Developing a new transformatory cultural tourism experience model

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DECLARATION WITH REGARD TO INDEPENDENT WORK

I, Milena Ivanovic, identity number 5511170762083 and student number 22298134, hereby declare that this research submitted to the North-West University, for the PhD study: **Developing a new transformatory cultural tourism experience model**, is my own independent work; and complies with the Code of Academic Integrity, as well as other relevant policies, procedures, rules and regulations of the North-West University; and has not been submitted before to any institution by myself or any other person in fulfillment (or partial fulfillment) of the requirements for the attainment of any qualification.
I dedicate this thesis to all Cultural Creatives who are leading the way towards more humane, spiritual, and happier world for our children and all the generations to come.
RECOGNITION

I would like to use this opportunity to thank the following:

Prof. Dr Melville Saayman for being my promoter and for all the guidance, support and belief in me.

Dr Nerine Bresler for always being there for me.

My beautiful family for their unconditional love and all the happiness they bring into my life.
ABSTRACT

The research question addressed by this thesis is: To what degree the results of the statistical analysis will corroborate the main theoretical assumptions of the proposed theoretical model of new authentic transformatory cultural tourism experience as transmodern phenomenon of equality of two Cartesian levels of reality, material (objective authenticity) and experiential (constructive authenticity) in informing the intrapersonal existential authenticity as outcome transformatory tourist experience.

The main reason for undertaking this study is to resolve the evident crisis of postmodern authenticity discourse arising from a failure of postmodern theoretical framework to integrate three social authenticity theories into a coherent authenticity discourse. The research design adopted in the study is theory-testing theory-building paradigm which incorporates both deductive and inductive logic and was applied in three successive phases. In the first phase the new theoretical model of transformatory cultural tourism experience was proposed, underpinned by transmodern flat ontology and philosophy of the Speculative Realism. In the second phase the main theoretical assumptions of equal contribution of objective and constructive authenticity as independent variables in informing the transformatory experience as dependent variable were empirically tested by standard multiple regression analysis. In the last deductive phase the results of all empirical tests were inferred onto initial theoretical assumptions of the original model and new modified model of transformatory cultural tourism experience has been proposed with an addition of two newly identified transmodern experiential constructs, epistemological and ontological authenticity.

For a primary data collection the instrument was a self-administered questionnaire and the sampling strategy was a non-probability sampling. The data was collected during the period 01st and 18 April 2011 at two sites, Constitution Hill and Hector Peterson Memorial in Johannesburg. The sample size from two sites was N=406. The scales of measurements were already developed in the earlier questionnaire and the confirmatory factor analysis was used to confirm the variables contained in each factor, namely objective and constructive authenticity as independent variables and transformatory experience as the dependent variable. The results of a standard multiple regression analysis confirmed the importance of the model as independent variables explained 30.7% of the variances ($R^2=.307$) in the model. An unexpected result was that objective authenticity explained 34.5% of the variance in the model ($\beta = .345$) which is
significantly higher than 30.5% of variance explained by constructive authenticity ($\beta = .305$). The results of standard multiple regression analysis confirmed the main theoretical assumption of the model of equality of material and experiential levels of Cartesian duality in informing the new transformatory experience regarded as a transmodern phenomenon. The standard, stepwise and hierarchical multiple regression tests were further conducted to establish if any moderating variables should be added into the original model containing two independent variables. The tests included five demographic variables (gender, place of residence, connection with culture, and two items of education (pre-tertiary education and Bachelors degree) and none of the variables explained a level of variability which warranted their inclusion into the model. Consequently, the results of the retests of the model did not change its initial conceptualisation. Finally, the $t$-test and Mann-Whitney U tests identified a significant difference between the two groups in the level of authenticity of their experience derived from two sites. A group having stronger inclination for authenticity is identified as Cultural Creatives, who are known as the forerunners of transmodernism.

Based on the results of all statistical tests the final model was modified to reflect the important theoretical findings pertaining to two new types of transmodern authenticity. Epistemological authenticity denotes combined effects of objective and constructive authenticity in feeding the ontological authenticity of transformatory experience. The ontological authenticity is further identified as a confirmation of authentic-self which is required by Cultural Creatives. With proposition of new modified model the theory-testing theory-building research design came to its conclusion.

The importance of research findings presented in this study lies not only in resolving the current crises of authenticity discourse in tourism but in the proposed New theoretical and conceptual model of transformatory cultural tourism experience underpinned by objective and constructive authenticity which will open a whole new field in tourism research arising from new transmodern experiential paradigm.

KEY WORDS: cultural tourism, transmodernism, Cultural Creatives, Speculative Realism, a New model of transformatory cultural tourism experience, Epistemological authenticity, Ontological authenticity, multiple regression analysis, Mann-Whitney U test.
Opsomming

Die navorsingvraag wat die tesis aanspreek is: In watter mate bevestig die statistiese ontleiding van die resultaat die teoretiese aannames van die voorgestelde teoretiese model? Die model van 'n nuwe outentieke tranformerende kultuurtoerisme-ervaring stel die intrapersoonlike eksistensiële outentieke tranformerende toeriste-ervaring as die uitkoms van 'n transmoderne fenomeen van gelykheid van twee Cartesiaanse vlakke van realiteit, naamlik werklik (objektiewe outentisiteit) en ervaring (gekonstrueerde outentisiteit).

Die hoofrede vir die studie is om die krisis op te los wat spruit uit die klaarblyklike onvermoë van die redevoering, rondom 'n post-moderne teoretiese raamwerk vir outentisiteit, om die drie teorieë oor sosiale outentisiteit in een saamhorige debat te integreer. Die navorsingsontwerp vir die studie is teoretietoetsing en -bou, deur beide deduktiewe en induktiewe logika in drie opeenvolgende fases te gebruik. Fase een stel 'n nuwe teoretiese model voor vir 'n transformerende kultuurtoerisme-ervaring. Laasgenoemde word gerugsteun deur transmoderne plat ontologie en filosofie uit Spekulatiewe Realisme. Fase twee toets empiries, deur standaard meervoudige regressie-ontleding, die hoof teoretiese aannames; van die gelyke bydrae deur objektiewe en gekonstrueerde outentisiteit, as onafhanklike veranderlikes om die transformerende ervaring as afhanklike veranderlike te beïnvloed. In die laaste, deduktiewe fase, word die resultaat van al die empiriese toets afgelei in die aanvanklike aannames van die oorspronklike model en 'n nuwe gewysigde model vir 'n transformerende kultuurtoerisme-ervaring voorgestel. Daarbenewens word twee nuut geïdentificeerde transmoderne ervaringkonstrukte voorgestel: epistemologiese en ontologiese outentisiteit.

Die navorsingsinstrument is 'n self-geadministreerde vraelys. Die steekproefstrategie vir die insamel van die primêre data is nie-waarskynlike steekproeftrekking. Die data is van een tot 18 April 2011 by twee terreine, Grondwet-heuwel en Hector Peterson-gedenkteken, Johannesburg ingesamel. Die steekproefgrootte is N=406. Die metingskaal is vir die vorige vraelys ontwikkel en bevestigende faktorontleding is gebruik om die veranderlikes wat elke faktor insluit te bevestig; naamlik objektiewe en gekonstrueerde outentisiteit as onafhanklike veranderlikes en transformerende ervaring as afhanklike veranderlike. Die resultaat uit standaard meervoudige regressie-ontleding bevestig die belangrikheid van die model omdat onafhanklike veranderlikes 30.7% van die variansie (R²=.307) verklaar. Dat objektiewe
outentisiteit 34.5% van die varianse in die model ($\beta=.345$) veklaar was nie te wagte nie. Dit is beduidend meer as die 30.5% van die varianse wat deur gekonstrueerde outentisiteit ($\beta=.307$) veklaar word. Die resultaat uit die standaard meervoudige regressie-ontleding bevestig die hoof teoretiese aannames van die model, naamlik die gelykheid in beïnvloeding, deur werklike en ervaringsvlakke van die Cartesiaanse dualiteit, van die nuwe transformereerde ervaring wat as 'n transmoderne fenomeen beskou word. Die standaard stapgewys en hierargiese meervoudige regressietoets is ook gedoen, ten einde te bepaal of enige temperende veranderlikes by die oorspronklike model, wat twee onafhanklike veranderlikes bevat, gevoeg moet word. Die toets is gedoen met vyf demografiese veranderlikes (geslag, woonplek, kultuurbintenis, en twee opvoedkundige items) en nie een van hierdie veranderlikes kon 'n genoegsame vlak van varianse verklaar om insluiting in die model te regverdig nie. Gevolglik het hierdie toetsresultate nie die aanvanklike koseptualisering verander nie. Laastens het die Mann-Whitney U-toets 'n beduidende verskil uitgewys tussen die vlak van outentisie-ervaring wat by die twee terreine, deur die twee goepe opgedoen is. Die groep met 'n sterker geneigheid vir outentisiteit word beskryf as Kultuurskeppers, en word gekenmerk as die voorlopers in transmodernisme.

Die finale model is gewysig na aanleiding van die resultaat van al die statistiese toets ten einde voorsiening te maak vir die belangrike teoretiese bevindings met betrekking tot die twee nuwe tipes transmoderne outentisiteit. Epistemologiese outentisiteit dui op die gekombineerde effek van objektiewe en gekonstrueerde outentisiteit in die beïnvloeding van ontologiese outentisiteit in die transformerende ervaring. Ontologiese outentisiteit verder geïdentifiseer as 'n bevestiging van die outentieke-self wat Kultuurskeppers verlang. Die voorlê van die nuwe gewysigde model voltooi die teorietoetsing en -bou.

Die belangrikheid van die navorsingsresultate is nie slegs geleë in die oplos van die krisis, in die redevoering rondom outentisiteit in toerisme nie, maar in die feit dat die voorgestelde nuwe teoretiese en konseptuele model vir transformerende ervaring in kultuuroerisme, gebasseer op objektiewe en gekonstrueerde outentisiteit 'n hele nuwe toerismenavorsingveld blootlê, in die transmoderne ervaringsparadigma.

**Sleutelwoorde:** kultuurerfernis toerisme, transmodernisme, Kultuurskeppers, Spekulatiewe Realisme, die model van 'n nuwe outentieke transformerende kultuurtoerisme-ervaring, Epistemologiese outentisiteit, Ontologiese outentisiteit, standard stapgewys en hierargiese meervoudige regressietoets, Mann-Whitney U-toets.
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CHAPTER 1

INTRODUCTION, PROBLEM STATEMENT, OBJECTIVES AND METHOD OF RESEARCH

1.1 INTRODUCTION


While tourism scholars remain hesitant to embrace transmodernity because of its apparent spiritual and feminine connotations (Ateljevic, 2011:510), the world out there is changing,
and is changing fast. In the forefront of transmodernity is the new subculture consisting of one billion Cultural Creatives (Ray, 2002, 2008; Ray & Anderson, 2000) in pursuit of spirituality and self-actualisation (Gelter, 2008, 2010; Ghisi, 1999, 2007, 2008; Pritchard, Morgan & Ateljevic, 2011:945; Ray & de Lefña, 2005; Wuellner, 2011); a presence of new Cultural Class (Florida, 2002, 2012) in European and American cities is reviving and transforming the urban economies (Boschma & Fritsch, 2009; Campbell, 2011; Richards & Wilson, 2006); spirituality is emerging as the fourth bottom line in the annual reports of the world’s biggest corporation (Inayatullah, 2005:574) and, the quality of life has become the new measure of a societal progress in knowledge economy (Pritchard, Morgan & Ateljevic, 2011:946); while 55% of Americans in 1994 considered nature as sacred or spiritual (Elgin, 1997:19), 71% of Americans felt that they are first and foremost the citizens of the Earth and only then the Americans (Ray, 2008:19); the Authenticity Factor® (Ray & de Lefña, 2005) dominates all the spheres of private life, politics and the world economy. As humanity is going through the most profound socio-cultural and economic changes not experienced since the Renaissance (Ateljevic, 2006, 2013b) tourism scholars should give transmodernity due attention (Gelter, 2008; Ghisi, 2008; Pritchard, Morgan & Ateljevic, 2011).

Tourism is an eminent part of the new, authentic economy in which a demand for authenticity is inevitably changing the experience game. In new economy the authenticity does matter because it denotes the consumers’ sensibility (Gilmore & Pine, 2007:5) towards something real (authentic) as opposed to something fake, and serves as a differentiating factor between similar experiential offerings (Pernecky & Jamal, 2010:1060). As the core business of tourism is to sell the experience (Ryan, 2002:25) an issue of authenticity is central to both supply (Trauer, 2006) and demand sides of tourism (Dann, 1977:186). Three social theories of authenticity, namely objective (MacCannell, 1976), constructive (Cohen, 1988) and existential (Wang, 1999) denote the authenticity of supply (the former) and demand (the two latter) while individually and/or collectively inform the authentic nature of tourism offerings and/or experiences.

A tourist’s sensibility towards something real as opposed to something fake is conceptualised in the modernist theory of objective authenticity (MacCannell, 1976). The theory explicates that realness or genuineness of tourism attractions/sites does matter and that authentic experience in tourism cannot be generated from inauthentic tourism offerings. In
two remaining postmodern theories of constructive and existential authenticity, quite the opposite is the case. Not only that inauthentic, hyperreal (Baudrillard, 1994:73), pseudo (Boorstin, 1992), Disneyfied (Ritzer & Liska, 2000) tourism offerings can generate authentic experience as explicated in the theory of constructive authenticity, but the objective authenticity is deemed irrelevant in generating existential authentic experiences based on the theory of existential authenticity. Calls to declare objective authenticity obsolete (Reisinger & Steiner 2006a:81; Steiner & Reisinger, 2006a:302) in the phenomenology of postmodern tourism experiential realm and to replace it with existential authenticity proved not only controversial but further destabilised the postmodern authenticity discourse, especially in cultural tourism.

The question of objective validation of authenticity of cultural heritage sites/objects which are the main tourist attractions and the main differentiating factor between destinations (Saayman & du Plessis, 2003) is of critical importance to development, management and sustainability of cultural heritage tourism. Not only does proven historicity or realness of cultural sites/objects embody its main historical value but learning about objectively validated historical past coupled with novel cultural experience are the two main motivators of cultural tourism travel (Ivanovic, 2008). Given that cultural heritage assets play a critical role in facilitating the tourist experiences, it is accepted that the objective authenticity of culture and heritage does not matter, then the very foundation of cultural and heritage tourism is deemed obsolete. It cannot be so because authenticity currently dominates production, consumption and management of every sector of the world’s economy (Gilmore & Pine, 2007). However, interesting question is why tourism authenticity discourse with exception of 360-degrees authenticity model (Collins & Murphy, 2010) is incompatible with the characterisation of authenticity in the phenomenology of new authentic economy. The answer is surprisingly simple: while authentic economy is characterised as transmodern phenomenon, authenticity in tourism is still bouncing between modern-postmodern paradigms. For this reason authenticity of tourism experience remains not only theoretically problematic but disconnected from authentic economy it is part of, as well as from transmodernity which shapes the nature of experience sought by Cultural Creatives as the New tourists.

A proposed theoretical model of new, authentic, transformatory cultural tourism experience central to this thesis is anticipated to overcome this surprising theoretical deficiency and
further enrich tourism authenticity discourse pertaining to new transmodern paradigm. For a new model to be reflective of transmodern worldview all its underlying constructs, especially three social authenticity theories has to be realigned to the transmodern paradigm. A realignment of three authenticity theories is elaborate task as it entails the ontological, epistemological, methodological, and philosophical shift of the whole authenticity discourse from postmodern to transmodern paradigm. Not only that the theoretical concepts central to this thesis are interconnected to such a degree that new transmodern theoretical framework has to be developed to facilitate more holistic interdisciplinary approach (Mair, 2006) to authenticity discourse, but in addition, a new philosophy had to be found which best delineates the ethos, ontology, epistemology and methodology of transmodernism (Sandu, 2011, 2012; Sandu & Ponea, 2010). Even more importantly, the conceptual framework pertinent to this study posits equal importance of objective and constructive authenticity in informing the new transformatory tourist experience which effectively brings both realms of Cartesian duality onto equal ontological level (Al-Amoudi & Willmott, 2011). Selected new philosophy of Speculative Realism (Harman, 2011) presupposes the equality of objective and subjective therefore provides necessary ontological foundation for transmodern phenomenology. As the proposed theoretical framework based on transmodern paradigm is expected to overcome intrinsic modern-postmodern ontological and epistemological contradictions (Bergman, Karlsson & Axelsson, 2010) it is also expected to confirm the importance of objective authenticity in informing the authenticity of new transformatory (transmodern) tourist experience. These theoretical assumptions are empirically tested and the results of the statistical tests will either confirm or reject the theoretical validity and statistical predictability of the proposed model.

In the section that follows the research process pertinent to the research study is presented in more detail. It starts with a literature review which forms a theoretical background of the study and presents a critical theoretical discussion which informs the research problem, followed by the goal, objectives and proposed research methods and concludes with key definitions and a short outline of chapters.
1.2 PROBLEM STATEMENT

The aim of this thesis is to develop and test a validity of the proposed model of New transformatory cultural tourism experience ensuing from the realignment of three authenticity theories to a new paradigm of transmodernity. The theoretical concepts noteworthy for the proposed model, namely authenticity of (cultural) tourism experience, transmodernity, authentic economy, and the new transformatory experience, as well as underlying theoretical interconnectedness between the concepts are further delineated.

The authenticity of tourism experience came about through amalgamation of two independent and well-defined modernist concepts, namely the authenticity and the tourist experience. The term authentic was initially used to delineate a proof of genuiness (Collins & Murphy, 2010:324) and originality of the artefacts displayed in museums. This inherently curatorship approach to authenticity of the objects was adopted in sociology of tourism to describe the trueness of tourist attractions/sites, especially proven historicity of cultural heritage. The problem arose when authenticity transgressed from supply to demand side of the Dann's (1977:186) push-pull tourism structural model to denote both, the authenticity "of tourist experiences, (or authentic experience) and that of toured objects" (Wang, 1999:351). This transgression is analogous to an ontological shift from modernist preoccupation with objective reality to postmodernist obsession with experiences. The new question pertinent to postmodernism was not a modernist concern if the object is or is not authentic, but if the tourist perception (experience) of it is or is not authentic. Subsequently the authenticity was transformed from purely one-dimensional modernist construct to denote realness, genuiness and originality of cultural tourism attractions objects (objective authenticity) (MacCannell, 1976), to a multidimensional concept defined by postmodern relativistic ontology to denote a range of individually constructed truths, either somewhat reflective of objective reality (constructive authenticity) (Cohen, 1988), or completely independent from objective reality (existential authenticity) (Wang, 1999).

Constructive authenticity is founded in constructivist supposition that reality is fluid, subjective, and variable (Reisinger & Steiner, 2006a:66) hence even if the object is not authentic the resultant tourist experience can be (Moscardo & Pearce, 1986:473). Existential authenticity is founded on the relativist ontology (Tribe, 2009:8-9) where objective reality
plays no role (Kim & Jamal, 2007:193; Wang, 1999) in informing the authenticity of tourist experience. It is instituted in the epistemological principle of deconstruction or de-differentiation of reality which epitomises a complete loss of distinctiveness. Since distinctiveness, regarded the main quality of objective authenticity, does not matter, objective authenticity is rendered obsolete in the postmodern relativist ontology.

Existential authenticity is further delineated into interpersonal and intrapersonal authenticity. Interpersonal authenticity embodies two distinct forms, the family ties and the communitas, not within a scope of this research study. The intrapersonal authenticity acquires two forms, namely bodily feelings, and self-making or self-identity. The latter represents "a search for authenticity of self" (Wang, 1999:363) which is of particular interest to this research study as it arises from the Maslow's self-actualisation need which informs transformatory experience of authentic economy.

The evolution of tourist experience discourse had a somewhat different path (Ritchie & Hudson, 2009). It has developed independently in both humanities and in marketing and management. Humanities, most notably social sciences perceive tourist experience as a peak experience in contrast to an everyday life thus clearly delineate between dichotomous concepts such as home and abroad and, work and leisure (Cohen, 1979, 1988, 2004; MacCannell 1973, 1976, 1999; Moscardo, 1996). In anthropology, tourist experience is defined by interrelated stages of the liminal process which signify the emergence of the tourist communitas (Bruner, 1991; Graburn, 1983; Kim & Jamal, 2007:193). Conversely, marketing and business sciences delineate tourist experience as a consumer behaviour defined by the expectation-experience-satisfaction paradigm (Ashworth & Tunbridge, 2000; Beeho & Prentice, 1997:75; Cole & Scott, 2004:82).

The evolution of authenticity or/and tourist experience from modernism to postmodernism and proposed synthesis of authenticity discourse within transmodern paradigm is depicted in Figure 1.1. It is evident that the authenticity (I) and tourism experience (II) evolved independently giving rise to fragmented discourses firmly entrenched within dissimilar disciplinary silos (Darbellay & Stock, 2012; Jamal & Kim, 2005). Conversely, endless deconstructions (I+II) typical of postmodern epistemology (ad infinitum) contributed to a current 'collapse' of authenticity of tourism experience as a discourse. Any attempt to
converge two independent, well defined modernists concepts, authenticity and tourism experience, into a New (postmodern) construct of authenticity of tourist experience has failed simply because it is in contradiction with critical realist (relativist) postmodernist ontology (Tribe, 2009:8-9) founded on the principles of dedifferentiation (Bramham, 1997; Lengkeek, 2001) and relativism (Hoffmann, 2005; Uriely, 1997:984). Furthermore, a predominance of number of disciplinary approaches and juxtapositioning of multiplicity of definitions in deciphering the authenticity of tourism experience resulted in fragmented knowledge production and artificially constructed truths (Brown, 2007; Caton, 2012; Cohen, 2008; Coles, Hall & Duval, 2009:82; Davis, 2001; Franklin & Crang, 2001; Nash, 2001; Ren, Pritchard & Morgan, 2010; Szarycz, 2009; Tribe, 2005; Tribe & Xiao, 2011) unable to rise above individual disciplinary silos.

MODERNISM CONSTRUCT REALITY AUTHENTICITY TOURIST EXPERIENCE

POSTMODERNISM DECONSTRUCT REALITY

TRANSMODERNISM RECONSTRUCT REALITY

TRANSMODERN AUTHENTICITY OF TOURISM EXPERIENCE

INTEGRATES AND TRANSCENDS

Figure 1.1: Evolution of authenticity of tourism experience in relation to modern, postmodern and transmodern layout.

Clearly, any attempt of unification of authenticity discourse to the principles of postmodern phenomenology proved counterproductive for a new conception of authenticity of tourist experience (Olsen, 2002:160). Instead of strengthening the postmodern experiential paradigm, postmodern fragmentation and disregard for objective authenticity (Oakes & Minca, 2004:280) is plagued with ontological and epistemological problems, and theoretical contradictions. For this reason a critique is levelled against tourism scholars for “a lack of interest in the ontological and epistemological (and hence methodological) foundations of their work, including the notion that some tourism knowledges are created for tourism
knowledge’s sake in the fragmented, incoherent and unsystematic manner” (Cohen, 2008; Coles, Hall & Duval, 2009:80). Since postmodernism proved detrimental to a main structure of authenticity discourse the new paradigm is required capable of synthesising both, the fragmented authenticity discourse, and modern and postmodern ontological dichotomy. This new enabling paradigm is transmodernity.

The appearance of transmodernity (Ateljevic, 2009, 2011:510, 2013a, 2013b; Gelter, 2008, 2010; Ghisi, 1999, 2010) is twofold; it denotes a shift towards new planetary consciousness (Dussel, 1996, 2008:20, 2012; Elgin & Le Drew, 1997) lead by an emerging subculture of Cultural Creatives (Ray, 2008; Ray & Anderson, 2000) as well as a new trans-capitalist economic order (Dussel, 2008:20) recognized as authentic economy (Gilmore & Pine, 2007, 2012). One of the assumptions tested by this research study is that that Cultural Creatives are in fact the New cultural tourists in search of deep transformatory experience pertinent to New (authentic) transmodern cultural tourism. Second assumption posits that authentic economy and its transformatory phase (refer to Figure 1.2) is in fact transmodern, not the postmodern phenomenon as routinely assumed.

![Diagram](image)

Figure 1.2: Realm of authentic economy as part of experience economy: Economic offerings and modes of delivery

What makes authentic economy inherently new trans-capitalist economic order and consequently transmodern phenomenon is the new purchasing criterion that the economic offerings must conform to consumers own self-image which is highly reflective of the
perceived state of *being* (Gilmore & Pine, 2007, 2012; Pine & Gilmore, 2008). This is achieved through *rendering authenticity* (Gilmore & Pine, 2012:9) with a purpose of guiding customers/consumers (Gelter, 2008:4; 2010) through personal transformation towards the authentic-self. Consequently, in new authentic economy the consumers and the product are not juxtaposition in a traditional sense; the consumers *are/become* the final product (or prosumers) through an integrative process of co-production of products and experiences known as prosumption (Toffler, 1980). In tourism a prosumption towards an authentic-self is achieved by rendering five genres of authenticity in relation to the main types of economic values/offerings as proposed by Gilmore and Pine (2007:49-50, 2012:16-19): natural authenticity (commodities), original authenticity (goods), exceptional authenticity (services), referential authenticity (experiences), and influential authenticity accountable for personal transformations beyond self-actualisation.

The transformative role of influential authenticity is concept central to this research study. Since the influential authenticity of authentic economy and its counterpart the intrapersonal type of existential authenticity produce the same effect, personal transformation towards self-actualisation and authentic-self, it supports the main assumption of this study that the two constructs converge and therefore conform to transmodern phenomenology. It can be further deduced that even though transmodernism is not yet conceptualised into a fully fledged social meta-theory, it provides an enabling framework for the unification of three theories of authenticity into a New conceptual model of transmodern (authentic) tourist experience.

Discussion presented so far attested that the postmodern relativist ontology poses a problem for new authentic cultural tourism experience. The evidence points to a failure of postmodern theoretical framework to integrate three social authenticity theories into a coherent discourse because it is founded on the postmodern logical fallacy that authentic/objective reality *does not* matter even though it informs the authenticity of tourist experience which *does matter*. This represents ontological, epistemological and philosophical oxymoron which resulted in a collapse of postmodern authenticity discourse. The main reason for undertaking this study is to resolve the evident crisis of postmodern authenticity discourse. Thus the research problem which guides this study is: The current crises of authenticity discourse within postmodern paradigm can only be resolved if new
theoretical and conceptual model is developed to enable the realigning three social theories of authenticity to transmodern paradigm resulting in New transformatory authentic cultural tourism experience underpinned by objective and constructive authenticity.

From the issues raised so far, the research question that this thesis will address is: To what degree the results of the statistical analysis will corroborate the main theoretical assumptions of the proposed theoretical model of New authentic transformatory cultural tourism experience as transmodern phenomenon of equality of two Cartesian levels of reality, material (objective authenticity) and experiential (constructive authenticity) in informing the intrapersonal existential authenticity as outcome (transformatory) experience?

The following section will identify the goal and objectives pertinent to the research question.

1.3 GOAL AND OBJECTIVES OF THE STUDY

The following goal and objectives will guide this study:

1.3.1 Goal

To develop and test the main assumptions of theoretical model of New transformatory cultural tourism experience which is aligned to transmodern paradigm and underpinned by new enabling philosophy of Speculative Realism thus presupposes equal importance of objective and constructive authenticity in informing the authenticity of new transformatory cultural tourism experience.

1.3.2 Objectives

In order to achieve the above goal the objectives of the study are identified as follows:

Objective 1

To analyse the relevant theories in order to conceptualise a theoretical framework of new cultural tourism experience which will enable the proposed unification of three social
theories of authenticity into a transmodern model of authentic, transformatory tourist experience.

**Objective 2**
To test the proposed model of transmodern authenticity of tourist experience by determining the variance explained by the predictor variables (objective and constructive authenticity) in informing the interpersonal dimension of existential authenticity as transformatory experience (dependent variable).

**Objective 3**
To test the assumption that the New model of transformatory cultural tourism experience is an emergent transmodern construct not moderated by additional independent variables and as such is more profoundly experienced by Cultural Creatives regarded a distinct group of New transmodern culture tourists.

**Objective 4**
To make recommendations and draw conclusions relevant to the New model of authenticity of cultural tourism experience based on transmodern paradigm.

**1.4 METHOD OF RESEARCH**

A two-pronged research approach was used in this study, namely a literature study and empirical research methods. This study is a predominantly quantitative study based on primary and secondary data. Primary data is collected by means of self-administered questionnaires and secondary data is sourced from books, academic journals, electronic sources, conference proceedings and other available sources.

**1.4.1 Literature Study**

The literature review examines the three sets of paradigms/worldviews, namely modern, postmodern and transmodern, and the role they play in constructing the authenticity of New (transformatory) tourist experiences. By using key words such are the objective authenticity,
constructive authenticity, existential authenticity, experience economy, authentic economy, transformatory experience, modernism, postmodernism, transmodernism, ontology, epistemology, methodology, philosophy, realism, positivism, post-positivism, constructivism, critical realism, speculative realism and others, a comprehensive information search has been conducted on the University of Johannesburg (UJ) and North-West University (NWU) library electronic databases. The main sources used were Science Direct, Ebsohost, Joster, and Emerald, as well as selected internet sites, slideshare, conference proceedings, blogs, and other sources of internet based information. Since the theoretical framework for the research study is rooted in a number of disciplines, a comprehensive search was conducted in the fields of sociology, management, marketing, economics, philosophy, research and others. Required books were sourced from UJ libraries. Thorough review of secondary data provided the theoretical framework for the research study and the empirical study. (Breakwell & Rose, 2006:3)

1.4.2 Empirical Study (Survey)

The following section outlines the main methods chosen for the empirical study.

1.4.2.1 Research design and method of collecting data

The research design adopted in the study is theory testing - theory building paradigm which incorporates both deductive and inductive logic. For the purpose of this study theory is defined as a "set of ideas about the relationships between variables, or what are often referred to as constructs or concepts" (Breakwell & Rose, 2006:4). A process of selecting the underlying constructs and variables forms a foundation of theory building stage while theory testing entails testing "a set of theory-based hypothesis" (Ridder, Hoon & McCandless, 2009:142). Theory building is a focus of the first objective of this thesis while theory testing including the tests of alternative theories is evident in the second and third objective. Hong, Chao, Yang & Rosner, 2010:24-26 propose four-step approach to test theories: Selecting phenomena (underpinned by paradigm), Finding critical commonalities (between researched concepts, phenomena), Abstracting/theorising (identedify commonalities are converted into general processes defined by variables), and Hypothesis testing (a reversal of abstraction as it goes from general to measurable changes in the variables). Further conceptualised research design is presented in Figure 1.3.
The selected research instrument for primary data collection is a self-administered questionnaire. It is regarded the most effective means of gathering data in terms of "short completion time, high response rate and usefulness of data" (Mason & Kuo, 2007:173).

The additional questions were added (C5.1, C5.2 and C5.3) to a standard Association for Tourism and Leisure Education, ATLAS, questionnaire as they contain specific items that measure dimensions of objective, constructive and existential authenticity (See Annexure 1). The items pertinent to three theories of authenticity are selected from the earlier study carried out at Constitution Hill in 2010. The initial Constitution Hill (2010) questionnaire had two sections (B and C) that measured constructs of objective and constructive, and existential authenticity respectively. The original questionnaire was pre-tested twice, in October (13 questionnaires) and November (17 questionnaires) 2010, and the final changes have been made to the questionnaire.

1.4.2.2 Sampling
The sample size for this study is set at 400 from two sites. The Constitution Hill receives approximately N=50 000 international tourists per annum (JDA, 2010) which according to
Yamane (1973:886) requires the sample size $n=398$ ($n=N/1+N(e)^2$) for a confidence level of 95%. There is no visitation data available for Hector Peterson Memorial so it can only be estimated that from a total 186 402 visits to Soweto (SAT, 2011:133) 25% tourists visit Hector Peterson memorial according to Ramchander (2007:48). The sample size for Hector Peterson is therefore the same as required for the Constitution Hill. Because both sites are classified as political cultural heritage sites representative of the history of apartheid thus are expected to be visited by culturally motivated tourists, the final sample of 406 is deemed representative of both sites while ensuring the wider access to tourists and better tourist mix.

The sampling strategy selected for the study is a non-probability sampling. The type of sampling method is a convenience or accidental sample by which the "sampling is done on the basis of availability and ease of data collection" (Tashakkori & Teddlie, 1998:76). The selected sample strategy is commonly applied when “individuals are interviewed at their source, as in visitor attractions, sporting events and so on” (Finn, Elliott-White & Walton, 2000:112) as in the case of this research study where surveys have been conducted at the actual sites (in situ).

1.4.2.3 Development of questionnaire
The questions incorporated in the ATLAS questionnaire used in this study are from the extensive questionnaire employed for Constitution Hill survey in 2010 which contained items measuring dimensions of objective, constructive and existential authenticity.

The first section of ATLAS questionnaire (Module A) contains for questions which measure motivation for a trip. Module B consists of one question on which city from the list of African cities is the most suitable for cultural holiday. The data pertaining to two questions is not used in the study. Next section, Module C, consists of four questions which measure the characteristics of tourists stay and activities undertaken in a destination visited. Questions C5.1, 5.2 and 5.3 were added to the original ATLAS questionnaire and consist of three questions which measure dimensions of objective, constructive and existential authenticity as well as overall authenticity of actual experience. The three questions are the same as they appear in Constitution Hill 2010 questionnaire. Module D of the questionnaire refers to expenditure and Module E to information sources. Both sections are excluded from data analysis. The last section Module F deals with profile characteristics of the tourists, including
place of residence, gender, age, highest level of education, current position and occupation and annual household income. Since only data from sections C and F was pertinent to the statistical tests which inform the objectives of this study all other sections were excluded from further data analysis.

Since ATLAS questionnaire has been used for ATLAS (2007, 2009) worldwide cultural research project from 1992, it is tested and reliable questionnaire (available online https://www.google.co.za/search?q=ATALS+africa+quwestionnaire&oq=ATALS+africa+quw estionnaire&aqs=chrome.69i57.13766j0j8&sourceid=chrome&espv=210&es_sm=93&ie=UTF F-8#es_sm=93&espv=210&q=ATLAS+africa+questionnaire&spell=1.) The Module C which contains three questions (C5.1, C5.2, and C5.3) added to the questionnaire from earlier study have already been piloted (13 questionnaires in October, and 17 questionnaires in November 2010) so there was no need to conduct a pilot study.

1.4.2.4 Scales of measurement
The items were selected from a previous Constitution Hill (2010) study and the items sets have been validated. All the scales are at the ordinal level of measurement and the five-point Likert scales: 1 is the least important, 5 is the most important.

The three variables of objective authenticity were the authentic ‘appearance’ of the setting, activities and demonstrations and facilitation of learning. The appearance of attraction measures the authenticity of the setting (prison site with the Constitutional Court, Hector Peterson memorial) and actual buildings. The scale pertaining to activities, and, demonstrations and facilitation of learning are adopted from Prentice, Guerin & McGugan (1998:11-12).

The cognitive variable of constructive authenticity was measured by one question on the importance of “What the site make me think about” in the overall authentic experience.

The variable which measured the affective authenticity explores the emotional response to interpretation (personal meaning) and empathy. It is measured by one item, the importance of “How the site made me feel” in the overall authentic experience.
The variables associated with transformatory experience are expected to trigger changes in the personal views and also induce the extraordinary experience. The extent of extraordinary experience was measured by six statements which explore the variables reflecting the extraordinary emotional and thought provoking experience, life changing realisations, and appreciation of life.

1.4.2.5 Survey
The data for the ATLAS survey was collected during the period between 01 and 18 April 2011 at two sites, Constitution Hill in Hillbrow and Hector Peterson Memorial in Soweto. Four postgraduate Tourism Management students from the University of Johannesburg conducted the surveys. The students already participated in a number of surveys conducted by the School of Tourism and Hospitality at University of Johannesburg and did not require special training. They informed the participants of the purpose of the survey to insure willing participation. The following measures have been put in place to decrease bias associated with convenient sampling and ensure the reliability and internal validity of the data: the tourists were approached at the exits of both sites after finishing their tour. In the case of family groups only one respondent was selected, based on whose birthday was coming first. An equal number of questionnaires was distributed on weekdays and during the weekend. Statements on research ethics were submitted to the North-West University for two surveys, the initial survey conducted in 2010, and ATLAS study undertaken during April 2011.

1.4.2.6 Data analysis
Microsoft Excel is used for data capturing and softer SPSS Version 18,0 (2010) for processing the data. Services of Statcon, the Statistical Services of the University of Johannesburg are used for data analysis. The data obtained from the original Constitution Hill (2010) study was tested for scale reliability and the value of Cronbach's alpha was greater than 0.80.

Using SPSS the main parametric statistical tests are carried out: Factor analysis, Pearson's correlation coefficient (R), Independent Samples t-test of significance of association, and multiple regression analysis. The following non-parametric tests are used depending on the
normality of data distribution: One sample Chi-Square test of equality of preferences, Shapiro-Wilkinson test of significance of normality, and Mann-Whitney U test of significance.

Descriptive statistics were used for the initial data analysis. The principal method of analysis for objective two is standard multiple regression analysis. It assesses how well the set of predictor variables, objective and constructive authenticity, will explain the transformatory experience as dependent variable. The confirmatory factor analysis is used to confirm the factor loadings of variables on factors which represent dimensions for each of the construct (objective, constructive and existential authenticity). Spearman’s Ro Correlation coefficient is utilised to explore the strength of correlation (-1, 0, 1) between dependent and independent variables so the best predictor variables is selected for the multiple regression analysis (Kruger, Saayman & Ellis, 2012:1213). Pearson’s correlation coefficient (R) is used to establish the proportion of variance in transformatory experience that is explained by predictor variables, objective and constructive authenticity. Types of multiple regression analysis used in this thesis are standard, stepwise and hierarchical. The standard multiple regression analysis is used to test the main assumptions of the New model of transformatory cultural tourism experience of equal variance explained by two independent variables set in objective two. Objective three requires application of all three types of multiple regression analysis in order to test the possibility of other independent variables acting as the moderating variables in the model. The independent t-test is used as the principle method of analysis for the objective three. It is set to test if there is a statistically significant difference between the means of two groups, the sample and the core group consisting of Cultural Creatives.

a. Multiple regression analysis

Multiple regression analysis gives an indication of the adequacy of the proposed conceptualised model by assessing 'goodness of fit' (Pallant, 2011:171). It is used to characterise the relationship between the dependent and predictor variables in order to determine, extent, direction, and strength of the association. It also provides an indication of the relative importance of each predictor variable in the model. It is most often employed when the independent variables cannot be controlled such as in case when the data is collected in a survey (Kleinbaum, Kupper, Nizam & Muller, 2008:36).
b. Factor analysis
Factor analysis is a complex method "used to discover patterns among the variations in values of several variables" (Babbie, 2004:455). The factor analysis is commonly used to discover the patterns among the variables and the correlation between variables and factors. For the purpose of this study the confirmatory factor analysis is applied to determine factor loadings of variables on factors which represent dimensions for each of the construct (objective, constructive and existential authenticity). The variables with low factor loadings (less than 0.3) are eliminated and the total number of variables pertaining to three constructs of authenticity is reduced.

c. Pearson's correlation coefficient
Pearson's correlation coefficient (R) is used to measure the common variation in two sets of scores. Since Pearson's R is non-directional it is an ideal method of analysis in measuring the difference in correlation between variables.

d. The independent t-test
The independent t-test is a parametric test which tests the null hypothesis of equality of means of two samples. It compares the mean score on a continuous variable (most authentic experience and less authentic experience) between two groups of participants (Cultural Creatives as a core and New tourists as the whole sample). Statistically t-test tests the probability that two sets of scores are (for the most authentic and less authentic groups) are coming from the same population (Pallant, 2011:240).

1.5 DEFINING THE CONCEPTS

Authenticity, authentic economy and transmodern paradigm, and Cultural Creatives are fundamental concepts in the proposed research study.
1.5.1 Authenticity

The term has been used extensively in the sociology of tourism literature since 1973 when it was introduced by Dean MacCannell. Authenticity is used to denote both, the authenticity of the object and authenticity of tourist experience.

The authenticity discourse comprises three theories, namely objective, constructive and existential.

1.5.1.1 Authenticity of the object or objective authenticity (MacCannell, 1976) is the authenticity of originals (McIntosh & Prentice, 1999; Nuryanti, 1996; Prentice, Witt & Hamer, 1998) which encapsulates 'genuiness' and perceived historical authenticity as the 'real thing' (Theobald 1998:411 as cited in Reisinger & Steiner, 2006a:68).

1.5.1.2 Constructive authenticity (Cohen, 1988) represents the authenticity which is an outcome of a construction by both the tourist and site developers (Moscardo & Pearce, 1986:470). The two dimensions of constructive authenticity are cognitive (Moscardo, 1996:75) and affective experience (McIntosh & Prentice, 1999:601) allowing for external measurements to be used in evaluating the tourist experience.

1.5.1.3 In the context of cultural heritage tourism involving historical heritage, existential authenticity (Kim & Jamal, 2007; Steiner & Reisinger, 2006a) is defined in Heideggerian sense as “a potential existential state of Being” (Wang, 1999:352) evident in changing of current views and self-actualisation derived from an authentic setting and interpretation as a result of tourist activities at the historical site.

1.5.2 Authentic economy

Authentic economy (Gilmore & Pine, 2007) is regarded as the transmodern phenomenon (Gelter, 2008) as it denotes the final stage of the experience economy. Central to authentic economy is rendering authenticity through its five genres, namely natural authenticity (commodities), original authenticity (goods), exceptional authenticity (services), referential authenticity (experiences), and influential authenticity accountable for personal
transformations beyond self-actualisation. As genre of influential authenticity triggers life changing experience which embodies the transformatory experience it is of main interest to this study.

1.5.3 Transmodern paradigm

Transmodernity is a new emerging paradigm or worldview (Ateljevic, 2009, 2011, 2013a, 2013b; Ghisi, 2008, 2010) which has different connotations. It exemplifies the new political, socio-cultural and economic order and embodies a number of perspectives such are: environmental, spiritual, philosophical, feminine and other. Transmodernity does not reject, negate or deconstruct previous paradigms. By taking the best from post/modernity, it synthesises and transcends into a new level of human interactions (Ateljevic, 2006). Through a participative reality driven by a new vision, transmodernism reconstructs reality. The so called dialectical triad of thesis, antithesis, and synthesis proposed by Rodriguez (2004) embodies the phenomenology of modernism, postmodernism, and transmodernism respectively. In the context of the proposed research study transmodernism denotes the new philosophy as well as the new economic and socio-cultural order.

1.5.4 Transformatory tourist experience

Transformatory tourist experience arises from the final stage of the experiential economy (Gilmore & Pine, 2007) called authentic economy. It converges with interpersonal dimension of existential authenticity (Wang, 1999) to denote the life changing experiences and new worldviews which are far beyond postmodern relativistic ontology and which provide for a coherent view of the world. It is founded on the epistemology of knowledge creation and presupposes the synthesis of objective and subjective, and material and spiritual. For these reasons transformatory experience is an expression of the transmodern ethos.

1.5.5 Cultural Creatives

Cultural Creatives (Ray, 2002, 2008; Ray & Anderson, 2000) are regarded the silent generation which is currently driving the new transmodern paradigm. Since they reject the postmodern obsession with the consumerism and turn to spiritual issues (Inayatullah, 2005)
and self-betterment, they are regarded as the genuine cultural tourists who are motivated to learn and have transformatory experiences, at inter-alia cultural heritage sites. Cultural Creatives like places that are exotic and foreign and enjoy experiencing and learning about other ways of life.

1.6 CHAPTER CLASSIFICATION

The proposed thesis consists of five chapters. A brief outline of each chapter follows below.

Chapter 1: Introduction, problem statement, objectives and method of research.

The chapter includes an introduction, problem statement, aim and objectives of the study, followed by the methods of research and definitions of key concepts. The chapter will present a brief overview of the issues associated with the study.

Chapter 2 (Article 1): Theoretical model of authenticity of New cultural tourism experience.

The chapter analyses the theories which form the theoretical background of authenticity of New tourism experience arising from transmodern paradigms and authentic economy. It further proposes an integrated model of New transformatory cultural tourism experience which will enable the realignment of three theories of authenticity from postmodern to transmodern paradigm and provide a platform for the unification of the authenticity discourse.

Chapter 3 (Article 2): Testing the model of New cultural tourist experience

The chapter presents the results of the statistical analysis pertaining to testing the proposed conceptual model of New transformatory cultural tourism experience. The results of the statistical tests, namely factor analysis and multiple regression analysis are compared with the main theoretical assumptions of the conceptual model and any subsequent changes will be inferred onto the theoretical model.
Chapter 4 (Article 3): Cultural Creatives as consumers of new Transformatory experience

The chapter will interrogate a possibility that Cultural Creatives are new transmodern cultural tourists seeking new transformatory, authentic cultural experience. In the theoretical section the main characteristics of Cultural Creatives (Ray & Anderson, 2000), Cultural Class (Florida, 2012) and main elements of ontological authenticity will be explored in relation to transformatory experience as a transmodern phenomenon. The new model is tested with seven possible moderating variables and the results of standard, stepwise and hierarchical multiple regression analysis are presented. The results of the independent t-test are expected to confirm the assumption that Cultural Creatives form a distinct group of new cultural tourists in search of transformatory experience as a confirmation of authentic-self.

Chapter 5: Conclusions and recommendation

The chapter outlines the results of the data analysis and discussion of the results. The results inform the final theory building which should result in New model of transformatory cultural tourist experience. Arising from a discussion of the results recommendations will be made for current and future studies.
CHAPTER 2

A THEORETICAL FRAMEWORK OF NEW TRANSFORMATORY CULTURAL TOURISM EXPERIENCE

ABSTRACT:

This article outlines the main theoretical dispositions pertaining to a proposed theoretical model of transformatory cultural tourism experience. The new model is expected to overcome the current crisis of authenticity discourse in tourism caused by pervasiveness of postmodern relativist ontology which refutes the modernists' claim that reality can be objectively validated and calls for objective authenticity to be declared obsolete in the phenomenology of postmodern tourist experience. By realigning three social theories of authenticity namely objective, constructive and existential to transmodern paradigm the fundamental role of objective authenticity, otherwise rendered obsolete in the postmodern ontology, is expected to be restored, at least in cultural tourism. The theoretical framework of New transformatory tourist experience proposed in this article is grounded in three novel theoretical conceptions namely, transmodern ontology, philosophy of Speculative Realism and authentic economy. Each founding concept strengthens the model by transcending beyond modern-postmodern duality by synthesising the two Cartesian realms of reality, material and experiential, and by integrating the three authenticity theories with the genres of authentic economy respectively. The new concept of ontological authenticity, defined as being true to one authentic-self, is central to conceptualisation of transformatory experience within the New model of cultural tourism experience embedded in transmodern paradigm.

KEYWORDS: authentic economy, transformatory experience, transmodernity, speculative realism, authentic-self.
ARTICLE 1: A THEORETICAL FRAMEWORK OF NEW TRANSFORMATORY CULTURAL TOURISM EXPERIENCE

2.1 INTRODUCTION

In less than two decades the world’s economy went through unprecedented transformations in the modes of economic production and consumption specifically from provision of services to staging the experiences as part of new experience economy (Pine & Gilmore, 1999). The last stage of the progression of economic value in experience economy is known as rendering authenticity (Pine & Gilmore, 2008:2) and is part of authentic economy (Gilmore & Pine, 2007, 2012). As soon as the four realms of postmodern experience economy, namely education, aesthetics, escapism and entertainment were first proposed (Pine & Gilmore, 1999) they were applied in tourism experience research (Oh, Fiore & Jeoung, 2007; Quadri-Felitti & Fiore, 2012:8; Stamboulis & Skayannis, 2003), especially the authenticity of tourism experience derived from cultural heritage sites (Liang, Wheeler, Reeves & Frost, 2014:190; Mehmetoglu & Engen, 2011). To the contrary, tourism scholars are slow to incorporate principles of authentic economy into tourism experience discourse. While the research studies of Andriotis (2011) and Hede and Thyne (2010) are notable examples of application of principles of authentic economy into tourism experience discourse, Collins and Murphy (2010) model of 360-degrees authenticity is a significant application of integration of genres of authentic economy with three theories of authenticity of tourism experience (Collins, Watts & Murphy, 2011).


In the forefront of transmodernity, and by default of a New transmodern tourism, is a powerful subculture known as Cultural Creatives (Ray, 2002, 2008; Ray & Anderson, 2000) who are currently leading a silent revolution towards new global value system and the new transmodern world order (Ateljevic, 2009; Gelter, 2008; Ghisi, 2010; Pritchard, Morgan & Ateljevic, 2011; Rodriguez, 2004; Tribe, 2008; 2009). Nevertheless, limited academic literature defines Cultural Creatives (Gelter, 2010; Ghisi, 2010; Ray & Anderson, 2000) as an emerging subculture representing 26.1% of the world's population (Ray & de Leña, 2005:17) or more than one billion environmentally conscious consumers who demand authenticity in every sphere of their lives, from politics to travel (Gelter, 2008, 2010; Ghisi, 1999, 2007, 2008; Pritchard, Morgan & Ateljevic, 2011:945; Ray & de Leña, 2005; Wuellner, 2011). A new class with very similar characteristics to those of Cultural Creatives is classified in tourism literature as the New tourist (Poon, 1997:47) or serious leisure tourists (Stebbins, 1996; Trauer, 2006:184) who are driving current demand for New tourism. What is highly problematic is that New tourism is classified as a postmodern phenomenon and consequently a motivation for "self-actualisation, self-enrichment, self expression, self-gratification" (Stebbins, 2007:450) novel (authentic) experiences and learning associated with New tourists is (ineffectively) explicated by postmodern experiential theories. In addition, even though a newly emerged transmodern authentic experiential discourse (Liao & Ma, 2009:91) as part of authentic economy is not postmodern but transmodern phenomenon, the nature of authentic experiences arising from demand for authenticity of tourism offerings (Pine & Gilmore, 2008) is still explained by postmodern relativistic and not transmodern flat ontology. The problem is that postmodern relativist ontology proved inept in explaining the role of objectively authenticated, real, historical cultural heritage (objective authenticity) (MacCannell, 1976) in informing the intrapersonal existential state of Being (existential authenticity) (Wang, 1999) as part of tourist experience.
resultant of interaction between the tourist and the cultural/historical place/attraction (constructive authenticity) (Cohen, 1988).

An inability of postmodern relativist ontology to provide an enabling platform for unification of three social theories of authenticity (objective, constructive and existential) into a New model arising from New tourism (experience) led to a current crisis of authenticity discourse. Idiosyncrasy of existential postmodernist expression of authenticity as completely independent from authenticity of objective reality (Wang, 1999) resulted in calls to declare objective authenticity obsolete in the phenomenology of postmodern tourist experience for it to be replaced with existential authenticity (Reisinger & Steiner, 2006a; Steiner & Reisinger, 2006a, 2006b). Consequently, many experiential models developed for different types of tourism experience do not incorporate theories of authenticity of tourism experience. Some of the examples are backpackers (Noy, 2004), food (Cohen & Avieli, 2004), pilgrims (Cohen-Hattab & Kerber, 2004), film (Buchmann, Moore & Fisher, 2010) and dark heritage (Biran, Poria & Oren, 2011; Cohen, 2010).

Notwithstanding the ample evidence existing in support of objective authenticity in informing the authentic tourist experience (Belhassen, Caton & Stewart, 2008:672; Hede & Thyne, 2010; Martin, 2010:549; Poria, Reichel & Cohen, 2013; Ritchie, Wing Sung Tung & Ritchie, 2011) and stimulating the existential state of Being (Herbert, 2001; Jia, 2009), the arguments in support of declaring the objective authenticity obsolete were, and still are, built on the premise that it is absurd for objective authenticity as the modern construct to inform the authenticity of tourist experience as the postmodern phenomenon (Reisinger & Steiner, 2006a:73). This single hypothesis marks an ontological turn in authenticity discourse from modernist preoccupation with authenticity to postmodernist complete disregard of it. Consequently, an entire postmodern authenticity dialogue is founded on an archetypal postmodern antagonism: How something which does not matter (authenticity) can explain something (else) which does matter (tourist experience)?

This question unveils a fundamental incongruity between objective and existential theory of authenticity which is not limited to the interplay between the theories themselves. It surfaces from a deep-seated ontological, epistemological and axiological divergences between two predominant paradigms, modernism and postmodernism (Henrickson & McKelvey, 2002),
as well as between two Cartesian levels of reality (Saldanha, 2009:306), material and experiential. An inability of postpositivist epistemology (Henrickson & Mckelvey, 2002:7289) to resolve this precarious internal tension proffers a new unifying paradigm of transmodernity supported by new philosophy of Speculative Realism as being capable of transcending beyond modernist/postmodernist poles and synthesising two Cartesian levels of reality. Transmodern paradigm underpinned by philosophy of Speculative Realism (Gironi, 2010; Harman, 2011; Saldanha, 2009) is expected to support the main objective of the new model to integrate both social theories, objective and existential, into a new transformatory authentic cultural tourism experience without an exclusion of either of them.

The aim of this article is to address panoply of theoretical issues conjectural to development of a new framework of transformatory tourism experience. Specifically, the article outlines a new theoretical model based on transmodern ontology consisting of four interrelated clusters which do not claim precedence over each other. The new transformatory experience is conceptuallyised as an interdisciplinary concept which integrates the iconic authenticity of economic sciences and the intrapersonal type of existential authenticity of social sciences. It results in a proposition of new type of authenticity, the ontological authenticity, which edifies the transformatory experience as a holistic experience of an authentic-self. A discussion will begin with unpacking the circumstances of the current crisis of authenticity discourse while problematising the roles of objective, constructive and existential authenticity in informing the postmodern conceptualisation of authentic experience in cultural tourism. The argument regarding the inaptness of postmodern ontology to provide a unifying platform for further integration of authenticity discourse into a theoretical model of New transformatory cultural tourism experience will lead to the research problem and underlying assumptions of the new theoretical framework. An overview of the main characteristics of transmodernism as the foundation for conceptualisation of four constituting theoretical clusters of the new model will follow. The constitutive elements of transformatory experience central to the New model are unpacked, conceptualised and a proposed ontological authenticity is defined. The article will conclude with the main points of the New model of Transformatory cultural tourism experience.
2.2 A CRISIS OF AUTHENTICITY OF TOURISM EXPERIENCE DISCOURSE

There is no doubt that postmodern ontology has transformed authenticity into the most problematic (Cohen & Cohen, 2012:2179), most fragmented (Kelner, 2001:2), most fiercely contested (Knudsen & Rickly-Boyd, 2012; Mkono, Markwell & Wilson, 2013:71; Rickly-Boyd, 2013:86), and yet least understood conception in postmodern New tourism discourse (Belhassen & Caton, 2006:854; Bruner, 1994:403; Frisvoll, 2013:1; Jamal & Hill, 2004; Steiner & Reisinger, 2006a:302). An acknowledgement that "there exist diverging views of post/modernity that cannot be conceptually unified," (Oakes & Minca, 2004:280) necessitates further re-evaluation of disposition of authenticity in fractal postmodern tourist experience (Cohen & Cohen, 2012:2179; Reisinger & Steiner, 2006a:69). The fact that three foremost social theories of authenticity, namely objective (MacCannell, 1976), constructive (Cohen, 1988), and existential (Wang, 1999), cannot coexist within the postmodern paradigm without an exclusion of modernist theory of objective authenticity (Reisinger & Steiner, 2006a; Steiner & Reisinger, 2006a) led to a current crisis of authenticity discourse. The postmodernists enunciate that pragmatic (rational) ontology of objective authenticity is incompatible with the phenomenology of relativistic (postmodern) tourist experience (Ritchie, Wing Sun Tung & Ritchie, 2011:434; Robinson & Clifford, 2012). Conversely, the modernists relegate the role of the 'experienced' as corollary to the material/objective and advance a proposition that in informing the authenticity of tourist experience the objective ought to precede the subjective both temporally and spatially (Knudsen & Rickly-Boyd, 2012; Poria, Reichel & Cohen, 2013:273; Rickly-Boyd, 2013:5). An apparent incongruity of modern and postmodern paradigms in edifying New postmodern authentic experiential proposition is of both the ontic (noumenal) and epistemic origins.

While traditional binarism (such as home and abroad, leisure and work, authentic and inauthentic) is the main presupposition of the monolithic realist ontology, the postmodernism appropriates the ontology of relativism and dedifferentiation (Hannabuss, 1999:301; Henrickson & McKelvey, 2002:7289; Jacobsen, 2003:72; Robinson & Clifford, 2012:575) which refutes all pragmatic taxonomies, scientific methods and grand narratives. The antagonism between modern-postmodern propositions in illuminating the nature of tourist experience (objective–distinctive–real, as opposed to subjective-relative-experienced) (Tribe & Xiao, 2011:16) not only widens a divide between two Cartesian realms of reality but
perpetuates endless deconstructions of tourism's experiential realm. As reality collapses into a deconstructed, make-believe fantasy world (McGukin, 2005:74; Rickly-Boyd, 2012:273) it disseminates the same tourist experiences (Selstad, 2007:22). Consequently, the postmodern ontology "raised the walls of modernity and freed the prisoners, [but] left them without no particular place to go" (Rifkin, 2005:5). Irrespective of its provenance the postmodern hyperreal world is fundamentally placeless (Chronis & Hampton, 2008:122; Wayne, 2004:150) and ahistorical in the same sense as is the ordinariness of everyday life in the modernist sense (Sandywell, 2004:165). The fact that postmodern relativism refutes the role of historical and place-bounded cultural heritage in generating the existential state of self-making (Steiner & Reisinger, 2006a:302) and personal transformation (Noy, 2004:123) towards authentic-self while at the same time contends that objective authenticity is meaningless (Ritzer & Liska, 2000:150) and "no one, including the tourists, cares about it anymore" (Reisenger & Steiner, 2006a:73) is inherently conflictual and ontologically paradoxical.

Even though tourism is deemed as 'just another activity' which facilitates personal search for being in the world (Steiner & Reisinger, 2006b), only travel to a particular and objectively authentic destination, Israel as an example (Cohen, 2010), can appropriate self-actualisation and reinforce self-identity (Reisinger & Steiner, 2006b:494); only visit to Auschwitz as objectively authenticated historical site (Biran, Poria & Oren, 2011) can lead to intrapersonal transformation of existential authenticity; only by immersing oneself into authentic cultural differences of the others can one experience personal transformation arising from creative tourism (Noy, 2004; Salman & Uygur, 2010:188). Evidently, the results of a number of tourism research studies contend that objective authenticity which does matter and in fact does inform the existential intrapersonal authenticity therefore directly challenges the postmodernists' claims of the opposite.

The ontological inaptness of postmodern understanding of authenticity of tourist experience is further exacerbated by the epistemic one (Uriely, 2005:206). Epistemological understanding of how do we know what we know about authentic reality and especially authentic-self, is inextricably linked to the ontological question of what constitutes the ontological entity of authentic reality perceived as a real-world phenomenon (Henrickson & McKelvey, 2002:7289). Three incompatible social theories of authenticity of tourism
experience, namely objective, constructive and existential provide currently the only way of knowing what constitutes the authentic reality in cultural tourism.

2.2.1 Objective authenticity


Admittedly, the objective authentication of the past raises many questions with the most challenging being: whose past is it and which one of the multiple pasts is the most representative of the cultural heritage site (Tivers, 2002:187; Wiles, 2007:292). Ashworth (2008:27) argues that past cannot be created nor preserved and can only be re-made and recreated for the use in the present. It leads to a conclusion that cultural heritage cannot posses any universal or eternal value (Ivanovic & Saayman, 2013b:176) which further problematises the whole process of authentication of cultural heritage as it turns "history into a commodity rather than a source of objective truth" (Wiles, 2007:293). The anthropological concept of pastness, which refers to those elements of material remains of heritage that institute the condition of being past, is a novel way of resolving "a tension between materialist and constructivist approaches" (Theodeossopoulos, 2013:351) in determining the role of objective authenticity as ‘the real thing’.
Unlike other types of tourism, for cultural tourism the question of usefulness of objective authenticity is crucial not only in informing the authenticity of tourist experience but even more importantly for the very survival of this most prevalent type of tourism in the world (ATLAS, 2007, 2009). Moreover, if postmodernism denies any possibility that reality can be objectively validated (Pernecky, 2012) it implies that authentic experiential value arising from the historical heritage site is no different from the nature of experience derived from a simulacrum of the hyperreal Disneyland (Baudrillard, 1994; Boorstin, 1992; Buchmann, Moore & Fisher, 2010; Ritzer, 1998; Steiner, 2010; Waitt, 2000). It cannot be so because a notable shift in tourists' motivation towards learning and self-actualisation in tourist consumption, regardless of motivation, has already been identified in academic literature as New tourism (Poon, 1997:47) or serious leisure tourism (Stebbins, 1996). It is argued that New serious leisure tourism appropriates transmodern values and should not be classified as a postmodern occurrence. This is because New tourists' quest for spirituality, authenticity and self-actualisation cannot be explained by the relativist ontology which refutes such a possibility by rendering obsolete any material and authentic stimulus to the existential transformatory outcome of the tourist experience. Finally, the New tourists' quest for self-actualisation, authenticity (Liao & Ma, 2009:91) and spirituality is indistinguishable from the value system espoused by one billion people belonging to newly emerging transmodern subculture known as Cultural Creatives. Their particular role in driving a demand for new serious leisure tourism and transformatory experience should undergo further scrutiny.

Two postmodern theories of authenticity of tourist experience, constructive (Cohen, 1979, 1984, 1988) and existential (Wang, 1999), are founded on the ontology of social constructionism and relativism respectively and epistemology of de-differentiation (Ateljevic & Doorne, 2005:1) which to a different degree reject a claim that reality can be objectively authenticated (Alveson & Sköldberg, 2009:15; Cohen, 1988:374; Mkono, 2012:388; Poria, Biran & Reichel, 2006:122; Reisinger & Steiner, 2006a:66; Uriely, 1997:983; Urry, 2002).

2.2.2 Constructive authenticity

Constructive authenticity is founded on the constructivist supposition that reality is fluid, subjective, and variable (Reisinger & Steiner, 2006a:66) therefore the authenticity is individually constructed and socially negotiated dimension of tourist experience (Xie & Lane,
It is not to say that objectively inauthentic sites cannot generate authentic experience, but that the tourist perception of what is authentic or inauthentic is derived (Uriely, 2005:207) from cognitive and affective dimensions (McIntosh & Prentice, 1999; Moscardo, 1996) of individually perceived authenticity (Chronis & Hampton, 2008:122; Robinson & Clifford, 2012:574). Consequently, a tourist can perceive his/hers own experience as authentic even though the site is considered inauthentic in terms of objective authentication, as in the case of cultural villages and theme parks (Moscardo & Pearce, 1986:473). The authentic representations of the sites/object and authenticity of tourist experience are constitutive of one another (Frisvoll, 2013:3) so the tourists are actually in search of symbolic authenticity (Belhassen, Caton & Stewart, 2008:670; Wang, 1999:350) rather than essentialist properties (Rickly-Boyd, 2013:3).

2.2.3 Existential authenticity

The existential authenticity (Wang, 1999) allows tourists to transcend daily social norms and get an authentic sense of who they are. It signifies the final stage of the paradigm shift from objectivistic approach to authenticity as the genuineness (Yang, 2011:322) or realness of the object typical of modernism to complete disbandment of authenticity into an endless plurality of meanings which are "historically, culturally, politically and even personally determined" (Tribe & Airey, 2007:11) typical of postmodernism. The existential authenticity is deemed independent from reality (whatever a postmodern notion of 'reality' might entail) because postmodern relative idealism (of Kant) is conditioned by the elimination of nature (object) (Harman, 2011:26; Kimbel, 2013) which completely collapses the objective reality. Existential authenticity is therefore "conceptualised as a postmodern negation" of ontology of objective authenticity (Frisvoll, 2013:3) so the question of an object being authentic or non-authentic is an ontological oxymoron in the philosophy of relative idealism. Zhu (2012:1498) questions Wang's (1999) conceptualisation of existential authenticity as a "state of Being without referring to the dynamic process of Becoming". Zhu (2012:1498) further contends that existential authenticity becomes a curious case of "self-reflectiveness circulated in the mass tourism society without linkage to reality." The evidence of elicitation of memorable experience (Kim, Ritchie & McCormick, 2012) as a consumer delight (Ma, Gao, Scott & Ding, 2013:359) in theme park experience is one such curious case. It is argued that a predominant relativist ontological proposition is maybe commensurate to the
experiential domain but cannot exist autonomously by negating the authentic state of the
very cause of the actual experience, especially not in cultural tourism. In this sense,
postmodernism also poses an obstacle for understanding the nature of authentic experience
for at least 21% New (genuine) cultural tourists visiting South Africa (Ivanovic & Saayman,
2013a:147) of whom the majority are in fact transmodern Cultural Creatives.

Existential authenticity is founded on the relativist ontology (Tribe, 2009:8-9) where objective
reality plays no role (Kim & Jamal, 2007:193; Wang, 1999:352) in informing the authenticity
of tourist experience. It consists of two types, interpersonal and intrapersonal authenticity
(Wang, 1999:361-365). While the former is consequential of exogenous relationships such
as family ties and communitas, the latter represents the emotional and rational
internalisation of the activity-based stimulus. In general terms the existential authenticity is
instituted in the epistemological principle of deconstruction or dedifferentiation of reality
which epitomises a complete loss of distinctiveness. Since distinctiveness, regarded the
main quality of objective authenticity, does not matter, objective authenticity is rendered
obsolete in the postmodern relativist ontology. Disregard for objective authenticity is
especially problematic for cultural tourism.

Firstly, there is a noticeable shift in tourists' consumption towards transformatory, authentic
experiences and self-actualisation arising from consumption of historical cultural heritage
which signify the rise of New authentic cultural tourists (Chen & Chen, 2010; Poon, 1997:47;
Yeoman, Brass & McMahon-Beattie, 2007). Secondly, the distinctiveness of its cultural
heritage base is the main attraction in culturally motivated travel as it assures idiosyncratic
authentic tourist experience (Pernecky & Jamal, 2010) and is the main differentiating factor
between tourism destinations (Saayman & Du Plessis, 2003:60). Distinctiveness of a
destination's history and heritage regarded as the illustration of the truth which cannot be
manufactured (Yeoman, Brass & McMahon-Beattie, 2007:1131) is the main source of
authentic perception of objectively authentic cultural heritage site. Harkin (1995:654)
explicates that as tourists try to encode the unique cultural experiences with their own frame
of reference (Ateljevic & Doorne, 2005:14) it results in self-actualisation and personal
transformations. If a distinctiveness of cultural heritage resources does not matter then the
life-changing transformations reported by tourists visiting cultural heritage sites such as
Ground Zero or Auschwitz are merely accidental having no correlation with the historicity of
the site or tourists' deep emotional response to it. Given that this proposition is not accurate (Belhassen & Caton, 2006:855; Budruk, White, Wodrich & van Riper, 2008:196; Kim & Jamal, 2007; Lau, 2010:481; Mantecon & Huete, 2007; Pernecky & Jamal, 2010; Rickly-Boyd, 2013) it points to a serious problem in conceptualisation of authenticity discourse within the postmodern paradigm.

In light of the fact that postmodernism created the current crisis of authenticity (in the sociology of tourism in particular) it is not reasonable to expect that it can resolve it. It is proposed that newly emerging phenomenon of transmodernism, even though in the early stages of conceptualisation and not yet articulated into fully operational social or economic theory, offers promising theoretical platform for not only explaining the role of authenticity in New tourism experience, but in facilitating an integration of all three authenticity theories into one model of authenticity of New transformatory cultural tourism experience.

2.3 TRANSMODERNITY AND AUTHENTIC ECONOMY

Transmodernity was first identified in the philosophical work of Magda Rodriguez (1989) and further developed by Marc Luynckx Ghisi (1999) as the new political and socio-economic platform of the European Union. Transmodernity embodies a transformation of human conciseness (Dussel, 1996, 2008:20, 2012; Elgin & LeDrew, 1997) towards new planetary vision (Gelter, 2008, 2010) "that can be claimed to be the new Renaissance of human history" (Ateljevic, 2013b:200). Ghisi (1999, 2010:40) ascertains that the world is currently going through a transformation, a new paradigm shift way beyond postmodernity, which is "much more wide, deep and radical than what dominant economists and politicians call 'globalization'". Transmodernity is "an umbrella term that connotes the emerging socio-cultural, economic, political and philosophical shift" (Ateljevic, 2013b:200). As our civilization is reaching "a tipping point environmentally, socially, culturally, economically and intellectually", (Ateljevic, 2009, 2011:510, 2013a, 2013b) the evidence reveal a new planetary transformation towards holistic, integrated ways of thinking and living (Kapoor, 2010:1035). This ongoing paradigmatic transformation of society (Drucker, 1993:4) has been detected by Ray and Anderson (2000) in the subculture of Cultural Creatives showing a paradigmatic change towards new transmodern worldview resulted in changes in their
values, lifestyle, and livelihood. Cultural Creatives demand a self-reflective lifestyle, environmental sustainability, women's rights, civil rights and social justice (Ray, 2008; Ray & Anderson, 2000:4). They also reject materialism and embrace spirituality and self-betterment and novel ways of urban and rural living such as for example slow food and slow city movement (Fernandes, 2011:632) and Friluftsliv of slow and peak experience (Gelter, 2010) respectively. Based on the discussion presented hitherto, one of the underlying assumptions of the new model is that Cultural Creatives are in fact the New tourists in search of deep transformatory experience pertinent to New (authentic) transmodern cultural tourism.

Transmodernism also embodies new economic order beyond industrial society (Gelter, 2010:47). In the same vein as modernism is associated with the Fordist economy of scales and postmodernism with the Post-Fordist economy of scope (Poon, 1997, 2003:132), transmodernism is inextricably linked to authentic economy. The rise of authenticity as new consumer sensibility (Gilmore & Pine, 2012:7) is associated with the final stage of experience/knowledge economy and as such is "necessarily transmodern, and thus also trans-capitalist" (Dussel, 2008:20). Gilmore and Pine (2007:5) posit that "in industry after industry, in customer after customer, authenticity has overtaken quality as the prevailing purchasing criterion, just as quality overtook costs, and as costs overtook availability." The authentic economy depicts the last phase in transformation of experience economy (Pine & Gilmore, 1999) from mass customisation to mass personalisation (Fasusi, 2011:2-5; Gilmore & Pine, 2007). According to Gilmore and Pine (2007:5 italics in original) authenticity 'is what consumers really want' and "businesses now must add authenticity of experience as something to be managed" as a critical component of production and consumption of every economic sector in postmodern economy. In this new context, authenticity denotes new consumers' sensibility (Gilmore & Pine, 2007:5) towards something real (authentic) as opposed to something fake and serves as a differentiating factor between similar experiential offerings. It is achieved by rendering five genres of authenticity in relation to the main types of economic values/offering as proposed by Gilmore and Pine (2007:49-50; 2012:16-19): natural authenticity (commodities); original authenticity (goods); exceptional authenticity (services); referential authenticity (experiences); and influential authenticity accountable for personal transformations.
The alignment of genres of authentic economy and social theories of authenticity is presented in Figure 2.1. Since the role of each genre is to render authenticity to consumers, the priority is to first establish if authenticity is present or absent in economic offerings. The authenticity in each genre is juxtapositioned as follows: natural authenticity as artificial vs. natural; original authenticity as imitation vs. original; exceptional authenticity as disingenuous vs. genuine; referential authenticity as fake vs. real; and influential authenticity as insincere vs. sincere (Collins & Murphy, 2010:325). Based on the outcome of evaluation of authenticity Gilmore and Pine (2007:97) develop a four square matrix of economic authenticity in which vertical axes denotes if a product is/is not what it says it is (real) while horizontal axes shows if it is true/not true to itself (fake). Only the real-real square leads to transformations as it denotes true authenticity: it is what it says it is, and it is true to itself. The main proposition of the New transmodern model is that only presence of sincerity in influential authenticity can lead to intrapersonal existential experience of authentic-self and further culminate in New transformatory experience.

![Figure 2.1: Aligning social theories of authenticity and genres of authentic economy](image)

It seems like Gilmore and Pine (2007) managed to integrate what proved impossible in social sciences: a notoriously modern authentic-inauthentic dichotomy with overtly postmodern experiential realm into a model of (trans)postmodern authenticity of consumer (tourist) experience comprising of five genres of authenticity. It inevitably raises the question how economic scientists managed to achieve complete integration of authenticity discourse which is still beyond the reach of social sciences? The answer lies in the operationalisation
of economic authenticity within the tenants of newly emerging transmodern not postmodern phenomenology as is often assumed.

2.3.1 Authentic economy as transmodern phenomenon

In the same sense as the prevalence of experience economy denotes the paradigm shift from modernism to postmodernism, the rise of authentic economy epitomises the paradigm shift from postmodernism to transmodernism. Ample evidence exists of the application of transmodern, not the postmodern phenomenology, in informing the authenticity of New transformatory consumer experience. Firstly, since authentic economy is classified as post-capitalist economy, the resultant transformatory experience arising from rendering sincere existential authenticity can only be an embodiment of transmodern not the postmodern value system. Secondly, there is an argument by Gilmore and Pine (2007:4) that Cultural Creatives are on the forefront of the recent paradigm shift towards authenticity of consumer experience. Thirdly, Gilmore and Pine (2007:4) also suggest that an appeal of authenticity is universal as “practically all consumers desire authenticity” (italics in original) and conclude (Gilmore & Pine, 2007:5) that what consumers purchase (tourists included) “conforms to their own self-image as authentic... [and] what they buy must reflect who they are and who they aspire to be in relation to how they perceive the world” (Gilmore & Pine, 2012:8). Since what consumers buy must “conform in both depiction and perception of their self-image as authentic” (Gilmore & Pine, 2012:8) implies that offerings that do not appeal to the authentic self-image are regarded inauthentic or fake (Hede & Thyne, 2010:688). Evidently conforming to an authentic-self through consumption of authentic is inherently transmodern and not the postmodern value. It further implies that newly emerged consumers’ sensibility towards authenticity is directly consequential of the current shift in the world consciences towards self-actualisation and authentic-self seen as the fundamental value of transmodernism (and not postmodernism as is commonly assumed).

Application of transmodern paradigm and conceptualisation of experience production with transformation positioned as the ultimate tourist experience supports the main assumptions of the proposed model of the transformatory tourist experience in New transmodern cultural tourism. Furthermore, in order to strengthen the theoretical value of the New model the underlying philosophy of Speculative Realism is further delineated.
2.3.2 Speculative Realism as new transmodern philosophy

Speculative Realism emerged as the new philosophy of science as it effectively restores the importance of ‘external permanencies’ by rejecting the anthropocentric principle and relativistic ontology. Speculative realism (Harman, 2011) came about in 2007 as an umbrella term for new philosophical proposition in reaction to a prevalent postmodern social constructivism which “rests upon the premise that human desires — socially negotiated — shape all meanings”. (Christensen, 2005:4). Social Constructivism is founded on Kant’s transcendental dialectics (Viola, 2012:21) of “the objective world as a construct from subjective experience” (Smith, 2009:50). An apparent inability of Kantanian philosophy “premised upon a fundamental antirealism” (Bryant, 2011:279) to account for recent advances in sciences, in particular astronomy and quantum physics, as rational, independent truths about the Universe and the substance of matter as a ‘reality-in-itself’ (Saldanha, 2009). Since reality-in-itself (or ‘great outdoors’) (Saldanha, 2009) consists of actuality which is scientifically explainable but inaccessible to our experiences, such are parallel universes, hyperspace (Kaku, 1994), quarks and leptons (Weinberg, 1993), it necessitates new ‘science friendly’ ontological and epistemological philosophical propositions. Speculative Realists are thus against the belief that all existence could be reduced to the human experience of existence.

Even though Speculative Realism is a relatively unknown philosophy it is gaining credentials as new science-laden philosophy (Gironi, 2010) which “builds on the experience of the failure of postmodernism” (Gironi, 2010:27) ensuing from a pervasiveness of the anthropocentric principle (Christensen, 2005:5). The anthropocentric principle exemplifies the Cartesian duality of body and mind (material and experiential) and the Kantian metaphysics that there is no objective reality out there which is independent from human thought. Reality can only be individually constructed which means that objective reality is relative and there exist multiple realities (postmodern endless deconstruction of reality) which cannot be objectively validated only socially constructed. As social constructivism questions the usefulness of sciences in grasping ‘external permanencies’ (such are Black holes and the edge of the Universe) which are beyond human needs it “converts science into a prop for anthropocentric illusion” (Christensen, 2005:5). Comparably, in negating the importance of objective reality, the postmodern relativist and constructivist ontology actually
negate the importance of the very objects/attractions which instigate tourism travel in the first place.

For the purpose of development of new theoretical transmodern model of authentic experience Speculative Realism (as presented in Figure 2.2) is regarded more open to a number of theoretical possibilities. These possibilities stem from epistemological premise that objective reality is inexhaustible since “our knowledge/interactions can never exhaust a thing because we can never encounter the essence of the thing” (Wolfendale, 2012:338), but only its sensual appearance. Given that the proposed theoretical model is situated in the transmodern open centre (refer to Figure 2.3) it is contemplative of flat ontology which presupposes an equality of material and experiential realms of reality representative of the philosophy of Speculative Realism. The new philosophy not only gives equal importance to objective and subjective but brings these two domains of reality to the same ontological level. It is suggested that a selected philosophy of Speculative Realism is capable of transcending both paradigms, modern and postmodern, and synthesising both levels of reality, objective and experiential, into new transmodern metaphysics essential for unification of tourism authenticity discourse.

Figure 2.2: Proposed transmodern philosophy of Speculative Realism (S-R) in relation to underlining philosophy of modernism (A-B) and post-modernism (C-D).

Another confirmation that Speculative Realism is an appropriate philosophical proposition for a new paradigm of transmodernism arises from striking similarities in their conceptualisation which are obvious in Figure 2.2. Evidently a transcendental trajectory of transmodernism (S-P) as it transcends and synthesises modernism and postmodernism is a mirror image of trajectory S-R of Speculative Realism which also transcends and
synthesises the ontology of modernism and postmodernism otherwise divided by Cartesian duality of mind and matter. Arguably, underpinned by Speculative Realism, transmodernism emerges as a powerful new paradigm capable of transcending both meta-theories and synthesising Cartesian dualistic levels of reality. Based on the arguments advanced so far, the proposed model of authenticity of tourist experience underpinned by transmodern paradigm and the philosophy of Speculative Realism is expected to result in a new type of transmodern authentic experience: the transformatory cultural tourism experience.

2.4 A NEW MODEL OF TRANSFORMATORY CULTURAL TOURISM EXPERIENCE

Since postmodernism cannot provide an enabling platform for coexistence of three theories of authenticity, it necessitates a new enabling paradigm. The proposed theoretical framework (refer to Figure 2.3) is deep-seated in transmodern flat ontology of synthesis and participative reality (Cole, 2005) as opposed to dedifferentiation and relativism characteristics of postmodernism. Transmodernity does not reject, negate or deconstruct previous paradigms. By taking the best from post/modernity, it synthesises (Rodriguez, 2004) and transcends into a new level of human interactions (Ateljevic, 2009; Hollinshead, Ateljevic & Ali, 2009). Through a participative reality driven by a new planetary vision, transmodernism reconstructs reality. Emerging transmodern paradigm is also expected to re-align society towards sustainability which is evident in Figure 2.3.
The proposed transmodern theoretical framework of *New* authentic tourist experience depicted in Figure 2.3 is informed by four interconnected theoretical clusters which in transmodern epistemology do not claim precedence over one another. Since themes pertinent to each cluster are interrelated, the proposed clustering along the themes should not be perceived as an attempt to conceptually and theoretically delineate between four independent, self-contained theoretical silos, but rather as an attempt to simplify the complex issues which inform the *New* model. It should be emphasised that each cluster equally contributes to the theoretical underpinning of the new model by offering a more holistic view of authenticity of tourist experience discourse. The fact that the four clusters are interconnected opens up a flow of knowledge between the clusters as well as from each cluster into the *open centre* (Ghisi, 1999:982). The open centre coupled with flat ontology of Speculative Realism forms a pinnacle of the transmodern paradigm. It means that ongoing changes in the four theoretical clusters ensuing from creation of new knowledge will constantly feed the open centre where the proposed model will continuously evolve while at the same time allow for new transmodern models of authenticity of tourism experience to emerge implying an oxymoron of open-boundary delimitation of the proposed model. The short outline of four interconnected clusters is further outlined.
2.4.1 The four clusters

The paradigm and the associated philosophy cluster deals with two prevailing meta-theories, modernism and postmodernism as well as philosophy, ontology, epistemology, and methodology associated with each paradigm as discussed so far. The evidence of an inaptness of modernism and postmodernism (Williams, Stewart & Larsen, 2012; Xin, Tribe & Chambers, 2013) to provide a holistic platform for unification of new authenticity of tourism experience discourse further strengthens the proposition that transmodernism offers an enabling framework for stabilisation and unification of the authenticity discourse.

The cluster dealing with multidisciplinarity of the discourses encompasses two elementary issues namely disciplinarity and fragmentation of tourism scholarship in general and, the experience or/and authenticity discourses in particular (Coles, Hall & Duval, 2009; Dredge, Jenkins & Whitford, 2011:39; Hollinshead & Ivanova, 2013; Pernecky, 2010, 2012; Tribe, 1997, 2000, 2006). As a number of dissimilar disciplines contributed to defining authenticity and tourism experience, they created the knowledge production that is “intellectually straight jacketed by disciplinary antecedents” (Coles, Hall & Duval, 2009:81). Given that tourism scholarship is fragmented and truths are artificially constructed (Coles, Hall & Duval, 2009:82; Tribe, 2006) resulted in a failure of many fundamental tourism concepts to evolve into basic concepts or a singular idea accepted once and for all (Reisenger & Steiner, 2006a:65). In the case of authenticity of tourism experience discourse this situation has led to a state of theoretical and conceptual paralysis.

The cluster ‘Economy’ encompasses the main characteristics of experiential and authentic economy which strengthen the proposition that New cultural tourism experience is aligned to five genres of economic authenticity as part of transmodernism and not postmodernism as is often assumed. A rationale behind situating the authentic economy within transmodern paradigm forms part of the third cluster followed by the fourth cluster which supports the proposition that tourism is part of authentic economy and therefore the theories of authenticity of tourist experience can and should be correlated (if not integrated) with the five genres of authentic economy as presented in Figure 2.1.
The resultant New transmodern authentic form of transformatory experience is situated in the open centre and denotes the intrapersonal existential authenticity driven by personal transformations which lead to authentic-self. The underlining flat ontology assumes equal importance of material (objective authenticity) and experiential (constructive authenticity) in informing the new transformatory experience (existential authenticity), thus supports the main theoretical assumption of the New model of Transformatory cultural tourism experience.

2.4.2 Transformatory experience as New transmodern (cultural) tourism experience

The extensive review of literature reveals that only a few studies explore the transformatory experience as part of authentic economy and/or transmodernism. Andriotis (2011) applies five genres of authenticity on tourism experience at Mount Athos in Greece and finds that influential authenticity triggers perceptual engagement and inner change which leads to personal transformation (Andriotis, 2011:1619). Gelter (2008) utilises the transmodern paradigm in developing the Total Experience Management Model (TEM) for sustainable nature based tourism. Gelter (2008:8) ascertains that “TEM-model for experience production could be the first attempt to conceptualise a methodology within experience production that address the transformational dimension of experience production and thus can be developed for a conceptual approach of transmodernity within tourism”.

In new Gelter (2008:9, 2009:14, 2010:60) (TEM) Total Experience Management approach of ‘Experience production’ model, transformatory experience is positioned at the top of extended Maslow’s pyramid of needs therefore self-actualisation precedes transformatory experience as a lower order need (Chang, 2007:158). The same suggestion is evident in Pine and Gilmore’s (2008:78) pairing of authenticity/experience and meaning/transformation in a “hierarchy of business imperatives and consumer sensibilities”, raises a very interesting question. Is transformatory experience arising from tourist interaction with authentic cultural heritage only experienced by those who had already reached the self-actualisation stage and are therefore conditioned to transformation as in the case of Cultural Creatives? Is transformatory experienced reserved only for those who are already in possession of a high level of cultural capital acquired through knowledge accumulation and self-actualisation and consequently are susceptive to or are in search of such experiences? Is transformatory
praxis in everybody's reach or is it conditioned by personal values and beliefs which are already aligned to new transmodern value system? Most importantly, can transformatory experience be seen as an extension of everyday life whereby adopted values are reconfirmed and reinforced through both acquisition of new knowledge and emotional stimuli arising from interaction with objectively authenticated cultural heritage sites?

Even though Kolb's (1984) experiential learning model deals to some extend with the role of knowledge in experiential learning the answer to these still unexplored questions will determine the position of transformatory experience (Gelter, 2009:14) within the context of New transmodern experiential model. Transformatory experience in cultural tourism defined as transmodern phenomenon is identified as enduring personal transformation in opposition to peak, temporal experiences of postmodern tourism. Even a possibility that tourism experiences can trigger enduring personal transformations when built on self-actualisation (Mannell & Iso-Ahola, 1987:325; Gnoth, 1997:295; Ryan, 1998:941; Chang, 2007:158) signifies a notable shift from traditional understanding of tourist experience as peak experience gauged against dullness and inauthenticity of the everyday life (MacCannell, 1976; Ryan & Glendon, 1998:173).

This possibility raises another very interesting question of what constitutes everyday experience or rather where is everyday or ordinary experience situated within the postmodern epistemology of plurality and dedifferentiation. Sandywell (2004:174) puts forward an interesting argument that everyday life as ordinariness and as a homogenous entity has never existed; it was perpetuated as one of the "myths sustaining the Eurocentric social-imaginary universe". When postmodernism destabilised the monolithic notion of an everyday life, the ongoing transmodern dynamics between mutations of the globalised experiences and localised micro-cultural practices turns ordinariness into a 'non-place' where all the cultural, social, economic, ethical processes are playing out. Every day life or ordinariness is not some isolated, pure domain "separated from other spheres of struggle and contestations" (Sandywell, 2004:174). On the contrary, it represents an immensely complex and rich domain of practices and experiences where people make sense of their lives as well as a transhistorical field par excellence in which bureaucratised and technocratic worlds are questioned, challenged, constructed and ultimately transformed (Sandywell, 2004:174). This view directly challenges a traditional modernist juxtapositioning...
of dullness/ordinariness of everyday life against the extraordinariness of tourism experience as peak, but temporary experience.

2.4: Transformatory experience as ontological authenticity of the authentic-self in the transmodern open centre (depicting the Milky Way).

A growing body of knowledge reveals that tourism has a potential to act as a Hegelian Spielraum, or a catalyst for authentic living (Brown, 2013:184) by effecting a transformation in behaviour and personal values. Tourism is seen as transformatory when an experience of an authentic-self leads to long-lasting changes in person’s attitudes, beliefs, knowledge and values (Noy, 2004; Salman & Uygur, 2010) as presented in Figure 2.4. Personal transformations in this new individualised, transmodern sense are predominantly triggered by accrual of authentic knowledge through culturally motivated travel. The model of Transformatory experience integrated some ideas developed by Collins and Murphy’s (2010) in 360 degree authenticity framework. The 360 degree authenticity (Collins & Murphy, 2010; Collins & Watts, 2013; Collins, Watts & Murphy, 2011) is “a qualitative analysis tool ... to evaluate authenticity through holistic, rather than reductive, approach.” (Collins & Watts, 2013:4). Building on Gilmore and Pine (2007) square model, Collins and Murphy’s developed questions in order to determine presence or absence of authenticity in objective (is it real), constructive, existential and economic authenticity.

The objective authentication of cultural heritage is knowledge based and is confirmed through a question: Is it real (or fake)? The epistemological question how does one know (if)
'It is real' is answered in relation to a perception of authenticity as defined by authentic-self. Keeping it real is realised through rendering authenticity regarded as the main economic value of transmodern authentic economy. As all these authentic stimuli continuously feed into the open centre, the transformatory experience emerges as a confirmation of authentic-self in a sense of being true to oneself and heightened awareness of real, true self. This newly emergent authenticity is proposed as ontological authenticity.

For example, personal transformations reported by backpackers (Maoz, 2007; Noy, 2004) are ensuing from immersive interactions with other cultures in destinations visited while in search of authentic primitive (Bruner, 2005:218). Ateljevic and Doorne (2005:14) reveal interesting dynamics in production of authentic experiences within a constructed tourist stage in Foreigner’s Lane in Dali, China, frequented by backpackers. Producers of authentic experience act as cultural brokers while adapting their performance to the subtle requirements of individual consumers based on detected differences. Even though this interaction has been staged it is nevertheless a source of transformatory experience resulting from accumulation of knowledge as part of life-experience. On the other hand, only (Noy, 2004:122, italics in original) is the main cause of profound, long-lasting occurrence of self-change. It is described as a heightened sense of self-knowing which leads to a deeper understanding of and sense of responsibility for people as humankind. Personal transformations which are either spiritual or faith related are regularly reported by Christian tourists visiting Jerusalem (Cohen, 2010) or Muslim tourists participating in the Hajj ceremony (Collins & Murphy, 2010).

As transformatory tourist experience transcends beyond the tourist moment it can acquire permanency only when experienced in the ontological sense as a reconfirmation or/and extension of the authentic-self. Authentic-self is reflective of new world view already integrated into every day personal value system (Gnoth, 1997:296) whereby the role of transformatory experience is to confirm the 'real me'. Interesting example of permanency of transformatory experience is Hajj (Collins & Murphy, 2010:322) “which is both, an experience away from daily life and an experience integrated into the daily life of aspiring pilgrims”. Another good example is Norwegian experiencescape of Friluftsliv (Gelter, 2010:17) meaning ‘open air life’ which denotes a transmodern way of reconnecting with nature through “slow, flow, and peak experiences”. It best encapsulates the new
transmodern proposition of the role of tourism participation as an extension of everydayness (but not in a postmodern sense of deconstructed reality). It is par excellence model based on the reversal of traditional experiential poles, home/everyday life vs. exotic/extraordinary experience. A genuine Friluftsliv is a slow experience (Gelter, 2010:15) attained by an extension of everyday life's value system. As participants leave their everyday home life to spiritually reconnect with nature through nature based activities they are actually going back home to nature which is experienced as their original home. The interplay between spirituality and adopted value system which define the authentic-self results in experience of genuine Friluftsliv as a way of life through play and not as a way of play in opposition to everyday life. In this sense, new transmodern experiential realm conceptualised in New transformatory model of cultural tourism experience opens up endless possibilities for shaping up and reconfiguring the authentic-self through tourism participation.

2.5 CONCLUSION

Conceptualisation of a new model was a complex and multilayered process plagued by ontological and epistemological irregularities and theoretical contradictions. Major impediments stemmed from either inherent multidisciplinarity of tourism discourse in defining its main concepts, tourism experience for example, or, when the concepts are unidisciplinary, such are authenticity theories, they are juxtaposition along two conflicting paradigms/worldviews, modernism and postmodernism. Extant literature on the nature of tourism experience in economic and social sciences, even though greatly contributed to enriching the tourism experience discourse, did not resolve a crisis of authenticity. Pine & Gilmore (1999) four realms of experience economy and five genres of authenticity in authentic economy (Gilmore & Pine, 2007) rarely crossed over (especially the latter) and pollinated rich experience discourse in tourism such are extraordinary, memorable (Ritchie & Hudson, 2009:121) awe, or transformatory experience, to mention but a few.

The issues mentioned hitherto are germane to an ongoing debate on the role of objective authenticity as a modern construct in informing the postmodern nature of tourism experience which recently culminated with the crisis of authenticity discourse. In an attempt to provide some resolution to an otherwise unattainable theoretical situation pertinent to authenticity of
tourism experience discourse, the New transmodern model of cultural tourism experience is proposed. The main principle of the New model is that it assumes equal roles of material (objective authenticity) and experiential (constructive authenticity) realms of reality in informing the transformatory tourism experience. The two principal characterisations of transformatory cultural tourism experience in the proposed New transmodern model are firstly, that it denotes the intrapersonal type of existential authenticity which is not independent from reality as in traditional postmodern qualification but is equally informed by both realms, material (objective authenticity) and experiential (existential authenticity); secondly, in attaining the transformative experience any consumption has to conform to authentic-self by confirming and/or reinforcing personal value system, lifestyle and world view. In this new transmodern sense the transformatory experience embodies a new form of ontological authenticity defined as being true (authentic) to oneself. Authentic-self is the utmost existential state of Being which transcends beyond everyday/extraordinary ontological poles of being in the world and synthesises real/authentic (objective and economic authenticity) with experiential (constructive) as a way of experiencing real through epistemological authenticity. A product of epistemic-authentic and ontic-authentic experience is transformatory experience defined as an embodiment of authentic-self. As authentic-self can only be one, it constantly changes because it is situated in the open centre in which constant flow of knowledge creates new knowledge about the world and what does it mean to be one in the world. These constant changes of authentic-self are not occurring in the postmodern sense of infinite differentiations of deconstructed reality where self becomes part of the hyperreal simulacrum, but rather in a transmodern sense of being in the world as true, authentic-self. The authentic-self does not deconstruct reality but reconstructs it instead in order to reach an ideal-self by influencing the environmental, spiritual, and economic changes in the world.

To reiterate, the role of ontological authenticity is to shape the authentic-self by means of transformatory experiences. Transformatory experiences serve as a catalyst for reaching an ideal-self by continuously growing the authentic-self through accrual of new knowledge and new authentic experiences. The authentic-self can only exist as one and the whole which makes obsolete a dichotomy between everyday life and extraordinary tourist experience. As the authentic-self extends the adopted (transmodern) values and new world view into
tourism, the New transformatory experiential model actually reverses the subsequent roles of everyday life and tourism experience in the genuine Friluftsliiv sense.

Further empirical studies should be conducted to appraise the theoretical assumptions of the proposed New model of transformatory cultural tourism experience, the main being the parity between objective and constructive authenticity in informing the new transformatory experience and the prevalence of transformatory experience in Cultural Creatives’ consumption patterns.
CHAPTER 3

TESTING THE MODEL OF NEW TRANSFORMATORY CULTURAL TOURISM EXPERIENCE

ABSTRACT:

New paradigm of transmodernity, underpinned by philosophy of Speculative Realism and flat ontology of the equality of material and experiential realms of reality, is not only expected to resolve a crisis of authenticity discourse but to unify it into a new transmodern cultural tourism experiential model. The aim of this article is to test the theoretical assumption of equal contribution of objective and constructive authenticity in informing the transformative tourist experience, which denotes a new form of intrapersonal existential authenticity, the ontological authenticity. The results of multiple regression analysis confirmed the equal contribution of objective and constructive authenticity in informing the new transformative tourism experience and provided a theoretical validation for the proposed model underpinned by an emerging transmodern paradigm. The results also indicate that ontological authenticity edifies a new transmodern form of intrapersonal existential authenticity.

KEYWORDS: model of transformative experience, dependent and independent variables, factor analysis, multiple regression analysis, ontological authenticity.
ARTICLE 2: TESTING THE MODEL OF NEW TRANSFORMATORY CULTURAL TOURISM EXPERIENCE

3.1 INTRODUCTION

A New model of transformatory cultural tourism experience is expected to resolve, at least to some extent, the current crisis of authenticity discourse (Noy, 2009:220) arising from an inability of objective and existential authenticity to coexist within the postmodern experiential paradigm. To exemplify the problem, even though the three authenticity theories (objective, constructive and existential) central to the proposed model originate from the same discipline, the sociology of tourism (Bellhassen & Caton, 2006; Budruk, White, Wodrich & van Riper, 2008; Jamal & Hill, 2004; Kim & Jamal, 2007; Lau, 2010; Mantecon & Huete, 2007; Pernecky & Jamal, 2010; Steiner & Reisinger, 2006a) each theory is conceptualised by one of two incompatible paradigms, either modernism or postmodernism. More specifically, the objective theory of authenticity (MacCannell, 1976, 1999) is defined by the tenants of modernism, ontology of rationality and epistemology of differentiation (Kim & Jamal, 2007:183; MacCannell, 1976:11; Wang, 1999:353), the existential authenticity by the tenants of postmodernism (Wang, 1999:362), ontology of relativism and epistemology of de-differentiation (Kim & Jamal, 2007:193), and constructive authenticity (Cohen, 1974, 1979, 1984, 1988) by ontology of constructionism (Cohen, 1988:374; Poria, Biran & Reichel, 2006:122) which is a placid form of postmodern epistemology of deconstruction. The allegorical battle between two paradigms evident in the incompatibility of three authenticity theories raised calls for declaring the objective authenticity obsolete in the phenomenology of postmodern tourist experience and replacing it with existential authenticity (Reisinger & Steiner 2006a:81; Steiner & Reisinger, 2006a:302). A failure of postmodernism to provide an enabling framework for unification of three theories of authenticity into a conceptual model of New authentic tourism experience representative of New tourism (Poon, 1997) and further aligned it to transmodern paradigm (Ghisi, 2010) lead to a disintegration of postmodern authenticity discourse in social sciences in particular.

Since postmodernism created the current crisis it is unreasonable to expect that it has an innate capacity to resolve it. It is suggested that the new paradigm of transmodernism

The results of the statistical tests of new transformatory model of cultural tourism experience are also expected to expose the following theoretical, ontological and epistemological characteristics of transmodernism as the underlying paradigm of the new model.

- A new paradigm of transmodernity is capable of unifying three theories of authenticity without an exclusion of either of them.
- Transmodernism is able to transcend beyond modern/postmodern, material/experiential false dichotomy which is currently holding back further unification of three theories of authenticity into a New transmodern experiential model.
- The objective authenticity plays an important role in informing the intrapersonal existential authenticity of Transformatory experience.

The aim of this article is to resolve a long standing theoretical dilemma of un/usefulness of objective authenticity in informing the postmodern nature of tourism experience discourse which is currently not only the main point of contention between tourism scholars but is also holding back the future realignment of tourism discourse with a transmodern paradigm. The empirical results presented in this chapter are expected to confirm the main theoretical assumptions of the New model of transformatory cultural tourism experience. Therefore the specific aim of this chapter is to empirically test the hypothesis that objective and constructive authenticity equally contribute to new transformatory experience which denotes an intrapersonal existential authenticity and inform the newly proposed ontological authenticity.

Standard multiple regression analysis is used to investigate the validity of the main theoretical assumptions of the proposed new model of transformatory cultural tourism.
experience. The results of multiple regression analysis are expected to confirm the main structure of the newly developed transmodern experiential model. Moreover, because of its strong reliance on the correctness of the underlying theoretical assumptions (Field, 2009), the multiple regression analysis is the best suited statistical test for theory testing methodological approach pertinent to this research. In particular, the article will empirically test the hypothesis of equal contributions of objective and constructive authenticity in informing the intrapersonal existential authenticity of the new model of transformative tourist experience. If the results of the multiple regression analysis confirm these assumptions, the objective authenticity will reclaim its rightful place in the transmodern cultural tourism experiential model. This finding will also represent an important theoretical and empirical contribution of this article to tourism as a field of study in the fifth section.

The article is structured in five sections. The first section presents an overview of the extent literature focusing on the subsequent roles of objective and existential authenticity in informing the authenticity of tourist experience. A discussion will focus on the case studies containing various experiential models ranging from marketing to social sciences including the results of both qualitative and qualitative analysis on the role of objective authenticity in influencing the existential authenticity. The conceptualisation of the model and method of research are presented in the second and third sections respectively. The results of multiple regression analysis are presented in the fourth section followed by a discussion of the results and their implication for future development of authenticity discourse in tourism.

3.2 OBJECTIVE AND EXISTENTIAL AUTHENTICITY: A TURF WAR

Notwithstanding the existential authenticity being regarded as the foremost representative of the postmodern paradigm (Kim & Jamal, 2007:193) as well as the missing link in explaining the postmodern nature of (authentic) tourism experience, objective authenticity refuses to go into a postmodern oblivion and continue to reverberate in tourism scholarship. A growing number of scholars emphasise the importance of objective authenticity in generating authentic tourist experience. While a turf war between objective and existential authenticity is heating up, a number of research studies both in marketing and social sciences have shown that objective authenticity plays a decisive role in informing the existential

In comparing the levels of co-creation of tourist experience at the rock arts based UNESCO World Heritage Site with the nature-based experience from ‘hunting for the northern lights’ in Northern Norway, Mathisen (2012:28) posits that objective authenticity is associated with the former and results in low level of experience co-creation between guides and tourists, while the latter exhibited high level of experience co-creation resulting in existential, transformatory type of experience. The results raise some concerns because museum environment seems to limit meaningful interaction between tourists and guides in co-creating memorable tourist experience while downplaying the importance of objective authenticity. Conversely, in the research study conducted at the restaurants at Victoria Falls, Mkono, Markwell and Wilson (2013:73) confirmed the main assumption of Quan and Wang's (2004) food experience model of the central role of objectively authentic, novel, and unique food offerings which should be balanced with familiarity in order to create memorable, 'out-of-the-ordinary', peak tourists' experience. In another case of Lijiang's World Heritage Site in China, when combined the objective and existential authenticity generate the exchange interface where the so called customized Naxi authenticity is formed (Wang, 2007:802). In film tourism experience at the site of the Lord of the Rings movie set in New Zealand, the existential authenticity “relies upon judgments of place as the ‘real’ appropriate place” (Buchman, Moore & Fisher, 2010:245). In case of faith based tourism, the intrapersonal, transformatory, existential authentic experience instigated by the pilgrims visit to Nazareth originated from the authenticity of the city as a place associated with the life of Jesus, and proved critical in giving the meaning to the visit for pilgrims (Buchman, Caton & Stewart, 2008:681).
Marketing scholars have a more hands-on approach to authenticity as they develop and/or test the models containing selected theories of authenticity or explore the authenticity in relation to other marketing constructs. Kolar and Zabakar (2010:652) conducted a study on 25 Romanesque sites in four European countries based on 1147 completed questionnaires. Proposed consumer-based authenticity model contained both objective and existential authenticity. The results of the structural equation modelling have shown that the exogenous variable of cultural motivation explains 26% of the variation in objective authenticity and that effect of objective authenticity on existential authenticity is statistically significant and consistent with the proposed direction in the hypothesis (object based authenticity positively influences existential authenticity) (Kolar & Zabakar, 2010:659). Chhabra, Healy and Sills (2003) explored the perceived or constructive authenticity as a measure of product quality and tourist satisfaction on a sample of 500 visitors of Scottish Highland Games held in United States (North Carolina). The results reveal that 68.3% of the visitors seek authentic Scottish goods which are clearly embodied in objective authenticity. Furthermore, Highland dancing with a mean score of 4.2 was the most authentic item in the Games followed by the Parade of the participating clans (4.0) and learning Scottish history (3.8) (Chhabra, Healy & Sills, 2003:712). Interestingly, a bivariate regression analysis revealed that perceived authenticity rating of ‘information on Scottish history’ and ‘setting of the Highland Games’ whereby both items are reflective of objective authenticity had significant positive coefficient ($p=0.005$ and 0.07 respectively) in a model of expenditure (Chhabra, Healy & Sills, 2003:714). Those who gave high authenticity rating to objective authenticity tend to spend more money which further strengthens the proposition that sites which are more authentic will generate higher tourist expenditure, which in turn has huge economic implications for development of cultural heritage attractions in tourism.

There are also notable attempts by social scientists to overcome the crisis of authenticity by conceptualising new theoretical concepts expected to integrate the objective and existential authenticity. Jamal and Hill (2002:88) propose a new dimension of authenticity of tourist experience called personal authenticity. It is founded on the emotive and psychological aspects of tourist experience, authentic experience of fakes (de dicto) or of the original/real (de re), and on a deeper existential aspect related to personal meaning and identity. The de dicto - de re dichotomy encapsulates a metaphysical distinction between phenomenal and non-phenomenal. Phenomenal beliefs correspond with de re (of the thing) beliefs that gave
special kind of entity as the object (colour, shape) (Nida-Rümelin, 1995:226); it can encapsulate the properties of objective authenticity. Non-phenomenal belief associated with *de dicto* (of the word) is deemed representative of existential authenticity as it presupposes the continuation of the same desire (intrapersonal existential authenticity) but allows for objects to be changed (other attractions, sites). Jamal and Hill's (2002) article proves that in the metaphysical sense the conception of objective reality is derived from the very experience of the reality as objective. It is the main theoretical assumption embedded in the proposed new model of transformatory cultural tourism experience.

Theoplasity is another theoretical concept intended to bridge a rift between objective and existential authenticity. Theoplasity is a unifying concept which denotes a direct influence of heritage setting (objective authenticity) on the experience of self (existential authenticity). It is successfully operationalised in film tourism (Bunchman, Moore & Fisher, 2010) and pilgrimage tourism (Bellhasen, Caton & Stewart, 2008). In another instance Dutton (2005:258) proposes differentiation between nominal and expressive authenticity. While the former is context-dependent as it delineates between authentic-inauthentic (objective authenticity) the latter reveals the meaning and deeper values which conform to both, individual and societal values (constructive authenticity). Selwyn (1996:20) differentiates between cool and hot authenticity with former being expressive of the knowledge about objective reality (objective authenticity) and the latter embodies feelings of authentic-self (existential authenticity and transformatory experience) triggered by the experience of objective reality (cognitive and affective dimensions of constructive authenticity). Zhu (2012:1496) argues that a dichotomy of objective-subjective orientation towards authenticity embodied in three authenticity theories should be abandoned in favour of performative authenticity which is neither subjective nor objective. Cohen and Cohen (2012:2179) suggested "shifting from a focus on the discourse of authenticity to process of authentication itself." So-called cool authentication was further operationalised by Frisvol (2013:16) into a model of authentication of ruralness with objective authenticity playing a major role through indexication of a place (food, farm animals) and a rural way of life (farming practices).

Gelter (2008, 2009, 2010) was the first tourism scholar to show a clear theoretical link between a transformation value of authentic economy (Pine & Gilmore, 1999; Gilmore & Pine, 2007) and transmodernity. The Total Experience Management (TEM) model (Gelter,
represents a new conceptual framework for the application of transmodernity in nature based tourism (Gelter, 2008:4; 2010:49).

From a discussion presented so far it is evident that the approach to interpreting and resolving the issues arising from the relationship between objective and existential authenticity differ between management and social sciences, but also that objective authenticity is not yet vanquished from postmodern experiential tourism discourse. On the contrary, even though unresolved and still fogged with a number of constructs intended to replace it, the objective authenticity remains central to tourism experience discourse arising from consumption of cultural heritage. Objective authenticity is even more critical to rendering authenticity in product offerings of new authentic economy. As demand for authenticity becomes omnipresent, the postmodern rejection of authentic/fake dichotomy represents a major theoretical, ontological and epistemological nuisance not only for the authenticity discourse in particular but for a New cultural tourism in general. Proposed conceptualisation of new transformatory experience as transmodern phenomenon presented in Figure 3.1 is expected to resolve the ongoing crisis of authenticity discourse.

### 3.3 CONCEPTUALISATION OF A NEW MODEL OF TRANSFORMATORY EXPERIENCE

The proposed conceptual framework presented in Figure 3.1 is deduced from the theoretical premises underpinning the New theoretical model of transformatory tourism experience. Transformatory experience in new cultural tourism regarded as a transmodern phenomenon is identified as enduring personal transformation in opposition to peak, temporal experiences of postmodern tourism (Brown, 2013:177). New transmodern cultural tourism can act as transformatory when an experience of an authentic-self leads to long-lasting changes in a person's attitudes, beliefs, knowledge and values (Brown, 2013:179; Noy, 2004; Salman & Uygur, 2010). Personal transformations in this new individualised, transmodern sense are triggered by accrual of authentic knowledge through culturally motivated travel. The transformatory tourist experience is expected to acquire permanency when experienced in the ontological sense as a (re)confirmation or/and extension of the authentic-self. Authentic-self is reflective of new world view already integrated into every
day personal value system (Gnoth, 1997:296) whereby the role of transformatory experience is a confirmation of authentic ‘real oneself’. The variables which are expected to shape the ontological authenticity of transformatory experience are: demand for authentic; confirmation of authentic-self through world views and value system; and accrual of knowledge.

**MODEL OF TRANSFORMATORY CULTURAL TOURISM EXPERIENCE**

<table>
<thead>
<tr>
<th>INDEPENDENT VARIABLES</th>
<th>DEPENDENT VARIABLE</th>
</tr>
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| **OBJECTIVE AUTHENTICITY**
  Denotes: Realness and authenticity of objective reality - Is it real?
  Variables:
  - Authenticity of the setting/site,
  - Authenticity of the exhibits
  - Learning
  - Understanding
| **TRANSFORMATORY EXPERIENCE**
  Denotes: Intrapersonal existential authenticity
  Variables:
  - Demand for authenticity
  - Authentic-self
  - Spirituality
  - New knowledge
  - New value system
| **CONSTRUCTIVE AUTHENTICITY**
  Denotes: Socially constructed and individually negotiated experiences arising from objective reality
  Variables:
  - Cognitive (knowing)
  - Affective (feeling)

Figure 3.1: A conceptual model of New transformatory cultural tourism experience

Objective authenticity denotes the authentic setting, exhibits and the level of learning. As these variables emanate from authentic characterisation of the site they are expected to feed into a demand for authenticity and an increase of knowledge which represent two critical components of intrapersonal existential authenticity in reaffirming the ontological state of *being*. The two variables of constructive authenticity, the cognitive and affective, are expected to further reinforce the affirmation of authentic-self by channelling the perceptive and emotional stimuli triggered by a particular objectively authenticated site into intrapersonal existential experience of authenticity.
A discussion presented so far corroborates the claim that the proposed realignment of three social authenticity theories from postmodern to transmodern (authentic) paradigm is theoretical, ontological and epistemological necessity. Arising from the theoretical model presented in Figure 3.1 the main assumption of the conceptual model is that objective and constructive authenticity are independent variables which equally contribute to transformatory authentic experience as dependent variable. The two research questions which this study is going to test are:

1. How well the two independent variables (objective and authentic authenticity as independent variables depicted in Figure 3.1) are able to predict the transformatory experience?
2. Which of the two independent variables is a better predictor of transformatory experience and how much of unique variance it explains?

3.4 METHOD OF RESEARCH

The method of research is divided into two sections which contain a discussion regarding the questionnaire and the statistical analysis. Because identified predictor and outcome variables are based on strong theoretical grounds underpinning the New theoretical model of transformatory experience, the selected statistical test is standard multiple linear regression analysis.

3.4.1 The questionnaire
The sample size for this study is set at 406 from two sites. The Constitution Hill site receives approximately N=50 000 international tourists per annum (JDA, 2010) which according to Yamane (1973:886) requires the sample size n=398 \( (n=N/1+N(\alpha)^2) \) for a confidence level of 95%. There is no visitation data available for the Hector Peterson Memorial site so it can only be estimated that from a total 186 402 visits to Soweto (SAT, 2011:133) 25% tourists visit Hector Peterson memorial according to Ramchander (2007:48). The sample size for Hector Peterson is therefore the same as required for the Constitution Hill. Because both sites are classified as political cultural heritage sites representative of the history of apartheid and are thus are expected to be visited by genuine cultural tourists, the sample of
406 is deemed representative of both sites while ensuring the wider access to tourists and better tourist mix.

The data for ATLAS survey has been collected during the period 01 and 18 April 2011 at two sites, Constitution Hill in Hillbrow and Hector Peterson Memorial in Soweto. The sampling strategy is a non-probability sampling in which the researcher cannot forecast that each element of the population is represented. The type of sampling method used is a convenience or accidental sample by which the "sampling is done on the basis of availability and ease of data collection" (Tashakkori & Teddlie, 1998:76). The tourists were approached at the exits of both sites after finishing the tour. In case of family groups, only one respondent was selected based on whose birthday is coming first. An equal number of questionnaires was distributed on weekdays and during the weekends and during the weekdays. The data in this study was captured in Microsoft Excel spread sheets.

The ATLAS questionnaire used in this study has been utilized for ATLAS (2007, 2009) worldwide cultural research project from 1992; it is a tested and reliable questionnaire. Section C is added to the original ATLAS questionnaire and consists of three questions which measure dimensions of objective, constructive and existential authenticity as well as overall authenticity of actual experience. The Module C is added to the questionnaire from the previous Constitution Hill (2010) study so the items set have been already validated. All the scales are at the ordinal level of measurement a five-point Likert scale was used: 1 being the least important and 5 the most important.

3.4.2 The variables of objective, constructive and intrapersonal existential authenticity

The items set measuring objective authenticity consist of two dimensions, authenticity of the site and learning. They are measured by four variables, namely the authentic 'appearance' of the setting, exhibits and photographs, facilitation of learning and the level of increased understanding. The appearance of attraction will measure the authenticity of the setting (prison site with the Constitutional Court, Hector Peterson memorial) and actual buildings. Hede and Thyne (2010:688) explicate the important role of semiotic interpretation of indexicality and iconicity in consumers' ability to distinguish between authentic and fake. Of importance to this research study is indexicality as it denotes the genuineness or realness
of objectively authenticity and relies on the link between the factual information, the object and available cue. In the context of the proposed research study, the objective authenticity should play a decisive role in informing the authenticity of transformatory experience. Learning and increased understanding are two interconnected variables which reinforce the authenticity of both, the actual site and the exhibits.

The seminal work of Cohen (1974, 1988) on socially constructed and individually negotiated tourist experience forms a theoretical framework for constructive authenticity. Constructive authenticity entails two dimensions, cognitive and affective. Cognitive dimension is measured by thinking (processing and reacting to information) while affective dimension of constructive authenticity recognises that visitors to an attraction aid in the production of their own experiences of authenticity (Mcintosh & Prentice, 1999:608) through emotional response. The items set measuring constructive authenticity consist of two variables. The cognitive variable of constructive authenticity is measured by one question on the importance of "What the site make me think about" in the overall authentic experience. The variable which measures the affective authenticity explores the emotional response to perception of objective authenticity. It is measured by one item, the importance of "How the site made me feel" in the overall authentic experience.

When the interpersonal type of existential authenticity and influential authenticity in authentic economy are integrated the result is transformatory experience. Transformatory experience is further conceptualised not as a hybrid experience but as qualitatively new type of transmodern authenticity, the so called ontological authenticity. This new authenticity denotes the transformations towards authentic-self as a confirmation of values and world views which are already a part of everyday life. The variables associated with transformatory experience are expected to trigger changes or confirm the personal views and induce the extraordinary, memorable experience as affirmation of the authentic-self. The extent of extraordinary experience is measured by six statements which explore the variables reflecting the extraordinary emotional and thought provoking experience, life changing realisations which confirm the authentic-self as appreciation of life (fifth and sixth variable).
Theoretical works of Wang (1999), Kim and Jamal (2007) provide the theoretical framework for existential authenticity. Of particular interest to this study is the intrapersonal dimension of existential authenticity as it embodies strong, positive emotions (Farber & Hall, 2007:250) (second variable) which lead to personal growth through attainment of knowledge (first variable and fourth variables) or personal transformations which in many cases lead to a change or confirmation of personal beliefs and the world views (third variable). Evidently, the variables denote the transformatory experience as part of the authentic economy. The results of Kim and Jamal's (2007:188) research study at the Texas Renaissance festival on intrapersonal existential authenticity delineate between three sub-categories of self-making as self-transformation, emerging self and constructing self-identity.

Four psychological dimensions of memorable experience (Wing Sun Tung & Ritchie, 2011:1377-1378) were identified based on 208 responses of 208 Canadians surveyed by a snowball sampling method. These are: affect; expectations; consequentiality and recollection. Affect is the emotional response which, if positive, increases happiness and psychological growth while producing more accurate and long-lasting personal knowledge (Wing Sun Tung & Ritchie, 2011:1378). Expectations were not very specific and generally formulated. Consequentiality includes four sub-dimensions namely: enhancing social relationships; intellectual development; self-discovery and overcoming physical challenges (Wing Sun Tung & Ritchie, 2011:1379). Of particular interest to this research study are second and third sub-dimensions, namely intellectual development and self-discovery. Intellectual development refers to acquisition of knowledge in a specific, authentic destination. Every aspect of novel destination and every experience is regarded as fresh and eye-opening (Wing Sun Tung & Ritchie, 2011:1379) and point to extraordinary experience towards personal growth. Self-discovery as a result of tourist experience denotes expanded perspective in life and permanent transformation in personal worldview (Wing Sun Tung & Ritchie, 2011:1380)

3.4.3 Statistical analysis

The data in this study was analysed by a factor analysis and standard linear multiple regression analysis which uses SPSS version 18. The statistical analysis was conducted in five stages. First, a short summary of the statistics for Constitution Hill and Hector Peterson
sites' were compiled. Second, the confirmatory factor analysis with Oblimin rotation was conducted to test the unidimensionality of each of three factors further included in multiple regression analysis, namely objective and constructive authenticity (independent or predictor variables) and transformatory experience (dependent or outcome variable). The internal reliability of the items' loadings on each factor was confirmed prior to preceding with the standard multiple regression analysis. All the items with factor loadings <0.3 are considered contributing to the factor as well as all the factors with reliability coefficient <0.6 (Kruger, Saayman & Ellis, 2012:1213). Thirdly, the preliminary tests of the assumptions for linear multiple regression analysis of normality and linearity were conducted to ensure reliability of the results (Pallant, 2011:159). Fourthly, the main results of the multiple regression analysis are presented, starting with the confirmation of 'goodness of fit' of the model (Gupta, 2000:4) (F test with Sig. < 0.05) followed by the squared coefficient of multiple determination ($R^2$) which indicate the proportion (in %) of the variance explained by the independent variables (IV) in dependent variable (DV), proceeding with Beta ($B$) values which determine the unique variance explained by each predictor variable, concluding with values for tolerance and VIF as well as collinearity diagnostics in assuring no multicollinearity between variables in the sample.

3.5 THE RESULTS

To test a New model of transformatory cultural tourist experience, a standard multiple regression analysis was conducted to determine the variance explained by the predictor or independent variables (objective and constructive authenticity) in informing the New transformatory experience (outcome or dependent variable). The results are presented in three main sections. The first section provides a short summary statistics of the sample, followed by the results of the factor analysis in the second section and the results of standard multiple regression analysis in the third section.

3.5.1 Summary statistics

The total number of valid questionnaires N=406 represents a sample for this research study; of those, 205 are collected at Constitution Hill (CH) and 201 at Hector Peterson (HP)
memorial/museum. Of the total sample there were slightly more females (229 or 56.4%) than males (173 or 42.6%) (N=402) and more foreign (215 or 53.9%) than domestic tourists (184 or 46.1%) (N=399). The main type of holiday tourists are taking as part of their visit to the sites is touring holiday (26.6%) followed by cultural holiday (17%), creative/educational holiday (14.6%), ecotourism/nature holiday (12.1%) and city trip (9.9%).

3.5.2 Results of confirmatory factor analysis

Table 3.1: The results of factor analysis for factors of objective and constructive authenticity and transformatory experience

<table>
<thead>
<tr>
<th>Authenticity factors</th>
<th>Factor loadings</th>
<th>Mean</th>
<th>Reliability</th>
<th>Average inter-item correlation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Variable 1:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Objective authenticity</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Authenticity (genuiness) of the site</td>
<td>.347</td>
<td>3.49</td>
<td>0.617</td>
<td>0.25</td>
</tr>
<tr>
<td>Authentic exhibits, photographs, videos</td>
<td>.398</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How much I learned</td>
<td>.437</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How much the site increased my understanding of the country’s history— the ‘bigger picture’</td>
<td>.413</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Variable 2:</strong></td>
<td></td>
<td>3.20</td>
<td>0.643</td>
<td>0.48</td>
</tr>
<tr>
<td>Constructive authenticity</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How the site makes me feel</td>
<td>.483</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>What the site make me think about</td>
<td>.483</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Variable 3:</strong></td>
<td></td>
<td>3.39</td>
<td>0.814</td>
<td>0.43</td>
</tr>
<tr>
<td>Transformatory experience</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>What was presented on the site increased my understanding of the history of Apartheid in South Africa</td>
<td>.603</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>It was very emotional experience</td>
<td>.611</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>It was thought provoking experience</td>
<td>.614</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I learned more than I expected</td>
<td>.566</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>In the future I want to help those less fortunate than me</td>
<td>.509</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The experience made me appreciate my life even more</td>
<td>.575</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Total variance explained: 51.75%
The confirmatory factor analysis is conducted to validate the factor loadings of already developed scale items on three factors measuring objective and constructive authenticity, and transformatory experience. The factor loadings on the pattern matrix with Oblimin rotation and Kaiser Normalisation confirmed the factors loading of the unique contribution of the variables on each of three predetermined factors of 51.57%. The inter-item correlation of all factors between 0.25 and 0.48 confirms the internal consistency of the factors. Recorded Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy is >0.7 for objective and constructive authenticity and >0.8 for transformatory experience which are according to Field (2009:659) ‘good’ and ‘great’ values respectively. As the KMO confirms the adequacy of the sample size for factor analysis, high values of the Bartlett test of sphericity (at p< .001) confirms the existing correlations between variables which should be included in the factor analysis. Three variables with factor loadings <.3 were excluded and the remaining variables presented in Table 3.1 are those used in multiple regression analysis. The values of Cronbach’s α (alpha) > .6 indicate that items in each factor have acceptable internal consistency (Gliem & Gliem, 2003:6) which point to the reliability of the scales.

The three factors presented in Figure 3.1 inform the model of New transformatory cultural tourism experience underpin the three types of authenticity pertinent to the New model. They are used in standard multiple regression analysis in order to test the main assumption of the proposed model.

3.5.3 Results of multiple regression analysis

The results of the multiple regression analysis are presented in the order determined by the following questions: How well the assumptions of linear regression have been satisfied? How well the two independent variables are able to predict the transformatory experience? Which of the two independent variables is a better predictor of transformatory experience and how much of the unique variance?

The reliability of the results of multiple regression analysis depend on the preliminary analysis in assuring there are no violations of the assumptions of normality, linearity, multicollinearity and homoscedasticity (Pallant, 2011:159; Tabachnik & Fidell, 2007:161-167). Since a distribution of data sets for all three variables were asymmetric and non-
linear, dependent and independent variables were transformed in order to achieve more symmetric distribution of data and more linear relationship between the variables (Cohen, Cohen, West, & Aiken, 2003:247). Spearman Rho correlation coefficient ($r_s$) reveals bivariate relationship between the transformed variables. Moderately strong, positive and statistically significant linear relationships exist between independent variables of objective ($r_s(405) = .489, p = .001$) and constructive authenticity ($r_s(405) = .463, p = .001$) with the outcome variable of transformatory experience. The intercorrelation between two independent variables is moderate and positive ($r_s(405) = .429, p = .001$). The Pearson Correlation coefficient ($r^2$) revealed positive and strong relationship between the variables at $p < .001$ so the $H_0$ that probability of linear relationship between variables is due to a chance is rejected. Bivariate correlation between independent variables is 0.448 which is below 0.8 regarded a cut off for multicollinearity (Meyers, Gamst & Guarino, 2006:213). Furthermore the evidence of moderately strong and positive correlation between the variables confirms the main assumptions of the proposed New model of transformatory cultural tourist experience.

Table 3.2: Summary of the multiple regression analysis

<table>
<thead>
<tr>
<th>Model</th>
<th>Transformatory experience</th>
<th>$B$</th>
<th>$SE B$</th>
<th>$\beta$</th>
<th>$t$</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td></td>
<td>0.254</td>
<td>0.35</td>
<td></td>
<td>7.26</td>
<td>0.00</td>
</tr>
<tr>
<td>Constructive authenticity (transformed)</td>
<td></td>
<td>0.261</td>
<td>0.40</td>
<td>.305</td>
<td>6.57</td>
<td>0.00</td>
</tr>
<tr>
<td>Objective authenticity (transformed)</td>
<td></td>
<td>0.372</td>
<td>0.50</td>
<td>.345</td>
<td>7.42</td>
<td>0.00</td>
</tr>
</tbody>
</table>

$R^2 = .307$

$F = 88.838^{**}$

*p < .05. **p < .01.

After the removal of two outliers, the test of colinearity shows acceptable Mahalanobis Distances scores (which denotes a multivariate measure of distance from the mean of all
variables) and Cook distance <1 (Field, 2009:219) which indicate that residuals are normally distributed. Furthermore, no missing data and suppressor variables were found, so the multiple regression satisfies all the assumptions.

A standard multiple regression analysis was conducted to evaluate how well objective and constructive authenticity predicted the transformatory experience. The model summary (refer to Table 3.3, Annexure 2) reveals the multiple correlations (R) between transformatory experience and two predictor variable, objective and constructive authenticity is strong (R = .554). The summary of the multiple regression analysis is presented in Table 3.2.

The coefficient of determination \( R^2 = .307 \) explicate the amount of shared variance of objective and constructive authenticity in explaining the transformatory experience. It means that combined the two independent variables explain 30.7% of the variances in the model. The adjusted \( R^2 \) shows how well the model can be generalised in the population (Field, 2009:235). An extremely small difference (.004) between the values of \( R^2 = .307 \) and adjusted \( R^2 = .303 \) reveals very good cross-validity of the model as it explains only 0.4% less variance in the outcome variable then reported by \( R^2 \) for the sample. The \( \beta \) values indicate the unique contribution of each independent variable in the multiple regression model. The \( \beta \) values for constructive authenticity \( \beta = .305, t = 7.26, p = .000 \) and objective authenticity \( \beta = .345, t = 7.42, p = .000 \) indicate that each variable explained 30.5% and 34.5% of the variance in the model respectively. Squared semi-partial correlations indicate the unique variance predicted by each independent variable, which is \( sr^2 = 0.0745 \) for constructive and \( sr^2 = 0.1204 \) for objective authenticity.

The F test (refer to Table 3.4, Annexure 2) proves the significance of the regression model as a whole. The summary of variance for regression show significant F value, \( F(2,402) = 88.838, p \leq .001 \), therefore rejects the \( H_0 \) that there is no linear relationship of dependent variable to independent variables. F value (F)p<.001 indicate that a significant relationship exist between weighted linear composite of the independent variables, as specified in the model, and independent variables (Meyer et al, 2006:213) which is not a result of chance.

Multicollinearity is a unique assumption of multiple regression analysis which insures that independent variables do not overlap by explaining the same variances in the dependent
variable making the model not generalisable. The assessments (refer to Table 3.5, Annexure 2) of Variance Inflation Factor (VIF) value (satisfy the requirement as it is close to 1 and far below 10) and tolerance level (far above 0.2) confirm there is no multicollinearity in the data (Field, 2009:242; Meyer et al, 2006:212). In addition, tolerance level (.799) is above 0.693 (1- R²) (Leech, Barrett & Morgan, 2008:105). Assumption of no multicollinearity is further tested by the eigenvalues of the scaled, cross-product matrix, condition indexes, and the variance proportions (presented in Table 3.6, Annexure 2). The results show that each independent variable has most of the variance loading on different dimension (constructive authenticity has 94% of variance loading on dimension 2 and objective authenticity has 92% of variance loading on dimension 3). The high percentage of variance loadings of independent variables on different dimensions within small eigenvalue and values of condition indices below 15 confirm the main assumption of multiple regression of no multicollinearity of data in the sample.

From the results presented so far it can be concluded that the model of transformatory cultural tourism experience satisfies all the assumptions of multiple regression analysis therefore is accurate for the sample and generalisable to the population.

3.6 DISCUSSION AND IMPLICATIONS

The main purpose of this study was to investigate the proposition that transmodernism provides an enabling theoretical framework for an integration of three theories of authenticity, objective, constructive and existential (without an exclusion of objective authenticity) into a New model of transformatory cultural tourism experience. Proposed theoretical model is empirically tested using visitors survey data N=406 collected from two South African National Cultural Heritage Sites in Johannesburg, the Hector Peterson memorial in Soweto and Constitutional Hill prison site in Hillbrow.

The multiple regression analysis was used to test the accuracy (for the sample) and generalisability (to the population) of the proposed model of transmodern authenticity of cultural tourism experience by determining the variance explained by objective and
constructive authenticity as the predictor variables in informing the ontological authenticity of transformatory experience as the outcome variable.

In answer to the first research question, the results of multiple regression analysis reveal that linear combination of objective and constructive authenticity was significantly related to transformatory experience (F(2,402) = 88.838, p<.001). The multiple correlation coefficient $R^2=0.307$ indicates that 30.7% of the variance can be accounted for by two predictor variables, objective and constructive authenticity.

In answer to second research question, objective authenticity unexpectedly explains more of the variance, 34.5%, in the model compared to 30.5% explained by constructive authenticity ($\beta = .345$ and $\beta = .305$ respectively). The results also support the theoretical, philosophical and ontological viability (and strength) of transmodernism as an underlining paradigm of the New model of transformatory cultural tourism experience.

The results of the study have far reaching implications for future theorisation of authenticity in the transmodern tourism experiential realm. As the theoretical assumptions of the New model were confirmed as statistically significant the crisis of authenticity is finally resolved and transmodernism is proven as an enabling paradigm for future research not only in authenticity discourse but in other tourism discourses as well.

The limitation of the study is that the new experiential model is applicable to political cultural heritage sites only. New research studies should test the usefulness of the new model of transformatory tourism experience on various other types of tourism experiences such are nature-based, and various events, as well as at other cultural attractions, from townships to cultural villages.

Despite its limitations, the findings from this study have several theoretical implications for future research in authenticity of tourism experience discourse. The results of the empirical study confirmed that transmodernity provides an enabling theoretical platform for consolidation of authenticity of tourism experience discourse destabilised by the ontological, epistemological and methodological rift between postmodernism and transmodernism.
3.7 CONCLUSION

A critical review of related literature on the roles of objective, constructive and existential authenticity in informing the postmodern tourist experience uncovered the roots of the current crises of authenticity discourse within postmodern paradigm. The evidence from the literature review demonstrated that the crisis can be resolved if a new theoretical and conceptual model is developed to enable the realignment of three social theories of authenticity to a new transmodern paradigm resulting in New transformatory cultural tourism experience. The process of realignment of authenticity discourse to a transmodern paradigm was conditioned by two theoretical prerequisites, namely an interdisciplinary conceptualisation and a convergence of authenticity discourse into a new type of transmodern experience. An interdisciplinary conceptualisation is evident in an integration of the economic genres of authentic economy (Gilmore & Pine, 2007) with three social theories of authenticity of tourism experience. Since influential authenticity, (Gilmore & Pine, 2007:49-50; 2012:16-19) as a foremost representative of transmodern authentic economy, and intrapersonal existential authenticity (Wang, 1999) as a foremost representative of authenticity of postmodern cultural tourism experience, both explain the same phenomenon which is a transformation towards an authentic-self, they converge into a new type of transmodern authentic experience, namely the transformatory experience (Gelter, 2008:9; 2009:14; 2010:60). The transformatory tourist experience further denotes a new type of authenticity, the ontological authenticity defined as a (re)confirmation or/and extension of the authentic-self (Brown, 2013:184; Noy, 2004; Salman & Uygur, 2010). The results of the multiple regression analysis confirmed this theoretical assumption.

To sum up, the main theoretical and empirical contributions of this article to tourism scholarship are twofold. The empirical results firstly confirmed the equal contribution of objective and constructive authenticity in informing the New model of transformatory tourist experience, and secondly, resolved the crisis of authenticity discourse by proving the usefulness of objective authenticity in informing the intrapersonal existential authenticity as a new ontological authenticity of the new transmodern tourist experience.
CHAPTER 4

CULTURAL CREATIVES AS CONSUMERS OF NEW TRANSFORMATORY EXPERIENCE

ABSTRACT:

The overarching purpose of this article is to investigate the likelihood that Cultural Creatives are a distinct group of genuine New (cultural) tourists in search of authenticity and meaning provided by transformative experience which in turn represents a new distinct form of transmodern experience. The results of multiple regression analysis proved that the nature of tourist consumption at cultural heritage sites conforms to the characterisation of New transmodern tourism demand for authenticity, knowledge, spirituality, and concern for the wellbeing of others. In this sense the transformative experience sought by Cultural Creatives denotes an integral cultural world view and new value system appropriated by the authentic-self. Since Cultural Creatives represent a subculture while transformative experience denotes a new transmodern form of authenticity, the ontological authenticity, the New model was not influenced by any other moderating variables of gender, place of residence, connection with culture, and education. Furthermore, the t-test and Mann-Whitney U tests confirmed a difference in transformative experience between two distinct tourist groups, namely Cultural Creatives regarded a genuine cultural group in search of ontological authenticity and the New tourists as a traditional class of cultural tourists who represent the whole sample.

KEYWORDS: Cultural Creatives, New tourists, ontological authenticity, multiple regression analysis, t-test.
ARTICLE 3: CULTURAL CREATIVES AS CONSUMERS OF NEW TRANSFORMATORY EXPERIENCE

4.1 INTRODUCTION

The fact that modernism and postmodernism promulgates two contradictory views on the authenticity in tourism experience has been discussed in tourism literature (Uriely, 1997) but what has not been discussed yet is an apparent persistence of the issue of authenticity of tourism experience evident in three main paradigms namely: modern; postmodern and transmodern. Not only does the issue of authenticity transcend from one paradigm to the next, but in each paradigm it embodies the exact same type of tourism demand being a demand for authenticity. Is it possible that the most complex and problematic construct in tourism discourse might in some twisted way emerge in transmodernism as unvarying theoretical construct to denote a new type of existential/ontological authenticity as part of transformatory experience? A review of the seminal work on authenticity in tourism clearly shows that it is not only possible but it is highly probable.

Early modernists, especially Boorstin (1992 [1962]) and Turner and Ash (1975), describe tourism as a superficial activity exemplary of mass tourists' search for shallow experience consumed within a protective environment of the tourist bubble (Boorstin 1992 [1962]:94-99). The mass tourists are "barbarian hordes" (Turner & Ash, 1975:15) in search of senseless, superficial and inauthentic tourists experiences. MacCannell (1976:11-13) fiercely criticised this view of modern tourists as the 'cultural dopes' and argued that they are in search of authenticity that is lacking in their everyday lives. However, what they instead find is commodified front stage (Boorstin's pseudo events) or false backs (Cohen, 1988; 2004:74) which only gives an illusion of the authentic back region. MacCannell calls it a dialectics of authenticity (1973:591) and further argues (MacCannell, 1973, 1976, 1999) that as soon as the authentic space/attraction is marked for tourist consumption, it seizes to be authentic which in turn triggers new differentiations between tourist attractions in response to tourists' continuous search for
new, real authenticity. Consequently, the modern tourists search for authenticity and meaning can only result in inauthenticity thus continuously feeding a vicious cycle of utopia of differences (MacCannell, 1976:13) and of false tourist consciousness (MacCannell, 1973:589).

A postmodern view on authenticity adopts the same modernist polarity between inauthentic (Boorstin, 1992 [1962]; Turner & Ash, 1975) and authentic (MacCannell, 1973, 1976, 1999). Based on this duality Uriely (1997:983) differentiates between two distinct types of postmodern tourism, *simulational* and *others*, which coexist within a postmodern paradigm without having to compete with one another. The simulational postmodern tourism builds on Boorstin’s (1992 [1962]) conception of pseudo-events which takes on the form of simulacrum, the hypperreal and Disneyfied (Ashworth, 2008:27) experiences in postmodern phenomenology associated with theme parks. The *other* tourism takes forward MacCannell’s (1973, 1976) argument of the tourists search for authenticity and trueness central to objective authenticity. In the forefront of *other* tourism are the New tourists (Poon, 1997) also known as the authentic tourists (Yeoman, Brass & McMahon-Beattie, 2007). The New (authentic) tourists are in search of authentic experiences, learning and self-actualisation (Pernecky & Jamal, 2010:1060; Poon, 1997:47) arising from the uniqueness of cultural heritage sites. The postmodern New tourists are defined in the exact same way as initially anticipated by MacCannell (1976) for modern tourist: they are both in search of authentic experiences and meaning. Since historicity of cultural heritage is known to offer differentiated, meaningful, authentic and unique tourist experiences demand by the New tourists, they are deemed representative of the general sample of this study.

There is also an indication of a presence of a *core group* of New (authentic) cultural tourists at cultural heritage sites who correspond to a genuine (Richards, 2003) or specialised (Stebbins, 2007) cultural tourists. Based on a generally accepted typology of cultural tourists developed by McKercher and du Cross (2002) the genuine cultural tourists, regardless of the motivation for the actual travel, derive deep, authentic, memorable, transformational experience from the visit and are motivated by learning, search for novel experiences and self-actualisation, (McKercher & du Cross, 2002:33).
This characterisation of genuine cultural tourists builds on MacCannell’s (1976, 1999) suggestion that modern tourists in fact demand authenticity (MacCannell, 1999:104). The argument is quintessential not only to the modernist theory of authenticity of tourist experience but is equally applicable to both the New tourists quest for authenticity and meaning as part of other tourism (Uriely, 1997:983) and to transmodern demand for rendering authenticity as part of authentic economy (Gilmore & Pine, 2007). A demand (for) authenticity (MacCannell, 1999:104) is therefore this unique tread, a constant, which runs unchanged through all three paradigms and is the main characteristic of a modern, a postmodern New tourist and a transmodern tourist.

In the same sense as the postmodern New tourists are the forerunners of other, serious leisure tourism, the new demand for authenticity as part of authentic economy is central to two distinct cultural and socio-economic groups, namely: Cultural Creatives (Ateljevic, 2008, 2011, 2012, 2013a, 2013b; Gelter, 2008, 2010; Ghisi, 1999, 2007, 2008, 2010; Ray & Anderson, 2000; Ray, 2008, 2002; Wuellner, 2011), and the Creative Class respectively (Boschma & Fritsch, 2009; Campbell, 2011; Florida, 2002, 2012; Richards & Wilson, 2006). While Cultural Creatives (Ray & Anderson, 2000) represent a silent subculture in the forefront of transmodernity, the Creative Class (Florida, 2002) denotes a distinct urban professional class ‘whose job is to be creative’ (Campbell, 2011:21; Florida, 2002). Even though the two groups are clearly delineated in the academic literature (as a subculture and as a professional class respectively) the similarities in the value system adopted by each group are striking.

Both groups embrace new transmodern planetary vision arising from the concerns for environmental and socio-economic survival of humanity. Both too uphold the value system founded on the respect for nature and tolerance for cultures of others while adopting the same healthy, holistic, spiritual, knowledge-driven lifestyle. Also, both groups are in search of those tourism experiences which serve as a reconfirmation of authentic-self. Most importantly both groups possess an intuitive ability to differentiate between real and fake. They are recognised as the powerful force behind a demand for authenticity (Liao & Ma, 2009:91) in ‘everything’ (Garrido, 2011:28) representative of the transmodern value system embedded in authentic economy. As a result, the Authenticity
Factor® (Ray & de Leña, 2005) (or demand for authenticity) already prevails in many spheres of public and private life in America and Europe - from politics and social and environmental concerns to management and consumption. Since both groups share the same transmodern value system and both demand authenticity as a transformational experience arising from cultural heritage sites, it justifies the assumption that the professional Creative Class actually forms part of a broader category of Cultural Creatives who represent the new transmodern subculture.

The aim of this article is to present the main characteristics of Cultural Creatives as the New genuine cultural tourists and further outline the main variables of ontological authenticity as part of transformatory experience. The specific aim of the article is to statistically test the hypotheses that transformatory experience represents a new distinct form of transmodern experience and that Cultural Creatives are a clearly identified group of New genuine tourists in actual search of ontological authenticity attained through a transformatory experience. This article will therefore test a premise that New model of transformatory tourist experience is not moderated by any other independent variables and that Cultural Creatives as a subculture are the main consumers of transformatory experience. The main assumption in testing the hypotheses is that Cultural Creatives represent a genuine, core group of the sample of this study as the most interested in authenticity as a source of transformatory experience leading to ontological authenticity.

The results of statistical tests presented in this article are expected to confirm a hypothesis that Cultural Creatives represent a clearly identifiable group in the sample of New tourists and that their demand for authenticity is more profound than in the rest of the sample. This assumption is strengthened by Ray’s (2002:6) clarification that, as part of a subculture, Cultural Creatives come “with new values, lifestyle and worldviews, and these cannot be predicted by demographics, because they are deeper than demographics”. Modern and Cultural Creative families’ exhibit very similar demographic profiles but they are nothing alike in terms of the values and world view; they live in two different worlds. Therefore it is hypothesised that as both groups exhibit similar profile characteristics the difference between the groups will arise from the differences in the depth of transformatory experience and not from their demographic characteristics. Conversely, the demographic variables are
not expected to exert any moderating effects on the model of transformatory experience which represents the second hypothesis which will be further statistically tested.

4.2 CULTURAL CREATIVES AS NEW (CULTURAL) TOURISTS

Cultural Creatives (Ray, 2002, 2008; Ray & Anderson, 2000) are a transmodern subculture in pursuit of spirituality, authenticity (Liao & Ma, 2009:91) and self-actualisation (Gelter, 2008, 2010; Ghisi, 1999, 2007, 2008; Pritchard, Morgan & Ateljevic, 2011:945; Ray & de Leña, 2005; Wuellner, 2011). Cultural Creatives are currently leading a silent revolution towards a new global value system and a new transmodern world order (Ateljevic, 2009; Gelter, 2008; Ghisi, 2010; Pritchard, Morgan & Ateljevic, 2011; Rodriguez, 1989, 2004; Tribe, 2008, 2009). The academic literature defines Cultural Creatives (Gelter, 2010; Ghisi, 2010; Ray & Anderson, 2000) as an emerging subculture representing 26.1% of the world’s population (Ray & de Leña, 2005:17). They represent more than one billion environmentally conscious consumers who demand authenticity in every sphere of their lives, from politics to travel (Gelter, 2008, 2010; Ghisi, 1999, 2007, 2008; Pritchard, Morgan & Ateljevic, 2011:945; Ray & de Leña, 2005; Wuellner, 2011). It is argued that Cultural Creatives are in fact New (transmodern) tourists because of a striking similarity between them and New tourists pursuit of self-actualisation, authenticity and spirituality (Poon, 1997:47). Ray (2008:7) alleges that Cultural Creatives accounted for 35% of the American population (or 80 million) in 2008 and for 33-37% of the population of Western Europe and Japan respectively. Ghisi (2010:40) suggested that in 2010 there were one billion Cultural Creatives worldwide (or 15% of the world’s population) of whom 66% were women (Ghisi, 2007:7). Based on the annual growth rate of a little over 3% per year (from 1986 when Cultural Creatives were first detected) (Ray, 2008:7) it can be estimated that in 2013 almost half of the American, European and Japanese population were in fact Cultural Creatives.

In the same vein, Florida (2002) detected the rise of Creative Class in America described as the new class of creative professionals (Florida, 2002:xiv; Campbell, 2011:11) who are clearly distinguishable from the existing Working class and Service class (Florida, 2012:35). The Creative Class, which comprises the one-third of the
American working force, is bound by creativity as an indivisible, unified entity (Campbell, 2011:23) thus responsible for the rise of Creative economy.

Similarly to Cultural Creatives, the Creative Class is characterised by a shift in values from modernist obsession with consumerism and accumulation of material possessions to satisfying “needs that stress belonging, self-expression, opportunity, environmental quality, diversity, community and quality of life” (Florida, 2012:8). Notably, a higher concentration of Creative Class in many cities in America (Florida, 2002) and Europe (Boschma & Fritsch, 2009; Lorenzen & Andersen, 2009:383) resulted not only in urban regeneration, which is the main thesis promoted by Florida in 2002, but also in creating the network of creative cities as suggested by Richards and Willson (2006).

The results of the study by Boschma and Fritsch (2009) based on the data set obtained from more than 500 regions in 7 European countries provide some insight into the role of Cultural Class in regional economic growth. Despite an uneven distribution of Creative Class throughout Europe and results varying from country to country, some general patterns clearly emerged. Firstly, the results of multiple regression analysis unmistakably showed the significant positive effect of a climate of tolerance and culture of openness on the regional concentration of Creative Class in Europe (Boschma & Fritsch, 2009:419). A predominance of this particular cultural aspect further strengthens the assumption that the value system and profile characteristics of Creative Class are very similar to that of Cultural Creatives. While Super-Creative Core is associated with arts and creative industries, computer and mathematical occupation, education, training and library occupation (Florida, 2012:37), the Professional Creative Class (the middle-class) comprises of the professional managerial class (Florida, 2012:36) including the following occupations: management, business and financial operations, legal, healthcare practitioners, technical staff and similar groups (Florida, 2002:328). In defining Creative Class the concept of creativity is seen as a limitless resource capable of synthesising its technological, cultural and economic manifestations. Because the Cultural Class is linked to a profession, and given that they share the same transmodern values as Cultural Creatives, for the purpose of this research study the Creative Class is considered as part of the Cultural Creatives subculture.
As Cultural Creatives consume transformatory experience as a reconfirmation of the authentic-self, they acquire ontological authenticity identified as a new quality arising from New transformatory model of cultural tourism experience. The construct of ontological authenticity and its main variables are further delineated.

4.3 UNWRAPPING THE ONTOLOGICAL AUTHENTICITY

The prevalence of experience economy coincides with the paradigm shift from postmodernism towards newly emerging socio-economic, political and planetary order known as transmodernity. A mature post-capitalist experience economy denotes a transformation in production and consumption of the economic value from staging the consumers' experiences to rendering authenticity which leads to personal transformation. Pine and Gilmore's (1999:166) proposition that transformation value should be added as a fifth economic offering, in addition to commodities, goods, services and experiences, is a proof of repositioning the post-capitalist economic values to the requirements of new emerging transmodern world order. Gilmore and Pine (2007) ascertain that transformation value is the ultimate economic value rendered through authentic qualities of the products which leads to self-actualisation. The new economic proposition proffers a transformation not being about delivering a service or staging 'authentic' experiences but rather about guiding a consumer (tourist) towards personal, individualised transformation and self-actualisation (Gelter, 2008:3, 2010:48). Because in the new authentic economy personal experience cannot be staged or commodified, the tourist-customer becomes a product of the process of production of meanings by becoming a co-creator.

Evidently, in the context of authentic economy, the transformation value is preconditioned by the provision of authentic offerings capable of generating New transmodern tourist experience as part of New tourism. Conversely, New tourism must be reflective of an emerging planetary consciousness (Ateljevic, 2013b:201; Ghisi, 1999, 2010; Kapoor, 2010:1035; Mackey, 2011:47) and of transformations in both the personal life values (Ray, 2008:19) and a shift in tourist motivation towards self-actualisation (Ghisi, 1999, 2007, 2008; Pritchard, Morgan & Ateljevic, 2011:945; Ray & de Leña, 2005; Wuellner, 2011), spirituality
(Inayatullah, 2005) and sustainable planet (Gelter, 2008, 2010; Elgin & LeDrew, 1997). All these values are pertinent to New (cultural) tourism depicted in Figure 4.1 of the model of transformatory experience.

**Figure 4.1:** Variables of ontological authenticity in Cultural Creatives’ demand for transformatory experience - retesting the model

The independent variables are objective and constructive authenticity which inform the New transformatory cultural tourism experience initially defined as intrapersonal existential authenticity experience. The main theoretical assumption of the model founded on flat ontology which presupposes equal contribution of material (objective authenticity) and experiential (constructive authenticity) in informing the transformatory experience has already been tested and confirmed. The new conceptualisation is based on an inclusion of mediating variables namely: gender; place of residence; connection with culture and level of education as possible contributors in explaining the additional variance in the original model.

A transformatory experience demanded by Cultural Creatives is seen as a result of demand for consumption of only those authentic experiences which reinforce a sense of being true to the authentic-self. An experience of an authentic-self through accrual of knowledge
facilitated by cultural tourism participation leads to long-lasting changes in person’s attitudes, beliefs, knowledge and values (Brown, 2013:179; Noy, 2004; Salman & Uygur, 2010). It results in transformatory tourist experience acquiring ontological properties through a (re)confirmation or/and extension of the authentic-self. Authentic-self is reflective of new transmodern world view which Cultural Creatives have already integrated into an everyday personal value system (Gnoth, 1997:296). The role of transformatory experience in the proposed conceptualisation of transformatory tourism experience as presented in Figure 4.1 is a confirmation of ‘real authentic-self’. It is proposed that affirmation of authentic-self through consumption of authentic cultural tourism experiences results in a new type of authenticity called ontological authenticity. The underlying variables of ontological authenticity are anticipated as demand for authenticity and authentic-self, spirituality, new transmodern value system and planetary consciousness.

Each variable as part of ontological authenticity in Cultural Creatives’ demand for transformatory experiences is further delineated.

4.3.1 Demand for authenticity as authentic-self

A current demand for authenticity is led by Cultural Creatives who personify the worldviews and values of the emerging integral culture (Ray & Anderson, 2000; Wuellner, 2011:666). Creative Class defines authentic as opposite to the generic; they equate authentic with being real – a place having real authentic building with real people and real history (Florida, 2012:205). In their interaction with the place they reveal “considerable orientation to active and authentic experiences” (Florida, 2012:135).

Cultural Creatives-Integrals currently exist in parallel with traditionalists and modernists who uphold different values and worldviews while future predominance of either of them will determine the collective future of the humankind. Wuellner (2011:670) claims that Cultural Creatives-Integrals will even drive two futuristic scenarios for the cities, namely: Eco Survival and Utopian Hopes. The former denotes a scenario of possible economic decline and a potential of Cultural Integrals to drive a new ecological survival while energising communities, whereas the latter encompasses ethical living and creation of an all inclusive, sustainable society.
Tourism is surprisingly slow in transforming from the postmodern focus on consumerism and profitability (Tribe, 2009:4) to New transmodern tourism seen as the way of knowing the world and being in the world (Swain, 2009). While the former provides the means of contextualising our lives and the way of knowing through a medium of worldmaking (Ateljevic, Hollinshead & Ali, 2009), the latter denotes cosmopolitanism (Swain, 2009:508) as a medium for critical action in addressing the matters of human rights, cultural diversity and global citizenship hence providing hope for our collective future. In order to know about and be in the world in this new transmodern sense (Ateljevic, Hollinshead & Ali, 2009:549) Cultural Creatives demand authentic tourism experience (Ray & de Leña, 2005) which is expected to instigate personal transformation and enlightenment culminating with self-actualisation. In its broadest sense tourism offers a myriad of possibilities for achieving self-actualisation (adventure, eco, backpackers, pilgrimage) but cultural tourism with a main focus on learning and novel experience still remains the main source of self-actualisation in a transmodern sense. To exemplify the issue, Tan, Kung and Luh (2013:155) argue that creative tourism provides an opportunity for self-actualisation facilitated by learning through authentic interaction with locals and their cultures whereby transformatory experience is attained through authentic and spiritual experience (Ateljevic, 2013a:42) and co-transformative learning. The emotional and spiritual wellbeing has become an indicator of quality of life (QOL) (Puezkó & Smith, 2012:274) as it plays a decisive role in shaping authentic-self. Even more importantly spiritual experience facilitates a realignment of the society as a whole towards the same sustainability (Cohen, 2002) and conservation values

4.3.2 Spirituality

Spirituality is a new dimension of transmodern tourism experience which “concerns a human being’s individual search for meaning in life” (Willson, McIntosh & Zahra, 2013:152). Pritchard, Morgan & Ateljevic (2011:658) contend that tourism offers a chance to experience transcendent, the one that is sacred and beautiful which nourishes our everyday and spiritual lives. The emotional and spiritual wellbeing is an indicator of quality of life (QOL) (Puezkó & Smith, 2012:274) and plays a decisive role in shaping an authentic-self. In tourism literature spirituality still exemplifies the religious spirituality directly associated with New Age tourism (Law, 2013:100). Timothy (2013:31) ascertains that New Age tourism denotes a non-religious (druidism, neo-paganism, and other alternative religions), spiritually
motivated travel to "sacrosanct spots observed by indigenous beliefs and nature faiths". Law (2013), O'Neil (2001), Stausberg (2011:98), Timothy and Conover (2006) share the same views on the religious nature of spirituality in New Age sense. Even though spiritual experience is central to Cultural Creatives (Ray & Anderson, 2000) they should not be seen as the New Age tourists nor as the potential market for New Age tourism (Ateljevic, 2011:506; Garrido, 2011:28) but rather as an evidence of the significant paradigm shift towards new world order (Pernecky & Johnston, 2006). New spirituality and religiosity should be perceived in a new transmodern sense of religare or binding together (Biava, 2013:71). New spirituality is a profound philosophy of life which fits well into paradigm of serious leisure tourism (Stebbins, 1996). It draws on the original notion of the New Age from the 1950s (Berg, 2008:361) which denotes the spiritual movement with focus on radical societal changes. The conception of New spirituality as a transmodern quality represents a mixture of the philosophy of life and the societal change towards new planetary consciousness (inner qualities lead to a global change). Because spirituality adopted by Cultural Creatives has not yet been defined in this new broader transmodern sense (Ateljevic, 2011; Pernecky & Jamal, 2010; Smith & Kelly, 2006), they are often misinterpreted as esoteric New Age hippies in pursuit of an alternative lifestyle (Ateljevic, 2009:286, 2011:506).

Thus in tourism literature the association between spirituality in the New Age religious sense and Cultural Creatives as the embodiment of global transformation towards new transmodern world order is still unexplored and remains unknown. So too is the influence of their worldview, value system and lifestyle on the nature of authentic cultural tourism experience. What is known though is that Cultural Creatives expect the vacation experience to be spiritual (Inayatullah, 2005; Willson, McIntosh & Zahra, 2013:151; Stausberg, 2011:98), educational, experiential, authentic, and altruistic (Ray & Anderson, 2000:5). Theoretically, all these expectations can be fulfilled by a provision of new form of authentic experience, the transformatory experience, which synthesises the four main transmodern qualities of New tourism, namely: learning; authenticity; self-actualisation and spirituality. Spirituality as the underlining dimension of Cultural Creatives transmodern value system is delineated as philosophical, holistic, eclectic, experiential and counter current (Berg, 2008:362-364). Elgin and LeDrew (1997:19) describes spirituality as a part of living-system paradigm and interconnectedness of all life on Earth.
4.3.3 New planetary consciousness


4.3.4 Transmodern value system

Cultural Creatives' worldview transcends beyond modern-postmodern Cartesian-Kant duality and conflates the two realms of reality as a basis for a planetary integration into environmentally, economically and socially sustainable world. Moreover, Cultural Creatives uphold the value system which rejects the accumulation of material wealth (Ghisi, 2008:158; Rifkin, 2005:120) and display of status typically associated with modernists. They demand authenticity "at home, in the stores, at work, and in politics" (Ray & Anderson, 2000:5), are renowned for being xenophiles and are genuinely interested in other peoples' wellbeing and in the authentic cultures of others (Reagan, 2013:2). As a
lifestyle group they search for a true meaning of life (Ateljevic, 2008:26; Granskog, 2003:22) by committing themselves to a lifelong learning, self-betterment (Garrido, 2011:29) and spirituality (Inayatullah, 2005). They are a driving force behind creative tourism (Richards & Wilson, 2006:1213; Tan, Kung & Luh, 2013:154) as newly emerging transmodern form of New tourism (Smith & Kelly, 2006).

4.4 RESEARCH METHODOLOGY

The method of research is divided into two sections which contains a discussion regarding the questionnaire and the statistical analysis.

4.4.1 The questionnaire

The sample size for this study is N=406. It is collected at two political cultural heritage sites, in Johannesburg, Constitution Hill in Hillbrow and Hector Peterson in Soweto. Both sites are representative of the history of apartheid thus are expected to be visited by New cultural tourists amongst others. Justification of the sample size, sampling procedure and sampling strategy are already explained in chapter 3. The same ATLAS questionnaire as explained in detail in Chapter 3 is used in this study. Section C which is added to the original ATLAS questionnaire from the previous Constitution Hill (2010) study consists of three questions which measure dimensions of objective, constructive and existential authenticity as well as overall authenticity of actual experience so the items set have been already validated. All the scales are at the ordinal level of measurement and a five-point Likert scales was used: 1 is the least important, 5 is the most important.

The independent and dependent variables have been already discussed in chapter 3. Each variable as part of ontological authenticity in Cultural Creatives' demand for Transformatory experiences is already explained in 4.3.
4.4.2 Statistical analysis

The data in this study was analysed by using SPSS version 18. The tests used were standard, stepwise and hierarchical multiple regression analysis and the t-test. The statistical analysis was conducted in three stages. First, the profile characteristics of two groups identified in the sample and used in the t-test are presented. It is followed by a presentation of the frequencies of the main variables of three types of authenticity as part of the New model. Second, the main results of the standardises, stepwise and hierarchical multiple regression analysis are given starting with the confirmation of 'goodness of fit' of the model (Gupta, 2000:4) (F test with Sig < 0.05) followed by the squared coefficient of multiple determination ($R^2$) which indicate the proportion (in %) of the variance explained by the independent variables (IV) in dependent variable (DV), concluding with Beta ($\beta$) values which determine the unique variance explained by each predictor variable. Preliminary analysis were conducted for each multiple regression analysis in assuring there are no violations of the assumptions of normality, linearity, multicollinearity and homoscedasticity (Pallant, 2011:159; Tabachnik & Fidell, 2007:161-167). Therefore, the presented results satisfy all the assumptions of linear regression. Third, the main assumption of the independent t-test of equal variance was determined before proceeding with the actual test. Since the significance of Levene's test of assumed equal variance of two groups was >0.5 so the equal variance for the independent t-test was not assumed. A two-tailed test of significance at p < 0.05 confirms a statistically significant difference in scores on transformatory experience between those who rated the authenticity of their experience as the most authentic and those who rated it the less authentic.

4.5 THE RESULTS

In order to test a New model of transformatory cultural tourist experience, a standard multiple regression analysis was conducted to determine the variance explained by the predictor or independent variables (objective and constructive authenticity) in informing the New transformatory experience (outcome or dependent variable). The statistical results are presented in three main sections; the first section provides the results of three types of
multiple regression analysis, namely standard, stepwise and hierarchical, while the second section presents the results of the t-test.

4.5.1 Summary statistics

The total number of valid questionnaires N=406 represents a sample for this research study; of those, 205 are collected at Constitution Hill (CH) and 201 at Hector Peterson (HP) memorial/museum. In the total sample there were slightly more females (229 or 56.4%) than males (173 or 42.6%) (N=402) and more foreign (215 or 53.9%) than domestic tourists (184 or 46.1%) (N=399); 51% (158) are professionals and further 23.5% (73) are directors or managers (N=310).

Table 4.1: Demographic characteristics of the whole sample vs. Cultural Creatives

<table>
<thead>
<tr>
<th></th>
<th>The sample % (N=399-406)</th>
<th>The core % (n=87)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main age groups</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&gt;15</td>
<td>13.1</td>
<td>1.1</td>
</tr>
<tr>
<td>16-19</td>
<td>13.4</td>
<td>16.1</td>
</tr>
<tr>
<td>20-29</td>
<td>28.8</td>
<td>17.2</td>
</tr>
<tr>
<td>30-39</td>
<td>17.2</td>
<td>9.2</td>
</tr>
<tr>
<td>40-49</td>
<td>19.0</td>
<td>26.4</td>
</tr>
<tr>
<td>50-59</td>
<td>8.6</td>
<td>13.8</td>
</tr>
<tr>
<td>60+</td>
<td>12.3</td>
<td>16.1</td>
</tr>
<tr>
<td>Sex</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Males</td>
<td>43</td>
<td>36</td>
</tr>
<tr>
<td>Females</td>
<td>57</td>
<td>64</td>
</tr>
<tr>
<td>Place of residence</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Domestic</td>
<td>46.1</td>
<td>50.6</td>
</tr>
<tr>
<td>Abroad</td>
<td>53.9</td>
<td>49.4</td>
</tr>
<tr>
<td>Highest education</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pre-tertiary</td>
<td>31.6</td>
<td>38.4</td>
</tr>
<tr>
<td>Bachelor</td>
<td>41.4</td>
<td>40.7</td>
</tr>
<tr>
<td>M &amp; D</td>
<td>27.1</td>
<td>20.9</td>
</tr>
<tr>
<td>Type of holiday</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cultural holiday</td>
<td>17</td>
<td>18.4</td>
</tr>
<tr>
<td>Creative/educational holiday</td>
<td>14.6</td>
<td>17.2</td>
</tr>
<tr>
<td>Touring holiday</td>
<td>26.6</td>
<td>25.3</td>
</tr>
<tr>
<td>City trip</td>
<td>9.9</td>
<td>6.9</td>
</tr>
</tbody>
</table>

In the sample, the main motivation for visit is a holiday (38.2%), visit to a cultural attraction (21%) and visiting friends and relatives (14.8%).
In comparison to ATLAS (2009:98) findings, 37% of tourists worldwide were taking cultural holiday in 2008 which is more than double than 17% recorded in the sample. Further 28% were on touring holiday and 25% on city break worldwide (ATLAS, 2007:3). The 29.9% of the sample belong to the 20-29 age group which is significantly lower than 50% recorded worldwide. Across the world females’ account for 53% of the tourists, 50% hold Bachelors degree and further 20% masters and doctorates (ATLAS, 2007:2). Professionals account for 40% and those in managerial positions for 16% of all cultural tourists which is significantly less than in the Johannesburg sample.

Table 4.2: Variables of objective, constructive and transformatory experience (%)

<table>
<thead>
<tr>
<th>Variables</th>
<th>No importance</th>
<th>Very important</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td><strong>Variable 1: Objective authenticity</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Authenticity (genuiness) of the site (buildings, set up, surroundings)</td>
<td>0.3</td>
<td>10.3</td>
</tr>
<tr>
<td>Authentic exhibits, photographs, videos</td>
<td>1.5</td>
<td>8.7</td>
</tr>
<tr>
<td>How much I learned</td>
<td>0.2</td>
<td>6.7</td>
</tr>
<tr>
<td>How much the site increased my understanding of the country's history</td>
<td>0.2</td>
<td>5.7</td>
</tr>
<tr>
<td>the 'bigger picture'</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Variable 2: Constructive authenticity</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How the site makes me feel</td>
<td>8.2</td>
<td>17.6</td>
</tr>
<tr>
<td>What the site make me think about</td>
<td>2.2</td>
<td>10.7</td>
</tr>
<tr>
<td><strong>Variable 3: Transformatory experience</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>What was presented on the site increased my understanding of the history</td>
<td>1</td>
<td>9.4</td>
</tr>
<tr>
<td>of apartheid in S.A.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>It was very emotional experience</td>
<td>4.7</td>
<td>15.6</td>
</tr>
<tr>
<td>It was thought provoking experience</td>
<td>4.7</td>
<td>10.1</td>
</tr>
<tr>
<td>I learned more than I expected</td>
<td>6.2</td>
<td>16.3</td>
</tr>
<tr>
<td>In the future I want to help those less fortunate than me</td>
<td>1.2</td>
<td>9.2</td>
</tr>
<tr>
<td>The experience made me appreciate my life even more</td>
<td>1.7</td>
<td>8.5</td>
</tr>
</tbody>
</table>

Data presented in Table 4.1 also reveals that profile characteristics of Cultural Creatives do not differ significantly from those held by the sample. This finding supports Ray's (2008) initial suggestion that because Cultural Creatives are the subculture, they do not hold a typical demographic profile. Nevertheless, their values and capability to critically
integrate various sources of information into a holistic understanding of the world’s realities (Ray, 2008:8) makes them New transmodern cultural tourists par excellence. The ATLAS (2007:2-4) findings presented so far confirm that profile characteristics of the sample coincide with the main characteristics of New (cultural) tourists.

The results for the variables of objective, constructive and transformatory (existential) authenticity (factors tested in Chapter 3, Table 3.1) on the scale 1-4 (no importance-very important) for a whole sample are presented in Table 4.2. Original Likert scale in the questionnaire has the five points scale but because of the low frequencies the items of no important and little importance were combined into one category.

4.5.2 The results of multiple regression analysis

Due to the fact that the predictor and outcome variables are based on strong theoretical grounds underpinning New theoretical model of transformatory cultural tourism experience, the selected statistical tests which are testing the first hypothesis are standard, stepwise and hierarchical multiple linear regression analysis. The statistical analysis builds on already conducted multiple regression analysis which tested the variance of objective and constructive authenticity in informing the New model of transformatory cultural tourism tourist experience.

Forced entry method is applied in order to test if any other predictor variable would significantly increase the variance explained in the model. Forced entry method is regarded the most appropriate method for theory testing (Studenmund & Cassidy cited in Field, 2009:212) since all predictor variables are simultaneously entered into the model. The seven independent variables with a potential to act as moderating variables are: Bachelors degree, place of residence, objective authenticity, gender, connection with culture, constructive authenticity and pre-tertiary education.
The results of standard multiple regression analysis with seven independent variables are presented in Table 4.3. The results reveal that the multiple correlations (R) between transformatory experience and seven predictor variables is strong (R = .574). The coefficient of determination $R^2 = .330$ reveals the amount of shared variance of predictor variables in transformatory experience. It means that combined seven independent variables explain 33% of the variances in the model in comparison to 30.7% explained in the initial model consisting of only objective and constructive authenticity ($R^2 = .307$). Gender is the only variable which makes unique, statistically significant contribution to the model ($F(7,372) = 26.125$, $p < .001$) even though it explains a small variance in the model. The negative sign in the gender ($\beta = -.088$, $p = 0.043$), when taking into consideration that variables have been transformed (0=F, M=1), suggests that females are more inclined to have a higher value of transformatory experience than males.

Table 4.3: The results of standard multiple regression analysis for all independent variables

<table>
<thead>
<tr>
<th>Model</th>
<th>B</th>
<th>SE B</th>
<th>$\beta$</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>0.253</td>
<td>0.40</td>
<td></td>
<td>6.29</td>
<td>0.000</td>
</tr>
<tr>
<td>Constructive authenticity (transformed)</td>
<td>0.239</td>
<td>0.42</td>
<td>.280</td>
<td>5.71</td>
<td>0.000</td>
</tr>
<tr>
<td>Objective authenticity (transformed)</td>
<td>0.378</td>
<td>0.52</td>
<td>.350</td>
<td>7.31</td>
<td>0.000</td>
</tr>
<tr>
<td>Gender</td>
<td>-0.39</td>
<td>0.19</td>
<td>-.088*</td>
<td>-2.03</td>
<td>0.043</td>
</tr>
<tr>
<td>Place of residence</td>
<td>0.03</td>
<td>0.02</td>
<td>.065</td>
<td>1.43</td>
<td>0.153</td>
</tr>
<tr>
<td>Connect with culture</td>
<td>0.02</td>
<td>0.02</td>
<td>.052</td>
<td>1.20</td>
<td>0.229</td>
</tr>
<tr>
<td>Ed. level Pre-tertiary</td>
<td>0.02</td>
<td>0.03</td>
<td>.045</td>
<td>0.83</td>
<td>0.410</td>
</tr>
<tr>
<td>Ed. level Bachelors</td>
<td>-0.002</td>
<td>0.02</td>
<td>-.005</td>
<td>-0.10</td>
<td>0.923</td>
</tr>
</tbody>
</table>

$R^2 = .330$

$F = 26.125^{***}$

*p < .05. **p < .01. ***p < .001
Table 4.4: The results of stepwise multiple regression analysis for gender

<table>
<thead>
<tr>
<th>Model</th>
<th>$B$</th>
<th>$SE,B$</th>
<th>$\beta$</th>
<th>$t$</th>
<th>$Sig.$</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Model 1</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Constant</td>
<td>0.318</td>
<td>0.035</td>
<td></td>
<td>8.95</td>
<td>0.000</td>
</tr>
<tr>
<td>Objective authenticity (transformed)</td>
<td>0.520</td>
<td>0.047</td>
<td>.482</td>
<td>10.98</td>
<td>0.000</td>
</tr>
<tr>
<td><strong>Model 2</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Constant</td>
<td>0.254</td>
<td>0.035</td>
<td></td>
<td>7.23</td>
<td>0.000</td>
</tr>
<tr>
<td>Objective authenticity (transformed)</td>
<td>0.372</td>
<td>0.050</td>
<td>.345</td>
<td>7.39</td>
<td>0.000</td>
</tr>
<tr>
<td>Constructive authenticity (transformed)</td>
<td>0.261</td>
<td>0.040</td>
<td>.305</td>
<td>6.54</td>
<td>0.000</td>
</tr>
<tr>
<td><strong>Model 3</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Constant</td>
<td>0.279</td>
<td>0.036</td>
<td></td>
<td>7.72</td>
<td>0.000</td>
</tr>
<tr>
<td>Objective authenticity</td>
<td>0.364</td>
<td>0.050</td>
<td>.337</td>
<td>7.27</td>
<td>0.000</td>
</tr>
<tr>
<td>Constructive authenticity (transformed)</td>
<td>0.262</td>
<td>0.040</td>
<td>.307</td>
<td>6.63</td>
<td>0.000</td>
</tr>
<tr>
<td>Gender</td>
<td>-0.048</td>
<td>0.18</td>
<td>-.109</td>
<td>-2.63</td>
<td>0.009</td>
</tr>
<tr>
<td>$R^2$(Model1)</td>
<td>.232</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$R^2$(Model2)</td>
<td>.303</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>$R^2$(Model3)</td>
<td>.313</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Since gender is the only independent variable with the value of $p<0.5$ it is assumed that gender exerts some moderating effect on the model. A stepwise regression analysis was conducted to determine which set of independent variables is the best predictor of the outcome variable of transformatory experience when controlling for all remaining variables in each step. The results of stepwise regression model are presented in Table 4.4. The largest change is from Model 1 to Model 2 of 0.069. The model 3 with the coefficient of determination $R^2=.313$ is statistically significant ($F(3,397) = 61.810$, $p<.001$) but the variance explained in the transformatory experience does not differ significantly from a previous model ($R^2=.303$, Table 4.2). It confirmed that gender is not a significant mediating variable in the model.
Because in stepwise regression the SPSS programme decides the order in which the independent variables will be entered into the equation (Pallant, 2011:150), the hierarchical regression analysis is conducted to confirm the variance explained by the gender in the New model. By statistically controlling for gender, the hierarchical multiple regression analysis was used to assess the ability of two controlled variables (objective and constructive authenticity) to predict the transformatory experience. The results of hierarchical multiple regression analysis for gender, which was entered in the first step, even though were statistically significant (F(3,397) = 7.159, p=.008), explained only 1.8% of the variance (R^2=.018) (F(1,399). In the final model the total variance explained was 31.3% (R^2=.313) and it was statistically significant (F(3,397) = 7.159, p=.008).

The hierarchical regression analysis was also conducted for each of the remaining four demographic variables to test if there is any increase in variance when variables are individually entered into the model. The tests rendered the following results:

- Place of residence explains 9.3% (β = .093, p =0.029) of the variance and the final model explains 31%. The result was statistically significant.
- Connection with culture explains 7.5% (β = .075, p =0.078) of the variance and the final model explains 30.7%. The result was not statistically significant.
- Bachelors degree explains 1.8% (β = .018, p =0.728) of the variance and the final model explains 31.3%. The result was not statistically significant.
- Pre-tertiary degree explains 9.1% (β = .091, p =0.079) of the variance and the final model explains 31.3%. The result was not statistically significant.

Since the results for place of residence were statistically significant the hierarchical multiple regression analysis was further conducted to confirm the variance explained by variable in the New model. A place of residence was entered first into the model and even though the results were statistically significant (F(1,396) = 8.25, p=.004) they revealed that the variable explains only 1.8% of variance (β = .018) which is very small contribution to the model.

4.5.3 The results of independent t-test

The independent sample t-test was conducted to test if there is a significant difference in the mean of transformatory experience scores for most authentic (n=87) and less authentic
groups (n=308). The first group rated authenticity of their experience from two sites as the most authentic (10 on the scale of 1-10) and the second group comprises of the rest of the sample who rated the authenticity of their experience 1-9. This differentiation between the two groups on authenticity scores is justified by the fact that 1.6% (6 respondents) of the sample (N=395) rated the authenticity of their experience between 1-4, another 4.3% (17 respondents) gave it a rating of 5 (which can be interpreted as undecided) and further 7.3% (29 respondents) rated it 6. Therefore the rating 1-6 accounts for only 13.1% of the sample. Even more interestingly is the visible difference between the 8 and 9 scores accounting for 28% (111) and 19.1% (76) of the sample respectively. So the last three scores from 8 to 10 are not increasing linearly and there is evident difference between a choice of 10 or 9.

The result of Independent Samples t-test for transformatory experience between the means of two groups (equal variances not assumed), those with most authentic experience (n=87, M= 3.84, SD= 0.26) and those with less authentic experience (n= 308, M= 3.25, SD= 0.58) is t(395)= -13.677, p = 0.000. There was a statistically significant difference in scores on transformatory experience between those who rated the authenticity of their experience as the most authentic and those who rated it the less authentic. Despite the statistically significant difference the magnitude of difference in the means (mean difference = -0.591, 95% SI: -0.68 to -0.51) was very small (Cohen's d or eta squared=0.07).

The Mann-Whitney U test was conducted to determine a difference in ranks between the two groups. The results reveal a significant difference in the levels of transformatory experience between most authentic (Md = 4.0, n = 87) and less authentic (Md = 3.33, n =308), U = 4327.5, z = -9.729, p = 0.000. The Mann-Whitney U test also reveals a significant difference in ranks for two groups, for the most authentic the value is 302.26 and for less authentic it is 168.55.

4.6 RESEARCH FINDINGS AND DISCUSSION OF THE RESULTS

The main purpose of this study was to statistically test the two hypotheses. The first hypothesis being that the New model of transformatory experience is not influenced by any other mediating variables is tested by standard multiple regression analysis. Of five
demographic variables entered into the model, the results indicated that there is a small but statistically significant variance of 9\% explained by gender ($\beta = -0.088$, $p =0.043$). The statistical significance for the remaining variables was $p<0.5$ therefore they did not contribute to the model. Stepwise regression analysis was conducted to further examine the variance of gender in the model. A difference between Model 2 consisting of objective and constructive authenticity ($R^2=0.303$) and Model 3 with gender added as an independent variable ($R^2=0.313$) was still very small but statistically significant. The third test, hierarchical regression analysis is applied in order to establish which variable explains the most variance in the model when controlling for other variables. The results revealed that gender explains only 1.8\% of the variance ($R^2=0.018$) while the final model explain 31.3\% of the variance in transformatory experience. The remaining variables were also individually tested and only place of residence emerged as a statistically significant variable. It explained 9.3\% ($\beta = 0.093$, $p =0.029$) in the model which means that the domestic tourists had more authentic experience than the foreign tourists. It is not a surprising outcome because the history of apartheid associated with two sites forms part of South African national identity. However, the hierarchical multiple regression analysis confirmed that the variance explained by place of residence was the same as in case of gender, only 1.8\%. Since both potential mediating variables, gender and place of residence, explain extremely low variance of 1.8\% it can be concluded that the model of Transformatory experience is not influenced by any mediating variables and therefore confirms the first hypothesis.

The second hypothesis being that there is an apparent group of Cultural Creatives in the sample whose transformatory experience is more profound than in the rest of the sample is tested by the independent t-test. The results of t-test revealed statistically significant difference between two groups, those who had the most authentic experience at the sites and those who did not. The profile characteristics of a group having the most authentic experience coincide with the profile characteristics of Cultural Creatives and the variables of transformatory experience explicate the ontological authenticity. The Mann-Whitney U test further reveals that two groups are significantly different and that the most authentic group reported significantly higher scores (302) in transformatory experience than the less authentic group (168). The results clearly show that there is a core group of tourists whose transformatory experience is much more profound than the one experienced by the rest of the sample. It is evident that Cultural Creatives demand authenticity as a confirmation
of authentic-self while the strength of the transformatory experience confirms the role of ontological authenticity in affirmation of the authentic-self. Therefore, the results from both t-test and Mann-Whitney U statistical tests confirm the second hypothesis. It is a very important finding for the future studies as it confirms that Cultural Creatives represent a significant group of New tourists who reconfirm their authentic identities through transformatory tourist experience seen as an expression of new ontological authenticity.

4.7 CONCLUSION

It becomes evident that changes brought by the paradigm shift from postmodern to transmodern world order are so profound and deep rooted that they transformed a nature of tourist experience from one pole of a paradigm representing hyperreality, to transmodern pole which denotes a demand for authenticity. A transformatory cultural tourism experience expressive of a demand for authenticity denotes an unvarying theoretical construct in MacCannellian sense. The results of statistical test have shown that it is sought by both groups, the New tourists and Cultural Creatives.

Cultural Creatives clearly emerged as a new, distinct, transmodern subcultural group who demand authenticity in every component of their consumption, from authentic site to authentic transformatory experience and to a confirmation of authentic-self. These three components of authentic tourist consumption are integrated into the model of transformatory experience. The independent variable of objective authenticity denotes the authenticity of the site while the constructive authenticity translates the authenticated material reality into authentic experience and feeds into transformatory experience. For a smaller group of genuine cultural tourists who consume tourism experience as a confirmation of authentic-self, a transformatory experience emerges as ontological authenticity. As Hughes (1995:799) prophetically enunciated, the market segments that are a result of "the cohesion of merging consumer interests provide signifying regimes in which identity can be expressed". Cultural Creatives are not only expressing their authentic identity through tourism activities but are reconfirming their authentic-self through authentic tourism experiences. As consumption of tourism experiences becomes an enabling discourse for self-authentication, a newly emergent ontological authenticity proved to be an expression of
New transmodern tourist self-identity. For this reason, the New model of transformatory experience remains completely independent from any other demographic and psychographic profile influences, which is a very interesting assumption confirmed by this study.

The results of the multiple regression tests confirmed that the proposed model is indeed a New model of transmodern authenticity applicable to cultural tourism. The results also confirmed that variability in the model is not moderated by any additional independent variables so a New model remains a simple model informed by only two independent variables (objective and constructive authenticity).
CHAPTER 5
CONCLUSIONS, CONTRIBUTIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

The aim of this study was to develop a New model of transformatory cultural tourism experience and further empirically test its underlying assumptions. The objectives set for this study are outlined in Chapter 1 and are achieved in the respective chapters:

The first objective of this thesis was to analyse the relevant theories in order to conceptualise a theoretical framework of New cultural tourism experience which would enable the proposed unification of three social theories of authenticity, namely: objective; constructive and existential, into a transmodern model of authentic, transformatory tourist experience. This objective is achieved in chapters 2, 4 and 5. The theoretical model was developed and presented in Chapter 2. It is underpinned by a new philosophy of Speculative Realism and new flat transmodern ontology which supports the main underlying assumption of the model being the equality of material and experiential realms of reality. All theoretical assumptions of the New model where carefully considered in ensuring theoretical, ontological, epistemological and philosophical soundness of the new theoretical model. The newly proposed type of authenticity, the ontological authenticity, is unwrapped in Chapter 4. It is defined and conceptualised as a new theoretical construct as part of conceptualisation of authenticity discourse in transmodern tourism. A modified model of transformatory cultural tourism experience presented in Chapter 5 incorporates another newly identified theoretical construct, the epistemological authenticity. Even though it is not tested and was not part of this study, it has a bearing on theoretical conceptualisation of transmodern authenticity discourse (as presented in Figure 5.1).

The second objective was to test the proposed New model of transformatory authenticity of cultural tourist experience by determining the variance explained by the predictor (independent) variables (objective and constructive authenticity) in informing the interpersonal dimension of existential authenticity as transformatory experience (dependent variable). This objective is achieved by testing and retesting the model in chapters 3 and 4
respectively. The results of standard multiple regression analysis presented in Chapter 3 confirmed that the variance explained by two independent variables in the dependent variable is statistically significant for the model. The results also revealed the percentage of unique variance explained by each independent variable whereby objective authenticity explained higher percent of variance in the model than constructive authenticity.

The third objective was to test the assumption that the New model of transformatory cultural tourism experience is a transmodern construct which is not moderated by any other independent variables and as such is sought by Cultural Creatives being representative of a distinct transmodern group of New culture tourists. This objective is achieved in Chapter 4. The model was retested by including five additional demographical variables, namely: gender; place of residence; connection with culture; tertiary education, and pre-tertiary education. The results of standard, stepwise and hierarchical multiple regression analysis confirmed that no other mediating variables explain any additional variance in the model. The assumption of Cultural Creatives representing a distinct group of New transmodern cultural tourists was further tested by the independent t-test and Mann-Whitney U test. The results of the two tests confirmed that there is a significant difference in transformatory experience between the two groups. Furthermore, it emerged that the group having the most authentic experience are Cultural Creatives seen as New genuine cultural tourists who regard a transformatory experience as a means of re/confirmation of the authentic–self.

The fourth objective was to draw conclusions and make recommendations relevant to the New model of transformatory cultural tourism experience based on transmodern paradigm. This objective is achieved in Chapter 5. The conclusions from the preceding chapters (2, 3 & 4) based on the theoretical and statistical results presented, further highlight a unique contribution of this thesis to tourism literature and methodology as well as to opening a new ground for future research. A new modified model of transformatory cultural tourism is presented in this chapter (refer to Figure 5.1) as the outcome of a theory testing-theory building research methodology adopted in this thesis.

The main theoretical, methodological and practical conclusions arising from this thesis are further outlined below.
5.2 CONCLUSIONS

The conclusions pertinent to this thesis are discussed in two sections. The first section outlines the conclusions arising from development, conceptualisation, and the subsequent modifications of the New theoretical model of transformatory cultural tourism experience. The conclusions presented in the second section proceed from the results of the statistical tests which confirm the main theoretical assumptions of the New model and the implications thereof.

Conclusions from the theoretical model

- A current crisis of authenticity discourse is a result of incompatibility of modern and postmodern paradigms in defining the three theories of authenticity in tourism, namely objective, constructive and existential (c.f. 2.1; c.f. 2.2; c.f. 2.4.2; c.f. 3.1; c.f. 3.2; c.f. 3.3 & c.f. 3.6).
- Objective authenticity denotes the realness or genuineness of the objects/sites in (cultural) tourism (c.f. 1.1 & c.f. 1.2).
- Objective authenticity is aligned to the modernist ontology of rationality and epistemology of differentiations (c.f. 2.2.1 & c.f. 3.1).
- Constructive authenticity is defined as individually negotiated and socially constructed dimension of tourist experience (c.f. 1.2 & c.f. 2.2.2).
- Constructive authenticity is founded on the ontology of constructionism and epistemology of de-differentiation (c.f. 2.2.1).
- Existential authenticity is defined as an experience leading to self-actualisation and personal transformations. It is completely independent from the nature of the objective reality (c.f. 3.2).
- Existential authenticity is founded on the ontology of relativism and epistemology of de-differentiation (c.f. 2.2.3).
- Existential authenticity comprises of two types of authenticity proposed by Wang (1999), interpersonal and intrapersonal. The former is consequential of exogenous relationships such as family ties and communitas, while the latter represents the emotional and rational internalisation of the activity-based stimulus (c.f. 2.2.3).
Transmodernism is an emerging paradigm which represents a new societal, economic, political, and environmental world order and the new research paradigm (c.f. 1.7.3 & c.f. 2.3).

Philosophy of Speculative Realism is the new philosophy of science which effectively restores the importance of 'external permanencies' and rejects the anthropocentric principle and relativistic ontology. Epistemological premises of Speculative Realism stem from an inexhaustible objective reality which can never be exhausted by our knowledge of and interactions with it (c.f. 2.3.2).

Authentic economy denotes a consumers' new sensibility towards something real (authentic) as opposed to something fake and serves as a differentiating factor between similar experiential offerings. It is achieved by rendering five genres of authenticity in relation to the main types of economic values/offerings (c.f. 1.2 & c.f. 2.3.1).

The five genres of authenticity in relation to the main types of economic values/offerings are: natural authenticity (commodities); original authenticity (goods); exceptional authenticity (services); referential authenticity (experiences) and influential authenticity (transformations) (c.f. 2.3).

The nature of tourism experience as part of new transmodern, authentic economy is not explored in tourism literature (c.f. 1.1; c.f. 2.1 & c.f. 4.1).

Transformatory cultural tourism experience is defined as a transmodern phenomenon of enduring personal transformation in opposition to peak, temporal experiences of postmodern tourism. It transcends beyond the tourist moment and can acquire permanency only when experienced in the ontological sense as a (re)confirmation or/and extension of the authentic-self. (c.f. 2.4.2).

A proposed New model of transformatory cultural tourism experience is a theoretically straightforward model underpinned by simple hypothesis of equality of objective (material) and experiential (constructive) authenticity in the model (c.f. 2.4; c.f. 3.3).

The four clusters of the New model are: paradigm and the associated philosophy cluster which deals with two prevailing meta-theories, modernism and postmodernism; multidisciplinarity encompasses issues of disciplinarity and fragmentation of tourism scholarship; cluster economy encompasses the main characteristics of experiential and authentic economy; finally, the theories of authenticity of tourist experience correlated with the five genres of authentic economy (c.f. 2.4.1).
• The open centre is contemplative of flat ontology which presupposes an equality of material and experiential realms of reality a representative of the philosophy of Speculative Realism (c.f. 2.4).
• Cultural Creatives represent a new transmodern subculture which embraces a self-reflective lifestyle, environmental sustainability, women's rights, civil rights and social justice. They reject materialism and embrace spirituality and self-betterment (c.f. 4.2).
• Creative Class represent a distinct urban professional class whose job is to be creative (c.f. 4.2).
• New tourism proffers personal enrichment and development and is driven by the New tourists' quest for authentic experiences, learning, and self-actualisation (c.f. 4.1).
• Ontological authenticity is defined in a new transmodern sense of being true to (authentic) self. The role of ontological authenticity is to shape the authentic-self by means of transformatory experiences which serve as a catalyst for growing the authentic-self through accrual of new knowledge and new authentic experiences. (c.f. 2.5 & c.f. 4.3).
• Authentic-self is the utmost existential state of being which transcends beyond everyday/extraordinary ontological poles of being in the world and synthesises real/authentic (objective and economic authenticity) with experiential (constructive). It is achieved by means of epistemological authenticity defined as a way of knowing what is true/real which conforms to authentic-self (c.f. 2.1; c.f. 2.3 & c.f. 4.3.1).
• Spirituality is a new dimension of transmodern tourism experience which concerns a human being's individual search for meaning in life (c.f.4.3.2).
• Planetary consciousness is a new consciousness movement towards new planetary integration into a cultural super-system with focus on environmental sustainability, women's rights, civil rights and social justice (c.f. 4.3.3).
• Transmodern value system represents new planetary integration into environmentally, economically and socially sustainable world (c.f. 4.3.4).
• Modified model of New transformatory tourism experience (c.f. 5.2).

Conclusions from the statistical tests

• The results of multiple regression analysis confirmed the assumption of equal variance explained by objective and constructive authenticity as independent variables in
informing the authenticity of new transformatory cultural tourism experience as dependent variable. The results of multiple regression analysis revealed that linear combination of objective and constructive authenticity was significantly related to transformatory experience. The multiple correlation coefficient revealed that 30.7% of the variance in the model is accounted for by two predictor variables being objective and constructive authenticity. The results are statistically significant and therefore confirm the validity of the main assumptions of the proposed New model of transformatory cultural tourism experience.

- The fact that objective authenticity explains higher percentage of variance in the model than constructive authenticity (34.5% and 30.7% respectively) is a very interesting result. It confirms the underlying assumption of authentic economy of rendering authenticity as the new economic value and of demand for authenticity as a source of knowledge in confirming the authentic-self. A slight dominance of objective authenticity in the model represents a further confirmation of the role of material and objectively authenticated cultural heritage sites as the main source of knowledge and personal growth in transmodern authentic economy.

- The results of the standard, stepwise, and hierarchical multiple regression analysis tested the possibility that the variance in the model is explained by some additional independent variables (gender, place of residence, professional connection with culture, pre-tertiary education and postgraduate education). The results of standard multiple regression analysis revealed that seven predictor variables (including objective and constructive authenticity) explain 33% of the variances in the model in comparison to 30.7% explained in the initial model consisting of only objective and constructive authenticity ($R^2=0.307$). A stepwise regression analysis was conducted to determine which set of independent variables is the best predictor of the outcome variable of transformatory experience when controlling for all remaining variables in each step. The results of stepwise regression model confirmed that gender is not a significant mediating variable in the model. Lastly, the hierarchical regression analysis is conducted to confirm the variance explained by the gender in the New model. By statistically controlling for gender the results of hierarchical multiple regression analysis for gender revealed that gender explained only 1.8% of the variance in the model. The
tests proved that none of the moderating variables had any significant influence on the model.

- The results from t-test compared the means of two groups: a group who had the most authentic experience from the site (Cultural Creatives) and a group who had less authentic experience, on the variables of transformatory tourist experience. In the first group were those who had the most authentic (10) experience (on a scale of 1-10) and the second group consists of the rest of the sample whose authentic experience assumed values of 1 to 9. The results confirmed that there is a significant difference between the two groups in their transformatory experience as the difference between two means was statistically significant.

5.3 CONTRIBUTION OF THIS RESEARCH TO THE TOURISM DISCOURSE

In view of the fact that a theoretical model of transformatory cultural tourism experience pertinent to this thesis is a newly developed, conceptualised, tested and modified transmodern theoretical model, its unique theoretical, methodological and practical contributions to tourism discourse are further delineated.

**Theoretical contributions**

All theoretical contributions of this thesis are a result of the realignment of three authenticity theories from modern to transmodern paradigm resulting in a New model of transformatory cultural tourism experience. The integrated theoretical framework of authenticity in cultural tourism based on transformatory experience and underpinned by transmodern paradigm was developed. The model was tested and a new modified model is proposed (refer to Figure 5.1). A New model is expected to offer novel theoretical foundation for tourism authenticity discourse and open up a whole new field in tourism research.

- The new concepts central to this study, genres of authentic economy and paradigm of transmodernity in particular, are not yet integrated into tourism scholarship. An extensive literature review revealed that transmodern authenticity discourse in tourism
consists of three research studies conducted by Andriotis (2011), Collins and Murphy (2010), and Gelter (2008). The first study applies five genres of authentic economy on the pilgrims’ experiences, the second integrates three authenticity theories central to this thesis with the economic authenticity into a qualitative model the 360 degrees authenticity while the latter study conceptualises a transmodern model of authentic experiences in the nature based tourism. In light of the fact that only three research studies make up the whole transmodern authenticity discourse in tourism and since the proposed model integrates the three main constructs into one study it represents a major contribution of this thesis to tourism scholarship.

• This is the first study which successfully realigned the tourism authenticity discourse from one paradigm to another. The realignment of three authenticity theories, namely: objective; constructive and existential, required ontological, epistemological, axiological, methodological and philosophical shifts of the whole authenticity discourse from postmodern to the new transmodern paradigm. A theoretical exercise of such magnitude, depth and complexity was never before attempted nor executed in tourism authenticity discourse.

• In order for a transmodern paradigm to provide an enabling theoretical framework for development of a New model of transformatory cultural tourism experience (which integrates three authenticity theories), a new philosophy had to be found that coincides and supports transmodern ontological and epistemological suppositions of the proposed model. An intense (and long) search for a new philosophy resulted in a choice of yet an unknown transmodern philosophy of Speculative Realism. Its ontological premise of equality of material and experiential Cartesian levels of reality supports the main theoretical assumptions of the model: objective authenticity is not obsolete in transmodern phenomenology and objective and constructive authenticity equally contribute to the new transformatory experience which denotes the intrapersonal existential authenticity. Therefore, a discovery of Speculative Realism as a philosophy capable of supporting any type of transmodern ontological hypothesis is a major contribution of this thesis to the future application of transmodern research paradigm in tourism.
• A *New* model of transformatory cultural tourism experience is informed by four theoretical clusters which in transmodern epistemology do not claim precedence over one another. The clusters are interconnected thus equally contribute to conceptualisation of the *New* model of transformatory cultural tourism experience situated in the open (transmodern) centre. As ongoing changes in the four theoretical clusters constantly feed into the open centre the model continuously evolves. Theorising along the clusters positioned around a transmodern open centre represents a new innovative operationalisation of transmodernism as a research paradigm in conceptualisation of authentic experience discourse in tourism.

• Transformatory experience in (transmodern) cultural tourism denotes the intrapersonal existential authenticity (Wang, 1999) and is defined as an enduring personal transformation in opposition to peak, temporal experiences of postmodern tourism. Contrary to a postmodern conceptualisation of existential authenticity as completely independent from any material stimuli, the proposed transmodern model assumes equal influence of material and experiential stimulus in informing the intrapersonal existential authenticity. This radical proposition, which challenges the very foundations of the established postmodern authenticity discourse in tourism, has been proven correct by this thesis. A reconceptualisation of existential authenticity in transmodern tourism experience discourse resulted in the appraisal of new forms of authenticity, the ontological and epistemological, by this thesis.

• The new conceptualisation of transformatory experience as a confirmation of authentic-self is another important theoretical contribution of this thesis. Authentic-self is reflective of the new world view already integrated into every day personal value system whereby the role of transformatory experience is to confirm the 'real self'. This new perspective led to an important finding of ontological (and epistemological) authenticity explained in more detail in the next section.

• The alignment of five genres of authenticity of authentic economy with three authenticity theories is another important theoretical contribution arising from this thesis. Objective authenticity corresponds with natural, original and exceptional authenticity, constructive authenticity with referential authenticity and influential authenticity (transformations) with
intrapersonal existential authenticity. An integration of two multidisciplinary concepts, the influential and intrapersonal existential authenticities, to denote a qualitatively completely new construct of transformatory experience is a farfetched contribution of this thesis to tourism experience theory in general and transmodern authenticity discourse in particular.

**Contributions from the modified model**

New modified model of transformatory cultural tourism experience (refer to Figure 5.1) incorporates two major theoretical findings of this thesis, the epistemological and ontological authenticity. They represent a theoretical breakthrough in the conceptualisation of authenticity discourse in tourism within new transmodern paradigm.

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**REVISED NEW MODEL OF TRANSFORMATORY CULTURAL TOURISM EXPERIENCE**

**INDEPENDENT VARIABLES**

**OBJECTIVE AUTHENTICITY**
- Is it real?
- Authentic/fake dichotomy
- Variables: Site, buildings, what is learned.

**CONSTRUCTIVE AUTHENTICITY**
- How tourists know if it is real/fake?
- Variables: Knowing and feeling

**DEPENDENT VARIABLE**

**TRANSFORMATORY EXPERIENCE**
- Authentic self = true to oneself

**EPISTEMOLOGICAL AUTHENTICITY**

**ONTOLOGICAL AUTHENTICITY**
- Variables: Spirituality, knowledge, just and equal society, cultural tolerance, sensitivity to less fortunate

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Figure 5.1: Modified model of transformatory cultural tourism experience with an inclusion of epistemological and ontological authenticity

The two transmodern types of authenticity proposed by this thesis are briefly discussed.
• Epistemological authenticity
The epistemological authenticity is proposed as a result of interpreting the results of model testing from unique transmodern angle. The results of standard multiple regression analysis revealed that objective authenticity explains more variance in the model then constructive authenticity implying that objective reality is the main source of knowing (in and about) the world. Since this assumption was tested and affirmed, qualitatively new authenticity emerged being a product of association between objective and constructive authenticity as independent variables. The new epistemological authenticity is not just a sum of two authenticities, objective and constructive, but represents a new transmodern value based on equality of objective and constructive authenticity (in this case a more appropriate term for constructive authenticity is perceived authenticity). The main theoretical assumptions of epistemological authenticity were not tested in this study and should be explored in future studies.

• Ontological authenticity
A transformatory experience emerges as a confirmation of authentic-self in a sense of being true to oneself and in heightened awareness of real, true self. A new type of authenticity, the ontological authenticity, acts as a holistic experience of the authentic-self. It is suggested that only those who already adopted new transmodern values and world views as part of an everyday life, as in the case of Cultural Creatives, can attain the ontological authenticity through authentic tourism experiences. This is also a qualitatively new type of authenticity which builds on already acquired self-actualisation. As ontological authenticity equalises the extraordinary, seen as a traditional peak tourism experience, and ordinary, seen as a dullness of everyday life, the resultant experience serves as a reconfirmation and/or enrichment of authentic-self. Therefore the ontological authenticity does not lead to nor shapes the authentic-self, only authentic-self can acquire (lead to) the ontological authenticity.

Evidently, a proposed new theoretical and conceptual model of transformatory cultural tourism experience central to this thesis offers a new theoretical foundation for tourism literature and opens up a whole new field in tourism research on authenticity. Moreover, transmodern authenticity discourse is further strengthened by proposition of two new
theories of authenticity, epistemological and ontological, both representing an important contribution of this study to the tourism theoretical discourse.

**Methodological contribution**

The research design adopted for this study is a theory testing - theory building model (c.f. 1.6.2.1). The conceptual framework adopted for this study adheres to the principles of deductive logic and even though it is defined as post-positivistic research paradigm it fits well into the proposed transmodern conceptualisation. The results of statistical analysis are inferred on the theoretical framework and the final theoretical model is proposed as presented in Figure 5.1. Methodologically, the study incorporates both deductive and inductive logic as part of theory-testing and theory-building research design respectively, which represents the main methodological contribution of this thesis to tourism scholarship.

**Practical contribution**

Since the results of the statistical tests support the assumption of equal variance explained by objective and constructive authenticity in informing the authenticity of *New* transformatory experience, it will have a significant impact on the future development of cultural tourism in general and cultural heritage sites in particular. The main assumption of authentic economy is that the new economic value can only be created through rendering authenticity. The fact that Cultural Creatives have a more pronounced transformatory experience when objective authenticity is 'rendered' to them corroborates the central role authenticity of the sites and communities play in new transmodern tourism. Tourism developers, marketers and managers should conduct regular surveys at cultural heritage sites in order to determine the incidences of Cultural Creatives at various sites (even regionally and nationally) in making sure that the experience derived from the sites conforms to their transmodern expectations. Moreover, since the proposed model is aligned to the requirements of both, new authentic economy and transmodern Cultural Creatives, transformatory experience can (and should) be effectively used in marketing and promotion of the country's unique cultural heritage.
5.4 RECOMMENDATIONS

The recommendations arising from this thesis are further outlined below.

Recommendations for future theoretical development of authenticity discourse

- The theoretical applicability of the proposed New model of transformatory cultural tourism experience should be further tested on other types of tourism dependent on authentic experiences such as creative, township, backpacking, pilgrimage, eco and nature based tourism. The results of the empirical tests derived from other experiential types of tourism are expected to reveal if the main theoretical assumptions underpinning the proposed model are able to withstand further empirical (and theoretical) scrutiny.

- It is noteworthy to explore which variables of objective authenticity pertinent to other types of tourism might play a decisive role in transformatory experience and if the research outcomes with an inclusion of these new variables will give similar results to those obtained in this study.

- It should be further explored if the ontological authenticity can be acquired by some kind of a quantum leap towards authentic-self when triggered by an extraordinary, emotional experience from the visit to dark heritage sites (Auschwitz or Ground Zero) or from pilgrimage experience (Hajj, visit to Nazareth or the Papal state in Rome). The results of research studies from these or similar sites already suggest that it is possible to have a life-changing experience resulting in the changes in value system and more humane world views reported after the visit. It is suggested that the future studies should establish the exact nature of such transformations. The lasting change in the existing world view and value system is the main precondition for attaining the authentic-self and reconfirming it through ontological authenticity.

- The main theoretical assumptions underpinning the epistemological authenticity should be further operationalised and tested in the same way as it was done for ontological authenticity (c.f. 4.3). The epistemological authenticity should also emerge as a new qualitatively different authenticity (not just as a sum of objective and constructive
authenticity). The new variables should be recommended and explored to reflect the new quality of the construct.

**Recommendations for future research on transmodernism**

- Tourism scholars should take cognisance of the subsequent influences that transmodernism, authentic economy and Cultural Creatives have on the changing nature of tourism demand, especially in cultural tourism. Influences of transmodernism in the nature of tourism demand are evident in the breakdown of the environmental bubble as a protective layer between tourists and communities. Transmodern tourists immerse in the cultures of others in search of back-stage authentic, non-commodified experiences arising from unmediated interactions with other cultures. Consequently, rendering authenticity in the authentic economy emerged as new economic mode of consumption and production of tourism experiences while transformations denote a new, final stage in creating the value in economic offerings. As transformations lead to a confirmation of the authentic-self, they are not only expected but are demanded instead by Cultural Creatives from cultural tourism consumption. Evidently, transmodernity, the authentic economy, and Cultural Creatives are exerting the major changes to the experience discourse which will in turn upset current scholarly understanding of what the tourist want and how do they want. These constructs should be further researched and integrated into theoretical experiential discourse in order to explicate how experiences are practically generated and consumed at cultural heritage sites.

- Tourism scholars should also take cognisance of the fact that transmodernism does not only signify a major paradigm shift from current anti-humanist postmodern obsession with accumulation of material wealth, towards a new world view, the new value system, planetary consciousness, environmental concerns and spirituality (with the latter often mistaken for the New Age tourism or, hippy kind of revival and return to paganism). Instead, underpinned by a philosophy of Speculative realism, epistemology of knowledge creation (which in turn creates the new knowledge in the perpetual manner) and flat ontology of equality of objective (knowledge which edifies the material) and subjective (experiences), transmodernism is an emerging meta-theory which will very soon dethrone postmodernism as the reigning meta-theory, in social sciences in
particular. Tourism scholars should not fall behind many other fields which are already integrating transmodernism as a meta-theory into their respective scientific fields and theoretical discourse (the main examples are physics, education, nursing, IT among the others). Transmodernism is as much an emerging planetary order as it is an emerging research paradigm. As the world order, transmodernism is already 'lived' by more than one quarter of the world population known as Cultural Creatives, who also represent a notable market segment for tourism. As a research paradigm, transmodernism will influence the choice of research methodology in tourism research in the very near future.

- Transmodernism is not a sporadic phenomenon or a near-miss event which will pass us by. It is here to stay and very soon it will become a dominant world paradigm and will emerge as an authoritative social meta-theory. Because the tourist experience occupy a central place in tourism development, management and marketing, the new emerging phenomenon of transmodernism, authentic economy and authenticity should be theorised more intensely in tourism discourse in order for tourism offerings to be endowed with authenticity being the main requirement of new authentic economy tourism is part off.

**Recommendations for future development of cultural heritage**

- If the new topics of authentic economy and transmodernism are not included in tourism research as a matter of urgency, heritage managers cannot know that they have to render authenticity to tourists at cultural heritage sites nor they will know how to do it. Cultural heritage sites can be major beneficiaries of the new transmodern authentic tourism but without a clear direction from tourism scholars it will remain a missed opportunity. In turn, it will cost not only cultural tourism sites but countries will start losing their competitive edge.

- A New model of transformatory cultural tourism experience central to this thesis has proven that transmodernism is changing the nature of tourism consumption which will in turn have the far reaching consequences for marketing, development and management of cultural heritage resources for tourism and sustainability. Because the proposed
model is aligned to the requirements of both, a new authentic economy and transmodern Cultural Creatives, it can be effectively used in marketing and promotion of the country's cultural heritage.

- There is no doubt that Cultural Creatives' beliefs, values, world view, spirituality and quest for knowledge are changing the nature of tourism demand and in turn will influence the nature of tourism offerings. Cultural Creatives represent 21% of the tourists visiting South Africa and make up 35% of the sample of this study. The results of this study clearly show that the Cultural Creatives form unique, core group of New tourists whose experience is more authentic and therefore their transformatory experience is more profound. As their presence at cultural tourism sites increases, a demand for authenticity will become a new dominating form of consumption. Not understanding and not knowing what rendering authenticity entails and what constitutes the transformatory experience will ultimately lead to cultural heritage offerings becoming redundant in the new circumstances of authentic economy. Rendering authenticity of cultural experience should become a priority in both development and management of cultural heritage sites for tourism.

- The argument arising from postmodern relativist ontology that authenticity does not matter and that tourists are completely indifferent to the authenticity of cultural heritage sites is proven incorrect by this thesis. With appraisal of new transformatory experience, it becomes evident that Cultural Creatives demand authenticity and can easily differentiate between authentic and fake tourism offerings. Therefore, cultural tourism offerings should conform to a new demand for authenticity evident in the consumption patterns of New cultural tourists, especially Cultural Creatives, and further improve on both, the presentation (site, signage, objects, artefacts) and interpretation (site guides) at all South African cultural heritage sites. Understanding what type of experiences this new breed of cultural authentic tourists expect from the sites will make it easier to manage for such experiences.

**Recommendations for development of a transformatory model of tourism experience**
The fact that objective authenticity explains higher percentage of variance in the proposed model than constructive authenticity (34.5% vs. 30.7%) is a remarkable finding. It not only confirms that objective authenticity plays a pivotal role in informing the existential authenticity of tourist experience but also suggests that it plays a more important role in the model than the constructive authenticity. A new hypothesis should be tested of the prevalence of objective authenticity in explaining the variance in the New model of transformatory experience. If the empirical results confirm this new hypothesis it would mean that the constructionist philosophical paradigm will become obsolete in the phenomenology of transmodern authentic experience discourse. In turn, current postmodern conceptualisation of authentic tourism experience will be superseded by even a more radical model than the one proposed in this study.

This new hypothetical model has to be based on the assumption of a predominance of material over experiential realms of reality. This possibility is not farfetched since it conforms to the ethos, ontology and epistemology of transmodernism. Interestingly enough, this possibility is already theorised in the radical branches of philosophy of Speculative Realism known as Object-Oriented Ontology (OOO) (Harman, 2011) or a Democracy of Objects (Bryant, 2011). It can be expected that current postmodern idolisation of the experiential realm and complete disregard for the material, real and authentic, might soon be reversed. Philosophers are trying to make sense of the latest scientific discoveries in quantum physics and astrophysics, such are existence of leptons and quarks (especially a discovery of God's particle, the Top quark, as a source of creation of all matter in the universe), and hyper universe or parallel universes which, even though remain invisible to any of our senses, still exert an enormous influence on the makeup of our existing, objective reality. Speculative Realism refutes the anthropocentrism as the core principle of postmodernist philosophical thinking with the argument that the fact that we as humans cannot see, observe or assess vast parts of invisible material world does not mean that this world do not exist in itself. More radical streams of Speculative Realism position the material, objective reality as completely independent from any experiences or observations. If the hypothesis of a prevalence of objective authenticity in informing the transformatory experience in the new transmodern experiential model will prove to be correct, there are few philosophical streams which already have developed the underlying ontology.
Not only that the world out there is changing and is changing fast (as stated with good reason in the first chapter, c.f. 1.1) but the philosophical and research paradigms are also fast changing in the most unexpected ways and taking the most unpredictable directions. In order to remain in the forefront of the new authentic experience game and ensure a future growth and success of cultural tourism, tourism scholars should take a lead and should take it fast.
REFERENCES:


ANNEXURE 1: ATLAS QUESTIONNAIRE

ATLAS Cultural Tourism Research Project

This survey is part of a worldwide research programme conducted by the Association for Tourism and Leisure Education (ATLAS). The aim of the study is to find out more about visitors to cultural events and attractions, their motivations, activities and impressions. We very much appreciate your participation in this research, and all responses will be treated confidentially.

Module A: Motivation

Office use only: site no.

A1) Have you ever been to this area (Johannesburg) before?
☐ Yes ☐ No

A2) To what extent do you agree or disagree with the following statements?

(Please circle a number from 1 to 5)

This experience has increased my knowledge

Disagree 1 2 3 4 5 Agree

It was very relaxing being here

Disagree 1 2 3 4 5 Agree
There are lots of interesting things to see

Disagree 1 2 3 4 5 Agree

I like the atmosphere of this place

Disagree 1 2 3 4 5 Agree

A3) What is the primary purpose of your current trip?
- [ ] Holiday
- [ ] Visit a cultural attraction
- [ ] Attend a cultural event
- [ ] Visiting relatives and friends
- [ ] Business
- [ ] Conference
- [ ] Sports event
- [ ] Shopping
- [ ] Other

A4) If you are on HOLIDAY, what type of holiday are you taking?
- [ ] Sun/beach holiday
- [ ] Rural holiday
- [ ] Health/wellness holiday
- [ ] Touring holiday
- [ ] City trip
- [ ] Sports holiday

Module B: City comparisons

B1) Please tick from the following list the FIVE cities which you think are most suitable for a cultural holiday
- [ ] Cairo
- [ ] Cape Town
- [ ] Dakar
- [ ] Dar-es-Salaam
- [ ] Fes
- [ ] Harare
- [ ] Johannesburg
- [ ] Marrakesh
- [ ] Luxor
- [ ] Maputo
- [ ] Mombasa
- [ ] Lusaka
- [ ] Nairobi
- [ ] Nakuru
- [ ] Pretoria
- [ ] Tunis

Module C: Stay and Activities (Visitors only)

C1) In what type of accommodation are you staying?
- [ ] Own home
- [ ] Second residence
- [ ] Hotel
- [ ] Self catering accommodation
- [ ] Bed & breakfast/room in private house
- [ ] Caravan/ tent
- [ ] With family & friends
- [ ] Youth hostel
- [ ] Not sure yet

C2) How many nights will you be staying in this area (Johannesburg)?
Write in number: ____________________________
C3) Have you visited or are you planning to visit any of the following cultural attractions or cultural events in Johannesburg?
- Museums
- Monuments
- Art galleries
- Religious sites
- Historic sites
- Theatres
- Heritage/crafts centres
- Cinema
- Pop concerts
- World music events
- Classical music events
- Dance events
- Traditional festivals
- Cultural village
- Soweto

C4) How satisfied are you with your visit to Johannesburg, on a scale from 1-10?

<table>
<thead>
<tr>
<th>Very Unsatisfied</th>
<th>Very Satisfied</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
</tr>
</tbody>
</table>

C5.1) When visiting cultural heritage (historical) sites how important are the following:

<table>
<thead>
<tr>
<th>Least important</th>
<th>1 2 3 4 5 Most important</th>
</tr>
</thead>
<tbody>
<tr>
<td>Authenticity (genuiness) of the site (buildings, set up, surroundings)</td>
<td></td>
</tr>
<tr>
<td>Least important</td>
<td>1 2 3 4 5 Most important</td>
</tr>
<tr>
<td>Authentic exhibits, photographs, videos</td>
<td></td>
</tr>
<tr>
<td>Having a site guide to interpret its historical significance</td>
<td></td>
</tr>
<tr>
<td>How much I learned</td>
<td></td>
</tr>
<tr>
<td>How much the site increased my understanding of the country's history - &quot;the bigger picture&quot;</td>
<td></td>
</tr>
<tr>
<td>How the site make me feel</td>
<td></td>
</tr>
<tr>
<td>What the site make me think about</td>
<td></td>
</tr>
</tbody>
</table>

C5.2) Thinking about your experience today to what extent do you agree or disagree with the following statements:

<table>
<thead>
<tr>
<th>Disagree</th>
<th>1 2 3 4 5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>The site appeared highly authentic to me (By authenticity of the site we mean how genuine, original it looks like).</td>
<td></td>
</tr>
</tbody>
</table>
What was presented on the site increased my understanding of the history of apartheid in South Africa.

Disagree 1 2 3 4 5 Agree

It was very emotional experience

Disagree 1 2 3 4 5 Agree

It was thought provoking experience (made me think)

Disagree 1 2 3 4 5 Agree

I learned more than I expected

Disagree 1 2 3 4 5 Agree

I still want to learn more about the history of South Africa

Disagree 1 2 3 4 5 Agree

In the future I want to help those less fortunate than me

Disagree 1 2 3 4 5 Agree

The experience made me appreciate my life even more

Disagree 1 2 3 4 5 Agree

C5.3) How authentic was your experience of this site, on a scale from 1-10? By authentic experience we mean how unique and special this experience was for you.

Least authentic 1 2 3 4 5 6 7 8 9 Most authentic

Module D: Expenditure (Visitors only)

D1) Can you indicate approximately how much you have spent (or will spend) during your stay in this area?

Currency

Travel

Accommodation

Food, drink, shopping

Total

Module E: Information sources (visitors only)

E1) How did you arrange the travel and/or accommodation for your trip?

☐ All-inclusive package
Travel and accommodation booked separately

Nothing booked in advance

E2) If you made a travel or accommodation booking, did you

- Book in person at travel agency
- Book via Internet
- Book directly (by phone, fax or email)

E3) What sources of information did you consult about this area BEFORE YOU ARRIVED here?

- Family/friends
- Previous visit
- Internet
- Tourist board
- Travel agency
- TV/Radio
- Newspapers/Magazines
- Tour operator brochure
- Guide books

E4) What sources of information have you consulted AFTER YOU ARRIVED in this area?

- Family/friends
- Local brochures
- Tourist information centre
- Guidebooks
- Internet
- TV/Radio
- Tour operator information
- Tour guide
- Newspapers/Magazines

Module F: Profile

F1) Where is your current place of residence?

- Local area
- Abroad (country)
- Rest of the country

F2) Please indicate your gender

- Male
- Female

F3) Please indicate your age group

- 15 or younger
- 20-29
- 40-49
- 60 or over
- 16-19
- 30-39
- 50-59

F4) What is your highest level of educational qualification?
F5) Which of the following categories best describes your current position?

☐ Employee  ☐ Housewife/man or carer
☐ Self employed  ☐ Student (go to F7)
☐ Retired  ☐ Unemployed

F6) Please indicate your current (or former) occupational group

☐ Director or manager  ☐ Clerical/administration
☐ Professional (doctor, lawyer, teacher, etc)  ☐ Service and sales personnel
☐ Technical professions (technicians, nursing)  ☐ Manual or crafts worker

F7) Is your current occupation (or former occupation) connected with culture?

☐ Yes  ☐ No

F8) Which category best describes your annual household gross income group?

☐ 7,500 USD or less [R55.125 or less]  ☐ 45,001-60,000 USD [R330.751-R441.000]
☐ 7,501-15,000 USD [R55.126-R110.250]  ☐ 60,001-75,000 USD [R441.001-R551.250]
☐ 15,001-30,000 USD [R110.251-R220.500]  ☐ 75,001-90,000 USD [R551.251-R661.500]
☐ 30,001-45,000 USD [R220.501-R330.750]  ☐ More than 90,000 USD more than R661.500

F7) Any comments?

________________________________________________________
________________________________________________________
________________________________________________________
________________________________________________________

Thank you for your participation in the ATLAS worldwide research study,
University of Johannesburg Research team
ANNEXURE 2: THE RESULTS OF MULTIPLE REGRESSION ANALYSIS IN CHAPTER 3

TABLES 3.3-3.6

Table 3.3: Model summary

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.554</td>
<td>.307</td>
<td>.303</td>
<td>.18117</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), Objective Authenticity (transformed), Construct Authenticity (transformed)
b. Dependent Variable: Transformational Experience (transformed)

Table 3.4: Analysis of variance for multiple regression

<table>
<thead>
<tr>
<th>Model</th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regression</td>
<td>5.831</td>
<td>2</td>
<td>2.916</td>
<td>88.838</td>
<td>.000</td>
</tr>
<tr>
<td>Residual</td>
<td>13.194</td>
<td>402</td>
<td>.033</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>19.025</td>
<td>404</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. Dependent Variable: Transformational Experience (transformed)
b. Predictors: (Constant), Objective Authenticity (transformed), Construct Authenticity (transformed)
Table 3.5: Coefficients of the multiple regression model

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
<th>95.0% Confidence Interval for B</th>
<th>Correlations</th>
<th>Collinearity Statistics</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
<td>t</td>
<td>Sig.</td>
</tr>
<tr>
<td>1 (Constant)</td>
<td>.254</td>
<td>.035</td>
<td></td>
<td>7.269</td>
<td>.000</td>
</tr>
<tr>
<td>Constructive Authenticity (transformed)</td>
<td>.261</td>
<td>.040</td>
<td>.305</td>
<td>6.572</td>
<td>.000</td>
</tr>
<tr>
<td>Objective Authenticity (transformed)</td>
<td>.372</td>
<td>.050</td>
<td>.345</td>
<td>7.422</td>
<td>.000</td>
</tr>
</tbody>
</table>

a. Dependent Variable: Transform_Exp Transformational Experience (transformed)

Table 3.6: Collinearity Diagnostics

<table>
<thead>
<tr>
<th>Model</th>
<th>Eigenvalue</th>
<th>Condition Index</th>
<th>Variance Proportions</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Constructive Authenticity (Constant)</td>
</tr>
<tr>
<td>1</td>
<td>2.891</td>
<td>1.000</td>
<td>.01</td>
</tr>
<tr>
<td>2</td>
<td>.073</td>
<td>6.299</td>
<td>.23</td>
</tr>
<tr>
<td>3</td>
<td>.036</td>
<td>8.997</td>
<td>.76</td>
</tr>
</tbody>
</table>

a. Dependent Variable: Transformational Experience (transformed)