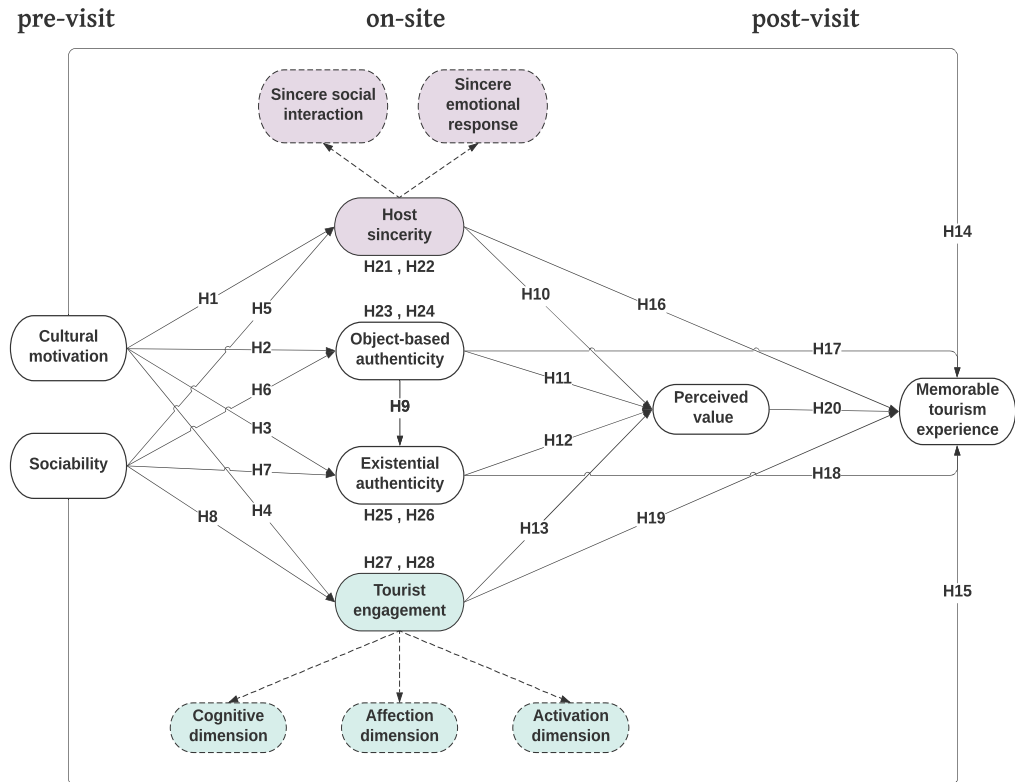
Figure 4.3: Conceptual Framework

Following the development of the extended consumer-based model of authenticity shown in Figure 4.3, the hypotheses presented, below, were formulated.

H1: Cultural motivation is positively related to host-sincerity

H2: Cultural motivation is positively related to object-based authenticity

H3: Cultural motivation is positively related to existential authenticity

H4: Cultural motivation is positively related to tourist engagement

H5: Sociability is positively related to host-sincerity

H6: Sociability is positively related to object-based authenticity

H7: Sociability is positively related to existential authenticity

H8: Sociability is positively related to tourist engagement

H9: Object-based authenticity is positively related to existential authenticity

93

H10: Host sincerity is positively related to perceived value

H11: Object-based authenticity is positively related to perceived value

H12: Existential authenticity is positively related to perceived value

H13: Tourist engagement is positively related to perceived value

H14: Cultural motivation is positively related to memorable tourism experience

H15: Sociability is positively related to memorable tourism experience

H16: Host sincerity is positively related to memorable tourism experience

H17: Object-based authenticity is positively related to memorable tourism experience

H18: Existential authenticity is positively related to memorable tourism experience

H19: Tourist engagement is positively related to memorable tourism experience

H20: Perceived value is positively related to memorable tourism experience

H21: Host sincerity mediates the relationship between cultural motivation and memorable tourism experience

H22: Host sincerity mediates the relationship between sociability and memorable tourism experience

H23: Object-based authenticity mediates the relationship between cultural motivation and memorable tourism experience

H24: Object-based authenticity mediates the relationship between sociability and memorable tourism experience

H25: Existential authenticity mediates the relationship between cultural motivation and memorable tourism experience

H26: Existential authenticity mediates the relationship between sociability and memorable tourism experience

H27: Tourist engagement mediates the relationship between cultural motivation and memorable tourism experience

H28: Tourist engagement mediates the relationship between sociability and memorable tourism experience

The next chapter presents the methodology used to explain the operationalisation of the study, including testing the proposed research hypothesis and the model.

Chapter 5

Research Methodology

5.1 Introduction

The previous chapters have reviewed the extant literature in order to achieve the research aim. Following this, 28 associative hypotheses were developed based on a comprehensive literature review of the relationships between the key constructs in the theoretical framework. This chapter now outlines the methodological assumptions that are used to meet the aim and objectives. The current chapter explains the entire research process. First, the main methodological choices are introduced in order to identify each step of the research process. Following this, the pragmatist approach is considered to be the most appropriate research paradigm and the rationale behind this methodological decision is explored. Then, the mixed-methods research design is presented in relation to this study. Finally, methodological limitations are presented.

The primary aim of this research is to offer comprehensive insight into the understanding of Western visitors' cultural consumption experiences within authentic service provision. Specifically, it explores the three stages of cultural heritage consumption, with a particular focus on the non-Western service industry field. In order to achieve this aim, four research objectives were formulated with associative research hypotheses which are outlined below.

Research Objective 1: To identify antecedents and behavioural outcomes of visitors' cultural consumption experiences within the Istanbul Bazaar context

Research Objective 2: To explore factors affecting visitors' on-site engagement in the context of bazaar visitation

H1: Cultural motivation is positively related to host-sincerity
H2: Cultural motivation is positively related to object-based authenticity
H3: Cultural motivation is positively related to existential authenticity
H4: Cultural motivation is positively related to tourist engagement
H5: Sociability is positively related to host-sincerity
H6: Sociability is positively related to object-based authenticity
H7: Sociability is positively related to existential authenticity

95

H8: Sociability is positively related to tourist engagement

Research Objective 3: To evaluate visitors' perception of authenticity within the on-site bazaar experience

H9: Object-based authenticity is positively related to existential authenticity

Research Objective 4: To investigate how antecedents and on-site behaviours of bazaar visitation contribute to visitors' post-travel behaviours

H10: Host sincerity is positively related to perceived value
H11: Object-based authenticity is positively related to perceived value
H12: Existential authenticity is positively related to perceived value
H13: Tourist engagement is positively related to perceived value
H14: Cultural motivation is positively related to memorable tourism experience
H15: Sociability is positively related to memorable tourism experience
H16: Host sincerity is positively related to memorable tourism experience
H17: Object-based authenticity is positively related to memorable tourism experience
H18: Existential authenticity is positively related to memorable tourism experience
H19: Tourist engagement is positively related to memorable tourism experience
H20: Perceived value is positively related to memorable tourism experience

Alongside the direct effects of cultural consumption experience within authentic service provision, the following mediation hypotheses were developed to provide a further understanding of overall relations.

H21: Host sincerity mediates the relationship between cultural motivation and memorable tourism experience
H22: Host sincerity mediates the relationship between sociability and memorable tourism experience
H23: Object-based authenticity mediates the relationship between cultural motivation and memorable tourism experience
H24: Object-based authenticity mediates the relationship between sociability and memorable tourism experience

H25: Existential authenticity mediates the relationship between cultural motivation and memorable tourism experience

H26: Existential authenticity mediates the relationship between sociability and memorable tourism experience

H27: Tourist engagement mediates the relationship between cultural motivation and memorable tourism experience

H28: Tourist engagement mediates the relationship between sociability and memorable tourism experience

The following sections explore the underlying paradigmatic assumptions in relation to this research. Then, the research process is described in terms of qualitative and quantitative research practices.

5.2 Research Philosophy

The fundamental questions regarding the selection of the research philosophy is considered as of utmost significance (Easterby-Smith et al., 2018) as these describe the choice of the research methods as well as the philosophical assumptions that emphasise the research (Collis and Hussey, 2014). Research philosophy is often defined as "an overarching term relating to a system of beliefs and assumptions about the development of knowledge and the nature of that knowledge in relation to research" (Saunders et al., 2016, p. 726). Research philosophy also refers to the set of beliefs which are required as the research paradigm or worldview (Creswell, 2014). Easterby-Smith et al. (2018) have brought attention to the significance of the research philosophy within management research. Initially, it helps researchers to define the research design and broader research process; the type of data needed, how it is collected and how to interpret the data in order to meet the research aims and objectives (Easterby-Smith et al., 2018). Furthermore, knowledge of philosophy can assist in selecting the most suitable research design for a particular study. Thirdly, the research philosophy may contribute to enhance researchers' knowledge of new designs or modify existing approaches along with broader understanding (Easterby-Smith et al., 2018; Saunders et al., 2016).

Research philosophy is often divided into three major research assumptions, namely ontology, epistemology and axiology (Saunders et al., 2016; Teddlie and Tashakkori, 2010). Ontology considers the nature of reality and is associated with a question of what comprises reality (Teddlie and Tashakkori, 2010). Epistemology, on the other hand,

surrounds the assumptions about the nature of acceptable knowledge in a field of study and the question of how such knowledge is obtained (Teddlie and Tashakkori, 2010). Axiology is the other philosophical assumption which deals with the role of ethics and values in the research process (Saunders et al., 2016; Teddlie and Tashakkori, 2010). These philosophical assumptions form specific research paradigms (Guba, 1990) which are defined as "system of beliefs and practices that influence how researchers select both the questions they study and methods that they use to study them" (Morgan, 2007, p. 49). In this regard, it is significant to investigate these paradigms and their philosophical stances for the purpose of this study. The following discussion presents positivist and interpretivist research paradigms. Following this, the discussion moves forward to contemporary approaches, namely post-positivism, critical realism, constructivism and pragmatism, which will be detailed further (Easterby-Smith et al., 2018; Saunders et al., 2016).

5.2.1 Ontological, Epistemological and Methodological Paradigms

Positivism and interpretivism are deemed as traditional approaches to research paradigms and this dichotomy represents the paradigm spectrum with a range of other paradigms in between (Collis and Hussey, 2014). Within social sciences, this spectrum has provided the philosophical choices of the research, producing a discussion of how knowledge can be acquired prior to commencing research (Teddlie and Tashakkori, 2010).

Positivism is the ontological position that is strongly in line with the principles of natural sciences (Collis and Hussey, 2014). It assumes that "the social world exists externally, and that its properties should be measured through objective methods, rather than being inferred subjectively through sensation, reflection or intuition" (Easterby-Smith et al., 2018, p. 69). In this regard, the philosophy acknowledges an independence between the subject being studied and the researcher (Sale et al., 2002; Swartz et al., 1998). The researcher, as Swartz et al. (1998) noted, neither impacts nor is impacted by the phenomenon. Rather, the philosophy focuses on quantifiable observations (Saunders et al., 2016). Therefore, positivism is defined by quantitative approaches which allow measurement and analysis of causal relationships and creation of value-free results (Collis and Hussey, 2014).

Interpretivism which stands on the other end of the spectrum focuses on an understanding of social phenomena, unlike the positivist philosophy (Collis and Hussey, 2014). That is,

interpretivism identifies the belief that "reality is not objective or exterior but is socially constructed and given meaning by people" (Easterby-Smith et al., 2018, p. 70). Within the framework of interpretivism, the focus here is to explore the complexity in the social world and to gain an interpretive, in-depth understanding of the subject studied. Hence, interpretivism is the perspective which is mainly acknowledged to overcome inadequacies and criticisms of positivist philosophy (Saunders et al., 2016). From an epistemological perspective, as Saunders et al. (2016) note, the main idea is that interpretivism acknowledges a reciprocal impact between the researcher and the subject being studied. Within interpretivist philosophy, researchers are more likely to apply qualitative methods when describing a social phenomenon. This provides an in-depth understanding of the subject (Saunders et al., 2016). Table 5.1 shows the fundamental differences of positivist and interpretivist approaches.

Table 5.1 A Brief Comparison of Positivism and Interpretivism

Research Paradigm	← Positivism	Interpretivism →
Ontology	Objectivism Independent social actors	Constructivism Socially constructed
Epistemology	Law-like generalisations Objective reality	Subjective meanings Social phenomena
Axiology	Value-free inquiry Objective stance	Value bound inquiry Subjective stance
Type of Research Methods	Quantitative Research Highly structured Large samples	Qualitative Research Small samples In-depth investigation
Validity	Data measures reality	Defensible knowledge
Reliability	Results can be reproduced	Interpretive awareness

Source: Adapted from Easterby-Smith et al. (2018), Saunders et al. (2016)

For Teddlie and Tashakkori (2009, p. 63), "the separate visions of human research led by the experimentalists and ethnographers at the end of 20th century are still present today, though the overall methodological landscape has changed considerably". In line with

this, a number scholars suggest several research paradigms as time follows. Collis and Hussey (2014) acknowledge that, over the years, a series of new philosophical positions have emerged in between the Positivism-Interpretivism continuum. More particularly, four research paradigms have been suggested, namely positivism, post-positivism, critical theory and constructivism (Guba and Lincoln, 1994). Saunders et al. (2016) acknowledge five major research paradigms, comprising positivism, critical realism, interpretivism, social constructivism and pragmatism while Eriksson and Kovalainen (2008) add more, including post-positivism, post-structuralism, hermeneutics and postmodernism. Understanding these philosophical paradigms for the current research is significant as these paradigms play an important role in shaping a holistic view of the knowledge which is being regarded and the methodological strategies. Therefore, selecting the most suitable research paradigm is significant as it specifies, to a great extent, the importance of the current study and its findings. The following discussion will focus on the most common modern research paradigms and their philosophical stances, including (i) social constructionism, (ii) critical realism and (iii) pragmatism.

i.   Social Constructionism

Social constructionism, also believed to be similar or closely related to constructivism, has been recognised as a research paradigm which emphasises that realities are socially and subjectively constructed (Alvesson and Sköldberg, 2009; Guba and Lincoln, 1994; Schwandt, 1994). Within the social constructionism paradigm, the focus is the generation of reality throughout social interaction in settings, unlike the constructivist view concerning the external world. In other words, social constructionism is fundamentally concerned with how knowledge is constructed as the outcome of social discourse (Gergen, 1999). Therefore, it emphasises the exploratory, interpretive approach and deals with ontological reality within the social context. In the social constructionist paradigm, reality is considered as tentative as each individual has unique meanings to similar experiences.

ii.   Critical Realism

Critical realism can be considered as a middle way between the quantitative and qualitative methods (Alvesson and Sköldberg, 2009; Saunders et al., 2016). Critical realism, also known as a form of post-positivism, focuses on "explaining what we see and experience, in terms of the underlying structures of reality that shape the observable events" (Saunders et al., 2016, p. 138) and uses a realist ontology. Critical realists suggest

that this paradigm complies with both quantitative and qualitative approaches (Maxwell and Mittapalli, 2010). From an ontological perspective, critical realism focuses on the role of subjective knowledge of social actors (Maxwell and Mittapalli, 2010). Researchers commonly aim to analyse the world concerning deeper mechanisms, events and experiences to generate empirical phenomena (Maxwell and Mittapalli, 2010). Bhaskar (1978) classifies the reality into three nested domains, namely the real, the actual and the empirical. The domain of the real involves the entities and structures of reality while the actual domain concerns the events that occur. As for the empirical domain, it involves the events which can be observed (Bhaskar, 1978). Consequently, critical realism aims to investigate individuals' experiences, the actual phenomenon and the mechanisms behind (Maxwell and Mittapalli, 2010).

iii.   Pragmatism

In social sciences, pragmatism is identified as a research paradigm that underlines the significance of research questions as well as practical value of research (Teddlie and Tashakkori, 2009). Unlike the aforementioned research philosophies, the pragmatist view holds the importance of ontology, epistemology and axiology are secondary (Guba and Lincoln, 1994). Within the pragmatist approach, the underlying research questions should lead the research (Saunders et al., 2016). Thus, the variety of questions may require different research paradigms and approaches. Consequently, as Morgan (2007) specifies, the meta-theoretical assumptions of the epistemology, ontology, axiology debate is usually declined. Rather, the pragmatist view deals with "what works best" to answer the research questions under investigation (Guba and Lincoln, 1994; Teddlie and Tashakkori, 2010).

Pragmatism is suggested as as a distinctive position which is linked to the mixed-methods strategy (Teddlie and Tashakkori, 2010). That is, pragmatism rejects a position between the quantitative and qualitative methods and suggests that these two methods can be combined within the scope of a single research (Johnson and Onwuegbuzie, 2004; Morgan, 2007). Morgan (2007) addresses how a pragmatic approach varies from both quantitative and qualitative practices in terms of the connection of theory to data. With regard to the research approach, quantitative research connects theory to data using a deductive approach, while qualitative research does this using the inductive approach (Saunders et al., 2016). Epistemologically, pragmatism allows researchers to take both subjective and objective approaches (Teddlie and Tashakkori, 2010). Thus, researchers

are flexible enough to employ the most feasible approach to answer research questions. The logic behind adopting a pragmatic approach is generalising the results from data with quantitative research while identifying qualitative results as context-specific (Morgan, 2007).

Outlining the aforementioned paradigms, it can be seen that each has different ontological, epistemological and axiological assumptions. Thus, all have different methodological implications. As stated above, the four philosophical views are based on meta-theoretical assumptions while pragmatism recognises the research question as to the most important determinant of the research philosophy. Tables 5.2 and 5.3 summarise the five paradigms by demonstrating their key assumptions, purpose, methodological approach as well as strengths and weaknesses. This overview provides a useful guide to select the most suitable research philosophy for the current study. The following section covers the justification for the selection of the research paradigm and the rationale behind this decision.

Table 5.2 Research Paradigms

Paradigm	Positivism (19th century)	Interpretivism and Social Constructivism (Late 1960s)	Critical Realism (1970s)	Pragmatism (19th century/1950)
Key Assumptions	Key assumption is that data must be observable	Reality is entirely socially constructed. Social phenomena, are always dependent on mutual, subjective attributions of meaning	Researcher's view is objective and the world exists independently of human thoughts and beliefs but interpreted through social conditioning	Key assumption is to develop workable solutions to on-going social problems
Purpose	To test theory and produce law-like statements	To explore how phenomena are socially constructed and how individuals construct their worlds	To investigate underlying mechanisms in order to develop theory	To use the most appropriate approach in order to answer the underlying research questions
Methodology	**Experiments/ surveys** Quantitative methods Hypothetico-deductive	**Hermeneutical/ dialectical** Qualitative methods Inductive	**Case studies** Qualitative and Quantitative methods Deductive and Inductive	**All methods** Qualitative and/or Quantitative methods Deductive and Inductive
Strengths	•The statistical results allow replicating the data for different groups of populations in various social contexts which, in turn, helping the	•Diverse observations and multiple viewpoints of the different individuals regarding the phenomena	•Double inclusiveness: accommodating the insight of the other meta-theoretical positions including empiricism, social	•Provides more complete knowledge regarding phenomena by integrating both qualitative and quantitative paradigms' points of view

	researchers to save time for future studies •Allows testing the reliability and supports researchers to make scientific assumptions	•Provides researchers with deeper insights and more authentic information through interactive interviews •High level of validity due to data being more honest and trustworthy	constructionism, hermeneutics, and neo-Kantianism. •Heuristic suggestiveness and non-partiality •Having the capacity to move beyond reductionism through ontological pluralism	•Complementary strengths: Using the strengths of each research method to gain integral strengths and avoid weakness
Weaknesses	•Limitation to measure the phenomena related to human behaviours •Individuals' understanding and interpreting of the phenomena may be neglected due to the general findings of the research outcome	•Limitation in generalisability •Subjective ontological view. The results may be biased due to the researcher's own interpretation and belief system •The lack of addressing issues of political and ideological aspects related to societies	•As a pragmatic theory of knowledge, critical realism does not define the ways to know •Critical realism works by reductionism. Retrospective assessments may be in need of longitudinal studies which might be difficult to implement	•Workability and practicality can be vague if not addressed specifically •Its inability to assess the importance of the utility of diverse ideas and concepts against each other

Source: adapted from Alvesson and Sköldberg (2009); Cohen et al. (2011); Johnson and Onwuegbuzie, (2004); Saunders et al. (2016); Teddlie and Tashakkori (2010)

Table 5.3 Philosophical Considerations of Research Paradigms

Philosophical Considerations	Positivism	Interpretivism and Constructivism	Critical Realism	Pragmatism
Ontology	**Naïve realism:** Reality is real	**Critical relativism:** Multiple and constructed realities	**Critical realism:** Reality is real but focuses on mechanisms	**Position of pluralism:** Reality is complex and multiple
Epistemology	**Objectivist** Findings are true	**Subjectivist** Findings are created	**Modified objectivist** Findings are true with awareness of values	**Pragmatism** Findings are constructed and resulting from empirical discovery
Axiology	Value-free inquiry	Value-bound inquiry	Values may be controlled	Values are incorporated into enquiry

Source: Adapted from Alvesson and Sköldberg (2009); Guba and Lincoln (1994); Saunders et al. (2016); Teddlie and Tashakkori (2010)

5.2.2 Justification for the Selection of the Research Paradigm for This Study

Saunders et al. (2016) suggest that the appropriateness of the research approach must be in connection with the primary aim, objectives of the research, scope and justification of the theory. With this premise in mind, this section presents the scope of the research and the rationale for adopting *pragmatism* as the most appropriate research paradigm for this study.

This study aims to develop a broader understanding of the visitor experience within a Turkish heritage site. Particularly, it seeks to explore how visitors' experience can be formed within the context of Istanbul Bazaar in the three phases of consumption process. In order to achieve this aim, four research objectives have been devised to understand visitors' cultural consumption experiences (Chapter 1). Based on this, the current research aims to investigate a new phenomenon with the fundamental purpose of contributing to knowledge with regard to an original concept. From an epistemological perspective, the positivist approach is considered as the most suitable paradigm in order to test existing theories (Saunders et al., 2016) as it represents the importance of knowledge observed from external reality (Easterby-Smith et al., 2018). Within the positivist paradigm, empirical and quantitative traditions are acknowledged to develop measurement scales and constructs and to test models (Saunders et al., 2016). In this regard, the positivist approach would limit the researcher in this study to explore the full complexity of human experience. An interpretivist philosophy, on the other hand, is often regarded as apt for exploring the social and value-laden nature of circumstances (Creswell, 2014; Saunders et al., 2016). Therefore, interpretivism follows an inductive approach by adopting qualitative methods such as personal observation, semi-structured in-depth interviews or focus groups (Teddlie and Tashakkori, 2010). Although these qualitative methods provide a holistic understanding of human experience in specific settings, the smaller sample size increases the problem of generalisability to the entire population of the study (Thomson, 2011).

To understand the complex nature of the visitor experience, particularly how visitors engage with the local bazaar, a comprehensive examination of the influential factors is needed. Thus, multiple research methods are needed to meet the research objectives of this study. This causes a significant debate regarding the incompatibility thesis which would prevent the selection of pure research paradigms such as critical realism, social constructivism, positivism or interpretivism (Guba and Lincoln, 1988; Howe, 1988; Sale

et al., 2002). Within the incompatibility thesis, quantitative and qualitative research methods cannot be incorporated as the two distinct research paradigms and methods become dominant over each other (Sieber, 1973). However, a number of scholars who are proponents of mixed-methods research provide an alternative view, "the compatibility thesis", to analyse both numerically coded and narrative data (Bryman, 2012; Howe, 1988; Johnson and Onwuegbuzie, 2004; Johnson et al. 2007; Morgan, 2007; Teddlie and Tashakkori, 2010). Therefore, the mixed methods debate leads to the emergence of another belief, the pragmatic paradigm, as stated earlier (Teddlie and Tashakkori, 2010).

Consequently, *pragmatism* is presented as the most appropriate paradigm for this research. Considering the research aim, objectives, and justification of the theory, the pragmatist view seems to be the most appropriate approach which focuses on the 'what' and 'how' of the research problem (Creswell, 2014). In order to investigate social fields (i.e., bazaar) where diverging opinions and experiences are brought into play, pragmatism is the most useful epistemology which looks at various worldviews derived from lived-experiences (Creswell, 2014). Truth in pragmatism, therefore, is constructed but is not subject to individual determination as it has a trajectory and is grounded in the practice (Mertens, 2005). According to Teddlie and Tashakkori (2009), pragmatism allows researchers to look for the connection between qualitative and quantitative research methods by utilising narrative and numerical forms of data. Thus, it allows epistemological and methodological flexibility and provides a distinctive view to focus on the processes of problem-solving and outcomes (Johnson and Onwuegbuzie, 2004; Johnson et al. 2007). Adopting the pragmatist view has specific assumptions which are suggested to be taken into consideration by researchers as, to a great extent, it advises a mixed-method approach to data collection which will be discussed further in the following sections.

Figure 5.1 displays an overview of the overall research philosophy which was adapted from Saunders et al.'s (2016) "research onion". The diagram is separated into four segments which are explored in the following sections. The outer segment of the research onion illustrate the research paradigm of the study. The inner segment represent, respectively, an inductive-deductive research approach, mixed-methods as a research design and the four implemented research methods (semi-structured in-depth interviews, personal observation, photographic data and survey) at the centre of diagram. The next sections will cover the remaining research process.
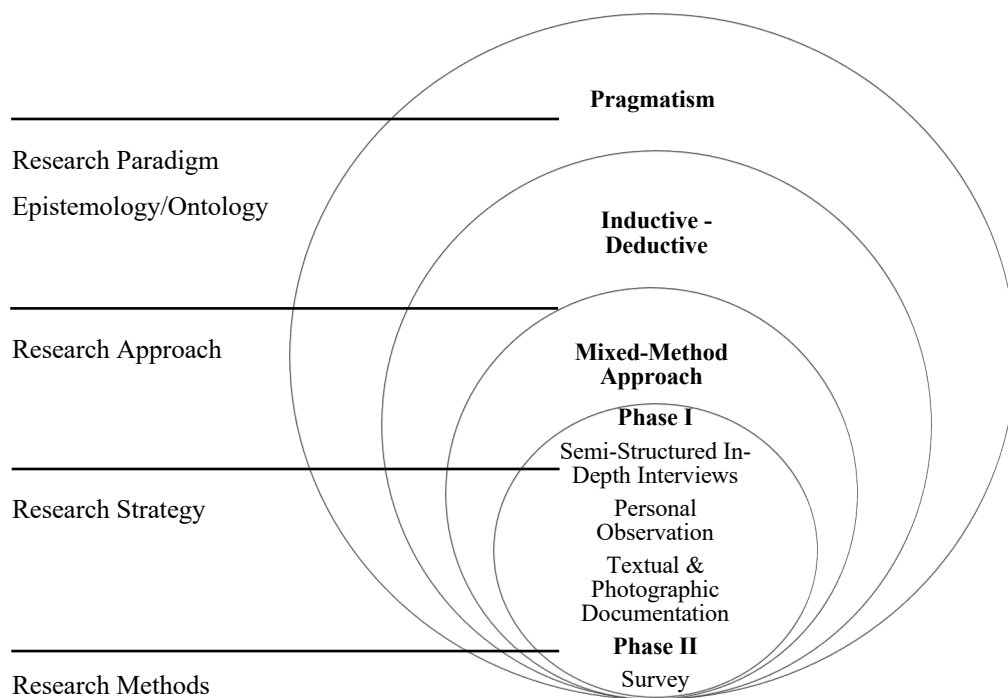
Figure 5.1 : Overall research philosophy for this study

5.3 Research Approach – Inductive/Deductive Reasoning

The research approach has traditionally been either inductive reasoning which depends on a series of observations that lead the researcher to generalise an idea or theory; or deductive reasoning where the researcher starts with a hypothesis, then tests the data and reaches a specific conclusion (Collis and Hussey, 2014; Saunders et al., 2016).

The deductive approach explains the casual relationship between variables and enables the researcher to formulate a set of hypotheses, then, tests the hypotheses by adopting a relevant methodology (Guba and Lincoln, 1994). The inductive approach, on the other hand, involves "the inference that instance or repeated combination of events may be universally generalized" (Malhotra and Birks, 2007, p. 161). Figure 5.2 illustrates the main differences between the inductive and deductive approach.

Deduction emphasises	Induction emphasises
• scientific principles • moving from theory to data • the need to explain causal relationships between variables • the collection of quantitative data • the application of controls to ensure validity of data • the operationalisation of concepts to ensure clarity of definition • a highly structured approach • researcher independence of what is being researched • the necessity to select samples of sufficient size in order to generalise conclusions	• gaining an understanding of the meanings humans attach to events • a close understanding of the research context • the collection of qualitative data • a more flexible structure to permit changes of research emphasis as the research progresses • a realisation that the researcher is part of the research process • less concern with the need to generalise

Figure 5.2 : Major differences between deductive and inductive approaches to research (Saunders et al., 2009, p. 127)

Following a pragmatic viewpoint, the current research adopts both inductive and deductive approaches in collecting and analysing the data. The use of a combination of inductive and deductive approaches provides the foundation for theoretical meta-inferences (Miller, 2003). Researchers have an option to choose both inductive and deductive logic and use them concurrently in order to address research questions. In this research, insights from Istanbul Bazaar create emerging constructs or theoretical propositions (an inductive stage) that serve as the basis for exploring visitors' heritage experiences and testing pre-specified and model-based hypotheses that are proposed at the outset of the study (a deductive stage). The following sections will detail both the inductive and deductive stages of the current research.

5.3.1 Qualitative Research

The inductive stage of the current study aims to provide insight into an understanding of factors shaping visitors' perceptions and outcomes of authentic service provision within the Istanbul Bazaar context. Hence, the inductive stage involves qualitative research which is interpretive in nature (Creswell, 2014) and principally concerned with contributing to "a better understanding of social realities and to draw attention to processes, meaning patterns and structural features" (Flick et al., 2004, p. 3). It is a holistic approach which allows the researcher to work with narrative data with the aim of understanding individuals' perceptions and experiences of different events or settings

(Gentles et al, 2015). Within qualitative research, data can be gathered through different methods such as group interviews/focus groups, diary keeping, in-depth individual interviews, participant-observer ethnography, study of documentation or case studies in natural rather than experimental settings (Creswell, 2014). Therefore, for particular studies, qualitative data can reveal more reliable data (Marshall and Rossman, 2010).

Qualitative research is distinguished by a flexible but systematic research design (Creswell, 2014). It comprises several types of research techniques to identify themes and patterns (Patten, 2017); however, the following five methods are mainly recommended by Leedy and Ormrod (2001): case studies, grounded theory, ethnography, content analysis and phenomenological. Such flexibility in its design enables the researcher to work with different research techniques to decide what works within the context of the study (Creswell, 2014; Marshall and Rossman, 2010). This freedom can be particularly useful for researchers as they may not have the knowledge of the kind of research methods that work within the context. Therefore, they have the opportunity to begin by piloting a number of possible techniques on a small scale to decide the most appropriate methods for the study. Data collection techniques are often open-ended and process-oriented (Creswell, 2014). Hence, these techniques are convenient in order to capture participants' opinions regarding the phenomenon. Similar to quantitative research, computer software tools such as NVivo or Leximancer can be used to organise the data (Sotiriadou et al., 2014) along with traditional hand coding (Creswell, 2014). The main drawback of qualitative research is the length of time needed in order to complete the data collection process and analysis (Creswell and Creswell, 2018). For this reason, samples in qualitative research tend to be smaller rather than representative. Another weakness of qualitative research is being largely dependent on the researcher's skills. Thus, the results can be affected by the researcher's presuppositions and biases (Creswell and Creswell, 2018).

Consequently, qualitative research is employed in this research to create a rich and deep understanding of the visitors experience in a non-Western heritage venue. Particularly, this study adopts semi-structured interviews and a set of observations as qualitative methods in order to provide a holistic view of visitors' overall experience in the bazaar context. In order to effectively conduct in-depth semi-structured interviews, field visits were made to Istanbul Bazaar during the summer of 2018. The researcher carried out semi-structured interviews with foreign visitors to the bazaar and made a set of

observations with regard to the venue. Hence, with the inductive approach, the researcher uses "the participants' view to build broader themes and generate a theory interconnecting the themes" (Creswell and Plano Clark, 2007, p. 23). In this sense, the inductive approach allows the researcher to determine the patterns of meaning (Creswell, 2014) and to produce findings rich in detail and internal validity (Venkatesh et al., 2013). However, qualitative research is less appropriate to examine other theoretical concepts derived from the literature and to generalise the findings to a wider population. Thus, the inductive stage is followed by the deductive stage in order to confirm the conclusion and test model-based hypotheses (Venkatesh et al., 2013), thus attempting to find complementary support for qualitative findings.

5.3.2 Quantitative Research

The proposed model of the study (Chapter 4) aims to predict the factors influencing visitors' perceptions and outcomes of authentic service provision within the bazaar context. The conceptual framework also predicts the dynamic process that flows from pre- to post-visit with regard to bazaar visitation, focusing on the value creation process from a visitor-oriented perspective. In order to test pre-specified and model-based hypotheses, the study adopts a quantitative research approach which is mainly concerned with numerical evidence and allows researchers to establish the causes and effects of relationships among variables (Easterby-Smith et al., 2018). Quantitative research is deductive in nature, transforming data into generalisations based on statistical analysis (Bell, Bryman and Harley, 2018). Particularly, quantitative approach seeks to measure utilising numbers or a "numerical measurement of specific aspects of phenomena" (Miller and Brewer, 2003, p. 192). Thus, quantitative research can be quantified as the samples representing a larger population (Queirós et al., 2017). Quantitative data are gathered objectively and systematically through different types of methods such as survey questionnaires, correlation study, multivariate analysis, field experiments or simulation (Queirós et al., 2017). Online questionnaires are considered the most commonly used method which is usually distributed via the internet, email, face-to-face or telephone (Easterby-Smith et al., 2018). Online questionnaires are flexible and convenient as they can reach a wider population without any geographical boundaries (Evans and Mathur, 2005). The most common approach to analyse quantitative research is through the use of statistical software packages such as SPSS, R or SAS (Queirós et al., 2017). These software programmes assist in analysing and determining relationships between various variables.

The strength of quantitative research comes from its scientific procedures which minimise bias and errors in the results (Johnson and Onwuegbuzie, 2004). Further, having a large population sample, researcher objectivity and the use of computer software are considered as advantages when employing quantitative research (Johnson and Onwuegbuzie, 2004). However, a number of disadvantages are also highlighted. The nature of quantitative research generates results where the reasons behind individuals' behaviours regarding the subject studied are difficult to interpret (Johnson and Onwuegbuzie, 2004). The reason is that the reduction of data to numbers removes the factors that assist in evaluating the results into behaviours of individuals who have similar characteristics (e.g., demographic characteristics). In addition, quantitative research requires a large sample size in terms of the validity of results. However, knowledge may be too general for a particular context or phenomenon (Johnson and Onwuegbuzie, 2004).

Overall, combining qualitative and quantitative research approaches is a useful strategy in this research in order to gain a rich and deep understanding of visitors' bazaar experiences. The next section will address a mixed methods approach for the entire research design process, followed by the research methods of data collection.

5.4 Research Strategy

Having explored philosophical assumptions, diverse paradigms and the research approach, it is significant to recognise the main purpose and research strategy. The next sections explore mixed methods research, which is presented for collecting, analysing and interpreting the qualitative and quantitative data in this study.

5.4.1 Defining Mixed Methods Research

Mixed methods research (MMR) is a research approach that is used to collect, analyse and combine both qualitative and quantitative data into one particular study and/or a series of studies (Molina-Azorin, 2009; Tashakkori and Teddlie, 2010). Creswell (2014, p. 4) provides a more comprehensive definition to mixed methods research as follows:

> An approach to inquiry involving collecting both quantitative and qualitative
> data, integrating the two forms of data, and using distinct designs that may
> involve philosophical assumptions and theoretical frameworks. The core
> assumption of this form of inquiry is that the combination of qualitative and

quantitative approaches provides a more complete understanding of a research problem than either approach alone.

Within MMR, researchers can make more error-free inferences by mixing or integrating the two forms of methodology (Jogulu and Pansiri, 2011); however, this idea has been seen as problematic by some scholars (Berrios and Lucca, 2006; Lincoln and Guba, 1985). This causes the phenomenon known as *the incompatibility thesis* (see section 5.2.2) (Howe, 1988). However, a number of scholars have demonstrated that MMR design does integrate different types of data collection and research methods rather than diverse paradigms (Teddlie and Tashakkori, 2009). Table 5.4 represents the strengths and weaknesses of employing mixed methods research.

Table 5.4 : Summary of strengths and weaknesses of mixed methods research

Strengths	Weakness
• Useful for examining complex phenomena • Comprehensive technique • Provides more accurate and credible inferences • Has a broader perspective than a single method • Increases significant findings and generalisability of the results • Can allow deeper and holistic understanding	• More expensive and time-consuming • Management of large-scale datasets • Requires a deep understanding of multiple methods and approaches (researcher error) • Provides too much information • Analysis issues

Adapted from Jogulu and Pansiri (2011); Johnson and Onwuegbuzie (2004); Teddlie and Tashakkori (2009); Teddlie and Tashakkori (2010)

The inquiry logic of MMR comprises the use of both induction and deduction approaches. In this sense, an inductive-deductive cycle in one particular study allows to contextualise hypothesis creation and testing without enabling one approach to become dominant over each other (Jogulu and Pansiri, 2011; Teddlie and Tashakkori, 2009). Figure 5.3 demonstrates the inductive–deductive research cycle presented by Teddlie and Tashakkori (2009).
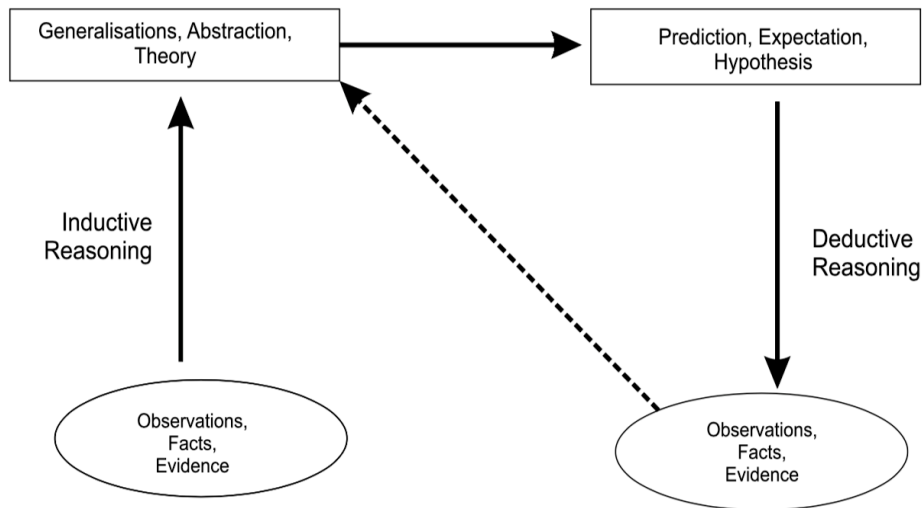
Figure 5.3 The Inductive–Deductive Research Cycle (cycle of Scientific Methodology) (Teddlie and Tashakkori, 2009, p. 27)

As shown in Figure 5.3, the researcher can start carrying out the research with either inductive reasoning or deductive reasoning depending upon the research questions and the subject being studied (Teddlie and Tashakkori, 2009). Regardless of which approach is taken initially, the research involves both inductive and deductive reasoning processes by passing through the cycle. This was also supported by Hammersley (1992, p. 168 cited in Teddlie and Tashakkori, 2009, p. 79) stating that "all research involves induction and deduction in the broad sense of those terms; in all research, we move from ideas to data as well as from data to ideas". That is, pragmatism in mixed methods research allows the researcher to move between inductive and deductive reasoning, thus comparing the findings in order to enhance the process of inquiry (Morgan, 2007). In the MMR literature, researchers have developed typologies in order to classify mixed methods design (Creswell and Plano Clark, 2007; Leech and Onwuegbuzie, 2007; Teddlie and Tashakkori, 2009). Creswell and Plano Clark (2007) stress the importance of deciding the most appropriate approach that suits the research question, suggesting there are three major decisions to make prior to choosing a specific type of mixed methods design. First, the authors indicated that it is significant to decide whether two phases are conducted sequentially or concurrently (Creswell and Plano Clark, 2007). Further, it is also substantial to determine whether both quantitative and qualitative methods are given equal weighting and to decide the approach for mixing the datasets (Creswell and Plano Clark, 2007; Ivankova and Creswell, 2009) (Figure 5.4).
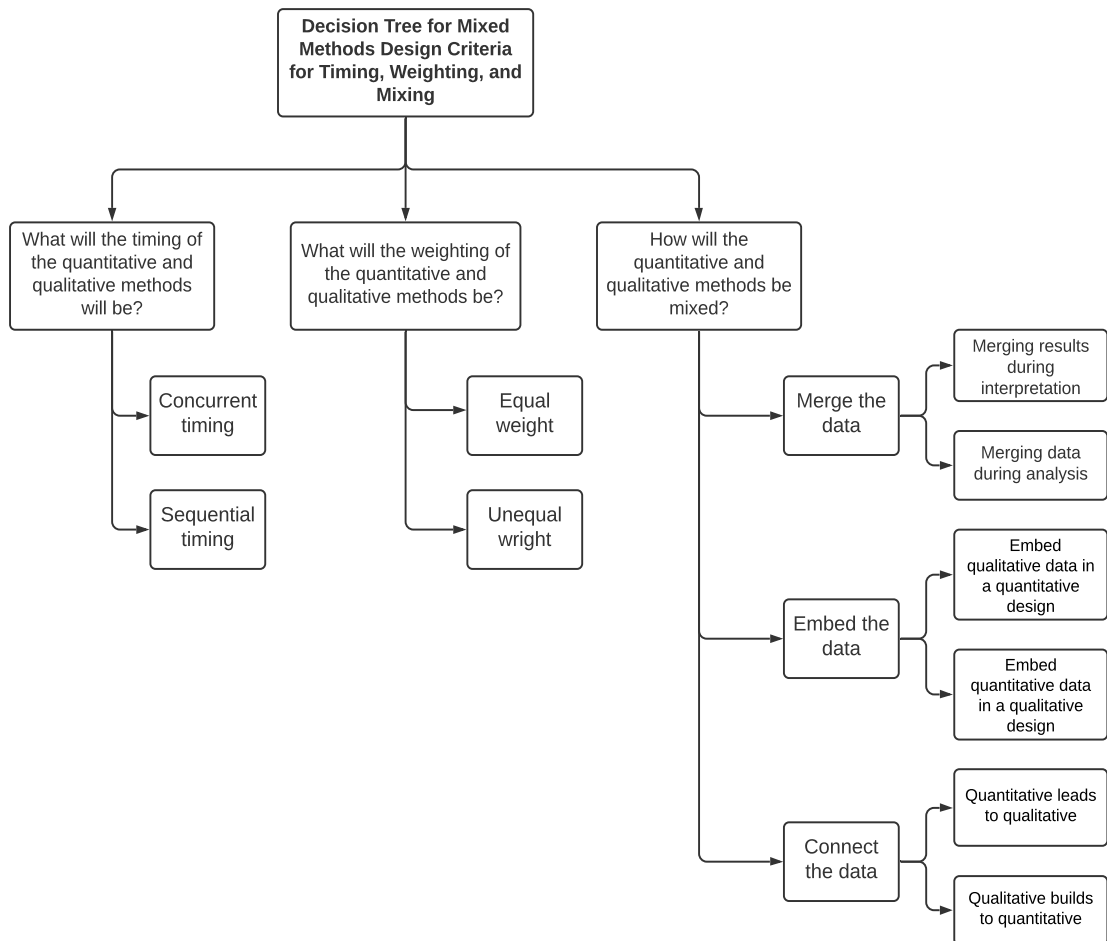
Figure 5.4 Characteristics of mixed methods design (Creswell and Plano Clark, 2007)

Having addressed the criteria in choosing a particular MMR design, it is important to state the use of these decisions in certain combinations to choose a specific type of mixed methods design for the current research. Four main types of mixed methods designs which are often used by the researchers have been proposed (Creswell and Plano Clark, 2007; Teddlie and Tashakkori, 2009):

- The Triangulation Design (QUAN → interpretation ← QUAL)
- The Embedded Design (QUAN/qual → interpretation based on QUAL/quan results)
- The Explanatory Design (QUAN → QUAL → interpretation based on both results)
- The Exploratory Design (QUAL → QUAN → interpretation based on both results)

The triangulation design is considered as the most common and complex design where quantitative and qualitative phases are conducted concurrently with equal weight (Creswell and Plano Clark, 2007; Ivankova and Creswell, 2009). Within the triangulation mixed methods design, the researcher conducts both a questionnaire (quantitative) and

open-ended questions (qualitative) simultaneously and, thereafter, compares and contrasts the research findings in order to generate validated and reliable conclusions (Creswell et al., 2003; Ivankova and Creswell, 2009). The two methods can be merged either during the interpretation phase, based on the quantitative and qualitative results, or the analysis stage (Creswell and Plano Clark, 2007; Ivankova and Creswell, 2009).

The embedded design is also known as the concurrent nested design where one data set yields a supportive influence on another (Creswell and Plano Clark, 2007). Broadly, MM researchers embed qualitative data within quantitative data, meaning the qualitative is generally used as subservient dataset (Creswell and Plano Clark, 2007). In an embedded design, quantitative and qualitative phases are conducted either concurrently or sequentially and weight is given to the predominant research method (Ivankova and Creswell, 2009).

The explanatory mixed methods design is often described as a sequential explanatory design where two phases coexist (Creswell et al., 2003; Ivankova and Creswell, 2009). In an explanatory design, the first phase includes the quantitative research which is then followed by qualitative phase. That is, MM researchers aim to describe or enhance the quantitative results along with qualitative findings (Creswell et al., 2003). The weight in this design is generally given to the quantitative method as it constitutes a significant part of the data collection method (Ivankova and Creswell, 2009).

Finally, there is the exploratory mixed methods design which is also described as a sequential design consisting of two phases. Researchers initially conduct qualitative research which helps them to test or develop measurement instruments (Instrument Development Model) or to develop a taxonomy (Taxonomy Development Model) for the quantitative phase (Creswell et al., 2003; Ivankova and Creswell, 2009). The weight in the exploratory design is usually placed on the qualitative phase as it yields a foundation for the quantitative part of the study (Ivankova and Creswell, 2009). Table 5.5 demonstrates the four mixed methods designs along with the benefits and challenges of using each.

Table 5.5 The Major Types of Mixed Methods Design

Design Type	Variants	Timing	Weighting	Mixing	Notation	Benefits	Challenges
Triangulation Design	• Convergence • Data Transformation • Validating quantitative data • Multilevel	Concurrent	Generally equal weight	Merging results during interpretation or analysis	QUAN + QUAL	•Cross validation •Balance between methods •Less time consuming compared to explanatory and exploratory design	•The lack of a uniform methodology in the application of triangulation •Requires great effort and expertise in collecting and analysing two different datasets
Embedded Design	• Embedded experimental • Embedded correlational	Concurrent or Sequential	Unequal weight	Embed one type of data within another type of data	QUAN(qual) or QUAL(quan)	•Building the research on a well-known design (i.e., case study) •Gathering two datasets at the same time	Difficulties in integrating the results

Explanatory Design	• Follow-up explanations • Participant selection	Sequential	Generally quantitative	Connect the data: Quantitative leads to qualitative	QUAN ➜ qual	Two separate phases which help in implementing the datasets reasonably straightforwardly	Time-consuming
Exploratory Design	• Instrument development • Taxonomy development	Sequential	Generally qualitative	Connect the data: Qualitative leads to quantitative	QUAL ➜ quan	Straightforwardness in designing, implementing and reporting on the results due to the two-phase nature	• Time-consuming • Difficulties in developing a measurement instrument

Source: Creswell and Plano Clark (2007, p. 85); Jogulu and Pansiri (2011); Ivankova and Creswell (2009)

Note: "Qual" stands for qualitative; "quan" stands for quantitative; capital letters – "QUAL" and "QUAN" denote high priority or weight; lower case letters – "qual" and "quan" denote lower priority or weight

5.4.2 Selecting a Mixed Methods Research Design for This Study

The use of mixed methods research for the current study has been explained in the previous sections; however, it is also significant to justify the rationale for using the most appropriate mixed methods design (Creswell and Plano Clark, 2007). For the current study, the sequential exploratory mixed methods design was implemented as the aim of the research is "to explore a phenomenon in-depth and then measure its prevalence" (Creswell and Plano Clark, 2007, p. 75). Particularly, this research aims to offer an insight into the understanding of visitors' perceptions and outcomes of authentic service provision, examining the dynamic process that flows from pre- to post-visit. Hence, the researcher aims to gain a holistic view of factors shaping visitors' overall bazaar experience and, thereafter, test the proposed relationships in the theoretical framework. As the name suggests, the researcher collected and analysed the qualitative and quantitative data in two sequential stages, in which the quantitative phase was built based on the qualitative findings, thereby providing complementary support. The first phase of the sequential exploratory strategy involves qualitative data collection. The researcher explored the phenomenon by conducting qualitative data in order to determine the principal themes of visitors' heritage experiences. Then, the researcher used the findings from the qualitative data to develop a questionnaire to measure the factors influencing visitors' overall experience, which was then tested for reliability and validity with a larger sample (n = 852) of bazaar visitors. Figure 5.5 demonstrates the visual diagram of the sequential exploratory strategy for this study.
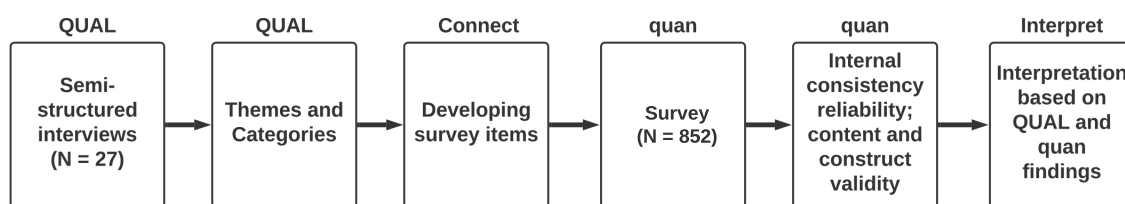
Figure 5.5 Sequential Exploratory Strategy for the Study

As seen in Figure 5.5, data integration in sequential exploratory design occurs at the study design level. In the first phase, the qualitative is collected which informs the follow-up phase (Creswell and Plano Clark, 2007). It provides a complementary approach to "explore the generalizability or transferability of conclusions from qualitative research" (Morgan, 1998, p. 370). Hence, the current study follows a core qualitative study with quantitative follow-up contribution as stated earlier. To conclude the sequential exploratory strategy, overall reseach process is presented in Figure 5.6.
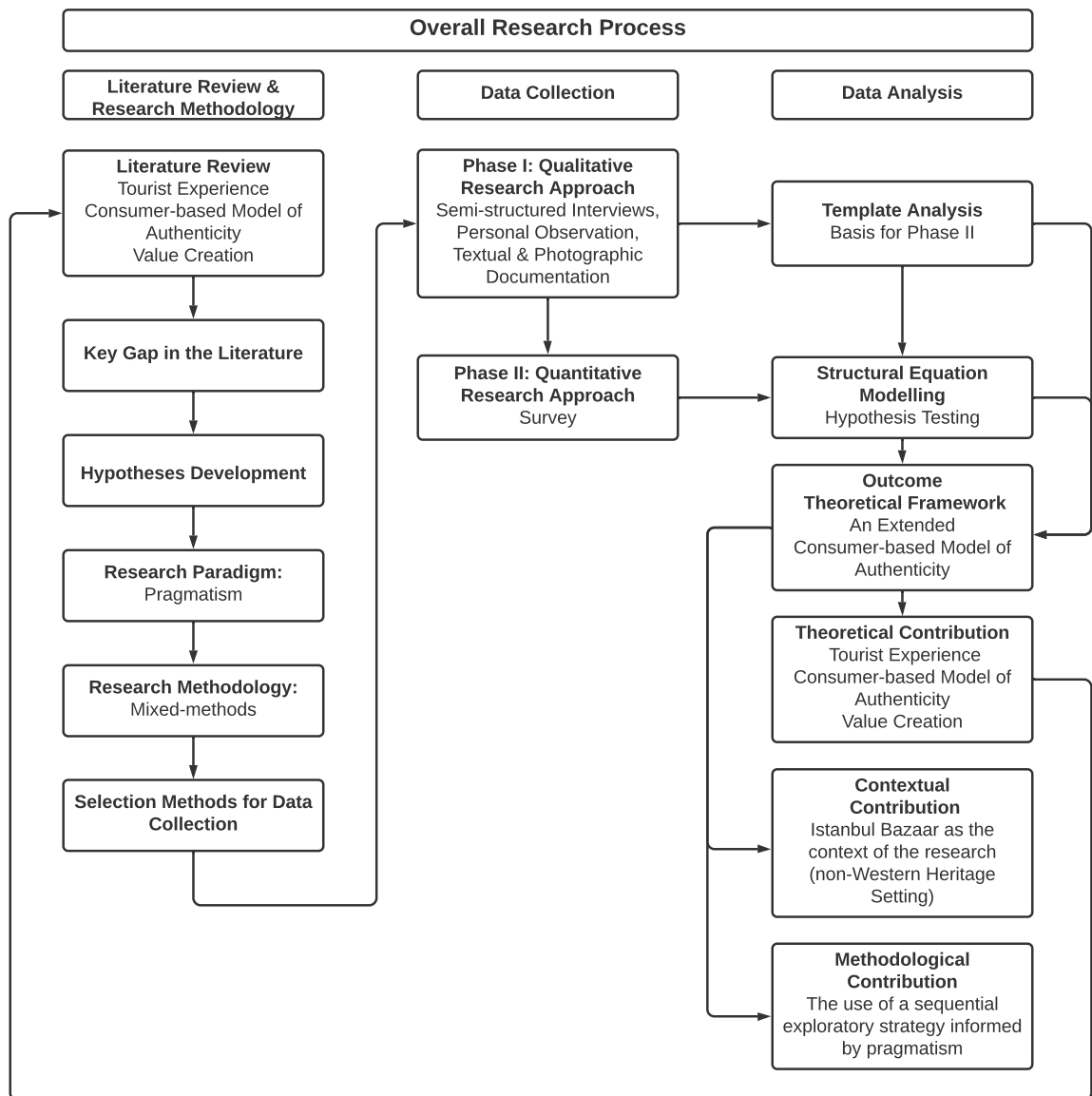
Figure 5.6: Overall Research Process

5.5 Research Methods

Having addressed the sequential exploratory strategy for this study, this section outlines research Phase I and Phase II. First, Phase I is discussed, explaining the qualitative research design and comprehensive data collection and analysis. Then, in Phase II, the quantitative approach is explored, highlighting questionnaire development, design, methods of data collection and analysis. The data collection plan is outlined in Table 5.6.

Table 5.6: Data Collection Plan

Research Aim and Objectives	Phase	Method	Why	With Whom	When/Where	How
Research Objective 1: To identify antecedents and behavioural outcomes of visitors' cultural consumption experiences within the Istanbul Bazaar context	QUAL (Phase I)	Semi Structured In-Depth Interviews Photographic and textual data Personal observation	To gain a holistic view of factors shaping visitors' experiences, thus providing a basis for quantitative phase [pre + on site + post-visit]	**Who/number:** 27 Semi-structured in-depth interviews with visitors to the Istanbul Bazaar	**When:** July-August 2018 **Where:** Istanbul Grand Bazaar, Turkey **Sampling:** Purposive Sampling	**Semi structured interviews:** The interview guideline – the questions cover themes which are evolved around the constructs in the conceptual model.
Research Objective 2: To explore factors affecting visitors' on-site engagement in the context of bazaar visitation	QUAN (Phase II)	Survey	To test the relationships between constructs by examining the dynamic process that flows from pre-visit to on-site engagement [pre-visit → on site]	**Who/number:** 852 participants from Western cultures and who had previously visited Istanbul Bazaar	**When:** January 2019 - June 2019 **Where:** Social Networking Sites **Sampling:** Non-probability Sampling	**Questionnaire:** Online: The survey items are developed based on the qualitative findings.

Research Objective 3: To evaluate visitors' perception of authenticity within on-site bazaar experience	QUAN (Phase II)	Survey	To understand authenticity in heritage experience from a visitor perspective by testing the relationship between the perception of the cultural venue itself and personal visitor-site connections [on site]	Who/number: 852 participants from Western cultures and who had previously visited Istanbul Bazaar	When: January 2019 - June 2019 Where: Social Networking Sites Sampling: Non-probability Sampling	Questionnaire: Online: The survey items are developed based on the qualitative findings.
Research Objective 4: To investigate how antecedents and on-site behaviours of bazaar visitation contribute to visitors' post-travel behaviours	QUAN (Phase II)	Survey	To gain an understanding of the value perception, likelihood of visitors returning to the venue and their willingness to recommend it to others, thus testing the effect of visitors' both pre-visit and on-site behaviours on their post-travel evaluations [pre + on site → post-visit]	Who/number: 852 participants from Western cultures and who had previously visited Istanbul Bazaar	When: January 2019 - June 2019 Where: Social Networking Sites Sampling: Non-probability Sampling	Questionnaire: Online: The survey items are developed based on the qualitative findings.

5.5.1 Phase I: Qualitative Research Approach

Within the qualitative domain, a range of data collection techniques have been widely used by a number of scholars in examining the tourist experience (Jafari, Taheri, and vom Lehn, 2013; Park, Choi and Lee, 2019; Poria et al., 2013; Prayag and Ryan, 2011; Seyfi, Hall, and Rasoolimanesh, 2020; Taheri et al., 2018). For instance, Seyfi, Hall, and Rasoolimanesh (2020) adopt semi-structured interviews to examine memorable tourism experience in the cultural sites of Paris, while Daengbuppha et al. (2006) use grounded theory to examine visitor experience at three World Heritage Sites in Thailand. Often in social sciences research, there are commonly used research designs, including, but not limited to: interviews, participant observation, focus groups and ethnography (Curran et al., 2014). Phase I of the current study starts with semi-structured interviews along with field notes and photographic data, which helped to inductively construct the theoretical basis of the tourists' heritage experiences. To explore visitors' heritage consumption experience, the following sections will outline the qualitative methods in detail.

5.1.1.1 Semi-Structured Interviews

Qualitative interviews are often described as a technique which "attempts to understand the world from the subjects' point of view, to unfold the meaning of peoples' experiences, to uncover their lived world prior to scientific explanations" (Kvale, 2007, p. xvii). Generally, interviews are highly structured, open-ended and semi-structured (Finn et al., 2000; Ivankova and Creswell, 2009). Highly structured interviews are directed and ordered which allow the researchers to have more control over the research area (Altinay et al., 2016; Saunders et al., 2016). Structured interviews help in increasing the response rate as well as reliability and validity of data due to their detailed guides (Altinay et al., 2016). Open interviews, also known as unstructured interviews, are on the opposite side of the scale where questions are not pre-specified (Ivankova and Creswell, 2009; Saunders et al., 2016). In unstructured interviews, the underlying theoretical constructs are unknown prior to the interview. However, researchers have topics in mind and the interviews flow in a more conversational manner. Finally, semi-structured interviews create the balance between structured and unstructured interviews (Longhurst, 2003; Saunders et al., 2016). In semi-structured interviews, researchers base the interview upon an interview guide while allowing flexibility for interviewees in responding to the questions (Altinay et al., 2016; Ivankova and Creswell, 2009). A semi-structured interview, thus, aims to address relevant themes whilst providing both the researcher and participants with freedom.

In order to understand visitors' cultural consumption experiences in the context of bazaar visitation, the current study applies semi-structure interviews using the interview guideline which was evolved around the concepts in the proposed conceptual model (see Chapter 4). The purpose behind using semi-structured interviews is to explore interviewees' thoughts, feelings and lived experiences related to their visit to the bazaar. Thus, the researcher has a clear view regarding the topic and aims to develop a general picture of what happens when tourists encounter the bazaar. The advantage of conducting semi-structured interviews in this research is to capture participants' experiences rather than the researcher's own interpretation during the interview process, thus understanding visitors' heritage consumption experience holistically. In this sense, natural conversations with interviewees which are based on pre-determined themes and questions reveal further detailed insight into cultural consumption experiences. Ultimately, semi-structured interviews enabled the researcher to speak with, and listen to, interviewees, elicit the narratives of pre/on-site/post phases of the heritage consumption experience and develop a profound understanding of how visitors define their experiences. The following section now covers the detailed research design.

i. Sampling and Justification

A total of 27 semi-structured interviews were conducted over a two-month period from July to August 2018 in Istanbul Grand Bazaar, Turkey, in order to explore visitors' overall heritage consumption experiences. The main reason for selecting Istanbul Bazaar as the research context is its being practical. Istanbul Bazaar is located in a geographical region where the researcher is from. This provided the researcher with more convenient access to the research site compared to the other traditional marketplaces located in different Eastern countries. This also made the communication with locals, shopkeepers as well as the management department of the bazaar easier as the researcher speaks the local language. Prior to the interviews, special permission was requested for the current research from the Board of Directors of Istanbul Grand Bazaar. Thereafter, the researcher spent considerable time in the bazaar for two months to recruit potential participants. Initially, the researcher experienced the bazaar as a 'visitor' to observe the interplay between locals, tourists and the environment. Thereafter, small cafés located inside the bazaar were chosen as a suitable setting to recruit potential participants. As Elwood and Martin (2000) suggest, it is significant to select a suitable interview setting to make interviewees comfortable. Thus, the researcher ensured that all the participants were at ease while sharing their experiences. Prior to the interview, the researcher approached

the visitors and kindly asked for their participation after explaining the objectives of the study. In doing so, the sampling procedure was undertaken. Sampling techniques are divided into two categories, namely probability and non-probability sampling (Altinay et al., 2016; Saunders et al., 2016). Probability sampling concerns with experiment research strategies where the target population is known while non-probability sampling does not allow the selected sample to be representative (Saunders et al., 2016; Altinay et al., 2016). Hence, with non-probability sampling, researchers may still be able to "generalise from non-probability samples about the target population, but not on statistical grounds" (Saunders et al., 2016, p. 276). There are several probability techniques including simple random sampling, systematic sampling, stratified sampling and cluster sampling (Altinay et al., 2016; Bryman, 2012; Saunders et al., 2016). These probability sampling techniques are visualised in Figure 5.7.
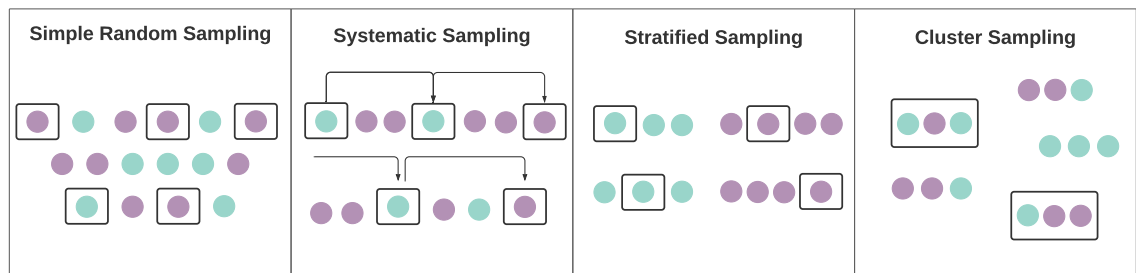
Figure 5.7 Visual presentation of probability sampling techniques

As shown in Figure 5.7, simple random sampling is an equal selection method in which all the participants have the same probability of being chosen. This generally requires the use of random number tables in order to select a random sample (Altinay et al., 2016; Bryman, 2012; Saunders et al., 2016). Systematic sampling is a probability method in which members of the target population are selected at systematic intervals from the sample (Saunders et al., 2016). The systematic sampling method is convenient for geographically dispersed situations where face-to-face contact is not required (Saunders et al., 2016). For the stratified sampling method, members of the target population are first divided into homogeneous segments, then, independent samples are chosen from each segment (Altinay et al., 2016; Bryman, 2012; Saunders et al., 2016). This probability method is generally useful when the researcher aims to understand variations between groups in a population. Finally, cluster sampling is a probability method in which members of the population are randomly chosen in naturally occurring but internally heterogenous groups (clusters) (Saunders et al., 2016). The cluster sampling method is

useful when the population is widely spread over a vast area and the participants are selected in aggregates.

In qualitative studies, researchers often use non-probability sampling as probability sampling is challenging to acquire due to its cost, time and ethical considerations (Altinay et al., 2016). Non-probability sampling does not allow the researcher to specify probability, thus providing the opportunity to "select samples purposively" (Altinay et al., 2016, p. 95) with a range of techniques including convenience sampling, purposive (judgemental) sampling, snowball sampling and quota sampling (Bryman, 2012; Saunders et al., 2016). These non-probability sampling techniques are visualised in Figure 5.8.
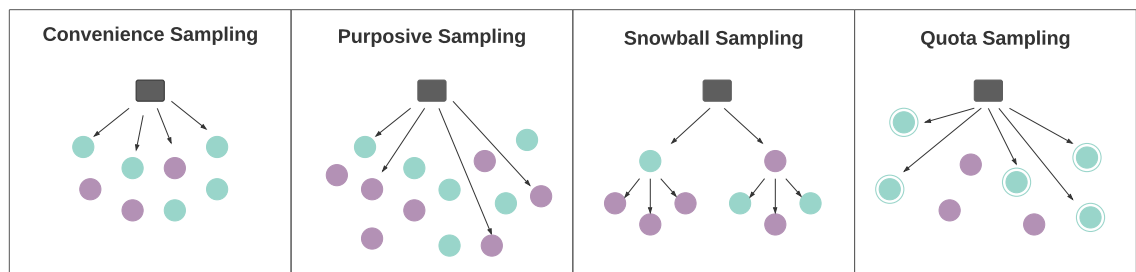
Figure 5.8 Visual presentation of non-probability sampling techniques

Convenience sampling, also known as haphazard sampling, is a non-probability technique which allows researchers to select participants who are more easily accessible (Saunders et al., 2016; Saumure and Given, 2008). That is, researchers recruit potential participants based on their convenience. One of the main advantages of convenience sampling is its being affordable, easy and accessible (Saumure and Given, 2008; Saunders et al., 2016). However, the downside of using convenience sampling is that it lacks generalisability to the wider population and the findings often lend very little credibility (Saunders et al., 2016). Purposive sampling, also known as judgemental sampling, is a non-random technique in which participants are selected depending on research question(s) and objectives (Bryman, 2012). Thus, the researcher's judgement plays a central role in the selection of participants. Purposive sampling is considered particularly useful when the researcher aims to gain insight into a particular phenomenon. Snowball sampling, also known as volunteer sampling, is the non-probability technique where participants voluntarily take part in the study (Bryman, 2012; Saunders et al., 2016). Within this technique, potential participants are recruited depending on the referrals provided from initial contacts. Hence, chain referral helps the researcher to reach a population that is

126

challenging to sample (Altinay et al., 2016; Bryman, 2012; Saunders et al., 2016). Finally, quota sampling is the technique in which participants are selected in a non-random way (Bryman, 2012; Saunders et al., 2016) as illustrated in Figure 5.8. The researcher first divides the sample into certain groups, then recruits potential participants from sub-groups. This non-probability technique is often used when the researcher aims to target a sample which represents a proportion of the population (Bryman, 2012; Saunders et al., 2016).

The purposive sampling technique was used in this research, which is a commonly used method in qualitative studies (Altinay et al., 2016). The main reason for using this technique is based on the need to obtain particular characteristics of a population. This is crucial for the current research which investigates visitors' experiences at a cultural attraction. Based upon the research aim and objectives, the researcher defined the target population as visitors whose origins are from Western nations and who visited the bazaar to experience the non-Western heritage site in Istanbul, Turkey. To acquire purposive target samples for the current study, the researcher 'handpicked' 27 interviewees who stated they were travelling from the United States and European countries. Ultimately, semi-structured interviews were conducted with participants who completed their trip to Bazaar. The following section explains the sample size and profile of the respondents who took part in the interviews.

ii. Sample Size and Profile

In order to gather meaningful data, a suitable sample size in qualitative studies is often specified when data saturation has been reached (Glaser and Strauss, 1967). Data saturation, as Guest (2006) suggest, occurs when there is no new information of importance. Accordingly, the researcher monitored and compared interviewees' responses until it was clear no new information could be provided. Eventually, 27 interviewees were selected during in-situ visit in order to gain a profound understanding of their cultural consumption experiences by employing the purposive sampling method. For the purpose of this analysis, pseudonyms were used to provide confidentiality of the interviewees' identity. In terms of gender distribution, there were 13 female and 14 male participants (Figure 5.9).
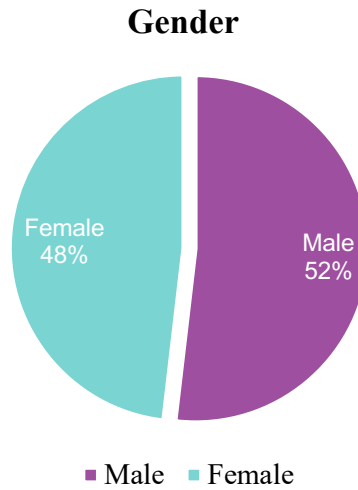
Figure 5.9 Gender distribution of interview participants

With regard to interviewees' nationality, visitors represented 13 nationalities. The majority came from Italy (n=7), followed by the United States (n=5) and Australia (n=3) (Figure 5.10).
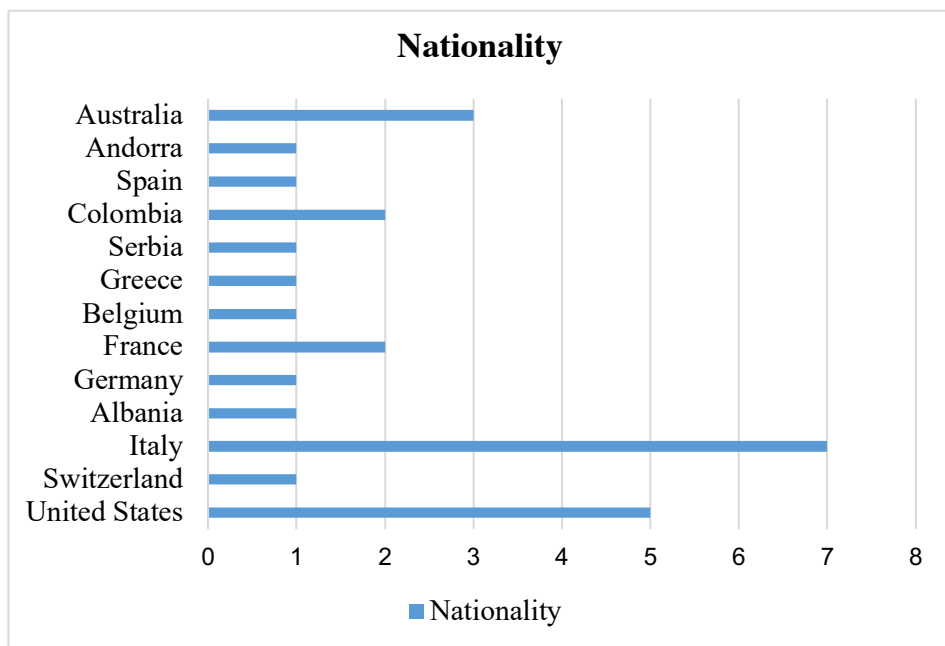
Figure 5.10 Nationality of interview participants

Most of the interviewees indicated that they were visiting the Istanbul Bazaar for the first time (n=19) (Figure 5.11). Following this, six interviewees stated that they already visited the bazaar two to three times before their current visit. Finally, two interviewees reported they were frequent visitors to the venue.

Frequency of visit

- First time - 2-3 previous visit - More than 3 visit
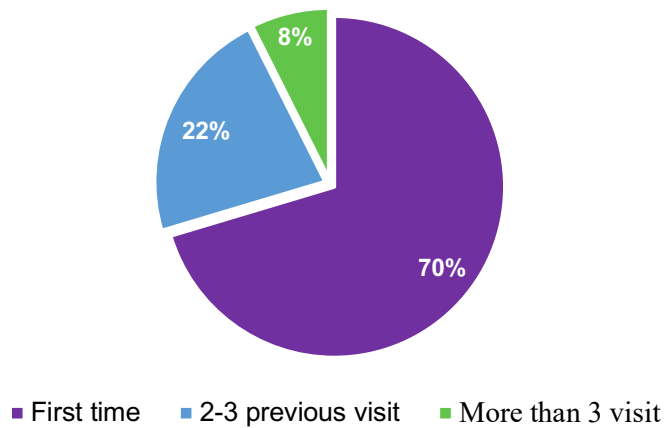
Figure 5.11 Frequency of visits of interview participants

Most interviewees reported that they visited the bazaar either alone (n=8) or with their significant other (n=8) (Figure 5.12). Six interviewees indicated that they visited the site with their family, while the remaining interviewees stated that they came to the bazaar to experience it with their friends (n=5).
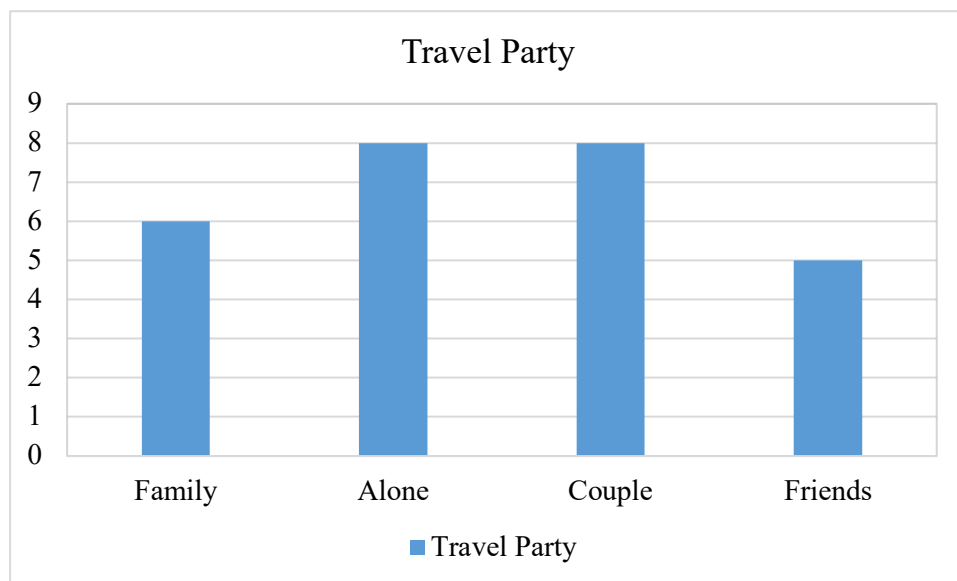
Figure 5.12 Travelling party of interview participants

Having identified the profile of the interviewees, the following sub-sections discuss interview instrument development, interview process, transcription process and qualitative analysis.

iii.   Interview Design

The interview questions are designed, to some extent, to cover themes which are based on the constructs in the proposed conceptual model (Chapter 4). In developing the interview instruments, all questions are designed to be open-ended, clear and concise (Kvale and Brinkmann, 2009). In this way, participants have the opportunity to express themselves extensively rather than feeling limited. The researcher divided the interview questions into four sections: background, pre/on-site/post phases.

- Background – related questions designed to open up a dialogue between participants and interviewer. Participants were asked questions including their nationality, frequency of visit, their companions and purpose of visit.
- Pre-visit stage – related open-ended questions designed to capture visitors' attitudes prior to visiting the venue.
- During visit stage – related open-ended questions designed to allow understanding of visitors' on-site experiences in Istanbul Bazaar.
- Post-visit stage – related open-ended questions designed to explore visitors' post-travel behaviours.

In order to deeper investigate participants' experience in relation to the bazaar itself, and its environment, some of the interview questions included sub-questions (probes). Probe questions allowed the researcher to give direction with regard to the question (Altinay et al., 2016). The final interview instrument can be seen in Appendix 2.

iv.   Interview Process

This process constituted two phases: a pilot interview phase and the main interview phase which will be detailed below.

A preliminary pilot interview stage was undertaken prior to the main interview stage to ensure interviewees will have no issues in answering the interview questions and to evaluate the validity of the interview instrument (Saunders et al., 2016). Pilot testing also enables the researcher to check whether the research questions need improvement in order to achieve the research objectives (Altinay et al., 2016). Accordingly, the researcher tested the interview questions on a small scale by selecting two interview participants. The volunteer interviewees were informed of the pilot-testing of the interview questions. Consequently, the structure of the interview instrument and priori themes were confirmed.

Minor alterations were made in order to ensure the interview instrument is clear and appropriate for the main interview stage: (1) clarifying the wording, and (2) including probe questions to encourage interviewees to detail their responses. After completing the pilot-testing, the researcher made sure the interview instrument was ready for the fieldwork.

The main interview stage started with the preparation phase. First, participants were given the 'Information Statement' (see Appendix 3) which comprised the aim of the research as well as the estimated length of the interview of approximately 15-20 minutes in order to provide participants with adequate information. Further, the interviewees were informed regarding ethical considerations and the anonymity of their contribution. The researcher also informed the respondents about their right to participate or withdraw from the research. Following the clarification of the study in detail, respondents were asked to sign a 'Participant Consent Form' (see Appendix 4) to ensure ethical clearance. The consent form included extensive instructions to ensure the anonymity of the interviewees and data protection. Following the completion of these initial procedures, participants were asked background questions to break the ice with the researcher. Then, the main research questions were asked to capture the interviewees' overall bazaar experience. All the audio-recorded interviews were recorded with a hand-held recording device and transcribed verbatim into a Microsoft Word file by the researcher, using a pseudonym in order to determine each interviewee. The main advantage of manual transcription is to allow the researcher to become familiarised with the data (Saunders et al., 2016). Hence, the transcription process provided the researcher with the details of respondents' views and opinions (Altinay et al., 2016). Having transcribed all the interviews, the researcher identified the most suitable qualitative analysis for the current study, as outlined next.

v.   Qualitative Template Analysis

As noted in the previous sections, there are several approaches to qualitative data analysis including case studies, grounded theory, ethnography, content analysis and phenomenological (Leedy and Ormrod, 2001). Bernard (2000) also suggests several techniques in analysing qualitative data such as hermeneutics or interpretive analysis, discourse analysis and cross-cultural analysis. In order to find meaning in the dataset and to reflect the underlying research objectives, it is significant to select the most suitable method for the research. In the current study, template analysis was used in order to thematically organise and analyse the data. As a part of thematic analysis, template

analysis offers a flexible but systematic approach derived from priori themes (King and Brooks, 2017; Saunders et al., 2016). In template analysis, the researcher starts developing initial codes where the data are categorised, organised and arranged/rearranged until a satisfactory primary template emerges (Saunders et al., 2016). Ultimately, the template allows the researcher to gain rich insight into a research area. Using template analysis was the most suitable qualitative research method for the current study as it allowed the researcher to explore the conceptual framework (Chapter 4) further. Within template analysis, a-priori themes, which were drawn from the literature, were used in order to analyse the interview data (King and Brooks, 2017). 'A priori' themes are determined in advance of coding; however, they are tentative and subject to change (Bazeley, 2007). Taking this into consideration, a priori themes for the qualitative phase of the current study are outlined in Table 5.7.

Table 5.7 Priori themes of qualitative phase

Priori Themes	Content	Supporting Literature
Cultural motivation	Cultural motivation is an important antecedent of cultural tourism which helps in understanding tourists' interest in exploring history, different cultures and heritage.	Gannon, Lochrie, and Taheri (2016); Kolar and Žabkar (2010); Taheri et al. (2018)
Sociability	Sociability is associated with individuals' characteristics, meaning highly sociable individuals tend to engage more in social activities.	Jafari, Taheri and vom Lehn, (2013); Spake and Megehee (2010); Taheri et al. (2016)
Host sincerity	Host sincerity demonstrates the authentic aspects of host-guest encounters.	McIntosh and Johnson (2005); Taylor (2001); Taheri et al. (2018)
Object-based authenticity	Object-based authenticity refers to how visitors perceive themselves with regard to tourism objects such as cultural artefacts, historic events, structure, architecture and monuments of destinations.	Chhabra, Healy and Sill, (2003); Curran et al. (2018); Kolar and Žabkar (2010); Reisinger and Steiner (2006)

Existential authenticity	Existential authenticity pertains to the experiences which are based on natural and self-made feelings.	Bryce et al. (2015); Curran et al. (2018); Kolar and Žabkar (2010)	
Tourist engagement	A psychological state that occurs as a result of interactive experiences between the customer and destination/brand.	Brodie et al. (2011); Brodie et al. (2013); Harrigan et al. (2017); Hollebeek, Glynn and Brodie (2014)	
Perceived value	Perceived value demonstrates visitors' overall evaluation of a service or product.	Chen and Chen (2010); Iniesta-Bonilla et al. (2016); Kim et al. (2015); Prebensen et al. (2012)	
Memorable tourism experience	Tourists consider themselves having a memorable experience if their experiences are engaging, authentic and meaningful at the places they visit.	Lee (2015); Kim (2014); Kim, Ritchie, and McCormick (2012); Taheri et al. (2018)	

In line with the basis of template analysis outlined above, the main procedural steps were followed as suggested by King (2012). These steps are (1) becoming familiar with the data, (2) carrying out preliminary coding of the data, (3) organising the themes into clusters, (4) defining an initial coding template, (5) applying and developing the template, and finally (6) finalising the data and applying them to the data set (Brooks et al., 2015; King, 2012). The coding process first started with data familiarisation (Brooks et al., 2015; King, 2012). During the transcription process, the researcher read through the data and took notes of initial thoughts in order to capture potential themes and subthemes. This step is followed by preliminary coding (Brooks et al., 2015; King, 2012) which represents themes across the data (Table 5.7). Using the a priori template as a guide, the researcher summarised the data in which literature-based themes applied. Visual representations, particularly a mind map, were used to sort the data into developing themes and subthemes. The details of a mind map can be found in the following chapter (Chapter 6). Table 5.8 demonstrates an example of how the 'cultural motivation' theme is coded onto subthemes and sub-coding levels.

Table 5.8: Coding strategy for the cultural motivation theme

Theme 1	Sub-themes	Code Level 1	Code Level 2

Cultural motivation	Leisure/recreational motivation	Shopping intention	To purchase souvenirs, gifts, and novelty items
	Interest in history, culture, and heritage	Quest for cultural experience	To gain genuine knowledge

As shown in Table 5.8, the theme cultural motivation consisted of two subthemes: leisure/recreational motivation and exploring history, culture and heritage. These subthemes, were then, coded on to sub-coding levels. To present a transparent explanation, two examples of how the coding process was carried out are outlined in Figure 5.13 and Figure 5.14.
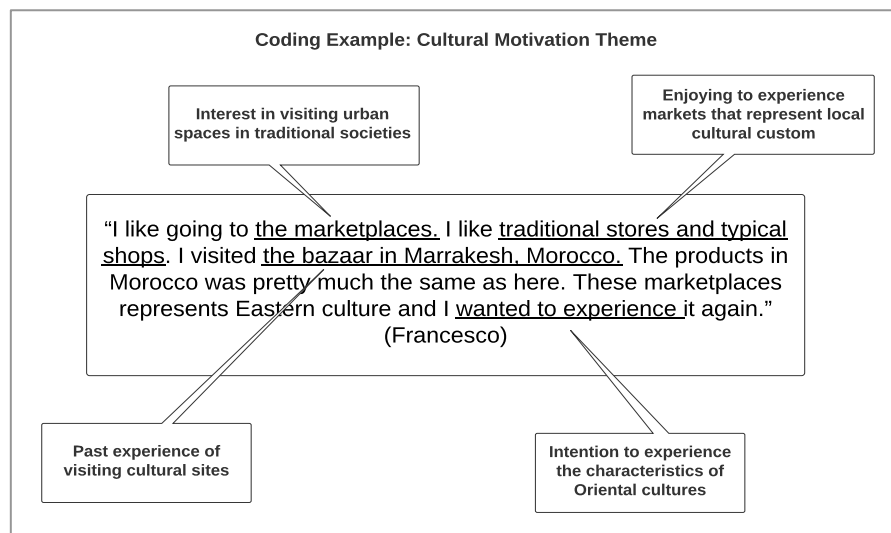
Figure 5.13 Coding example for cultural motivation theme
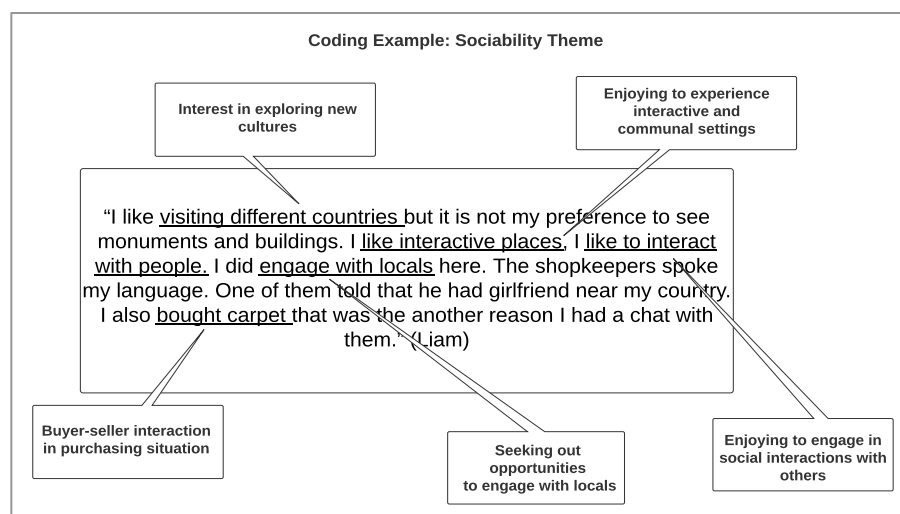
Figure 5.14 Coding example of sociability theme

Subsequently, themes are organised into a meaningful cluster (Brooks et al., 2015). This phase involves interpreting the data and defining how the themes relate to each other. The clustering phase was done by looking at the patterns and relationships between themes by considering research objectives. Next, the initial coding template was generated based on a subset of the data (Brooks et al., 2015; King, 2012), comprising several categories which guide the researcher for further steps. The initial coding template is, then, applied to the data set to check whether it allows a comprehensive representation of the data (King, 2012). Lastly, the final template is defined and used as a useful guide to write up interview findings. The findings of the interview will be presented in Chapter 6.

Having addressed the interview process analysis, the next section will cover personal observation as a significant part of Phase I for the current study.

5.5.1.2 Personal Observation: Participant and Non-participant Observation

Within ethnographic studies, observation "provides rich, detailed, context-specific descriptions, which are close to the insider's perspective" (Sackmann, 1991 cited in Altinay et al., 2016, p. 117) and assists in the overall assessment of the interview data (Saunders et al., 2016). Thus, observation as a key method for qualitative data collection allows the researcher to gain first-hand experience by systematically viewing, recording, analysing and interpreting participants' behaviour (Altinay et al., 2016; Saunders et al., 2016). Generally, observation involves using two different methods: participant observation and non-participant observation which can be structured and unstructured (Altinay et al., 2016; Saunders et al., 2016). In ethnographic studies, participant observation is a significant data collection method which is used to understand the meanings of participants' interactions and perceptions regarding their social situation (Saunders et al., 2016). Participant observation is qualitative and helps the researcher to develop a deep understanding of the research context from 'the inside' (Altinay et al., 2016). Non-participant observation, on the other hand, is pertinent to the question 'what' rather than 'why' (Saunders et al., 2016) and carried out without participating.

Consistent with the recommendations of Bowen's (2002) study, personal observation was particularly suitable for the current study as: (1) the research objectives are to be viewed from the tourists' perspective; (2) the investigation of the phenomenon is observable within the research context; (3) the researcher is able to gain access to the bazaar setting;

(4) the location is studied as a context and the phenomenon is limited in size; (5) the research question is pertinent to the field setting. Consequently, the current study adopted both participant observation and non-participant observation methods. In terms of participant observation, the researcher visited the bazaar with friends, haggled with local vendors over the price of an item and spent some time at traditional coffee houses. This was done to understand tourists' overall in-situ experiences. Hence, the participatory method allowed the researcher to experience the research setting as a visitor. In terms of non-participant observation, the researcher visited the field setting during the two-month period and observed visitors' behaviour and interactions. As part of the non-participatory activity, the researcher compiled field notes, visually recorded images and collected documents relating to the bazaar such as maps, brochures and guides. The aim of this method was to develop a set of notes regarding what is happening within the bazaar, and the physical characteristics and ambience of the setting. The following sub-sections will detail both textual and visual field notes recorded during the fieldwork.

i. Textual Field Notes

Field notes are considered as the main method of recording when collecting data during the field visit (Bowen, 2002). For Burgess (1984), there are three types of field notes to be maintained by the researcher: "substantive field-notes", "methodological field-notes", and "analytical memos" (Burgess, 1984, p. 167-74 cited in Bowen, 2002, p. 11). Substantive fieldnotes are maintained to demonstrate events have been observed chronologically (Burgess, 2002). This approach helps in recording what happens in the research setting. Methodological fieldnotes involve the researcher's position in the social situation and how this influences the research process (Burgess, 2002). Finally, analytical memos provide further exploration and explanation. For instance, raising questions which emerged during the observation, impressions that the researcher may have and ideas for organising the qualitative research data (Burgess, 2002). The researcher adopted Burgess's approach in collecting the data during observations of Istanbul Bazaar. Therefore, substantive field notes were taken and written in a journal each day in order to describe the setting and context, what happens there, what the physical environment and surroundings look like, visitor population, as well as individuals' behaviour.

ii. Visual Field Notes

In qualitative research methodology, visual research methods have been used in social sciences with different materials including photographs, video-diaries, drawings, graphic-

novels and diagrams depending on the research (Crilly et al., 2006; Holliday, 2000; Harper, 2003; Mannay, 2010; Spencer, 2011). Researchers often use visual materials to provide a more direct record as well as to create knowledge regarding the actual events being studied (Rose, 2014). One prominent method is photography which is used to state "a general idea embodied in images of specific people, places and events" (Becker, 2002, p. 3 cited in Rose, 2014, p. 33). Visual images, particularly photographs, are representative of the way in which interpretation needs to be carried out, depending on the research context, interviews and analysis (Rose, 2014). The visual anthropologists Collier and Collier (1986) state that photographs can be used as a research method and they have two relevant informational values for researchers. The first value is produced by the photograph itself. That is, photographs are visually recorded objects which are used to support the findings of a research. The second value, also known as projective interviewing, is eliciting individual interpretations (Collier and Collier, 1986; Margolis and Pauwels, 2011). The researcher may interpret the photograph one way; however, it is also significant to discover interviewees' or participants' views as they may have a different experience or memory of the event/place for taking the photograph (Basil, 2011; Rose, 2014). In order to find out how others interpret the visual images, researchers often use 'photo-elicitation' (Basil, 2011).

For the current study, visual field notes were collected in Istanbul Bazaar in supporting the general findings. In two months period, 500 photographs and 20 video clips were taken for Phase I of the current study (for example Appendix 5). The main reason for recording the visual representations was to understand the perception of a venue and the complexity of behaviours in the context (Harper, 1998) as well as to capture visual in-situ experiences. In addition, the researcher aimed to visually document her own presence in the field in order to enrich the textual fieldnotes (Emerson et al., 2011). In consistent with this, Basil (2011) also argues that photographs and videos can be used as various purposes including as field notes, stimuli, data source, illustrations which are also published as 'photoessays' in most studies. Ultimately, the images and video contents captured the physical environment of the bazaar and the encounter between visitors and locals, thus supplementing the textual field notes. Hence, a combination of personal observation and visual field notes later helped the researcher to reflect and illustrate the qualitative findings (Basil, 2011).

5.5.1.3 The Researcher's Role

Berger (2015, p. 220) defines the researcher's reflexivity as "the process of a continual internal dialogue and critical self-evaluation of the researcher's positionality as well as active acknowledgement and explicit recognition that this position may affect the research process and outcome". Since the qualitative phase of the current study is conducted in-situ, the researcher's role is crucial in the research process as a powerful shaper of the content of what interviewees recount. Hence, being transparent regarding the researcher's position is a significant part of the current study in evaluating the authenticity of the findings (Creswell and Miller, 2000). In doing so, the researcher must describe his or her position in the study as honestly as possible by setting aside predilections and prejudices. Further, an examination of how the researcher's position affects the research outcome should be outlined (Berger, 2015). In terms of researcher positioning, it is significant to clearly identifty the researcher's social position such as age, gender, cultural background, race as well as personal experiences and beliefs (Berger, 2015). In order to establish rigour and trustworthiness throughout the study, a detailed explanation of the researcher's position is provided which can be found in Appendix 6.

5.5.1.4 Reliability and Validity Considerations of the Qualitative Phase

In analysing the interview data, it is of the utmost importance to ensure the accuracy of the qualitative phase of the study (Creswell, 2014; Golafshani, 2003). Validity reflects the notion relating to the credibility of the findings, while reliability refers to the consistency of the results (Saunders et al., 2016; Holloway and Brown, 2012; Shenton, 2004). However, it is also significant for the researcher to discuss these notions reflectively, providing a rigorous research process (Holloway and Brown, 2012). Thus, this section presents a discussion of these particular notions, offering detailed and transparent information on the research process.

As noted above, reliability can be identified as the degree "to which the data collection technique or techniques will yield consistent findings, similar observations would be made or conclusions reached by other researchers or there is transparancey in how sense was made from the raw data" (Saunders et al., 2016, p. 726). Debatably, the notion of reliability has no relevance in qualitative research as repetitive correctness has importance in research fields dominated by the deductive approach (Creswell, 2014; Golafshani, 2003; Stenbacka, 2001). However, it is important to ensure credibility and accuracy for both qualitative and quantitative research (Creswell, 2014). The following discussion

addresses the trustworthiness/credibility and confirmability of the study. Validity represents "the appropriateness of the measures used, accuracy of the results and generalisability of the finding" (Saunders et al., 2016, p. 202), meaning whether the findings of a study are credible. However, validity is widely discussed across the research community, particularly within qualitative studies, indicating terms such as authenticity or trustworthiness should be the central focus for the internal validity of research (Holloway and Brown, 2012; Morse et al., 2002). Creswell and Miller (2000) suggest checklists in order to ensure the validity of research which is shown in Table 5.9 below.

Table 5.9 Procedures to ensure trustworthiness in qualitative research

Procedure	Definition
Triangulation	Triangulation is a method which involves using different types of data including interviews, documents, and observations to form themes in a study.
Disconfirming evidence	Disconfirming evidence is the procedure where researchers "first establish the preliminary themes or categories in a study and then search through the data for evidence that is consistent with or disconfirms these themes" (Creswell and Miller, 2002, p. 127).
Researcher reflexivity	This method refers to the process whereby researchers reflect upon the impact of their own beliefs, assumptions, and values on the study.
Member checking	Member checking is an approach which enhances the credibility and validity of the research and involves returning the transcribed interview back to the participants for the confirmation of the credibility.
Prolonged engagement	This approach refers to staying in the study field for a prolonged period of time in order to become a part of the environment.
Collaboration	Collaboration is a procedure which involves participant contribution throughout the research process. This method can be employed when entering into a research partnership with participants.

Audit trail	This method involves documenting the research process and activities in detail to enhance credibility of the research.
Thick, rich description	A procedure that is applied by reporting the participants, the research setting and the themes in detail.
Peer debriefing	This method involves reviewing the data and research process by a peer who is familiar with the pertinent research area.

Source: Creswell and Miller (2002); Shenton (2004)

This study ensured trustworthiness by considering the aforementioned measures. For the qualitative phase, the researcher undertook the triangulation step by employing both semi-structured interviews and personal observations including field notes and relevant documents in order to find common themes in the study. Further, in line with Creswell and Miller (2000), the researcher first presented a clear conceptual framework (Figure 4.3) and identified the initial themes derived from the literature review, seeking through data to provide confirming evidence. In terms of researcher reflexivity, it is significant to mitigate the researcher's bias, beliefs and assumptions to ensure the trustworthiness of the study. Supported by the pragmatist philosophical view, this research aimed to conduct a qualitative phase in as objective and impartial a manner as possible. Therefore, the researcher's role was considered on an ongoing basis to ensure there is no potential bias from the researcher's part which could impact the outcome of the study (see Appendix 6 for further detail). With regard to the member checking procedure, confirmation of credibility was provided from the initial interviews with participants. In terms of prolonged engagement in the field, the researcher visited Istanbul Bazaar during the period of two months, excluding Sundays. Being in the field over time, and the repeated observations, allowed the researcher a better understanding of the context as well as participants' views, thus giving the research its validity and vitality (Creswell and Miller, 2000). For collaboration, this participatory method would be virtually infeasible to address in this research due to the research setting, the participants and the way the interviews were conducted. Regarding the audit trail, the researcher provided clear documentation of the entire research process including a data collection chronology, field notes, photographs and data analysis procedures. Hence, providing as much detail as possible helps the explanation of the narrative become credible (Creswell and Miller,

2000). Thick, rich description is also applied in describing the research setting, the profile of the participants and the themes established for the qualitative phase of the study in detail. Finally, peer debriefing is the last method suggested by Creswell and Miller (2000). The research process of this study was established by regular communication and continous feedback between the supervision team and the researcher. These debrief sessions provided the researcher with opportunities to develop the research process in an effective and credible way.

Having addressed the qualitative research approach of the study, the next section covers Phase II in order to provide a complementary way of understanding the phenomenon by supporting the qualitative findings.

5.5.2 Phase II: Quantitative Research Approach

In order to answer the research aim and objectives, this section discusses the quantitative phase of the study, covering the specific process followed as well as the steps taken to yield robust and useful results. This section begins with a detailed explanation of the survey. Then, the discussion moves to representative sample and sample size, data collection procedures and the development of survey instruments. Finally, reliability and validity considerations as well as the pilot study is presented.

5.5.2.1 Survey

Within the quantitative domain, a survey is the most widely used data collection method to observe the big picture of a particular phenomenon (Saunders et al., 2016). In survey research, a number of methods are used to collect the data including structured interviews, observation and content analysis; however, the use of a questionnaire is a major part of the survey strategy (de Vaus, 2014; Saunders et al., 2016). Within travel and tourism research, questionnaires have been widely used in order to explore tourists' experiences as well as their perceptions on the destinations they visit (Gannon, Lochrie, and Taheri, 2016; Lee, 2015; Taheri et al., 2018). Thus, surveys are a useful way to obtain a comprehensive explanation of a particular social theme and developing each question in the surveys plays a significant role in quantitative studies (de Vaus, 2014).

Within quantitative studies, questionnaires are employed for both descriptive and explanatory research (de Vaus, 2014; Oppenheim, 2005; Saunders et al., 2016). Descriptive questionnaires are designed to identify variability studies while explanatory

questionnaires allow the researcher to use the data to test a theory and to explain causal relationships between variables (Oppenheim, 2005; Saunders et al., 2016). The main purpose of Phase II of the study is to construct and validate a questionnaire reflecting the qualitative findings from Phase I that could be used to measure the constructs identified in the conceptual model. Thus, an explanatory questionnaire was developed based upon the findings of the qualitative research and existing literature in order to collect the data on a large scale and identify the relationships between constructs in the conceptual framework (Figure 4.3). Using an explanatory questionnaire allowed the researcher to quantify the information that is gathered from visitors to Istanbul Bazaar who are directly involved in the research field. This also provides the ability to explore actual visitors' behaviour and perceptions as well as their demographics in a succint way. Towards answering the research question(s) and achieving the aim, a number of questionnaire techniques are being carried out by scholars, as shown in Table 5.10.

Table 5.10 Types of questionnaire

Questionnaire			
Self-completed	Internet questionnaire	**-Web questionnaire:** Questionnaires are distributed using a hyperlink **-Mobile questionnaire:** Questionnaire are distributed via QR code scanned into a mobile device **Advantages:** Low cost, time-efficient, no interview bias **Disadvantages:** Difficult to reach the target group	
	Postal (mail) questionnaire	-Questionnaires are posted to each respondent and returned by post after completion **Advantages:** No interviewer bias, larger sample **Disadvantages:** Costly and time-consuming, the risk of inaccuracy of responses	
	Delivery and collection questionnaire	-Questionnaires are delivered by hand to each participant and collected by courier later **Advantages:** No interviewer bias, larger sample **Disadvantages:** Costly and time-consuming, the risk of inaccuracy of the responses	
Interviewer-completed	Telephone questionnaire	-Questionnaires are conducted via telephone **Advantages:** Low cost, time-efficient, high accessibility **Disadvantages:** Interviewer bias, limited complexity of questions	
	Face-to-face questionnaire	-Questionnaires are conducted by interviewer in person **Advantages:** Suitable for complex questions, higher response rate **Disadvantages:** Interviewer bias, can be costly depending on the sample size	

Source: de Vaus (2014); Oppenheim (2005); Saunders et al. (2016)

Ultimately, an online questionnaire was designed and developed using Google Forms which provides an easy-to-use web interface and enabled the researcher to gather the data easily and efficiently. Google Forms also allowed an automatic record of the data in a spreadsheet, providing an opportunity to export the data to an xslx format. A questionnaire was distributed using a hyperlink on several web-based platforms including Facebook, Instagram and Twitter. In order to reach potential participants in accessible and meaningful ways, the researcher particularly targeted specific types of groups on social media platforms such as 'society and culture', 'travelling to Istanbul', 'Grand Bazaar', 'architecture and heritage' 'Turkish Archaeological News' and many more. The questionnaire data were distributed over a six-month period from the start of January 2019 to the end of June 2019.

i. Sampling and Justification

Similar to the qualitative phase, the sampling procedure was applied in order to reach potential participants. As this study applied a sequential exploratory design, the sample needed to be different but among the same population as Phase I of the study (Creswell, 2014). A non-probability sample was considered appropriate to provide data that reflect visitors' cultural consumption experiences within the Istanbul Bazaar context. Since the target population was identified as individuals over the age of 18 and who had visited Istanbul Bazaar as a Western foreigner, both convenience (the researcher contacted the visitors to participate in the study) and snowball sampling (the researcher asked intial contacts to send the questionnaire to other potential participants) were used to recruit potential participants. Thus, the responses were collected from those Western visitors who had previous bazaar experience.

ii. Representative of the Sample and Sample Size

For most non-probability sampling, Saunders et al. (2016) suggest that there are no specific rules in deciding the sample size. The selection of appropriate sample size, therefore, is generally determined by different aspects: (1) the level of confidence in the estimate, (2) tolerable margin of error, (3) the proportion of responses that referred to a specific attribute which is shown in the formula below (Saunders et al., 2016, p. 704)

$$n = \rho\% \times q\% \times \left[\frac{z}{e\%}\right]^2$$

"where

n is the minimum sample size required

p% is the percentage belonging to the specified category

q% is the percentage not belonging to the specified category

z is the *z* value corresponding to the level of confidence required

e% is the margin of error required"

Added to this, Hair, Ringle and Sarstedt (2011, p. 144) states the 10-times rule for PLS-SEM which recommends the minimum sample being "equal to the larger (1) 10 times the largest number of formative indicators used to measure one construct, or (2) 10 times the largest number of structural paths directed at a particular latent construct in the structural model". Hair, Ringle and Sarstedt (2011) also notes that a larger sample size would significantly enhance the power of the study in statistical assessments. Further, Oppenheim (2005) recommends that sample size is determined by theoretical requirements such as sampling error, accuracy of population estimates and by practical limitations such as constraints of time and costs. Although different views were expressed, as stated above, Saunders et al. (2016) state that determining the sample size is largely dependent upon the researcher's judgement as well as limited time-frames and budget constraints.

Given that this study employed statistical assessments, a larger sample size was aimed for the following reasons: (1) to minimise sampling error due to both convenience and snowball sampling, (2) to provide greater power in statistical tests, (3) to decrease error-making opportunities, (4) to contribute to the generalisability of the results. Consequently, 913 responses were collected over a six-month period. After manual screening of the data, some cases were excluded due to non-response and inaccuracy. The final model consisted of 852 valid questionnaires. The sample represented 49 nationalities where the majority were from Europe (81.46%, n=694), followed by North America (12.68%, n=108), South America (1.76%, n=15), Oceania (3.64%, n=31) and South Africa (0.47%, n=4). The demographic profiles of the respondents will be presented in more detail in Chapter 7.

iii. Survey Instrument Development

As noted above, a self-administered electronic survey was designed to examine visitors' cultural consumption experiences within the bazaar context and distributed to the participants via a Web link. When developing a web-based questionnaire, a number of

considerations were taken into account in order to ensure a high level of response and to minimise the risk of bias (Easterby-Smith et al., 2018; Saunders et al., 2016). Choosing the right words and avoiding the use of jargon were the first steps in designing the questionnaire (Altinay et al., 2016; Oppenheim, 2005; Saunders et al., 2016). By keeping the questions as simple as possible, it was aimed to collect the data accurately and conveniently. Further, a major part of the questionnaire included closed-ended questions which tend to be easier for participants to answer (Bell, Bryman and Harley, 2018). Closed-ended questions were formatted by using a seven-point Likert scale as follows:

Very strongly disagree	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree	Very strongly agree	No opinion
◯	◯	◯	◯	◯	◯	◯	◯

Thus, respondents indicated their agreement or disagreement on a seven-point Likert scale. One denoted very strongly disagree and seven denoted very strongly agree. The Likert scale included an additional 'no opinion' option which refers to "I have not thought about this" in addition to agree/disagree and was numbered *zero*. The main reason to use the 'no opinion' option was to maintain consistency and flow throughout the participants' completion of the questionnaire (Oppenheim, 2005). Regarding the questionnaire layout, five main parts were included. The first part consisted of introductory information about the aim of the study. In this part, in order to avoid biased and inaccurate responses, the researcher also included a required yes/no question that asked participants to state whether they have visited Istanbul Bazaar. The next part of the questionnaire consisted of five closed-ended questions (age, gender, marital status, level of education, companions) and one open-ended question (nationality) relating to visitor demographic profile. These category questions in the first part of the questionnaire helped the researcher identify and categorise the participants' backgrounds (Saunders et al., 2016). The next three parts of the questionnaire are designed to measure the constructs in the conceptual framework (Figure 4.3). The questions pertaining to these constructs were measured using a seven-point Likert scale ranging from (1) very strongly disagree to (7) very strongly agree plus a no opinion option, as noted earlier. These constructs were derived from existing literature which is explained next.

♦ **Cultural Motivation**

Cultural motivation was measured as a reflective construct adapting a scale developed by Kolar and Žabkar (2010). The original scale comprised nine items: (a) relax mentally, (b) discover new places and things, (c) be in a calm atmosphere, (d) increase my

146

knowlegde, (e) have a good time with friends, (f) visit cultural attractions/events, (g) visit historical attractions/events, (h) interest in history, and (i) religious motivation. The construct was adapted from Kolar and Žabkar (2010), Gannon, Lochrie, and Taheri (2016), Bryce et al., (2015). Some modifications were made to make the construct more suitable for the bazaar context and measured on a seven-point Likert scale ranging from (1) strongly disagree to (7) strongly agree, plus a no opinion option.

♦ **Sociability**

Sociability was measured as a reflective construct and operationalised based on Spake and Megehee (2010). The scale for sociability consisted of five items and a seven-point scale ranging from 1) strongly disagree to (7) strongly agree. This scale has been tested and validated in the study of Taheri et al. (2016) that examines the hedonic experiential consumption situation.

♦ **Host Sincerity**

Host sincerity was measured as a higher-order construct which is operationalised based on Taheri et al. (2018). The original scale is multidimensional and consists of two dimensions: (1) sincere social interaction and (2) sincere emotional response. Each dimension consisted of five items. The scale was measured on a seven-point Likert scale ranging from (1) strongly disagree to (7) strongly agree, plus a no opinion option.

♦ **Object-based Authenticity**

Object-based authenticity was measured as a reflective construct adapting a scale from Curran et al. (2018), Kolar and Žabkar (2010), Bryce et al., (2015). The scale was measured on a seven-point Likert scale ranging from (1) strongly disagree to (7) strongly agree, plus a no opinion option. The object-based authenticity scale was tested and measured in several studies (Bryce et al., 2015; Taheri et al., 2018; Taheri et al., 2019).

♦ **Existential Authenticity**

Existential authenticity was measured as a reflective construct adapting a scale from Curran et al. (2018), Kolar and Žabkar (2010), Bryce et al., (2015). Similar to previous constructs, the scale was measured on a seven-point Likert scale ranging from (1) strongly disagree to (7) strongly agree, plus a no opinion option.

♦ **Tourist Engagement**

Tourist engagement was measured as a higher-order construct based on Hollebeek, Glynn and Brodie (2014). The engagement scale is multidimensional and consists of three dimensions: (1) cognitive, (2) affection and (3) activation, that comprise 10 items in total. The cognitive dimension and activation dimension consisted of three items while the affection dimension comprised four items. Some modifications were made to make the construct more suitable for the bazaar context. For example, in the original scale, the item was "I spend a lot of time using [brand], compared to other [category] brands". The item was modified to make it more appropriate for the context as "I spend a lot of time visiting this heritage site, compared to other heritage sites". The scale of tourist engagement was measured on a seven-point Likert scale ranging from (1) strongly disagree to (7) strongly agree, plus a no opinion option.

♦ **Perceived Value**

Perceived value was measured as a reflective construct based on Iniesta-Bonilla et al. (2016). The scale consisted of four items and was used to understand the process by which visitors receive and interpret information based on their bazaar experiences. The scale was measured on a seven-point Likert scale ranging from (1) strongly disagree to (7) strongly agree, plus a no opinion option.

♦ **Memorable Tourism Experience**

The final construct in the conceptual model was memorable tourism experience which aimed to capture the likelihood of visitors returning to the venue and their willingness to recommend it to others. The scale was measured as a reflective construct adapted from Kim, Ritchie and McCormick (2012) and Taheri et al. (2018). The scale of memorable tourism experience was measured on a seven-point Likert scale ranging from (1) strongly disagree to (7) strongly agree, plus a no opinion option.

5.5.2.2 Reliability and Validity Considerations of the Quantitative Phase

The validity and reliability of the data collected from questionnaire-based surveys depend, to some extent, on the design of the questions, the structure of the questionnaire and pilot testing (Saunders et al., 2016).

In quantitative research, reliability pertains to "the consistency of a measure of a concept" (Bryman, 2012, p. 169). Reliability can be assessed conducting a test re-set, calculating

internal consistency or comparing responses to alternative forms (Saunders et al., 2016). In order to conduct the re-test, the questionnaire needs to be completed twice by respondents (Bell, Bryman and Harley, 2018; Saunders et al., 2016). However, persuading participants to answer the same questionnaire twice was considered infeasible due to the given time and resource limitations within this research. Thus, conducting the re-test reliability for the current study is impractical. Internal consistency generally involves establishing Cronbach's alpha which measures the reliability of responses to scale items (Saunders et al., 2016). The scale items for reflective measures (cultural motivation, sociability, object-based authenticity, existential authenticity, perceived value and memorable tourism experience) will be presented in Chapter 7. The final suggested method is the alternative form which involves comparing responses to a second form of the questionnaire (Saunders et al., 2016). Similar to the test-retest approach, developing an alternate form is considered impractical for this research.

Fundamentally, the validity of the questionnaire items refers to the accuracy of the measurement (Bell, Bryman and Harley, 2018; de Vaus, 2014; Saunders et al., 2016). There are several ways of establishing validity, including face, concurrent, predictive, construct and convergent validity (Bell, Bryman and Harley, 2018); however, researchers often use three approaches for determining the validity of a questionnaire: content, criterion-related, and construct (Saunders et al., 2016). Content validity involves determining whether measures capture the various aspects of the theoretical concept (de Vaus, 2014). This was achieved by conducting exploratory research including semi-structured interviews, personal obervation and literature review. Criterion-related, also known as predictive validity, is concerned with whether the variables make the same predictions as in an established questionnaire (de Vaus, 2014; Saunders et al., 2016). In this study, the researcher used the validity of the established measures for: cultural motivation, sociability, object-based authenticity, existential authenticity, tourist engagement, perceived value and memorable tourism experience which will be explored in the quantitative findings and discussion chapter. Finally, construct validity indicates how well a variable can be measured (de Vaus, 2014; Bell, Bryman and Harley, 2018; Saunders et al., 2016). The construct validity will also be explained further, for reflective measures, in Chapter 7.

5.5.2.3 Pilot Study

Similar to the qualitative phase of the study, a pilot study was conducted for the quantitative phase in order to define the feasibility of using the questionnaire (Saunders et al., 2016). Prior to distribution, the questionnaire was reviewed by the supervision team for the representativeness and suitability as well as the structure of it. This helped the researcher to establish content validity prior to pilot testing with a small group of individuals (Saunders et al., 2016). Following this, the questionnaire was piloted with 10 individuals due to the time constraint and limitations. After completing the pilot study, the researcher made some changes in order to improve the questionnaire and avoid biased responses. When reviewing the completed pilot questionnaire, the researcher noticed some of the questions were left unanswered. Hence, some modifications were made to its design and layout to ensure that participants had no problem in answering and understanding the questions. The final questionnaire can be found in Appendix 7.

5.6 Ethical Considerations

Prior to conducting both qualitative and quantitative data collection, full ethical approval was granted by Heriot-Watt University Research Ethics Committee. The current study discusses visitors' experiences within a specific heritage site. Thus, the topic discussed was considered as a non-overly sensitive subject that would involve ethical issues that are relatively low. Notwithstanding the minimal risks expected, a number of considerations were taken into account by following Heriot-Watt University Research Ethics Policy for ethical and risk assessment. It is suggested that ethical considerations of research should be conducted around four main areas: ensuring the safety of participants, providing informed consent, maintaining privacy and avoiding deception (Bell, Bryman and Harley, 2018). Prior to conducting fieldwork, the researcher ensured that participants were in no way harmed or affected as a result of their contribution to the study. Further, the informed consent form was provided, accurately explaining the anonymity of the interviewees and data protection and ensuring confidentiality of the participants (see Section 5.5.1.1/iv for more detailed information). Deception was avoided by fully informing participants regarding the purpose of the study both orally and in written form. Similar ethical procedures were considered when conducting the quantitative phase of the study, as discussed above. When designing the research questionnaire, a cover letter was included, explaining the purpose of collecting the data as well as voluntary and anonymous participation (see Appendix 8). In order to ensure participant confidentiality, anonymised responses were collected on Google Forms which uses SSL (Secure Sockets Layer) to

encrypt and transfer the data into a spreadsheet format to a Microsoft Excel Version 16.45, encrypted file.

5.7 Methodological Limitations

This section addresses the methodological limitations in both qualitative and quantitative phase of the study.

5.7.1 Methodological Limitations for Phase I

The qualitative phase of the study had two main limitations. The first challenge was the English language barrier between the researcher and participants. As noted above, the participants were from different countries, mainly Europe (Figure 5.10). Although non-native English participants engaged in conservations fairly well, there were some minor concerns in terms of their proficiency to express themselves fully. Second, the sample size was another limitation as it could have been larger to increase and incorporate more views. However, achieving the larger sample size is arguable as the sample size of the current study was determined when data saturation had been achieved (Glaser and Strauss, 1967).

5.7.2 Methodological Limitations for Phase II

For the quantitative phase of the study, the positivist research paradigm limited ascertaining the full complexity of participant experience as well as deeper underlying meaning and explanations (Bell, Bryman and Harley, 2018; Saunders et al., 2016). Therefore, the quantitative phase provided less in-depth information regarding the participants' emotions, opinions and perceptions. Further, an online questionnaire was distributed over a six-month period through multiple channels in order to reach the target sample. The primary aim of the online questionnaire is to make reliable and valid results to a broader population. In this case, the main challenge was to reach potential participants as the research target comprised individuals with origins from Western countries and who had visited Istanbul Bazaar at least once.

5.8 Chapter Summary

This chapter discussed the methodology used in this study. The first part addressed the research philosophy, providing a basis for research particularly in the core areas of ontological, epistemology and methodological paradigms. Following this, the rationale behind why pragmatism is the most suitable approach was explained. The second part

of the chapter discussed the research approach, addressing both inductive and deductive approaches. Further, the research strategy was explained including the selection of mixed methods research. The following section presented Phase I and Phase II of the study. First, the qualitative phase was explained, addressing semi-structured interviews and personal observations. The next part discussed the quantitative phase, including the survey instruments, reporting and analysis, Finally, methodological limitations as well as ethical considerations of the research were discussed in detail. The following chapter provides the qualitative findings from visiting tourists to the Istanbul Bazaar as well as a discussion on these findings.

Chapter 6
Discussion of Qualitative Findings

6.1 Introduction

The previous chapter discussed the methodological assumptions for both qualitative and quantitative data collection. This chapter represents the findings of the qualitative phase of the research, drawn from 27 semi-structured interviews with tourists from various demographic and travel characteristics backgrounds. The data collected provide detailed descriptions as to visitors' cultural consumption experience of the bazaar, referring to research objective 1 which is to identify antecedents and behavioural outcomes of customers' cultural consumption experiences in the context of Istanbul's Grand Bazaar. The first section represents the demographic profiles and travel characteristics of the participants involved in the interviews. Then, the mind mapping technique is used to visualise a priori themes which were categorised based on the proposed model by using template analysis. This is followed by discussion of the findings of the semi-structured interviews which are expanded upon in this chapter and integrated with the literature. Finally, the implications of these findings are outlined.

6.2 Profiles of Interview Participants

A total of 27 semi-structured interviews were conducted over a two-month period from July to August 2018 in Istanbul Grand Bazaar, Turkey (see Chapter 5, Section 5.5.1.1). Participants were encouraged to provide detailed responses describing their feelings and insights regarding their heritage consumption experience. Given the exploratory nature of this research, interviews were undertaken in a conversational manner which results in allowing participants to express their experience freely (Longhurst, 2003; Saunders et al., 2016). Nevertheless, interviews were structured by following a guide that comprised themes derived from the literature. For the purpose of this analysis, pseudonyms were used to provide participant identity confidentiality. In relation to gender, there was no significant imbalance in distribution of participants, comprising 13 female and 14 male. In terms of country of residence, visitors to the Grand Bazaar are split between those from the United States, Switzerland, Italy, Albania, Germany, France, Belgium, Greece, Serbia, Colombia, Spain, Andorra and Australia. All except one participant stated that the purpose of their visit to the bazaar was for a holiday. Participants indicated that they visited the Grand Bazaar either as a couple, with family/friends, or alone. The majority

of the interviewees stated that they were visiting the bazaar for the first time. Table 6.1 demonstrates a preliminary overview of the participants' demographic profiles and their travel characteristics.

Table 6.1 Demographic Profiles and Travel Characteristics of Respondents

Informants' I(*n*)	Gender	Country of Residence	Purpose of Visit	Frequency of Visit	Travel Party
1	Female	United States	Holiday	First time	Family
2	Male	Switzerland	Holiday	2-3 previous visits	Alone
3	Female	United States	Holiday	First time	Couple
4	Male	United States	Holiday	First time	Couple
5	Female	Italy	Holiday	First time	Alone
6	Male	Albania	Holiday	First time	Alone
7	Male	Germany	Holiday	First time	Alone
8	Female	France	Holiday	First time	Family
9	Male	Belgium	Holiday	First time	Family
10	Male	France	Holiday	2-3 previous visits	Alone
11	Male	Greece	Holiday	2-3 previous visits	Family
12	Male	Italy	Holiday	First time	Alone
13	Female	Italy	Holiday	First time	Family
14	Female	Serbia	Holiday	More than 3 visits	Family
15	Female	Italy	Holiday	First time	Friends
16	Female	Italy	Holiday	First time	Friends
17	Female	Colombia	Holiday	First time	Couple
18	Male	Colombia	Holiday	First time	Couple
19	Male	Spain	Holiday	First time	Couple
20	Female	United States	Holiday	First time	Couple
21	Male	United States	Holiday	First time	Couple
22	Male	Andorra	Holiday	First time	Alone
23	Female	Australia	Business	2-3 previous visits	Couple
24	Male	Italy	Holiday	First time	Alone
25	Male	Italy	Holiday	More than 3 visits	Friends
26	Female	Australia	Holiday	2-3 previous visits	Friends
27	Female	Australia	Holiday	2-3 previous visits	Friends

6.3 Interview Findings : Themes, Sub-themes and Representative quotes

Template analysis is conducted to arrange data into categories prior to data analysis (see Chapter 5). By using template analysis, 27 interview transcripts were manually analysed by using a priori themes derived from the literature. Once a final template of the qualitative analysis has been identified, it is suggested that displaying the template may help researchers interpret and communicate their data in more detail (Brooks and King, 2014). Brooks and King (2014) also suggest that researchers can use any style that they find most helpful for their research, however, there are two main styles that are likely to be used to display the template: a linear list presentation and a mind map. Although the use of mind maps is considered a useful approach, most research presents the template analysis in a linear list format (Brooks and King, 2014). For the current research, a mind map was created in order to display a priori themes (Figure 6.1). Mind mapping is a technique which allows the researcher to develop effective and creative thinking methods (Buzan, 2005) and to illustrate the links between thematic clusters (Brooks and King, 2014). The advantages of using a mind map are to let researchers create more ideas, to identify the linkages across various themes and to eliminate possible omissions when collecting data (Kotob et al., 2016).

As shown in Figure 6.1, the technique helped the researcher in illustrating research themes visually around a central idea (Crowe and Sheppard, 2012; Wheeldon, 2011). By using a mind map, the researcher was able to play around with organising previously identified themes and sub-themes. A priori themes derived from the literature are categorised into three different stages: **(i)** pre-visit (cultural motivation, sociability); **(ii)** during-visit (host sincerity, authenticity, tourist engagement); **(iii)** post-visit (perceived value, memorable tourism experience), as presented in Figure 6.1.

"The Grand Bazaar is one of the main attractions of the city according to many people online. I am not here necessarily for shopping. I will maybe shop for some souvenirs but my main motivation to come here was to experience its history and ambience."
(Charlie, Male, United States, T4)

"Locals are very much hospitable. My first impression about the locals and vendors was that they are very sincere people, unlike the other countries.I was really surprised by the behaviour of Turkish people here. I always thought that Turkish people are very rough, but when I met them in the bazaar I was really surprised to see how nice they are, how friendly they are".
(Elias, Male, Switzerland, T2)

Mind mapping in Qualitative Research

Interest in exploring history, culture and heritage

Host sincerity

"I think the physical appearance and social attributes are the most important features of the bazaar. It is a very authentic place. The building is very historic and unique."
(Margot, Female, French, T8)

"My motivation to come here was shopping. I purchased a lot of souvenirs for my family and ourselves. I would say a large number of people come here to buy souvenirs and some local goods. The variety of the products is above my expectations."
(Sarah, Female, United States, T1)

Recreational motivation

Cultural Motivation

Object-based authenticity

Visitors' heritage experiences in Istanbul Grand Bazaar
(Priori themes from interviews held in June-August 2018)

Authenticity

Existential authenticity

I feel very comfortable and exciting here. I am definitely emotional about this place...Everything seems to be quite relax. Even though I feel like a tourist, there is a sense of connection here".
(Jessica, Female, Australia, T26)

Sociability

Memorable tourism experience

Tourist engagement

"I like visiting different countries but it is not my preference to see monuments and buildings. I like interactive places, I like to interact with people. I did engage with locals here. The shopkeepers spoke my language. One of them told that he had girlfriend near my country. I also bought carpet that was the another reason I had a chat with them."
(Liam, Male, Andorra, T22)

Perceived value

Having a chance to socialise is an important aspect in my opinion. When you come here, you just see different types of shops and you get a chance to do business with local people. I really enjoy talking them even though I do not buy anything".
(Margot, Female, France, T8)

Re-visit intention

Recommendations to others

"It is worth seeing. [People] should experience this unique atmosphere that cannot be found anywhere in Istanbul." **(Lorenzo, Male, Italy, T25)**

"I will certainly revisit the bazaar. The atmosphere is very good. You get lost in this place. Everything is so vibrant here; the atmosphere, colours, people. I would like to experience everything once again when I have a chance." **(Victor, Male, Colombia, T18)**

"I will definitely recommend this place to my friends and relatives. Because, the bazaar is one of the must see places in Istanbul. I would recommend to walk around here, have a Turkish coffee and to experience this unique atmosphere." **(Vasilis, Male, Greece, T11)**

Pre-visit stage
During-visit stage
Post-visit stage

Figure 6.1 Mind Mapping in Qualitative Research

156

6.4 Pre-visit Stage

The early stages of the visitor experience (pre-visit) involve tourists' motivation for the visit and expectations of on-site visits (Prebensen, Uysal and Chen, 2018a; Biran, Poria and Reichel, 2006). The pre-visit phase offers a more expansive view of the entire visitor experience and is considered to be a significant phase in understanding tourists' decision-making process prior to visiting the destinations (Prebensen, Uysal and Chen, 2018a). In this study, the qualitative findings demonstrate that two types of drivers impact trip partaking experiences in the bazaar context. More specifically, the pre-visit stage was evaluated in terms of visitors' intellectually-based interests in culture and heritage as well as their need for social connectedness prior to visiting the Bazaar. The following discussion presents two a priori themes which are linked to visitors' pre-visit experience: cultural motivation and sociability.

6.4.1 Cultural Motivation Theme

Cultural motivation is considered as a significant antecedent of cultural tourism which is used to understand tourists' general interest in exploring history, different cultures and heritage (Gannon, Lochrie, and Taheri, 2016; Kolar and Žabkar, 2010). In line with this statement, the theme of cultural motivation in visitors' heritage experiences with the bazaar was put forward by a large number of participants. Generally, participants reported that they were motivated by certain attributes or objects. The following cultural motives were identified by informants as important: having an interest in exploring different cultural, history, heritage and recreational motivations.

i. **Interest in exploring history, culture and heritage**

Several participants indicated that they visited the Grand Bazaar mainly to experience Turkish culture and the local history of the bazaar. For instance, one informant stated:

> The Grand Bazaar is one of the main attractions of the city according to many people online. I am not here necessarily for shopping. I will maybe shop for some souvenirs but my main motivation to come here was to experience its history and ambience.
>
> [Charlie, Male, United States, T4]

Likewise, another informant expressed her interest in history and mentioned that:

The historical aspect of this bazaar attracted me more than the shopping aspect....I love history. That was the main reason I wanted to visit the bazaar today. I really enjoy being here.

[Robin, Female, United
States, T3]

Tourists also narrate their motivations for the Grand Bazaar as follows:

My main motivation to visit here is the culture. The bazaar has a very long and old history. I wanted to experience this atmosphere.

[Edvin, Male, Albania, T6]

I am travelling to cultural destinations all the time…I am really interested in history. I [also] visit marketplaces in different cities. They are similar to the bazaar.

[Jessica, Female, Australia, T26]

The quotations, above, suggest that tourists' travel motivation to the bazaar involves experiencing its culture and history. In line with the narratives, research on cultural heritage tourism also stresses the historical inheritance of the destinations and cultural exploration being one of the main tourist motivations (Kolar and Žabkar, 2010; Nguyen and Cheung, 2016; Poria, Reichel, and Biran, 2006; Yoon and Uysal, 2005). Thus, it has been shown that having the desire to experience different cultures and to learn the history of the attraction play a significant role in visiting the bazaar. Moreover, interview participants were asked whether they engaged in cultural consumption across different activities prior to their visit. This helped to capture the importance of previous heritage experience on their motivation in visiting the attraction. Some informants pointed out that they often prefer going to cultural places such as museum/art galleries, monuments which motivated them to visit the Grand Bazaar of Istanbul. For example, the role of previous experience in visiting the bazaar was captured in the comments by Francesco:

I like going to the marketplaces. I like traditional stores and typical shops. I visited the bazaar in Marrakesh, Morocco. The products in Morocco were pretty much the same as here. These marketplaces represent Eastern culture and I wanted to experience it again.

[Francesco, Male, Italy, T24]

The following statement demonstrates a more detailed response regarding the informant's interest in culture:

I have visited some cultural places in Japan in the month of April. I have heard so much about it. It was such a nice country. I heard all the time that people are very nice in Japan. I visited Japan back in 1983. At that time, I did not have time to interact with local people but this time I had a chance to visit different cities and to interact with people there. I went to Tokyo, Osaka, Kyoto, Hiroshima and the mountain, Fuji. And I have spent some time at Kamakura to see the largest Buddha statue. And it was the time of the cherry blossom season. There was a special religious ceremony to welcome the cherry blossom season.

[Elias, Male, Switzerland, T2]

Thus, it can be stated that Elias is more likely to participate in highbrow cultural activities which lead him to explore other heritage sites. Another informant also reported that she has always enjoyed visiting museums of many sorts and exploring art galleries and historical places:

I visited a lot of museums in Europe. For example, British museum and Van Gogh museum. I visited Edinburgh in Scotland. I enjoy visiting historical and cultural places.

[Martina, Female, Italy, T13]

In line with the above narrative, an Italian informant states that she enjoys engaging in cultural activities:

Three or four months ago I visited the Royal Tomb of King Khai Dinh in Vietnam. I went there because I wanted to experience the cultural side of it. I was really impressed by the architecture of it.

[Elena, Female, Italy, T5]

According to interviewees' comments above, it appeared that tourists' cultural background and their intellectually-based interests in heritage seem to have an impact on their bazaar visitation. This was also supported by Kolar and Žabkar (2010), indicating

that tourists' personal interest in heritage is also a part of the motivational spectrum. Overall, the responses demonstrated that prior travel experience and having an interest in exploring different cultures, history and heritage attractions, enhance tourists' need and willingness to travel to the same or similar heritage destinations.

ii. Recreational motivation

Although several participants reported that their motivation to visit this heritage site was mainly for cultural purposes, some others mentioned that purchasing traditional tangible goods such as carpets, Turkish lanterns or calligraphy prints motivated them. Thus, some participants emphasised that recreational attributes were the main motivation for them visiting the bazaar. This was evident in the following comment made by an American informant:

> My motivation to come here was shopping. I purchased a lot of souvenirs for my family and ourselves. I would say a large number of people come here to buy souvenirs and some local goods. The variety of the products is above my expectations.
>
> [Sarah, Female, United States, T1]

Similarly, other interviewees also reported that visiting the bazaar specifically looking for some traditional products and souvenirs to purchase:

> I would like to buy some stuff like a carpet, colourful lanterns for my new house so shopping was my main motivation to come here today.
>
> [Victor, Male, Colombia, T18]

> I wanted to buy a pipe. My friend told me to visit the Grand Bazaar so I can buy it from here. That is why I came here today. I can say shopping was my motivation to visit here today.
>
> [Vasilis, Male, Greece, T11]

> I think shopping is the most important features of the bazaar…[My expectation before visiting here was] to buy some gifts and souvenirs for my pals.
>
> [Marco, Male, Italy, T12]

Shopping [motivated me]. I like jewellery that is why I came here today.

[Linda, Female, Italy, T15]

Shopping was my main motivation to come here to buy souvenirs.

[Victor, Male, Colombia, T18]

In line with the interviewees' comments, having recreational experiences in heritage destinations is also classified as a part of tourists' cultural motivation (Poria, Butler, and Airey, 2004; Poria, Reichel, and Biran, 2006). While research on heritage tourism mainly focuses on the historical and cultural artefacts of a destination, it is stated that leisure and recreational needs also play an important role when considering motivational factors (Poria, Butler, and Airey, 2004). For instance, museums in relation to heritage tourism are regarded as recreational venues (Davies and Prentice, 1995; Falk and Dierking, 2013; Loureiro and Ferreira, 2018) where visitors benefit from a variety of leisure activities (Jafari, Taheri, and vom Lehn, 2013). As shown in the narratives of the participants interviewed, shopping appeared to be particularly prominent among visitors. Thus, in the case of the Istanbul Bazaar, it is worth noting that the recreational attributes of the bazaar play a significant role for visitors whose motivations include engaging in shopping-related activities.

6.4.2 Sociability Theme

Sociability is another theme which emerged from the interviews. Literature suggests that the level of sociability is associated with individuals' characteristics, meaning highly sociable individuals tend to engage more in social activities (Jafari, Taheri, and vom Lehn, 2013; Spake and Megehee, 2010; Taheri et al., 2016). The audio recorded findings demonstrated that some participants visited the Grand Bazaar with companions, whereas others were alone. However, almost all participants came into contact with either the local community or other tourists. For instance, Liam indicated himself as a highly sociable person as he mentioned that:

I like visiting different countries but it is not my preference to see monuments and buildings. I like interactive places, I like to interact with people. I did engage with locals here. The shopkeepers spoke my language. One of them told me that he had girlfriend near my country. I also bought a carpet, that was the another reason I had a chat with them.

161

Hence, it appeared that Liam has a sociable personality trait and tended to seek opportunities to engage with locals while experiencing the bazaar. Another informant also highlighted that:

> People from different countries are coming here, talking a different language. The object here is people want to buy something and the sellers want to sell something. But seller knows one language - Turkish. Maybe a little bit of English. But customers come from all over the world, for example, Argentina, Brazil, South Africa, China, or Japan. They speak different languages. But the thing is, everybody communicates somehow. That is the beauty of it. So the bazaar is a meeting point for everyone and this motivated me to visit here.
>
> [Elias, Male, Switzerland, T2]

In the same vein, the narrative of the interviewee demonstrates that activities and interactions available in the bazaar motivated him to visit the attraction. An American informant also mentions that getting a chance to communicate with the local community attracts her:

> The chat with the vendors about what they have or where they come from is really interesting to me.
>
> [Grace, Female, United States, T1]

Likewise, a French informant states:

> …The interaction with the locals attracted me to visit here.
>
> [Louis, Male, France, T10]

Here, such a participant can be identified as an extravert who "needs to have people to talk to, craves excitement and opportunities for physical activity, likes to laugh and be merry, and engages in many social interactions, which are a major source of happiness" (Hills and Argyle, 2001, p. 597 cited in Spake and Megehee, 2010, p. 315). Since the bazaar is a public space for intercultural exchange and socialisation, visitors with high sociability are likely to value social interaction with the local community, their

162

companions and other fellow tourists which enhances their overall cultural experiences (Jafari, Taheri, and vom Lehn, 2013). In this sense, the theme of sociability can be stated as the factor influencing pre-visit choices of a bazaar.

6.5 During-visit Stage

The on-site phase of tourist experiences refers to how tourists engage with destination/service providers' offerings (Huang and Choi, 2019). Previous studies stress the importance of visitors' on-site experiences, explaining complex attributes that shape the tourism experience itself (Prebensen, Chen and Uysal, 2018). This phase offers a useful insight into a mutual and interactive process between tourists and service providers/destination offerings and how the destination is interpreted (Payne, Storbacka, and Frow, 2008). In understanding how visitors engage with the bazaar offerings, the qualitative findings demonstrate four central themes: host sincerity, object-based authenticity, existential authenticity and tourist engagement. The following sub-sections will detail the narratives of each of these themes.

6.5.1 Host Sincerity Theme

Host sincerity was another theme that emerged from the narrative of interviews as the participants frequently mentioned about their perceived sincerity of interactions with local hosts which shaped their experience (Taylor, 2001; Taheri et al., 2018). Participants were asked to express their interactions with local hosts to capture the authentic aspects of the host-guest encounter. A number of informants reported that they had sincere interactions which allowed them to become "incorporated into certain cultural aspects of the host community" (McIntosh and Johnson, 2005, p. 37). For example, one informant reported that:

> The shopkeepers from the shops attracted me. They spoke to me in my own language – Spanish. My girlfriend wanted to buy a bag so I talked to them over the price. They were very friendly.
>
> [Antonio, Male, Spain, T19]

Another informant from Australia also stated that:

Shopkeepers usually ask some question maybe like where I am from, that kind of thing. They were friendly. They try to sell their products but not in an aggressive way.

[Jessica, Female, Australia, T2]

Similarly, Elias shared his opinion by stating that:

Locals are very much hospitable. My first impression about the locals and vendors was that they are very sincere people, unlike the other countries. I was really surprised by the behaviour of Turkish people here. I always thought that Turkish people are very rough but when I met them in the bazaar I was really surprised to see how nice they are, how friendly they are.

[Elias, Male, Switzerland, T2]

Moreover, participants also reported that locals or shopkeepers generally portrayed a typical Turkish culture which is often associated with warm hospitality:

People here gather and communicate. I guess this part generally reflects Turkish culture in my opinion.

[Sarah, Female, United States, T1]

I think the locals' hospitality reflects Turkish culture.

[Elias, Male, Switzerland, T2]

As seen in the narratives above, the majority of the participants stated that the merchants are very hospitable, welcoming and friendly. Some tourists had sincere interactions with shopkeepers over the price when purchasing local goods. Others indicated that they had an authentic and sincere experience with locals while having a Turkish coffee in small cafés located in the Grand Bazaar. This echoes Taheri et al., (2018), who assert that genuine sincere interaction between host and guest emerges from interactive encounters. These sincere interactions with the local host result in providing visitors with memorable travel experiences (Taylor, 2001; Wang et al., 2015). In addition, interviewees' often stated how local hosts' hospitality portrayed Turkish culture. Hence, it should also be noted that the act of coming into contact with the local community provides visitors with a genuine experience of indigenous culture (Zeppel, 2002). Overall, as the various

responses indicate, participants agree that the Grand Bazaar is an interactive space where they experienced sincere contact with the local community.

6.5.2 Authenticity Theme

During the interview process, authenticity emerged as another theme where participants are encouraged to explain their opinions regarding the features of the bazaar and their own experiences. Based on informants' responses, object-based authenticity, which is identified as "how people see themselves in relation to objects" (Reisinger and Steiner, 2006, p. 24), was captured. Findings from the interviews demonstrate that tourists perceived the authenticity of the bazaar in terms of its tangible heritage which include the ancient buildings, the colourful alleys and exotic goods. With regard to the latter sub-theme, existential authenticity, which is often explained as "a state of being that is activated by tourists when having a good time" (Brown, 1996 cited in Steiner and Reisinger, 2006, p. 301), was also captured. The following sections establish more detailed responses regarding participants' perceived authenticity which was categorised as object-based and existential authenticity.

i.   Object-based authenticity

Several informants indicated that the ancient building of the bazaar is one of the most significant features that attracts tourists. For example, one participant reported that:

> I think the physical appearance and social attributes are the most important features of the bazaar. It is a very authentic place. The building is very historic and unique.
>
> [Margot, Female, French, T8]

Similarly, the importance of the historical building is addressed by another informant as:

> The building is quite unique. The bazaar is in a covered space and the building is very historic and very beautiful.
>
> [Jessica, Female, Australia, T26]

Overall, findings from the narrative of participants illustrate that several visitors perceived object-based authenticity particularly from the physical attributes of the bazaar;

> The bazaar is definitely a unique, authentic place. Its ambience is the most important aspect of it.

> [Elias, Male, Switzerland, T2]

> I think the old building is the most attractive part of the bazaar. So I can say the architecture seems to be the most important feature of it.

> [Elena, Female, Italy, T5]

A Greek informant also explained the importance of sensing the exotic atmosphere as follows:

> I do not think shopping is really the most important feature here because you can find these products maybe in the malls or other parts of Istanbul. They are more clean and there are air conditioners as well. So people want to visit here because of its atmosphere in my opinion.

> [Vasilis, Male, Greece, T11]

In parallel with the narratives of the participants, object-based authenticity primarily focuses on the artefacts, historic events, celebrations, structure, architecture and monuments of destinations (Chhabra, Healy and Sills, 2003; Kolar and Žabkar, 2010; Reisinger and Steiner, 2006). In the bazaar context, the architecture, its history and atmosphere along with its construction date are the factors which influenced visitors' perception of object-based authenticity. In addition to the above responses, food is also found to be an indicator of object-based authenticity. Since there are a number of restaurants and cafés available inside the Grand Bazaar, visitors get a chance to experience traditional Turkish foods such as kebabs, other Turkish cuisine and delights. For example, one informant reported that he very much enjoyed the food that he had been served in a traditional restaurant located in the bazaar: The food was the most valuable experience during my visit. I had local food here and it was absolutely amazing [Charlie, Male, United States, T4]. In this case, it appeared that the local food can also be linked to the quest for object-based authenticity during travel (Jyotsna and Maurya, 2019; Mkono, Markwell and Wilson, 2013).

ii.   Existential authenticity

Existential authenticity pertains to experiences (Kolar and Žabkar, 2010) which are based on natural and self-made feelings (Curran et al., 2018). A number of informants reported that they had positive experiences in relation to their bazaar experience. For instance, a Serbian informant expressed her happiness and overall subjective well-being during her visit to the bazaar:

> Feeling happy is the most valuable experience during my visit here. I am feeling happy in this bazaar. My soul is singing.
>
> [Ana, Female, Serbia, T14]

An Australian informant also expressed her own experience as follows:

> I feel very comfortable and excited here. I am definitely emotional about this place…Everything seems to be quite relaxed. Even though I feel like a tourist, there is a sense of connection here.
>
> [Jessica, Female, Australia, T26]

Hence, participant reported that they enjoyed a unique experience that allows them to feel particularly happy, relaxed and calm during their visit. In addition, visiting the Grand Bazaar contributed to a sense of belonging to the heritage site for some tourists:

> My parents are from Syria. In Syria, they have a similar culture. I grew up in France but I am familiar with the Middle Eastern culture because of my parents. I do not speak the language but I know there is a similar culture. So when I came here, I felt so familiar with the Turkish culture. I feel like this culture is a part of my own heritage.
>
> [Margot, Female, France, T8]

> I feel like I kind of belong here. It feels very similar to back home. I have lived in different Eastern countries. This is maybe the reason I feel like I belong here. The bazaar kind of reflects my heritage.
>
> [Vasilis, Male, Greece, T11]

As shown in the quotations, visitors found themselves having an authentic experience from emotions, sensations and a sense of self (Wang, 1999). That is, existential authenticity is framed by lived experiences (Belhassen et al., 2008) which enable visitors to keep a distance from their everyday lives and express their true selves during their visit to the Istanbul Bazaar as indicated in the literature (Kim and Jamal, 2007). Overall, participants addressed that they perceived the authenticity of the bazaar through its tangible factors as well as their own first-hand experience.

6.5.3 Tourist Engagement Theme

The concept of engagement emerged as one of the key themes expressed by the respondents during interviews. The audio recorded findings suggested that tourists predominantly reported their 'engagement' which occurred as a part of the interactive relationship with the local community and the bazaar itself (Huang and Choi, 2019). For instance:

Having a chance to socialise is an important aspect in my opinion. When you come here, you just see different types of shops and you get a chance to do business with local people. I really enjoy talking to them even though I do not buy anything.

[Margot, Female, France, T8]

I did engage with the locals in the bazaar but not really with shopkeepers. I interacted with them while having a coffee or tea in the small coffee shops. [Their] hospitality was very good and sincere.

[Elias, Male, Switzerland, T2]

In the context of a bazaar experience, it should be noted that host-guest encounters play an important role in the visitor journey. Hence, it appeared that engagement between tourists and local community occurred through social interactions during participants' visits. In addition to the above responses, a visitation to the bazaar also involves engagement with the heritage setting itself and its offerings. For instance, an informant stated that:

I have visited Hagia Sophia, Galata Tower, Topkapi Palace, Basilica Cistern, Blue Mosque and the Grand Bazaar. The Grand Bazaar is my favourite one. I enjoyed visiting here more than any other attraction.

Likewise, another informant said that:

> Some of my friends recommended me to visit here four years ago. I was told that a bazaar is a stunning place that is worth seeing. I certainly agree with them. I have not seen any places like the bazaar anywhere in the world before. Everything is literally in one place. It is a geographical bonding. It is the most beautiful attraction in Istanbul.
>
> [Elias, Male, Switzerland, T2]

Here, participants reported that they had meaningful engagements with the historic environment of the site as well as the local community. Hence, visitors came in direct or indirect contact with both tangible and intangible aspects of the bazaar. As such, visitors engaged with the bazaar across multiple touchpoints during their entire journey which shaped their actual behaviours (Jaakkola and Alexander, 2018; Minkiewicz, Evans, and Bridsonal, 2014). In addition, a number of respondents expressed their feelings towards the bazaar which explains their affectionate state (Brodie et al., 2011; Hollebeek, Glynn, and Brodie, 2014). For example, a German respondent stated that:

> I am happy to visit the bazaar, experience Turkish culture and see Turkish business.
>
> [Karl, Male, German, T7]

Similarly an Australian respondent reported that:

> I feel quite emotional after being back. It has been such a long time. Being here brings memories. We were very young the last time we visited the bazaar. We were backpacking so it is actually very nice to come back.
>
> [Sophie, Female, Australia, T23]

Likewise, another informant shared his feelings by stating that:

> When I entered the bazaar, I had a very different kind of feeling…I feel like I know the place. I am amazed.
>
> [Elias, Male, Switzerland, T2]

Consequently, as the narratives of the qualitative findings demonstrated, the attributes of the bazaar influenced visitors' bazaar-related thoughts, emotions, feelings, attitudes, and their actual behaviours during on-site experiences. That is, visitors' engagement with the bazaar occurred through interactive and co-creative experiences with their surroundings and locals as suggested by the extant literature (Hollebeek, Glynn, and Brodie, 2014).

6.6 Post-visit Stage

In portraying the visitor experience, a post-visit phase helps in understanding the experience evaluation in terms of value perception, and memorability of the visit (Chen, Prebensen, and Uysal, 2018). This is the final stage of the visitor journey where tourists express their satisfaction, feelings of commitment to a destination, and intention to revisit and recommend a destination following the visit (Sirgy, Lee and Yu, 2018). With regard to visitors' post-travel experiences and behaviours, two a priori themes emerged from the qualitative data: perceived value and memorable tourism experience respectively. The following discussion will further illustrate the outcomes of authentic service provision within the bazaar context.

6.6.1 Perceived Value Theme

Perceived value emerged as a theme of the post-visit stage which demonstrates visitors' overall assessment of a service or product (Iniesta-Bonilla et al., 2016). The perceived value of a destination is identified as the "process by which an individual receives, selects, organizes and interprets information to create a meaningful picture of the environment" (Harrell, 1986, p. 6 cited in Prebensen et al., 2012, p. 254) and considered as a significant construct which helps in determining consumer behaviour (Kim et al., 2015). As such, participants were asked to express their opinion regarding the overall assessment of a bazaar based on their perceptions. Almost all participants reported that the bazaar is a special venue that is worth seeing. Responses from the participants, below, demonstrates how they created a meaningful picture of the value of bazaar experience:

> The bazaar is definitely worth seeing.
>
> [Bram, Male, Belgium, T9]

> It is worth seeing. [People] should experience this unique atmosphere that cannot be found anywhere in Istanbul.

Even though it is very touristic you do kind of get a lot of different aspects, Turkish culture. It is the place you can experience a lot of things in a short amount of time.

[Emma, Female, Australia, T27]

I was told that the bazaar is a stunning place that is worth seeing. I certainly agree.

[Elias, Male, Switzerland, T2]

It is an interesting place that you cannot experience in any other countries.

[Linda, Female, Italy, T15]

These responses demonstrated that several tourists perceived the high utility derived from various aspects such as their perception of the bazaar surroundings, participation, money, time or effort they spent. That is, visitors' perceived value associated with the Grand Bazaar was affected mainly by both its tangible and intangible aspects. This was also supported by Chiu et al. (2014, p. 322) who suggest that "value reflects the benefits and costs as perceived by customers in relation to tangible and intangible products, as well as the combination of quality, service and price".

6.6.2 Memorable Tourism Experience

Memorable tourism experience is another theme which emerged from interviews that result in positive post-travel behaviours. Tourists consider themselves as having a memorable experience if their experience is engaging, authentic and meaningful at a cultural heritage site (Lee, 2015; Taheri et al., 2018; Taheri, Gannon, and Kesgin, 2020). The audio recorded findings demonstrated that two important behavioural intentions emerged as sub-themes: re-visit intention and recommending the bazaar to others (Gannon et al., 2017). The following sections establish more detailed responses regarding participants' post-travel behaviours.

i.   Re-visit intention

Almost all participants reported that they are satisfied with their overall experience and they are willing to re-visit the bazaar in the future. For instance, one informant indicated that:

I will certainly revisit the bazaar. The atmosphere is very good. You get lost in this place. Everything is so vibrant here; the atmosphere, colours, people. I would like to experience everything once again when I have a chance.

[Victor, Male, Colombia, T18]

The intention of revisit was also found in the comments of an American informant:

I will be back here in the future. At the moment I have limited time to spend here. I would like to experience the bazaar more.

[Charlie, Male, United States, T4]

Likewise, other participants reported that:

I will definitely visit again. I do not even know if I have seen everything. I will revisit for its atmosphere.

[Jessica, Female, Australia, T26]

I will revisit this place to see how it changes every time.

[Emma, Female, Australia, T27]

I would like to visit the bazaar again. Sure! This is a vibrant place. I loved it.

[Elias, Male, Switzerland, T2]

Overall, participants mainly reported that they were satisfied with their overall bazaar experience which influences their intention to revisit the destination (Gannon et al., 2017). Hence, the likelihood of visitors returning to the bazaar is primarily based on their perception of how memorable their experience was (Bryce et al., 2015).

ii.   Recommendation to others

Recommendations emerged as another significant sub-theme for a memorable tourism experience. The majority of the interviewees reported that they perceived a memorable bazaar experience. Hence, almost all the participants stated that they intend to recommend the bazaar to their friends and relatives. In this regard, word-of-mouth (WoM) recommendations hold particular importance as post-travel behaviour. For example, one interviewee commented:

172

I will definitely recommend this place to my friends and relatives. Because, the bazaar is one of the must see places in Istanbul. I would recommend to walk around here, have a Turkish coffee and to experience this unique atmosphere.

[Vasilis, Male, Greece, T11]

Similarly, other informants reported:

It is a very authentic place that everybody needs to experience. You can have a cup of Turkish tea, have a chat, buy something. I will recommend this place to my friends, definitely.

[Margot, Female, France, T8]

I will recommend the bazaar to my friends, sure. This is a great experience that they need to have. It is worth seeing.

[Sofia, Female, Italy, T16]

Within the tourism context, positive word-of-mouth recommendations have always been considered as a significant driver of post-travel behaviour which affects the destination's reputation and success (Gannon et al., 2017; Gannon et al., 2019). Consistent with this, the majority of the participants expressed their willingness to recommend the bazaar to friends and family through positive 'word-of-mouth'. Moreover, word-of-mouth recommendations in a virtual environment such as various social media platforms, TripAdvisor and blogs are also significant for the travel decisions of potential tourists (Litvin, Goldsmith and Pan, 2008). For example, an Australian participant stated that she shares her positive experiences on social media:

I have already put some photos on Instagram. This will encourage [my friends] to visit here.

[Sophie, Female, Australia, T23]

Throughout the interviews, it became clear that positive post-travel behaviours (revisit intention and recommendation to others) are primarily based on visitors' perceptions on how memorable they find the experience.

6.7 Overview of Qualitative Findings

Through the qualitative analysis, Phase I identified perceptions and outcomes of authentic service provision within the bazaar context. The extant literature identified eight salient concepts to understand the complex nature of visitor experience in culturally diverse destinations (Chapter 4). Following this, as discussed earlier in Chapter 5, the researcher conducted semi-structured interviews until data saturation was achieved, confirming that no new concepts emerged. Ultimately, the findings of qualitative data supported that the factors identified in the existing literature are relevant. More particularly, the findings revealed that cultural motivation and sociability are the key drivers which occur prior to visiting the bazaar as indicated in the literature (Bryce et al., 2015; Jafari, Taheri, and vom Lehn, 2013; Kolar and Žabkar, 2010; Taheri et al., 2016). Further, empirical support for visitors' on-site behaviours and experiences was found amongst the qualitative phase of the research. These attributes are explained with the themes of host-sincerity, authenticity and tourist engagement by focusing on the authentic aspects of the host-guest interaction (Taheri et al., 2018; Taylor, 2001), the significance of authenticity (Kolar and Žabkar, 2010; Reisinger and Steiner, 2006; Wang, 1999) and visitors' bazaar-related thoughts, emotions, feelings, and actual behaviours during the visit (Brodie et al., 2013; Hollebeek, Glynn, and Brodie, 2014). Finally, the findings provided a deeper understanding of participants' post-travel behaviours with respect to two a priori themes: perceived value and memorable tourism experience. Consistent with the existing literature, the findings confirmed that visitors perceived high utility from their trip, which is associated with the bazaar's physical environment, level of participation, local hosts' behaviour, and monetary and time value. In addition, the findings demonstrated that visitors eager to return to the bazaar and recommend it to others, echoing the literature by Gannon et al. (2017), Kim (2004), Lee (2015) and Taheri et al. (2018).

As the initial stage of a sequential exploratory mixed-methods design, the findings from qualitative data led to a greater understanding of factors shaping cultural consumption experiences. More specifically, the findings from Phase I allowed the researcher to explore the phenomenon and provided a basis for collecting quantitative data to explain relationships found in the qualitative data. Hence, a 'building approach' was used to systematically develop quantitative items (Phase II) based on qualitative findings (Phase I). Ultimately, the sequential exploratory mixed-methods design was needed in this research, which helped in increasing the validity and reliability of instrument items by

evaluating suitability with both qualitative and quantitative data (Onwuegbuzie, Bustamante and Nelson, 2010).

6.8 Chapter Summary

This chapter has presented the qualitative findings of the research derived from semi-structured interviews at Istanbul Grand Bazaar. The purpose was to provide insights into a comprehensive understanding of factors shaping visitors' overall experience, thus addressing Objective 1 (to identify antecedents and behavioural outcomes of visitors' cultural consumption experiences in the context of Istanbul Grand Bazaar). This was achieved by employing template analysis which is a method to structure a priori themes derived from the literature. Further, a visual presentation of the template analysis was presented, in the form of a mind map, to illustrate the links between thematic clusters (Figure 6.1). In consequence, a priori themes of cultural motivation, sociability, host sincerity, object-based authenticity, existential authenticity, tourist engagement, perceived value and memorable tourism experience were examined in detail to provide a holistic view of visitors' overall experience. Consistent with the extant literature, the findings of the interviews supported the conceptual model in determining the pre/on-site/post-visit phases of the cultural heritage experience.

Overall, the results from the exploratory phase of the research enabled the factors to be addressed which, in turn, helped to develop questionnaire items for the quantitative phase in order to assess and strengthen the conceptual model. Having addressed these factors in the context of bazaar visitation, the next chapter will analyse these factors from a broader sample by applying quantitative research methods which offer complementary ways of understanding the phenomenon. By quantifying these findings, the purpose of the following chapter is to assess the qualitative data, to add more depth to the results and to test the relationships between constructs, thus addressing research objectives 2, 3 and 4. Thereby, the following chapter will present the findings and analysis of the quantitative data.

Chapter 7

Discussion of Quantitative Findings

7.1 Introduction

In this chapter, the findings of the quantitative phase of the research are presented. The first section represents the descriptive and primary analysis derived from the survey. Further, the normality of the data distribution and common method variance is discussed in addition to a systematic evaluation of PLS-SEM. Finally, the analysis of the conceptual model is represented and the results are discussed through justifications and explanations of each statistical assessment.

Using the Grand Bazaar of Istanbul as a research context, the primary aim of the current research is to offer insight into the understanding of Western visitors' perceptions and outcomes of authentic service provision by examining the dynamic process that flows from pre- to post-visit. In order to achieve this aim, four research objectives were formulated (Chapter 1 Section 1.4). Assisting the quantitative phase of the research, 28 research hypotheses have been developed based on a comprehensive literature review. The research objectives and associated research hypotheses are outlined below.

Research Objective 1 : To identify antecedents and behavioural outcomes of visitors' cultural consumption experiences within the Istanbul Bazaar context

Research Objective 2 : To explore factors affecting visitors' on-site engagement in the context of bazaar visitation

> **H1:** Cultural motivation is positively related to host-sincerity
> **H2:** Cultural motivation is positively related to object-based authenticity
> **H3:** Cultural motivation is positively related to existential authenticity
> **H4:** Cultural motivation is positively related to tourist engagement
> **H5:** Sociability is positively related to host-sincerity
> **H6:** Sociability is positively related to object-based authenticity
> **H7:** Sociability is positively related to existential authenticity
> **H8:** Sociability is positively related to tourist engagement

Research Objective 3: To evaluate visitors' perception of authenticity within the on-site bazaar experience

H9: Object-based authenticity is positively related to existential authenticity

Research Objective 4: To investigate how antecedents and on-site behaviours of bazaar visitation contribute to visitors' post-travel behaviours.

H10: Host sincerity is positively related to perceived value

H11: Object-based authenticity is positively related to perceived value

H12: Existential authenticity is positively related to perceived value

H13: Tourist engagement is positively related to perceived value

H14: Cultural motivation is positively related to memorable tourism experience

H15: Sociability is positively related to memorable tourism experience

H16: Host sincerity is positively related to memorable tourism experience

H17: Object-based authenticity is positively related to memorable tourism experience

H18: Existential authenticity is positively related to memorable tourism experience

H19: Tourist engagement is positively related to memorable tourism experience

H20: Perceived value is positively related to memorable tourism experience

Further, eight mediation hypotheses were developed:

H21: Host sincerity mediates the relationship between cultural motivation and memorable tourism experience

H22: Host sincerity mediates the relationship between sociability and memorable tourism experience

H23: Object-based authenticity mediates the relationship between cultural motivation and memorable tourism experience

H24: Object-based authenticity mediates the relationship between sociability and memorable tourism experience

H25: Existential authenticity mediates the relationship between cultural motivation and memorable tourism experience

> **H26:** Existential authenticity mediates the relationship between sociability and memorable tourism experience
>
> **H27:** Tourist engagement mediates the relationship between cultural motivation and memorable tourism experience
>
> **H28:** Tourist engagement mediates the relationship between sociability and memorable tourism experience

The following sections explore the quantitative findings of the research by using The Statistical Package for the Social Sciences (SPSS) version 25 and SmartPLS version 3.2.9.

7.2 Descriptive and Primary Analysis: Characteristics of the Sample

This section discusses the descriptive and preliminary analysis of the sampled population. First, the data screening process was conducted to prepare data for further analysis. Visual inspection of the data was carried out to identify and correct errors as it is necessary to screen the data for variables (Pallant, 2011). In addition to the data screening process, descriptive analysis was carried out, along with tests for violations of statistical assumptions (Hair et al., 2011). A total of 913 questionnaires were collected through both convenience and snowball sampling methods. After manual screening of the data, some cases were excluded due to non-response and inaccuracy. The final model consisted of 852 valid questionnaires, for a response rate of 93%. Subsequently, the data were recorded to SPSS Statistics 25 and analysed accordingly.

7.2.1 Participants' Demographic Profile

Previous studies demonstrate that demographic factors such as age, nationality, marital status and education level are considered as important determinants of consumption patterns in general marketing (Kotler et al.,1999) as well as in the tourism literature (Baloglu and Brinberg, 1997; Kim and Prideaux, 2005; Kozak, 2002). The following sections discuss participants' demographic profile including gender, age, marital status, education and nationality along with social factors related to companions.

Gender

Based upon the demographic profile of respondents, the majority of the respondents were female (61%, n=522) while the remaining 39% (n=331) were male (Figure 7.1). As seen in Figure 7.1, women were more likely to participate than men.

178
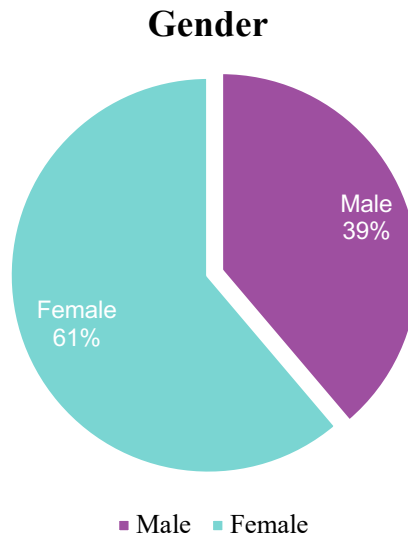
Gender

Figure 7.1: Participants' gender distribution

Much academic attention has been given to gender differences in leisure behaviour (Collins and Tisdell, 2002; Meng and Uysal, 2008; McGehee et al., 1996; Remoaldo et al., 2014). For example, a study by McGehee et al. (1996) demonstrated that tourism motivations differ between gender. That is, women are more likely to visit cultural venues and to seek opportunities to spend time together with their families; while men are more likely to prefer sports and adventure when engaging in leisure activities (Meng and Uysal, 2008; McGehee, 1996). Gender differences in tourism destinations is also put forward by Josiam et al. (2005) who state that female tourists are highly involved in shopping in their travel decisions when with compared men. Similarly, the study of Xie et al. (2008) found that women tend to be more active and more interested in visiting cultural sites and doing shopping. Given the features of the bazaar and its shopping aspect, these might be the reason that the majority of the participants (61%) were female.

Age

The age range is divided into five different categories ranging from 18 to 55 and above (Figure 7.2). The majority of the participants were in the age range of 26-35 years (40%), followed by the age group of 18 to 25 (23%), 36-45 (20%), 46-55 (10%), 55 and above (7%). In most studies, it appears that market segmentation is often varied for cultural/heritage tourism. For example, in a study undertaken by Huh et al. (2006), the survey results demonstrate that heritage visitors tend to be in middle-aged categories, generally between the ages of 38 and 57. The survey results from Palau-Saumell et al.'s

(2012) study show that the majority of visitors to La Sagrada Família in Barcelona were between 25 and 54 years old. From the data, it would appear that respondents in this current study are much younger than those found in other cultural/heritage sites. However, it is worth noting that the segment of cultural/heritage tourists between the age range of 20-29 has been increasing over the past few years (Pérez, 2009 cited in Remoaldo et al., 2014).

Age
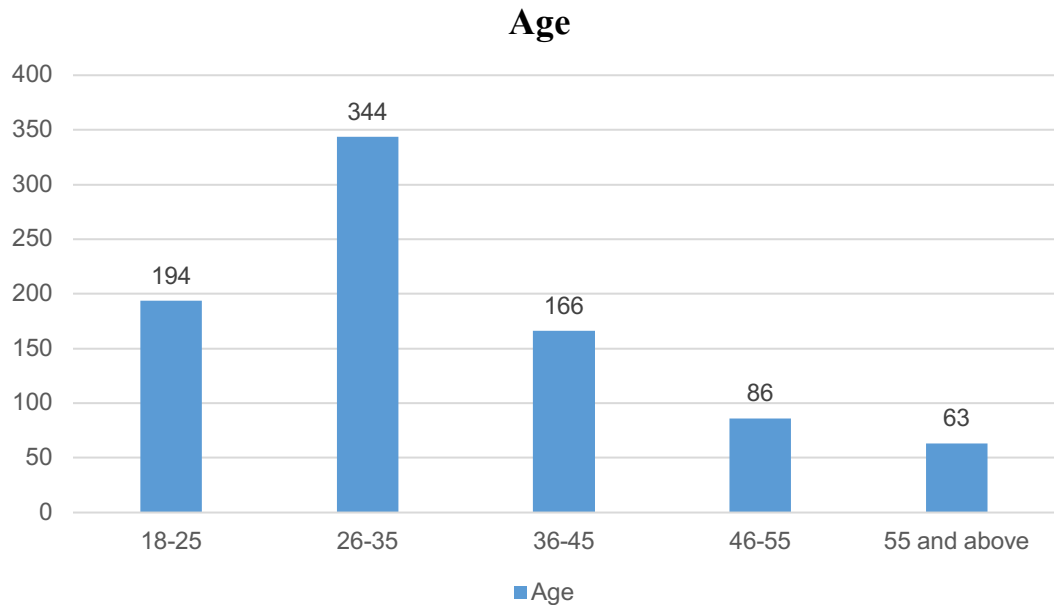
Figure 7.2: Participants' age range distribution

Marital Status

Regarding marital status, the survey distinguishes among single, married, divorced, partner and widow. The majority of the participants were married (36%, n=306), followed by single (33%, n=277). The rest were in a relationship (29%, n=244), divorced (%3, n= 23) or widowed (0%, n=2) (Figure 7.3). The literature suggests that marital status is considered to be one of the factors influencing tourists' travel patterns (Kara and Mkwizu, 2020). For instance, in the study of Lee and Bhargava (2004), the authors state that married couples are less likely to engage in leisure activities than singles while travelling. Chandler and Costello (2002) found that heritage tourism destinations attract married middle-aged people who have older children. In this current study, it appeared that the majority of the respondents were either married or in a relationship even though the age range was younger than those found in other studies.
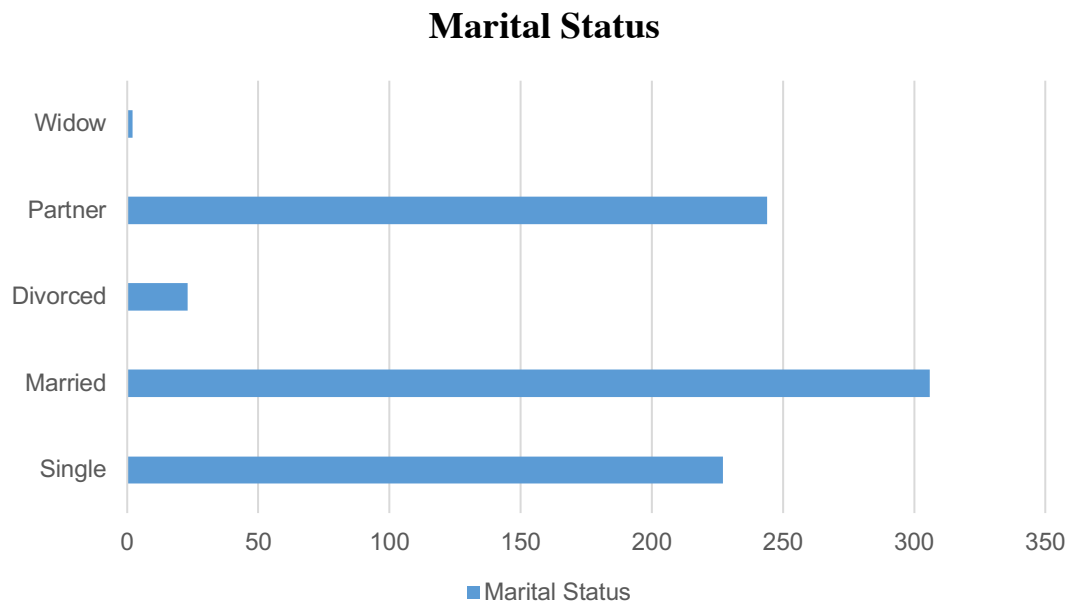
Marital Status

Figure 7.3: Participants' marital status distribution

Education

Participants' level of education ranged from basic or non-formal education to PhD or postgraduate (Figure 7.4). The majority of the respondents hold a bachelor's degree (43%, n=410), followed by PhD or postgraduate degrees (31%, n=265) or high school degree (20%, n=171). Of the participants, 1% (n=7) stated their education level as basic or non-formal education. According to Richards (2007, p. 15), "highly educated people tend to consume more culture – not just high culture, but popular culture as well". Likewise, Remoaldo et al. (2014) argue that the level of education is considered as a distinctive variable among heritage tourists. The results of their study demonstrate that the majority of the visitors (86.7%) to Guimarães in Portugal had at least a university degree (Remoaldo et al., 2014). Similarly, Nguyen and Cheung (2014) also state that education is a prominent factor among cultural tourists, stating that the majority of the respondents in their study are highly educated in the context of Hue city of Vietnam. In parallel with previous studies, the findings of the current research demonstrate that 79% of the respondents were highly educated, holding at least a bachelor degree.

Education

- Ph.D or Postgraduate
- Bachelor Degree
- High School
- Basic or non-formal education
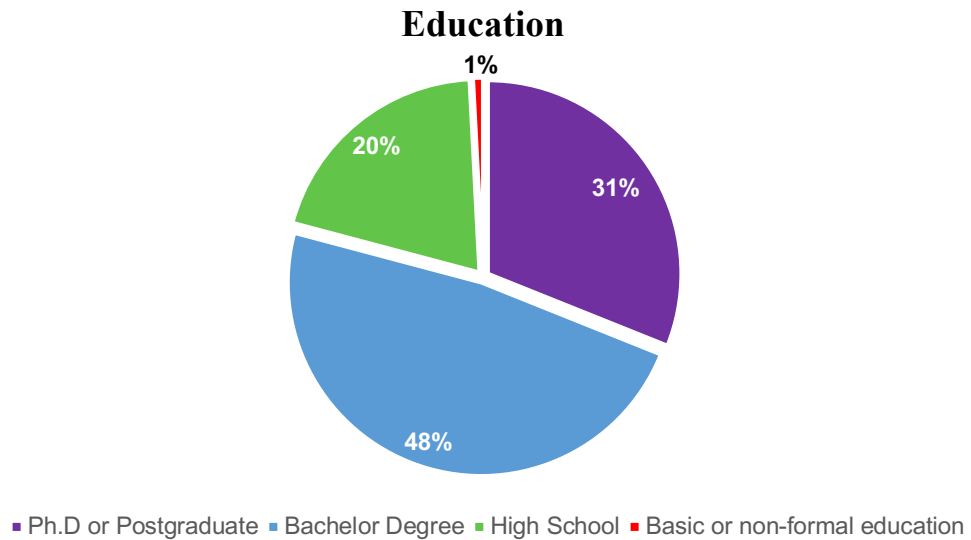
Figure 7.4: Participants' level of education

Nationality

As noted previously, the questionnaire was completed by Western consumers who have previously visited the bazaar. The survey sample demonstrated 49 different nationalities among respondents (Figure 7.5). As shown in Figure 7.5, British (20%, n=173) and North American (12%, n=104) participants constituted predominance in this research.
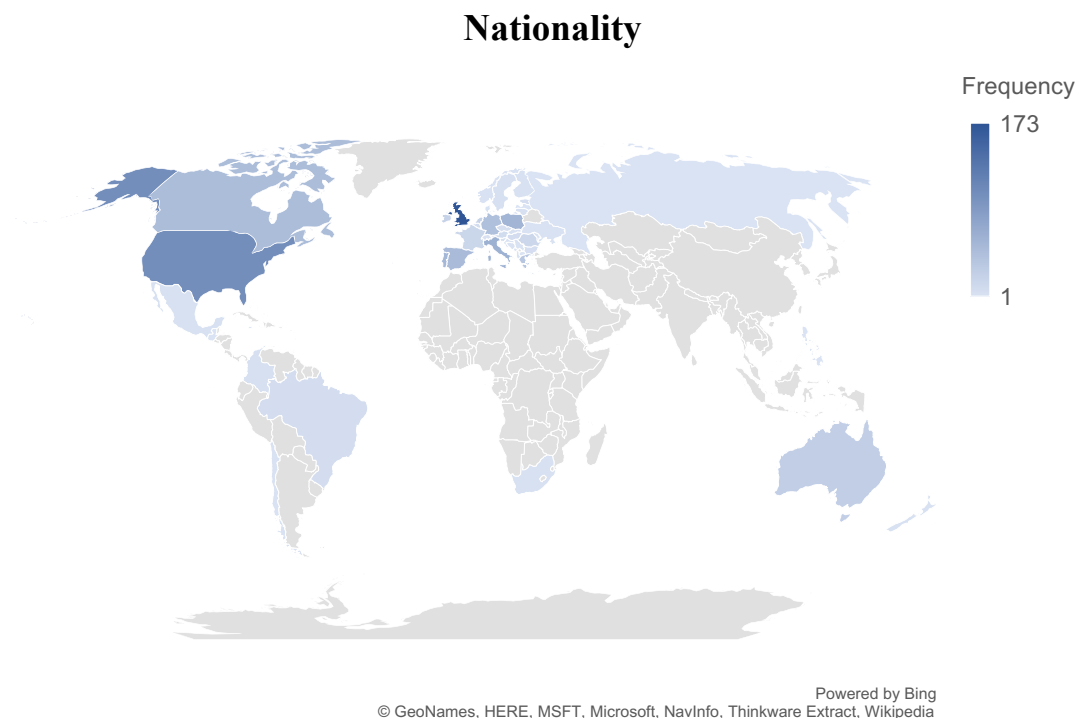
Nationality

Figure 7.5: Distribution of participants by nationality

To specify more in detail, participants were divided by region as follows: Europe (81.46%, n=694), North America (12.68%, n=108), South America (1.76%, n=15), Oceania (3.64%, n=31) and South Africa (0.47%, n=4) (see Figure 7.6).

Nationality

■ Europe ■ North America ■ South America ■ Oceania ■ South Africa
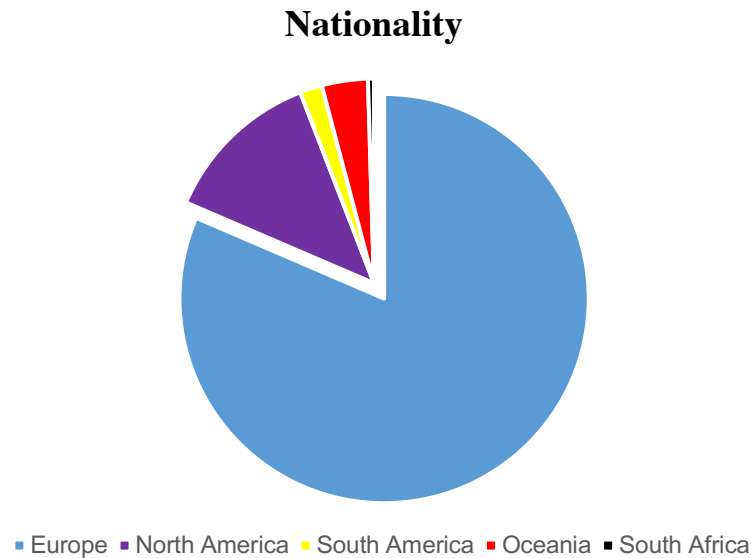
Figure 7.6 Distribution of participants by region

A number of studies found that nationality is another factor which influences travel decisions (Kozak 2002; Pizam and Sussman, 1995). Kozak (2002) addresses the motivational differences between nationalities and destinations. Consistent with Kozak's (2002) study, Jönsson and Devonish (2008) also found that the motivations of visitors to a destination are not homogenous, rather they are differentiated by nationality along with other demographic factors. As shown in Figure 7.6, the majority of the respondents were mostly from different European countries as the aim of the current research is to explore Western visitors' heritage experiences in non-Western authentic service field.

Companions

The majority of the participants visited the bazaar with their spouse/significant other (31%, n=263), followed by those who were with friends (22%, n=185), or family (15%, n=131). The other participants stated that they visited the bazaar alone (14%, n=117), with their family and children (12%, n=101), with an organised tour (4%, n=33) or with other companions (3%, n=22). Based on these results, it appeared that respondents mainly travelled to the bazaar with either their significant other or friends (Figure 7.7). Likewise, Decrop (2004) addresses the importance of being with travel companions, stating that tourists enjoy each other's company and share their experiences with

significant others. In a similar vein, Wang (2000) also purposes the concept of interpersonal authenticity to point out that tourists mainly search for social connections with their friends and family while travelling.
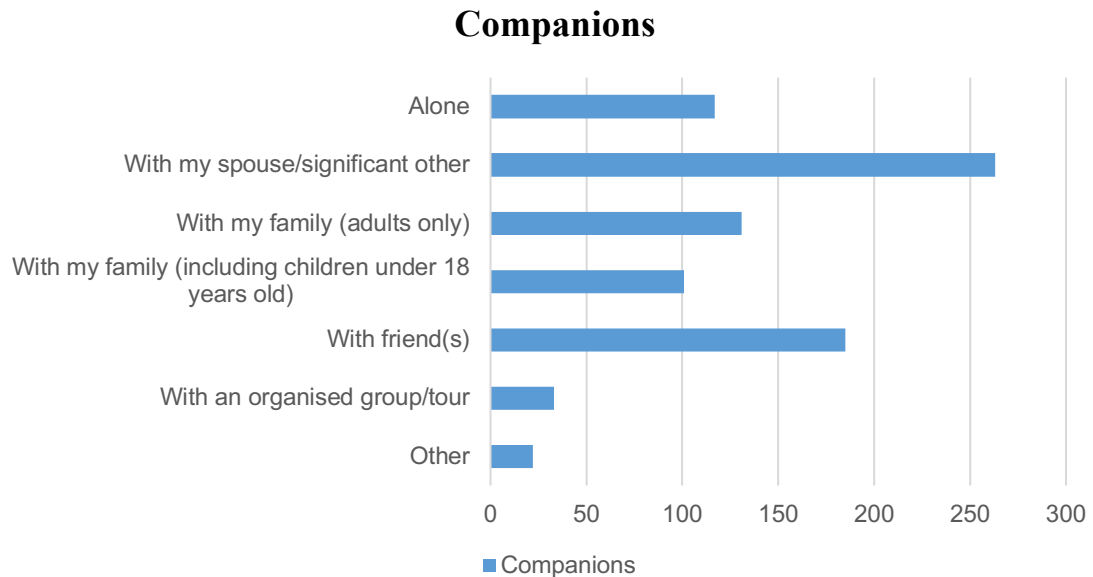
Companions

Figure 7.7: Travel companions of participants

7.2.2 Testing the Normality of the Data Distribution

In this section, the normality of the data distribution will be ascertained using Kolmogorov-Smirnov, Shapiro-Wilk test, and Skewness and Kurtosis. As Hair et al. (2011) suggest, it is required that the data should be normally distributed for the most statistical tests. Although the non-parametric procedures such as PLS-SEM does not require normal distribution in the dataset (Ringle et al. 2010; Tabachnick and Fidell, 2013), it is necessary to assign a reasonable basis for the statistical analysis (Hair et al., 2010). Incorrect calculations, therefore, are avoided in the application of multivariate statistical methods (Hair et al., 2010).

The Kolmogorov-Smirnov and Shapiro-Wilk tests are well-known tests in order to assess the normality (Hair et al., 2010) as they "compare the scores in the sample to a normally distributed set of scores with the same mean and standard deviation" (Field, 2005, p. 144). If the test is non-significant (p>.05), the distribution of the sample is considered as normal. However, if the test is significant (p<.05), the distribution is non-normal (Field, 2005; Pallant, 2011). The results of both K-S and S-W tests for all constructs identified in the conceptual model can be found in Appendix 9. As Appendix 9 demonstrates, the

results were highly significant (sig less than .05) for all the variables (scale items): cultural motivation, sociability, host sincerity, object-based authenticity, existential authenticity, tourist engagement, perceived value and memorable tourism experience. Therefore, the sample distribution is significantly different from a normal distribution. Field (2005) points out that in large sample sizes, such as the current research (n = 852), K-S and S-W tests can be influenced by small deviations, with Tabachnick and Fidell (2013) suggesting these small deviations do not make a significant difference to normality. Hence, when the sample is sufficiently large, the violation of the normality assumption does not necessarily indicate a problem (Hair et al., 2010; Pallant, 2011; Tabachnick and Fidell, 2013).

In addition to K-S and S-W tests, skewness and kurtosis also help with assessing the distribution (Field, 2005). Field (2005) further explains that skewness measures the asymmetry of the distribution while kurtosis describes the pointedness of the distribution. A normally distributed dataset, therefore, should have skewness and kurtosis values near zero (Field, 2005). If the kurtosis value is less than zero, this shows that the distribution is platykurtic which suggests a flatter dispersion (Pallant, 2011). However, a positive kurtosis value shows leptokurtic distribution which demonstrates a higher peak around the mean (Pallant, 2011). The acceptable range for skewness and kurtosis falls between -3 and +3 (Hair et al., 2010). If the value of skewness and kurtosis exceeds the range ± 3, the distribution of the dataset is defined as non-normal (Hair et al., 2010). The skewness and kurtosis values, standard deviation, mean and sample size for the variables proposed in the conceptual model are demonstrated in Appendix 10.

For **cultural motivation**, all the items (Q1.1, Q1.2, Q1.3, Q1.4, Q1.5, Q1.6) displayed negative scores for skewness and positive scores for kurtosis. For **sociability**, there is a negative skewness and kurtosis for all four items (Q2.1, Q2.3, Q2.4, Q2.5), and positive skewness and kurtosis for one item (Q2.2). For **host sincerity**, six items (Q3.1, Q3.3, Q3.4, Q3.5, Q3.6, Q3.7) displayed negative scores for skewness, while there is a positive kurtosis for one item (Q3.9) in the scale. For **object-based authenticity**, there is a negative skewness for all four items (Q4.1, Q4.2, Q4.3, Q4.4) and positive kurtosis for one item (Q4.2). For **existential authenticity**, there is a positive skewness for one item (Q5.1) and negative kurtosis for two items (Q5.3, Q5.5) in the scale. For **tourist engagement,** there is a positive skewness for four items (Q6.2, Q6.8, Q6.9, Q6.10) and negative skewness for six items (Q6.1, Q6.3, Q6.4, Q6.5, Q6.6, Q6.7). For kurtosis, it is

positive for six items (Q6.1, Q6.4, Q6.6, Q6.8, Q6.9, Q6.10) and negative for four items (Q6.2, Q6.3, Q6.5, Q6.7). For **perceived value**, all four items (Q7.1, Q7.2, Q7.3, Q7.4) hold a negative score for skewness; similarly negative kurtosis scores were found for Q7.1. For **memorable tourism experience**, there is a positive skewness for one item (Q8.3) and negative kurtosis for two items (Q8.3, Q8.4). Hence, for cultural motivation scale, all items had a leptokurtic distribution. The remaining scale items were both leptokurtic and platykurtic in distribution.

7.2.3 Common Method Variance

Common method variance (CMV) can be described as "systematic error variance shared among variables measured with and introduced as a function of the same method/or source" (Richardson et al., 2009, p. 763). That is, CMV can cause systematic measurement bias which provides an inaccurate relationship among proposed constructs (Podsakoff et al., 2003), creating Type I and Type II errors (Chang et al., 2010). Scholars have different opinions regarding CMV errors (Chang et al., 2010). Some state that the CMV problem is overemphasised (Lindell and Whitney, 2011; Spector, 2006), while others take CMV biases more seriously and explicitly (Podsakoff et al., 2003).

In order to avoid or minimise any potential CMV biases in this research, different strategies were conducted, as suggested by both Podsakoff et al. (2003) and Chang et al., (2010). The first method is the way the survey is designed and administered. Participants were informed that their responses will be kept strictly confidential and anonymous. This should minimise any potential CMV as "these procedures should reduce people's evaluation apprehension and make them less likely to edit their responses to be more socially desirable, lenient, acquiescent and consistent with how the researcher wants them to respond" (Podsakoff et al., 2003, p. 888). Second, the independent variables were proximally separated from dependent variables in the questionnaire which helps in avoiding potential CMV.

Further, two different statistical techniques were used to define CMV. First, Harman's single-factor test was employed by using principle component analysis. The generated principle component analysis output displayed eight factors with Eigenvalues greater than one (Table 7.1). The highest proportion of the variance explained by a single factor was 34.288%, which is less than the recommended threshold of 50% (Podsakoff, 2003). Therefore, common method bias does not significantly influence the sample data.

Second, the Kaiser-Meyer-Olkin (KMO) test, which measures the suitability of the dataset for factor analysis, was 0.950 (> than 0.5) and Bartlett's Test of Sphericity was significant at.000 (below p<0.5).

Table 7.1 Harman's Single Factor Test

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	16.458	34.288	34.288	16.458	34.288	34.288
2	3.325	6.927	41.214			
3	3.155	6.573	47.788			
4	2.467	5.139	52.927			
5	2.122	4.421	57.348			
6	1.498	3.121	60.469			
7	1.314	2.737	63.206			
8	1.191	2.481	65.687			

Extraction Method: Principal Component Analysis

7.3 Testing the Structural Model

7.3.1 Why PLS-SEM?

Multivariate analysis refers to statistical models that "simultaneously analyse multiple measurements on individuals or objects under investigation" (Hair et al., 2014, p. 4). Thus, multivariate techniques allow the researcher to analyse multiple variables to improve measurement reliability and validity (Hair et al., 2014). A number of multivariate techniques are considered as extensions of univariate analysis and bivariate analysis (Hair et al., 2014; Tabachnick and Fidell, 2013). According to Fornell (1985), the new multivariate methods have shifted from univariate and bivariate analysis to simultaneous analysis of multivariance. Having addressed this change in marketing research, there are two kinds of multivariate techniques (Fornell, 1985). The first-generation multivariate quantitative techniques (e.g., discriminant analysis) and factor analysis and cluster analysis are used to analyse explanatory variables which are empirically proven to have a direct effect on a dependent variable (Fornell, 1985; Haenlein and Kaplan, 2004). However, the results from these methods share limitations with regard to "(a) the postulation of a simple model structure (at least in the case of regression-based approaches); (b) the assumption that all variables can be considered as observable; and (c) the conjecture that all variables are measured without error, which

may limit their applicability in some research situations" (Haenlein and Kaplan, 2004, p. 284).

The second-generation multivariate techniques, on the other hand, represent extensions of the first generation methods to overcome the aforementioned limitations (Fornell, 1985; Haenlein and Kaplan, 2004). Structural equation modelling (SEM) is a widely used second-generation technique which "allows the simultaneous modeling of relationships among multiple independent and dependent constructs" (Gefen, Straub, and Boudreau, 2000 cited in Haenlein and Kaplan, 2004, p. 285). Thus, SEM analysis allows the researcher to assess empirical relationships among observed and latent variables (Hair et al., 2014). Specifically, SEM is used to combine theoretical and empirical approaches by "(1) modeling errors in observation (measurement or nonsampling error), (2) incorporating both theoretical (unobservable) and empirical (observable) variables into the analysis, (3) confronting theory with data (hypothesis testing), and by (4) combining theory and data (theory building)" (Fornell, 1985, p. 4). In a structural equation model, there are two common approaches to estimate relationships among variables (Hair et al., 2014; Hair et al., 2017; Hair et al., 2018). These commonly used approaches are Covariance-based SEM (CB-SEM) and Partial Least Square structural equation modelling (PLS-SEM) (Jöreskog, 1978; Lohmöller, 1989). Within marketing and management research, CB-SEM seemed to be the most popular and commonly applied technique for analysing complex interrelationships among observed and latent variables (Hair et al., 2019). Covariance structure analysis is considered as a model of theory testing (Hair et al., 2014) and is often implemented by software tools such as LISREL, Amos, EQS and Mplus (Garson, 2016). While, PLS-SEM, also known as variance-based SEM, is being used to maximise variance for prediction and theory building (Gefen, Straub, and Boudreau, 2000; Hair et al., 2014) and is performed by using software tools such as PLS-Graph, SmartPLS, VisualPLS and LVPLS (Wong, 2013). Table 7.2 demonstrates a comparison between CB-SEM and PLS-SEM in more detail.

Table 7.2 Rules of thumb for employing CB-SEM or PLS-SEM

	CB-SEM	**PLS-SEM**
Research focus	Theory testing and theory verification, differences between alternative theories	Theory development and prediction of central constructs

Objective of variance analysis	Covariance-based	Variance-based
Data characteristics and assumptions	The sample size is large. Normality distributional assumptions (parametric assumption)	The sample size is small. No distributional assumptions (non-parametric assumption)
Measurement model identification	Only reflective measurement models. Relatively complex and limiting specification rules (formative measures)	Both reflective and formative measurement models.
Structural model	Model is non-recursive	Model is complex

Source: adapted from Hair et al., (2012); Hair et al. (2017); Hair et al. (2018)

According to a number of scholars, CB-SEM and PLS-SEM approaches are complementary to each other, yet have distinctions in terms of underlying theories and methods (Hair et al., 2011; Henseler et al., 2009; Chin, 1998). CB-SEM focuses on producing a covariance matrix and maximising the difference between observed covariance matrix and estimated covariance matrix (Hair et al, 2012). CB-SEM is used for theory testing by evaluating how well the hypothesized model can fit the research data, therefore, it requires a theoretical base (Hair et al., 2012). In contrast, PLS-SEM is mainly used to maximise explained variance by focusing on endogenous target constructs (Hair et al., 2011) and a preferred approach for theory development and predictive relationships (Henseler et al., 2009). The current research is exploratory in nature and the objectives are set to better understand predictive relationships by investigating well-established theories and testing a theoretical framework. Hence, PLS-SEM approach is more useful for the current study. Second, CB-SEM approach requires multivariate normality. In contrast, PLS-SEM does not require normal distribution in the dataset (Hair et al., 2017; Ringle et al. 2010; Tabachnick and Fidell, 2013). Therefore, PLS-SEM is considered more suitable for many social science studies where data are often not normally distributed (Hair et al., 2017). As discussed in previous section, the distribution of the current dataset in this research is significantly differ from a normal distribution. In this sense, PLS-SEM is the most suitable approach for this study.

Moreover, the CB-SEM approach supports only reflective measurement models while PLS-SEM is more flexible with measurement, supporting formative, reflective and higher-order (multidimensional) measurement models (Hair et al., 2017). According to

Diamantopoulos and Riefler (2011), CB-SEM can support formative and higher-order measures but it is relatively complex and does require distinct specification rules. PLS-SEM, on the other hand, does not have any requirements in terms of application of reflective, formative and higher-order measurement models (Hair et al., 2017; Diamantopoulos and Riefler, 2011). In the current study, there are reflective and higher-order measurement models which make PLS-SEM the most suitable method.

7.3.1.1 Reflective, Formative and Higher-order Constructs: Theoretical Assessment

Having established the rationale for selecting PLS-SEM for the current study, this section explains the relevant criteria of the measurement models when evaluating PLS-SEM. The PLS-SEM model is identified by two sets of linear equations, namely the inner model (also referred as structural model) and the outer model (also known as measurement model) (Hair et al., 2017). The inner model identifies the relationship between constructs, while the outer model explains the relationship between the constructs and their observed indicators (Hair et al., 2014; Henseler et al., 2009; Wong, 2013). Figure 7.8 demonstrates a simple path model which represents both inner model and outer models.
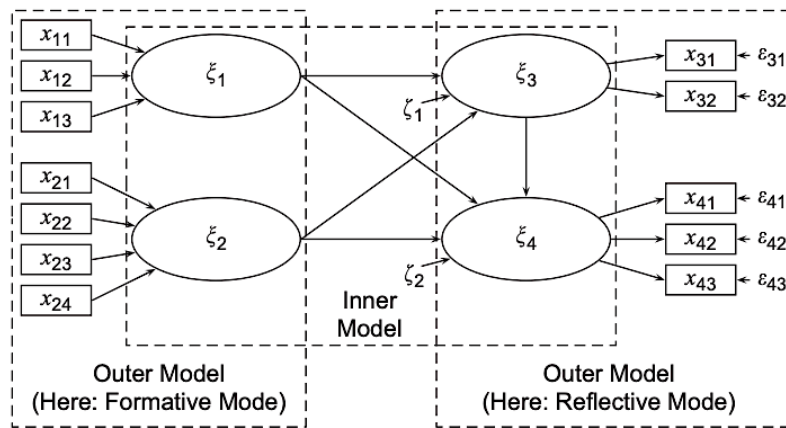
Figure 7.8 : Simple Path Model (Henseler et al., 2009, p. 285)

In this path model, the inner model (structural model) consists of two exogenous variables (ξ_1 and ξ_2) and two endogenous variables (ξ_3 and ξ_4). In SEM, exogenous variables are often referred as independent variables, while endogenous variables are known as dependent variables (Hair et al., 2017). The inner model for relationships between endogenous and exogenous latent variables is given as follows :

$$\xi = \beta\xi + \zeta$$

In this equation, "ξ is the vector of latent variables, β denotes the matrix of coefficients of their relationships, and ζ represents the inner model residuals" (Henseler et al., 2009, p. 285). As shown in Figure 7.8, the PLS-SEM model comprises two different kinds of outer model (measurement models): reflective and formative measurement models (Henseler et al., 2009).

In the reflective model, causality is from the latent variable to indicator variables (Petter et al., 2007; Hair et al., 2017) (Figure 7.9). Internal consistency is significant for reflective constructs; therefore, they should have high correlations between indicators (Hair et al., 2017). For this reason, reliability tests such as Cronbach's alpha (α) or other tests should be assessed in order to ensure measures are reliable (Petter et al., 2007). In addition, reflective measures, as Edwards and Bagozzi (2000) state, should be unidimensional, with Petter et al. (2007, p. 626) suggesting that "individual measures can be removed to improve construct validity without affecting content validity". Similarly, Hair et al., (2017) state that individual items can be considered for elimination from the latent variable, as long as sufficient reliability can be confirmed. The relationship between latent variable (construct) and indicator variables (manifest variables) can be calculated as follows (Bollen and Lennox, 1991):

$$y_i = \lambda_{i1}\eta_1 + \varepsilon_1,$$
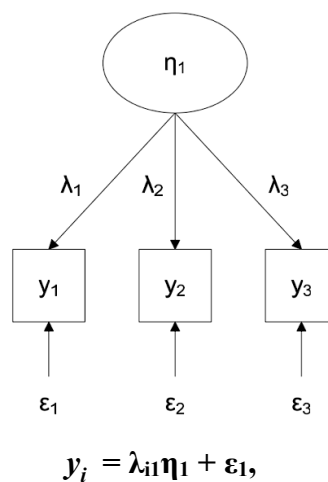
Figure 7.9 : Reflective Measurement Model

Where y_i = the ith indicator

λ_i = coefficient representing effect of latent variable indicator

η_1 = latent variable (or reflective construct)

ε_i = measurement error for the ith indicator

In this equation, the observable measure is considered as the dependent variable, while the construct is regarded as the explanatory variable (Diamantopoulos et al., 2008).

In the formative model, on the other hand, the causality and arrow direction of the model flows from the indicator variables to the latent variable (Hair et al, 2017; Petter et al., 2007) (Figure 7.10). Unlike reflective measurement models, indicators are not interchangeable for formative measurement models as "each indicator captures a specific aspect of the construct's domain" (Diamantopoulos et al., 2008, p.1205). Therefore, removing a measure from the construct "may omit a unique part of the conceptual domain and change the meaning of the variable, because the construct is a composite of all the indicators" (MacKenzie et al., 2005, p. 712). The formative indicators can be intercorrelated as positive, negative or zero in some cases (Diamantopoulos et al., 2008). Positive correlations between/among formative indicators can be seen when the indicators capture the same concept. Therefore, assessing internal consistency or reliability is not suitable for formative measurement models (Diamantopoulos et al., 2008; Hair et al., 2017) as indicators examine different aspects of the construct (Petter et al., 2007). In addition, formative measurement models indicate a disturbance term (ζ) instead of a measurement error. That is, "the disturbance term (ζ) represents that part of the construct η that is not explained by the x_i measures and thus may be interpreted as measurement error" (Edwards and Bagozzi, 2000, p. 162). The formative measurement model can be calculated through the regression equation below (Bollen and Lennox, 1991):
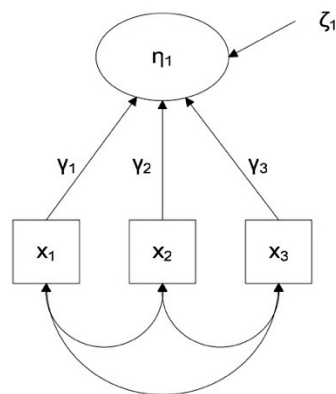
$$\eta_1 = \gamma_{11}x_1 + \gamma_{12}x_2 + \dots + \gamma_n x_n + \zeta_1,$$

Figure 7.10 : Formative Measurement Model

Where η_1 = the latent variable being estimated

γ_i = coefficient representing effect of latent variable indicator

x_1 = indicator

ζ = a disturbance term

In addition to reflective and formative measurement models, **higher-order models,** also called hierarchical component models (HCM), indicate the shared variance between subcomponents caused by the construct (Hair et al., 2017) and involve testing the two layers of constructs, the higher order component (HOC) and the lower order component (LOC) (Matthews et al., 2018). Higher-order models have multidimensional structures (Hair et al., 2017). That is, a construct is multidimensional "when it consists of a number of interrelated attributes or dimensions and exists in multidimensional domains. In contrast to a set of interrelated unidimensional constructs, the dimensions of a multidimensional construct can be conceptualized under an overall abstraction, and it is theoretically meaningful and parsimonious to use this overall abstraction as a representation of the dimension" (Law et al., 1998, p. 741). Similar to both reflective and formative measurement models, higher-order models should be supported by the theory (Matthews et al., 2018). In PLS-SEM, the use of higher-order models can lower the complexity of the model (Hair et al., 2017). In addition, HCMs can also lower the issue of multicollinearity and discriminant validity among other constructs (Hair et al., 2017; Matthews et al., 2018). For higher-order models, both reflective and formative constructs are applicable; therefore, four different types of multidimensional constructs are indicated: "(1) formative first-order and formative second-order, (2) reflective first-order and formative second-order, (3) formative first-order and reflective second-order, and (4) reflective first order and reflective second-order model" (Diamantopoulos et al., 2008, p. 1206).

In this study, cultural motivation, sociability, object-based authenticity, existential authenticity, perceived value and memorable tourism experiences are identified as reflectively measured constructs. Both host sincerity and tourist engagement are identified as higher-order constructs. Specifically, the flow for both host sincerity and customer engagement is proposed as a "reflective first-order and reflective second-order model" (Diamantopoulos et al., 2008). The next section will explain the assessment of reflective and higher-order models using PLS-SEM.

7.3.2 Evaluation of Reflective Measurement Model Using PLS-SEM

According to Hair et al., (2017), assessment of reflective measurement models includes reliability (Cronbach's alpha, composite reliability, factor loadings) and convergent validity (Average variance extracted (AVE)). Evaluation of reflective measurement models also comprises discriminant validity which is examined by the Fornell-Larcker criterion and the heterotrait-monotrait (HMTM). The following assessments are carried out to examine the reflective models' predictive capabilities.

a. **Content validity**

Content validity "reveals to what extent a measurement model's variables belong to the domain of the construct" (Bohrnstedt, 1970, p. 92 cited in Götz et al., 2010, p. 697). Inadequate content validity will invalidate the instrument's results as it demonstrates that the item does not reflect the exact domain of the constructs (Götz et al., 2010). In this research, the conceptual model contains six reflective constructs (cultural motivation, sociability, object-based authenticity, existential authenticity, perceived value and memorable tourism experience). In order to determine the content validity of these reflective constructs, an extensive literature review was conducted with regard to different aspects of the constructs (See Chapter 4 for an elaborate discussion). Hence, content validity for these reflective constructs is determined based on theoretical consideration.

b. **Construct reliability: Cronbach's alpha (α), Composite reliability (CR) and Dijkstra – Henseler's rho (ρA)**

To assess internal consistency reliability, researchers often note both Cronbach's alpha and composite reliability (Bagozzi and Yi, 2012; Götz et al., 2010; Hair et al., 2017). Cronbach's alpha (α) represents a method of internal consistency reliability through assessing the indicator intercorrelations and its coefficient considers that all indicators are equally reliable (Götz et al., 2010; Hair et al., 2017). Composite reliability is not limited, considering that all indicators have different factor loadings (Raykoy, 2007). The value of Cronbach's alpha ranges from 0 and 1 and the greater value of α indicates higher reliability. Specifically, it has been indicated that an internal consistency reliability value above 0.7 is considered as satisfactory (Richter et al., 2016), while a value below 0.6 is regarded as a lack of reliability (Nunnally and Bernstein, 1994). The value of Cronbach's alpha is determined by using the following equation (Götz et al., 2010, p. 698):

$$\text{Cronbach's alpha} : \alpha = \left(\frac{N}{N-1}\right) * \left(1 - \frac{\sum_{i=1}^{N} \sigma_i^2}{\sigma_t^2}\right)$$

In this equation, "N is equivalent to the number of indicators assigned to the factor. σ_i^2 indicates the variance of indicator i. σ_i^2 represents the variance of the sum of all the assigned indicators' scores" (Götz et al., 2010, p. 698). In the current search, Cronbach's α was found to exceeded the threshold of 0.7 for all reflective items, indicating acceptable internal consistency of the latent variables (see Table 7.3). The constructs demonstrate high correlations between items (above 0.8). The dimensions of tourist engagement (cognitive dimension, affection dimension and activation dimension) also demonstrate high correlation in themselves (above 0.8). Cronbach's alpha cannot be calculated for host sincerity and tourist engagement as they are higher-order constructs. Therefore, all the reflective scales in this research model are highly reliable.

As stated above, Cronbach's alpha coefficient considers that all indicators are equally reliable, meaning it is limited by an assumption. Hence, composite reliability is deemed more suitable for assessing internal consistency as it takes account of different factor loadings of indicator variables (Hair et al., 2017). According to Fornell and Larcker (1981), composite reliability is accepted as more vigorous for the application of PLS-SEM. Composite reliability is similar to Cronbach's alpha, the value ranges from 0 and 1 and the greater values indicate higher reliability. An internal consistency reliability value above 0.7 is generally accepted as satisfactory (Bagozzi and Yi, 2012). In reflective measurement models, composite reliability is identified by the following equation (Götz et al., 2010, p. 698):

$$\textit{Composite reliability}(\rho) = \frac{(\sum_i \lambda_{ij})^2}{(\sum_i \lambda_{ij})^2 + \sum_i \text{var}(\varepsilon_{ij})}$$

In this context, "λ_i indicates the loading of indicator variable i of a latent variable, ε_i indicates the measurement error of indicator variable i, and j represents the flow index across all reflective measurement models" (Götz et al., 2010, p. 694). In the current research, the results demonstrate that the composite reliability was higher than the

recommended threshold of 0.7 (see Table 7.3) (Hair et el., 2017). Similar to Cronbach's alpha, CR cannot be calculated for higher-order constructs (host sincerity and tourist engagement) as they do not need to be correlated. Although the value of Cronbach's alpha and CR indicated acceptable internal consistency of the latent variables, Dijkstra and Henseler (2015) state that these criteria are not, themselves, consistent. Thus, the authors recommended the researchers evaluate internal consistency reliability by employing the Dijkstra and Henseler's rho (p_A) reliability coefficient (Dijkstra and Henseler, 2015). Similar to both Cronbach's alpha and composite reliability, the reliability coefficient (p_A) value above 0.7 or higher is considered satisfactory. As shown in Table 7.3, rho (p_A) reliability coefficient for each reflective measurement item was higher than 0.7.

c. Indicator reliability: Loadings

According to Götz et al. (2010, p. 694), indicator reliability describes "which part of an indicator's variance can be explained by the underlying latent variable". The factor loadings of all indicators should be greater than the recommended threshold of 0.7 or higher (Hair et al., 2011). It is generally suggested that researchers should consider removing the indicators with loadings lower than 0.7 if the new results demonstrate an improvement in composite reliability (CR) and average variance extracted (AVE) unless they have a significant contribution to content validity (Hair et. al., 2011). However, indicators with loadings lower than 0.4 should always be deleted from the scale (Hair et al., 2011).

The results in this study demonstrate that all indicators have factor loadings above 0.7 with three exceptions in the model for "cultural motivation", where one indicator (CM3) has a factor loading of 0.593; for "host sincerity", where one indicator (HS2.1) has factor loading of 0.691; for "existential authenticity", where two indicators (EA1 and EA3) have factor loadings of 0.667 and 0.694 (see Table 7.3). As stated above, in most SEM studies, reflective indicators with loadings between 0.4 and 0.7 may also be considered for retention depending on their contributions to CR and AVE (Hair et al., 2011). Hence, the variables obtaining loadings ranging from 0.606 and 0.694 remain in the scale as their contributions do not negatively affect the value of composite reliability and AVE (see further discussion).

Table 7.3 Value of Cronbach alpha, composite reliability, Dijkstra–Henseler rho (ρA) and factor loading

Item and description	Cronbach alpha	Composite Reliability	Dijkstra – Henseler's rho (ρA)	Factor Loading
Cultural motivation	0.824	0.873	0.826	n/a
I visited the Bazaar to discover new places and things	n/a	n/a	n/a	0.734
I visited the Bazaar to increase my knowledge	n/a	n/a	n/a	0.707
I visited the Bazaar to have good time with friends or alone	n/a	n/a	n/a	0.593
I visited the Bazaar because I am interested in cultural attractions	n/a	n/a	n/a	0.771
I visited the Bazaar because I am interested in historical attractions	n/a	n/a	n/a	0.802
I visited the Bazaar because I am interested in history	n/a	n/a	n/a	0.769
	0.876	0.910	0.884	n/a
Sociability				
I like to be with other people	n/a	n/a	n/a	0.864
I prefer being with others than being alone	n/a	n/a	n/a	0.757
I enjoy social gatherings just to be with people	n/a	n/a	n/a	0.815
I value having relationships with other people	n/a	n/a	n/a	0.789
I generally view myself as a person who is interested in establishing relationships with others	n/a	n/a	n/a	0.857
Host sincerity	n/a Higher-order	n/a Higher-order	n/a Higher-order	n/a Higher-order
Sincere social interaction	0.886	0.916	0.888	n/a
My interactions with local hosts help to reinforce my understanding of the place	n/a	n/a	n/a	0.781
Local hosts are eager to educate me with regards to their culture	n/a	n/a	n/a	0.846
I talk and interact with local hosts about their real and true culture	n/a	n/a	n/a	0.866

Local hosts are happy to involve me in their real lives	n/a	n/a	n/a	0.810
Local hosts are comfortable showing me their culture	n/a	n/a	n/a	0.838
Sincere emotional response	0.831	0.881	0.833	n/a
It is important that I see the real lives of local hosts	n/a	n/a	n/a	0.691
When I see local hosts, I am conscious of their role within the place	n/a	n/a	n/a	0.745
Local hosts present themselves to tourists/guests accurately and honestly	n/a	n/a	n/a	0.796
There are similarities between what I see and my expectations of local hosts	n/a	n/a	n/a	0.796
Local hosts represent themselves truthfully and passionately to tourists/guests	n/a	n/a	n/a	0.833
	0.860	0.905	0.860	n/a
Object-based authenticity				
The overall architecture and impression of the Bazaar inspired me	n/a	n/a	n/a	0.840
I like the design and structure of the Bazaar	n/a	n/a	n/a	0.870
I liked the way the Bazaar blends with the attractive landscape / scenery / historical ensemble / town, which offers many other interesting places for sightseeing	n/a	n/a	n/a	0.865
I liked the information about the Bazaar and found it interesting	n/a	n/a	n/a	0.781
	0.803	0.864	0.812	n/a
Existential authenticity				
I liked special arrangements, events, concerts, celebrations connected to the Bazaar	n/a	n/a	n/a	0.667
This visit provided a thorough insight into the Bazaar site's historical era	n/a	n/a	n/a	0.778
I liked the crowded and busy atmosphere during the visit	n/a	n/a	n/a	0.694
I enjoyed the unique spiritual experience	n/a	n/a	n/a	0.788
I felt connected with human history and civilization	n/a	n/a	n/a	0.807
Tourist engagement	n/a Higher-order	n/a Higher-order	n/a Higher-order	n/a Higher-order
Cognitive Dimension	0.876	0.924	0.877	n/a

Item				
Visiting this heritage site gets me to think about this heritage site	n/a	n/a	n/a	0.891
I think about this heritage site a lot when I was visiting it	n/a	n/a	n/a	0.903
Visiting this heritage site stimulates my interest to learn more about this heritage site	n/a	n/a	n/a	0.892
Affection Dimension	0.914	0.940	0.921	n/a
I feel very positive when I visit this heritage site	n/a	n/a	n/a	0.906
Visiting this heritage site makes me happy	n/a	n/a	n/a	0.926
I feel good when I visit this heritage site	n/a	n/a	n/a	0.917
I'm proud to visit this heritage site	n/a	n/a	n/a	0.817
Activation Dimension	0.883	0.928	0.883	n/a
I spend a lot of time visiting this heritage site, compared to other heritage sites	n/a	n/a	n/a	0.857
Whenever I am visiting heritage sites, I usually use this heritage site	n/a	n/a	n/a	0.921
This heritage site is one of the cultural brands I usually use when I visit heritage sites	n/a	n/a	n/a	0.923
Perceived value	0.932	0.952	0.934	n/a
Considering the money I spent, it was worth visiting this Bazaar	n/a	n/a	n/a	0.873
Considering the time I spent, it was worth visiting this Bazaar	n/a	n/a	n/a	0.934
Considering the effort I made to visit, it was worth visiting this Bazaar	n/a	n/a	n/a	0.927
Overall, it was worth visiting this Bazaar	n/a	n/a	n/a	0.912
	0.863	0.907	0.866	n/a
Memorable tourism experience				
I enjoyed this experience and feel excited	n/a	n/a	n/a	0.841
I closely experienced the local culture	n/a	n/a	n/a	0.869
I enjoyed a sense of freedom	n/a	n/a	n/a	0.820
I gained a lot of knowledge about the Turkish culture and heritage site	n/a	n/a	n/a	0.838

Note[*] : p<0.05; N.B. (2-tailed)

Note[**] : n/a = not applicable

d. Convergent validity: Average variance extracted (AVE)

In addition to reliability, convergent validity and discriminant validity should be established in order to assess the validity of the model. Convergent validity refers to the degree "to which a measure correlates positively with alternative measures of the same construct" (Hair et al., 2017, p. 102). Hence, several indicators can display convergent validity within the degree to which they demonstrate common variance characteristics (Hair et al., 2017). In order to establish convergent validity, the average variance extracted (AVE) is used as the most common measurement (Götz et al., 2010) which indicates relatedness of constructs (Hair et al., 2017). Specifically, AVE can be described as "the grand mean value of the squared loadings of the indicators associated with the construct" (Hair et al., 2017, p. 103) and is identified by the following equation (Götz et al., 2010, p. 696):

$$AVE = \frac{\sum_i \lambda_i^2}{\sum_i \lambda_i^2 + \sum_i \mathrm{var}(\varepsilon_i)}$$

In this equation, λ_i indicates the loading of indicator variable and $\mathrm{Var}(\varepsilon_i) = 1 - \lambda_i^2$ (Henseler et al., 2009). An AVE value of a given construct should be 0.50 or higher (Fornell and Larcker, 1981), which demonstrates that the construct in the model explains more than half of the variance of the indicators (Hair et al., 2017). An AVE result of less than 0.50 would suggest that more variance of the indicators is explained by the error (Götz et al., 2010), with Fornell and Larcker, (1981) stating that the construct is questionable. The results of AVE for all the reflective constructs in this study are shown in Table 7.4 below.

Table 7.4 Average variance extracted (AVE) results

Constructs	AVE
Cultural motivation	0.536
Sociability	0.669
Host sincerity	n/a
Sincere social interaction	0.687
Sincere emotional response	0.599
Object-based authenticity	0.705
Existential authenticity	0.561

Tourist engagement	n/a
Cognitive dimension	0.801
Affection dimension	0.87
Activation dimension	0.812
Perceived value	0.832
Memorable tourist experience	0.709

Note[*]: n/a = not applicable for higher order constructs (Host sincerity and tourist engagement)

As shown in the Table 7.14 above, the results display that an AVE value of all reflective constructs is higher than 0.50, meaning the construct explains more than half of the variance of its items. Hence, convergent validity for the all reflective constructs is confirmed.

e. Discriminant validity

Discriminant validity is considered as a complementary concept which is concerned with the degree to which a construct empirically differs from other constructs (Götz et al., 2010; Hair et al., 2017; Henseler et al., 2009). For instance, "the joint set of indicators is expected not to be unidimensional" (Henseler et al., 2009, p. 299). PLS models are usually evaluated in terms of discriminant validity by using two traditional methods: Fornell-Larcker Criterion and cross-loadings (Henseler et al., 2009). Later, the heterotrait-monotrait ratio of correlations (HTMT) is proposed as a new technique to evaluate discriminant validity in PLS-SEM (Henseler et al., 2009). The following discussion presents the assessment of discriminant validity in this study.

i. Fornell-Larcker Criterion

The Fornell-Larcker criterion compares the square root of the AVE values (Hair et al., 2017), that is, discriminant validity is shown if an AVE value of a latent variable is greater than the square of its largest correlations with any other latent variable (Fornell and Larcker, 1981; Henseler et al., 2009). The results of the Fornell-Larcker criterion for all reflective measurements in this study are demonstrated in the form of a cross-correlation matrix (Table 7.4). As shown in Table 7.5, the square roots of the AVE demonstrate higher values than the cross-correlations. Thus, discriminant validity is affirmed for all reflective constructs in this study, suggesting they are both theoretically and empirically valid.

201

Table 7.5 Results of discriminant validity assessment using Fornell-Larcker criteria

Constructs	CM	EA	OA	SOC	PV	MTE	SSI	SER	COD	AFD	ACD
Cultural motivation	**0.732**										
Existential authenticity	.390**	**0.749**									
Object-based authenticity	.436**	.572**	**0.840**								
Sociability	.306**	.281**	.309**	**0.818**							
Perceived value	.393**	.520**	.557**	.258**	**0.912**						
Memorable tourism experience	.404**	.682**	.587**	.289**	.659**	**0.842**					
Sincere social interaction	.330**	.447**	.450**	.290**	.378**	.489**	**0.829**				
Sincere emotional response	.310**	.481**	.416**	.238**	.322**	.480**	.747**	**0.774**			
Cognitive dimension	.456**	.634**	.598**	.232**	.534**	.585**	.434**	.427**	**0.895**		
Affection dimension	.400**	.665**	.586**	.250**	.598**	.682**	.468**	.477**	.757**	**0.933**	
Activation dimension	.227**	.505**	.299**	.192**	.312**	.419**	.281**	.324**	.439**	.510**	**0.901**

** Correlation is significant at the 0.01 level (2-tailed)

Note: ACD = Activation dimension, AFD = Affection dimension, COD = Cognitive dimension, CM = Cultural motivation, EA = Existential authenticity,   MTE = Memorable tourism experience, OA = Object-based authenticity, PV = Perceived value, SSI = Sincere social interaction, SER = Sincere emotional response, SOC = Sociability

As stated above cross-loading is another traditional approach to evaluate discriminant validity (Henseler et al., 2009). In evaluating the cross-loadings, the outer loading of an item should be highly correlated on its own constructs than its cross-loadings on other constructs (Fornell and Larcker, 1981; Chin, 2010). The cross-loadings of indicators can be seen in Appendix 11 which indicates that all items are as per the threshold. However, there has been no additional theoretical argument and empirical evidence in terms of usefulness of this approach in variance-based SEM (Henseler et al., 2015). The analysis now moves on to assessing the heterotrait-monotrait ratio of the correlations (HTMT) (Henseler et al., 2015).

i.   Heterotrait-monotrait (HTMT) ratio

The heterotrait-monotrait ratio of the correlations (HTMT) is an alternative criterion assessing discriminant validity due to the limitation of the Fornell-Larcker criterion and the evaluation of cross-loadings (Henseler et al., 2015). HTMT criterion is identified as "the mean value of the indicator correlations across constructs (i.e., the heterotrait-heteromethod correlations) relative to the (geometric) mean of the average correlations of indicators measuring the same construct" (Sarstedt et al., 2017, p. 17). The HTMT of the constructs can be formulated as follows (Henseler et al., 2015, p. 121):

$$\text{HTMT}_{ij} = \underbrace{\frac{1}{K_i K_j} \sum_{g=1}^{K_i} \sum_{h=1}^{K_j} r_{ig,jh}}_{\substack{\text{average} \\ \text{heterotrait–} \\ \text{heteromethod}}} \div \underbrace{\left(\frac{2}{K_i(K_i-1)} \cdot \sum_{g=1}^{K_i-1} \sum_{h=g+1}^{K_i} r_{ig,ih} \cdot \frac{2}{K_j(K_j-1)} \cdot \sum_{g=1}^{K_j-1} \sum_{h=g+1}^{K_j} r_{jg,jh} \right)^{\frac{1}{2}}}_{\substack{\text{geometric mean of the average monotrait–heteromethod} \\ \text{correlation of construct } \xi_i \text{ and the average} \\ \text{monotrait–heteromethod correlation of construct } \xi_j}} \cdot$$

In this formulation, $r_{ig,jh}$ indicates the correlations of the indicators (Henseler et al., 2015). The high HTMT values show a lack of discriminant validity (Sarstedt et al., 2017). Therefore, Henseler et al. (2015) suggest that an HTMT value above 0.90 indicates a discriminant validity problem. However, it is suggested that 0.85 can be considered as a threshold if the constructs are conceptually more distinct (Henseler et al., 2015). The results in this study demonstrate that the HTMT values of all reflective constructs were below 0.90 (Table 7.6).

Table 7.6 Results of the heterotrait-monotrait ratio of the correlations (HTMT)

	ACD	AFD	COD	CM	EA	MTE	OA	PV	SSI	SER	SOC
ACD											
AFD	0.568										
COD	0.499	0.845									
CM	0.255	0.436	0.523								
EA	0.596	0.771	0.753	0.460							
MTE	0.480	0.769	0.673	0.453	0.818						
OA	0.343	0.662	0.688	0.491	0.689	0.682					
PV	0.344	0.649	0.591	0.416	0.598	0.737	0.623				
SSI	0.317	0.521	0.492	0.358	0.534	0.560	0.515	0.416			
SER	0.377	0.546	0.500	0.355	0.593	0.566	0.490	0.366	0.868		
SOC	0.215	0.279	0.266	0.339	0.334	0.332	0.357	0.286	0.330	0.278	

Note[*]: ACD = Activation dimension, AFD = Affection dimension, COD = Cognitive dimension, CM = Cultural motivation, EA = Existential authenticity, MTE = Memorable tourism experience, OA = Object-based authenticity, PV = Perceived value, SSI = Sincere social interaction, SSR = Sincere emotional response, SOC = Sociability

Further, the HTMT$_{inference}$ criterion was assessed by employing a complete bootstrapping procedure. The reason for using complete bootstrapping was to check whether HTMT differs from 1.00 (Henseler et al., 2015). The HTMT$_{inference}$ test demonstrates that the confidence interval values do not contain value 1. Hence, all scales in the model were empirically diverse (Henseler et al., 2015). Consequently, all the evaluated tests demonstrate adequate reliability and validity in reflective models. In the following section, the evaluation of the higher-order measurement model is explained.

7.3.3 Evaluation of Higher-order Measurement Model Using PLS-SEM

After assessing Cronbach's alpha, composite reliability and AVE values for all reflective constructs, the results demonstrated the required levels with respect to reliability and validity. Following this, the higher-order structural model will be examined through establishing its coefficients (R^2).

Higher-order models involve testing the two layers of constructs, the higher-order component (HOC) and the lower-order component (LOC) (Hair et al., 2017; Matthews et al., 2018; Ringle et al., 2010). The literature suggests that there are three general approaches to assess the parameters in second-order hierarchical latent variable models:

(1) the repeated indicator approach, (2) the two-stage approach and (3) the hybrid approach (Becker et al., 2012; Lohmöller, 1989; Ringle et al., 2010). However, researchers have proposed that the most distinguished approaches are the repeated indicators approach and the two-stage approach (embedded and disjoint) (Becker et al., 2012; Sarstedt et al., 2019). For the repeated indicator approach, a higher-order component is constructed by the underlying lower-order components (Becker et al., 2012; Lohmöller, 1989). Thus, the latent variables are used twice: primary and secondary loadings/weights (Becker et al., 2012). A two-stage approach is an alternative approach to the repeated indicators approach, which estimates the latent variable score without the second-order construct present (Becker et al., 2012; Sarstedt et al., 2019). Thus, a two-stage approach uses "first stage construct scores as indicators for the higher-order latent variable in a separate second-stage analysis" (Becker et al., 2012, p. 365).

In order to assess a higher-order reflective-reflective Type I model (host sincerity and tourist engagement), the repeated indicators approach was implemented (Garson, 2016). That is, the higher-order component is measured reflectively by the lower-order components and in a repeated indicator approach also reflectively by all the indicator variables for all of its lower-order components (Garson, 2016; Lohmöller, 1989). Specifically, host sincerity as a second-order construct constitutes two dimensions including sincere social interaction and sincere emotional response and tourist engagement constructs constitutes three dimensions including the cognitive dimension, affection dimension and activation dimension as underlying first-order constructs (see Figure 7.11).
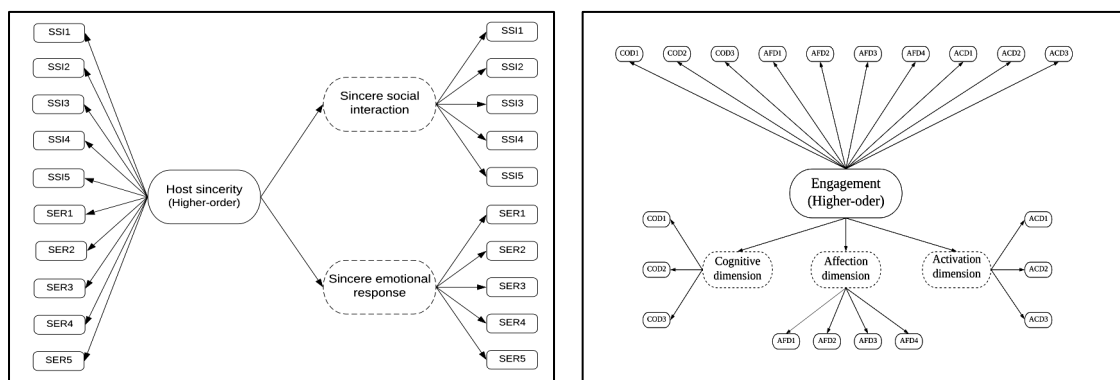
Figure 7.11 Illustration of repeated indicator approach for higher-order constructs

The advantage of applying the repeated indicator approach is to measure the higher-order construct of the reflective measurement model and its lower-order components,

simultaneously, instead of estimating them separately (Sarstedt et al., 2019; Becker et al., 2012). This enables the researcher to specify the model correctly, thus avoiding interpretational confounding (Becker et al., 2012). In addition, for the higher-order repeated indicators, the measurement mode is required to be identified as Mode A (reflective) and Mode B (formative) (Becker et al., 2012; Sarstedt et al., 2019). It is recommended that using Mode A is more appropriate for the repeated indicators of a reflective type hierarchical latent variable model (Becker et al., 2012; Tenenhaus et al., 2005). Following these recommendations, the repeated indicator approach was applied to model hierarchical latent variables.

In order to confirm whether each of the higher-order constructs (host sincerity and tourist engagement) are measured reflectively by their lower-order components, R^2 values should be greater than the recommended threshold of 0.50 (Hair et al., 2017). After testing higher-order models for validity, the results demonstrated that the R^2 of each underlying dimension was above the recommended threshold of 0.50, meaning more than 50% of the variance of each respective first-order dimension is explained by both host sincerity and tourist engagement constructs (Table 7.7).

Table 7.7 Coefficients (R^2) of higher-order components

Higher-order dimensions of host sincerity	Coefficient (R^2)
Sincere social interaction	0.892
Sincere emotional response	0.851

Higher-order dimensions of tourist engagement	Coefficient (R^2)
Cognitive dimension	0.785
Affection dimension	0.835
Activation dimension	0.507

In addition to the R^2 values of each underlying dimension, the results demonstrated that the relationship between higher-order constructs (host sincerity and tourist engagement) and their lower-order components were significant (*$p < 0.05$) as shown in Figure 7.12.
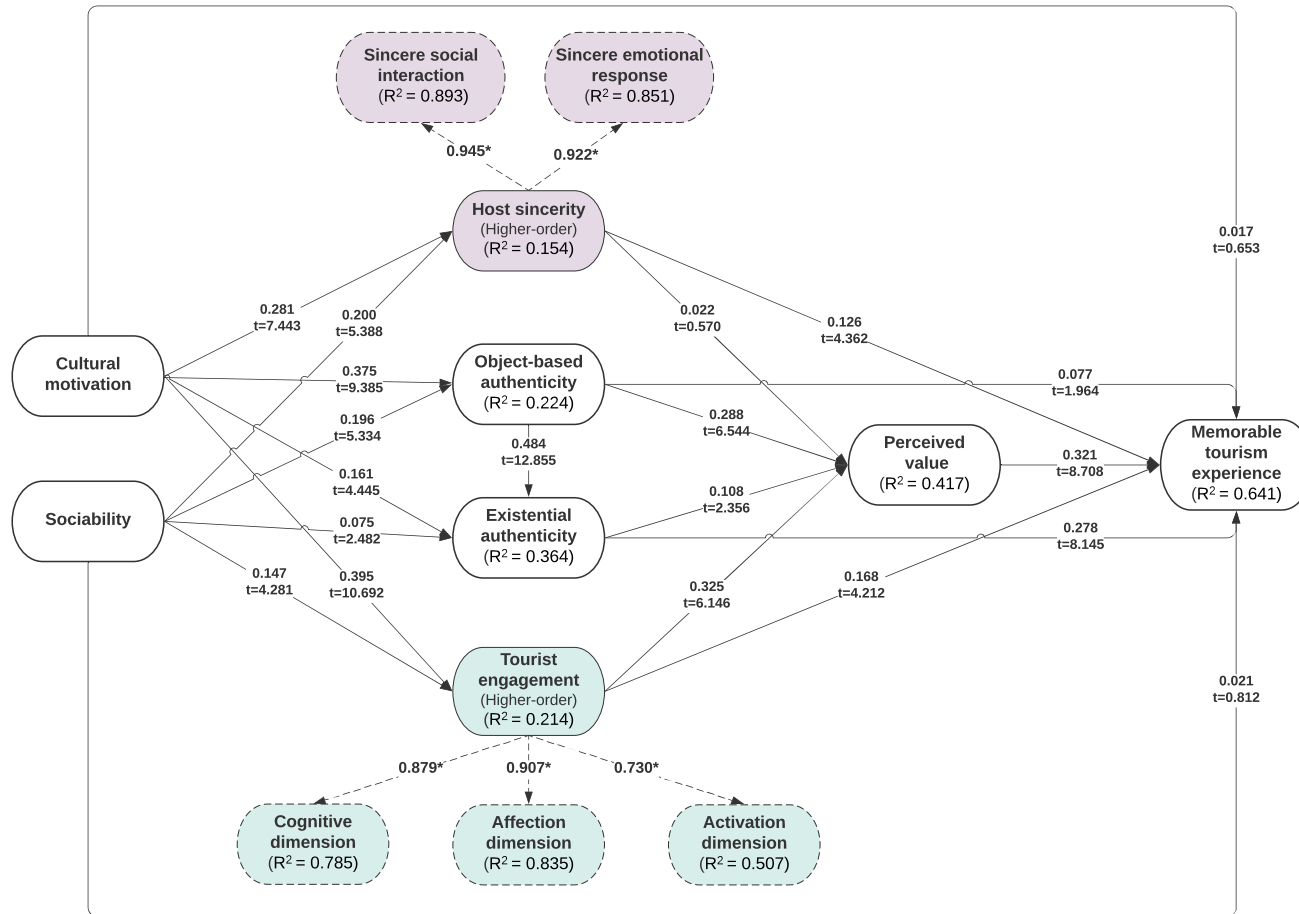
Note: *p < 0.05; N.B. (2-tailed)

Figure 7.12 Structural Model

7.3.4 Analysis of Structural Model

Having established the evaluation of reflective and higher-order measurement models, assessment of the structural model is explained in this section. The structural model is defined by the path diagram of Figure 7.12, where there are six endogenous variables (host sincerity, object-based authenticity, existential authenticity, tourist engagement, perceived value and memorable tourism experience), two exogenous variables (cultural motivation and sociability) and the hypothesised relationship among variables are shown with arrows. According to Hair et al. (2019), the following techniques should be implemented to evaluate the structural model in PLS-SEM; R^2 values of endogenous variables, the f^2 effect size, the blindfolding-based cross-validated redundancy measure Q^2, and the q^2 effect size. The results of all assessment criteria are presented in the following sections.

a. R^2 values of the endogenous variables

The coefficient of the determination (R^2) of each of the endogenous variables is the most essential criterion in order to assess a structural model (Götz et al., 2010). According to Chin (2010, p. 674), R^2 values of endogenous variables represent "the amount of variance in the construct in question that is explained by the model". It is suggested that if the R^2 value is 0.67, it is considered as substantial, 0.33 as moderate and 0.19 as weak in PLS path models (Chin, 1998). However, an R^2 value below the recommended threshold is also acceptable in some cases depending on the research and its discipline (Chin, 2010; Hair et al., 2017; Hair et al., 2019). The results of the coefficient determination (R^2) of each of the endogenous variables are shown in Table 7.8. The most endogenous variables demonstrate sufficiently high R^2 values in this research. The smallest value of R^2 for host sincerity (R^2=0.154), followed by tourist engagement (R^2=0.214) and object-based authenticity (R^2=0.224). According to Hair et al. (2019, p. 11), "acceptable R^2 values are based on the context and in some disciplines an R^2 value as low as 0.10 is considered satisfactory". In this sense, the value of R^2 should always be interpreted in consideration of the research context (Hair et al., 2019).

Table 7.8 The results of coefficient of determination (R^2)

Constructs	R^2
Host sincerity	0.154
Sincere social interaction	0.893

Sincere emotional response	0.851
Object-based authenticity	0.224
Existential authenticity	0.364
Tourist engagement	0.214
Cognitive dimension	0.785
Affection dimension	0.835
Activation dimension	0.507
Perceived value	0.417
Memorable tourist experience	0.641

b. Effect size (f^2)

The effect size (f^2) is the measure of the substantive impact of a particular exogenous variable toward the endogenous variable (Hair et al., 2017; Chin, 2010). Investigating the practical relevance of significant effects is useful in determining the change in R^2 values (Chin, 2010). This approach is particularly useful to indicate both weak and strong relationships among latent variables. The effect size (f^2) is calculated as follows (Chin, 2010, p. 675):

$$f^2 = \frac{R^2_{included} - R^2_{excluded}}{1 - R^2_{included}}$$

It is recommended that "values for f^2 of 0.02, 0.15, or 0.35 indicate the latent exogenous variable's weak, moderate or substantial influence on the particular endogenous variable" (Cohen, 1988, p. 413 cited in Götz et al., 2010, p. 702). Table 7.12 demonstrates the respective effect sizes of the latent variables of the structural model. The effect sizes for all structural path models range from 0.001 to 0.285. Therefore, with regard to Cohen's (1988) guidelines, the effect sizes of most variables can be regarded to have a small effect.

c. Stone-Geisser test of predictive relevance (Q^2)

In order to evaluate the predictive relevance of the structural model, it is suggested to conduct the Stone-Geisser test (Götz et al., 2010). Stone-Geisser's Q^2 value "represents a measure of how well observed values are reconstructed by the model and its parameter estimates" (Chin, 1998 cited in Duarte and Raposo, 2010, p. 471). Formally, the Stone-Geisser Q^2 test criterion can be shown as below (Götz et al., 2010, p. 180):

$$Q_j^2 = 1 - \frac{\sum\limits_{k} E_{jk}}{\sum\limits_{k} O_{jk}}$$

Where;

E_{jk} : the squares of the prediction errors

O_{jk} : the squares of the trivial prediction error provided by the mean of the remaining data from the blindfolding procedure

j : the observed endogenous measurement model

k : the index for all indicators of the measurement model

Calculating Stone-Geisser's Q^2 value involves omitting or using a "blindfolding" procedure (Tenenhaus et al., 2005). The blindfolding technique "systematically assumes that a part of the raw data matrix is missing during the parameter estimation" (Götz et al., 2010, p. 702). In other words, the blindfolding is a technique which excludes every dth data point (omission distance) in the dependent variable's indicators and provides a prognosis of its original values (Henseler et al, 2009; Tenenhaus et al., 2005). If the obtained Q^2 values are greater than zero, the model has a predictive relevance for all reflective endogenous constructs (Henseler et al., 2009). There are two approaches to compute the Stone-Geisser Q^2 value: 'cross-validated redundancy' and 'cross-validated communality' (Hair et al., 2017; Tenenhaus et al., 2005). Cross-validated redundancy is assessed to determine the quality of the measurement model whereas the cross-validated communality approach is used to evaluate the quality of the structural model (Tenenhaus et al., 2005; Vinzi et al., 2010). As shown in Table 7.9, performing the blindfolding procedure with an omission distance (OD) of seven yielded cross-validated redundancy values for all six endogenous constructs well above zero. In addition, all Q^2 values were randomly chosen between 7 and 11. Hence, this confirms the structural model's predictive relevance.

Table 7.9 Blindfolding results

Construct	Omission distance = 7		Omission distance = 11	
	Communality Q^2	Redundancy Q^2	Communality Q^2	Redundancy Q^2

Cultural motivation	0.350	n/a (exogenous construct)	0.351	n/a (exogenous construct)
Sociability	0.500	n/a (exogenous construct)	0.499	n/a (exogenous construct)
Host sincerity	0.472	0.085	0.463	0.086
Object-based authenticity	0.499	0.156	0.498	0.157
Existential authenticity	0.345	0.201	0.348	0.201
Tourist engagement	0.500	0.124	0.491	0.124
Perceived value	0.699	0.343	0.695	0.344
MTE	0.506	0.448	0.505	0.450

Note: n/a = not applicable.

d. Goodness of fit (GoF)

Goodness of fit (GoF) is described as a statistical measure of model fit which confirms that the model sufficiently explains the data (Henseler and Sarstedt, 2013). According to Henseler and Sarstedt (2013), GoF is not considered as a good measure for PLS-SEM path modeling as it is unable to separate valid from invalid models. However, it is later stated that "validation using goodness-of-fit measures is also relevant in a PLS-SEM context but less so compared to factor-based SEM [i.e., CB-SEM]. Instead, researchers should primarily rely on criteria that assess the model's predictive performance" (Sarstedt et al., 2017 cited in Ringle et al., 2020, p. 1628).

A GoF index has been proposed by Tenenhaus et al. (2004) and Tenenhaus et al. (2005) as a solution for the global fit of the PLS-SEM contexts. The GoF index is calculated based on the geometric mean of average communality ($\oslash$Com) and the average R^2 value ($\oslash R^2$) (for endogenous constructs) as stated in the equation below (Henseler and Sarstedt, 2013, p. 570):

$$\text{GoF} = \sqrt{\oslash \text{Com} \times \oslash R^2_{\text{inner}}}.$$

211

As shown in Table 7.10, the GoF index for the current study was calculated by following Wetzels et al.'s (2009) procedures. GoF values fall between 0 and 1 and the recommended cut-off of GoF values are 0.10 (small), 0.25 (medium) and 0.36 (large) which indicate the global validation of the path model (Wetzels et al., 2009). Overall, the GoF of the current study was measured as 0.40, which demonstrates that the data fit the model well (Table 7.10). Hence, the model is considered as plausible.

Table 7.10 Goodness-of-fit (GoF) index calculation

Constructs	Communality	R^2
Cultural motivation	0.350	n/a
Sociability	0.500	n/a
Host sincerity	0.472	0.154
Object-based authenticity	0.499	0.224
Existential authenticity	0.345	0.364
Tourist engagement	0.500	0.214
Perceived value	0.699	0.417
Memorable tourist experience	0.506	0.641
Average Values	0.483	0.335
$\oslash$Com × $\oslash R^2$	0.258	
GoF = $\sqrt{(\oslash\textbf{Com} \times \oslash R^2)}$	**0.402**	

Note: n/a = not applicable

e. Standardised root-mean-square residual (SRMR)

The standardised root-mean-square residual (SRMR) is a measure of estimated model fit which is computed as the "square root of the sum of the squared difference between the model-implied and the empirical correlation matrix" (Henseler et al., 2016, p. 9). SRMR can be used as a GoF measure for PLS path models in order to avoid model misspecification (Henseler et al., 2014). According to Byrne (2013), a value of zero for the SRMR indicates perfect model fit, and an SRMR value less than 0.05 demonstrates an acceptable model fit. However, Henseler et al. (2014) propose that a value of 0.06 or higher is also acceptable for PLS path models. Hence, the cut-off value of SRMR is proposed as 0.08 (Henseler et al., 2014). The SRMR value for the current model was 0.073, which is below the recommended value of 0.08 (Henseler et al., 2014).

f. Direct effects

Finally, a bootstrapping technique was applied to test the hypotheses that are developed for this research (Henseler et al., 2009). In PLS-SEM models, the structural model and significance level of the proposed hypotheses are tested by determining path coefficients (β value). Hence, a bootstrapping procedure using 5.000 resampling is used in estimating the significance of the path coefficients (Chin, 2010; Hair et al., 2017). In order to estimate statistical significance levels, a bootstrapping procedure with 5000 replications was employed in the current study (Henseler et al., 2009). Path coefficients results ranged from 0.017 (cultural motivation → memorable tourism experience) to 0.484 (object-based authenticity → existential authenticity) (Table 7.11).

Table 7.11 Estimates of Direct Paths

Direct Paths	Path coefficient	t-values	Effect size (f^2)
Cultural motivation → Tourist engagement	0.395	10.692	0.179
Cultural motivation →Existential authenticity	0.161	4.445	0.032
Cultural motivation → Host sincerity	0.281	7.443	0.085
Cultural motivation → Memorable tourism experience	0.017	0.653	0.001
Cultural motivation → Object-based authenticity	0.375	9.385	0.164
Tourist engagement → Memorable tourism experience	0.168	4.212	0.030
Tourist engagement → Perceived value	0.325	6.146	0.075
Existential authenticity → Memorable tourism experience	0.278	8.145	0.093
Existential authenticity → Perceived value	0.108	2.356	0.009
Host sincerity → Memorable tourism experience	0.126	4.362	0.029
Host sincerity → Perceived value	0.022	0.570	0.001
Object-based authenticity → Existential authenticity	0.484	12.855	0.285
Object-based authenticity → Memorable tourism experience	0.077	1.964	0.008
Object-based authenticity → Perceived value	0.288	6.544	0.081
Perceived value → Memorable tourism experience	0.321	8.708	0.165
Sociability → Tourist engagement	0.147	4.281	0.025
Sociability → Existential authenticity	0.075	2.482	0.008
Sociability → Host sincerity	0.200	5.388	0.043

| Sociability → Memorable tourism experience | 0.021 | 0.812 | 0.001 |
| Sociability → Object-based authenticity | 0.196 | 5.334 | 0.045 |

Note: t-values for the item loadings to two-tailed test: t>1.96 at p<.05, t>2.57 at p<0.01, t>3.29 at p<0.001

As shown in Table 7.11, the results of the analysis reveal empirical support for the majority of the hypotheses. Cultural motivation is positively related to host sincerity (**H1/Supported:** β = 0.281, t = 7.443), object-based authenticity (**H2/Supported:** β = 0.375, t = 9.385), existential authenticity (**H3/Supported:** β = 0.161, t = 4.445) and tourist engagement (**H4/Supported:** β = 0.395, t = 10.692). Sociability is positively related to host sincerity (**H5 /Supported**: β = 0.200, t = 5.388), object-based authenticity (**H6/Supported**: β = 0.196, t = 5.334), existential authenticity (**H7/Supported**: β = 0.075, t = 2.482) and tourist engagement (**H8/Supported**: β = 0.147, t = 4.281). Object-based authenticity is positively related to existential authenticity (**H9/Supported:** β = 0.484, t = 12.855). Host-sincerity is positively related to perceived value (**H10/Not Supported:** β = 0.022, t = 0.570). Object-based authenticity is positively related to perceived value (**H11/Supported:** β = 0.288, t = 6.544). Existential authenticity is positively related to perceived value (**H12/Supported:** β = 0.108, t = 2.356). Tourist engagement is positively related to perceived value (**H13/ Supported:** β = 0.325, t = 6.146). Cultural motivation is positively related to memorable tourism experience (**H14/Not Supported:** β = 0.017, t = 0.653). Sociability is positively related to memorable tourism experience (**H15/Not Supported**: β = 0.021, t = 0.812). Host-sincerity is positively related to memorable tourism experience (**H16/Supported:** β = 0.126, t = 4.362). Object-based authenticity is positively related to memorable tourism experience (**H17/Supported:** β = 0.077, t = 1.964). Existential authenticity is positively related to memorable tourism experience (**H18/Supported:** β = 0.278, t = 8.145). Tourist engagement is positively related to memorable tourism experience (**H19/Supported:** β = 0.168, t = 4.212). Perceived value is positively related to memorable tourism experience (**H20/Supported:** β = 0.321, t = 8.708). Table 7.12 below demonstrates the summarised results of the 20 hypotheses.

Table 7.12 Results of the proposed hypotheses

Hypotheses	**Beta (β)**	**Sig.**	**Results**

H1: Cultural motivation → Host sincerity	0.281	0.000	Supported
H2: Cultural motivation → Object-based authenticity	0.375	0.000	Supported
H3: Cultural motivation → Existential authenticity	0.161	0.000	Supported
H4: Cultural motivation → Tourist engagement	0.017	0.000	Supported
H5: Sociability → Host sincerity	0.200	0.000	Supported
H6: Sociability → Object-based authenticity	0.196	0.000	Supported
H7: Sociability → Existential authenticity	0.075	0.013	Supported
H8: Sociability → Tourist engagement	0.147	0.000	Supported
H9: Object-based authenticity → Existential authenticity	0.484	0.000	Supported
H10: Host sincerity → Perceived value	0.126	0.569	Not supported
H11: Object-based authenticity → Perceived value	0.288	0.000	Supported
H12: Existential authenticity → Perceived value	0.108	0.018	Supported
H13: Tourist engagement → Perceived value	0.325	0.000	Supported
H14: Cultural motivation → Memorable tourism experience	0.017	0.514	Not supported
H15: Sociability → Memorable tourism experience	0.021	0.417	Not supported
H16: Host sincerity → Memorable tourism experience	0.022	0.000	Supported
H17: Object-based authenticity → Memorable tourism experience	0.077	0.050	Supported
H18: Existential authenticity → Memorable tourism experience	0.278	0.000	Supported
H19: Tourist engagement → Memorable tourism experience	0.168	0.000	Supported
H20: Perceived value → Memorable tourism experience	0.321	0.000	Supported

Note: t-values for the item loadings to two-tailed test: $t>1.96$ at $p<.05$, $t>2.57$ at $p<0.01$, $t>3.29$ at $p<0.001$

7.3.5 Indirect Effects - Mediating Relationships

Having assessed the structural model, this section involves testing for any indirect or mediating effects among constructs. The indirect effect, also known as the mediating effect, represents the relationship between X variable and Y variable that is indirectly mediated by M variable (Baron and Kenny, 1986). According to Zhao et al. (2010), there are three types of mediation. A complementary mediation occurs when there is both direct and indirect effects pointing in the same direction (Zhao et al., 2010) which is similar to partial mediation (Baron and Kenny, 1986). Competitive mediation is the second type which occurs when there is both direct and indirect effect but pointing in the opposite direction (Zhao et al., 2010). The third type, called indirect-only mediation, occurs when there is an indirect effect but no direct effect (Zhao et al., 2010). To test the significance of the indirect effect of path coefficients, the Sobel test is considered as the most commonly used approach (Hair et al., 2017). The Sobel test "examines the relationship between the independent variable and the dependent variable compared with the relationship between the independent variable and dependent variable, including the mediation construct" (Hair et al., 2017, p. 223). However, it is recommended that a two-

step bootstrapping procedure is a better method to test for mediating effects as bootstrapping is statistically more powerful than traditional approaches (Chin, 2010; Preacher and Hayes, 2008; Zhao et al., 2010). The two-step bootstrapping approach involves "calculating the product of the direct paths that form the indirect path, and examining the significance of the indirect effect using the confidence intervals (CI) provided by the bootstrap resampling (5000 resampling)" (Lee at al., 2016, p. 222). Hence, a bootstrapping approach, using *t*-values and 95% confidence interval (CI), was employed to examine the significance of mediating relationships as suggested by several scholars (Chin, 2010; Lee et al., 2016; Preacher and Hayes, 2008; Taheri et al., 2018) (Table 7.13).

Table 7.13: Path analysis of indirect effects

	Indirect effects	t-values	Low CI	High CI
Cultural motivation → Tourist engagement → Memorable tourism experience	0.066	3.847	0.034	0.102
Sociability → Tourist engagement → Memorable tourism experience	0.025	3.000	0.010	0.042
Cultural motivation → Existential authenticity → Memorable tourism experience	0.045	3.914	0.024	0.069
Sociability → Existential authenticity → Memorable tourism experience	0.021	2.355	0.004	0.040
Cultural motivation → Host sincerity → Memorable tourism experience	0.035	3.624	0.018	0.056
Sociability → Host sincerity → Memorable tourism experience	0.025	3.231	0.011	0.042
Cultural motivation → Object-based authenticity → Memorable tourism experience	0.029	1.905	0	0.060
Sociability → Object-based authenticity → Memorable tourism experience	0.015	1.799	0	0.033

Note: t-values for the item loadings to two-tailed test: t > 1.96 at p < .05, t > 2.57 at p < .01, t > 3.29 at p < .001; Confidence intervals (CI) obtained from bootstrapping.

Following Table 7.13, the findings indicate that cultural motivation indirectly influences memorable tourism experiences through both tourist engagement (CI: 0.034-0.102) and host sincerity (CI: 0.018-0.056). As there is no significant direct relationship between cultural motivation and memorable tourism experiences, the results reveal that both tourist engagement and host sincerity fully mediate the influence of cultural motivation on memorable tourism experience. Similarly, the findings indicate that sociability indirectly influences memorable tourism experience through both tourist engagement (CI: 0.010-0.042) and host sincerity (CI: 0.011-0.042). Since the direct impact was not

significant between these two constructs, both tourist engagement and host sincerity fully mediate the influence of sociability on memorable tourism experience. Further, the findings show that cultural motivation indirectly influences memorable tourism experience through existential authenticity (CI: 0.024-0.069). Similarly, sociability indirectly influences memorable tourism experience through existential authenticity (CI: 0.004-0.040). As there is no significant direct relationship between these constructs, the perceived existential authenticity fully mediates cultural motivation and sociability on memorable tourism experience. Finally, the findings indicate that the indirect effect from cultural motivation to memorable tourism experience via object-based authenticity is statistically insignificant ($\beta = 0.029$, $t = 1.905$). Further, it should also be noted that the bootstrap 95% confidence interval (CI: 0-0.060) does not pass through zero (Hair et al., 2017) indicating that there is no indirect effect between cultural motivation and memorable experience through object-based authenticity. Similarly, the results indicate that the indirect effect from sociability and memorable tourism experience via object-based authenticity is statistically insignificant ($\beta = 0.015$, $t = 1.799$). The bootstrap 95% confidence interval (CI: 0-0.033) does not pass through zero, demonstraing no indirect effect between sociability and memorable tourism experience through object-based authenticity. Based on the results, Table 7.14 summarises the results of mediating hypotheses.

Table 7.14 Results of the proposed mediating hypotheses

Hypotheses	Beta (β)	Sig.	Results
H21: Cultural motivation → Host sincerity → Memorable tourism experience	0.035	0.000	Supported
H22: Sociability → Host sincerity → Memorable tourism experience	0.025	0.001	Supported
H23: Cultural motivation → Object-based authenticity → Memorable tourism experience	0.029	0.057	Not Supported
H24: Sociability → Object-based authenticity → Memorable tourism experience	0.015	0.072	Not Supported
H25: Cultural motivation → Existential authenticity → Memorable tourism experience	0.045	0.000	Supported
H26: Sociability → Existential authenticity → Memorable tourism experience	0.021	0.019	Supported
H27: Cultural motivation → Tourist engagement → Memorable tourism experience	0.066	0.000	Supported
H28: Sociability → Tourist engagement → Memorable tourism experience	0.024	0.008	Supported

Note: t-values for the item loadings to two-tailed test: $t > 1.96$ at $p < .05$, $t > 2.57$ at $p < 0.01$, $t > 3.29$ at $p < 0.001$

7.4 Chapter Summary

This chapter discussed the main findings of the quantitative research and presented the conceptual model derived from the literature relating to constructs proposed in the conceptual model. The findings of the quantitative research demonstrated that the data collected in the field (Chapter 6) accurately reflect the concepts being measured, thus providing internal validity for the research (Venkatesh et al., 2013). The chapter first discussed the descriptive statistics to define the characteristics of a data set. The results revealed that a majority of the respondents were female, representing 61% (n = 522); this was supported by the literature reporting women being more likely to visit cultural venues and to shop while travelling. Regarding age, respondents aged between 26 and 35 comprised the largest portion of the total population. The results also demonstrated that the majority of the participants are married and visited the bazaar with their spouse/significant other. Further, most respondents were highly educated, echoing the literature on cultural consumption; highly educated individuals are more likely to participate in highbrow cultural activities. The chapter then moved on to the PLS-SEM analysis which involved evaluation of the measurement model and structural model. Having assessed the measurement models, the structural model was analysed which provided strong empirical support for the majority of the hypotheses (excluding H10, H14 and H15). Further, mediating effects were tested using a bootsrapping approach. The results indicated empirical support for most of the mediating relationships in the model (excluding H23 and H24). The final chapter will now discuss the results of both qualitative and quantitative phases in relation to each research objective. Theoretical and managerial implications along with limitations will be discussed and, finally, the directions for future research will be presented.

Chapter 8

Overall Discussion

8.1 Introduction

The previous chapters have addressed the aim and objectives of the research and reviewed extensive literature to develop a theoretical model. The conceptual model proposed cultural motivation, sociability, host sincerity, object-based authenticity, existential authenticity, tourist engagement, perceived value and memorable tourism experience as factors influencing visitors' cultural consumption experiences with regard to Istanbul Grand Bazaar (Figure 4.3). In line with the pragmatic paradigm, Chapter 5 explained the mixed methods design which systematically integrates qualitative and quantitative methods as a research approach for this study. Chapters 6 and 7 presented the qualitative and quantitative findings and discussion of the research respectively. This chapter now offers the results and implications from the qualitative and quantitative phases with reference to research objectives, theoretical model, proposed hypotheses and previous studies.

This chapter is structured through consideration of the research objectives which were derived from a critical review of the literature:

1. To identify antecedents and behavioural outcomes of visitors' experiences within the Istanbul Bazaar context
2. To explore factors affecting visitors' on-site enagement in the context of bazaar visitation
3. To evaluate visitors' perception of authenticity within on-site bazaar experience
4. To investigate how antecedents and on-site behaviours of bazaar visitation contribute to visitors' post-travel behaviours

In order to achieve the objectives of the study, a theoretical model was developed, demonstrating factors of visitors' heritage experiences influencing pre-, during- and post-visit stages. The research was carried out in two sequential phases. In Phase I, a qualitative approach was used in order to meet Objective 1 by a field study (the bazaar context) based on in-depth interviews involving 27 participants collected between July 2018 and August 2018. The second phase of the research was carried out by using a quantitative approach, for which a questionnaire was developed which aimed to meet the

research objectives of the study. In line with the literature, the theoretical model found strong support for the relationship between the antecedents and behavioural outcomes of visitors' cultural consumption experience with regard to their bazaar experience. In the next sections, the qualitative and quantitative results are discussed.

8.2 Research Objective 1: To identify antecedents and behavioural outcomes of visitors' cultural consumption experiences within the Istanbul Bazaar context

After reviewing the extensive literature on cultural consumption experience, research objective 1 was established to identify factors influencing visitors' heritage experience that flows from pre- to post-visit. In order to meet objective 1, a combination of qualitative and quantitative data was used in gaining a rich and comprehensive understanding of visitors' bazaar experience. The qualitative method provided a holistic view of factors shaping visitors' overall experience and an online questionnaire strengthened the findings by quantifying these factors from a broader sample. Thus, objective 1 was met through identifying the antecedent factors encouraging tourists to visit a destination (cultural motivation, sociability), factors shaping on-site experience (host sincerity, object-based authenticity, existential authenticity, tourist engagement) and post-travel behaviours (perceived value and memorable tourism). Empirical support will be presented and discussed in the following headings.

8.2.1 Qualitative Phase

Empirical support for antecedent factors and behavioural outcomes was found amongst the qualitative phase of the research. For pre-visit behaviours, cultural motivation and sociability were supported through respondents' comments. The majority of the respondents often emphasised that their motivation for visiting the Grand Bazaar was a general interest in exploring such destinations in terms of its history, heritage and culture. In a similar vein, Kolar and Žabkar (2010, p. 655) consider cultural motivation as a "cluster of interrelated and intellectually based interest in culture and heritage". That is, respondents generally indicated that getting to know Turkish culture, prior travel experience to similar destinations and purchasing traditional tangible goods are their main motivations for visiting the bazaar. Further, the qualitative data also demonstrated that visitors' tendency of being social with fellow tourists or local host community is an important factor that comprises their pre-visit attributes. As discussed in Chapter 2 Section 2.3, the Bazaar is one of Istanbul's most well-known heritage venues which offers a genuine social and commercial exchange point for both locals and tourists. Hence, the

need for social connectedness has been valued in the context of bazaar visitation. The findings are also consistent with the extant literature, suggesting the degree of sociability is a significant factor of tourists' experiences (Choo and Petrick, 2014; Jafari, Taheri, and vom Lehn, 2013; Spake and Megehee, 2010; Taheri et al., 2016) which are co-created during their visit (Kim, 2014). Hence, as respondents stated, social interaction with others has shaped their overall bazaar experience.

In terms of visitors' on-site behaviours and experiences, the qualitative findings have highly relied on four central themes: host sincerity, object-based authenticity, existential authenticity and tourist engagement. A large number of respondents expressed their feelings toward local service providers and Turkish hospitality during their visit, stating that experiencing sincere interactions with local hosts made their visit valuable and memorable. Here, sincerity indicates that interactions between visitors and shopkeepers of the bazaar is used to determine the meaning of Turkish culture encountered (Taylor, 2001). This echoes Taheri et al. (2018) who note that sincere interactions with local hosts emerge from participation in destination-related activities. That is, "tourists feel that local hosts interact with them in an active and open manner, while accurately representing themselves to share the reality of their day-to-day lives" (Taheri et al., 2018, p. 2755). Consistent with the literature, respondents noted that local hosts openly interacted with most of them which helped them to understand the Turkish culture, hospitality, traditions and people.

The authenticity theme was another important concept that emerged during the interviews with the respondents and was divided into object-based and existential authenticity. As the narrative findings demonstrate, great interest has been expressed by the majority of respondents regarding the authenticity of the objects. Specifically, respondents have repeatedly voiced the tangible aspects of the bazaar including the historical building, its ambience, the range of traditional goods being sold, and its establishment date, thus constructing their own meanings with several environmental factors of the bazaar (Kim and Jamal, 2007). This echoes Urry's (1995, p. 190) definition of historical destinations' authenticity as being "the consistent relationship between the physical and built environments and a given historical period". Thus, the perception of the bazaar's authenticity relies profoundly on the appraisal of the built environment and activities, supported by the literature (Gannon, Lochrie, and Taheri, 2016; Kolar and Žabkar, 2010; Park, Choi and Lee, 2019; Taheri et al., 2020). However, scholars have suggested that

there is an explicit distinction between object-based authenticity and existential authenticity (Reisinger and Steiner, 2006; Wang, 1999) which is also evident in the qualitative findings. The respondents expressed their enjoyment and emotional connectedness with the bazaar, explaining how the bazaar's culture and people contribute to their overall experience. They further shared their unique experiences, reporting their intimate feeling of Turkish history and culture due to several activities where they freely expressed themselves. This is in line with Wang's (1999, p. 359) assertion that "in search of tourist experience which is existentially authentic, tourists are preoccupied with an existential state of Being activated by certain activities". In a similar way, Kolar and Žabkar (2010, p. 656) believe that there is an "existential component of authenticity related to the perceptions, feelings and emotions of site visitors, such as the uniqueness of the spiritual experience and a feeling of connectedness to human history and civilization". Hence, the perceived existential authenticity was supported by the qualitative findings, highlighting respondents having inter-personal connections with the bazaar where they escape from their daily life.

Extant literature considers engagament as a motivational state (Hollebeek, Glynn, and Brodie, 2014) which occurs when customers come into contact with an object or service providers during an on-site experience (Brodie et al., 2011). As discussed in the previous chapter (Chapter 4, Section 4.6), the concept of engagement is deemed as a multidimensional concept which comprises cognitive, emotional and behavioural dimensions (Brodie et al., 2013). In line with the literature, the respondents noted they came in contact with their surroundings as well as local community which influenced their bazaar-related thoughts, emotions, feelings, and actual behaviours during the visit. For instance, the majority of the participants expressed that they came in contact with fellow tourists and local hosts during their visit which helped them to evaluate the bazaar. Respondents also informed that having interactive and engaging activities with the bazaar itself and its offerings positively influenced their entire journey.

With regard to visitors' post-travel experiences and behaviours, the concepts of perceived value and memorable tourism experience emerged from the narratives of qualitative findings. A large number of participants shared their overall evaluation of their visit, indicating they perceived high utility from both tangible and intangible aspects of the bazaar. These included the bazaar's physical environment, visitors' level of participation, local hosts' behaviour, monetary and time value. This is also supported by the existing

literature, suggesting the perceived value of a destination is influenced by multiple features (Chen and Chen, 2010; Prebensen et al., 2012) with Murphy, Pritchard, and Smith (2000) suggesting that these features can be natural environment, cleanliness, food, behaviour of service providers and cost of travel. Hence, visitors "estimate whether the benefits gained are worth the money, time and effort invested, which further impacts their satisfaction and intentions to return" (Lee, Yoon and Lee, 2007 cited in Bajs, 2015, p. 126). Finally, a memorable tourism experience is the last theme that emerged from the data pertaining to visitors' intention to return to the bazaar and recommend it to others. As discussed in Chapter 6, the majority of the respondents shared how memorable they found their experiences by stating their intention to return to the bazaar as well as to make a recommendation to their family and friends. This echoes the study of Gannon et al. (2017) that indicates the likelihood of visitors returning to the site and their eagerness to recommend it to others are significant components of post-travel behaviour. Hence, visitors consider themselves having unforgettable and memorable experiences if their experiences are meaningful at cultural venues (Kim, 2004; Lee, 2015; Taheri et al., 2018), thus resulting in positive post-travel behaviour.

Having addressed the priori themes that emerged from the qualitative data, the following section presents the empirical findings in order to assess and strengthen of each theme.

8.2.2 Quantitative Phase

In supporting the qualitative phase of the research, the theoretical model and its components were justified through the empirical findings of the quantitative analysis. That is, the descriptive results of mean and standard deviations of each survey scale item were evaluated to strengthen the results of the qualitative research in meeting research objective 1 which relates to identifying antecedents and behavioural outcomes of visitors' cultural consumption experiences within the Istanbul Bazaar context. The mean and standard deviation statistics for cultural motivation construct are demonstrated in Table 8.1.

Table 8.1 Descriptive statistics for cultural motivation

Cultural motivation	Mean	Std. Deviation
1.1 I visited the Bazaar to discover new places and things	5.75	1.180
1.2 I visited the Bazaar to increase my knowledge	4.91	1.378
1.3 I visited the Bazaar to have good time with friends or alone	5.36	1.346

1.4 I visited the Bazaar because I am interested cultural attractions	5.88	1.210
1.5 I visited the Bazaar because I am interested historical attractions	5.73	1.338
1.6 I visited the Bazaar because I am interested in history	5.48	1.472

As shown in Table 8.1, the mean scores for cultural motivation construct ranged between 4.91 and 5.88. The highest item in the cultural motivation construct was 5.88 (item 1.4), suggesting strong support for respondents' interest in cultural tourism attractions. The standard deviations ranged between 1.180 and 1.472, indicating a good amount of agreement among respondents regarding their motivation prior to visiting the bazaar. The results are supported by previous studies, understanding the role of intellectually-based cultural motives in the consumption of destination and indigenous culture (Kolar and Žabkar, 2010; Taheri et al., 2018). Cultural motivation has also been shown to be a strong factor influencing visitors' travel decisions in the heritage tourism context, echoing evidence from the extant literature (Bryce et al., 2015; Kolar and Žabkar, 2010). Hence, consistent with the literature, empirical data from the current research was supported, indicating the construct of cultural motivation was accurately identified. The mean scores and standard deviations for sociability construct also supported that the state of being sociable can constitute visitors' pre-travel behaviours. The results are shown in Table 8.2.

Table 8.2 Descriptive statistics for sociability

Sociability	Mean	Std. Deviation
2.1 I like to be with other people	4.17	1.118
2.2 I prefer being with others than being alone	3.64	1.113
2.3 I enjoy social gatherings just to be with people	3.75	1.149
2.4 I value having relationships with other people	4.68	1.033
2.5 I generally view myself as a person who is interested in establishing relationships with others	4.35	1.147

The mean scores for sociability ranged between 3.64 (item 1.2) and 4.68 (item 1.4), on a seven-point Likert scale, and the standard deviations ranged between 1.033 and 1.149. Item 1.4 has the highest mean rating, which indicates that this item is the most significant attribute of being sociable in the context of bazaar experience. These results are supported by previous studies, indicating the importance of sociability in understanding customers' overall experiences. That is, tourists' tendency of being social with travel companions, family and friends or fellow tourists is found to have an effect on their

overall experiences (Choo and Petrick, 2014; Murphy, 2001). For example, Spake and Megehee's (2010) study demonstrates that being sociable has a significant impact on consumers' experiences with products and services by applying the same measurement scale of sociability. Likewise, in the study of Taheri et al. (2016), it was found that sociability is a significant antecedent of experiential liminoid consumption. Within the museum context, sociability has been found to be a significant indicator which increases visitors' overall cultural experience (Jafari, Taheri, and vom Lehn, 2013). The results are also supported by the qualitative findings, suggesting sociability has been valued in increasing the respondents' overall bazaar experience. Consistent with the literature, the construct of sociability was accurately defined as a constituent of heritage experiences in the bazaar context. The mean scores and standard deviations for host sincerity construct are demonstrated in Table 8.3.

Table 8.3 Descriptive statistics for host sincerity

Host Sincerity	Mean	Std. Deviation
Sincere Social Interaction		
3.1 My interactions with local hosts help to reinforce my understanding of the place	4.30	1.090
3.2 Local hosts are eager to educate me with regards to their culture	4.16	1.062
3.3 I talk and interact with local hosts about their real and true culture	4.12	1.115
3.4 Local hosts are happy to involve me in their real lives	3.90	1.092
3.5 Local hosts are comfortable showing me their culture	4.34	1.056
Sincere Emotional Response		
3.6 It is important that I see the real lives of local hosts	4.36	1.145
3.7 When I see local hosts, I am conscious of their role within the place	4.28	1.049
3.8 Local hosts present themselves to tourists/guests accurately and honestly	3.81	1.063
3.9 There are similarities between what I see and my expectations of local hosts	3.97	0.994
3.10 Local hosts represent themselves truthfully and passionately to tourists/guests	3.95	1.075

Research on sincere host-guest interactions is relatively new in the literature and a multi-stage scale was developed by Taheri et al. (2018) who suggest host sincerity in a particular destination can be examined with two components namely 'sincere social interaction' and 'sincere emotional response'. The mean statistics for host sincerity contruct ranged

between 3.81 (item 3.8) and 4.36 (item 3.6), on a seven-point Likert scale. For the sincere social interaction dimension, the mean ranged from 3.90 – 4.34, while the standard deviations result ranged from 1.056 – 1.115. The highest item in the sincere social interaction dimension was 3.5, suggesting strong support for a perceived sincerity of local hosts' genuineness and openness. The results are consistent with the findings of Taheri et al.' (2018) study that report the mean average responses for sincere social interaction dimension as 5.09 and 5.23 across two contexts: Kandovan and Cappadocia. For the sincere emotional response dimension, the mean scores ranged between 3.81 and 4.36, while standard deviations ranged from 0.994 – 1.145. The highest item in the sincere emotional response dimension was 3.6 with the highest mean rating, which proposes that this item is the most significant indicator of visitors' sincere interactions in the context of bazaar visitation. The standard deviation results also demonstrate a higher concentration of support for item 3.6. In the study of Taheri et al. (2018), the mean average responses for the sincere emotional response dimension were noted as 4.45 and 5.20 across two contexts. Finally, as shown in Table 8.4, there was support for R^2 values of each underlying dimensions of host sincerity which were higher than the recommended threshold of 0.50 (Hair et al., 2017).

Table 8.4 Host sincerity component coefficients

Higher-order dimensions of host sincerity	Coefficient (R^2)
Sincere social interaction	0.892
Sincere emotional response	0.851

As Table 8.4 demonstrates, R^2 values for host sincerity's constituent dimensions are 0.851 and 0.892. Thus, this study demonstrated that higher-order dimensions of host sincerity construct explain more than 50% of the variance of the respective lower-order components.   That is, empirical data from the current research was supported, conceptualising host sincerity as a higher order construct in the context of bazaar visitation. For object-based authenticity, the mean scores and standard deviations are shown in Table 8.5.

Table 8.5 Descriptive statistics for object-based authenticity

Object-based authenticity	Mean	Std. Deviation
4.1 The overall architecture and impression of the Bazaar inspired me	4.70	0.992

226

4.2 I like the design and structure of the Bazaar	4.79	0.975
4.3 I liked the way the Bazaar blends with the attractive landscape / scenery / historical ensemble / town, which offers many other interesting places for sightseeing	4.75	0.989
4.4 I liked the information about the Bazaar and found it interesting	4.46	1.004

The mean scores for items representing object-based authenticity was supportive, ranging from 4.46 to 4.79. Item 4.2 demonstrated the highest mean score; meanwhile item 4.4 scored the lowest mean. The standard deviations ranged between 0.975 and 1.004. The high standard deviation demonstrates the differences in the level of perceived object-based authenticity among participants. In parallel with the descriptive statistics of object-based authenticity, qualitative findings also demonstrated that the majority of the informants perceived authenticity from the architectural design and structure of the bazaar. Within the cultural tourism context, the significance of object-based authenticity has been evidenced by several studies (Bryce et al., 2015; Curran et al., 2018; Gannon, Lochrie, and Taheri, 2016; Kolar and Žabkar, 2010; Park, Choi and Lee, 2019; Taheri et al., 2020; Wang, 1999). For instance, Bryce et al. (2015) report the mean scores of each item for object-based authenticity, ranging from 4.11 to 4.70. More recently, a study conducted by Taheri et al. (2020) reports the mean scores for items ranging from 3.50 to 3.91 on a seven-point Likert scale among visitors at five different heritage sites. Hence, the literature supports the findings in this research, and reinforces object-based authenticity as being a relevant factor in understanding visitors' cultural consumption experiences within the heritage context. The mean scores and standard deviations for existential authenticity are shown in Table 8.6.

Table 8.6 Descriptive statistics for existential authenticity

Existential authenticity	Mean	Std. Deviation
5.1 I liked special arrangements, events, concerts, celebrations connected to the Bazaar	3.78	0.936
5.2 This visit provided a thorough insight into the Bazaar site's historical era	4.13	0.972
5.3 I liked the crowded and busy atmosphere during the visit	3.86	1.171
5.4 I enjoyed the unique spiritual experience	4.00	1.114
5.5 I felt connected with human history and civilization	4.18	1.091

The mean scores for existential authenticity ranged from 3.86 to 4.18. The highest mean of the scale was item 5.5 while item 5.3 scored the lowest mean. The standard deviations

for existential authenticity ranged from 0.986 to 1.171, indicating a good amount of agreement among respondents' perception of authenticity in the bazaar context. The mean and standard deviation results of existential authenticity are further supported by the literature. Previous studies demonstrate that existential authenticity is an appropriate concept in order to explore tourists' being in harmony with their surroundings (Curran et al., 2018; Kolar and Žabkar, 2010) expression of themselves (Daniel, 1996) and their experiences which differ from everyday routine (Kim and Jamal, 2007; Urry and Larsen, 2011). For instance, the significance of existential authenticity within heritage tourism was put forward by Kolar and Žabkar (2010), suggesting existential authenticity is a significant antecedent of cultural tourism which helps in understanding tourists' perception of connectedness with the object-free components of travel. In supporting Kolar and Žabkar's (2010) study, Taheri et al. (2018) also suggest existential authenticity being an important element in travel, indicating the lived experience of the customers. Hence, the empirical data from the current research, supported by the literature, suggest existential authenticity was accurately identified in the context of bazaar visitation.

Table 8.7 Descriptive statistics for tourist engagement

Tourist Engagement	Mean	Std. Deviation
Cognitive Dimension		
6.1 Visiting this heritage site gets me to think about this heritage site	4.32	0.994
6.2 I think about this heritage site a lot when I was visiting it	4.19	1.008
6.3 Visiting this heritage site stimulates my interest to learn more about this heritage site	4.29	1.057
Affection Dimension		
6.4 I feel very positive when I visit this heritage site	4.33	1.040
6.5 Visiting this heritage site makes me happy	4.34	1.064
6.6 I feel good when I visit this heritage site	4.41	1.021
6.7 I'm proud to visit this heritage site	4.28	1.120
Activation Dimension		
6.8 I spend a lot of time visiting this heritage site, compared to other heritage sites	3.58	1.117
6.9 Whenever I am visiting heritage sites, I usually use this heritage site	3.49	1.164
6.10 This heritage site is one of the cultural brands I usually use when I visit heritage sites	3.50	1.154

The tourist engagement scale was operationalised as a higher order construct which was developed by Hollebeek, Glynn and Brodie (2014). The scale consisted of three dimensions: cognitive dimension, affection dimension and activation dimension. For the cognitive dimension, the highest mean score was item 6.1 – 'Visiting this heritage site gets me to think about this heritage site', with a standard deviation of 0.994. For the affection dimension, the mean ranged from 4.28 – 4.41, while standard deviations results ranged from 1.021 – 1.120. The highest mean score was item 6.6, suggesting strong support for respondents' emotions, feelings and attitudes toward the bazaar. For the activiation dimension, the highest mean score was 6.8 which shows support for respondents' actual behaviour during on-site bazaar visitation. The standard deviation results also demonstrate a higher concentration of support for item 6.8. In the study of Hollebeek, Glynn and Brodie (2014), the mean average responses for the cognitive dimension, affection dimension and activation dimension were noted as 4.19, 4.60 and 4.01 respectively on a seven-point Likert scale. Thus, these results suggest a stronger perception of cognitive dimension and a weaker perception of affection and activation dimension of engagement amongst bazaar visitors than demonstrated amongst customers within three different social media contexts in the study of Hollebeek, Glynn and Brodie (2014). Finally, as shown in Table 8.8, there was support for R^2 values of each underlying dimension of tourist engagement which were higher than the recommended threshold of 0.50 (Hair et al., 2017).

Table 8.8 Tourist engagement component coefficients

Higher-order dimensions of tourist engagement	Coefficient (R^2)
Cognitive dimension	0.785
Affection dimension	0.835
Activation dimension	0.507

As Table 8.8 demonstrates, R^2 values for tourist engagement's constituent dimensions ranged from 0.507 to 0.835. Thus, this study demonstrated that higher-order dimensions of tourist engagement explain more than 50% of the variance of the respective lower-order dimensions. That is, empirical data from the current research was supported, conceptualising tourist engagement as a higher order construct in the context of bazaar visitation. The mean scores and standard deviations for perceived value are shown in Table 8.9.

Table 8.9 Descriptive statistics for perceived value

Perceived value	Mean	Std. Deviation
7.1 Considering the money I spent, it was worth visiting this Bazaar	4.53	1.053
7.2 Considering the time I spent, it was worth visiting this Bazaar	4.69	1.010
7.3 Considering the effort I made to visit, it was worth visiting this Bazaar	4.68	0.989
7.4 Overall, it was worth visiting this Bazaar	4.90	1.000

The means score for perceived value ranged from 4.53 to 4.90. The highest mean of the scale item was 4.90 while item 7.4 scored the lowest mean. The standard deviations for perceived value ranged from 0.989 to 1.053, indicating a good degree of agreement among respondents regarding their perceived value in relation to the bazaar visitation. In parallel with the descriptive statistics of perceived value, qualitative findings also revealed that the majority of visitors perceived high utility derived from their experience. Within tourism studies, the value of destination experience has been the focal point among researchers (Chen and Chen, 2010; Iniesta-Bonillo et al., 2016; Prebensen et al., 2012). For instance, Iniesta-Bonillo (2016) notes that tourists' perceived value from visiting Cullera (Spain) and Oristano (Italy) positively contributes to their overall satisfaction. Similarly, Chen and Chen (2010) report that tourists' perceived value is deemed as a significant factor in heritage tourism contexts, helping destination managers to identify heritage sustainability strategies. Therefore, consistent with the existing literature and the findings of both the qualitative and quantitative data, perceived value is accurately defined as a constituent in understanding and evaluating visitors' experiences in this study. The mean scores and standard deviations for memorable tourism experience are shown in Table 8.10.

Table 8.10 Descriptive statistics for memorable tourism experience

Memorable tourism experience	Mean	Std. Deviation
8.1 I enjoyed this experience and feel excited	4.54	1.032
8.2 I closely experienced the local culture	4.31	1.028
8.3 I enjoyed a sense of freedom	3.97	1.100
8.4 I gained a lot of knowledge about the Turkish culture and heritage site	4.29	1.059

As shown in Table 8.10, the mean scores for items representing a memorable tourism experience construct ranged between 3.97 and 4.54. The highest item in the memorable tourism experience construct was 4.54, suggesting strong support for respondents' experience and excitement towards the bazaar. Item 8.3 demonstrated lowest mean score. The qualitative findings of the study also showed that the majority of the participants reported how memorable their experience was, narrating their positive attitudes towards the bazaar. These results are also supported by the existing literature, suggesting understanding whether tourists have had meaningful experiences is a significant factor in exploring travel motivation and behaviours (Gannon et al., 2017; Kim, 2010; Kim, 2014; Lee, 2015; Seyfi, Hall, and Rasoolimanesh, 2020; Taheri et al., 2018). Hence, the literature suggests that the likelihood of tourists returning to the destination and touists' intention to recommend the destination to others are primarily based on their perception of how meaningful their experience was (Bryce et al., 2015; Gannon et al., 2017). Consistent with the literature, the construct of memorable tourism experience was accurately defined as a constituent of visitors' heritage experiences in the bazaar context.

8.3 Research Objective 2: To explore factors affecting visitors' on-site engagement in the context of bazaar visitation

The following hypotheses were developed in order to meet research objective 2. The proposed hypotheses also guided the empirical analysis of the qualitative and quantitative research in understanding the factors influencing on-site experiences in the context of bazaar visitation. The quantitative findings support the proposed hypotheses from H1 to H8 (Table 8.11). In testing the relationship between constructs, it is suggested that if the path coefficient between two constructs is 0.30, it is considered moderate, between 0.30 and 0.60 as strong, and from 0.60 and above as very strong (Diamantopoulos and Siguaw, 2000).

Table 8.11 Hypothesis testing for direct effects (H1-H8)

H	Independent variable →	Dependent variable	Direct effects	t-values	f^2	Result
H1	Cultural motivation	Host sincerity	0.281	7.443	0.085	Supported
H2	Cultural motivation	Object-based authenticity	0.375	9.385	0.164	Supported
H3	Cultural motivation	Existential authenticity	0.161	4.445	0.032	Supported
H4	Cultural motivation	Tourist engagement	0.395	10.692	0.179	Supported
H5	Sociability	Host sincerity	0.200	5.388	0.043	Supported
H6	Sociability	Object-based authenticity	0.196	5.334	0.045	Supported
H7	Sociability	Existential authenticity	0.075	2.482	0.008	Supported
H8	Sociability	Tourist engagement	0.147	4.281	0.025	Supported

Notes: t-values for the item loadings to two-tailed test: t>1.96 at p<.05, t>2.57 at p<0.01, t>3.29 at p<0.001

The following discussion presents Research Objective 2, examining the relevant research hypotheses along with the literature.

H1: Cultural motivation is positively related to host-sincerity (Supported: $\beta = 0.281$, $t = 7.443$)

The relationship between cultural motivation and host sincerity (higher-order construct) is found to be positive and significant, with a path coefficient of $\beta = 0.281$ which demonstrates moderate support between the two constructs (Table 8.11). The relationship between cultural motivation and host sincerity has rarely been explored. By exception, Taheri et al., (2018) investigated the impact of cultural motivation on host sincerity within the context of heritage sites. The results demonstrate that cultural motivation positively influences host sincerity in the context of Kandovan and Cappadocia, with a path coefficient of $\beta = 0.172$ and $\beta = 0.181$ respectively. As McIntosh and Johnson (2005) state, host sincerity represents host-guest encounters, underpinned by visitors' cultural motivation. Likewise, Taylor (2001) suggests that tourists with greater cultural motivation desire sincere experiences in destinations they are visiting. Consistent with the literature, the results of the this study demonstrated that host sincerity contributes to the overall bazaar experience of visitors who are motivated by cultural aspects of the Grand Bazaar.

H2: Cultural motivation is positively related to object-based authenticity (Supported: $\beta = 0.375$, $t = 9.385$)

The quantitative findings of the study demonstrated a positive relationship between cultural motivation and object-based authenticity, with the path coefficient of 0.375 which suggests a strong significant effect. The results concur with previous findings in the literature, that cultural motivation strongly contributes to perceived object-based authenticity. Kolar and Žabkar (2010) found, in their study on a Romanseque site in Europe, that cultural motivation is positively related object-based authenticity, with a path coefficient of $\beta = 0.510$. A similar study was undertaken in Japan on heritages sites (Taheri et al., 2018). In this study, Taheri et al. (2018) found that cultural motivation has a strong impact on object-based authenticity, with a path coefficient of $\beta = 0.345$. Likewise, in the context of Japanese consumers, Bryce et al. (2015) found a strong and positive relationship between these two constructs, with a path coefficient of $\beta = 0.453$. Hence, the literature suggests that tourists with greater cultural motivation perceive

higher levels of object-based authenticity (Gannon, Lochrie, and Taheri, 2016; Kolar and Žabkar, 2010; Taheri et al., 2018). Further, Chhabra, Healy and Sills (2003) report that tourists' knowledge regarding the destination they visit positively contributes to perceived authenticity. Consistent with the existing literature, the results of the current study demonstrated visitors' cultural motivation positively influences their experiences with the bazaar itself including the architecture, atmosphere and history along with the Turkish culture.

H3: Cultural motivation is positively related to existential authenticity (Supported: $\beta = 0.161$, $t = 4.445$)

The relationship between cultural motivation and existential authenticity is found to be positive and significant with a path coefficient of $\beta = 0.161$ which suggests weaker support considering object-based authenticity (Table 8.11). The results are also supported by the existing literature (Bryce, 2015; Kolar and Žabkar, 2010; Taheri et al., 2018). Bryce et al. (2015) found in their study that there is a positive relationship between cultural motivation and existential authenticity in the context of Japanese heritage consumption with a path coefficient of $\beta = 0.180$. Similarly, in the study of Kolar and Žabkar (2010), a positive relationship has been found between tourists' cultural motivation and their perceived existential authenticity in the context of Romanesque heritage sites in four European countries, with a path coefficient of $\beta = 0.230$. In line with the literature, the results demonstrate greater cultural motivation among tourists with a high level of perceived existential authenticity in Istanbul Bazaar, thus supporting H3.

H4: Cultural motivation is positively related to tourist engagement (Supported: $\beta = 0.395$, $t = 10.692$)

Parameter estimates for the relationship of cultural motivation with tourist engagement (higher-order construct) are statistically significant with a path coefficient of $\beta = 0.395$ and consistent with the proposed direction in the hypothesis. In the study of Bryce et al. (2015), the relationship between cultural motivation and engagement has been tested using a formative scale for engagement construct, suggesting there is a very strong positive and direct relationship between cultural motivation and visitor engagement. However, this study considers engagement as a multidimensional construct that includes cognitive, affection and activation aspects of engagement, which was constructed by Hollebeek, Glynn and Brodie (2014). The relationship between cultural motivation and the higher-order engagement construct has not been empirically tested in the existing

233

literature. Despite this study being the first to statistically and empirically investigate this relationship, support can be provided from both existing literature and the qualitative findings. The motivation-engagement relationship has been explored over the years in the marketing literature (Baloglu, 2000; Bryce et al., 2015; Li et al., 2010; Taheri et al., 2014; Van Doorn et al., 2010). For instance, in the study of Li et al. (2012), it is found that tourists' travel motivation has a positive and strong impact on their cognitive evaluation of a destination. Further, Taheri et al. (2014) report a positive impact of recreational motivation on the level of engagement in the context of Kelvingrove Museum in Glasgow, UK. Brodie et al. (2013) also note motivation as being a significant driver of engagement. In line with the literature and the strong support from the empirical results, the findings from the qualitative research demonstrated how visitors' both recreational motivation and their interest in Turkish culture/heritage affect their evaluation of Istanbul Bazaar in terms of their bazaar-related thoughts (cognitive), emotions, feelings and attitudes (affection) and their actual behaviours during on-site experience (activation). Thus, the proposed hypothesis is proven.

H5: Sociability is positively related to host sincerity (Supported: $\beta = 0.200$, $t = 5.388$)

The quantitative results of the study found a positive relationship between sociability and host sincerity (higher-order construct) with a path coefficient of $\beta = 0.200$. The relationship between the visitors' level of sociability and the authentic aspect of host-guest encounters has not been empirically explored in the existing literature. However, the literature demonstrates relationships between the level of sociability and the desire to come into contact with different groups in various social environments (Hills and Argyle, 2001; Jafari, Taheri, and vom Lehn, 2013; McAdams, 1988; Spake and Megehee, 2010; Taheri et al., 2016). Similarly, McAdams (1988) states that individuals with high sociability seek to maximise social interactions; moreover, Taylor (2001) suggest that the interaction between hosts and guests leads to sincere tourism experiences. Indeed, "sincerity emerges from the interactive, relationship-oriented elements of travel" (Deville, Wearing and McDonald, 2016 cited in Taheri et al., 2018, p. 2754-2755). In terms of the research context, besides its architecture, traditional products and atmosphere, Istanbul's Bazaar is a hub of social activity in its nature (Gharipour, 2012; Mortan and Küçükerman, 2011). It is deemed as a people-oriented social context and a place for intercultural exchange. In this sense, the current study predicted a positive correlation of the willingness of visitors to interact with local hosts in a meaningful way, thus resulting in sincere travel experiences (Taylor, 2001). Consistent with the literature

and the quantitative results, the narrative findings also supported H5, demonstrating visitors' with high sociability tend to be in contact with local hosts and enjoy their friendliness which enhances the overall cultural experience (Jafari, Taheri, and vom Lehn, 2013).

H6: Sociability is positively related to object-based authenticity (Supported: β = 0.196, t = 5.334)

Parameter estimates for the relationship of sociability with object-based authenticity are statistically significant with a path coefficient of β = 0.196 and consistent with the proposed direction in the hypothesis. In the existing literature, there is no direct empirical evidence whether sociability construct influences object-based authenticity. However, the literature shows links between individuals' tendency of being social and the places they visit as the tourism experiences are often co-created on-site (Kim, 2014; Yu and Littrell, 2003). For Kolar and Žabkar (2010, p. 654), "authenticity is a socially and, above all, individually-constructed and evaluated perception or experience". Therefore, social interactions among tourists and local hosts as well as companions influence how tourists perceive a destination (Kim et al., 2014; Taheri and vom Lehn, 2013). This is also supported by the research on service environment, suggesting socialising helps in understanding the physical surroundings as well as local community (Fowler and Bridges, 2012). In line with the literature, the current study predicted and found empirical evidence that visitors with high sociability are likely to gain knowledge, purchase souvenirs, and enjoy the genuine tangible objects of the bazaar. Thus, the hypothesis 6 is proven.

H7: Sociability is positively related to existential authenticity (Supported: β = 0.075, t = 2.482)

The relationship between sociability and existential authenticity is found to be positive and significant with a path coefficient of β = 0.075 which suggests weak support (Table 8.11). As far as the researcher is aware, the empirical and statistical relationship between sociability and existential authenticity has not yet been empirically tested. However, support can be found in the literature (Kolar and Žabkar, 2010; Steiner and Reisinger, 2006; Wang, 1999). For Wang (1999), perceived existential authenticity involves one's self-discovery, with Zatori, Smith, and Puczko (2018) suggesting that this subjective connection with the destination is achieved through social interactions at the cultural destination. Therefore, it is suggested that individuals with high extroversion need to

reach a state of being while engaging with others at the places they are visiting (Yi et al., 2021). Consistent with the literature, the quantitative findings supported H7, demonstrating visitors with high levels of sociability perceive existential authenticity more profoundly in the context of bazaar visitation.

H8: Sociability is positively related to tourist engagement (Supported: $\beta = 0.147$, $t = 4.281$)

The relationship between sociability and tourist engagement (higher-order construct) is found to be positive and significant, with a path coefficient of $\beta = 0.147$. To the best of the researcher's knowledge, the relationship between sociability construct and tourist engagement construct has not been empirically tested in the literature. However, this research predicted and found empirical support for the impact of visitors' tendency of being with their companions, other tourists, and service providers on their engagement level in such leisure spaces as the bazaar. The effect of this need for social affiliation with others on visitors' degree of engagement is also supported by the literature (Jafari, Taheri, and vom Lehn, 2013; Minkiewicz, Evans, and Bridsonal, 2014; Reynolds and Beatty, 1999; Spake and Megehee, 2010). For example, in the study of Minkiewicz, Evans, and Bridson (2014, p. 47), the results demonstrate that "friends, family and other customers can influence the extent to which consumers engage with, personalise, and co-produce their experience". In a similar vein, Jafari, Taheri and vom Lehn, (2013) report that the level of sociability increases museum visitors' overall cultural experience, with Debenedetti (2003) suggesting that social connectedness with others assists in increasing visitors' in-situ experiences such as enjoyment and venue-related thoughts. Based on the extant literature, the current study builds upon data indicating that visitors' level of sociability positively influences their cognitive, emotional, and behavioural responses to the bazaar.

8.4 Research Objective 3: To evaluate visitors' perception of authenticity within on-site bazaar experience

Research Objective 3 was established in order to understand the perceived authenticity levels of on-site bazaar experience from a visitor perspective by testing the relationship between the perception of the cultural venue itself and personal visitor-site connections. Thus, the following hypotheses are formed.

H9: Object-based authenticity is positively related to existential authenticity (Supported: $\beta = 0.484$, $t = 12.855$)

The quantitative results of the study demonstrated a strong and positive relationship between object-based authenticity and existential authenticity with a path coefficient of $\beta = 0.484$. The results concur with previous findings in the literature that perceived object-based authenticity as being positively related to existential authenticity (Bryce et al., 2015; Curran et al., 2018; Kolar and Žabkar et al., 2010; Taheri et al., 2018; Taheri, Gannon, and Kesgin, 2020; Zhou et al., 2013). For instance, Taheri, Gannon, and Kesgin (2020) found that visitors' perception of tangible heritage assets stimulates their self-discovery, personal and emotional connection within the heritage consumption context. Similarly, Curran et al. (2018) note a strong relationship between these two constructs in the context of Tabriz Grand Bazaar, with a path coefficient of $\beta = 0.307$. The literature suggests that "by an authentic experience tourists mean becoming 'personally involved in the experience', to experience the 'natural context' and 'daily life', but also to experience 'true facts, arts and crafts'" (McIntosh, 2004 cited in Kolar and Žabkar, 2010, p. 654). The qualitative findings revealed that visitors perceived the object-based authenticity of the bazaar through its architecture, history and atmosphere while existential authenticity is perceived through from their personal experiences, sense of enjoyment and connection with the site. In line with McIntosh's (2004) assertion, two types of authenticity in this research also seem to be related. That is, the empirical findings demonstrate that visitors' personal connection with the site is enhanced by their perception of tangible assets of the bazaar. Thus, hypothesis 9 is proven.

8.5 Research Objective 4: To investigate how antecedents and on-site behaviours of bazaar visitation contribute to visitors' post-travel behaviours

Research Objective 4 is established in order to provide insight into visitors' post-travel behaviour of cultural heritage experience. In order to achieve Research Objective 4, the following hypotheses are proposed to test the effect of visitors' both pre-visit and on-site behaviours on their post-travel evaluations.

H10: Host sincerity is positively related to perceived value (Not Supported: $\beta = 0.022$, $t = 0.570$)

The findings of the quantitative analysis fail to yield empirical evidence for the relationship between host sincerity and perceived value, due to non-significant t-values for the parameters ($\beta = 0.022$, $t = 0.570$). Hypothesis 10 focuses on the effect of sincere

interactions between hosts and guests on visitors' value perception of the bazaar experience. There is no direct evidence whether host sincerity can influence perceived value in the literature. However, having meaningful host-guest encounters is expected to enhance visitors' perceived value of a destination experience (Chen, Prebensen, and Uysal, 2016; Yüksel & Yüksel, 2001) as Istanbul Bazaar allows visitors to come into contact with locals and participate in daily activities. For Taylor (2001), these interactions are significant as they accurately reflect a local culture and customs. Thus, visitors' overall evaluation of the bazaar is likely to depend on how they experience the destination and their "perception of what is received and what is given" (Zeithaml, 1988, p. 4). As the results of the quantitative analysis demonstrate, this argument is not statistically or empirically supported. This may be due to the willingness of visitors to interact with local hosts. Although the narratives of the interviewees demonstrated that a large number of visitors came into contact with shopkeepers as well as other tourists in a meaningful way, some stated engaging with others is not their preference during the visit. In addition, some visitors may have had a negative experience with local hosts which affects their overall evaluation of the bazaar. This might be the reason that there are no positive correlations between sincere interactions and the perceived value of a destination.

H11: Object-based authenticity is positively related to perceived value (Supported: $\beta = 0.288$, $t = 6.544$)

The relationship between object-based authenticity and perceived value is found to be positive and significant with a path coefficient of $\beta = 0.288$ which suggests moderate support (Table 8.11). The results concur with previous findings in the literature that object-based authenticity positively contributes to perceived value. The literature suggests that tourists' perceived authenticity is a significant determining factor of perceived value (Kolar and Žabkar, 2010; Chung et al., 2018). For instance, Lee and Phau (2018) found that tourists' perceived object-based authenticity positively influences their overall perceived value in the context of the heritage precinct in Singapore. Istanbul Bazaar, as discussed in Chapter 2, offers a range of tourism products including ancient architecture, a range of souvenir shops, commercial buildings (*hans*) and coffee houses. Based on a theoretical perspective, the current study predicted that having an authentic experience has an influence on the overall evaluation of the bazaar. Along with the quantitative results, this also echoes the qualitative findings in which interviewees

reported that the bazaar is worth seeing in terms of its tangible features, particularly the historical building.

H12: Existential authenticity is positively related to perceived value (Supported: β = 0.108, t = 2.356)

Parameter estimates for the relationship of existential authenticity with perceived value are statistically significant with a path coefficient of β = 0.108 and consistent with the proposed direction in the hypothesis. The results concur with previous findings in the literature that perceive existential authenticity contributes to the overall evaluation of a destination (Reisinger and Steiner, 2006; Wang, 1999). As discussed in Chapter 4, visitors' perceived existential authenticity represents their emotional connection with the destination they visit, providing a subjective experience (Reisinger and Steiner, 2006; Wang, 1999). Thus, the discussion of existential authenticity is framed around the authentic experiences in terms of a given place and time rather than tourism products (Taylor, 2001; Wang, 1999). More specifically, visitors' desire to feel a connectedness with a destination's host community and culture is likely to enhance their perceived value of a destination and satisfaction (Lee et al., 2016). Similarly, Lee and Phau (2018) found that young tourists' perceived existential authenticity elicits their perceived value in the heritage tourism context. In line with the extant literature, the quantitative findings of the study demonstrated that visitors' personal and emotional connection with the bazaar enhanced their overall assessment of a destination. Therefore, hypothesis 12 is proven.

H13: Tourist engagement is positively related to perceived value (Supported: β = 0.325, t = 6.146)

The quantitative findings of this study demonstrated a strong and positive relationship between tourist engagement and perceived value, with a path coefficient of β = 0.325 which shows strong support between the two constructs. As far as the researcher is aware, there is no empirical evidence of whether the multidimensional construct of tourist engagement (i.e., cognitive, affection and activation) influences perceived value. However, a large number of studies have reported customer engagement being a significant driver of overall assessment of a product/destination/service (Brodie et al., 2011; Huang and Choi, 2019). Thus, understanding the notion of engagement has led researchers to further investigate the perception of value in terms of customers' personal and emotional experience rather than a value being a trade-off between benefits and costs (Huang and Choi, 2019). Within tourism studies, engagement refers to "a state of being

involved with and committed to a specific market offering" (Taheri et al., 2014, p. 322). Thus, engaging with a destination's offerings and culture add value to the visitors' experiences (Huang and Choi, 2019). This value perception of the destinations is identifed by Prebensen et al. (2012, p. 254) as "the process by which a tourist receives, selects, organizes, and interprets information based on the various experiences at the destination, to create a meaningful picture of the value of destination experience". In parallel with the extant literature, the qualitative findings also highlight that visitors' level of engagement with the bazaar itself affected their overall assessment of a destination in terms of the money, time and effort they spent. Thus, quantitative results provide empirical support suggesting visitors are likely to perceive value in relation to their level of engagement with the venue.

H14: Cultural motivation is positively related to memorable tourism experience (Not Supported: $\beta = 0.017$, $t = 0.653$)

The findings of the quantitative analysis fail to yield empirical evidence for the relationship between cultural motivation and memorable tourism experience, due to non-significant t-values for the parameters. In recent years, the relationship between the two constructs has been the focus among the hospitality and tourism research community as exploring travel motivations and behaviours of visitors is significant in understanding how memorable their experiences are (Kim, Ritchie, and McCormick, 2012; Kolar and Žabkar, 2010; Lee, 2015; Taheri et al., 2018). For instance, Taheri et al. (2018) found that cultural motivation positively influences MTEs in the context of troglodyte heritage sites. That is, tourists' intention to return to the destination as well as their tendency to recommend to others is linked to their intellectually-based cultural motives (Kolar and Žabkar; Taheri et al., 2018). Surprisingly, the findings demonstrate that there is no direct relationship between cultural motivation and MTE in this study. However, while cultural motivation does not directly influence memorable tourism experience, it does when fully mediated by tourist engagement, host sincerity and existential authenticity (Table 7.13). Thus, visitors are more likely to return the bazaar or recommend it to others if their engagement with the site, their perceived sincere interactions and existential authenticity are to be consistent with their motivation.

H15: Sociability is positively related to memorable tourism experience (Not Supported: $\beta = 0.021$, $t = 0.812$)

The findings of the quantitative analysis fail to yield empirical evidence for the relationship between sociability and memorable tourism experience, due to non-significant t-values for the parameter. The relationship between visitors' socially-oriented personality and memorable tourism experience has not been empirically tested in the literature. However, the literature suggests that one's need for social affiliation with others and local communities is a significant factor in forming a meaningful experience (Kim and Chen, 2018; Taheri et al., 2016; Spake and Megehee, 2010; Debenedetti, 2003). For instance, the intention to develop social links with locals and companions has been found to affect individuals' positive emotions (Claffey and Brady, 2019; Walls et al., 2011) which elicits behavioural intentions such as recommendation or likelihood to return to the venue (Ali et al., 2018; Gannon et al., 2019). Likewise, Park and Santos (2016) acknowledge the significance of social encounters with locals and other travellers in their memorable tourism experiences, suggesting that these experiences are achieved via active participation. Indeed, this study predicted that visitors with the tendency of being social and forming relationships with others during their visit influence their intention to recommend the bazaar or revisit. Notwithstanding, H15 demonstrates no significant relationship between sociability and memorable tourism experience. However, while sociability does not directly affect memorable tourism experience, it does when fully mediated by tourist engagement, host sincerity and existential authenticity (Table 7.14). Similar to cultural motivation, visitors are more likely to likely to return the bazaar or recommend it to others if their engagement (i.e., cognitive, affection and activation), their perceived sincere interactions, and existential authenticity are to be consistent with their level of sociability.

H16: Host sincerity is positively related to memorable tourism experience (Supported: $\beta = 0.126$, $t = 4.362$)

The quantitative results of the study found a positive relationship between host sincerity and memorable tourism experience, with a path coefficient of $\beta = 0.126$. The results concur with previous findings in the literature that host sincerity contributes to visitors' memorable tourism experiences (Taheri et al., 2018; Taheri, Gannon, and Kesgin, 2020). As discussed earlier (Chapter 4 Section 4.8), MTE is considered as a "special subjective event in one's life that is stored in a long-term memory as a part of autobiographical memory" (Kim and Chen, 2019, p. 637). As such, these memories are selectively constructed by the visitors based on their past experiences, perceptions of a destination and their feelings (Kim, Ritchie, and McCormick, 2012). For example, Tung and Ritchie

(2011) suggest that memorable experiences are highly influenced by tourists' positive emotions and feelings that they have on a trip. Similarly, Taheri, Gannon, and Kesgin (2020) recommend sincere host-guest interactions affect tourists' experiences. More specifically, having sincere and genuine contact with local communities is found to have an impact on tourists' intention to return to the destination they visit as well as their recommendations to relatives and friends via positive word-of-mouth (Chen and Rahman, 2017; Gannon et al., 2017; Gannon et al., 2019). Consistent with the existing literature, the qualitative results of this research also reported that visitors are likely to return the bazaar and encourage their friends and relatives to visit due to the experiences they have had while in-situ. Consequently, H16 is supported, suggesting having sincere interactions positively contributes to memorable tourism experience.

H17: Object-based authenticity is positively related to memorable tourism experience (Supported: $\beta = 0.077$, $t = 1.964$)

Despite the weak support, parameter estimates for the relationship of object-based authenticity with memorable tourism experience are statistically significant with a path coefficient of $\beta = 0.077$. The findings of the quantitative research are also supported by the literature which suggests perceived object-based authenticity through visiting a destination influences visitors' behavioural intentions (Curran et al., 2018; Kesgin et al., 2021; Kolar and Žabkar, 2010; Taheri et al., 2018). For instance, it is suggested that perceived object-based authenticity strongly influences destination loyalty (Kolar and Žabkar, 2010; Poria et al., 2003) which is considered as the most significant measure of visitors' intention to revisit the destination and recommend it to others (Chen and Gursoy, 2001; Chi and Qu, 2008; Yoon and Uysal, 2005). Similarly, Curran et al. (2018) note a strong relationship between object-based authenticity and tourists' word-of-mouth recommendations in the context of Tabriz Grand Bazaar, with a path coefficient of $\beta = 0.615$. Thus, the literature points out the importance of artefacts of a destination on tourists' post-travel behaviours. By exception, Taheri et al. (2020) report a noteworthy finding that there is no positive and significant relationship between object-based authenticity and MTE in the context of Iranian heritage sites, which raises a question regarding the limited object-based authenticity in relation to the sites. Based on the literature review (Curran et al., 2018; Kolar and Žabkar et al., 2010; Taheri et al., 2018) and qualitative findings, the current study predicted that the overall architecture and impression of this traditional marketplace, its uniqueness, and its date of construction influence visitors' post-travel behaviour that result in returning to the bazaar and

242

recommending it to their friends and other potential tourists. In supporting this, the results of the quantitative findings show a positive relationship between the two constructs, suggesting visitors' post-travel behaviour can be enhanced by the bazaar's perception of tangible assets.

H18: Existential authenticity is positively related to memorable tourism experience (Supported: $\beta = 0.278$, $t = 8.145$)

The relationship between existential authenticity and memorable tourism experience is found to be positive and significant, with a path coefficient of $\beta = 0.278$. The impact of perceived existential authenticity on memorable tourism has been tested by Taheri et al. (2018). The results demonstrated that existential authenticity directly and positively influences memorable tourism experience in the context of Kandovan and Cappadocia, with a path coefficient of $\beta = 0.303$ and $\beta = 0.298$ respectively. The findings suggest that visitors' personal connection with such destinations influences their likelihood to return to the sites or recommend to others. Hence, the existential authenticity is deemed as one of the keys deciding factors for visitors to select the destination (Kim and Jamal, 2007; Wang, 1999). Similarly, in the study of Kesgin (2021), the results demonstrate that visitors' memorability of their experiences is stimulated by their perception of existential authenticity in the context of a living history site, with a path coefficient of $\beta = 0.52$. Added to this, Taheri, Gannon, and Kesgin (2020) report that heritage visitors' perceived existential authenticity positively influences their memorable experiences in Iranian heritage sites, with a path coefficient of $\beta = 0.35$. Visitors' perceived existential authenticity, arguably, may not be connected to any object or artefacts of a destination but, instead, it "involves personal or inter-subjective feelings activated by the liminal process of tourists activities" (Wang, 1999, p. 531). Thus, it has been suggested that visitors' post-travel behaviours are highly enhanced by these psychological and emotional states (Taheri et al., 2018; Yi et al., 2018), with Stepchenkova and Belyaeva (2020) suggesting that visitors' post visitation intended behaviour is highly dependent on their personal connection with a museum having genuine historical artefacts. In line with the extant literature, the current study predicted and found empirical evidence that tourists' personal and emotional bazaar-connection positively influences their memorability of the visit, resulting in intention to return and recommend the attraction to others. Consequently, H18 is supported.

H19: Tourist engagement is positively related to memorable tourism experience (Supported: $\beta = 0.168$, $t = 4.212$)

The quantitative results of the study found a positive relationship between tourist engagement (higher-order construct) and memorable tourism experience with a path coefficient of $\beta = 0.168$. The effect of cognitive, affection and activation dimensions of customer engagement on behavioural intentions has been explored in digital content marketing (Brodie et al., 2011; Hollebeek, Glynn, and Brodie, 2014). However, the impact of the interactive experience of cognitive, emotional (affection), and behavioural (activation) has not been empirically tested on memorable tourism experience within the heritage context. According to Huang and Choi (2019), tourist engagement emerges as a part of the interactive relationship between tourists and their surroundings in the destination they visit. Thus, tourists cognitively, emotionally, and behaviourally engage with locals, other travellers, service providers and various activities in the service setting (Prebensen and Foss, 2011; Taheri et al., 2014). It is further reported that engaged tourists are likely to develop positive attitudes and behaviours toward a destination they visit (Brodie et al., 2011) which drives destination loyalty (So, King and Sparks, 2014), resulting in a revisit to the destination and recommending it to others (Kolar and Žabkar (2010). Based on the literature, the current research proposed and found empirical evidence that visitors' intention to return to the bazaar and recommend it to their friends and family is positively influenced by their cognitive, emotional, and behavioural interactions, thus supporting H19.

H20: Perceived value is positively related to memorable tourism experience (Supported: $\beta = 0.321$, $t = 8.708$)

The relationship between perceived value and memorable tourism experience is found to be positive and significant, with a path coefficient of $\beta = 0.321$ which demonstrates strong support between the two constructs. As far as the researcher is aware, there is no empirical evidence of whether the perceived value influences memorable tourism experiences. However, the extant literature supports this relationship, suggesting that tourists' value perception is one of the most influential determinants in evaluating post-travel behaviour (Iniesta-Bonilla et al., 2016). The value perceived by the tourist has been the focus of scholarly research in understanding the overall evaluation of an experience (Prebensen et al., 2012; Prebensen, Vittersø, and Dahl, 2013; Sánchez-Fernández and Iniesta-Bonillo, 2007). For instance, Chen and Chen (2010), evaluating heritage tourists' value perception, suggest that the higher the value is perceived, the more

positive the behavioural intention and the higher satisfaction level they have in the context of a historical city in Taiwan. Likewise, Prebensen et al. (2015), examining the perceived value of travel experience, report that tourists' level of satisfaction is stimulated by their value perception in the context of winter travel experience. Ultimately, a significant relation among perceived value, repurchase/revisit intention, satisfaction, loyalty, and recommendation intentions has been found in a number of studies (Chen and Chen, 2010; Prebensen, Kim and Uysal, 2015; Taheri et al., 2020). Such behavioural intentions are stimulated by the higher level of MTEs (Kim, 2018), leading to overall better experience (Taheri et al., 2018). In supporting the extant literature, the results from the quantitative data reported that visitors' memorable tourism experiences are stimulated by the value obtained from the consumption event. Consequently, H20 is supported, suggesting visitors are willing to return to the bazaar and recommend it to others if their perceived value is high enough.

8.6 Mediating Role of Host Sincerity, Perceived Authenticity and Tourist Engagement

This section now discusses the mediating role of host sincerity, perceived authenticity and tourist engagement. The following hypotheses are proposed to test indirect effects.

H21: Host sincerity mediates the relationship between cultural motivation and memorable tourism experience (Supported: $\beta = 0.035$, $t = 3.624$)

The mediating role of host sincerity in the relationship between cultural motivation and memorable tourism experience has been found significant with a path coefficient of $\beta = 0.035$. In the extant literature, there is no empirical evidence of whether sincere host-guest encounters mediate the relationship between visitors' cultural motives and their memorability of travel. However, this indirect path is implicitly supported within the existing literature in the sense that visitors' interests in culture, history and heritage influence the memorability of heritage tourism experiences through sincere encounters with the host. For instance, authentic sincere encounters with service providers/hosts are deemed crucial in addressing visitors' post-travel behaviours (Kesgin et al., 2021). Put differently, Gannon et al. (2019) indicate that tourists are likely to recommend the destination to others and to intend to return if they consider themselves having memorable experiences which are stimulated by several experiential attributes. For instance, Taheri et al., (2018) state that host sincerity represents the authentic aspects of cultural heritage tourism, with Gannon et al. (2019) suggesting that such sincere encounters are

underpinned by cultural motives. Therefore, authentic and sincere engagement varies based on visitors' levels of interest in the local culture, history and heritage of the places they visit (Taheri et al., 2018; McIntosh and Johnson, 2005). The more motivated visitors are to participate in sincere interactions with the hosts (Taheri et al., 2018), the greater their experiences and subsequent memorability of the travel. In supporting this, the results of this study found empirical evidence in supporting this indirect path, supporting H21.

H22: Host sincerity mediates the relationship between sociability and memorable tourism experience (Supported: $\beta = 0.025$, $t = 3.231$)

Expanding the discussion of the relationship between sociability and memorable tourism experience, the quantitative findings indicated a mediation role being performed by host sincerity. Similar to cultural motivation, there is no empirical evidence that demonstrates this indirect path in the extant literature. However, support can be found which can indicate a mediatory role. Authentic and sincere on-site experiences with the hosts are stimulated by participatory activities (Gannon et al., 2019). Further, social affiliation with friends, companions and fellow tourists also influences the overall experience (Choo and Petrick, 2014), with Taylor (2001) indicating that such encounters fulfil visitors' extraversion needs, thereby enhancing sincere interactions. Therefore, visitors with high sociability tend to come in contact with local hosts (Jafari, Taheri, and vom Lehn, 2013), resulting in positive post-travel behaviours (Taheri et al., 2018). Ultimately, such sincere encounters result in the intention to recommend the destination to others, leading eventually to word-of-mouth recommendations to others (Chen and Chen, 2010; Gannon et al., 2019). In line with the literature, the results found empirical evidence, suggesting visitors are likely to have memorable experiences if their sincere interactions with service providers are consistent with their high extraversion need in the context of bazaar visitation. Thus, H22 is proven.

H23: Object-based authenticity mediates the relationship between cultural motivation and memorable tourism experience (Not Supported: $\beta = 0.029$, $t = 1.905$)

The results of quantitative analysis fail to yield empirical evidence for object-based authenticity being mediatory in the relationship between cultural motivation and memorable tourism experience, due to non-significant t-values for the parameter. Scholars suggest that destination-related objects stimulate the memorability of travel (Kesgin et al., 2021; Rasoolimanesh, Seyfi, Rather and Hall, 2021; Taheri et al., 2018).

That is, the authenticity of tangible cultural heritage has been suggested to influence memorable outcomes, leading to positive post-travel behaviours. The perception of tourism/destination offerings such as authentic artefacts, relics and objects is often stimulated by the knowledge and desire to learn about the historical and cultural aspects of a destination (Curran et al., 2018; Kolar and Žabkar, 2010). In parallel with the previous literature, it is predicted that perceived object-based authenticity can act as a mediator in the relationship between visitors' cultural motives and their overall positive experiences. However, the findings showed an insignificant indirect effect through object-based authenticity. Hence, the results do not support the mediating role of the perceived tangible heritage including the architecture of the marketplace, its history and atmosphere between visitors' cultural motivations and positive post-experiences in Istanbul Bazaar.

H24: Object-based authenticity mediates the relationship between sociability and memorable tourism experience (Not Supported: $\beta = 0.015$, $t = 1.799$)

The findings of quantitative analysis fail to yield empirical evidence for object-based authenticity being mediatory in the relationship between sociability and memorable tourism experience, due to non-significant t-values for the parameter ($\beta = 0.015$, $t = 1.799$). As discussed in Chapter 4, individuals' high extraversion needs stimulate the perception of destination-related objects and local culture (Kim et al., 2014). For instance, Jafari, Taheri and vom Lehn (2013) address that visitors' social interaction with each other enhances their perception of a museum and cultural consumption experiences in particular. Thus, tourism/destination offerings are perceived more profoundly when visitors have a desire to develop social interactions with hosts, friends, family, fellow tourists (Fowler and Bridges, 2012), which elicit positive post-experiences such as revisit and WoM intentions (Park and Santos, 2016). Hence, it is predicted that visitors are likely to have memorable, meaningful, and unforgettable experiences if their perceived tangible heritage is consistent with their high extraversion need. However, the results demonstrate an insignificant indirect effect through object-based authenticity. Put differently, the results do not support the mediating role of perceived authenticity of local cultural heritage between visitors' high sociability level and their memorable experience.

H25: Existential authenticity mediates the relationship between cultural motivation and memorable tourism experience (Supported: $\beta = 0.045$, $t = 3.914$)

The mediating role of existential authenticity in the relationship between cultural motivation and memorable tourism experience has been found significant with a path coefficient of $\beta = 0.045$. This indirect path has not been explicitly defined in the literature; however, support can be found which can indicate a mediatory role. In the extant literature, visitors' personal connections with destinations have been found to be linked to the memorability of travel (Yi et al., 2021). The authentic self-discovery of tourists is often influenced by general interests in learning about the local culture and history of a destination (Bryce, 2015; Curran et al., 2018; Kolar and Žabkar, 2010; Taheri et al., 2018). Highly motivated tourists tend to feel free, engage in activities, and seek their authentic selves (Kolar and Žabkar, 2010; Yi et al., 2017) which, in turn, influences MTEs (Hargrove, 2002). Therefore, it is predicted that visitors' personal and inter-subjective feelings toward the destination can act as a mediator between their cultural motivation and MTE. The results demonstrate a significant indirect effect of cultural motivation on MTE, whereas the direct effect of cultural motivation on MTE (H14) is insignificant. The findings show that existential authenticity act as a mediator in transferring the impact of cultural motivation to MTE. In the context of bazaar visitation, visitors are likely to have memorable outcomes if their personal and emotional connection with the site is consistent with their cultural motives.

H26: Existential authenticity mediates the relationship between sociability and memorable tourism experience (Supported: $\beta = 0.021$, $t = 2.355$)

The empirical results suggested significant support for perceived existential authenticity acting as a mediator between sociability and memorable tourism experience with a path coefficient of $\beta = 0.021$. In the extant literature, there is no empirical evidence of whether personal and emotional connection with the destination mediate the relationship between visitors' sociability level and their memorability of travel. As discussed earlier, tourists' authentic connectedness with the culturally specific destinations is stimulated by their interactions with locals and other tourists (Zatori, Smith, and Puczko, 2018). That is, tourists reach a liminal state of being while developing social ties with their surroundings (Kim and Jamal, 2007). Hence, it can be addressed that a high extraversion need stimulates existentially authentic experiences. Such unique emotions lead to meaningful engagement with the destination, resulting in post-positive experiences (Kesgin et al., 2021; Taheri et al., 2018). Consistent with the extant literature, it is proposed that visitors' inter-subjective feelings toward the bazaar are likely to act as a mediator between their need for social affiliation and MTE. Indeed, the quantitative findings indicated a

mediation role being performed by existential authenticity. The results demonstrate a significant indirect effect of sociability on memorable tourism experience, whereas the direct effect of sociability on memorable tourism experience (H15) is insignificant. Hence, visitors' personal and emotional connection with the bazaar act as a mediator in transferring the impact of their high sociability level to MTE. Thus, hypothesis 26 is proven.

H27: Tourist engagement mediates the relationship between cultural motivation and memorable tourism experience (Supported: $\beta = 0.066$, $t = 3.847$)

Expanding the discussion of relationship between cultural motivation and memorable tourism experience, the quantitative findings indicated a mediation role being performed by tourist engagement. Tourists' cognitive, emotional, and behavioural responses are often deemed significant in understanding the motivation behind visiting such destinations (Kolar and Žabkar, 2010; Park and Yoon, 2009). Destinations that are rich in experiential attributes are likely to attract tourists who seek knowledge, different experiences, and interest in heritage and culture (Li et al., 2010). Therefore, the more highly motivated tourists are, the more positive behaviours, thoughts, and emotions toward the destinations they have. Hence, tourists highly engage with tourism/destination resources, service providers and other people (Prebensen and Foss, 2011), developing positive attitudes toward the destination (Brodie et al., 2011). This often results in revisit and WoM intentions, indicating tourists having meaningful, memorable, and unforgettable experiences (Gannon et a., 2017; Gannon et al., 2019). Consistent with the literature, the current study proposed that tourist engagement acts as a mediator in the relationship between cultural motivation and MTE. The results do not demonstrate a direct impact of cultural motivation on memorable tourism experience (H14), emphasising the significance of the mediation role of tourist engagement to transfer the effect of visitors' cultural motivation to the memorability of travel. Consequently, H27 is proven, suggesting visitors are likely to have memorable experiences after visiting the bazaar if their cognitive, emotional and behavioural responses to the site are consistent with their intellectually-based cultural motives.

H28: Tourist engagement mediates the relationship between sociability and memorable tourism experience (Supported: $\beta = 0.024$, $t = 3.000$)

Building on discussion in Chapter 4, the findings of the quantitative analysis demonstrated that tourist engagement plays a mediatory role in the relationship between

sociability and memorable tourism experience (see Chapter 7 Section 7.3.5). This indirect path has not been explicitly defined in the extant literature. However, support can be found within the existing literature in the sense that visitors' high sociability influences their MTE through their cognitive, emotional, and behavioural responses to the destination. The literature suggests that tourists' engagement with the destination resources is stimulated by their high extraversion need (Debenedetti, 2003; Minkiewicz, Evans and Bridson, 2014). That is, it can be noted that a high sociability level influences tourists' destination-related thoughts, emotions, feelings, attitudes, and behaviours, resulting in a high level of engagement with their surroundings. Highly engaged tourists are likely to develop positive attitudes (Brodie et al., 2011) which affect the overall tourism experience, thus creating a high level of MTEs (Kesgin et al., 2021; Prebensen and Foss, 2011; Rasoolimanesh, Seyfi, Hall, and Hatamifar, 2021). Following this, the current study predicted a mediation role being performed by tourist engagement in the relationship between sociability and MTE. The results demonstrated a significant indirect impact of sociability on MTE, whereas the direct effect of sociability on MTE (H15) is insignificant. This highlights the significance of the mediation role of tourist engagement to transfer the effect of visitors' sociability on the memorability of travel. Therefore, bazaar visitors are likely to have memorable experiences, if their engagement with the site is consistent with their high extraversion need.

8.7 Chapter Summary

This chapter has presented an overall discussion by combining both qualitative and quantitative findings. The preceding discussion presented the salient concepts influencing visitors' cultural consumption experiences, highlighting their complex interrelationship. Building on earlier empirical studies, this chapter provided a broader theoretical conceptualisation of the extended consumer-based model authenticity. Ultimately, the chapter has built an understanding of cultural motivation, sociability, host sincerity, perceived authenticity, tourist engagement, perceived value, and memorable tourism experience. The following chapter presents the conclusions, outlining the key contributions of this research and the implications of the investigation for destination managers. Suggestions for future research are discussed next.

Chapter 9

Conclusions

9.1 Introduction

This chapter offers the conclusions of the study. First, the chapter provides the key findings of the study in the achievement of the research aim and objectives. This is followed by theoretical, contextual, and key methodological contributions. Next, the chapter concludes with managerial implications, limitations and identifies directions for future research stemming from this study. Finally, the researcher's personal reflections on the study are presented.

9.2 Achievement of Research Aim and Objectives

The previous chapter has reported the overall discussion of both qualitative and quantitative results with respect to research objectives and proposed hypotheses. This study aims to understand visitors' cultural consumption experiences, with a particular focus on the bazaar context. In order to achieve this aim, four research objectives were formulated with associative research hypotheses which are summarised below:

♦ **Research Objective 1 :** To identify antecedents and behavioural outcomes of visitors' cultural consumption experiences within the Istanbul Bazaar context

Research Objective 1 was addressed by identifying factors influencing visitors' cultural consumption experiences. To achieve this objective, reviewing the extant literature was the initial phase. Developing a detailed understanding of visitors' experiences has provided critical insight into cultural consumption practices in heritage and attractions. The next step towards achieving Research Objective 1 was to employ a qualitative research methodology including semi-structured interviews, visual and textual documentation, and personal observations (Chapter 5 Section 5.5.1) in the defined research context (Chapter 2 Section 2.3.2). The findings from the exploratory phase of the research enabled the identification of antecedents and behavioural outcomes, as proposed in Chapter 4, Literature Review. To assess and strengthen these factors in the bazaar context, the third step was the establishment of quantitative research methods by adopting the pragmatist philosophical view. The findings of the quantitative research offered complementary ways of understanding the phenomenon, providing internal

validity for the research (Chapter 7 Section 7.3.4). Ultimately, both the qualitative and quantitative results of the research identified theoretical constructs proposed in the conceptual model, thereby achieving Research Objective 1.

Following this, the lierature review of the current research was designed to develop a critical understanding of the value and value creation process, providing a detailed analysis of three stages of consumption experiences. Developing a broader understanding of the value creation process in experienced-based tourism has been important to capture how value is (co)created and what the attributes of visitors are in the non-Western service industry field. Addressing this, the extant literature was reviewed, providing a holistic understanding of the phases involved in cultural consumption experiences. By integrating the hitherto separate concepts into the consumer-based model of authenticity and incorporating them into the larger service logic (SL) viewpoint, the study developed a conceptual framework of the visitors' cultural consumption experiences which demonstrates the core contribution of the extant literature review ([Figure 4.3](#)). This theoretical framework amalgamated eight concepts identified in the extended CBA model. Primarily, it presented the process of a) What do visitors bring to the consumption context? (value anticipation), b) How do visitors engage during the consumption experience? (value co-creation), c) What do visitors take from the consumption event? (independent value creation and value co-creation). To explore this dynamic process more in detail, Research Objectives 2, 3 and 4 were determined.

- ♦ **Research Objective 2 :** To explore factors affecting visitors' on-site engagement in the context of bazaar visitation

Research Objective 2 was to identify factors influencing visitors' on-site engagement in the non-Western service industry field. In meeting this objective, the current study explored the relationships between factors using mixed methods approaches. The empirical results supported the hypotheses (H1 - H8) being tested in understanding visitors' on-site engagement. The quantitative findings of this study found support for cultural motivation having an influence on host sincerity (**H1**), object-based authenticity (**H2**), existential authenticity (**H3**), and tourist engagement (**H4**). In a similar vein, the findings found support for sociability having an influence on host sincerity (**H5**), object-based authenticity (**H6**), existential authenticity (**H7**) and tourist engagement (**H8**). Hence, visitors with greater cultural motivation and high levels of sociability desire

sincere experiences, perceive a higher level of authenticity and cognitively, emotionally and behaviourally engage with locals, other travellers and various activities in the bazaar setting. To further explore visitors' on-site experiences, Research Objective 3 was to identify the perceived authenticity of the bazaar from a visitor-oriented perspective.

♦ **Research Objective 3:** To evaluate visitors' perception of authenticity within on-site bazaar experience

Research Objective 3 has been achieved in exploring the perceived authenticity from a visitor-oriented perspective by testing the relationship between the perception of the cultural venue, itself, and personal visitor-site connections (cf. Bryce et al., 2015; Currant et al., 2018; Kesgin et al., 2021; Kolar and Žabkar, 2010; Taheri et al., 2018). The quantitative findings of this study found support for object-based authenticity having a strong influence on existential authenticity (**H9**). Hence, the results suggested that visitors' personal and interpersonal experiences are stimulated by their perception of destination-specific objects. Finally, Research Objective 4 was to identify the effect of pre-visit and on-site attributes on visitors' post-travel behaviours.

♦ **Research Objective 4:** To investigate how antecedents and on-site behaviours of bazaar visitation contribute to visitors' post-travel behaviours

In meeting Research Objective 4, the factors influencing visitors' post-travel behaviours were tested (H10-H20). The quantitative findings of the study demonstrated support for visitors' perceived value is being influenced by object-based authenticity (**H11**), existential authenticity (**H12**), and tourist engagement (**H13**). However, the findings showed no significant relationship between host sincerity and perceived value (**H10**). Added to the evaluation of perceived value, the memorability of visitors' consumption experiences was tested, which led to the development of an understanding of the likelihood of visitors returning to the venue and their willingness to recommend it others. The findings demonstrated support for memorable tourism experience having been influenced by host sincerity (**H16**), object-based authenticity (**H17**), existential authenticity (**H18**), tourist engagement (**H19**) and perceived value (**H20**). However, the results showed no support for the memorability of the travel with regard to visitors' cultural motivation (**H14**) and their level of sociability (**H15**).

Further, indirect effects were tested with bootsrapping (n = 5000). The results demonstrated support for host sincerity acts as a mediator in the relationship between cultural motivation and tourism memorable experience (**H21**) and sociability and memorable tourism experience (**H22**). Added to this, the findings indicated a mediation role being perfomed by existential authenticity (**H25**) and tourist engagement (**H27**) in the relationship between cultural motivation and memorable tourism experience. The mediating role of existential authenticity (**H26**) and tourist engagement (**H28**) was also found to be significant in the relationship between sociability and memorable tourism experience. However, the results showed no support for object-based authenticity acting as a mediator in the relationship between cultural motivation and memorable tourism experience (**H23**) and sociability and memorable tourism experience (**H24**). Ultimately, visitors are more likely to have memorable and meaningful experiences if their engagement with the bazaar, sincere interactions with hosts and perceived existential authenticity are to be consistent with their intellectually-based motives and extraversion need. The following sections now cover the main contributions of this study.

9.3 Theoretical Contributions

Together with both qualitative and quantitative findings, the contributions of this research are manifold. First, this study contributes to heritage tourism research, developing a wider theoretical significance for the tourist experience. It advances knowledge by addressing a holistic understanding of tourist experiences in culturally diverse destinations.

Second, the current study contributes a critical understanding of visitors' authentic experiences by extending the consumer-based model of authenticity developed and validated by Kolar and Žabkar (2010). The current study has developed an understanding of the consumer-based model of authenticity by using the model to underpin the development of a new and theoretically rich conceptual framework. Over the years, a number of scholars have extended the CBA model by adding or modifying various components in different contexts (cf. Bryce et al., 2015; Curran et al., 2016; Gannon et al., 2016; Kesgin et al., 2021; Taheri et al., 2018; Taheri, Gannon, and Kesgin, 2020; Zhou et al., 2013). Added to these studies, the current research extends the CBA model further by incorporating three new concepts: sociability, tourist engagement and perceived value. Within contributions of and interplay between sociability, tourist

engagement and perceived value, the insight gained from this study has helped to develop a new theoretical understanding of visitors' cultural consumption experiences.

Third, this study discusses both host sincerity and tourist engagement as higher-order constructs, providing theoretical contributions in testing their interrelationships with other factors shaping cultural consumption experiences. The findings supported host-sincerity as a higher-order construct consisting of two lower-order components: sincere social interactions and sincere emotional response. Host sincerity construct is relatively new in the literature which was developed by Taheri et al. (2018). That is, limited studies have evaluated the concept as a higher-order construct (Kesgin et al., 2021; Taheri, Gannon, and Kesgin, 2020). Therefore, the current study advances the knowledge by testing host sincerity which has not been previously explored within the non-Western service industry field. Hence, the current study provides useful information for service providers in focusing on sincere host-guest interactions that are significant for tourists visiting heritage destinations.

The findings of this study operationalised tourist engagement as a higher-order construct, consisting of three dimensions: cognitive, affection, activation (Hollebeek, Glynn, and Brodie, 2014). Over the years, scholarly attention has been devoted to understanding customer's interactive engagement in various contexts (cf. Hollebeek, Glynn, and Brodie, 2014; Vivek, Beatty, and Morgan, 2012; Brodie et al., 2011; Jaakkola and Alexander, 2014; Verhoef, Reinartz and Krafft, 2010; Huang and Choi, 2019). However, to the best of the researcher's knowledge, tourist engagement with its underlying dimensions has not been previously assessed as a higher-order construct. Therefore, this study has made a significant contribution to the literature in understanding the complex nature of the engagement concept, particularly in a culturally diverse destination.

Fourth, this research contributes to value creation theory in both service-dominant and service logic, examining the process resulting in 'actual' value that is gained by visitors within the non-Western service industry field. Vargo (2008) defines value creation as the process that constitutes various activities. This research provides a more systematic and comprehensive insight into specific attributes identified within the consumer-based model of authenticity and offers the phases involved in value creation from a visitor-oriented perspective. In contrast with the value creation/co-creation models that existed in the extant literature, this research organises the CBA model into three stages of the

255

consumption process, highlighting visitors' value creation practices within the heritage consumption. Consequently, the current research contributes to an understanding of the dynamics of these practices within different phases: a) visitor sphere (value anticipation), b) joint sphere (value co-creation), c) visitor sphere (independent value creation and value co-creation).

Fifth, guided by the consumer-based model of authenticity, this research proposed eight salient concepts and tested the new theoretical framework. These concepts have yet to be simultaneously proposed and tested in a conceptual model. By integrating the CBA model with the value creation theory, the research has developed a theoretically rich and well-validated conceptual model, proposing that sincere host-guest interactions, perceived authenticity and tourists' engagement are influenced by cultural motivation and sociability, impacting upon perceived value and memorable tourism experience. Although the interrelationship between cultural motivation, perceived authenticity, host sincerity and the memorability of the travel has been tested in various contexts (Table 3.5), the current study further advances this stream of research by merging value creation theory and integrating new concepts. Ultimately, this study adopted a comprehensive visitor perspective, thereby creating a holistic understanding of the value creation process within the authentic service provision.

Finally, this study offers a broader understanding not merely of cultural and heritage tourism studies but provides theoretical importance for the service literature on value. Specifically, this study advances service-dominant and service logic by developing an understanding of the importance of the customer's role in the value process. In doing so, the study offers a dynamic structure that focuses on how the process involving visitors and destination offerings leads to value in the tourism service field.

9.4 Contextual Contributions

The value creation process is closely influenced by the context through operand resources (Heinonen, 2004). Added to this, operant resources are applied to the consumption event both directly and indirectly, as discussed in the previous chapter (Vargo and Lusch, 2004). Therefore, the context is deemed as a significant dimension for value creation and the process of value co-creation with regard to exchange, service delivery and resources (Heinonen, 2004; Vargo and Lusch, 2012). To provide a more comprehensive and concrete understanding of this process, a contextualisation of a specific consumption

setting is needed. Hence, the current study has offered insight into Western visitors' cultural consumption experiences, with a particular interest in the non-Western service industry field. That is, this study selected Istanbul Bazaar as a consumption field in contextualising the cultural consumption process where the phenomenon of value creation can be moved from a theoretical perspective to practical application.

By investigating the Istanbul Bazaar as the research context, the present study has provided guidance for destination managers in understanding visitors' perceptions of heritage destinations to appropriately calibrate and convey authentic offerings. Consequently, using data from the non-Western service industry field, this study shows the effectiveness of the concepts developed in the theoretical model, contributing to an understanding of how the authentic travel experience is perceived within the heritage context.

9.5 Key Methodological Contributions

This study makes a number of methodological contributions by adopting the pragmatist philosophical view and using the dual-phase exploratory sequential mixed methods design. First, this study conducted exploratory research including semi-structured in-depth interviews (n = 27), field notes and personal observations in order to determine whether measures capture the various aspects of the theoretical concept, thereby providing content validity (de Vaus, 2014). Quantitative data were then conducted on a larger population of Western visitors (n = 852) in order to reach a representative sample (49 nationalities) that offered complementary ways of understanding the phenomenon. Added to this, this research makes a methodological contribution to the extant literature by evaluating host sincerity and tourist engagement as multidimensional and higher-order constructs. The host sincerity scale was operationalised based on Taheri et al. (2018) that includes two dimensions namely 'sincere social interaction' and 'sincere emotional response'. The tourist engagement construct is adapted from Hollebeek, Glynn and Brodie (2014), comprising three dimensions: cognitive, affection and activation (Chapter 5 Section 5.5.2). To the best of the researcher's knowledge, the tourist engagement concept had not previously been evaluated as a higher order construct, consisting of the three dimensions. Therefore, the current research contributes to the literature by having developed methodological understanding of this approach. The following sections now present managerial implications and limitations.

9.6 Managerial Implications and Recommendations

Creating memorable experiences and offering unique services to visitors is of utmost importance for destination managers and service providers in today's competitive marketplace (Prebensen, Chen and Uysal, 2018); therefore, they should place a greater emphasis on how tourists obtain value from the service offerings (O'Cass and Sok, 2015). The unique local heritage of Istanbul Bazaar serves as a central dimension of Western visitors' cultural consumption experiences. That is, the results of this study provide a critical understanding of the value embedded in authentic service experiences. Understanding such experiences are useful to develop plans for tourism stakeholders, including, but not limited to: governments (e.g. Turkish Ministry of Culture and Tourism in this study's context), Destination Marketing Organisations (DMOs), site managers and service providers of the destinations. This section highlights several practical implications alongside recommended managerial actions for these stakeholders.

This study investigated factors influencing visitors' consumption experiences within authentic service provision, with a particular focus on Istanbul Grand Bazaar. To the best of the researcher's knowledge, this is the first study that explores visitors' attributes in the context of Istanbul Bazaar. From a managerial perspective, the current study highlights associations between cultural motivation, sociability, host sincerity, perceived authenticity (object-based & authenticity), tourist engagement, perceived value and memorable tourism experience. As such, a theoretical framework was introduced through which Destination Marketing Organisations (DMOs) may better understand how visitors to cultural heritage sites may be approached from an early stage of the journey (pre-visit) to post-visit phase through on-site engagement. For instance, in the current study's context, Istanbul Conventions & Visitors Bureau (ICVB) – a destination marketing organisation working as a branch of Tourism Development and Education Foundation (TUGEV) can use these salient attributes to appropriately calibrate and convey authentic offerings as well as to increase visitors' positive behavioural intentions.

The prominent role of perceived authenticity in attractions requires destination marketers to preserve local culture, traditions, historical and cultural artefacts to present authentic portrayal (Curran et al., 2018). Hence, site managers and service providers of heritage destinations can provide further opportunities for visitors to experience local heritage by developing a genuine presentation of the site. In so doing, managers of such sites should give priority to the physical environment of the destination and its offerings in displaying

and conveying authenticity. In order to convey the spirit of such attractions, site managers and service providers should enhance the development of the traditional marketplaces as "presentation, interpretation and verification has a direct bearing on motivations to visit and engage with heritage tourism sites" (Bryce et al., 2015, p. 571). Consequently, the findings of this research can assist in the creation and development of specific marketing strategies in order to enhance visitors' satisfaction and revisit intentions by determining the perception of authenticity in heritage and attractions (Park, Choi and Lee, 2019).

The findings of the study proposed a positive relationship between object-based authenticity and existential authenticity, concurring the previous literature (Bryce et al., 2015; Curran et al., 2018; Kolar and Žabkar et al., 2010; Taheri et al., 2018; Taheri, Gannon, and Kesgin, 2020; Zhou et al., 2013). This relationship suggests that tourists' personal and interpersonal experiences are influenced by the tangible aspects of a destination including the artefacts, historic events, structure, architecture and monuments. This further demonstrates the inherent advantage that some destinations have with regard to object-based authenticity. As Curran et al. (2018) state, this raises questions regarding sites that have limited tourism objects. Therefore, the findings of this study can help destination managers of such sites and local authorities in improving the physical environment to stimulate existentially authentic experiences, ultimately creating better experiences.

Further, DMOs should ensure appropriate information is provided to culturally motivated visitors who are likely to search for information prior to their travel. In doing so, digital marketing strategies can be used in attracting engaged visitors prior to their visit to heritage destinations for promoting the site (Kesgin et al., 2021). Particularly, destination marketing organisations can improve WoM marketing as well as engage media to communicate the historical attraction to wider audiences.

In addition, the findings of this study demonstrated the importance of on-site engagement in encouraging visitors to return to a destination. Therefore, local authorities (e.g. Turkish Ministry of Culture and Tourism within the Turkish heritage context) can benefit from the findings to increase visitors' on-site engagement. That is, authorities can organise various events in fostering cultural exchange between tourists and service providers/local hosts. Overall, the findings of the study offer significant guidance for managers of cultural sites, local authorities and destination marketing organisations to offer distinctive

visitor experiences, ultimately making a substantial economic and social contribution to local communities.

9.7 Limitations and Future Research

Although this thesis provides valuable insight into visitors' perceptions and outcomes of the authentic travel experience, several limitations should be mentioned to inform any future research that may be carried out. First, collecting quantitative data from Western visitors who have visited Istanbul Bazaar at least once was a challenge. The current study collected data from 49 different nationalities during a six-month period. The main challenge was to reach potential participants who originated from Western countries and who had visited Istanbul Bazaar at least once. Added to this, the survey questionnaire was conducted in the English language. A wider population could have been accessed with additional languages such as German, French or Spanish.

Secondly, the current study was limited by its assessment of visitor experiences in one particular destination: Istanbul Grand Bazaar. Hence, the findings of the study are contextually-limited. Future research should explore the usefulness of the extended consumer-based model of authenticity in different contexts for cross-cultural comparison. That is, future studies could explore the relationship between sociability, motivation, object-based and existential authenticity, sincerity, engagement, perceived value, and memorable tourism experience in different contexts, comparing and contrasting the results accordingly.

Moreover, the current research focuses purely on visitors' perspectives in exploring cultural consumption experiences. Thus, guided by the service logic, this study emphasised visitors' experiences and practices within the authentic service provision. That is, a tourist-based approach disregards the role of service providers in creating memorable experiences. Service providers are one of the key stakeholders who play a significant role in sustaining successful site. Hence, service providers' perspective should also be included to provide richer insights in creating memorable tourism experiences (O'Cass and Sok, 2015). The use of ethnographic-based methods to collect data could be broadened in future studies by incorporating in-depth semi structured interviews with service providers of Istanbul Bazaar (Board of Directors, local vendors). The service provider perspective should be investigated to understand how the destination offerings play a role in visitors' perceptions and outcomes of authentic service provision. The

service provider-centric model would allow scholars to explore visitors' value expectations and to manage the complexity of visitor experiences in tourism settings (O'Cass and Sok, 2015).

Fourthly, the qualitative data were collected in summer 2018 and the quantitative data were collected in 2019 during a six-month period (see Chapter 5). Therefore, a cross-sectional approach was used. In future studies, scholars could employ a longitudinal approach in order to account for changes over an extended period of time and to minimise the generalisability biases (Taheri et al., 2018). By offering longitudinal insight into evaluating the relationships between the constructs identified in the conceptual framework, future studies may address long-term trends.

Further, scholars could incorporate potential additional constructs/themes by extending consumer-based authenticity within heritage tourism marketing. The extant literature on travel and tourism research suggests that predictors of tourist engagement across destinations are manifold including, but not limited to: authenticity, sincerity, mood regulation, cultural capital, trust, serious leisure, brand heritage and so forth (Taheri, Hosany and Altinay, 2019). Therefore, scholars could further extend the CBA model and explore potential constructs in culturally diverse destinations to provide richer insights into consumption experiences.

In addition, the current research examined positive post-travel behaviours from the lens of value creation theory. Although negative emotions are not likely to be common in the recollections, memories, and portrayal of the travel (Coelho, Gosling, and Almeida, 2018), various emotions can be developed by tourists as experience is "the subjective mental state felt by participants" (Otto and Ritchie, 1996, p. 166). Hence, future studies could also reflect the causes of negative tourism experiences to provide further improvement and development opportunities in the tourism literature.

Finally, this study explored the cultural heritage experiences considering the dynamic process that begins before the actual on-site visit and continues through the post-visit. Future studies could further extend this study by exploring the use of technology as part of the experience. More recently, scholarly attention has been paid to smart tourism technologies (STTs) in enhancing memorable tourism experiences (Neuhofer et al., 2015; Buonincontri and Marasco, 2017). The development and expansion of technology are

becoming essential for destination competitiveness (Buonincontri and Marasco, 2017). Hence, future research could focus on how cutting-edge technologies such as augmented reality (AR), mobile communications, and virtual reality (VI) are developed in enhancing distinctive visitor experiences in heritage destinations. More specifically, future studies could explore the use of such technologies throughout pre/on-site/post-visit phases and provide further insight into the sustainable development of cultural heritage.

9.8 Reflecting on the Personal Journey

In any research endeavour, it is significant to evaluate where the journey has brought the researcher and what has been accomplished. In this section, I would like to reflect on my own experiences throughout this journey and some of the decisions I made along the way. Reflective thinking was a prominent process that helps me to critically evaluate my strengths and weaknesses.

My PhD journey was a unique and rewarding experience that is significant for my personal and professional development. Nevertheless, it was emotionally and intellectually challenging. This PhD project was built on cultural consumption experiences in culturally diverse destinations. With an interest in tourism and marketing and my previous experience in the master's thesis, I was confident enough that I could investigate this research field. However, it took some time for me to 'own' my research and to discover my direction. This thesis developed and evolved gradually, over time. The early stages started off with struggling to review the literature that did not result in forming the theoretical foundation of this thesis. This research then evolved organically into looking at the consumer-based model of authenticity (Kolar and Žabkar, 2010), embedding it into the wider perspective of service logic (Grönroos and Gummerus, 2014), followed by the justification of the epistemological and methodological approaches of this study.

With continuous support from my supervisors, I was determined to pursue my PhD and be a successful academic. In my reading, I primarily focused on marketing management, heritage tourism, consumer behaviour, and services marketing. This has expanded my knowledge towards consumption experiences. Having spent considerable time researching the current literature helped me to advance my knowledge, allowing me to be involved in a number of academic activities and publications (Appendix 12). Overall, I would like to conclude that I have been able to develop skills that are useful both in my

academic career and in my personal life. I have learnt how to research, more particularly how to develop my critical thinking and analytical skills, and how to collect and analyse data. This has broadened my mind considerably and provided me with a valuable perspective and insight into life. More importantly, I am particularly grateful for my PhD journey that helped me to overcome challenges, to develop as an academic and to actively contribute to Heriot-Watt University and the research community as a whole. Looking ahead, it is my aim to continue research into the field of consumption and marketing and to have a role as a lecturer in marketing in helping students to develop and deepen their knowledge of complex marketing management strategies.

9.9 Final Remarks

This thesis sought to explore and examine heritage experiences by developing a new theoretical framework. Particularly, this research has provided a critical understanding of cultural consumption experiences by integrating hitherto separate concepts to the consumer-based model of authenticity and incorporating them into the larger service logic viewpoint. The research extended the consumer-based model of authenticity by providing a comprehensive understanding of the dynamic consumption process including pre/on-site/post-visit. In meeting the research objectives, this resarch first identified relevant theoretical constructs influencing Western visitors' cultural consumption experiences. This was followed by an investigation of how the antecedents of bazaar visitation affect visitor on-site engagement. Further, visitors' perceived authenticity was analysed within the on-site phase of the consumer-based model of authenticity. Finally, an assessment of the effect the pre-visit and on-site phase of the consumer-based model of authenticity has upon the post-visit phase of the model was conducted. More particularly, this research proposed that host-guest interactions, perceived authenticity and tourists' engagement are influenced by cultural motivation and sociability, impacting upon perceived value and memorable tourism experience. Ultimately, this research identifies components and issues that are significant for Western tourists visiting heritage destinations and attractions. Destination managers and tourism policymakers can use the findings of this research to appropriately calibrate and convey authentic offerings, ultimately creating authentic, engaging and memorable cultural consumption experiences.

List of References

Aktüre, S. (2003). *Anadolu'da Demir Çağı Kentleri.* İstanbul: Tarih Vakfı Yayınları.

Ali, F., Kim, W. G., Li, J., and Jeon, H. M. (2018). Make it delightful: Customers' experience, satisfaction, and loyalty in Malaysian theme parks. *Journal of Destination & Management*, 7, 1-11.

Alrawadieh, Z., Prayag, G., Alrawadieh, Z., and Alsalameen, M. (2019). Self-identification with a heritage tourism site, visitors' engagement, and destination loyalty: the mediating effects of overall satisfaction. *Service Industries Journal*, 39(7-8), 541-558.

Altinay, L. Paraskevas, A., and Jang, S. (2016). *Planning research in hospitality and tourism*. Oxon: Routledge.

Alvarez, M. D., and Yarcan, Ş. (2010). Istanbul as a world city: a cultural perspective. *International Journal of Culture, Tourism and Hospitality Research*, 4(3), 266-276.

Alvesson, M., and Sköldberg, K. (2009). *Reflexive methodology: new vistas for qualitative research.* 2nd ed. London: SAGE Publications.

Andrades, L., and Dimanche, F. (2018). Co-creation of Experience Value: A Tourist Behaviour Approach. In N. Prebensen, J. Chen, & M. Uysal (Eds.), *Creating Experience Value in Tourism.* London: Cabi.

Anker, T. B., Sparks, L., Moutinho, L., and Grönroos, C. (2015). Consumer dominant value creation. *European Journal of Marketing*, 49(3/4), 532–560.

Argyle, M., and Lu, L. (1990). The happiness of extraverts. *Personality and Individual Differences,* 11, 1011- 1017.

Arnould E. J., Price, L. L., and Moisio, R. (2006). Making contexts matter: selecting research contexts for theoretical insights. In R. W. Belk (Ed.), *Handbook of Qualitative Research, Methods in Marketing* (pp. 106-125)*,* Edward Elgar, Northampton, USA.

Arnould, E. J., and Price, L. L. (1993). River Magic: Extraordinary Experience and the Extended Service Encounter. *Journal of Consumer Research*, 20(1), 24–45.

Bagozzi, R. P., and Yi, Y. (2012). Specification, evaluation, and interpretation of structural equation models. *Journal of the Academy of Marketing Science,* 40(1), 8-34.

Bajs, I. P. (2015). Tourist Perceived Value, Relationship to Satisfaction, and Behavioral Intentions: The Example of the Croatian Tourist Destination Dubrovnik. *Journal of Travel Research,* 54 (1): 122–34.

Baker, T., and Welter, F. (2018). Contextual Entrepreneurship: An Interdisciplinary Perspective. *Foundations and Trends® in Entrepreneurship*, 14(4), 357-426.

Baloglu, S. (2000). A path analytic model of visitation intention involving information sources, socio-psychological motivations, and destination image. *Journal of Travel & Tourism Marketing*, 8(3), 81–90.

Baloglu, S., and D. Brinberg. (1997). Affective Images of Tourism Destinations. *Journal of Travel* Research, 35(4), 11-15.

Baron, R. M., and Kenny, D. A. (1986). The moderator-mediator variable distinction in social psychological research: Conceptual, strategic, and statistical considerations. *Journal of Personality and Social Psychology*, 51, 1173–1182.

Basil, M. (2011). Use of photography and video in observational research. *Qualitative Market Research: An International Journal*, 14(3), 246 – 257.

Baudrillard, J. (1983). *Simulations*. New York: Semiotext(e).

Baxter, I. (2014). Experiencing Cultural Heritage. In: Smith C. (eds) *Encyclopedia of Global Archaeology*. Springer, New York, NY.

Bazeley, P. (2007). *Qualitative data analysis with NVivo.* London: SAGE Publications.

Becker, H. (2002). Visual evidence: A Seventh Man, the specified generalization, and the work of the reader. *Visual Studies*, 17(1), 3–11.

Becker, J. M., Klein, K., and Wetzels, M. (2012). Hierarchical latent variable models in PLS-SEM: Guidelines for using reflective-formative type models. *Long Range Planning,* 45, 359–394.

Beer, S. (2008). Authenticity and food experience: Commercial and academic perspectives. *Journal of Foodservice*, 19, 153–163.

Belhassen, Y., Caton, K., and Stewart, W.P. (2008). The search for authenticity in the pilgrim experience. *Annals of Tourism Research*, 35(3), 668-689.

Bell, E., Bryman, A., and Harley, B. (2018*). Business research methods.* Oxford University Press, Oxford.

Bennett, D. J., and Bennett, J. D. (1970). Making the Scene. In G. Stone and H. Farberman, (Eds.), *Social Psychology Through Symbolic Interactionism,* Waltham, MA: Ginn-Blaisdell, 190-6.

Berger, R. (2015). Now I see it, now I don't: researcher's position and reflexivity in qualitative research. *Qualitative Research*, 15(2), 219-234.

Bernard, H. R. (2000). *Social research methods: Qualitative and quantitative approaches.* Thousand Oaks, CA: Sage Publications.

Berrios, R., and Lucca, N. (2006). Qualitative Methodology in Counseling Research: Recent Contributions and Challenges for a New Century. *Journal of Counselling and Development*, 84(2), 174–86.

Beverland, M. (2005). Crafting Brand Authenticity: The Case of Luxury Wines. *Journal of Management Studies*, 42(5), 1003-1029.

Beverland, M. (2006). The real thing: Branding authenticity in the luxury wine trade. *Journal of Business Research*, 59(4), 251–258.

Bhabha, H. K. (1994). *The Location of Culture*. London: Routledge.

Bhaskar, R. (1978). *A realist theory of science.* Sussex: Harvester Press.

Bihagen, E., and Katz-Gerro, T. (2000). Culture consumption in Sweden: The stability of gender differences. *Poetics*, 27(5-6), 327-349.

Binkhorst, E., and den Dekker, T. D. (2009). Agenda for Co-Creation Tourism Experience Research. *Journal of Hospitality Marketing & Management*, 18(2-3), 311–327.

Biran, A., Poria, Y., and Reichel, A. (2006). Heritage Site Management: The Link between Visitors' Pre-Visit Perceptions, Motivations and Expectations. *Anatolia*, 17(2), 279-304.

Bitner, M. J. (1992). Servicescapes: The Impact of Physical Surroundings on Customers and Employees. *Journal of Marketing*, 56(2), 57-71.

Björk, P. (2018). Tourist Experience Value: Tourist Experience and Life Satisfaction. In N. Prebensen, J. Chen, & M. Uysal (Eds.), *Creating Experience Value in Tourism.* London: Cabi.

Björk, P., and Sfandla, C. (2009). A tripartite model of tourist experiences. *Finnish Journal of Tourism Research*, 5(2), 5–18.

Böcking, I., Salm-Reifferscheidt, L., and Stipsicz, M. (2009). *The bazaars of Istanbul.* London: Thames & Hudson.

Bohrnstedt, G. W. (1970). Reliability and validity assessment in attitude measurement. In G. F. Summers (Ed.), *Attitude Measurement* (pp. 80-99). London: Rand McNally.

Bollen, K. and Lennox, R. (1991). Conventional wisdom on measurement: A structural equation perspective. *Psychological Bulletin,* 110(2), 305-314.

Bowen, D. (2002). Research through participant observation in tourism: A creative solution to the measurement of consumer satisfaction/dissatisfaction (CS/D) among tourists. *Journal of Travel Research*, 41, 4-14.

Breiby, M. A., Duedahl, E., Øian, H., and Ericsson, B. (2020). Exploring sustainable experiences in tourism. *Scandinavian Journal of Hospitality and Tourism*, 20(2), 335-351.

Brent, S. (2010). *Galata Tower*. Available at: https://www.flickr.com/photos/fractured-reality/6972431799/ [Accessed 15 October 2018].

Brodie, R. J., Hollebeek, L. D., Jurić, B., and Ilić, A. (2011). Customer Engagement: Conceptual Domain, Fundamental Propositions, and Implications for Research. *Journal of Service Research*, 14(3), 252-271.

Brodie, R. J., Ilić, A., Jurić, B., and Hollebeek, L. D., (2013). Consumer engagement in a virtual brand community: An exploratory analysis. *Journal of Business Research,* 66(1), 105-114.

Brooks, J., and King, N. (2014). *Doing Template Analysis: Evaluating and End-of-life Care Service*. Sage Research Methods Cases, London, Sage.

Brooks, J., McCluskey, S., Turley, E., and King, N. (2015). The Utility of Template Analysis in Qualitative Psychology Research. *Qualitative Research in Psychology*, 12(2), 202–222.

Brown, D. (1996). Genuine Fakes. In: T. Selwyn (Eds). *The Tourist Image: Myths and Myth Making in Tourism,* (pp. 33-47). Chichester: Wiley.

Bruner, E. M. (1991). Transformation of Self in Tourism. *Annals of Tourism Research,* 18, 238-250.

Bryce, D. (2007). Repackaging Orientalism: Discourses on Egypt and Turkey in British outbound tourism. *Tourist Studies,* 7(2), 165-191.

Bryce, D., Curran, R., O'Gorman, K. D., and Taheri, B. (2015). Visitors' engagement and authenticity: Japanese heritage consumption. *Tourism Management*, 46, 571-581.

Bryman, A. (2012). *Social Research Methods* (4th ed.). Oxford: Oxford University Press.

Buchanan, D. A., and Bryman, A. (2007). Contextualizing methods choice in organizational research. *Organizational Research Methods*, 10(3), 483—501.

Budruk, M., White, D. D., Wodrich, J. A., and Van Riper, C. J. (2008). Connecting visitor to people and place: visitors' perceptions of authenticity at Canyon de Chelly National Monument, Arizona. *Journal of Heritage Tourism*, 3(3): 185-202.

Buonincontri, P., and Marasco, A. (2017). Enhancing cultural heritage experiences with smart technologies: An integrated experiential framework. *European Journal of Tourism Research*, 17, 83-101.

Burgess R. (2002). *In the Field: An Introduction to Field Research.* Routledge, London.

Burgess, R. G. (1984). *In the Field: An Introduction to Field Research*. London: Unwin Hyman.

Buzan, T. (2005). *Mind map handbook*. Great Britain: Thorsons.

Byrne, B. M. (2013). *Structural Equation Modeling with AMOS: Basic Concepts, Applications, and Programming*. Routledge, New York.

Camus, A. (1975). *The Myth of Sisyphus / Albert Camus*. Translated from the French by Justin O'Brien. Harmondsworth: Penguin.

Carlson, R. (1997). *Experienced cognition*. New York: Lawrence Erlbaum Associations.

Carù, A., and Cova, B. (2003). Revisiting consumption experience: A more humble but complete view of the concept. *Marketing Theory*, 3(2), 267-286.

Çelik, Z. (1998). *19. Yüzyılda Osmanlı Başkenti: Değişen İstanbul.* Istanbul: Tarihi Vakfı Yurt Yayınları.

Chabra, D., Healy, R., and Sills, E. (2003). Staged authenticity and heritage tourism. *Annals of Tourism Research,* 30(3), 702-719.

Chandler, J. A., and Costello, A. (2002). A Profile of visitors at heritage tourism destinations in East Tennessee according to Plog's lifestyle and activity level preferences model. *Journal of Travel Research*, 41(2), 161-166.

Chandralal, L., Rindfleish, J. and Valenzuela, F. R. (2015). An Application of Travel Blog Narratives to Explore Memorable Tourism Experiences. *Asia Pacific Journal of Tourism Research*, 20(6): 680–93.

Chang, S. J., Van Witteloostuijn, A. and Eden, L. (2010). From the editors: Common method variance in international business research. *Journal of International Business Studies,* 41(2), 178-184.

Chathoth, P. K., Ungson, G. R., Harrington, R. J., and Chan, E. S. W. (2016). Co-creation and higher order customer engagement in hospitality and tourism services. *International Journal of Contemporary Hospitality Management*, *28*(2), 222–245.

Chathoth, P., Altinay, L., Harrington, R. J., Okumus, F., and Chan, E. S. W. (2013). Co-production versus co-creation: A process based continuum in the hotel service context. *International Journal of Hospitality Management*, *32*(1), 11–20.

Chathoth, P., Ungson, G. R., Harrington, R. J., Altinay, L., Okumus, F., and Chan, E. S. W. (2018). Conceptualization of Value Co-creation in the Tourism Context. In N.

Prebensen, J. Chen, & M. Uysal (Eds.), *Creating Experience Value in Tourism.* London: Cabi.

Cheek, J. M., and Buss, A. H. (1981). Shyness and sociability. *Journal of Personality and Social Psychology*, 41(2), 330-339.

Chen, C. F., and Chen, F. S. (2010). Experience quality, perceived value, satisfaction, and behavioral intentions for heritage tourists. *Tourism Management*, 31, 29–35.

Chen, H., and Rahman, I. (2018). Cultural tourism: An analysis of engagement, cultural contact, memorable tourism experience and destination loyalty. *Tourism Management Perspectives*, 26, 153-163.

Chen, J. S., Prebensen, N., and Uysal, M. (2016). Tourist's experience value and people interaction. *Advances in Hospitality and Leisure*, 12, 169-179.

Chen, J., and Gursoy, D. (2001). An investigation of tourists' destination loyalty and preferences. *International Journal of Contemporary Hospitality Management,* 13(2), 79.

Chen, J., Prebensen, N, and Uysal, M. (2018). Dynamic Drivers of Tourist Experiences. In N. Prebensen, J. Chen, & M. Uysal (Eds.), *Creating Experience Value in Tourism*. London: Cabi.

Chi, C. G. Q., and Qu, H. (2008). Examining the structural relationships of destination image, tourist satisfaction and destination loyalty: an integrated approach. *Tourism Management*, 29(4), 624-636.

Chin, W. W. (1998). The Partial Least Squares Approach to Structural Equation Modeling. In G. A. Marcoulides, (Ed.) *Modern methods for business research.* Mahwah, NJ: Lawrence Erlbaum Associates, pp: 295–336.

Chin, W. W. (2010). How to Write up and Report PLS Analyses. In: Vinzi, V. E., Chin, W. W., Henseler, J. and Wang, H. (Eds.) *Handbook of partial least squares: Concepts, methods and applications in marketing and related fields.* Berlin: Springer, pp: 655–90

Chiu, Y. T. H., Lee, W. I., and Chen. T. H. (2014). Environmentally Responsible Behavior in Ecotourism: Antecedents and Implications. *Tourism Management*, 40, 321–29.

Choo, H., and Petrick, J. F. (2014). Social Interactions and Intentions to Revisit for Agritourism Service Encounters. *Tourism* Management, 40, 372–81.

Chung, J. Y., Kim, J. S., Lee, C., and Kim, M. J. (2018). Slow-food- seeking behaviour, authentic experience, and perceived slow value of a slow-life festival. *Current Issues in Tourism*, 21(2), 123–127.

Claffey, E., and Brady, M. (2019). An empirical study of the impact of consumer emotional engagement and affective commitment in firm-hosted virtual communities. *Journal of Marketing Management*, 35(11-12), 1047-1079.

Coelho, M., Gosling, M., and Almeida A. (2018). Tourism experiences: core processes of memorable trips. *Journal of Hospitality and Tourism Management,* 37, 11–22.

Cohen, E. (1972). Towards a sociology of international tourism. *Social Research*, 39(1), 164–182.

Cohen, E. (1979). A Phenomenology of Tourist Experiences. *Sociology*, 13(2), 179-201.

Cohen, E. (1988). Authenticity and commoditization in tourism. *Annals of Tourism Research,* 15 (3), 371-386.

Cohen, E. (2002). Authenticity, Equity and Sustainability in Tourism*. Journal of Sustainable Tourism,* 10(4), 267–76.

Cohen, E. (2007). Authenticity' in Tourism Studies: Aprés la Lutte. *Tourism Recreation Research*, 32(2), 75–82.

Cohen, L., Manion. L., and Morrison, K. (2011). *Research methods in education.* London: Routledge.

Collier, J. J., and Collier, M. (1986). *Visual anthropology: Photography as a research method.* Albuquerque: University of New Mexico Press.

Collins, D., and Tisdell, C. (2002). Gender and differences in travel life cycles. *Journal of Travel Research,* 41(2), 133-143.

Collis, J., and Hussey, R. (2014). *Business Research: A practical guide for undergraduate and postgraduate students* (4th ed.) Houndmills, Basingstoke: Palgrave Macmillan.

Cordina, R., Gannon, M. J., and Croall, R. (2019). Over and over: local fans and spectator sport tourist engagement. *Service Industries Journal*, 39(7-8), 590-608.

Creswell, J. W. (2003). *Research Design: Qualitative, Quantitative, and Mixed Method Approaches.* Thousand Oaks, CA: Sage.

Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*. (4th ed.). Thousand Oaks, CA: Sage.

Creswell, J. W., and Creswell, J. D. (2018). *Research Design: Qualitative, Quantitative, and Mixed-Methods Approaches.* Sage, USA.

Creswell, J. W., and Miller, D. L. (2000). Determining Validity in Qualitative Inquiry. *Theory into Practice*, 39(3), 124–34.

Creswell, J. W., and Plano Clark, V. L. (2007). *Designing and conducting mixed methods research.* Thousand Oaks, CA: Sage.

Crilly, N., Blackwell, A. F., and Clarkson, P. J., (2006). Graphic elicitation: using research diagrams as interview stimuli. *Qualitative Research*, 6(3), 341–366.

Crompton, J. (1979). Motivations for pleasure vacation. *Annals of Tourism Research* 6(4), 408–424.

Crowe, M., and Sheppard, L. (2012). Mind mapping research methods. *Quality & Quantity,* 46(5), 1493-1504.

Csikszentmihalyi, M. (1975). *Beyond Boredom and Anxiety: The Experience of Play in Work and Games.* San Francisco: Jossey-Bass Publishers.

Csikszentmihalyi, M. (1990). *Flow: The Psychology of Optimal Experience.* New York: Harper and Row.

Curran, R., Baxter, I. W., Collinson, E., Gannon, M. J., Lochrie, S., Taheri, B., Thompson, J., and Yalinay, O. (2018). The traditional marketplace: serious leisure and recommending authentic travel. *Service Industries Journal*, 38(15-16), 1116-1132.

Curran, R., Lochrie, S., and O'Gorman, K. (2014). *Gathering qualitative data in Research Methods for Business & Management*. Ed. Kevin O'Gorman and Robert MacIntosh. Goodfellow Publishers: Oxford.

Daengbuppha, J., Hemmington, N., and Wilkes, K. (2006). Using grounded theory to model visitor experiences at heritage sites. *Qualitative Market Research*, *9*(4), 367– 388.

Daniel, Y. P. (1996). Tourism dance performances: Authenticity and creativity. *Annals of Tourism Research,* 23(4), 780–797.

Dann, G. (1977). Anomie, ego-enhancement, and tourism. *Annals of Tourism Research,* 4(4), 184–194.

Davies, A., and Prentice, R. (1995). Conceptualizing the latent visitor to heritage attractions. *Tourism Management,* 16(7), 491-500.

De Keyser, A., Lemon, K. N., Keiningham, T., and Klaus, P. (2015). *A Framework for Understanding and Managing the Customer Experience.* MSI Working Paper No. 15-121. Cambridge, MA: Marketing Science Institute.

De Vaus, D. (2014). *Surveys in Social Research*. 6th ed., Oxon: Routledge.

De Vries, N. J., and Carlson, J. (2014). Examining the Drivers and Brand Performance Implications of Customer Engagement with Brands in the Social Media Environment. *Journal of Brand Management*, 21(6), 495-515.

Debenedetti, S. (2003). Investigating the role of companions in the art museum experience. *International Journal of Arts Management*, *5*(3), 52–63.

Decrop, A. (2004). 'Let's make a trip together': An exploration into decision making within groups of friends. *Advances in Consumer Research*, 31, 291–297.

Deville, A., Wearing, S., and McDonald, M. (2016). WWOOFing in Australia: ideas and lessons for a de- commodified sustainability tourism. *Journal of Sustainable Tourism*, 24(1), 91-113.

Diamantopoulos, A. (2008). Formative indicators: Introduction to the special issue. *Journal of Business Research,* 61(12), 1201-1202.

Diamantopoulos, A., and Riefler, P. (2011). Using formative measures in international marketing models: A cautionary tale using consumer animosity as an example. In M. Sarstedt, M. Schwaiger, & C. R. Taylor (Eds.), *Measurement and research methods in international marketing (Advances in International Marketing, 22)* (pp. 11-30). Bingley: Emerald.

Diamantopoulos, A., and Sigsaw, J. (2000). *Introducing LISREL*. London: SAGE Publications.

Dijkstra, T. K., and Henseler, J. (2015). Consistent Partial Least Squares Path Modeling, *MIS Quarterly,* 39(2), 297-316.

DiMaggio, P., and Useem, M. (1978). Social Class and Arts Consumption: The Origins and Consequences of Class Differences in Exposure to the Arts in America. *Theory and Society*, 5(2), 141–161.

Dodds, W. B., Monroe, K. B., and Grewal, D. (1991). Effects of price, brand, and store information on buyers' product evaluations. *Journal of Marketing Research, 28*, 307–319.

Dorling, K., and Baring, R. (2009). *DK Eyewitness Travel Guide: Istanbul.* United Kingdom: Dorling Kindersley.

Duarte, P.A.O., and Raposo, M. L. B. (2010). A PLS model to study brand preference: an application to the mobile phone market. In: Esposito Vinzi, V., Chin, W.W., Henseler, J., Wang, H. (Eds.), *Handbook of Partial Least Squares: Concepts, Methods and Applications* (Springer Handbooks of Computational Statistics Series, Vol. II). Springer, Heidelberg, Dordrecht, London, New York, pp. 449–485.

Duman, T., and Mattila, A. S. (2005). The role of affective factors on perceived cruise vacation value. *Tourism Management*, 26(3), 311-323.

Durhan, S., and Özgüven, Y. (2013). Breaking the duality: The Historical Peninsula of Istanbul as an open-air museum. *Journal of Cultural Heritage*, 14(3), 183-188.

Easterby-Smith, M., Thorpe, R., and Jackson, P.R. (2018). *Management and Business Research.* 6th ed. London: Sage.

Edwards, J. R., and Bagozzi, R. P. (2000). On the nature and direction of relationships between constructs and measures. *Psychological Methods,* 5(2), 155–174

Elwood, S. A., and Martin, D. G. (2000). "Placing" interviews: location and scales of power in qualitative research. *The Professional Geographer,* 52(4), 649-657.

Emerson, R.M., Fretz, R.I., and Shaw, L.L. (2011). *Writing ethnographic fieldnotes.* 2nd ed. Chicago: University of Chicago Press.

Eriksson, P., and Kovalainen, A. (2008). *Qualitative methods in business research.* 1st Ed, London, Sage.

Evans, J. R., and Mathur, A. (2005). The value of online surveys. *Internet Research,* 15(2), 195- 219.

Falk, J. H., and Dierking, L. D. (2013). *The museum experience revisited.* Walnut Creek, Calif: Left Coast Press, Inc.

Field, A. (2005). *Discovering statistics using SPSS.* (2nd ed.). London, UK: Sage.

Finn, M., Elliott-White, M., and Walton, M. (2000). *Tourism and leisure research methods: Data collection, analysis, and interpretation.* Essex: Pearson Education Limited.

Flick, U., Kardorff, E. and Steinke, I. (2004). *A Companion to Qualitative Research.* London: Sage Publications.

Fornell, C. (1985). A second generation of multivariate analysis: Classification of methods and implications for marketing research. *Review of Marketing*, 51, 407–450.

Fornell, C., and Larcker, D. F. (1981). Structural Equation Models with Unobservable Variables and Measurement Error: Algebra and Statistics. *Journal of Marketing Research,* 18(3), 382.

Fowler, K., and Bridges, E. (2012). Service environment, provider mood, and provider-customer interaction. *Managing Service Quality: An International Journal*, 22(2), 165-183.

Freely, J. (1996). *Istanbul: The Imperial City*. Penguin Books: London.

Gannon, M. J., Baxter, I. W., Collinson, E., Curran, R. Farrington, T., Glasgow, S., Godsman, E. M., Gori, K., Jack, G. R. A., Lochrie, S., Maxwell-Stuart, R., Ottaway, L., Perez Vega, R., Taheri, B., Thompson, J., and Yalinay, O. (2017). Traveling for Umrah: destination attributes, destination image, and post-travel intentions. *Service Industries Journal*, 37(7-8), 448-465.

Gannon, M. J., Cordina, R., Lochrie, S., Taheri, B., and Okumus, F. (2019). Kandovan troglodyte village: a functioning cultural heritage experience. In: A. Correria, M. Kozak and A. I. Rodrigues, eds., *Experiencing Persian Heritage: perspectives and challenges.* Bridging tourism theory and practice (10). Bingley: Emerald Publishing.

Gannon, M., Lochrie, S., and Taheri, B. (2016). *Defining 'sincerity' in a memorable and authentic cultural consumption experience.* Paper presented at 15th International Colloquium on Arts, Heritage, Nonprofit and Social Marketing, Surrey, United Kingdom.

Garson, G. D. (2016). *Partial Least Squares: Regression and Structural Equation Models*. Asheboro, NC: Statistical Associates Publishers.

Gefen, D., Straub, D. W., and Boudreau, M. C. (2000). Structural equation modelling and regression: Guidelines for research practice. *Communications of the Association for Information Systems*, 4, 1–79.

Gentles, S. J., Charles, C., Ploeg, J., and McKibbon, K. (2015). Sampling in Qualitative Research: Insights from an Overview of the Methods Literature. *The Qualitative Report*, 20(11), 1772– 1789.

Gergen, K. J. (1999). *An Invitation to Social Construction*. London: Sage.

Gharipour, M. (2012). *The bazaar in the Islamic city.* Cairo: American University in Cairo Press.

Glaser, B., and Strauss, A. (1967). *The discovery of grounded theory: Strategies for qualitative Research.* Chicago: Aldine Publishing.

Glennie, P., and Thrift, N. (1996). Consumption, Shopping, Gender. In Wrigley, N. & Lowe, M. (eds) *Retailing, Consumption and Capital: Towards the new retail geography,* Longman: Harlow, Essex.

Goffman, E. (1990/1959). *The Presentation of Self in Everyday Life*. New York, NY: Penguin Penguin Books.

Golafshani, N. (2003). Understanding reliability and validity in qualitative research. *The Qualitative Report*, 8(4), 597–606.

Golomb, J. (1995). *In search of authenticity: from Kierkegaard to Camus.* London: Routledge.

Götz, O., Liehr-Gobbers, K., and Krafft, M. (2010). Evaluation of structural equation models usingthe partial least squares (PLS) approach. In: V. Esposito Vinzi, W. W. Chin, J. Henseler, & H. Wang (Eds.), *Handbook of partial least squares: Concepts, methods and applications* (SpringerHandbooks of Computational

Statistics Series, Vol. II, pp. 691–711). Heidelberg/Dordrecht/London/New York: Springer.

Goulding, C. (2000). The commodification of the past, postmodern pastiche, and the search for authentic experiences at contemporary heritage attractions. *European Journal of Marketing*, 34 (7), 835-853.

Grönroos, C. (1990). *Service Marketing and Management: Managing the Moments of Truth in Service Competition*. Lexington, MA: Lexington Books.

Grönroos, C. (1997). Value-Driven Relational Marketing: From Products to Resources and Competences. *Journal of Marketing Management,* 13(5), 407−20.

Grönroos, C. (2006). Adopting a service logic for marketing. *Marketing Theory*, *6*(3), 317–333.

Grönroos, C. (2008). Service logic revisited: who creates value? And who co-creates? *European Business Review,* 20(4), 298–314.

Grönroos, C. (2017). Relationship marketing readiness: theoretical background and measurement directions. *Journal of Services Marketing*, 31(3), 218-225.

Grönroos, C., and Gummerus, J. (2014). The service revolution and its marketing implications: service logic vs service-dominant logic. *Managing service quality: An International Journal*, 24(3), 206−229.

Grönroos, C., and Voima, P. (2013). Critical service logic: making sense of value creation and co-creation. *Journal of the Academy of Marketing Science*. 41(2), 133–50.

Guba, E. G. (1990). *The paradigm dialog.* Newbury Park: SAGE Publications.

Guba, E., and Lincoln, Y. (1994). Competing paradigms in qualitative research. In *Handbook of Qualitative Research*. SAGE Publications, pp. 105–117.

Guest, G. (2006). How Many Interviews Are Enough? An Experiment with Data Saturation and Variability. *Field Methods*, 18(1), 59–82.

Gülersoy, C. (1980). *Story of the grand bazaar*. İstanbul: İstanbul Kitaplığı.

Gummerus, J., Veronica, L., Weman, E., and Pihlström, M. (2012). Customer Engagement in a Facebook Brand Community. *Management Research Review*, 35(9), 857-877.

Haenlein, M., and Kaplan, A. (2004). A beginner's guide to partial least squares analysis. *Understanding Statistics*, 3(4), 283–297.

Hair, J. F. Black, W. C., Babin, B. J., and Anderson, R. E. (2014). *Multivariate Data Analysis.* 7th ed., Pearson Education Limited.

Hair, J. F., Black, W. C., Babin, B. J., and Anderson, R. E. (2010). *Multivariate Data Analysis* (7th ed.). Upper Saddle River, NJ: Pearson Prentice Hall.

Hair, J. F., Ringle, C. M., and Sarstedt, M. (2011). PLS-SEM: Indeed a silver bullet. *Journal of Marketing Theory and Practice, 19*(2), 139-152.

Hair, J. F., Risher, J. J., Sarstedt, M., and Ringle, C. M. (2019). When to use and how to report the results of PLS-SEM. *European Business Review*, 31(1), 2-24.

Hair, J. F., Sarstedt, M., Pieper, T. M., and Ringle, C. M. (2012). The use of partial least squares structural equation modeling in strategic management research: A review of past practices and recommendations for future applications. *Long Range Planning,* 45, 320–340.

Hair, J. F., Sarstedt, M., Ringle, C. M., and Gudergan, S. P. (2018). *Advanced issues in partial least squares structural equation modeling (PLS-SEM).* Thousand Oaks, CA: Sage.

Hair, Jr, J. F., Hult, G. T. M., Ringle, C., and Sarstedt, M. (2017). *A primer on partial least squares structural equation modeling (PLS-SEM)*. Sage Publications.

Hall, S. (1997). Introduction. In S. Hall (Ed.), *Representation: Cultural Representations and Signifying Practices* (pp. 1-13). London: Sage Publications Ltd.

Hammersley, M. (1992). *What's Wrong with Etnography*. Routledge, London.

Handler, R., and Saxton, W. (1988). Dissimulation: Reflexivity, narrative, and the quest for authenticity in "living history." *Cultural Anthropology*, 3(3), 242–260.

Hansen, A., (2019). Value co-creation in service marketing: A critical (re)view. *International Journal of Innovation Studies*, 3(4), 73-83.

Hargrove, C. (2002). Heritage tourism. *Cultural Resource Management*, 25(1), 10-11.

Harper, D. (1998). An Argument for Visual Sociology. In Prosser, J. (ed.) (1998), *Image-Based Research: A Sourcebook for Qualitative Researchers*, Falmer, London.

Harper, D. (2003). Framing photographic ethnography: a case study. *Ethnography*, 4(2), 241–265.

Harrell, G. D. (1986). *Consumer Behaviors*. San Diego: CA: Harcourt Brace.

Harrigan, P., Evers, U., Miles, M., and Daly, T. (2017). Customer engagement with tourism social media brands. *Tourism Management,* 59, 597–609.

Harris, J. (2017). *Constantinople: Capital of Byzantium*. London: Bloomsbury Academic, an imprint of Bloomsbury Publishing Plc.

Heidegger, M. (1996). *Being and Time*. Albany: State Univerity of New York Press.

Heinonen, K. (2004). Reconceptualizing customer perceived value – the value of time and place. *Managing Service Quality*. 14(2/3), 205–15.

Heinonen, K., Strandvik, T., and Voima, P. (2013). Customer dominant value formation in service. *European Business Review*, 25(2), 104-123.

Henseler, J., and Sarstedt, M. (2013). Goodness-of-fit indices for partial least squares path modeling. *Computational Statistics*, 28(2), 565-580.

Henseler, J., Dijkstra, T. K., Sarstedt, M., Ringle, C. M., Diamantopoulos, A., Straub, D. W., Ketchen Jr, D. J., Hair, J. F., Hult, G. T. M., and Calantone, R. J. (2014). Common beliefs and reality about PLS: Comments on Rönkkö and Evermann (2013). *Organizational Research Methods*, 17(2), 182-209.

Henseler, J., Hubona, G. S., and Pauline, A. R. (2016). Using PLS path modeling in new technology research: updated guidelines. *Industrial Management & Data Systems,* 116(1), 2-20.

Henseler, J., Ringle, C. M., and Sarstedt, M. (2015). A new criterion for assessing discriminant validity in variance-based structural equation modeling. *Journal of the Academy of Marketing Science,* 43(1), 115–135.

Henseler, J., Ringle, C., and Sinkovics, R. (2009). The use of partial least squares path modeling in international marketing. *New Challenges to International Marketing*, 20, 277–319.

Hills, P., and Argyle, M. (2001). Happiness, Introversion-Extraversion and Happy Introverts. *Personality and Individual Differences,* 30, 595-608.

Holbrook, M. B. (1994). The Nature of Customer Value – An Axiology of Services in the Consumption Experience. In: Rust, R. T. and Oliver, R. L. (Eds.) *Service Quality: New Directions in Theory and Practice*. Thousand Oaks, CA: Sage, pp: 21–71.

Hollebeek, L. (2011). Demystifying Customer Brand Engagement: Exploring the Loyalty Nexus. *Journal of Marketing Management*, 27, 785-807.

Hollebeek, L. (2013). The customer engagement/value interface: An exploratory investigation. *Australasian Marketing Journal*, 21(1), 17-24.

Hollebeek, L., Glynn, M. S., and Brodie, R. J. (2014). Consumer brand engagement in social media: Conceptualization, scale development and validation. *Journal of interactive marketing*, 28(2), 149- 165.

Holliday, R. (2000). We've been framed: visualising methodology. *Sociological Review*, 48(4), 503–521.

Holloway, I., and Brown, L. (2012). *Essentials of a qualitative doctorate*. Walnut Creek: Left Coast Press.

Holmqvist, J., Visconti, L. M., Grönroos, C., Guais, B., and Kessous, A. (2020). Understanding the value process: Value creation in a luxury service context. *Journal of Business Research*, 120, 114-126.

Howe, K. R. (1988). Against the quantitative-qualitative incompatibility thesis or dogmas die hard. *Educational Researcher,* 17, 10-16.

Huang, S., and Choi, C. H. (2019). Developing and validating a multidimensional tourist engagement scale (TES). *The Service Industries Journal*, 39:7-8, 469-497.

Huh, J., Uysal, M., and McCleary, K. (2006). Cultural/heritage destinations: Tourist satisfaction and market segmentation. *Journal of Hospitality & Leisure Marketing*, 14(3), 81–99.

İnalcık, H. (1960). Mehmed the Conqueror (1432-1481) and His Time, *Speculum*, 35(3), 408-427.

Iniesta-Bonillo, M.A., Sánchez-Fernández, R., and Jiménez-Castillo, D. (2016). Sustainability, value, and satisfaction: model testing and cross-validation in tourist destinations. *Journal of Business Research*, 69(11), 5002-5007.

Iso-Ahola, S. E. (1982). Towards a social psychology theory of tourism motivation. *Annals of Tourism Research*, 9(2), 256-262.

Ivankova, N. V., and Creswell, J. W. (2009). Mixed methods. In J. Heigham & R. A. Croker (Eds*.), Qualitative research in applied linguistics: A practical introduction* (pp. 135-161). Hampshire, UK: Palgrave Macmillan.

Jaakkola, E., and Alexander, M. (2014). The role of customer engagement behavior in value co-creation. *Journal of Service Research*, 17(3), 247-261.

Jafari, A., and Taheri, B. (2014). Nostalgia, reflexivity, and the narratives of self: reflections on Devine's "Removing the rough edges?". *Consumption Markets and Culture*, 17(2), 215-230.

Jafari, A., Taheri, B., and vom Lehn, D. (2013). Cultural consumption, interactive sociality, and the museum. *Journal of Marketing Management, 29*(15–16), 1729–1752.

Jaffer, N. (n.d.). *The Basilica Cistern*, photograph, Lonely Planet [Online] Available at: https://www.lonelyplanet.com/turkey/istanbul/attractions/basilica-cistern/a/poi-sig/402088/360887 [Accessed 15 October 2018].

Jennings, G., and Nickerson, N. P. (2006). *Quality tourism experiences.* Oxford: Elsevier Butterworth-Heinemann.

Jensen, Ø., and Prebensen, N., (2015). Innovation and Value Creation in Experience-based Tourism. *Scandinavian Journal of Hospitality and Tourism*, 15(sup1), pp.1-8.

Jia, H. (2009). The Construction of Literary Tourism Site. *Tourism*, 57 (1), 69-83.

Jogulu, U. D., and Pansiri, J. (2011). Mixed Methods: A Research Design for Management Doctoral Dissertations. *Management Research Review,* 34(6), 687–701.

Johns, G. (2001). In praise of context. *Journal of Organizational Behaviour*, 22(1), 31 – 42.

Johnson, R. B., and Onwuegbuzie, A. J. (2004). Mixed Methods Research: A Research Paradigm Whose Time Has Come. *Educational Researcher,* 33 (7), 14-26.

Johnson, R. B., Onwuegbuzie, A. J., and Turner, L. A. (2007). Toward a definition of mixed methods research. *Journal of Mixed Methods Research,* 1(2), 112–133.

Jönsson, C., and Devonish, D. (2008). Does nationality, gender, and age affect travel motivation? A case of visitors to the Caribbean Island of Barbados. *Journal of Travel and Tourism Marketing*, 25(3-4), 398-408.

Jöreskog, K. (1978). Structural analysis of covariance and correlation matrices. *Psychometrika*, 43(4), 443–447.

Josiam, B., Kinley, T., and Kim, Y. (2005). Involvement and the tourist shopper: using the involvement construct segment the American tourist shopper at the mall. *Journal of Vacation Marketing,* 11(2), 135-154.

Jung, C. G. (1921/1971). *Psychological types: Collected works* (Vol. 6). Princeton, NJ: Princeton University Press.

Jyotsna, J. H., and Maurya, U. K. (2019). Experiencing the real village: A netnographic examination of perceived authenticity in rural tourism consumption. *Asia Pacific Journal of Tourism Research*, 24(8), 750-762.

Kafesçioğlu, Ç. (2009). *Constantinopolis / Istanbul: cultural encounter, imperial vision, and the construction of the Ottoman capital*. University Park: Pennsylvania State University Press.

Kang, M., and Gretzel, U. (2012). Perceptions of museum podcast tours: Effects of consumer innovativeness, Internet familiarity and podcasting affinity on performance expectancies. *Tourism Management Perspectives*, 4(1), 155–163.

Kara, N. S., and Mkwizu, K. H. (2020). Demographic factors and travel motivation among leisure tourists in Tanzania. *International Hospitality Review,* 34(1), 81-103.

Karpen, I. O., Bove, L. L., Lukas, B. A., and Zyphur, M. J. (2015). Service-Dominant Orientation: Measurement and Impact on Performance Outcomes. *Journal of Retailing*, 91(1), 89–108.

Kaya, Ö. (2010). *Cumhuriyet'in Vitrin Şehri 3 Devirde İstanbul.* Istanbul: Kure Yayınları.

Kerstetter, D., Confer, J., and Graefe, A. (2001). An Exploration of the Specialization Concept within the Context of Heritage Tourism. *Journal of Travel Research*, 39(3), 267-274.

Kesgin, M., Taheri, B., Murthy, R. S., Decker, J., and Gannon, M. J. (2021). Making memories: a consumer-based model of authenticity applied to living history sites. *International Journal of Contemporary Hospitality Management*, 33(10), 3610-3635.

Kierkegaard, S. (1985). *Fear and Trembling.* trans. by A. Hannay, London, England: Penguin.

Killion, G. L. (1992). *Understanding tourism: Study guide.* Rockhampton, Australia: Central Queensland University.

Kim, H., and Jamal, T. (2007). Touristic quest for existential authenticity. *Annals of Tourism Research*, 34(1), 181-201.

Kim, H., Woo, E., and Uysal, M. (2015). Tourism experience and quality of life among elderly tourists. *Tourism Management*, 46, 465-476.

Kim, J. H. (2010). Determining the factors affecting the memorable nature of travel experiences. *Journal of Travel & Tourism Marketing*, 27(8), 780-796.

Kim, J. H. (2014). The antecedents of memorable tourism experiences: The development of a scale to measure the destination attributes associated with memorable experiences. *Tourism Management,* 44**,** 34-45.

Kim, J. H. (2018). The impact of memorable tourism experiences on loyalty behaviors. *Journal of Travel Research,* 57(7), 856-870.

Kim, J. H., and Ritchie, J. R. B. (2014). Cross-Cultural Validation of a Memorable Tourism Experience Scale (MTES). *Journal of Travel Research*, 53 (3): 323–35.

Kim, J. H., Ritchie, J. R. B., and McCormick, B., (2012). Development of a scale to measure memorable tourism experiences. *Journal of Travel Research*, 51 (1), 12-25.

Kim, S. S., and Prideaux, B. (2005). Marketing implications arising from a comparative study of international pleasure tourist motivations and other travel-related characteristics of visitors to Korea. *Tourism Management,* 26, 347 –357.

King, N. (2012). Doing template analysis. In G. Symon & C. Cassell (Eds.), *Qualitative Organizational Research* (pp. 426–450). London: Sage Publications Ltd.

King, N., and Brooks, J. (2017). *Template Analysis.* SAGE Publications.

Kolar, T., and Žabkar, V. (2010). A consumer-based model of authenticity: an oxymoron or the foundation of cultural heritage marketing? *Tourism Management,* 31(5), 652–664.

Kotler, P., Armstrong, G. Saunders, J., and Wong, V. (1999). *Principles of Marketing.* (2nd European edition) London: Prentice Hall Europe.

Kotob, F., Styger, L. E. J., and Richardson, L. P. (2016). Exploring mind mapping techniques to analyse complex case study data. *Australian Academy of Business and Economics Review*, 2(3), 244-262.

Kozak, M. (2002). Comparative analysis of tourist motivations by nationality and destinations. *Tourism Management,* 23(3), 221 –232.

Kuban, D. (2010). *Konstantinopolis-İstanbul'un Destansı Tarihi.* [Article in the Exhibition Catalogue of Bizantion'dan Istabul'a Bir Başkentin 8000 yılı, Sabancı Universitesi Sakıp Sabancı Müzesi, 5 June – 4 September 2010]. Istanbul: Mas Matbaacılık, pp. 18-19.

Kvale, S. (2007). Doing interviews. In U. Flick (Ed.), *The Sage qualitative research kit*. London: Sage.

Kvale, S., and Brinkmann, S. (2009). *InterViews: Learning the Craft of Qualitative Research Interviewing*. Thousand Oaks: SAGE.

Lapierre, J. (2000). Customer-Perceived Value in Industrial Contexts. *Journal of Business and Industrial Marketing*, 15(2/3), 122–45.

Larsen, S. (2007). Some issues in the psychology of the tourist experience. *Scandinavian Journal of Hospitality and Tourism,* 7(1), 7–8.

Law, K. S., Wong, C., and Mobley, W. H. (1998). Toward a Taxonomy of Multidimensional Constructs. *Academy of Management Review*, 23(4), 741–755.

Layda, S. (n.d.). *Hagia Sophia Museum*, photograph, Getty Images [Online] Available at: https://www.gettyimages.co.uk/detail/photo/istanbul-hagia-sophia-royalty-freeimage/159188933?adppopup=true [Accessed 15 October 2018].

Lee, C. K., Yoon, Y. S., and Lee, S. K. (2007). Investigating the relationships among perceived value, satisfaction, and recommendations: The case of the Korean DMZ. *Tourism Management*, 28(1), 204-214.

Lee, C., Hallak, R., and Sardeshmukh, S. R. (2016). Innovation, entrepreneurship, and restaurant performance: A higher-order structural model. *Tourism Management,* 53, 215-228.

Lee, S., and Phau, I. (2018). Young tourists' perceptions of authenticity, perceived value, and satisfaction: the case of Little India, Singapore. *Young Consumers*, 19(1), 70-86.

Lee, Y. J. (2015). Creating memorable experiences in a reuse heritage sites. *Annals of Tourism Research,* 55, 155-170.

Lee, Y., and Bhargava, V. (2004). Leisure time: Do Married and Single Individuals Spend It Differently? *Family and Consumer Sciences Research Journal*, 32, 254-274.

Leech, N. L., and Onwuegbuzie, A. J. (2007). An array of qualitative data analysis tools: A call for qualitative data analysis triangulation. *School Psychology Quarterly*, 22, 557–584.

Leedy, P. D., and Ormrod, J. E. (2001). *Practical Research: Planning and Design.* (9th ed.). Upper Saddle River, New Jersey: Pearson Education Limited.

Lemon, K. N., and Verhoef, P. C. (2016). Understanding customer experience throughout the customer journey. *Journal of Marketing,* 80(6), 69–96.

Levitt, T. (1980). Marketing Success Through Differentiation – of Anything. *Harvard Business Review*, 58(1), 83-91.

Li, M., Cai, L. A., Lehto, X. Y., and Huang, J. Z. (2010). A missing link in understanding revisit intention - the role of motivation and image. *Journal of Travel & Tourism Marketing*, 27(4), 335–348.

Liao, S., and Ma, Y. Y. (2009). Conceptualizing consumer need for product authenticity. *International Journal of Business and Information*, 4(1), 89–114.

Lichtenstein, D. R., Netemeyer, R. G., and Burton, S. (1990). Distinguishing Coupon Proneness from Value Consciousness: An Acquisition-Transaction Utility Theory Perspective. *Journal of Marketing*, 54(3), 54–67.

Lincoln, Y. S., and Guba, E. G. (1985). *Naturalistic Inquiry.* London: Sage Publications.

Lindell, M. K., and Whitney, D. J. (2001). Accounting for common method variance in cross-sectional research designs. *Journal of Applied Psychology*, 86(1), 114–121.

Litvin, S. W., Goldsmith, R. E., and Pan, B. (2008). Electronic word-of-mouth in hospitality and tourism management. *Tourism Management,* 29(3), 458–468.

Lohmöller, J. B. (1989). *Latent Variable Path Modeling with Partial Least Squares.* Physica-Verlag, Heidelberg, Germany.

Longhurst, R. (2003). Semi-structured Interviews and Focus Groups. In N. Clifford, & G. Valentine (Eds.), *Key Methods in Geography by N. Clifford and G. Valentine (Eds)* (pp. 117-132). London: SAGE Publications.

Loureiro, S. M. C., and Ferreira, E. S. (2018). Engaging visitors in cultural and recreational experience at museums. *Anatolia*, 29(4), 581-592.

Lovelock, C. (1995). Competing on Service: Technology and Teamwork in Supplementary Services. *Planning Review*, 23(4), 32–47.

Lynch, M., Duinker, P., Sheehan, L., and Chute, J. (2011). The demand for Mi'kmaw cultural tourism: tourist perspectives. *Tourism Management*, 32(5), 977–986.

MacCannell, D. (1973). Staged authenticity: Arrangements of social space in tourist settings. *American Journal of Sociology*, 79(3), 589-603.

MacCannell, D. (1976). *The tourist: A new theory of the leisure class*. London: Macmillan.

MacKenzie, S. B., Podsakoff, P. M., and Jarvis, C. B. (2005). The Problem of Measurement Model Misspecification in Behavioral and Organizational Research and Some Recommended Solutions. *Journal of Applied Psychology*, 90(4), 710–730.

Maiden's Tower (n.d) Available at: http://citytourforistanbul.com/blogd-24-Maiden-Tower.html [Accessed 15 October 2018].

Malhotra, N. K., and Birks, D. F. (2007). *Marketing Research: an applied approach*. 3rd ed. Harlow, UK: Pearson Education.

Mannay, D. (2010). Making the familiar strange: can visual research methods render the familiar setting more perceptible? *Qualitative Research*, 10(1), 91–111.

Margolis, E., and Pauwels, L. (2011). *The Sage Handbook of Visual Research Methods*. London: Sage.

Marshall, C., and Rossman, G.B. (2010). *Designing Qualitative Research.* 5th ed.*,* Thousand Oaks, CA: SAGE Publications.

Maslow, A. (1964). *Religions, values, and peak-experiences*. Columbus: Ohio State University Press.

Maslow, A. H. (1970). *Motivation and Personality*. Harper and Row Publisher Inc., New York.

Matthews, L. M., Hair Jr., J. F., and Matthews, R. (2018). PLS-SEM: The holy grail for advanced analysis. *Marketing Management Journal,* 28(1), 1–14.

Maxwell, J. A., and Mittapalli, K. (2010). Realism as a stance for mixed methods research. In: Tashakkori, A. and Teddlie, C. (eds.) *Handbook of Mixed Methods in Social Science and Behavioral Research.* Thousand Oaks: SAGE Publications, 145-167.

McAdams, D. P. (1988). Personal Needs and Personal Relationships. In: Steven W. Duck (Ed.). *Handbook of Personal Relationships.* New York: John Wiley & Sons, 7-22.

McGehee, N. G., Loker-Murphy, L. and Uysal, M. (1996). The Australian international pleasure travel market: Motivations from a gendered perspective. *The Journal of Tourism Studies,* 7(1), 45–57.

McGrath, C. (2018). *The roof of Istanbul's Grand Bazaar,* photograph, Getty Images [Online] Available at: https://www.gettyimages.co.uk/detail/news-photo/the-roof-of-istanbuls-famous-grand-bazaar-is-seen-during-a-news-photo/979426876?adppopup=true [Accessed 15 October 2018].

McIntosh, A. J. (2004). Tourists' appreciation of Maori culture in New Zealand. *Tourism Management*, 25(1), 1–15.

McIntosh, A. J., and Johnson, H. (2005). Understanding the nature of the marae experience: views from hosts and visitors at Nga Hau E Wha National Marae, Christchurch, New Zealand. In Ryan, C. and Aicken, M. (Eds), *Indigenous Tourism*, Elsevier, Oxford, pp. 35-50.

McIntosh, A. J., and Prentice, R. C. (1999). Affirming authenticity: Consuming cultural heritage. *Annals of Tourism Research*, 26 (3), 589-612.

McKiernan, P. (2006a). Understanding Environmental Context in Strategic Management – preface to a special issue. *International Studies of Management and Organization*, 36(3), 3-6.

McKiernan, P. (2006b). Exploring Environmental Context within the History of Strategic Management. *International Studies of Management and Organization*, 36(3), 7-21.

Mehmetoglu, M. (2012). Personality effects on experiential consumption. *Personality and Individual Differences*, 52(1), 94–99.

Mehmetoglu, M., and Engen, M. (2011). Pine and Gilmore's concept of experience economy and its dimensions: An empirical examination in tourism. *Journal of Quality Assurance in Hospitality & Tourism,* 12 (4), 237-255.

Meng, F., and Uysal, M. (2008). Effects of gender differences on perceptions of destination attributes, motivations, and travel values: An examination of a nature-based resort destination. *Journal of Sustainable Tourism,* 16(4), 445-466.

Mertens, D. M. (2005). *Research methods in education and psychology: integrating diversity with quantitative and qualitative approaches*. 2nd ed. Thousand Oaks, CA: Sage Publications.

Michailova, S., (2011). Contextualizing in International Business research: Why do we need more of it and how can we be better at it? *Scandinavian Journal of Management*, 27(1), 129-139.

Middleton, V. T. C., and Clarke, J. R. (2004). *Marketing in travel and tourism.* Butterworth-Heinemann, Oxford.

Miller, R. B., and Brewer, J. D. (2003). *The A-Z of Social Research*. Sage: London.

Miller, S. (2003). Impact of mixed methods and design on inference quality. In A. Tashakkori &C. Teddlie (Eds.), *Handbook of mixed methods in social and behavioral research* (1st ed.) (pp. 423-457). Thousand Oaks, CA: Sage Publications.

Minkiewicz, J., Evans, J., and Bridson, K. (2014). How do consumers co-create their experiences? An exploration in the heritage sector. *Journal of Marketing Management*, 30 (1-2), 30–59.

Mkono, M., Markwell, K., and Wilson, E. (2013). Applying Quan and Wang's structural model of the tourist experience: A Zimbabwean netnography of food tourism. *Tourism Management Perspectives*, 5, 68-74.

Molina-Azorin, J. F. (2009). Understanding how mixed methods research is undertaken within a specific research community: The case of business studies. *International Journal of Multiple Research Approaches,* 3, 47-57.

Moon, H., Miao, L., Hanks, L., and Line, N. D. (2019). Peer-to-peer interactions: Perspectives of Airbnb guests and hosts. *International Journal of Hospitality Management*, 77, 405-414.

Morgan, D. (1998). Practical strategies for combining qualitative and quantitative methods: Applications to health research. *Qualitative Health Research*, 8(3), 362-376.

Morgan, D. (2007). Paradigms lost and pragmatism regained methodological implications of combining qualitative and quantitative methods. *Journal of Mixed Methods Research*, 1(1), 48-76.

Morgan, M., and Xu, F. (2009). Student travel experiences: Memories and dreams. *Journal of Hospitality Marketing & Management*, 18(2), 216–236.

Morse, J. M., Barrett, M., Mayan, M., Olson, K., and Spiers, J. (2002). Verification strategies for establishing reliability and validity in qualitative research. *International Journal of Qualitative Methods,* 1(2), 13-22.

Mortan, K., and Küçükerman, Ö. (2011). *Çarşı, Pazar, Ticaret ve Kapalıçarşı*. İstanbul: Türkiye İş Bankası Kültür Yayınları.

Moscardo, G. (2009). Tourism and quality of life: Towards a more critical approach. *Tourism and Hospitality Research*, 9(2), 159-170.

Murphy, L. (2001). Exploring Social Interactions of Backpackers. *Annals of Tourism Research*, 28(1), 50–67.

Murphy, P., Pritchard, M. P., and Smith, S. (2000). The Destination Product and Its Impact on Traveller Perceptions. *Tourism Management*, 21 (1): 43-52.

Nehamas, A. (1999). *The Virtues of Authenticity*: *Essays on Plato and Socrates*. Princeton.

Neuhofer, B. and Buhalis, D. (2017). Service-dominant logic in the social media landscape: New perspectives on experience and value co-creation. In: Sigala, M. and Gretzel, U. (eds.) *Advances in social media for travel, tourism and hospitality: new perspectives, practice and cases*, Oxon, Routledge, pp. 13-25.

Neuhofer, B., Buhalis, D., and Ladkin, A. (2015). Smart technologies for personalized experiences: a case study in the hospitality domain. *Electronic Markets – The International Journal of Networked Business*, 25(3), 243-254.

Nguyen, T. H. H., and Cheung, C. (2014). The classification of heritage tourists: A case of Hue city, Vietnam. *Journal of Heritage Tourism,* 9(1), 35-50.

Nguyen, T. H. H., and Cheung, C. (2016). Chinese heritage tourists to heritage sites: what are the effects of heritage motivation and perceived authenticity on satisfaction? *Asia Pacific Journal of Tourism Research,* 21(11), 1155-1168.

Nicol, D. (1993). *The last centuries of Byzantium, 1261-1453*. Cambridge: Cambridge University Press.

Nunnally, J., and Bernstein, I. (1994). *New psychometric theory.* McGraw-Hill: New York.

O'Cass, A., and Sok, P. (2015). An exploratory study into managing value creation in tourism service firms: Understanding value creation phases at the intersection of the tourism service firm and their customers. *Tourism Management*, 51(1), 186-200.

O'Dell, T. (2007). Tourist experiences and academic junctures. *Scandinavian Journal of Hospitality and Tourism,* 7, 34–45.

Oh, H., Fiore, A. M., and Jeoung, M. (2007). Measuring experience economy concepts: Tourism applications. *Journal of Travel Research*, 46(2), 119–132.

Onwuegbuzie, A. J., Bustamante, R. M., and Nelson, J. A. (2010). Mixed research as a tool for developing quantitative instruments. *Journal of Mixed Methods Research*, 4(1), 56–78.

Oppenheim, A. N. (2005). *Questionnaire Design, Interviewing and Attitude Measurement*. London: Continuum International Publishing Group.

Ortaylı, İ. (1985). Bir Aydın Grubu: Yeni Osmanlılar (One of Intellectual Group: Young Ottomans). In: Murat Belge (ed.), *Tanzimat'tan Cumhuriyet'e Türkiye Ansiklopedisi* (Encyclopedia: From Tanzimat to Turkey), pp. 1702-1703. İstanbul: İletişim.

Ortaylı, İ. (2007). *Lonca'dan Oda'ya.* İstanbul: İstanbul Ticaret Odası.

Otto, J. E., and Ritchie, J. R. B. (1996). The service experience in tourism. *Tourism Management*, 17(3), 165–174.

Özdeş, G. (1998). *Türk Çarşıları*. Ankara: Tepe.

Palau-Saumell, R., Forgas-Coll, S., Sánchez-García, J., and Prats-Planagumà, L. (2012). Tourist Behavior Intentions and the Moderator Effect of Knowledge of UNESCO World Heritage Sites: The Case of La Sagrada Família. *Journal of Travel Research*, 52(3), 364-376.

Pallant, J. (2011). *SPPS survival manual: a step by step guide to data analysis using SPSS program.* (4th ed.) Crows Nest, NSW: Allen & Unwin.

Parasuraman, A., Zeithaml, V. A., and Berry, L. L. (1985). A Conceptual Model of Service Quality and Its Implications for Future Research. *Journal of Marketing*, 49(4), 41–50.

Park, D. B., and Yoon, Y.S. (2009). Segmentation by motivation in rural tourism: a Korean case study. *Tourism Management,* 30(1), 99–108.

Park, E., Choi, B. K., and Lee, T. J. (2019). The role and dimensions of authenticity in heritage tourism. *Tourism Management*, 74, 99–109.

Park, S., and Santos, C. A. (2016). Exploring the Tourist Experience. A Sequential Approach. *Journal of Travel Research*, 55(3), 16-27.

Patten, M. L. (2017). *Understanding research methods: An overview of the essentials.* Taylor & Francis.

Payne, A. F., Storbacka, K., and Frow, P. (2008). Managing the Co-Creation of Value. *Journal of the Academy of Marketing Science*, 36(1), 83-96.

Pearce, P. L, and Lee, U. (2005). Developing the travel career approach to tourist motivation. *Journal of Travel Research,* 43(3), 226-237.

Pearce, P. L. (1988). *The Ulysses Factor: Evaluating Visitors in Tourist Settings*. New York: Springer-Verlag.

Pearce., P. L. (1996). Recent research in tourists' behaviour. *Asia Pacific Journal of Tourism Research*, 1(1): 7-17.

Pérez, X. (2009). Turismo cultural: Uma visão antropológica [Cultural tourism: An anthropological vision]. *Pasos: Revista de Turismo y Patrimonio Cultural* [*Pasos: Journal of Tourism and Cultural Heritage*], *7*.

Pestana, M. H., A. Parreira, and L. Moutinho. (2020). Motivations, Emotions and Satisfaction: The Keys to a Tourism Destination Choice. *Journal of Destination Marketing and Management*, 16,100332.

Petter, S., Straub, D., and Rai, A. (2007). Specifying Formative Constructs in Information systems research. *MIS Quarterly, 31*(4), 623-656.

Pine, J. B., and Gilmore, J. (1998). Welcome to Experience Economy. *Harvard Business Review*, 76 (4), 97-105.

Pine, J. B., and Gilmore, J. (1999). *The Experience Economy: Work is Theatre and Every Business a Stage*. Boston: MA: Harvard Business School Press.

Pizam, A., and Sussman, S. (1995). Does nationality affect tourist behaviour? *Annals of Tourism Research, 22*(4), 901-917.

Plé, L., and Chumpitaz Cáceres, R. (2010). Not always co-creation: introducing interactional co-destruction of value in service-dominant logic. *Journal of Services Marketing*, 24(6), 430-437.

Podsakoff, P. M., MacKenzie, S. B., Lee, J. Y. and Podsakoff, N. P. (2003). Common method biases in behavioral research: a critical review of the literature and recommended remedies. *Journal of Applied Psychology, 88*(5), 879.

Polegato, R., and Bjerke, R. (2019). Looking forward: anticipation enhances service experiences. *Journal of Service Marketing*, 33(2), 148-159.

Poria, Y. Butler, R., and Airey, D. (2004). Links between tourists, heritage and reasons for visiting heritage sites. *Journal of Travel Research*, 43(1), 19-28.

Poria, Y., Reichel, A., and Biran, A. (2006). Heritage site perceptions and motivations to visit. *Journal of Travel Research*, 44, 318-326.

Poria, Y., Reichel, A., and Cohen, R. (2013). Tourists perceptions of World Heritage Site and its designation. *Tourism Management*, 35, 272–274.

Prahalad, C. K. and Ramaswamy, V. (2004). Co-creation experiences: The next practice in value creation. *Journal of Interactive Marketing, 18* (3) 5-14.

Prahalad, C. K., and Ramaswamy, V. (2003). The new frontier of experience innovation. *MIT Sloan Management Review, 44* (4): 12–18.

Prayag, G., and Ryan, C. (2011). Antecedents of tourists' loyalty to Mauritius: The Role and Influence of Destination Image, Place Attachment, Personal Involvement, and Satisfaction. *Journal of Travel Research*, 51(3), 342–356.

Prayag, G., Spector, S., and Finsterwalder, J. (2020). Customer experience in tourism. In S. K. Dixit (ed.), *The Routledge Handbook of Tourism Experience Management and Marketing*. London: Routledge.

Prayag, G., Suntikul, W., and Agyeiwaah, E. (2018). Domestic tourists to Elmina Castle, Ghana: Motivation, tourism impacts, place attachment, and satisfaction. *Journal of Sustainable Tourism*, 26(12), 2053–2070.

Preacher, K. J., and Hayes, A. F. (2008). Asymptotic and resampling strategies for assessing and comparing indirect effects in multiple mediator models. *Behavior Research Methods*, 40(3), 879–891.

Prebensen, N. K., and Foss, L. (2011). Coping and co-creating in tourist experiences. *International Journal of Tourism Research*, 13(1), 54-67.

Prebensen, N. K., Kim, H., and Uysal, M. (2015). Cocreation as Moderator between the Experience Value and Satisfaction Relationship. *Journal of Travel Research,* 55(7), 1-12.

Prebensen, N. K., Vittersø, J., and Dahl, T. I. (2013). Value Co-Creation Significance of Tourist Resources. *Annals of Tourism Research*, 42(1), 240–261.

Prebensen, N. K., Woo, E., Chen, J. S., and Uysal, M. (2012). Motivation and involvement as antecedents of the perceived value of the destination experience. *Journal of Travel Research,* 52(2), 253–264.

Prebensen, N., Chen, J., and Uysal, M. (2017). *Co-creation in tourist experiences.* London: Routledge.

Prebensen, N., Chen, J., and Uysal, M. (2018). Co-creation of Tourist Experience: Scope, Definition and Structure. In N. Prebensen, J. Chen, & M. Uysal (Eds.), *Creating Experience Value in Tourism.* London: Cabi.

Prebensen, N., Uysal, M., and Chen, J. (2018a). Perspectives on Value Creation – Resource Configuration. In N. Prebensen, J. Chen, & M. Uysal (Eds.), *Creating Experience Value in Tourism.* London: Cabi.

Prebensen, N., Uysal, M., and Chen, J. (2018b). Value Co-creation: Challenges and Future Research Directions. In N. Prebensen, J. Chen, & M. Uysal (Eds.), *Creating Experience Value in Tourism.* London: Cabi.

Prince, S. (2017). Working towards sincere encounters in volunteer tourism: an ethnographic examination of key management issues at a Nordic eco-village. *Journal of Sustainable Tourism*, 25:11, 1617-1632.

Queirós, A., Faria, D., and Almeida, F. (2017). Strengths and Limitations of Qualitative and Quantitative Research Methods. *European Journal of Education Studies*, 3(9), 369–387.

Ramaswamy, V. (2009). Leading the transformation to co-creation of value. *Strategy & Leadership*, 37(2), 32-37.

Ramkissoon, H., and M. Uysal. (2011). The Effects of Perceived Authenticity, Information Search Behaviour, Motivation and Destination Imagery on Cultural Behavioural Intentions of Tourists. *Current Issues in Tourism*, 14(6): 537–62.

Ramkissoon, H., and Uysal, M. S. (2018). Authenticity as a Value Co-creator of Tourism Experience. In N. Prebensen, J. Chen, & M. Uysal (Eds.), *Creating Experience Value in Tourism.* London: Cabi.

Rasoolimanesh, S. M., Dahalan, N. and Jaafar. M. (2016). Tourists' Perceived Value and Satisfaction in a Community- Based Homestay in the Lenggong Valley World Heritage Site. *Journal of Hospitality and Tourism Management,* 26: 72–81.

Rasoolimanesh, S. M., Noor, S. M., Schuberth, F., and Jaafar, M. (2019). Investigating the effects of tourist engagement on satisfaction and loyalty. *Service Industries Journal,* 39 (7–8), 559–574.

Rasoolimanesh, S. M., Seyfi, S., Hall, C. M., and Hatamifar, P. (2021). Understanding memorable tourism experiences and behavioural intentions of heritage tourists. *Journal of Destination Marketing & Management*, 21, 100621.

Rasoolimanesh, S. M., Seyfi, S., Rather, R. A., and Hall, C. M. (2021). Investigating the mediating role of visitor satisfaction in the relationship between memorable tourism experiences and behavioral intentions in heritage tourism context. *Tourism Review*, Vol. ahead-of-print No. ahead-of-print.

Rather, R., and Hollebeek, L. (2020). Experiential marketing for tourism destinations, In: Dixit, S. (Ed.), *Routledge Handbook of Tourism Experience Management and Marketing* (pp. 271-282), Routledge Publishing House.

Raykov, T. (2007). Reliability if deleted, not 'alpha if deleted': evaluation of scale reliability following component deletion. *British Journal of Mathematical and Statistical Psychology*, 60(2), 201-216.

Reisinger, Y., and Steiner, C. J. (2006). Reconceptualizing object authenticity. *Annals of Tourism Research*, 33(1), 65-86.

Remoaldo, P. C., Vareiro, L., Ribeiro, J. C., and Santos, J. F. (2014). Does gender affect visiting a World Heritage Site? *Visitor Studies,* 17(1), 89–106.

Reynolds, K. E., and Beatty, S. E. (1999). A relationship customer typology. *Journal of Retailing*, 75(4), 509-23.

Richards, G. (2007). *Cultural tourism: global and local perspectives*. Hadleigh: Haworth.

Richards, G. (2018). Cultural tourism: a review of recent research and trends. *Journal of Hospitality and Tourism Management*, 36, 12-21.

Richardson, H. A., Simmering, M. J., and Sturman, M. C. (2009). A tale of three perspectives: Examining post hoc statistical techniques for detection and correction of common method variance. *Organizational Research Methods*, 12, 762– 800.

Richter, N. F., Sinkovics, R. R., Ringle, C. M., and Schlaegel, C. (2016). A critical look at the use of SEM in international business research. *International Marketing Review*, 33(3), 376-404.

Rihova, I., Buhalis, D., Moital, M., and Gouthro, M. B. (2015). Conceptualising customer-to-customer value Co-creation in tourism. *International Journal of Tourism Research*, 17(4), 356–363.

Ringle, C. M., Sarstedt, M., Mitchell, R., and Gudergan, S. P. (2020). Partial least squares structural equation modeling in HRM research. *The International Journal of Human Resource Management,* 31(12), 1617-1643.

Ringle, C., Wende, S., and Will, A. (2010). Finite mixture partial least squares analysis: Methodology and numerical examples. In V. Esposito Vinzi, W. Chin, J. Henseler, and H. Wang (Eds.), *Handbook Partial Least Squares*. Heidelberg: Springer.

Ritchie, J. R. B., and Hudson. S. (2009). Understanding and meeting the challenges of consumer/tourist experience research. *International Journal of Tourism Research,* 11: 111-126.

Ritzer, G., and Jurgenson, N. (2010). Production, Consumption, Prosumption: The nature of capitalism in the age of the digital prosumer. *Journal of Consumer Culture*, 10(1), 13–36.

Ritzer, G., and Liska, A. (1997). "McDisneyization" and "post-tourism": Complementary perspectives on contemporary tourism. In C. Rojek & J. Urry (Eds.), *Touring culture* (pp. 96–109). London: Routledge.

Ro, H. (2012). Moderator and mediator effects in hospitality research. *International Journal of Hospitality Management*, 31(3), 952-961.

Robins, K., and Aksoy, A. (1995). Istanbul Rising: Returning the Repressed to Urban Culture. *European Urban and Regional Studies*, 2(3), 223-235.

Rose, G. (2014). On the relation between 'visual research methods' and contemporary visual culture. *Sociological Review*, 62(1), 24–46.

Rousseau, D. M., and Fried, Y. (2001). Location, location, location: contextualizing organizational research. *Journal of Organizational Behavior,* 22, 1-13.

Ryan, C. (1995). *Researching Tourist Satisfaction: Issues, Concepts, Problems*. Routledge, London.

Ryan, R. M., and Deci, E. L. (2000). Intrinsic and Extrinsic Motivations Classic Definitions and New Directions. *Contemporary Educational Psychology*, 25(1), 54-67.

Sackmann, A. S. (1991). Uncovering culture in organizations. *Journal of Applied Behavioural Science*, 27(3), 295-317.

Said, E. (1978). *Orientalism*. London: Routledge & Kegan Paul.

Sale, J. E. M., Lohfeld, L., and Brazil, K. (2002). Revisiting the qualitative-quantitative debate: Implications for mixed-methods research. *Quality & Quantity,* 36**,** 43- 53.

Sánchez-Fernández, R., and Iniesta-Bonillo, M. Á. (2007). The concept of perceived value: a systematic review of the research. *Marketing Theory*, 7 (4), 427-51.

Sarstedt, M., Hair, J. F., Jun-Hwa, C., Becker, J.-M., and Ringle, C. M. (2019). How to Specify, Estimate, and Validate Higher-order Constructs in PLS-SEM. *Australasian Marketing Journal*, 27(3), 197-211.

Sarstedt, M., Ringle, C. M., and Hair, J. F. (2017). Partial least squares structural equation modeling. In C. Homburg, M. Klarmann, & A. Vomberg (Eds.), *Handbook of market research*. Heidelberg: Springer.

Saumure, K., and Given, L. M. (2008). Rigor in qualitative research. In L. M. Given (Ed.), *The Sage encyclopedia of qualitative research methods* (Vol. 2, pp. 795-796). Thousand Oaks, CA: Sage.

Saunders M., Lewis, P., and Thornhill, A. (2009). *Research Methods for Business Students.* 5th Edition, Pearson Education, Limited, Edinburgh Gate, Harlow.

Saunders, M., Lewis, P., and Thornhill, A. (2016). *Research methods for business students.* 7th Edition, New York: Pearson Education.

Schmitt, B. (1999). Experiential Marketing. *Journal of Marketing Management*, 15(1- 3), 53–67.

Schwandt, I. A. (1994). Constructivist, interpretivist approaches to human inquiry. In N. K. Denzin and Y.S Lincoln (Eds.), *Handbook of qualitative research* (pp. 118-137). Thousand Oaks: SAGE Publications.

Seyfi, S., Hall, C. M., and Rasoolimanesh, S. M. (2020). Exploring memorable cultural tourism experiences. *Journal of Heritage Tourism*, 15(3), 341-357.

Sfandla, C., and Björk, P. (2013). Tourism Experience Network: Co-creation of Experiences in Interactive Processes. *International Journal of Tourism Research*, 15(5), 495–506.

Sharpley, R. (2014). Host perceptions of tourism: a review of the research. *Tourism Management*, 42, 37-49.

Shaw, G., Bailey, A., and Williams, A. (2011). Aspects of service-dominant logic and its implications for tourism management: examples from the hotel industry. *Tourism Management,* 32(2), 207–214.

Shenton, A. (2004). Strategies for ensuring trustworthiness in qualitative research projects. *Education for Information,* 22, 63-75.

Sieber, S. D. (1973). The integration of fieldwork and survey methods. *American Journal of Sociology*, 78, 1335-1359.

Silver, I. (1993). Marketing authenticity in third world countries. *Annals of Tourism Research*, 20(2), 302-18.

Sims, R. (2009). Food, place, and authenticity: local food and the sustainable tourism experience. *Journal of Sustainable Tourism*, 17(3), 321-336.

Sirgy, M. J., Lee, D. -J., and Yu, G. B. (2018). Self-congruity Theory in Travel and Tourism: Another Update. In N. Prebensen, J. Chen, & M. Uysal (Eds.), *Creating Experience Value in Tourism.* London: Cabi.

Smith, A. (1776). *The Wealth of Nations*. New York: Bantam Dell.

Snepenger, D., King, J., Marshall, E., and Uysal, M. (2006). Modeling Iso Ahola's motivation theory in the tourism context. *Journal of Travel Research,* 45(2), 140–149.

So, K. K. F., King, C., and Sparks, B. A. (2014). Customer engagement with tourism brands: Scale development and validation. *Journal of Hospitality and Tourism Research*, *38*(3), pp. 304–329.

So, K. K. F., King, C., Sparks, B. A., and Wang, Y. (2016). The role of customer engagement in building consumer loyalty to tourism brands. *Journal of Travel Research*, 55(1), 64–78.

Sotiriadou, P., Brouwers, J., & Le, A. (2014). Choosing a qualitative data analysis tool: A comparison of NVivo and Leximancer. *Annals of Leisure Research*, 17(2), 218–234.

Soysal, M. (1996). *Kentler Kenti Istanbul: Dünya Kenti Istanbul Sergisi.* Istanbul: Tarih Vakfi Yayinlari.

Spake, D., and Megehee, C. (2010). Consumer sociability and service provider expertise influence on service relationship success. *Journal of Services Marketing*, 24(4), 314-324.

Spector, P. E. (2006). Method variance in organizational research: Truth or urban legend? *Organizational Research Methods*, 9(2), 221–232.

Spencer, S. (2011). *Visual Research Methods in the Social Sciences: Awakening Visions*, London: Routledge.

Spooner, B. (1986). Weavers and dealers: the authenticity of an oriental carpet. In: Appadurai, A. (ed.) *The Social Life of Things*. Cambridge University Press, Cambridge, pp. 195–235.

Stamboulis, Y., and Skayannis, P. (2003). Innovation strategies and technology for experience-based tourism. *Tourism Management,* 24, 35–43.

Steiner, C. J., and Reisinger, Y. (2006). Understanding existential authenticity. *Annals of Tourism Research*, 33(2), 299-318.

Stenbacka, C. (2001). Qualitative research requires quality concepts of its own. *Management Decision*, 39(7), 551 – 556.

Stepchenkova, S., and V. Belyaeva. (2020). The Effect of Authenticity Orientation on Existential Authenticity and Postvisitation Intended Behavior. *Journal of Travel Research*, 60(2), 401–416.

Stone P., and Sharpley R. (2008). Consuming dark tourism: a thanatological perspective. *Annals of Tourism Research*, 35(2), pp. 574-595.

Su, D. N., Nguyen, N. A. N., Nguyen, Q. N. T., and Tran, T. P. (2020). The link between travel motivation and satisfaction towards a heritage destination: The role of visitor engagement, visitor experience and heritage destination image. *Tourism Management Perspectives*, 34, 100634.

Swartz, E., Money, A., Remenyi, D., and Williams, B. (1998). *Doing Research in Business and Management: An Introduction to Process and Method*. London: Sage Publications.

Sweeney, J. C., and Soutar, G. N. (2001). Consumer Perceived Value: The Development of a Multiple Item Scale. *Journal of Retailing*, 77(2), 203–20.

Tabachnick, B. G., and Fidell, L. S. (2013). *Using multivariate statistics.* (6th ed.). Boston: Pearson Education.

Taheri, B., Chalmers, D., Wilson, J., and Arshed, N., (2021). Would you really recommend it? Antecedents of word-of-mouth in medical tourism. *Tourism Management*, 83, 104209.

Taheri, B., Coelho, F. J., Sousa, C. M. P., and Evanschitzky, H. (2017). Mood regulation, customer participation, and customer value creation in hospitality services. *International Journal of Contemporary Hospitality Management, 29*(12), 3063–3081.

Taheri, B., Gannon, M. J., and Olya, H. (2019). Nostalgic festivals: The case of Cappadox. In U. Kockel, C. Clopot, B. Tjarve, & M. Nic Craith (Eds.), *Heritage and Festivals in Europe: Performing Identities*, (63-78). Taylor & Francis (Routledge).

Taheri, B., Gannon, M. J., Cordina, R., and Lochrie, S. (2018). Measuring host sincerity: Scale development and validation. *International Journal of Contemporary Hospitality Management*, 30(8), 2752-2772.

Taheri, B., Gannon. M., and Kesgin, M. (2020). Visitors' perceived trust in sincere, authentic, and memorable heritage experiences. *Service Industries Journal,* 40(9-10), 705-725.

Taheri, B., Gori, K., O'Gorman, K., Hogg, G., and Farrington, T. (2016). Experiential liminoid consumption: the case of nightclubbing, *Journal of Marketing Management,* 32(1-2), 19- 43.

Taheri, B., Hosany, S., and Altinay, L. (2019). Consumer engagement in the tourism industry: new trends and implications for research. *Service Industries Journal*, *39*(7-8), 463-468.

Taheri, B., Jafari, A. and O'Gorman, K. (2014). Keeping your audience: Presenting a visitor engagement scale. *Tourism Management,* 42, 321-329.

Taylor, J. P. (2001). Authenticity and sincerity in tourism. *Annals of Tourism Research*, 28(1), 7-26.

Teddlie, C. and Tashakkori, A. (2010). Overview of contemporary issues in mixed methods research. In: Tashakkori, A. and Teddlie, C. (eds.) *Sage Handbook of Mixed Methods in Social and Behavioral Research.* Thousand Oaks: SAGE Publications, 1-44.

Teddlie, C., and Tashakkori, A. (2009). *Foundations of mixed methods research: Integrating quantitative and qualitative approaches in the social and behavioral sciences*. SAGE Publications.

Tenenhaus, M., Amato, S., and Esposito Vinzi, V. (2004). A global goodness-of-fit index for PLS structural equation modeling. In *Proceedings of the XLII SIS Scientific Meeting* (pp. 739-742). Padova, Italy: CLEUP.

Tenenhaus, M., Esposito Vinzi, V., Chatelin, Y. M., and Lauro, C. (2005). PLS path modeling. *Computational Statistics & Data Analysis*, 48, 159-205.

Thakur R, (2018). Customer engagement and online reviews. *Journal of Retailing and Consumer Services*, 41, 48–59.

Thompson, J., and Taheri, B. (2020). Capital deployment and exchange in volunteer tourism. *Annals of Tourism Research*, 81(2), 102848.

Thomson, S. B. (2011). Qualitative Research: Validity. *Journal of Administration and Governance*, 6(1), 77-82.

Trilling, L. (1972). *Sincerity and Authenticity.* Oxford University Press: London.

Tsui, A. S. (2004). Contributing to global management knowledge: A case for high quality indigenous research. *Asia Pacific Journal of Management,* 21, 491-513.

Tung, V. W. S., and Ritchie, J. R. B. (2011). Exploring the essence of memorable tourism experiences. *Annals of Tourism Research,* 38(4), 1367-1386.

Turkish Statistical Institute (2021). The Results of Address Based Population Registration System, 2020. [Online] Available at: https://data.tuik.gov.tr/Bulten/Index?p=The-Results-of-Address-Based-Population-Registration-System-2020-37210&dil=2 [Accessed 5 October 2021].

UNESCO (2006). *Historic Areas of Istanbul, Istanbul Review Mission Report 1, To the Historic Areas of Istanbul World Heritage Site*, United Nations Educational, Scientific and Cultural Organization, The Protection of The World Cultural and Natural Heritage Convention, 13th Session, Joint ICOMOS/UNESCO (WHC) Expert Mission Report, Paris. [Online] Available at: http://whc.unesco.org/archive/2006/mis356-2006.pdf [Accessed 20 October 2018].

Uriely, N. (2005). The tourist experience: conceptual development. *Annals of Tourism Research,* 32(1), 199–216.

Urry, J. (1995). *Consuming places,* London: Routledge.

Urry, J., and Larsen, J. (2011). *The Tourist Gaze 3.0.* London: SAGE.

Van Doorn, J., Lemon, K. N., Mittal, V., Nass, S., Doreen, P., Pirner, P. and Verhoef, P. C. (2010). Customer Engagement Behavior: Theoretical Foundations and Research Directions. *Journal of Service Research*, 13(3), 253-266.

Vannini, P., and J. P. Williams. (2009). Authenticity in Culture, Self, and Society. In *Authenticity in Culture, Self, and Society*, edited by P. Vannini and J. Williams, 1–18. London: Routledge.

Vargo, S. L. (2008). Customer Integration and Value Creation. Paradigmatic Traps and Perspectives. *Journal of Service Research*, 11(2), 211-5.

Vargo, S. L., and Lusch, R. F. (2004). Evolving to a New Dominant Logic for Marketing. *Journal of Marketing*, 68(1), 1–17.

Vargo, S. L., and Lusch, R. F. (2006). Service-dominant logic: what it is, what it is not, what it might be. In: Lusch, R.F. and Vargo, S.L. (eds) *The Service-Dominant Logic of Marketing: Dialog, Debate, and Directions*. M.E. Sharpe, Armonk, New York, pp. 43–56.

Vargo, S. L., and Lusch, R. F. (2008a). Service-Dominant Logic: Continuing Revolution. *Journal of Academy of Marketing Science*, 36(1), 1-10.

Vargo, S. L., and Lusch, R. F. (2008b). Why "Service"? *Journal of Academy of Marketing Science*, 36(1), 25–38.

Vargo, S. L., and Lusch, R. F. (2011). Stepping Aside and Moving On: A Rejoinder to a Rejoinder. European. *Journal of Marketing*, 45 (7/8), 1319-2.

Vargo, S. L., and Lusch, R. F. (2012). The Nature and Understanding of Value: A Service- Dominant Logic Perspective. *Review of Marketing Research*, 9 (Special issue), 1-12.

Vargo, S. L., Lusch, R. F., and Akaka, M. A. (2008). On Value and Value Co-creation: A Service Systems and Service Logic Perspective. *European Management Journal,* 26(3), 145–52.

Venkatesh, V., Brown, S. A., and Bala, H. (2013). Bridging the Qualitative–Quantitative Divide: Guidelines for Conducting Mixed Methods Research in Information Systems. *MIS* Quarterly, 37(1), 21-54.

Verhoef, P. C., Reinartz, W. J., and Krafft, M. (2010). Customer Engagement as a New Perspective in Customer Management. *Journal of Service Research*, *13*(3), 247–252.

Verhoef, P.C., Lemon, K.N., Parasuraman, A., Roggeveen, A., Tsiros, M., and Schlesinger, L.A. (2009). Customer experience creation; determinants, dynamics, and management strategies. *Journal of Retailing*, 85(1), 31-41.

Vinzi, V. E., Trinchera, L., and Amato, S. (2010). PLS Path Modeling: From Foundations to Recent Developments and Open Issues for Model Assessment and

Improvement. In V. Esposito Vinzi et al. (eds.), *Handbook of Partial Least Squares, Springer Handbooks of Computational Statistics* (pp. 47-82).

Vivek, S. D., Beatty, S. E., and Morgan, R. M. (2012). Customer engagement: Exploring customer relationships beyond purchase. *Journal of Marketing Theory and Practice*, 20(2), 122-146.

Voima, P., Heinonen, K., and Strandvik, T. (2010). *Exploring customer value formation– a customer dominant logic perspective*. Working paper, No. 552, Publications of Hanken School of Economics, Helsinki, Finland.

Volo, S. (2009). Conceptualizing Experience: A Tourist Based Approach. *Journal of Hospitality Marketing and Management,* 18, 111–126.

Walker, K., and Moscardo, G. (2014). Encouraging sustainability beyond the tourist experience: Ecotourism, interpretation, and values. *Journal of Sustainable Tourism,* 22(8), 1175-1196.

Walls, A.R., Okumus, F., Wang, Y.C., and Kwun, D. J. (2011). An Epistemological View of Consumer Experiences. *International Journal of Hospitality Management,* 30(1), 10–21.

Walter, P. G. (2016). Travelers' experiences of authenticity in "hill tribe" tourism in Northern Thailand. *Tourist Studies*, 16(2), 213-230.

Wang, N. (1999). Rethinking authenticity in tourism experience. *Annals of Tourism Research,* 26(2), 349–370.

Wang, N. (2000). *Tourism and Modernity*. Amsterdam: Pergamon.

Wang, Y., Huang, S., and Kim, A. K. (2015). Toward a framework integrating authenticity and integrity in heritage tourism. *Journal of Sustainable Tourism*, 23(10), 468-1481.

Watsons, S. (2009). The Magic of the Marketplace: Sociality in a Neglected Public Space. *Urban Studies*, 46(8), 1577-1591.

Wei, C., Zhao, W., Zhang, C., and Huang, K. (2019). Psychological factors affecting memorable tourism experiences. *Asia Pacific Journal of Tourism Research*, 24:7, 619-632.

Welter, F. (2011). Contextualizing Entrepreneurship – Conceptual Challenges and Ways Forward. *Entrepreneurship Theory and Practice*, 35(1), 165-184.

Welter, F., Gartner, W. B., and Wright, M. (2016). The context of contextualizing contexts. In: F. Welter & W.B. Gartner. *A research agenda for entrepreneurship and context* (pp. 1-15). Cheltenham: Edward Elga Publishers.

Wetzels, M., Odekerken-Schröder, G., and van Oppen, C. (2009). Using PLS path modeling for assessing hierarchical construct models: guidelines and empirical illustration. *MIS Quarterly,* 33(1), 177-195.

Wheeldon, J. (2011). Is a picture worth a thousand words? Using mind maps to facilitate participant recall in qualitative research. *The Qualitative Report,* 16(2), 509-522.

Wong, K. K. K. (2013). Partial least squares structural equation modeling (PLS-SEM) techniques using SmartPLS. *Mark Bull*, 24(1), 1-32.

Wongkit, M., and McKercher, B. (2013). Toward a typology of medical tourists: A case study of Thailand. *Tourism Management,* 38, 4–12.

Woodruff, R. B. (1997). Customer Value: The Next Source for Competitive Advantage. *Journal of the Academy of Marketing Science*, 25(2), 139–53.

Wrigley, N., and Lowe, M. S. (2002). *Reading Retail: A Geographical Perspective on Retailing and Consumption Places*. London: Arnold.

Xie, H., Costa, C., and Morais, D. (2008). Gender differences in rural tourists' motivation and activity participation. *Journal of Hospitality and Leisure Marketing*, 16(4), 1-27.

Yang, L., and Wall, G. (2014). *Planning for ethnic tourism*. Burlington: Ashgate Publishing.

Yi, X., Fu, X., Jin, W., and Okumus, F. (2018). Constructing a model of exhibition attachment: Motivation, attachment, and loyalty. *Tourism Management*, 65, 224–236.

Yi, X., Fu, X., So, K. K. F., and Zheng, C. (2021). Perceived Authenticity and Place Attachment: New Findings from Chinese World Heritage Sites. *Journal of Hospitality & Tourism Research*, 22, 22-33.

Yi, X., Lin, V. S., Jin, W., and Luo, Q. (2017). The Authenticity of Heritage Sites, Tourists' Quest for Existential Authenticity, and Destination Loyalty. *Journal of Travel Research*, 56(8), 1032–48.

Yoon, Y., and Uysal, M. (2005). An examination of the effects of motivation and satisfaction on destination loyalty: a structural model. *Tourism Management,* 26(1), 45–56.

Yousaf, A., Amin, I., and Santos, J. A. (2018). Tourists' motivations to travel: a theoretical perspective on the existing literature. *Tourism and Hospitality Management*, 24(1), 197-211.

Yu, H., and Littrell, M. A. (2003). Product and process orientations to tourism shopping. *Journal of Travel Research,* 42(2), 140–150.

Yüksel, A., and Yüksel, F. (2001). Comparative performance analysis: Tourists' perceptions of Turkey relative to other tourist destinations. *Journal of Vacation Marketing*, *7*, 333–355.

Zahra, A., and McIntosh, A. J. (2007). Volunteer tourism: Evidence of cathartic tourist experiences. *Tourism Recreation Research*, 32(1), 115-119.

Zatori, A., Smith, M. K., and Puczko, L. (2018). Experience-involvement, memorability, and authenticity: The service provider's effect on tourist experience. *Tourism Management*, 67(1), 111–126.

Zeithaml, V. A. (1988). Consumer Perceptions of Price, Quality, and Value: A Means-End Model and Synthesis of Evidence. *Journal of Marketing*, 52(3), 2–22.

Zeppel, H. (2002). Cultural tourism at the Cowichan Native Village, British Columbia. *Journal of Travel Research,* 41(1), 92-100.

Zeppel, H., and Hall, C. M. (1991). Selling art and history: cultural heritage and tourism. *Journal of Tourism Studies*, 2(1), 29-45.

Zhang, J., Xu, H., & Xing, W. (2017). The host-guest interactions in ethnic tourism, Lijiang, China. *Current Issues in Tourism*, 20(7), 724–739.

Zhang, T., Chen, J., and Hu, B. (2019). Authenticity, quality, and loyalty: Local food and sustainable tourism experience. *Sustainability,* 11(12), 3437.

Zhao, X., Lynch, J. G., and Chen, Q. (2010). Reconsidering Baron and Kenny: myths and truths about mediation analysis. *Journal of Consumer Research*, 37(2), 197-206.

Zhou, Q. B., Zhang, J., and Edelheim, J. R. (2013). Rethinking traditional Chinese culture: A consumer-based model regarding the authenticity of Chinese calligraphic landscape. *Tourism Management*, 36, 99–112.

Zhou, Q., Zhang, J., Zhang, H., and Ma, J. (2015). A structural model of host authenticity. *Annals of Tourism Research*, 55, 28-45.

Zhu, Y. (2012). Performing Heritage: Rethinking Authenticity in Tourism. *Annals of Tourism Research*, 39(3), 1495–513.

Appendices

Appendix 1: The Foundational Premises of Service-dominant Logic

	Premise	Explanation/Justification
FP1	Service is the fundamental basis of exchange.	The application of operant resources (knowledge and skills), "service," is the basis for all exchange. Service is exchanged for service.
FP2	Indirect exchange masks the fundamental basis of exchange.	Goods, money, and institutions mask the service-for-service nature of exchange.
FP3	Goods are distribution mechanisms for service provision.	Goods (both durable and non-durable) derive their value through use – the service they provide.
FP4	Operant resources are the fundamental source of competitive advantage.	The comparative ability to cause desired change drives competition.
FP5	All economies are service economies.	Service (singular) is only now becoming more apparent with increased specialization and outsourcing.
FP6	The customer is always a cocreator of value.	Implies value creation is interactional.
FP7	The enterprise cannot deliver value, but only offer value propositions.	The firm can offer its applied resources and collaboratively (interactively) create value following acceptance, but can not create/deliver value alone.
FP8	A service-centered view is inherently customer oriented and relational.	Service is customer-determined and cocreated; thus, it is inherently customer oriented and relational.
FP9	All economic and social actors are resource integrators.	Implies the context of value creation is networks of networks (resource-integrators).
FP10	Value is always uniquely and phenomenological determined by the beneficiary.	Value is idiosyncratic, experiential, contextual, and meaning laden.

Source: Vargo and Lusch (2008a, p. 7).

Appendix 2: Interview Guide

HERIOT
WATT
UNIVERSITY

Interview Guide

Interview Brief

Purpose of the Interview

This semi-structured and in-depth interview aims to investigate Western visitors' cultural consumption experiences in the context of Istanbul Grand Bazaar. I would like to ask you a few questions regarding your experience in this bazaar. (This interview involves questions about three main stages of your experience in the Bazaar; pre, during and post).

Dissemination of the research

This research is part of my doctoral thesis at Heriot-Watt University. The results gathered from the research will be published for academic purposes.

Anonymity of the interviewee

This interview is entirely voluntary and you will remain anonymous.

Length of interview

This interview is expected to last approximately 15-20 minutes to complete if you agree. The interview can be temporarily or permanently interrupted and/or cancelled at any time.

Permission to record

Do you give permission for me to audio record this interview?

Do you have any further questions or require further clarification before we start the interview?

This interview will ask questions related to your visit to the Istanbul Bazaar.

Interview Questions

Personal Questions:

Gender:	Frequency of visit:
Nationality:	Travel Party:
Purpose of visit:	

Main Questions:

Pre-visit stage

- When was the last time you visited cultural destinations?
    - Where did you visit?
    - What was the reason you visit there?
- Before visiting, do you usually gather general information relating to the destination? (i.e., Friends/relatives, travel guidebook, internet, tourist authority etc.)
- Have you had heard about Istanbul Grand Bazaar before your current visit?
- How did you find out about the Grand Bazaar? (i.e. Friends/relatives, travel guidebook, internet, tourist authority etc.)
- What motivated you to visit Istanbul Grand Bazaar?

During-visit stage

- Do you think bazaar represents/reflects Turkish culture?
    - If you think it does represent Turkish culture, can you please elaborate more?
- What do you believe to be the most important features of the Istanbul Bazaar that attracts you and other visitors? (i.e Physical, social)
- Did the Grand Bazaar contribute to your sense of belonging here?
    - If yes, can you pelase eloborate your feelings towards Istanbul Bazaar?
- What did your visit say about who you are?

- Can you please tell me about your experience here? What was the most valuable experience for your visit?
- During your visit, did you feel an attachment to the Turkish culture?
  - If yes, how?
- Did you enjoy visiting Istanbul Grand Bazaar more than any other attraction in Istanbul?
  - Why?
- How sincere were the local hosts' hospitality?
- Did you engage with the locals during your visit?
  - If you engaged with locals and shopkeepers in Istanbul Bazaar, what was the main reason you engaged with them?

Post-visit stage
- What were your expectations before visiting today?
  - Were your expectations met?
- What did you dislike about your visit today?
- Was it worth visiting the bazaar?
  - Why?
- How satisfied are you with your overall experience in Istanbul Bazaar?
  - Would you recommend / visit Istanbul Bazaar again?
  - If you recommend Istanbul Bazaar to a friend, why would you recommend?

  - Is there anything else you would like to tell me about your visit?

This is the end of the interview. Thank you very much for your time and for taking part in this interview.

-END-

304

Appendix 3: Information Statement

Information Statement

Research Title: The Traditional Marketplace: Creating Memorable, Engaging and Authentic Cultural Consumption Experience

Researcher : Ozge Yalinay

Heriot-Watt University, Edinburgh, Scotland, EH14 4AS.

Email: oy30@hw.ac.uk

Supervisors : Prof. Babak Taheri

Prof. Máiréad Nic Craith

Dear Participant,

My name is Ozge Yalinay and I am a PhD candidate at Heriot-Watt University, Edinburgh, UK. This research project is being conducted to meet requirements for the Doctor of Philosophy (Business Managament) under the supervision of Prof. Babak Taheri and Prof. Máiréad Nic Craith at Heriot-Watt University.

This is an invitation to take part in this research study. The aim of this research is to offer insight into the understanding of Western visitors' cultural consumption experiences. Specifically, it explores the dynamic process of cultural heritage consumption that flows from pre- to post-visit, with a particular focus on the non-Western service industry.

I would be grateful if you would agree to take part in this research by answering questions regarding your experience in Istanbul Grand Bazaar. The interview will be audio-recorded for analysis purposes only. Your participation is entirely voluntary and you will remain anonymous. The data will be kept in secure storage. I would be grateful if you would agree to

take part in this study by signing the consent statement. If you have any questions or require clarification of any aspect regarding your involvement in this research, please do not hesitate to contact me by email oy30@hw.ac.uk.

Thank you very much.

Kind regards,
Ozge Yalinay

NOTE: This study has been approved by the Heriot-Watt University Research Ethics Committee.

Appendix 4: Participant Consent From

HERIOT WATT UNIVERSITY

Participant Consent Form

Information to Participants :

I would like to invite you to be a part of a study entitled "The Traditional Marketplace: Creating Memorable, Engaging and Authentic Cultural Consumption Experience" being conducted at Heriot-Watt University by Ozge Yalinay. This research project is being conducted to meet requirements for the Doctor of Philosophy (Business Managament) under the supervision of Prof. Babak Taheri and Prof. Máiréad Nic Craith at Heriot-Watt University. The primary objective of this research is to offer insight into the understanding of Western visitors' cultural consumption experiences in Istanbul Grand Bazaar. This project consists of two phases of data collection, interviews and survey, to capture visitors' perceptions and outcomes of authentic service provision. There are no expected risks involved in participation in this research.

Thank you for agreeing to take part in this research project. This form explains your rights as an interviewee.

I understand that :

1.   My participation in this research is entirely voluntary and I am free to withdraw from the research at any time without any disadvantage.
2.   I am free to refuse to answer any questions.
3.   My name will not be passed on to any third party and raw data I will provide will be kept safe from anyone not directly connected with the research.
4.   Digital audio-recording of the interview will be kept secure and destroyed upon the conclusion of the research project.

I agree / disagree to the use of audio-recording during the interview.

(please circle as appropriate)

I have read and understand my rights and and consent to participate in the research.

Participant's Signature : _____
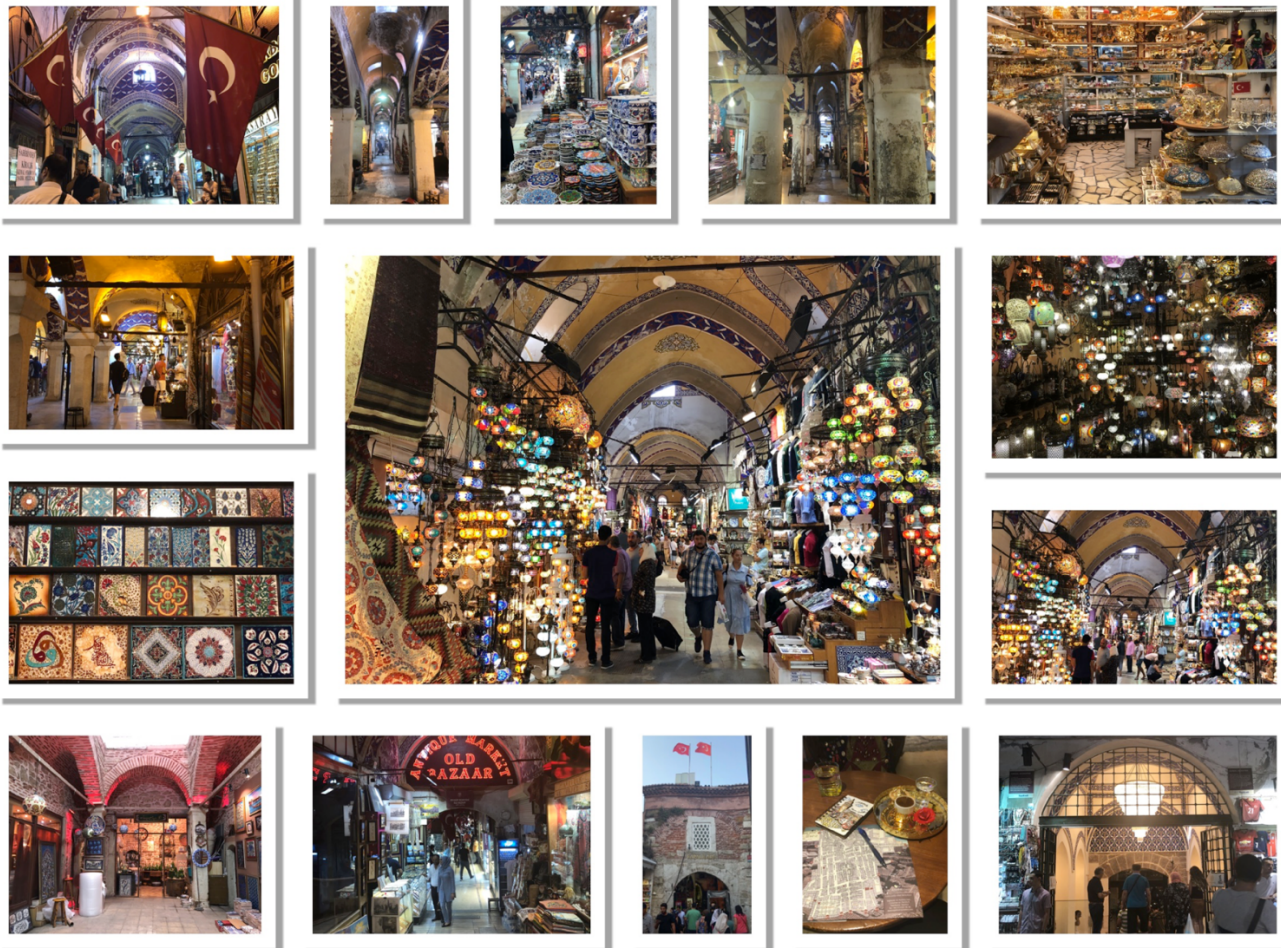
Participant's Name : _____

Date : _____

Thank you for your help with this research project. If you would like to know more about the research project or have any questions, please contact me on the address provided below.

Ozge Yalinay

Ph.D. Researcher at Heriot-Watt University, Edinburgh, UK

Email: oy30@hw.ac.uk

Appendix 5: Photographic Data

Appendix 6: Researcher's Role

In order to establish rigour and trustworthiness throughout the study, it is significant to provide brief information regarding the researcher's role. I was born and raised in Turkey. After completing my bachelor's degree, I had the opportunity to travel due to various occasions. Most importantly, my willingness to pursue a Master's in International Marketing Management has taken me to Edinburgh where I was able to explore different cultures. I have met wonderful people from all over the world which offered me the opportunity to understand and embrace diversity. Experiencing these various cultural differences has also broadened my perspective while travelling to various destinations around the world, helping me to reflect on my personal experiences.

While conducting the interviews in Istanbul Bazaar, I have listened to participants' experiences in an as objective and impartial a manner as possible. Despite my previous experience with various heritage destinations and different cultural backgrounds, I refrained from sharing my personal experiences. The participants seemed to enjoy being a part of this research by sharing their experience in the field. Although my presence was regarded as a researcher, the participants seemed to value being able to speak with a local who is listening and being sensitive to the information shared. Consequently, as a reflective researcher, I was committed to seeking rigour and transparency throughout the whole research process, which is integral to any research, data collection and analysis.

Appendix 7: The Questionnaire

SURVEY QUESTIONNAIRE

Section 1: Respondent Profile

Please indicate *your age bracket*	18-25 26-35 36-45 46-55 56 and above
Please indicate *your gender*	*Male* *Female*
Please indicate your *marital status*	*Single* *Married* *Divorced* *Partner (Girlfriend or Boyfriend)* *Widow*
Please indicate your *highest level of educational qualification*	*Ph.D. or Postgraduate* *Bachelor's degree* *Highschool* *Basic or non-formal education*
Please indicate your *nationality*	_____
Companions	*Alone* *With my spouse/significant other* *With my family (adults only)* *With my family (including children under 18 years old)* *With friend(s)* *With an organized group/tour* *Other (please state)* _____

Section 2: Please indicate your level of agreement with following statements regarding your

	Pre-travel	Very strongly disagree ↓		Neither agree nor disagree ↓			Very strongly agree ↓		No Op.
1	I visited the Bazaar to discover new places and things	1	2	3	4	5	6	7	0
2	I visited the Bazaar to increase my knowledge	1	2	3	4	5	6	7	0
3	I visited the Bazaar to have good time with friends or alone	1	2	3	4	5	6	7	0
4	I visited the Bazaar because I am interested in cultural attractions	1	2	3	4	5	6	7	0
5	I visited the Bazaar because I am interested in historical attractions	1	2	3	4	5	6	7	0
6	I visited the Bazaar because I am interested in history	1	2	3	4	5	6	7	0
7	I like to be with other people	1	2	3	4	5	6	7	0
8	I prefer being with others than being alone	1	2	3	4	5	6	7	0
9	I enjoy social gatherings just to be with people	1	2	3	4	5	6	7	0
10	I value having relationships with other people	1	2	3	4	5	6	7	0
11	I generally view myself as a person who is interested in establishing relationships with others	1	2	3	4	5	6	7	0

Section 3: Listed below are statements attributes related to your on-site experience in Istanbul Bazaar. Please indicate how strongly you agree or disagree with each of the following statements.

	On-site experience	Very strongly disagree ↓		Neither agree nor disagree ↓			Very strongly agree ↓		No Op.
1	My interactions with local hosts help to reinforce my understanding of the place	1	2	3	4	5	6	7	0
2	Local hosts are eager to educate me with regards to their culture	1	2	3	4	5	6	7	0
3	I talk and interact with local hosts about their real and true culture	1	2	3	4	5	6	7	0

4	Local hosts are happy to involve me in their real lives	1	2	3	4	5	6	7	0
5	Local hosts are comfortable showing me their culture	1	2	3	4	5	6	7	0
6	It is important that I see the real lives of local hosts	1	2	3	4	5	6	7	0
7	When I see local hosts, I am conscious of their role within the place	1	2	3	4	5	6	7	0
8	Local hosts present themselves to tourists/guests accurately and honestly	1	2	3	4	5	6	7	0
9	There are similarities between what I see and my expectations of local hosts	1	2	3	4	5	6	7	0
10	Local hosts represent themselves truthfully and passionately to tourists/guests	1	2	3	4	5	6	7	0
11	The overall architecture and impression of the Bazaar inspired me	1	2	3	4	5	6	7	0
12	I like the design and structure of the Bazaar	1	2	3	4	5	6	7	0
13	I liked the way the Bazaar blends with the attractive landscape / scenery / historical ensemble / town, which offers many other interesting places for sightseeing	1	2	3	4	5	6	7	0
14	I liked the information about the Bazaar and found it interesting	1	2	3	4	5	6	7	0
15	I liked special arrangements, events, concerts, celebrations connected to the Bazaar	1	2	3	4	5	6	7	0
16	This visit provided a thorough insight into the Bazaar site's historical era	1	2	3	4	5	6	7	0
17	I liked the crowded and busy atmosphere during the visit	1	2	3	4	5	7	8	0
18	I enjoyed the unique spiritual experience	1	2	3	4	5	7	8	0
19	I felt connected with human history and civilization	1	2	3	4	5	7	8	0
20	Visiting this heritage site gets me to think about this heritage site	1	2	3	4	5	7	8	0
21	I think about this heritage site a lot when I was visiting it	1	2	3	4	5	7	8	0

22	Visiting this heritage site stimulates my interest to learn more about this heritage site	1	2	3	4	5	7	8	0
23	I feel very positive when I visit this heritage site	1	2	3	4	5	7	8	0
24	Visiting this heritage site makes me happy	1	2	3	4	5	7	8	0
25	I feel good when I visit this heritage site	1	2	3	4	5	7	8	0
26	I'm proud to visit this heritage site	1	2	3	4	5	7	8	0
27	I spend a lot of time visiting this heritage site, compared to other heritage sites	1	2	3	4	5	7	8	0
28	Whenever I am visiting heritage sites, I usually use this heritage site	1	2	3	4	5	7	8	0
29	This heritage site is one of the cultural brands I usually use when I visit heritage sites	1	2	3	4	5	7	8	0

Section 3: Please indicate your level of agreement with the below statements regarding your feelings and overall evaluation of Istanbul Bazaar.

	Post-travel	Very strongly disagree ↓		Neither agree nor disagree ↓			Very strongly agree ↓		No Op.
1	Considering the money I spent, it was worth visiting this Bazaar	1	2	3	4	5	6	7	0
2	Considering the time I spent, it was worth visiting this Bazaar	1	2	3	4	5	6	7	0
3	Considering the effort I made to visit, it was worth visiting this Bazaar	1	2	3	4	5	6	7	0
4	Overall, it was worth visiting this Bazaar	1	2	3	4	5	6	7	0
5	I enjoyed this experience and feel excited	1	2	3	4	5	6	7	0
6	I closely experienced the local culture	1	2	3	4	5	6	7	0
7	I enjoyed a sense of freedom	1	2	3	4	5	6	7	0
8	I gained a lot of knowledge about the Turkish culture and heritage site	1	2	3	4	5	6	7	0

Thank you for your help

Appendix 8: A Cover Letter of the Questionnaire

Istanbul's Grand Bazaar

Dear Participant,

This survey seeks to understand visitors' experiences towards the Istanbul Bazaar. The following questionnaire will require approximately 10-12 minutes to complete. You must be over 18 and you must have visited the Grand Bazaar as a Western foreigner. There is no compensation for responding nor is there any known risk. Participation is strictly voluntary and you may refuse to participate at any time.

Thank you for taking the time to share your experience at Istanbul Bazaar.

If you require further information, please contact me at the information below.

Kind regards,
Ozge Yalinay

Email: oy30@hw.ac.uk

* Required

Have you been to Istanbul, Turkey before? If yes, did you visit the Grand Bazaar (Kapalıçarşı)? *

Choose ▾

Next   Page 1 of 5   Clear form

Never submit passwords through Google Forms.

This content is neither created nor endorsed by Google. Report Abuse - Terms of Service - Privacy Policy

315

Appendix 9: Kolmogorov-Smirnov test and Shapiro-Wilk test

Tests of normality: Kolmogorov-Smirnov test and Shapiro-Wilk test

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistics	df	sig	Statistics	df	sig
Cultural motivation						
1.1 I visited the Bazaar to discover new places and things	0.188	852	.000	0.836	852	.000
1.2 I visited the Bazaar to increase my knowledge	0.183	852	.000	0.930	852	.000
1.3 I visited the Bazaar to have good time with friends or alone	0.187	852	.000	0.889	852	.000
1.4 I visited the Bazaar because I am interested cultural attractions	0.219	852	.000	0.822	852	.000
1.5 I visited the Bazaar because I am interested historical attractions	0.221	852	.000	0.835	852	.000
1.6 I visited the Bazaar because I am interested in history	0.199	852	.000	0.865	852	.000
Sociability						
2.1 I like to be with other people	0.202	852	.000	0.912	852	.000
2.2 I prefer being with others than being alone	0.265	852	.000	0.877	852	.000
2.3 I enjoy social gatherings just to be with people	0.174	852	.000	0.924	852	.000
2.4 I value having relationships with other people	0.192	852	.000	0.881	852	.000
2.5 I generally view myself as a person who is interested in establishing relationships with others	0.181	852	.000	0.907	852	.000

Host sincerity

3.1 My interactions with local hosts help to reinforce my understanding of the place.	0.219	852	.000	0.901	852	.000
3.2 Local hosts are eager to educate me with regards to their culture.	0.215	852	.000	0.908	852	.000
3.3 I talk and interact with local hosts about their real and true culture.	0.209	852	.000	0.915	852	.000
3.4 Local hosts are happy to involve me in their real lives.	0.195	852	.000	0.906	852	.000
3.5 Local hosts are comfortable showing me their culture.	0.204	852	.000	0.904	852	.000
3.6 It is important that I see the real lives of local hosts.	0.172	852	.000	0.906	852	.000
3.7 When I see local hosts, I am conscious of their role within the place.	0.198	852	.000	0.909	852	.000
3.8 Local hosts present themselves to tourists/guests accurately and honestly.	0.216	852	.000	0.901	852	.000
3.9 There are similarities between what I see and my expectations of local hosts.	0.209	852	.000	0.902	852	.000
3.10 Local hosts represent themselves truthfully and passionately to tourists/guests	0.192	852	.000	0.906	852	.000

Object-based authenticity

4.1 The overall architecture and impression of the Bazaar inspired me	0.196	852	.000	0.882	852	.000
4.2 I like the design and structure of the Bazaar.	0.198	852	.000	0.871	852	.000
4.3 I liked the way the Bazaar blends with the attractive landscape / scenery / historical ensemble / town, which offers many other	0.193	852	.000	0.877	852	.000

interesting places for sightseeing.						
4.4 I liked the information about the Bazaar and found it interesting	0.220	852	.000	0.895	852	.000
Existential authenticity						
5.1 I liked special arrangements, events, concerts, celebrations connected to the Bazaar	0.227	852	.000	0.865	852	.000
5.2 This visit provided a thorough insight into the Bazaar site's historical era	0.233	852	.000	0.896	852	.000
5.3 I liked the crowded and busy atmosphere during the visit	0.175	852	.000	0.918	852	.000
5.4 I enjoyed the unique spiritual experience	0.197	852	.000	0.915	852	.000
5.5 I felt connected with human history and civilization.	0.218	852	.000	0.905	852	.000
Engagement						
6.1 Visiting this heritage site gets me to think about this heritage site	0.252	852	.000	0.883	852	.000
6.2 I think about this heritage site a lot when I was visiting it	0.234	852	.000	0.894	852	.000
6.3 Visiting this heritage site stimulates my interest to learn more about this heritage site	0.205	852	.000	0.902	852	.000
6.4 I feel very positive when I visit this heritage site	0.224	852	.000	0.897	852	.000
6.5 Visiting this heritage site makes me happy	0.214	852	.000	0.902	852	.000
6.6 I feel good when I visit this heritage site	0.230	852	.000	0.891	852	.000
6.7 I'm proud to visit this heritage site	0.210	852	.000	0.898	852	.000

6.8 I spend a lot of time visiting this heritage site, compared to other heritage sites	0.244	852	.000	0.894	852	.000
6.9 Whenever I am visiting heritage sites, I usually use this heritage site	0.242	852	.000	0.893	852	.000
6.10 This heritage site is one of the cultural brands I usually use when I visit heritage sites	0.214	852	.000	0.903	852	.000
Perceived value						
7.1 Considering the money I spent, it was worth visiting this Bazaar	0.225	852	.000	0.886	852	.000
7.2 Considering the time I spent, it was worth visiting this Bazaar	0.200	852	.000	0.873	852	.000
7.3 Considering the effort I made to visit, it was worth visiting this Bazaar	0.210	852	.000	0.874	852	.000
7.4 Overall, it was worth visiting this Bazaar	0.208	852	.000	0.849	852	.000
Memorable tourism experience						
8.1 I enjoyed this experience and feel excited	0.220	852	.000	0.876	852	.000
8.2 I closely experienced the local culture	0.212	852	.000	0.903	852	.000
8.3 I enjoyed a sense of freedom	0.198	852	.000	0.902	852	.000
8.4 I gained a lot of knowledge about the Turkish culture and heritage site.	0.214	852	.000	0.905	852	.000

Appendix 10: Descriptive Statistics

Descriptive Statistics							
	N	**Mean**	**SD.**	**Skewness Statistic**	**Std. Error**	**Kurtosis Statistic**	**Std. Error**
Cultural Motivation							
1.1 I visited the Bazaar to discover new places and things	852	5.75	1.18	-1.186	0.084	2.248	0.167
1.2 I visited the Bazaar to increase my knowledge	852	4.91	1.378	-0.454	0.084	0.018	0.167
1.3 I visited the Bazaar to have good time with friends or alone	852	5.36	1.346	-0.886	0.084	0.856	0.167
1.4 I visited the Bazaar because I am interested cultural attractions	852	5.88	1.21	-1.254	0.084	1.826	0.167
1.5 I visited the Bazaar because I am interested historical attractions	852	5.73	1.338	-1.191	0.084	1.331	0.167
1.6 I visited the Bazaar because I am interested in history	852	5.48	1.472	-0.973	0.084	0.555	0.167
Sociability							
2.1 I like to be with other people	852	4.17	1.118	-0.137	0.084	-0.138	0.167
2.2 I prefer being with others than being alone	852	3.64	1.113	0.476	0.084	0.027	0.167
2.3 I enjoy social gatherings just to be with people	852	3.75	1.149	-0.005	0.084	-0.092	0.167
2.4 I value having relationships with other people	852	4.68	1.033	-0.429	0.084	-0.042	0.167

2.5 I generally view myself as a person who is interested in establishing relationships with others	852	4.35	1.147	-0.201	0.084	-0.485	0.167

Host sincerity

3.1 My interactions with local hosts help to reinforce my understanding of the place	852	4.3	1.090	-0.142	0.084	-0.122	0.167
3.2 Local hosts are eager to educate me with regards to their culture	852	4.16	1.062	0.008	0.084	-0.233	0.167
3.3 I talk and interact with local hosts about their real and true culture	852	4.12	1.115	-0.044	0.084	-0.266	0.167
3.4 Local hosts are happy to involve me in their real lives	852	3.9	1.092	0.109	0.084	-0.165	0.167
3.5 Local hosts are comfortable showing me their culture	852	4.34	1.056	-0.197	0.084	-0.094	0.167
3.6 It is important that I see the real lives of local hosts	852	4.36	1.145	-0.329	0.084	-0.162	0.167
3.7 When I see local hosts, I am conscious of their role within the place	852	4.28	1.049	-0.177	0.084	-0.142	0.167
3.8 Local hosts present themselves to tourists/guests accurately and honestly	852	3.81	1.063	0.175	0.084	-0.115	0.167
3.9 There are similarities between what I see and my expectations of local hosts	852	3.97	0.994	0.047	0.084	0.065	0.167
3.10 Local hosts represent themselves truthfully and passionately to tourists/guests	852	3.95	1.075	0.016	0.084	-0.018	0.167

Object-based Authenticity

4.1 The overall architecture and impression of the Bazaar inspired me	852	4.7	0.992	-0.295	0.084	-0.445	0.167
4.2 I like the design and structure of the Bazaar	852	4.79	0.975	-0.498	0.084	0.050	0.167
4.3 I liked the way the Bazaar blends with the attractive landscape / scenery / historical ensemble / town, which offers many other interesting places for sightseeing	852	4.75	0.989	-0.452	0.084	-0.053	0.167
4.4 I liked the information about the Bazaar and found it interesting	852	4.46	1.004	-0.149	0.084	-0.234	0.167

Existential Authenticity

5.1 I liked special arrangements, events, concerts, celebrations connected to the Bazaar	852	3.78	0.936	0.399	0.084	0.584	0.167
5.2 This visit provided a thorough insight into the Bazaar site's historical era	852	4.13	0.972	-0.007	0.084	0.174	0.167
5.3 I liked the crowded and busy atmosphere during the visit	852	3.86	1.171	-0.026	0.084	-0.158	0.167
5.4 I enjoyed the unique spiritual experience	852	4	1.114	-0.100	0.084	0.009	0.167
5.5 I felt connected with human history and civilization	852	4.18	1.091	-0.061	0.084	-0.123	0.167

Tourist Engagement

6.1 Visiting this heritage site gets me	852	4.32	0.994	-0.062	0.084	0.219	0.167

to think about this heritage site							
6.2 I think about this heritage site a lot when I was visiting it	852	4.19	1.008	0.054	0.084	-0.051	0.167
6.3 Visiting this heritage site stimulates my interest to learn more about this heritage site	852	4.29	1.057	-0.173	0.084	-0.037	0.167
6.4 I feel very positive when I visit this heritage site	852	4.33	1.04	-0.161	0.084	0.059	0.167
6.5 Visiting this heritage site makes me happy	852	4.34	1.064	-0.151	0.084	-0.185	0.167
6.6 I feel good when I visit this heritage site	852	4.41	1.021	-0.186	0.084	0.075	0.167
6.7 I'm proud to visit this heritage site	852	4.28	1.12	-0.045	0.084	-0.431	0.167
6.8 I spend a lot of time visiting this heritage site, compared to other heritage sites	852	3.58	1.117	0.264	0.084	0.173	0.167
6.9 Whenever I am visiting heritage sites, I usually use this heritage site	852	3.49	1.164	0.178	0.084	0.214	0.167
6.10 This heritage site is one of the cultural brands I usually use when I visit heritage sites	852	3.5	1.154	0.033	0.084	0.226	0.167
Perceived value							
7.1 Considering the money I spent, it was worth visiting this Bazaar	852	4.53	1.053	-0.213	0.084	-0.238	0.167
7.2 Considering the time I spent, it was worth visiting this Bazaar	852	4.69	1.01	-0.461	0.084	0.28	0.167

7.3 Considering the effort I made to visit, it was worth visiting this Bazaar	852	4.68	0.989	-0.356	0.084	0.095	0.167
7.4 Overall, it was worth visiting this Bazaar	852	4.9	1	-0.647	0.084	0.302	0.167
Memorable tourism experience							
8.1 I enjoyed this experience and feel excited	852	4.54	1.032	-0.432	0.084	0.525	0.167
8.2 I closely experienced the local culture	852	4.31	1.028	-0.194	0.084	0.061	0.167
8.3 I enjoyed a sense of freedom	852	3.97	1.1	0.115	0.084	-0.171	0.167
8.4 I gained a lot of knowledge about the Turkish culture and heritage site	852	4.29	1.059	-0.088	0.084	-0.247	0.167

Appendix 11: Cross-loadings

	ACD	AFD	COD	CM	EA	MTE	OA	PV	SSI	SSR	SOC
CM1	0.111	0.293	0.318	0.729	0.263	0.328	0.32	0.379	0.235	0.202	0.231
CM2	0.270	0.336	0.369	0.718	0.371	0.375	0.308	0.273	0.262	0.285	0.192
CM4	0.121	0.249	0.309	0.776	0.249	0.282	0.311	0.302	0.219	0.193	0.267
CM5	0.154	0.289	0.357	0.829	0.275	0.251	0.334	0.251	0.231	0.217	0.244
CM6	0.190	0.301	0.368	0.803	0.301	0.247	0.327	0.210	0.234	0.232	0.193
EA1	0.337	0.360	0.352	0.242	0.667	0.411	0.348	0.310	0.336	0.370	0.236
EA2	0.306	0.499	0.489	0.328	0.778	0.556	0.501	0.383	0.378	0.383	0.192
EA3	0.403	0.509	0.440	0.269	0.693	0.474	0.361	0.394	0.267	0.279	0.258
EA4	0.447	0.519	0.476	0.247	0.789	0.545	0.438	0.402	0.332	0.393	0.191
EA5	0.384	0.587	0.604	0.34	0.807	0.559	0.493	0.443	0.367	0.393	0.175
HS_SSI1	0.210	0.378	0.380	0.282	0.384	0.394	0.377	0.357	0.781	0.526	0.292
HS_SSI2	0.223	0.396	0.367	0.248	0.376	0.391	0.359	0.313	0.846	0.597	0.208
HS_SSI3	0.246	0.406	0.375	0.273	0.368	0.401	0.383	0.298	0.866	0.637	0.257
HS_SSI4	0.300	0.357	0.323	0.215	0.383	0.404	0.364	0.261	0.810	0.662	0.23
HS_SSI5	0.182	0.408	0.354	0.265	0.355	0.439	0.380	0.337	0.838	0.657	0.225
HS_SSR1	0.221	0.329	0.308	0.269	0.306	0.317	0.333	0.241	0.602	0.691	0.188
HS_SSR2	0.211	0.327	0.341	0.311	0.312	0.308	0.354	0.231	0.572	0.745	0.189
HS_SSR3	0.305	0.406	0.325	0.189	0.423	0.417	0.283	0.245	0.572	0.796	0.176
HS_SSR4	0.216	0.352	0.325	0.205	0.381	0.385	0.304	0.265	0.544	0.796	0.172
HS_SSR5	0.296	0.422	0.350	0.182	0.448	0.424	0.328	0.26	0.591	0.833	0.204
MTE1	0.337	0.622	0.526	0.360	0.565	0.841	0.556	0.697	0.386	0.361	0.260
MTE2	0.314	0.570	0.502	0.336	0.584	0.869	0.517	0.559	0.473	0.431	0.251
MTE3	0.418	0.567	0.462	0.268	0.574	0.819	0.429	0.487	0.398	0.425	0.233
MTE4	0.344	0.543	0.483	0.346	0.583	0.839	0.478	0.483	0.391	0.402	0.236

OA1	0.232	0.470	0.486	0.349	0.455	0.470	0.839	0.476	0.348	0.323	0.262
OA2	0.232	0.496	0.498	0.348	0.472	0.464	0.869	0.501	0.370	0.326	0.272
OA3	0.245	0.491	0.492	0.348	0.473	0.510	0.865	0.485	0.375	0.316	0.273
OA4	0.295	0.518	0.530	0.349	0.537	0.530	0.781	0.411	0.412	0.423	0.240
PV1	0.311	0.502	0.438	0.275	0.470	0.575	0.458	0.873	0.329	0.297	0.225
PV2	0.276	0.560	0.498	0.339	0.480	0.604	0.524	0.934	0.351	0.302	0.254
PV3	0.271	0.580	0.532	0.385	0.474	0.618	0.515	0.927	0.344	0.290	0.225
PV4	0.281	0.546	0.482	0.335	0.469	0.620	0.536	0.912	0.349	0.285	0.243
SOC1	0.146	0.190	0.160	0.232	0.230	0.254	0.255	0.220	0.206	0.179	0.864
SOC2	0.195	0.174	0.160	0.159	0.227	0.191	0.199	0.148	0.196	0.145	0.757
SOC3	0.254	0.228	0.195	0.180	0.262	0.242	0.216	0.206	0.230	0.217	0.815
SOC4	0.037	0.193	0.207	0.306	0.150	0.230	0.283	0.256	0.263	0.179	0.789
SOC5	0.141	0.238	0.224	0.298	0.252	0.265	0.312	0.225	0.285	0.246	0.857
TE_ACD1	0.857	0.499	0.407	0.252	0.454	0.404	0.294	0.321	0.260	0.294	0.162
TE_ACD2	0.921	0.431	0.392	0.172	0.439	0.343	0.24	0.238	0.245	0.277	0.170
TE_ACD3	0.923	0.446	0.390	0.185	0.455	0.381	0.275	0.281	0.252	0.305	0.179
TE_AFD1	0.452	0.906	0.733	0.371	0.643	0.626	0.572	0.557	0.447	0.418	0.234
TE_AFD2	0.453	0.926	0.683	0.349	0.611	0.635	0.549	0.542	0.444	0.441	0.249
TE_AFD3	0.455	0.917	0.680	0.342	0.603	0.644	0.539	0.577	0.421	0.426	0.225
TE_AFD4	0.462	0.817	0.606	0.310	0.517	0.531	0.436	0.462	0.360	0.416	0.191
TE_COD1	0.355	0.636	0.891	0.407	0.573	0.508	0.525	0.471	0.360	0.354	0.236
TE_COD2	0.419	0.666	0.903	0.371	0.565	0.520	0.511	0.466	0.394	0.369	0.227
TE_COD3	0.406	0.730	0.892	0.428	0.575	0.545	0.568	0.499	0.408	0.420	0.166

Appendix 12: Academic Achievements

Publication List

Undergoing: **Yalinay, O.,** Taheri, B. & Gannon, M. (forthcoming 2022). Memorable, Engaging and Authentic Travel: Istanbul Bazaar. *Tourism Management.* [AJG/ABS 4*]

Lochrie, S., Baxter, I. W. F., Collinson, E., Curran, R., Gannon, M. J., Taheri, B., Thompson, J., & **Yalinay, O.** (2018). Self-expression and play: can religious tourism be hedonistic? *Tourism Recreation Research.* 44(1): 1-15. [AJG/ABS 2*]

Yalinay, O., Baxter, I. W. F., Collinson, E., Curran, R., Gannon, M. J., Lochrie, S., Taheri, B., & Thompson, J. (2018). Servicescape and shopping value: the role of negotiation intention, social orientation, and recreational identity at the Istanbul Grand Bazaar, Turkey. *Journal of Travel and Tourism Marketing*, 35(9), 1132-1144. [AJG/ABS 2*; impact factor: 7.564]

*Curran, R., Baxter, I. W. F., Collinson, E., Gannon, M. J., Lochrie, S., Taheri, B., Thompson, J., & **Yalinay, O.** (2018). The Traditional Marketplace: Serious leisure and recommending authentic travel. *Service Industries Journal,* 38(15-16), 1116-1132. [AJG/ABS 2*, impact factor: 6.539]

This paper won the Best Paper Award for the Year 2019 - The Service Industries Journal (Taylor & Francis).

Thompson, J., Baxter, I. W. F., Curran, R., Gannon, M. J., Lochrie, S., Taheri, B., & **Yalinay, O.** (2017). Negotiation, bargaining, and discounts: generating WoM and local tourism development at the Tabriz bazaar, Iran. *Current Issues in Tourism*, 1-8. [AJG/ABS 2*, impact factor: 7.430]

Gannon, M. J., Baxter, I. W. F., Collinson, E., Lochrie, S., Taheri, B., ... & **Yalinay, O.** (2017). Travelling for Umrah: Destination attributes, destination image, and post-travel intentions. *The Service Industries Journal*, 37(7-8), 448-465. [AJG/ABS 2*, impact factor: 6.539]

Workshop papers

Presented an extended abstract paper on "Examining the role of tourist engagement in co creation of value: The case of Istanbul Bazaar", Tourist Engagement in the Tourism Industry: New Trends and Implications for Research, Academy of Marketing Colloquium, Heriot-Watt University – 1st December 2017.