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HERITAGE TOURISM IN SINGAPORE CHINATOWN: A PERCEIVED VALUE APPROACH TO AUTHENTICITY AND SATISFACTION

Sean Lee
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ABSTRACT. This study examines object-based and existential authenticity using a multidimensional approach to perceived value. The effects of value perceptions on satisfaction are also examined. Data was collected from tourists at the Singapore Chinatown heritage precinct. The findings revealed that object-based authenticity, existential authenticity, and perceived monetary value positively influenced overall perceived value and subsequently, satisfaction. This paper provides researchers with a theoretical framework of authenticity and perceived value for future empirical studies in the heritage tourism context. It also provides insight into how destination marketers and policy makers can develop effective and sustainable strategies for heritage destinations.

KEYWORDS. Heritage tourism, heritage precinct, object-based authenticity, existential authenticity, perceived value framework

INTRODUCTION

Heritage tourism is a highly significant component of the tourism sector worldwide (AlSayyad, 2013; Ashworth & Larkham, 2013; Poria, Butler, & Airey, 2003). It can be defined as a form of

tourism based on the commercialization of historical and sociocultural assets to attract tourists (Chhabra, Healy, & Sills, 2003; Fyall & Garrod, 1998). The local traditions, including arts and crafts, lifestyle, cuisine, and dances, as well as the built heritage such as buildings, parks, and

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museums, serve as key attractions in the heritage tourism industry (Poria et al., 2003). Heritage tourists thus include those tourists for whom historical and sociocultural assets function as the primary motivation for visiting a location and are central to their experience (Garrod & Fyall, 2000; Poria et al., 2003).

Heritage tourism is seen as a means of economic development that achieves growth through attracting foreign tourists who are driven by interest in the historical, artistic, and cultural offerings of a community, region, group, or institution (Silberberg, 1995). While a large body of heritage tourism research has focused on the managerial implications and sustainability of the industry (AlSaiyad, 2013; Crang, 1999; Garrod & Fyall, 2000; Halewood & Hannam, 2001; McIntosh, 1999; Poria et al., 2003), other researchers have also highlighted the importance of cultural destination attributes on tourist perceptions (Bhati, Pryce, & Chaiechi, 2014; Bravi & Gasca, 2014; Chhabra et al., 2003; Draper, Oh, & Harrill, 2012; Naoi, 2004; Ryan & Silvanto, 2010). As such, it is necessary to assess the various attributes at a heritage destination and how they impact on tourists' evaluations of the destination. Authenticity as it applies to this study is discussed in more detail later in this paper in the section titled "Relevant literature and hypotheses development".

Despite the vast amount of existing research, much of the tourism literature on authenticity remains highly philosophical and lacking in practical application. With the exception of a few studies (see for example Hede, Garma, Josiassen, & Thyne, 2014; Kolar & Zabkar, 2010; Shen, Guo, & Wu, 2014), limited research has empirically examined the impact of authenticity on tourist behavior. Authenticity is a key attribute in discussions on heritage tourism and can be a core value in the tourist experience at the destination (Bravi & Gasca, 2014; Chhabra et al., 2003). The study of authenticity has been the source of much debate in the geography, sociology, marketing, tourism, and other literature. The struggle to explain the complexities of what is authentic has resulted in the development of a number of varying and conflicting perspectives. This has allowed a rich body of research on the topic to flourish, particularly in the field of tourism research. In 2010, Kolar and Zabkar (2010)

developed the consumer-based theory of authenticity which examined both object-based authenticity and existential authenticity, which were operationalized and tested in an empirical model. The results revealed an intricate relationship between the two forms of authenticity and loyalty behaviors. It is thus necessary to further develop the quantitative study of authenticity.

Babin and Harris (2014) have suggested that the more authentic a product, the more value is perceived in a product. In the tourism context, particularly heritage tourism, the more authentic a destination, the more value is perceived in a destination (Kolar & Zabkar, 2010). Furthermore, research has also shown that greater perceived value results in higher tourist satisfaction with a destination (Cronin, Brady, & Hult, 2000; Dueholm & Smed, 2014; Eggert & Ulaga, 2002; Jewell & Crotts, 2002; Lee, Yoon, & Lee, 2007; Parasuraman, 1997). Drawing from the current literature, a number of parallels in the mechanics of authenticity and perceived value have been noted. Particularly, object-based and existential authenticity appear to satisfy the functional and emotional aspects of perceived value. This study will utilize the multidimensional approach to perceived value in examining object-based and existential authenticity and will do so by linking them to existing dimensions within the contemporary framework. Essentially, this study will endeavor to empirically examine the role of authenticity in perceptions of value and the subsequent impacts on satisfaction.

The strong tangible and intangible aspects of cultural heritage tourism, and the centrality of authenticity in particular, affords a useful lens with which to explore the roles of object-based and existential authenticity and satisfaction in relation to perceived value of a destination. Consequently, the key objective of this study is to introduce the constructs of destination authenticity into the perceived value framework within the heritage tourism context. The study presented in this paper adopts a quantitative approach that is to date somewhat lacking in the published literature. In doing so, it empirically examines the relationships between object-based authenticity, existential authenticity, perceived monetary value, and overall perceived value on tourists' satisfaction with the destination.

RELEVANT LITERATURE AND HYPOTHESIS DEVELOPMENT

Perceived Value Framework

Perceived value is defined as a consumer's assessment of the net worth of a product which is achieved through the comparison between the perceived sacrifices with the overall benefits received (Lovelock, 2000; Quintal & Polczynski, 2010; Zeithaml, 1988). Sirdeshmukh, Singh, and Sabol (2002) have argued that this is the ultimate goal of any consumption experience. The concept of perceived value is rooted in equity theory, which suggests that consumers evaluate what is fair and deserved for the perceived costs that have been sacrificed (Bolton & Lemon, 1999). These perceived costs may include both monetary payments as well as non-monetary sacrifices such as time, energy, and opportunity cost (Quintal & Polczynski, 2010). When perceived benefits are comparable or exceed perceived inputs, the consumer then feels that value has been received (Oliver & DeSarbo, 1988). Of late, perceived value has received much attention from marketing managers and researchers as an important measure of customer satisfaction and behavioral intention (Cronin et al., 2000; Lee et al., 2007; Sweeney, Soutar, & Johnson, 1996).

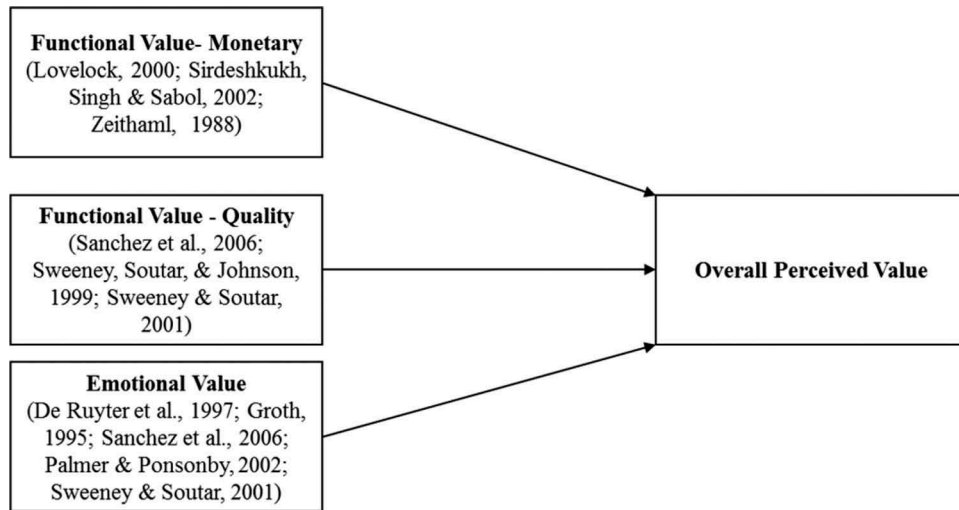
However, researchers have recently begun to conceptualize perceived value as a multidimensional construct (see for example Chen & Chen, 2010; De Ruyter, Wetzels, Lemmink, & Mattson, 1997; Gallarza & Gil Saura, 2006; Petrick & Backman, 2001; Rust, Zeithaml, & Lemon, 2001; Sánchez, Callarisa, Rodríguez, & Moliner, 2006; Sweeney & Soutar, 2001). While traditional approaches adopt a rationalist perspective by mainly focusing on aspects such as price, time, risk, and convenience (see for example Dodds, Monroe, & Grewal, 1991; Moliner, Sánchez, Rodríguez, & Callarisa, 2007; Oh, 2003), a great deal of attention is increasingly being paid to the emotional or hedonic component of perceived value (see for example Gallarza & Gil Saura, 2006; Petrick & Backman, 2001; Sweeney &

Soutar, 2001). Adopting the experiential view, tourist activities are argued to be based on fantasies, feelings, and symbolism. This approach is argued to overcome issues with the benefit-sacrifice approach by reducing the amount of emphasis being placed on economic utility (Gallarza & Gil Saura, 2006).

Essentially, the multidimensional approach to perceived value takes into account two fundamental underlying dimensions: functional value and affective value (Kozak, 2003; Lapierre, 2000; Lin & Wang, 2012; Sánchez et al., 2006; Sweeney & Soutar, 2001). The functional dimension relates to the quality (product and service) and also monetary valuations made by the tourists. On the other hand, the affective dimension encapsulates the feelings and emotions generated by the touristic experience (De Ruyter et al., 1997; Groth, 1995; Jewell & Crotts, 2009; Palmer & Ponsonby, 2002; Sánchez et al., 2006; Sweeney & Soutar, 2001). Furthermore, within the affective dimension, a number of authors have also argued for a social dimension which takes into account the social impact of the tourist experience (Sheth, Newman, & Gross, 1991; Sweeney & Soutar, 2001; Sweeney, Soutar, & Johnson, 1999). Sweeney and Soutar (2001) have developed a scale for perceived value with four dimensions: emotional value, social value, functional value (price/value for money), and functional value (performance, quality). In 2007, Lee et al. (2007) found that their scale for perceived value comprised three dimensions: functional value, overall value, and emotional value. In summary, a tourist's overall perceived value is anteceded by functional value (quality perceptions), perceived monetary value, and emotional value (Duman & Mattila, 2005). This basic value framework is illustrated in Figure 1.

In the extant literature, perceived monetary value has been established as one of the main contributors to perceived value (Sánchez et al., 2006; Tam, 2004; Zeithaml, 1988). Tourists are often constrained in terms of the financial cost of a trip and therefore factor in value for money in their evaluations of perceived value (Gallarza & Gil Saura, 2006).

FIGURE 1. Basic Perceived Value Framework



The share of wallet between travel costs, accommodation, and daily expenditure cause tourists to be extremely conscious of the monetary cost that is incurred. Furthermore, good value for money has been found to be a main contributor to tourist satisfaction (Cronin et al., 2000; Lee et al., 2007; Sweeney et al., 1996).

Based on the above discussion, the following is hypothesized:

- H1a: Perceived monetary value positively influences overall perceived value.
- H2a: Perceived monetary value positively influences satisfaction with the destination.

Destination Authenticity

Numerous researchers have suggested that authenticity serves as the fundamental basis for the derivation of consumer value, particularly in the context of heritage tourism (see for example Apostolakis, 2003; Kolar & Zabkar, 2010). Authenticity can be defined as that which is “real and genuine and has a history or tradition” (Babin & Harris, 2014, p. 285). In tourism research, destination authenticity has been defined as an overall evaluation of the

“genuineness of a tourist destination” (MacCannell, 1973, p. 590) and has been argued to be a prominent driving force for the modern tourist to travel (Cohen, 1988; Naoi, 2004). External cues such as decor, colors, and the general ambience of a destination may contribute to the overall evaluation of destination authenticity (Jang, Ha, & Park, 2012). Furthermore, original artifacts and activities also provide cues to the evaluation of destination authenticity (Grayson & Martinec, 2004). Thus, destinations where heritage forms a core component of the experience afford a useful setting for researchers, strategists, and marketing managers to understand how tourists’ perceptions of authenticity impact on their evaluation of a destination.

In the extant literature, there are a range of conceptualizations regarding authenticity. These conceptualizations generally view authenticity in two general ways: as an intrinsic, objectively identifiable property of cultural products; and/or a subjective perception or judgment (Costa & Bamossy, 1995; Kolar & Zabkar, 2010; Steiner & Reisinger, 2006; Wang, 1999). From these two broad perspectives, there are three traditional approaches to authenticity, namely objective authenticity, constructive authenticity, and existential authenticity.

Objective authenticity is defined as a characteristic that is inherent in an object, thus giving it a “museum-like property” (Wang, 1999, p. 351). This is based on the appraisal of everything at a heritage destination ranging from lifestyles, activities, artifacts, and buildings to products (Leigh, Peters, & Shelton, 2006; MacCannell, 1973). The degree to which these touristic objects are deemed authentic relies heavily on the appraisal of experts; a property attributed to the object based on specialist knowledge (Lau, 2010; MacCannell, 1973). In other words, objective authenticity can be seen as the genuineness of touristic objects as certified by reliable historical and anthropological sources. For instance, the original painting of Mona Lisa by Leonardo da Vinci possesses objective authenticity as it has been carefully appraised and authenticated by experts in the field.

Constructive authenticity presents an alternative view to the objectivist perspective by arguing that reconstructed and contrived objects can still be perceived as authentic (Cohen, 1988; Grayson & Martinec, 2004; King, 2006). Constructive authenticity is defined as perceptions of authenticity which are socially constructed interpretations based on observable attributes of the touristic object (Cohen, 1988; Hinch & Higham, 2005; Macleod, 2006; Rickly-Boyd, 2012; Shen, 2011; Xie, Wu, & Hsieh, 2012). Thus, constructive authenticity, unlike objective authenticity, is achieved as a result of a subjective interpretation of the object rather than an inherent property. For instance, a souvenir that is a reproduction of a museum piece purchased in the gift shop may be perceived as authentic because it reminds a tourist of their visit to the museum, or a re-enactment of an important historic event may be seen as authentic in terms of the accuracy of its representation.

One common underlying factor for both objective and constructive authenticity lies in the crucial role that tangible objects play in their formation. Naoi (2004) and Waïtt (2000) have suggested that authenticity relies heavily on physical attributes at the travel destination. Regardless of the genuineness of these attributes, tourists require tangible cues on which

they base their judgments. Furthermore, most tourists are not equipped with sufficient knowledge to make expert appraisals of objective authenticity (Wang, 1999). With this in mind, Kolar and Zabkar (2010, p. 653) have thus proposed an “object-based authenticity” which serves as an umbrella term to encompass both objective and constructive paradigms. Essentially, this conceptualization examines tourists’ appraisal of a touristic object (objectively authentic or not).

Destination authenticity has been found to positively influence perceived value at a destination (Murphy, Pritchard, & Smith, 2000; Tapachai & Waryszak, 2000). In the context of heritage tourism, object-based authenticity is perceived through the evaluation of the built environment and activities at the destination that serve as image factors that in turn influence value perceptions of the destination (Kolar & Zabkar, 2010). Given the emphasis on destination authenticity in heritage tourism, it stands to reason that authenticity serves as an important functional factor in evaluations of value as it acts as an indicator of the quality of a heritage destination. As such, it can be argued that object-based authenticity corresponds to the functional dimension of perceived value which relates to perceived quality.

Furthermore, Moscardo and Pearce (1986) have suggested a positive link between authenticity and satisfaction in the context of historical theme parks. Similarly, Tu and Su (2014), in their study of the Penghu Archipelago in Taiwan, have also suggested that tourists’ perceptions of destination authenticity influences their satisfaction and future intention to visit the destination. These findings are reminiscent of MacCannell’s (1973) argument that the finding of authenticity in the “back regions” of a destination is the main goal of the cultural tourist. Thus, to find authenticity is to find satisfaction in the tourist’s quest for authenticity.

Based on the above discussion, the following is hypothesized:

- H2a: Object-based authenticity positively influences the overall perceived value of the destination.

H2b: Object-based authenticity positively influences satisfaction at the destination.

Recently, researchers have proposed the concept of existential authenticity, which can be defined as a personal connection with a travel destination through participation in touristic activities (Reisinger & Steiner, 2006; Steiner & Reisinger, 2006; Wang, 1999). This perspective suggests a distinction between the toured objects and the subjective experience of them. At the core of this argument existential authenticity is achieved when tourists experience an “existential state of being activated by tourist activities” resulting from the tourist’s interaction with objects at the destination (Wang, 1999, p. 352). The existential perspective does not concern itself with the genuineness of the toured objects but rather the genuineness of the touristic experience at a given place and time (Belhassen, Caton, & Stewart, 2008; Cohen, 1988; Kim & Jamal, 2007; Uriely, 2005).

Proponents of the existential approach to authenticity view it as a key deciding factor for tourists when selecting a destination (see for example Kim & Jamal, 2007; Steiner & Reisinger, 2006; Wang, 1999). Vidal González (2008) has suggested that the primary goal of tourism is for the tourists to achieve a connection with the destination and the people around them, and to discover their true selves. In a modernized world, this need for finding the authentic-self drives tourists to seek heritage destinations as a means of enriching their lives (Poria et al., 2003). Urry (1990) has further suggested that it is important to understand the existential feeling of tourists at a destination. Provision of an authentic feeling to existential tourists creates a greater sense of value and satisfaction compared with merely displaying a destination for their viewing (Cohen, 1979). Feelings of enjoyment and a sense of connection with the destination and other tourists relate to the emotional/social component of perceived value, thus contributing to the overall value perception of the destination (Russell & Russell, 2010; Sánchez et al., 2006).

Based on the above discussion, the following is hypothesized:

H3a: Existential authenticity positively influences the overall perceived value of the destination.

H3b: Existential authenticity positively influences satisfaction at the destination.

Satisfaction

Satisfaction can be defined as a mild affective state resulting from a favorable appraisal of a particular consumption (Babin & Harris, 2014) and results from a post-choice evaluative judgment concerning a particular consumption experience (Day, 1984). Researchers such as Babin and Griffin (1998) and Bagozzi (1991) have suggested that satisfaction results from a cognitive appraisal of a consumption experience. The outcome of this satisfaction judgment leads to an emotional reaction. The expectancy–disconfirmation theory suggests that consumers compare their prior expectations with actual performance (Hackel & Ruble, 1992; Zehrer, Crofts, & Magnini, 2011). When performance exceeds expectations, positive disconfirmation occurs. Positive disconfirmation leads to satisfaction. However, when performance does not meet expectations, negative disconfirmation occurs. Negative disconfirmation leads to dissatisfaction. In the tourism context, when a travel destination meets the standards anticipated by the tourist, the tourist is satisfied (Chen & Chen, 2010; Dunn Ross & Iso-Ahola, 1991; Hwang, Lee, & Chen, 2005). Conversely, when a travel destination fails to meet expectations, the tourist is dissatisfied.

Satisfaction is seen as an important factor in post-visit behaviors such as revisit intention and word-of-mouth (Beeho & Prentice, 1997; Chen & Chen, 2010; Hallowell, 1996; Kozak, 2003; Lee, Graefe, & Burns, 2004; Loureiro, 2010). Similarly, dissatisfaction has been found to motivate tourists to seek other destinations and spread negative word-of-mouth (Almanza, Jaffe, & Lin, 1994; Kozak, 2003; Su & Hsu, 2013). As such, satisfaction or dissatisfaction with a previous tourist experience is highly important in informing future

destination choice (Hallowell, 1996). For example, Chi and Qu (2008) surveyed tourists at a major tourism destination in Arkansas, United States (US), and found that highly satisfied tourists are more likely to demonstrate loyalty behaviors such as revisit intention and spreading positive word-of-mouth. The authors further argued that dissatisfaction not only reduces the likelihood of returning to the destination but also promotes negative word-of-mouth which can be further detrimental to the reputation of the destination. It is thus important that destination managers ensure that heritage destinations provide tourists with satisfying experiences.

Past studies have suggested that perceptions of value are crucial in the formation of satisfaction evaluations (Almanza, Jaffe, & Lin, 1994; Bigné, Sánchez, & Sánchez, 2001; Bonnefoy-Claudet & Ghantous, 2013; Chen, 2008; Chen & Tsai, 2007; Choi & Chu, 2001; De Rojas & Camarero, 2008; Oliver, 1980; Petrick & Backman, 2002; Tam, 2004). Parasuraman and Grewal (2000) have suggested that perceived value affects consumer choice behavior at not only the pre-purchase stage but also plays an important role in consumer satisfaction and intentions to recommend and repurchase. McDougall and Levesque's (2000) research in the service industry has found that perceived

value had a positive and direct influence on satisfaction. In tourism research, Lee et al. (2007) have examined South Korean perceptions of North Korea as a tourist destination. The results have revealed that perceived value played a significant role in tourist satisfaction and intention to recommend. Past tourism literature has also confirmed that perceived value is a reliable predictor of satisfaction (Chiou, 2004; Lin & Wang, 2012; McDougall & Levesque, 2000; Murphy, Pritchard, & Smith, 2000; Patterson & Spreng, 1997; Ryu, Lee, & Kim, 2012; Song, Su, & Li, 2013; Wang & Hsu, 2010).

Based on the above discussion, the following is hypothesized:

H4: Overall perceived value has a positive influence on tourist satisfaction.

The hypothesized relationships discussed above can be seen in Figure 2.

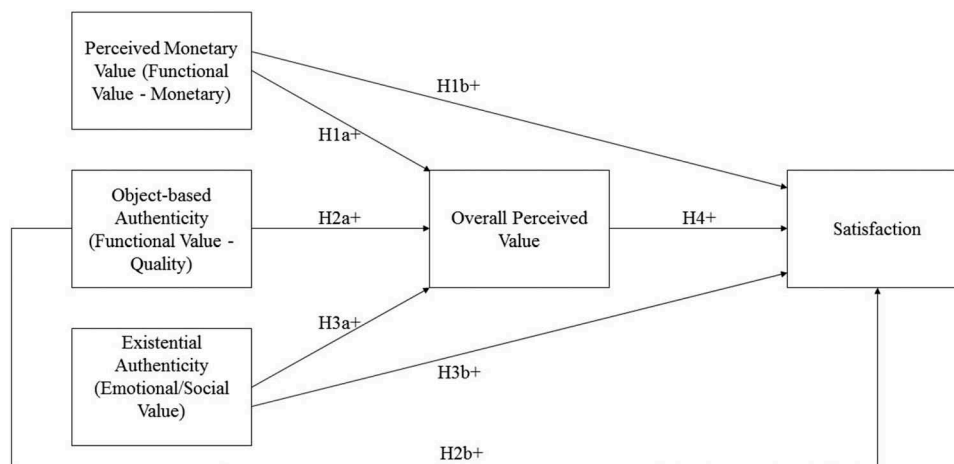
METHODOLOGY

Study Site and Data Collection

Study Site

This study focuses on heritage tourists visiting Singapore's Chinatown heritage

FIGURE 2. Conceptual Model



precinct. Heritage tourism has become a main focus for the Singaporean government in an initiative to highlight the rich culture of the nation (Henderson, 2011; Saunders, 2004). Rapid economic development and modernization has emphasized the need for more effective and sustainable preservation initiatives of local heritage (Teo & Huang, 1995). In order to do so, a number of heritage precincts in Singapore have been designated, namely Chinatown, Little India, Geylang Serai, Joo Chiat, Katong, and Kampong Glam. In 2013, Singapore Chinatown is the most visited of the six precincts, with 23% of all international tourists visiting the heritage district (Singapore Tourism Board, 2013). The precinct features heritage attributes such as old colonial buildings, Chinese arches, and temples which date back to the early eighteenth century (Lim, 1993).

Data Collection

The data used for this study were collected from visitors to Singapore Chinatown located in the central district of Outram, Singapore, over two weeks in early April 2014, at different times of the day to ensure external validity. Primary data collection was carried out by trained data collectors using a 10-minute on-site self-administered questionnaire at various vantage points in the heritage precinct. A systematic sampling method was employed to reduce sampling bias. Every fifth visitor who crossed a designated point in the precinct was intercepted to complete the survey. A qualifier question "Are you a Singapore citizen, permanent resident, or holder of a work permit in Singapore?" was asked to ensure that only tourists visiting the precinct were captured in the study. Respondents were given a brief introduction to explain the purpose of the study and were asked to complete the questionnaires individually.

The questionnaire included measures for each of the authenticity and perceived value constructs that were selected from existing

scales for their reliability and adapted to fit the context of the study. These included: (1) six items for object-based authenticity (Kolar & Zabkar, 2010) ($\alpha = 0.71$); (2) seven items for existential authenticity (Kolar & Zabkar, 2010) ($\alpha = 0.70$); (3) 15 items for perceived value; and (4) three items for satisfaction (Ryu et al., 2012) ($\alpha = 0.71$). In addition, a five-item cultural motivation scale was adapted from Kolar and Zabkar (2010) ($\alpha = 0.83$) to identify heritage tourists. Object-based authenticity, existential authenticity, perceived value, and cultural motivation were measured on 7-point Likert-type scales (1 = strongly disagree; 7 = strongly agree). Satisfaction was also measured on a 7-point Likert-type scale (1 = extremely dissatisfied; 7 = extremely satisfied). A range of demographics questions were measured on ordinal and categorical scales.

The cultural motivation scale enabled identification of heritage tourists as distinct from general tourists visiting Singapore Chinatown. Respondents were first asked about their motivations for visiting the heritage precinct using an adapted version of Kolar and Zabkar's (2010) cultural motivation scale. A median split was then conducted to separate respondents with high and low cultural motivation. Only respondents subsequently identified as having a high cultural motivation were included in the analysis for this study.

RESULTS

A total of 456 questionnaires were collected from the survey. Of those collected, 62 questionnaires were removed because they were incomplete, with important data missing. After elimination, 394 questionnaires were coded for data analysis. A further 174 questionnaires were then removed because the respondents reported low cultural motivation. A total of 220 questionnaires were used in the analysis for this study.

Descriptive analysis examined the respondents for their demographic profiles as can be seen in Table 1. There was almost parity in the distribution of males to females

TABLE 1. Demographic Profile of Respondents

Demographic categories	Frequency	%
<i>Gender</i>		
Male	154	54.8
Female	127	45.2
<i>Age (years)</i>		
Under 20	87	31.0
21–34	144	51.2
35–44	28	10.0
45–54	13	4.6
55–64	7	2.5
65 and above	2	.7
<i>Marital status</i>		
Single	132	47.0
In a relationship	88	31.3
Married	61	21.7
<i>Occupation</i>		
Manager	16	5.7
Professional	13	4.6
Technician/Trades worker	5	1.8
Community and personal service worker	7	2.5
Clerical and administrative worker	10	3.6
Sales worker	22	7.8
Machinery operator/Driver	1	.4
Labourer	1	.4
Student	183	65.1
Retired	11	3.9
Other	12	4.3
<i>Education</i>		
Certificate	10	3.6
Bachelor degree	138	49.1
Advanced diploma or diploma	67	23.8
Graduate diploma or graduate certificate	50	17.8
Postgraduate degree	12	4.3
Other	4	1.4
<i>Income (SG\$)</i>		
Below 14,999	182	64.8
15, 000–29,999	51	18.1
30, 000–49,999	19	6.8
50,000–74,999	16	5.7
75,000–99,999	8	2.8
100,000–149,999	1	.4
200,000 and above	4	1.4
<i>Previously visited Singapore Chinatown</i>		
Yes	226	80.4
No	55	19.6
<i>Times visited</i>		
Never	35	12.5
1–2	77	27.4
3–5	79	28.1
More than 5	35	12.5
<i>Last time visited</i>		
Within the last six months	126	44.8
Within the last year	61	21.7
Within the last two years	21	7.5
More than two years ago	17	6.0

amongst the respondents. The majority of respondents were aged between 21 and 24 years (51.2%), followed by those under 20 years of age (31%). This suggests that at the time of the survey, Singapore Chinatown was popular amongst the younger generation. In terms of occupation, the respondents were mostly students (65.1%), which complements the younger demographic profile of the sample. Not surprisingly, the majority of respondents had an income of under SG\$ 14,000 (64.8%). Out of the 281 respondents, 80.4% had previously visited Singapore Chinatown, with a majority having visited the precinct 3–5 times in the last six months (28.1% and 44.8% respectively).

An initial exploratory factor analysis using VARIMAX rotation with SPSS 22 was conducted to examine the 31 scale items that represented object-based authenticity, existential authenticity, perceived value, and satisfaction. The final five-factor solution identified 23 items that explained 72% of the variance with a Kaiser–Meyer–Olkin (KMO) value of 0.88 and Bartlett's test of sphericity of 3045.023 ($p = 0.000$). The first factor related to *object-based authenticity* ($\alpha = 0.90$). The second factor represented *existential authenticity* that the destination elicited ($\alpha = 0.80$). The third factor represented *perceived monetary value* of the destination ($\alpha = 0.85$). The fourth factor represented *overall perceived value* of the destination ($\alpha = 0.77$). Finally, the fifth factor represented *satisfaction* with the destination ($\alpha = 0.89$). The results of the reliability analysis revealed satisfactory reliability coefficients above the standard of 0.70 recommended by Nunally (1978).

The one-factor congeneric models with AMOS 22 examined the constructs to refine the factor structures. Only *perceived monetary value* was not included in this analysis as it only had two items. For the other four constructs, items with high cross loadings and low factor scores identified in the modification indices were removed from the scales. In total 15 items represented the five constructs in the model. The final scale items are presented in Table 2. The resulting items

TABLE 2. Final Scale Items for Key Constructs

Scale items	Means
<i>Object-based authenticity</i>	
I liked the peculiarities about the interior design/furnishings	4.56
I liked the way the precinct blends with the attractive landscape/scenery/historical ensemble/town	4.52
I liked the way the precinct blends with the historical ensemble	4.50
I liked the way the precinct blends with the town	4.53
<i>Existential authenticity</i>	
I enjoyed the unique spiritual experience	4.17
I liked the calm and peaceful atmosphere during the visit	4.05
I felt connected with human history and civilization	4.05
<i>Perceived monetary value</i>	
It was reasonably priced	4.77
It was economical	4.86
<i>Overall perceived value</i>	
Compared with other heritage precincts, it is good value for money	4.58
It was a good-quality tourism product	4.17
Compared with the travel expenses, I got reasonable quality	4.56
<i>Satisfaction</i>	
What is your overall satisfaction?	4.55
How does your satisfaction compare with your expectations?	4.46
What is your satisfaction considering the time and effort invested?	4.44

had composite reliabilities (CRs) above 0.80 and average variance extracted (AVE) scores above 0.57, suggesting face and convergent validity and acceptable fit (Hair, Black, Babin, Anderson, & Tatham, 2010). Furthermore, correlations between the constructs did not exceed 0.60, suggesting discriminant validity (Currie, Cunningham, & Findlay, 2005).

The aim of this study was to examine the relationships between object-based authenticity, existential authenticity, perceived value, and satisfaction. Because the research model proposed causal relationships between the constructs, path analysis was conducted with AMOS 22. As can be seen in Table 3, the goodness-of-fit-indices were acceptable: $\chi^2/\text{degrees of freedom (df)} = 2.98$; root mean square error of approximation

TABLE 3. Results for Path Analysis

	Beta value (β)	Hypothesis
H1a: Perceived monetary value \rightarrow Overall perceived value	0.16***	Supported
H1b: Perceived monetary value \rightarrow Satisfaction	0.36***	Supported
H2a: Object-based authenticity \rightarrow Overall perceived value	0.34***	Supported
H2b: Object-based authenticity \rightarrow Satisfaction	-0.02	Not supported
H3a: Existential authenticity \rightarrow Overall perceived value	0.38***	Supported
H3b: Existential authenticity \rightarrow Satisfaction	-0.07	Not supported
H4: Overall perceived value \rightarrow Satisfaction	0.52***	Supported

Notes. Chi-square = 245.00, degrees of freedom = 82; root mean square error of approximation = 0.84; comparative fit index = 0.94; normed fit index = 0.91; goodness-of-fit index = 0.90; *** is significant at $p < 0.001$.

(RMSEA) = 0.84; comparative fit index (CFI) = 0.94; normed fit index (NFI) = 0.91; goodness-of-fit index (GFI) = 0.90. Although the RMSEA was slightly above 0.80, all other goodness-of-fit indices were above critical level (Hair et al., 2010) and the model was deemed acceptable.

The results of the hypothesis testing revealed some interesting relationships. Positive and significant effects were observed for perceived monetary value and overall perceived value, supporting H1a. Perceived monetary value also produced positive and significant effects on satisfaction, supporting H1b. Object-based authenticity and existential authenticity produced positive and significant effects on overall perceived value, supporting H2a and H3a. Object-based authenticity also produced positive and significant effects on satisfaction, support H2b. As expected, a particularly strong positive and significant effect was noted for overall perceived value's effects on satisfaction, strongly supporting H4. However, there were differences in two of the hypothesized results. Existential authenticity and perceived monetary value were found to have no significant effects on satisfaction. A

summary of the results from the hypothesis testing is presented in Table 3.

DISCUSSION

Past heritage tourism and authenticity studies have mainly focused on qualitative methods through focus groups and in-depth interviews. Methodologically, this study adopts the less-used quantitative method to study the effects of authenticity on perceived value and satisfaction. Exploratory and confirmatory factor analyses suggested that the scales adopted from Kolar and Zabkar's (2010) study had sound psychometric properties. Furthermore, structural equation modeling suggested an acceptable model fit, supporting the use of the quantitative paradigm. Consequently, the quantitative approach appears to enable a valid comparative analysis of relationships between the constructs of authenticity, perceived value, and satisfaction.

This study provides a number of theoretical, methodological, and managerial contributions to the literature. Theoretically, this study tested the appropriateness of integrating object-based and existential authenticity into the current multidimensional approach to perceived value. The results of the study show that both object-based and existential authenticity have a significant impact on tourists' perceived value. These findings highlight the importance of authenticity in the heritage tourism precinct context. While traditional tourism studies tend to emphasize the importance of service quality at a tourist destination (see for example Augustyn & Ho, 1998; Chen & Tsai, 2007; Tian-Cole & Crompton, 2003), this study further promotes the notion that service quality is not the only determining value of perceptions and satisfaction. However, it does raise questions in relation to the subjective nature of authenticity in heritage tourism and the preservation of historical artifacts.

Managerially, this study provides destination managers and policy makers with some insights into the way in which destination

authenticity is perceived and how this impacts on tourists' perceptions of value and satisfaction. The results of the Singapore Chinatown survey show that respondents placed a strong emphasis on object-based authenticity as a component that influences perceived value, supporting findings from past studies (Murphy, Pritchard, & Smith, 2000; Tapachai & Waryszak, 2000). Assuming that the majority of respondents were not experts in Chinese cultural heritage, object-based authenticity, as measured in this study, is based on a non-expert, subjective appraisal of Singapore Chinatown heritage objects (Kolar & Zabkar, 2010). That is, there is a significant component of constructive authenticity in the response based on the physical appearance of Chinatown as a heritage precinct. This is also supported by the significant relationship between existential authenticity, perceived value, and satisfaction. Existential authenticity also consists of a significant subjective component associated with experiencing a touristic place (Wang, 1999). That is, the tangible heritage cues are an important component of authenticity in the Chinatown experience that significantly influence perceived value and satisfaction. Given that Naoi (2004) and Waitt (2000) both point out that authenticity relies heavily on physical attributes, this suggests a need to avoid intrusion or loss of built elements that may negatively impact on subjective appraisals of authenticity and sense of value in the Chinatown precinct. According to Poria et al. (2003) and Urry (1990), such impositions may include intrusions of the "modern world" that detract from the subjective appraisal and feeling of authenticity.

However, Singapore Chinatown has seen a proliferation of "modern intrusions" such as trendy cafes, eateries, and bars as part of its revitalization. The presence of these might partly explain the young age of members of this sample for this study. Although these relatively young respondents indicated a high cultural motivation based on Kolar and Zabkar's (2010) cultural motivation scale, object-based and existential authenticity are strongly influenced by personal judgments and preferences regarding observable

attributes in the district (Cohen, 1988; Hinch & Higham, 2005; MacLeod, 2006; Shen, 2011). Although the respondents indicated a high level of cultural motivation, this motivation is not necessarily based on a desire to delve deeply into a sociocultural history and explore meaning and relevance. For example, historical theme parks often portray heritage in a summarized fashion designed to create a sense of fun and enjoyment but may contain little or no objectively authentic attributes (McIntosh & Prentice, 1999). This subjective appraisal raises questions regarding the preservation of heritage in the Singapore Chinatown district and the types of tourist being targeted.

The Singapore Tourist Promotion Board's (STPB) Task Force has the primary goal of retaining the objective authenticity (based on judgments of experts) of the district while also introducing new features. The ideal balance between preserving the "old" and introducing the "new" may vary according to the demographic of currently visiting tourists but it might also influence the type of tourist who visits the precinct in the future. The subjective judgment of what constitutes an authentic experience in Singapore Chinatown is thus important, but may vary amongst different tourists visiting the district in terms of what constitutes object-based authenticity and at what point the intrusion of the modern world starts to degrade this experience. Furthermore, the mismanagement of the heritage precinct could not only mean the loss of a rich cultural heritage but also the loss of the desirability of the precinct for some types of current and potential heritage tourists.

The significant influence of existential authenticity on overall perceived value suggests that the overall experience and sense of place Chinatown provides, beyond the built structures, is an important component of this study. By engaging tourists in interactive heritage-related activities the existential experience is enhanced, as suggested by Belhassen et al. (2008), Kim and Jamal (2007), and Uriely (2005) among others. Engaging tourists in activities allows for more meaningful and enjoyable experiences at the destination.

Interestingly, H3b was not supported suggesting that existential authenticity alone was not sufficient to create tourist satisfaction. It is possible that emotional value alone is not sufficient to create a satisfied tourist. Respondents may not be satisfied with merely having a good time but instead appear to desire an experience that is founded on the object-based authenticity of Singapore Chinatown.

Finally, the large percentage of younger visitors to Singapore Chinatown represented in this survey highlights a very profitable and active target segment. The heritage enthusiast with a focus on expert appraisal and objective authenticity tends to be older and more frugal in terms of activities and expenditure (Chandler, 2004; McKercher, Cros, & McKercher, 2002; Nuryanti, 1996). Thus, the younger, more active experience-seeking tourists may be preferable from a business perspective. However, as noted in this paper, this may also serve as a risk as modern amenities may dilute the objective cultural heritage and overall historical ambience of the destination (Tunbridge, 2000). Therefore, these risks need to be managed through policy and regulatory measures to ensure that the objective authenticity of the heritage precinct is preserved while perceived value and satisfaction are catered for.

LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

There are a number of limitations that are acknowledged in this study. Firstly, this study was only conducted within the confines of the Singapore Chinatown precinct. Each heritage precinct possesses attributes that are unique and specific to the destination. As such, it is important that future research examines tourists at other such heritage precincts within Singapore such as Little India and Katong, to ensure that the findings of this study are generalizable. It would also be interesting to test if the results of this study are mirrored in studies of other international heritage sites.

Secondly, the respondents who participated in this study were generally of a younger age, the findings of the study may be biased toward perceptions of this age group. A possible explanation for the younger demographics captured in this study is the recent introduction of the Indie Singapore Private Tours, a free private tour service targeted at the younger generation. Another possible reason for the dominance of the younger age groups could be the relatively small sample size utilized in this study. Thus, it is important that future studies examine a larger population sample to ensure that more of the other demographics are represented.

Thirdly, data collection took place in April 2014 when Singapore Chinatown played host to the Kult: Chinatown Vinyl Squad festival and this study may have captured only a particular group of visitors in Singapore Chinatown during that period. It is suggested that data should be collected at other times of the year to ensure that a broader range of tourists are examined. These suggestions may offer interesting comparative studies that examine demographic and temporal differences.

Fourthly, the current study only examines international tourists to identify their perceptions of the heritage precinct. However, research has also suggested that ethnocentrism and national pride can greatly alter perceptions and evaluations of a travel destination (see for example Beeton, 2004; Butler, Khoo-Lattimore, & Mura, 2014; Kim & Jogaratnam, 2003). For example, Kim and Jogaratnam (2003) have highlighted that local tourists rated their satisfaction with a destination significantly higher compared with international tourists. Similarly, Poria, Reichel, and Biran (2006) has suggested that tourists who perceive a travel destination as part of their heritage reported higher interest and intention to visit the destination. It would be interesting to conduct comparative studies to examine differences in the perceptions of locals versus non-locals at a heritage precinct.

Finally, previous studies on the multidimensional approach to perceived value tend to include service quality in their conceptualizations. While this study omitted this to reduce any confounding effects of the

construct, future studies may re-introduce the construct to further examine the mechanics of perceived value in relation to authenticity. It would also be valuable to investigate the effects of other attributes of the destination on tourist perceptions, such as the food, facilities, and amenities..

In conclusion, this study aimed to empirically test the effects object-based authenticity, existential authenticity, perceived monetary value, and overall value have on satisfaction. Validating an integrated framework will provide researchers with theoretical underpinnings for future empirical studies. The results of this study will also provide destination marketers and policy makers with insights into the importance of various aspects of the tourist experience and aid in the development of marketing strategies and policies in the future.

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