Title:
Perception and importance of authenticity among the subgroup of Chinese generation Y

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1 Introduction

"Wow this is authentic!" A sentence each person heard at least once in their life, or very likely expressed him/ herself during or after tourism experience. The type of experience could be of any kind. Or can it? According to some concepts of use of authenticity in tourism context this should and only can be referred to an experience during or after a cultural heritage visit. But should it only be like that? If we can express ourselves as authentic individuals or accordingly have authentic experiences, these can be related to any kind of tourism setting experience. For people whose job is to study and work in tourism it is important to know what the person from the beginning of the chapter meant by what he/ she said. It can be assumed that the source of this feeling or description for an individual comes out of the meaning of the word "authentic" as such. Authentic in Webster dictionary definitions is associated with original, true, genuine. Some explanations touch the objective essence of things like "that which is approved and authorized by authorities". If looked from this perspective the principal meaning of authenticity is only and exclusively object related, but again other concepts besides objective ones can be described as authentic such as feelings or emotions since they can be real - not fake, original - not performed, genuine - not replicable.

Because of this possibility of philosophical approach to authenticity in tourism studies there is a debate lasting for more than 30 years. During this period three approaches were accepted as most valid ones in tourism. (MacCannell, 1973) pushes the objectivist approach to authenticity, relating it to things or objects and claiming that due to the staged nature of things in tourism tourist can not ever have an authentic experience. This standpoint is argued by (Eric Cohen, 1988) who claims that authenticity is of negotiable nature since it is socially constructed. Therefore, it is possible to define a variety of things in tourism as authentic in the state as they are now, however this state is likely to change and as such to remain authentic. Because even when they change they will, again be original and true. Third approach uses a more philosophical explanation which is connected to a state of an individual. (N. Wang, 1999) describes existentialist authenticity in tourism as a state of mind where an individual/ tourist has authentic experiences which are unique to him personally.

Because authenticity is used by tourists to describe events, things and experiences it is of crucial importance for tourism studies to know what is being explained by the tourist while he/ she is

commenting on experiences as authentic, as was presented in the beginning of this chapter. First focus of this paper will be on exploring the perceptions of authenticity among potential tourists, since tourists are the core reason why tourism exists.

Potential tourists are the second focus of this paper. Namely population of Chinese generation Y is chosen for the study of perceptions of authenticity in this paper as they will very soon be the main segment of Chinese outbound tourism market (UNWTO, 2013). Another reason why it is very interesting to look at this population is their transitional nature. There is a large amount of literature on this generational cohort which indicates that they are a unique age cohort which just like the entire Chinese economy is experiencing great changes in early years of their life (Weber, 2002). This is why studied population will be closely examined to the existentialist notions of authenticity, to see their inclination towards individualism. Being victims or lucky to be part of the One child policy and living in contemporary China which is after a long period of social alienation and closed economy being transformed in a capitalist economy with communist government, they are truly a unique market segment which needs special attention as they will very soon be one of the main participants in global tourism flows.

Exploring their perception of authenticity to know what to expect in case they are presented with authenticity as a marketing strategy or being pointed to the authenticity of certain objects in tourism setting this paper raises the second question. What is the importance of authenticity for Chinese generation Y? Since not rarely authenticity is used in marketing (Silver, 1993) and there are theories of basing entire countries tourism strategy on authenticity (Yeoman, Brass, & McMahon-Beattie, 2007). The outcomes of this paper will hopefully be able to be used as guidelines in tackling Chinese generation Y and authenticity.

Purpose of this paper is not to enter the debate on authenticity in tourism setting, but it will rather embrace all three approaches as valid and inspect their applicability on the proposed population. This paper will also provide an additional insight to the studies on Chinese outbound tourism which is craving for alternative research besides attitudes and behaviors of Chinese tourists (Tsang & Hsu, 2011)

This paper is based on the pragmatic paradigm, so in the literature review instead of entering debates on authenticity the current findings and opinions will be presented and explained. Second

part of the paper will present the study methods and give the solid introduction to the rationale of findings and discussion. Finally summarizing presented theory and findings to give practical implications for tourism researchers and practitioners.

2 Literature review

2.1 China outbound tourism

China is becoming the first outbound tourism market in the world. By now it has already came up to the first position by overall tourist spending in the world, outrunning Germany and US. In the period from 2005 to 2012 China has moved eight places up in terms of expenditure. Having growth rates from 20% to 30% annually (UNWTO, 2013). This numbers should be observed in terms of expenditure per capita and it should be taken into consideration that these statistics include tourism to Hong Kong and Macao. But even due to that china has emerged as an outbound superpower in less than 20 years.

History of outbound tourism in China is rather brief. As a very closed economy China has began to open slightly in the 1980's. Chinese outbound tourism can be observed in three stages, first of which started in 1983 and can be named visiting friends and relatives (VFR) stage (Y. Xie & Li, 2009). Secondly, there is a stage of intense growth and currently there is a more mature stage where Chinese travelers are becoming more sophisticated and more demanding (Arlt & Burns, 2013). First countries where Chinese were allowed to travel were Hong Kong and Macao, followed by Thailand, Malaysia, Philippines, and Singapore. All these were a part of a VFR national tourism strategy. It was later in 1999 that China really opened for leisure travel through its ADS (approved destination status) policy.

Chinese outbound tourism was largely dependent on ADS, in other words a bilateral agreement between China and another state which would allow Chinese to travel there for leisure purposes. First countries in 1999 that were given ADS were Australia and New Zeeland. Later in 2002 Europe started to open, with Malta being the first country to get the ADS status, followed by Germany, Hungary and Croatia in 2003 and rest of European countries in 2004 and 2005 (Y. Xie & Li, 2009). In 2007 by signing a special agreement "*Memorandum of Understanding Between the Government of the People's Republic of China and the Government of the United States to Facilitate Tourist Group Travel From China to the United States*" for the first time Chinese were allowed to travel for leisure purposes to USA. Today China has agreements with more than 147 countries worldwide and tourism together domestic and outbound has become among top 7 national development policies. China as a planned economy applying the capitalist market economy has unique governmental procedures.

As China is a communist country government has a final word in everything. So currently it is of strategic importance for China to promote outbound tourism to its population. Production and export are Chinas main strategic strengths. Because of this for other big countries like USA it is of interest that RBM (Chinese yuan) is a stronger currency. That is why they put pressure on China to appreciate RBM against USD (Tse & Hobson, 2008, p. 141). Best way for China to do this and correct the trade balance is to import touristic services.

As it is common in most countries in the world that the highest volume of guests arrives from neighboring countries, such is the situation in countries near China, namely Honk Kong, Macao, Thailand, Japan and South Korea. In the period from 1999 to 2007 Honk Kong and Macao held the first position in terms of Chinese tourist arrivals, followed by Thailand and more recently Japan. From more distant countries United States and Germany are in the top 10 ranking. Continent wise Asia holds 89% of the market share and Europe is the second most visited continent by Chinese tourists (China National Tourism Administration, 2007; taken from Y. Xie & Li, 2009). More recent data is unavailable since Chinese statistics office charges for their reports.

Given the importance of outbound tourism it is of primary importance to study the flows, interests, characteristics and demand of potential Chinese travelers. As Chinese are culturally very different from Westerner travelers their traveling habits are much different from westerner's ones (Mok & Defranco, 2008). For instance in Chinese culture traveling is a great status symbol (Arlt & Burns, 2013) and by traveling person is likely to build up ones "face" inside the community (Wong & Ahuvia, 1998). So in the beginning traveling motives are much different.

Their traveling habits consist of little, but significant differences, for instance Chinese travelers will expect to have hot water and toilettes in their hotel rooms. While traveling they are willing to try local food and beverages, but also demand to have a Chinese cuisine dish occasionally (R. Chang, Kivela, & Mak, 2010). One thing which is rather normal is that during the vacation they seek relaxation, so they do not want to have intensive itineraries where they occasionally visit up to 10 countries in 7 days and during their trips they demand to have local guides in Chinese language, even though these are not so common specially in non European countries (Li, Lai, Harrill, Kline, & Wang, 2011). Another aspect which has to be closely looked at is that Chinese market is very big and inside of China there are major differences among travelers. Three main

outbound ports are Beijing, Shanghai and Guangzhou and travelers from each of them have different culturally conditioned traveling behaviors (WTO, 2006). Apart from this, traveling behavior is changing.

Chinese are used to traveling in groups due to their collectivist nature (Mok & Defranco, 2008), yet an even stronger rationale for this way of traveling is that is more convenient and cheaper (Andreu, Claver, & Quer, 2014; Sparks & Pan, 2009). Lately, there has been a growing trend among Chinese travelers to engage into individual trips and backpacking (Chen, Bao, & Huang, 2013; Xiang, 2013). These travelers have similar patterns as western individual travelers in terms of information seeking, types of accommodation they use, means of transportation and holiday activities. As these travelers belong to younger age groups it can be assumed that as this age cohort will be moving up the traveling ladder they will be more alike to the westerner traveling patterns, especially since they admire westerner lifestyle and are much influenced by it (Moore, 2005; Yan Wang, 2006).

Since they are under the influence of the West which is shifting towards more sustainable practices in tourism and is becoming more concerned with changes in cultures across nations, it is interesting to observe how will the Chinese tourists embrace this into their traveling scheme and perceptions of authenticity.

2.2   Authenticity in tourism studies

To engage into a review of academic literature about authenticity in tourism it is primarily important to observe its meaning in literary forms. According to the dictionary phrases taken from Webster dictionary authenticity has various meanings: (a) "Complete sincerity without feigning or hypocrisy"; (b) "A real actual character as contrasted with a fraudulent, deceptive appearance"; (c) "That which is true or genuine"; (d) "That which is real or genuine, for example a real antique"; (e) "That which is original not copied, for example, a hand-written manuscript"; (f) "That which is marked by conformity to widespread or long continued tradition' for example, a custom"; (h) "That which is authorities, authorized, or legally valid" as in (R. W. K. Lau, 2010, p. 3). From these definitions of authenticity it is obvious that adjective of being authentic can be given to a variety of things. This is crucial for the further development of literature review because primarily authenticity in tourism related texts and research started to be used in literature

on museums. Trilling (1972) used the adjective authentic to describe the originality and quality of museum pieces. From this perspective there is only one notion of authenticity as the one given to objects. These objects can things, rituals, customs, buildings, food, crafts (Goulding, 2000), but even natural ones like beaches, lagoons or mountains (Taylor, 2001). From the dictionary definitions of authenticity it is confusing should the attribute authentic be added only to things which resemble definition (e) or (d), as will be seen later this goes accordingly to the objectivist stance. Or on the other hand should the attribute authentic be given to everything that corresponds the definitions (a), (b) or (h) as will later be explained in the constructivist point of view. In the current tourism literature there is a standpoint which completely contradicts these two notions and focuses on authenticity as described by post-structuralist philosopher Heidegger (Steiner & Reisinger, 2006) and elaborated as an existential approach to authenticity in tourism (N. Wang, 1999).

2.2.1 Objectivist approach

Discussion about the meaning of authenticity and authentic in tourism settings or experiences was started in the 1970's with MacCennell's essay on staged authenticity. In his essay he claims that the main concern of the modern man is that he is unsatisfied with shallowness in his life and that he pursues authentic experiences through sightseeing, which MacCennell defines as a form of ritual respect for society and he claims tourism to absorb some of the social functions of religion in the modern world (MacCannell, 1973, p. 560). He used Boorstein's (1961) work to argue that a tourist cannot ever have an authentic experience due to the inauthenticity of everything he encounters. He argues there are six stages between front and back regions a tourist can experience. These go from front region which a tourist wants to overcome and a sixth stage or Goffman's (1959) back region which MacCanell describes as the kind of social space that motivates the tourist consciousness (MacCannell, 1973, p. 598). Even if he is motivated by the sixth stage he will never experience it, because everything a tourist can experience is staged and set up before for him to see. It is important to mention that MacCannell was focused on regular everyday mass tourists in his assumptions on authenticity being unavailable to tourists (1973, p. 601). His view on authenticity is most often cited as an objectivist standpoint on meaning of authenticity (Olsen, 2002; Reisinger & Steiner, 2006; N. Wang, 1999), due to the objectivist nature of his thinking related to things in their true essence.

Objectivist point of view refers to authenticity as in what is genuine, pure, without hypocrisy and honest itself in terms of obvious characteristics (Relph, 1973). This point of view can be used only by experts in certain fields, because for an average tourist should be highly informed in order to determine authenticity of the object in above mentioned sense. This is derived from MacCannels essay where he elaborates that even if tourists claim that object they experienced was authentic it was just staged for the tourist and tourist can never experience such an object. This notion has to be taken with caution; MacCannell uses authenticity in two ways which have to be distinguished. As was noticed by (Selwyn, 1996) when MacCennell talks about authentic experience his tourists are concerned with the state of authentic feeling, but when he refers to staged authenticity they are concerned about the authenticity of objects. This radical way of thinking while dealing with authenticity should be approached with caution since it is proved tourists might consider staged events as authentic (Deepak Chhabra, Healy, & Sills, 2003).

2.2.2 *Constructivist approach*

Cohen's (1988) work on authenticity and commoditization in tourism is mentioned in most of the literature while discussing constructivist approach to authenticity. Opposing to MacCannell, Cohen does not consider each tourist is in a pursuit of authentic experiences, but distinguishes that some tourists might be seeking entertainment and leisure. He is following Redfoot's (1984) approach, where tourists are categorized in four different classes by their quest for authentic experiences, from first order tourists who in general do not quest for authentic, to fourth order tourists which are society drop outs and are in a quest for second selves in other cultures which they consider as authentic (Redfoot, 1984). Redfoot has based his work again on Cohen's phenomenological approach to classification of tourist experiences (Eric Cohen, 1979). In opposition to MacCannell's work Cohen proposes a constructivist approach to authenticity where "authenticity is a socially constructed concept and its social connotation is, therefore, not given, but negotiable" (Eric Cohen, 1988, p. 374). He argues this by explaining that culture is a changing concept and that not all tourists will or will want to experience the authentic self through authentic experiences, but depending on the tourists type they will strive to reach the desired level of authenticity. As he argued for instance:

> "Intellectuals, here exemplified by curators, ethnographers, and anthropologists, will
> be generally more alienated, and more aware of their alienation, than the rank-and-

file middle-classes, and especially the lower middle class, who still strive to attain the material gains which those beyond them already enjoy." (Cohen, 1988, p. 376).

Further he argues that in the case of cultures or objects commodification of crafts or customs does not necessarily mean the annihilation of their authenticity, but can as well serve as boost or reincarnation of them "One has to bear in mind that commoditization often hits a culture not when it is flourishing, but when it is actually already in decline, owing to the impingement of outside forces preceding tourism. Under such circumstances, the emergence of a tourist market frequently facilitates the preservation of a cultural tradition which would otherwise perish." (Eric Cohen, 1988, p. 382). This idea was supported by (Cole, 2007) where the author spent ten years observing tourism development in three villages in Indonesia. His study found out that local people were the most satisfied with tourism development as they considered it was bringing prosperity, information and new friends to locals. Accordingly villagers were getting a sense of pride from tourism:

> "Several villagers suggested that tourism *mentebalkan adat istiadat* (was strengthening cultural values) and that their reverence and respect for the ancestors could only be helped and not eroded by this business. They were confident that their children would have the importance of village custom reconfirmed by seeing tourists come from afar to experience it. ''If our culture is worth coming all the way from England to see, it is worthy of preservation'', according to a local informant." (Cole, 2007, p. 954).

Another good example which supports Cohen's theory can be derived on a study on Pataxo Indians in Brazil. As the tribes realized that tourism is commodifying their culture they have developed arenas to host tourists and present their culture, this way they have preserved their customs and managed to display their culture to tourists (Grünewald, 2002).

Constructivists base their theory on the notion that everything experienced by the tourist as authentic actually is authentic, in other words authenticity is a not a matter of objective attributes given to an object or a tourist setting, but a value placed on them from a subject perspective (Moscardo & Pearce, 1999). This argument can be extended by Wang's (1999) claim that things appear to be authentic not because they are inherently so, but because their genuineness is

constructed by beliefs, perspectives or powers.

Tourists can experience authenticity in four different ways. Originals in opposition to fakes, a historical reproduction which in all aspects acknowledges its nature as a relevant copy of the original, an historical reproduction which resembles the original enough to look credible in spectators eyes and fourthly if relevant authority or power declare an item to be authentic (Bruner, 1994). This statement is in line with research on authenticity of the Rocks, Australia where even if the setting is completely staged historians have made it so and tourists experience the attraction as authentic (Waitt, 2000). Thus as cultures are changing they can be perceived as authentic from different standpoints. For instance some would perceive the jazz bar in Michigan or a folk singer to be authentic based on their previous image of it and they would expect the event to resemble their image to mark it as authentic, others would consider the experience of the current event or current experience to be authentic if they find it original and new (Peterson, 2005), where he supports Cohen's theory and claims that authenticity is socially constructed and that with greater social impacts objects, places and even people (in terms of music performers) can become authentic.

On the other hand even if two same objects are placed in two completely different contexts, but should imply characteristics of an authentic culture they can be considered as authentic, as in the case of two Sun Angel Inn's (Salamone, 1997). Author has described two completely different hotels one in Mexico City and one in Disney World, USA both to be authentic. The original one is place in Mexico and resembles the Mexican colonial age, as author describes its interior sends out the notion of an elegant and notable place "restrained opulence", restaurant is visited by locals and business people and food served is Mexican, but with the essence of profound western cuisine. The other San Angel Inn is located inside the Disney World complex. This place is more devoted to the commercialized notion of Mexican culture in terms of mariachi, food and tequila. As author puts it both places are authentic and resemble the Mexican culture as in complementary and opposed to each other.

In conclusion to constructivist approach to authenticity, it can be concluded that authenticity is a projection of tourists' own beliefs, expectations, preferences and stereotyped images, and consciousness onto toured objects (Reisinger & Steiner, 2006).

2.2.3 *Existentialist approach to authenticity*

From MacCannel's objectivist and Cohen's constructivist approaches, which are sometimes merged under the objectivist umbrella, Wang (1999) presents the notion of existentialist authenticity. His reasoning is that many tourist motivations or experiences cannot be explained by the conventional concept of authenticity. He applies postmodernist philosophical approach following the ideas of Kierkegaard, Nietzsche, Heidegger, Sartre and Camus. Where object authenticity can be disregarded because postmodernist man is not concerned by authenticity of objects and even if an object is inauthentic that does not forbid the man itself to have an authentic experience (N. Wang, 1999, p. 361). Therefore he is in a pursuit of an authentic experience in terms of re discovering his true self "In common sense terms, existential authenticity denotes a special state of Being in which one is true to oneself, and acts as a counterdose to the loss of true self in public roles and public spheres in modern Western society" (Berger, 1973).

Wang proposes a clear distinguishing between objective, constructive and existential authenticities. He further develops the theory of existential authenticity into intra personal and inter personal authenticities. Intra personal authenticity is split between bodily feelings. Where the notion of human body as a display on a beach is show as an example. Intra personal self making is another approach he proposes. In this one the notion of tourist seeking for himself or the making of himself, as recognized in travelers who often seek adventure and try to go off the beaten track (Csikszentmihalyi, 1973). Inter personal authenticity is divided between tourists seeking to renew family ties and tourist seeking authentic feeling among their closed groups or as Wang names them *communitas,* like yacht tourists in the Caribbean.

Wang's hypothesis was very much supported by (Steiner & Reisinger, 2006) who claim that object authenticity should be completely disregarded as a concept in tourism research and a postmodernist approach to authenticity should be embraced (Reisinger & Steiner, 2006). Steiner & Reisinger base their approach to authenticity in tourism completely on Heidegger's philosophy. Heidegger uses the term authenticity to explain someone is being themselves existentially. To be like that according to Heidegger means to exist according to one's nature or to transcend day to day activities or thinking about one self. Due to this one can choose to be authentic or not and one can choose to be authentic not all the time. Heidegger classifies three ways to be authentic mineness, resoluteness and situation as well as seven ways to be inauthentic

(Heidegger, 1996). In tourism mineness means to be free to interpret things and experiences individually, resoluteness means to get off the beaten track and situate means to create an experience which will be unique to them (Steiner & Reisinger, 2006).

Besides proposing the Heidegerian philosophy to be applied in explaining existential authenticity Steiner & Reisinger throw a great accent on criticizing the concepts of object authenticity. They do this by referencing (Khun, 1970) and pointing that object authenticity is jet not a black box or a basic concept in tourism research and as such it has various meanings. Due to this it should be completely abandoned in tourism research context. They propose replacing the term of object authenticity with less pretentious, more explicit terms like genuine, actual, accurate, real and true (Reisinger & Steiner, 2006, p. 66). Their theory was criticized by Belhassen & Caton who argue that tourism is not a hard science and knowledge in it can not be regarded as to conducive to the production of undisputed conclusions, but it is best suited to serve as a forum for a multi-paradigmatic (and sometimes contradictory) theoretical discussion that facilitates the investigation of society, in pursuit of richer and more highly nuanced understandings of social phenomena and their consequences (Belhassen & Caton, 2006, p. 854).

(Hughes, 1995) in his dissertation on suppliers of authentic Scottish foods makes a clear distinction between authentic experience and the authentic tourist, in his work he uses the existentialist approach, something that existentialists have not managed to clearly distinguish and explain how it can be related to existentialism as such. (Yeoman et al., 2007) use Boyle's (2004) marketing definition of authenticity as something which is ethical, neutral, honest, simple, beautiful, rooted and human accordingly they define the authentic tourist as one who would be in pursuit of these characteristic which they relate to getting away from it all. (Goulding, 2000) in her study on three heritage sights in England on types of tourists visiting heritage sights defines the existential visitor as a low educated person with little academic interest in the past, she used the term existential to emphasize these individuals are alienated in the present and they are in a quest for meaning and temporary control in the past. Another study done on similar sights applies the existentialist authenticity standpoint and studies the experience in correlation three characteristic psychological processes and conclude that a tourist will base his authentic experience based on their previous knowledge on a different culture put in the context of their time and place (Mcintosh & Prentice, 1999).

Kim and Jamal following Wang's notion on existential authenticity found out that participating in an event, which even if it is completely artificial and can not be correlated to any kind of object or constructivist authenticity features, can experience high levels of existential authenticity in terms of self-making, meaning-making and belonging (Kim & Jamal, 2007). If it is to be judged by this, one can suspect that a person or a tourist in case he is involved in any activity that is not ordinary and is sharing this with people that share the same beliefs is authentic and is involved in authentic experience, no matter is it good or bad or if the one is truly enjoying it. Philosophizing further on the issue one can feel he is his true self even if being completely alienated from society and being constantly not involved in any activities. This is contradictory with the hypothesis that tourism should serve as a boost for existential authenticity. Tourism should facilitate meaningful experiences which should serve as a base for further development of an individual and his rediscovering of his true self (Brown, 2013).

Taken into consideration presented literature it can be postulated that the concept of existential authenticity is very broad and can be applied to a great variety of various types of experiences. Even that this gives a great potential to explaining related processes in tourism, the concept also has a wavering potential in case of defining and directing it in tourism related research.

2.2.4   Contemporary findings on authenticity

While some contemporary research has moved away from theorizing and discussing types of authenticity and started referring to it as general authenticity (Sedmak & Mihalič, 2008) or completely abandoning the concept and focusing on authentication as a new concept (Erik Cohen & Cohen, 2012). Other researchers started to look into the processes which happen between various types of authenticity. Argued in the paper on the owners of MG vehicles where author identified each type of authenticity accordingly to various aspects of owning a MG car (Leigh, 2006). Author described the attributes owners give to an authentic vehicle as objective authentic, further the experiences the owner has from owning, driving and maintaining such a vehicle as constructively authentic and finally the experience the owner of the MG car has as an accepted member to the MG club or a society. This research even in a completely different concept can be compared to the research on protestant pilgrims to the holy land by Belhassen et al. There the authors conceptualize and embrace all three concepts of authenticity, but argue that one can not go without another as stated: "underlying the pilgrimage, the places visited, and the activities

undertaken by the pilgrims. One way to view the relationship between these three elements is to consider pace and belief as the physical and social contexts through which individual pilgrims negotiate meaning regarding their touristic activities, and then to view this sense of meaning as the foundation that gives rise to experiences of existential authenticity" (Belhassen, Caton, & Stewart, 2008, p. 683). Authors call this concept theoplacity giving the completely new approach to authenticity in tourism research stating it can be negotiated between objects and experiences according to mentioned factors.

Continuing this principle, but from a constructivist perspective (Kolar & Zabkar, 2010) focus on relations between objective and existentialist authenticity. In their study on Romanesque sites in Europe they proposed a consumer based model of authenticity with which they have proved that object authenticity positively influences existential authenticity, cultural motivation positively influences both object and existential authenticity and that motivation with object based and existential authenticity positively influence loyalty. What is interesting is that a similar study was done in China on traditional Chinese calligraphy (Q. Zhou, Zhang, & Edelheim, 2013). In this study authors also applied consumer based model and came to similar conclusions regarding object authenticity positively affecting existential authenticity, but when testing whether existential authenticity affect loyalty or is existential authenticity positively affected by motivation results were negative. Authors argue that this as some other differences could have been caused by cultural differences: "Chinese tourists are more likely to emphasize surface feelings and its objective aspect, i.e., this traditional objective form's content, than they are to emphasize psychological authenticity and deep feelings"(Q. Zhou et al., 2013, p. 108).

Researchers have also managed to find the value for authenticity. In the study on Strasburg Christmas market (Castéran & Roederer, 2013) came to the conclusion that authenticity directly impacts the loyalty of tourists. This findings are different from the ones by Kolar and Zabkar because here loyalty was measured by willingness to return to the market opposed to the willingness to visit it. Their findings were that authenticity significantly affects willingness to visit the market, more precisely a decrease of 1 point in perceived authenticity affects willingness to attend the market by 5.5%. This was even quantified to speculate that one point of perceived authenticity is valued by 1.6€ per visitor per year. Their research was done by using indexical vs. iconic authenticity. Where indexical authenticity refers to the perception of the object as a copy

or the original and iconic authenticity is built from cues that visually represent the original (Grayson & Martinec, 2004).

2.2.5 Supplier stance

There are various points of perceiving authenticity between different stakeholders. Since it is a complicated concept which varies from objective towards completely subjective stance observing it from various sides is important.

Authenticity supplier stance refers to the supplier side in the tourism service sector those are hotels, museums, venues and other events. In the study on Viking heritage in Europe (Halewood & Hannam, 2001) discovered that in order to be as exact in the interpretation of history as possible museums and theme parks like the one in York consult with experts in the topic. On the fairs where goods are sold traders give high value to competition and their offerings to evaluate the fair as authentic.

In the study on museum curators perception of authenticity (Deepak Chhabra, 2008) author discovered that museum curators embrace the objectivist standpoint on authenticity, which the author defines as essentialist. Curators give high importance to the origin of the objects and interpretations of the same by experts. Author proposes the negotiation approach to authenticity as she argues: "While negotiation reflects a compromise, the constructivist stance shows inclination towards audience orientation and the economic rewards" (Deepak Chhabra, 2008, p. 442). This definition is in contradiction to the definition of Prentice (2001) who in his stud discusses the contemporary position of museums as a part of cultural tourism offer, he also notices the importance of mediation between the audience and presenters, but defines it as experiential authenticity that is occurring inside the museum (Prentice, 2001).

The study on food campaigns in Scotland (Hughes, 1995) discusses that production of authentic Scottish food is a result of political interests. This can be correlated to definition of authenticity of ethnic people trying to promote their culture and make a living out of it. (Grünewald, 2002) in the study of Pataxo Indians in Brazil elaborates that this people are entitled to development of their culture and life style, so their performances are authentic if they are authentic to them. Something MacCannell would define as staged authenticity. Contrary Grunewald argues that loss of authenticity in ethnic tourism is a one sided aspect. This is supported by studies on Maori

tribes in New Zeland (Taylor, 2001) and Naxi minority in Lijang, China (Zhu, 2012). Theoretically all three studies fit in the constructivist definitions of authenticity elaborated by Cohen (1988). In contrast to tradition and origin (Daniel, 1996) found out that performers and observers or participants as tourists find dance performances authentic if they experiment with creativity.

In the studies on souvenir sellers of Scottish goods on fairs (D. Chhabra, 2005) found that most of the retailers define authentic goods as one which are originally Scottish in other words originate from Scotland. But a large proportion of retailers gave the authority of authenticating a good to the producer and excluded themselves from the process. Also very few retailers gave the power of authentication to the consumers. Similar study was conducted on souvenir sellers in Hoi An, Vietnam. While describing the characteristics of their products and making comments of their authenticity most of the retailers referred to the materials used, place and people where these were produced (Trinh, Ryan, & Cave, 2014).

2.2.6 Consumer stance

Consumer side might be of slightly higher importance to observe since tourism is a customer focused industry. Various researchers have proved that even if the object of observation or visitation is completely staged it can be considered authentic by the visitors. Waitt (2000) looked at The Rocks and found out that perceptions of authenticity might slightly vary between visitors. Most of the visitors found the attraction authentic, apart from females from abroad who had a slightly lower perception level (Waitt, 2000). Similar findings were noticed by (Deepak Chhabra et al., 2003) who exploring the Scottish Highland games taking part in USA found out that majority of visitors find the event authentic. Important finding was that people who have a personal connection to the event in terms of being Scottish or being a member of a Clan experienced higher level of authenticity. This can be linked to the Kim's (2007) research on Reinesance festival where participants who felt as they belong to the inner circle group of the event experience high levels of existential authenticity. Due to this people who are and feel as a the object of observation is a part of their heritage will have different perceptions, expectations, awareness and behavior opposed to others (Butler, Poria, & Airey, 2003). Different cultures as well as different nationalities will have different perceptions about authenticity. In the study on perceptions and importance of authenticity between Westerner and African tourist Mkono found

out that authenticity has vary little importance for African tourist. For some African tourist word authentic has no meaning and even if it is described as something genuine, real or pure they do not give any importance to it (Mkono, 2013).

Perception of authenticity will not just be defined culturally, but as well according to the traveler career level (Pearce & Moscardo, 1985). This finding should not just be taken as such since research points out that authenticity will also depend on the age of the travelers. In the study on authenticity of souvenirs (Littrell, Anderson, & Brown, 1993) discovered that tourists aging 60 and more give more importance to cultural or historic integrity and genuineness of a craft, while younger tourists give more attention to uniqueness and originality, just like is the case of authenticity perceptions among dancers (Daniel, 1996). Older age groups in general give more importance to cultural heritage and presentations of local traditions, specially more educated with higher income levels (Sedmak & Mihalič, 2008).

In the study on tourist interest in ethnic tourist experience done on more than 1500 tourists in Tjapukai Aboriginal Cultural park, Australia (Moscardo & Pearce, 1999) identified four different types of ethnical tourist varying from high level to no interest groups. They classified them as Ethnic Tourism Connection group, Passive Cultural Learning group, The Ethnic Products and Activities group and Low Ethnic Interest group (Moscardo & Pearce, 1999, p. 424). In the classification they applied Hughes (1995) hypothesis of two possible categories of tourists the post-modernist one which is not interested in authentic experiences and post-industrialist one which is motivated by sustainable tourism practices (Moscardo & Pearce, 1999, p. 419).

2.2.7 *Authenticity in marketing*

Authenticity has been recognized as an important factor in consumers' decision making processality (Leigh, 2006). This has very important implications not just for consumer goods, but tourism as well, since the discussion on authenticity in commercial terms originates from tourism studies (Eric Cohen, 1988; MacCannell, 1973; N. Wang, 1999).

Currently academics are giving higher importance to authenticity in branding destinations. (Yeoman et al., 2007) has proposed the shift of entire Scotland's marketing concept being shifted towards branding the country as a provider of authentic experiences. He applied current global trends influencing the tourist behavior to create a model of an authentic tourist which he

described as an educated, connected, informed, individualistic, open minded, mobile, time restrained. According to him Scotland should refocus from mass and main stream tourism and engage in offering of special activities like painting or bird watching.

> As (Yeoman et al., 2007) argues: A destination founded on authenticity needs community involvement and a strong brand proposition in which the equity of authenticity is positioned. Tapping into the visitor's desire for an authentic experience means harnessing the consumer's creativity to constantly enhance refresh the experience and the product offering. (p.1137)

Yeaoman's hypothesis was heavily criticized primarily due to the fact that authenticity is a very vague concept in tourism literature and that using it for marketing purposes might be very misleading (King, 2007), he also added that in order to offer constant authentic experiences there should exist a consensus about what constitutes authenticity and according criteria for that should be developed. On the other hand (Hall, 2007) argues that authenticity is derived from the property of connectedness of the individual to the perceived, everyday world and environment, the processes that created it and the consequences of one's engagement with it, where Heiddegerian approach to authenticity is obvious.

Eventually authenticity can serve as a motive for traveling (Ramkissoon & Uysal, 2011), but if it is not elaborated well enough it can lead to disappointment (Silver, 1993). In his study on marketing the third world countries in the west Silver (1993) found out that what is being sold as an authentic is the possibility to experience primitive and unspoiled cultures. This type of tours would be usually sold packaged and tourists would be taken to destinations where they would be presented with staged events adopted for tourism purposes.

Not just tourists travelling to third world countries are motivated to have authentic experiences. n the study on authenticity as a motivation factor for visiting Spain (Waller & Lea, 1998) found out that potential travelers from UK identify authenticity according to four factors: number of tourists, conformity of the stereotype (bullfights, beach, sangria), culture and level of independence of the trip. More importantly study has shown that people link authenticity directly to the enjoyment of the trip, while the most enjoyable experiences were staying with friends or spending time on the beach.

Authenticity positively affects behavior of tourists in repletion to consuming cultural heritage and exerts moderating effect on respective relationships associated with information search behavior, destination imagery and motivation (Ramkissoon & Uysal, 2011). In this study between offered perceptions of authenticity representing the real traces of history as being documented, original or real were rated highest. Representing local life style on community was not perceived as very important (Ramkissoon & Uysal, 2011, p. 554). These notions are very important in case a destination really wants to incorporate authenticity into the marketing concept.

Having in mind the scope of constructivist notion of authenticity and its variability between the host and guest communities, additionally linking it to the push and pull factors of a destination Apostolakis (2003) created a marketing model for authenticity. Using the Lancaster Characteristics Approach[1] he proposed that authenticity can be emphasized in marketing to create the competitive advantage of a destination and move it in front of competition. Even though indicated in the paper that constructivist approach to authenticity is used it lacks the concrete definition of authenticity.

2.2.8   Research on authenticity in China

Authenticity is well established concept in tourism literature on China (Yang, 2011, 2012; Q. (Bill) Q. Zhou, Zhang, & Edelheim, 2013; Zhu, 2012). There is a great focus in literature on inspecting satisfaction and perceptions of authenticity in ethnic villages all across China. Research points out that Chinese tourist are most often satisfied with staged ethnic villages, performances that occur in them and offer in general. Most of the visitors are usually younger people aging up to 40 years which are highly educated. Every research has also noted a very strong correlation between satisfaction and perception of authenticity, meaning that those who are more satisfied with the visit perceive authenticity higher. Main conclusion from all research done on perception of authenticity among Chinese tourists is that they are more concerned with having a good time than with having authentic experiences (P. F. Xie & Wall, 2002; Yang & Wall, 2009; Yang, 2011, 2012). Results also point out that tourists with higher education have lower perception of authenticity (Yang, 2011), and that tourist who are more informed about ethnic cultures will have lower perceptions of authenticity in ethnic villages (Henderson, Teck, Ng, &

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[1] Lancaster's Characteristics Approach (LCA) suggest that people consume products or services not for the products themselves, but for the satisfaction derived from the consumption of the attributes associated with these products (Lancester, 1966).

Si-Rong, 2009; Yang, 2012).

There is an interesting finding in one of the researches compared to the rest where Chinese tourists had a very low perception of authenticity (Henderson et al., 2009). In the same research foreign tourists had comparatively higher perceptions of authenticity compared to Chinese tourists. This finding is also completely opposite to the (Yang & Wall, 2009) where foreigners had lower perceptions of authenticity. Authors do not have an explanation for this, but argue that it might be a result of knowledge about the local culture (Henderson et al., 2009, p. 534).

Object authenticity positively affects performative authenticity (J. Wang & Wu, 2013), while existential authenticity is positively influenced by performative and object authenticity. These findings are in line with the research on authenticity perceptions among Chinese visitors to traditional calligraphy landscapes (Q. Zhou et al., 2013). In this research it is also noted that interest in traditional Chinese culture is disappearing and that younger generations especially are losing interest in traditions. Authors also argue that "Chinese tourists' desired level of authenticity remains relatively low, and they are not especially concerned about or attentive to the spiritual enjoyment of traditional culture, although they can objectively perceive existential authenticity" (Q. Zhou et al., 2013, p. 108).

Conclusions about Chinese tourist disinterest in authenticity can be confirmed by a statement of a accommodation service provider from Lijang, China who claimed that tourists are completely disinterested in experiencing the culture or traditions and just want to enjoy architecture and costumes (Yu Wang, 2007, p. 793). Same research pointed out a great level of satisfaction among tourists with "authentic" accommodation facilities even if they were completely adopted to modern urban living standards (TV, hot water, flush toilet). This is in contrast to the comments tourist made on ethnic village in Kunming, China where tourists were complaining about the superficial interactions they could have with locals (Yang, 2011). Another aspect of these low perceptions of authenticity is from the supplier side of one of the performers of Naxi wedding ceremonies in Lijang, China. He claims that his performance is authentic to him and that he is mentally fully dedicated to the event (Zhu, 2012). Looking at Aplostolakis (2003) model of constructed authenticity this levels of satisfaction can be observed and understood in sphere of constructed authenticity (Kolar & Zabkar, 2010).

2.3 Age cohorts

Age cohort or generation as some might define it is a proposed groups of individuals who are born during the same time period and who experienced same events during their formative or coming of age years (Noble & Schewe, 2003) or even a proposed group which members are born in a consecutive life span of approximately 22 years and whose boundaries are fixed by peer personality as similar age, location, beliefs and behavior (Strauss & Howe, 1992). This concept of observing behaviors, beliefs and patterns among generations originates from Mannhei's (1952) work on sociology of knowledge. Later his theory was applied broadly sociological, psychological, marketing and management (Carlsson & Karlsson, 1970; Glass, 2007; Jorgensen, 2003).

It is very difficult to fixate the precise time when age cohorts begin or end due to cultural, geographical and technological differences inside the globalized world, but most often these subgroups as defined by years are mentioned in the literature (Benckendorff, Beckendorff, Moscardo, & Pendergast, 2010). Baby boomer generation; born after the Second World War. They are characterized by high birth rates, massive consumption of goods and high orientation towards economical success. Generation X is defined by literature by being born between 1960's and 1980's as they comprise the majority of labor force are characterized by strong intention to find life – work balance. Finally there is generation Y or millennials who will e described more in detail later on.

In academic literature there is still not coherent consensus weather age cohort theory should be so broadly used. Due to the aspect that generations should be characterized by same significant life events (Noble & Schewe, 2003), where this raises a question can same attributes be given globally due to cultural and historical reasons (Egri & Ralston, 2004). In the research on the applicability of generational cohorts in marketing done on three hounded seventy participants authors found that according to life events only 45% could be classified in their category according to their age (Noble & Schewe, 2003). But none the less cohorts should be closely observed, especially in today's globalized world where due to fast flow of information and electronization of society they will be more alike.

2.3.1 Generation Y

Most broad description of generation Y in literature is the age cohort born from 1977 to 2003 (Strauss & Howe, 1992). Since this is too broad population intervened by various life events it needs to be narrowed down. (Benckendorff et al., 2010) state that in the revision of various papers on the topic they find definition of people born from 1977 to 1995 most suitable to fit the sample of generation Y.

This generational cohort is very often referred to as millennials, nexters or echo boomers (Glass, 2007). During the life span of this generation there were several global changes which can be significant for their characterization. These would be the fall of the Iron curtain, frequent terrorist attacks including September 11th and the fastest and highest so far technological achievements in human history (Benckendorff et al., 2010). Mostly due to the last factor this generation is characterized as technologically savvy. This generation is just entering the work force so the research focus is altered towards managing these independent individuals. As they grew up in families where both of the parents were working or in other cases where parents were divorced they learned to take care of them self from eating habits, shopping and entertainment (Jang, Kim, & Bonn, 2011). This made them very independent at the early age, but at the same time very demanding customers. They are noted to stay living at their parent's house for a longer time, pursue to achieve higher levels of education and alter marriage for longer. Some argue that it is rather early to define this generation in total since a large part of it is in the mind forming phase (Terjesen, Vinnicombe, & Freeman, 2007), but some observations can be taken for granted (Moscardo & Beckendorff, 2010). As (Donnison, 2007) defines them: 1) high users of social media, especially for entertainment; 2) to have positive attitude towards diversity, flexibility, social issues and their future; and 3) to have orientation towards family, and social groups.

Their importance was noted very early in marketing research. Due to the fact they are children of Baby boomer generation, the size of generation Y exceeds generation X by more than 12%. Since their parents lifestyle was very specific big proportion of generation Y are single children where parents focused a lot of energy and financial resources in satisfying their needs. All these reasons resulted in generation Y even being unemployed to have significant spending power. Estimations are that this generational cohort has direct spending power of US$150 billion and indirect of around US$500 billion, this is important since it is noted that generation Y has a significant influence on entire household spending decisions (Huang & Petrick, 2010).

Due to the very similar life circumstances and life events members of generation X and generation Y are often put in the same context. Depending on the type of research and set hypothesis results can show no significant differences among members of various age cohorts (Read, 2007). In the research on differences between generation X and generation Y (Iyer & Reisenwitz, 2009) found out that generation Y will be more satisfied with internet usage, less loyal to the company, less brand loyal and less risk averse. In order to keep them satisfied their employers should give them tasks and guidance rather than precise instructions, while pursuing their will for team work as they are highly social and enjoy joint accomplishments (Martin, 2005).

Study on sustainable practices of generation Y showed that they are willing to buy used mechanic items like cars, bicycles and such, but when it comes to electric items they do not share same values. Item they change most frequently is their mobile phone. This is followed by their individual material success profile where they feel more comfortable in storing away an old item such a computer or a mobile phone than finding a way to recycle it to offer it for further use. Individuals who are more aware of global changes and more worried about future significantly differ from ones that are not or are less worried in their recycling or environment reimbursement attitudes (Hanks, Odom, Roedl, & Blevis, 2008).

2.3.2 *Tourism and generation Y*

There is a limited amount of literature on generation Y related to their behavior in tourism. Most of the research is focused on generation Y use of technology and social media related to travel (K. "Khal" Nusair, Bilgihan, Okumus, & Cobanoglu, 2013; K. Nusair, Parsa, & Cobanoglu, 2011). One of the biggest questions also presented in literature is about the generation Y willingness to travel, or in other words are they going to travel more or less than other generations. In the attempt to answer this question Moscardo, Murphy, & Benckendorff (2011) reviled that; research which is provided by tour operators or travel companies using samples taken from their databases shows very high indications on generation Y willingness to travel. But on the other hand side two studies, one done in Quebec, Canada and another one in Japan indicate that members of this generation are traveling less. These findings could be a result of world financial crises in 2008 (Moscardo et al., 2011).

One very important indictor which research has managed to point out is that generation Y is very

likely going to combine useful with pleasant during their trips. This claim is very much supported by elaboration of very popular trend of spending one year traveling also referred to as a "gap year". In the western society it has become very popular for younger generations to spend one year abroad in order to expend their knowledge on other cultures and if possible to be socially responsible (Lyons, Hanley, Wearing, & Neil, 2012). Most young people find this opportunity in volunteering in developing or third world countries. Lyons et al. (2012) also question how this is really efficient and do people who spend time volunteering become more open and sympatric. This entire question might also be very sensitive in generational perspective taken in consideration that there is no significant difference between generation X and Y in their ambition to volunteer (Iyer & Reisenwitz, 2009).

In the book Tourism and generation Y authors Beckendorff et al.(2010) compare characteristic of generation Y with their traveling patterns as following

1. They travel more often since they are confident and pressured
2. They will explore more destinations due to their achieving character
3. They will spend more disposable income on travel
4. They are more likely to plan their trips over internet
5. They are information and experience hungry, they want to have unique experiences and share them as well spend time with locals due to their team orientation and pressured surroundings
6. Intrepid travelers; due to high level of access to information they are not intimidated by terrorist attacks and epidemics, they mitigate this through information, but are not less cautious

Even they are most likely to spend more on travel and leisure they are also a generation who will expect high level of service (Kueh & Voon, 2007) and will be very money – value aware (Charters et al., 2011). In their study on consumption of sparkling wines across generation Y in different countries Charters et al. (2011) among various differences in consumption found out that no matter the country of origin all members of the generation have a tendency to consume more wine and sparkling wine as they grow older.

Studies show that generation Y is more likely to gain information over internet and radio, while

newspaper and magazines are not as important to them compared to baby boomers. They are also more likely to be interested in night life and partying, while not as much into sightseeing compared to baby boomers (Huang & Petrick, 2010). This indications can not be observed as ground breaking discoveries since this generation is young and interest in culture and history is proved to rise with age and travel experience (Pearce & Moscardo, 1985).

2.3.3 Generation Y and authenticity

By observing the behavior of generation Y cohort while traveling, their interests and motives it is evident that as they are young their interests are not fully and exclusively culture and history (Huang & Petrick, 2010). In order to observe their attitude towards heritage tourism and try to answer the question about the perception of authenticity among members of generation Y; Chhabra D. (2010) has carried out a research on these topics among students in Southwestern and Midwestern regions of United States on America. She has presented a survey instrument where she has distinguished between four types of authenticity essentialist (objectivist), constructivist, existentialist and negotiated. Her method was to hand in surveys directly to university students and she managed to collect 190 filled in surveys. Survey consisted of 20 questions associated with various types of authenticity, demographic questions and questions about history of and willingness to participate in heritage tourism.

Chhabra's (2010) findings indicated that members of American generation Y gave the highest importance to the essentialist ideology while defining authenticity, the least important was existentialist ideology. Survey excluded three out of four definitions of constructivist ideology due to insignificant loadings, the one left was "Represent market demand" (Deepak Chhabra, 2010 Table 2.) For other important findings author amplifies that generation Y is more likely to engage as the party size increases, as well if younger than 20 years and in case of being white.

2.3.4 Chinese generation Y

Contrary to the major global events which could influence the international generation Y, China is experiencing rapid economic development, followed by major political events which put significant impacts on Chinese youth and their cultural characteristics (Yan Wang, 2006). Cultural characteristic of a society are measured by four dimensions of cultural behavior proposed in 1980 by Hofstede. These dimensions are individuality; cultural dimensions which

relates to individualistic or collectivistic values of society. Second one is masculinity; value which questions, does the society consider males more important and influential. Third one is power distance or the relations between authority and power between elderly and young. Last one is uncertainty avoidance or how individuals approach risk (Hofstede, 1980). In current literature it is questionable whether these be applied to all cultures since Hofstede's work presents Western perspective. (Connection, 1987) has approached this question by testing Hofstede's values through Confucian values enrooted deeply in Asian culture. They discovered that there are additional dimensions like Confucian work dynamism that can not be related to any of Hofstede's cultural dimensions.

While studying Chinese generation Y characteristics there are several major events which have taken great impact on their maturing stage. These are the Tienanmen Square protests in 1989, bombing of Chinese embassy in Belgrade 1999, Olympic games in 2008 and great earthquake in Sichuan in 2008 (Rosen, 2009). There is as well a great interest in transformation of cultural values among Chinese. According to Hofstede's values China is characterized with high collectivism, masculinity and respect to elderly. The research done already in 90's has evidenced great shift in China among young people towards individuality specially accounting for desire for freedom, success, pleasure, happiness, equity and obedience to authority (S. Lau, 1992). Same research has pointed out that there are no significant differences between youth of China and U.S. being surprising since U.S. is considered a country with very strong individualistic characteristics.

Because of the recent open door policy and Chinese turn towards the economic development material values have taken great importance in Chinese society. Making money the main criteria for evaluating one's value, social status, influence and attractiveness (Yan Wang, 2006). By this Chinese youth is being described and criticized for being cynical, self-centered, pragmatic, reliant and equity obsessed (Rosen, 2009). They are being heavily criticized by the older members of the society for paying less attention to the family, not being responsible, sexually free and in general contradicting Chinese traditions. In some cases these accusations contradict the self-perception of youth by more than 50% (Rosen, 2009, p. 383). Although they have become heavily individualistic and far from unified in their beliefs; they still possess strong feeling for collectivist responsibility. There were large amounts of people going to Sichuan province or helping in other

ways to alleviate damages after the earthquake in 2008 (Rosen, 2009, p. 361).

In order to sustain the nation growth rate China has introduced the one child policy in 1979. By this vast majority of Chinese generation Y are only children. Even this has created very comfortable surroundings for growing up where one child is being taken care of 6 grownups (two parents and four grandparents) it has also raised the bar which children are pushed to achive. Due to the high competition for limited number of vacancies parents push their children from very young age to study and embrace a variety of knowledge from speaking languages, playing instruments and doing sports. This creates very strong pressure on children from very young age causing them suffer from stress, anxiety and depression sometimes from the age of 10 -12. Studies done on children of age 6-8 pointed out that the biggest desire in life these children have in life is to be able to sleep and play more, what are considered to be basic children rights (UNICEF, 2014). Due to this already by the time they reach high school age they have suffered symptoms of severe depression by 33%, 16% percent of them having thought of suicide and a number of 9% actually trying to commit suicide (Hesketh, Ding, & Jenkins, 2002). This trend continues as they get older and enroll in university, while currently it is still unknown how it will reflect the generation in mature stage (Liu, 2011).

Besides being pressured by the family, Chinese youth is still experiencing great repression from their government, which is trying to form them the way they think is most suitable for future of China. State of a Chinese young mind with self-expression, personal aspirations, growing alienation, immediate- ratification, admiration to things of foreign origin was very well described in the book "*Shanghai baby*", showing difficult processes a young mind is going through. Due to its popularity and non-affection for local policy book was banned and 40.000 copies were publically burned (Weber, 2002). This example points out the controlled regime in which Chinese youth pursuit for freedom is limited.

2.3.5 *Chinese generation Y and tourism*

Chinese generation Y is more hedonistic and pleasure seeking and at the same time eager to embrace Western values and behaviors (Shi, 2006). As the Chinese outbound travel market is growing it is undisputable that Chinese generation Y will be the most leisure mobile Chinese age cohort so far (Li, X et al, 2011). Their travel behavior is still an enigma and very unexplored since they are just entering the work force and are starting to have more disposable income for

traveling (Xiang, 2013). Since young age they are thought how to save money and distribute it for their needs , but at the same time they enjoy a high level of material comfort since they are young (McNeal & Yeh, 1997)

Due to very restricted political environment Chinese youth is limited to travel in China and in case of going abroad they have to travel in groups (Jin, Lin, & Hung, 2013; Ong & du Cros, 2012), even though their interest in individual traveling is rising and this is becoming a preferred way of travel (Xiang, 2013). By now individual travel from China is not well researched. Research done on Chinese generation Y proved that 68,7% of them would prefer to travel individually, but due to circumstances 70% of them think they will join group travel in close future (Jin et al., 2013).

Research on potential generation Y group travelers has identified some consistency with other potential group travelers from China such as importance of safety, accommodation facilities and tour guides. For young Chinese main motives to engage in travel are to enjoying exotic culture and environment, broaden their horizons and relax. While excitement, meeting new people and social prestige are rated lower. Although research has pointed that for those people who want to join group travel social prestige is a significantly important motive. Most desired destination is Europe rated by 38% among other continents (Jin et al., 2013). One important difference between individual and group travelers is desire to visit tourist parks, pointing out relation to regular Chinese travelers desiring to have fun and relax while on the trip (Chan, 2006).

Although great difference between mainstream Chinese travelers and Chinese youth can be found in their interest in tradition and culture. At least comparing descriptions of Chinese tourists visiting Vietnam (Chan, 2006), who are very often completely disinterested in local culture and tradition, compared to the study on the differences between Chinese and British youth, where Chinese expressed very high interest in nature and scenery, followed by culture and history (Xu, Morgan, & Song, 2009). This must be studied in a very detailed perspective of Urry's (2002) tourist gaze where Chinese tourist desire to gaze upon buildings and object related their perceptions of them, but do not show interest for deeper or authentic experiences (Ong & du Cros, 2012).

Chinese youth is completely obsessed by modernity and material values (Liu, 2011), which

reflects to their loss of interest in the traditional culture (Q. Zhou et al., 2013) that is eventually reflected on their tourist behavior (Ong & du Cros, 2012). Because of their high volume and potential spending power (McNeal & Yeh, 1997) it is very important to engage in academic research on their behavior.

3 Propositions

3.1 First research question

It is obvious that research on authenticity is very broad in tourism studies. For some researchers it has reached the point where defining authenticity is not important anymore and they have shifted their focus on authentication (Erik Cohen & Cohen, 2012). But there is a very important issue in this matter which is, should the work which has been going on for more than 20 years be so easily abandoned because it is a difficult topic and it is hard to find a consensus on definition of authenticity in tourism and its purpose inside the studies. Authenticity is relevant not just in tourism, but in everyday life since we tend to use it to describe things, events or even feelings. Because of this it is very important to pursue the research on authenticity in tourism until the discourse about it leads to the point where it will be evident that if the subject of the discussion is authenticity, what is actually being discussed.

In researching the tourist perceptions of authenticity in tourism very often it is unclear what kind of authenticity is being discussed. Even a lot of literature exists on authenticity in tourism there is a big space for various approaches (Deepak Chhabra, 2008; Salamone, 1997; Waitt, 2000). Discussion on authenticity can and very often is approached from philosophical point of view (Steiner & Reisinger, 2006; N. Wang, 1999). One of the very frequent problems which can occur in defining a tourist event or experience as authentic can be to define for instance a native African tribe dance performance. In objectivist (MacCannell, 1973) point of view this is a staged performance and it in can not be authentic, even if it would consist of objective criteria for rating its authenticity such as: the event is in Africa, performers are members of the native African tribe and they are wearing their native costumes or better said clothes, since the expression costume invokes the notion of a staged performance. So this is not an African tribe dance whose purpose is to call rain of thank Gods, which in objectivist point of view would be an authentic experience. Looking at it from a different perspective we can examine this event as an "African tribe dance performance for tourists". Is this event authentic? All the objective criteria that this event should have are satisfied, so conclusion might be that as the event whose purpose is to entertain tourists this event is authentic. So by approaching this from just two perspectives there are two significantly different explanations of the authenticity of just one event. The constructivist authenticity school of thought would explain this by negotiating authenticity among several

aspects of its core definition as something true, real genuine (Bruner, 1994; Eric Cohen, 1988; Salamone, 1997). So looking at the problem of giving the attribute of authenticity, as an external observer the consensus about defining authenticity can not be achieved. So it might be useful to approach the problem from the perspective of the participant.

Even the discourse about authenticity in tourism is occasionally discussed through theoretical frameworks some research focuses on participant perspectives of authenticity (D. Chhabra & Authenticity, 2005; Sedmak & Mihalič, 2008; Yang, 2011). This is more useful since it can tell us how one sees authenticity and by understanding it the concept can be applied in practice. Which is of crucial importance in tourism since it is a service industry where customer is the main subject of focus, and making him satisfied is the final and most important outcome of processes in tourism (Stabler, Papatheodorou, & Sinclair, 2009). Using the participant perspective there are also two very different viewpoints. One is of the tourist and another is of the presenter or service provider. A lot of research has been done on perceptions of authenticity among these two subjects, but most often this research is not focused towards a specific type of authenticity which can create confusion in interpreting the results of the research (Henderson et al., 2009; Yang, 2011, 2012). Supplier side will most often describe their merchandise or performances as authentic since it can be easily assumed that tourists would prefer what they are buying or experiencing to be authentic (Trinh et al., 2014; Yu Wang, 2007). Even if it not just due to this in a lot of cases, most often when studying performers perception of authenticity they will describe their performances as authentic, in more detailed examination of these studies for a tourism expert the question will remain what kind of authenticity is the performer referring to (Zhu, 2012). On the other side since MacCannell's (1992) thoughts on staged authenticity unanswered question in tourism is: Do tourists even want to experience authenticity? Also if they do what kind of authenticity do they want to experience? It is obvious from presented literature that not all tourists have the same view on authenticity and that they are very likely to rate various aspects of tourism offer as authentic or not in different ways according to their perceptions of authenticity.

This is why it is very important to know how tourists perceive authenticity. As people culturally differ among continents and countries in the same way they differ between age groups. Chinese generation Y is very important to focus on in tourism studies as they will soon make the biggest

outbound proportion of Chinese market which is growing drastically from year to year (Arlt & Burns, 2013). Another important aspect of this generation as presented in the literature is that they are a very complex generation, with mixed values which makes them an interesting subject to explore (Liu, 2011; Rosen, 2009; Yan Wang, 2006). Chinese generation Y can be described as the generation which is influenced with dynamic changes in their surroundings, followed by high level of informatiozation which is making them significantly alienated from the society (Liu, 2011). This alienation even not scientifically proved might be causing them to lose sense for reality.

In order to link two presented topics first one with the perceptions of authenticity and second one with the uniqueness of Chinese youth this paper tries to answer the following question:

What is the Chinese generation Y perception of authenticity?

3.1.1 Hypothesis with first research question

In order to answer this question focus will be on three different notions of authenticity as presented in literature: objectivist, constructivist and existentialist (N. Wang, 1999). Chinese are culturally very different from westerners. Authenticity is considered to be a westerner scientific discourse, while in China and more likely in Chineses language it does not have same interpretations as they are in the spirit of English language. Chinese youth although very focused on modernity is still heavily influenced by Confucianits traditional values during their education (Shi, 2006). In their culture they carry high respect to elderly people which is expressed through high level of power distance. Because of these factors they will most likely perceive authenticity as object based. Therefore first hypothesis is set as:

H1: Chinese generation Y rates attributes of object based authenticity highest.

According to the literature group travelers in china are more interested in having fun and relaxing (Chan, 2006), while individual travelers look for deeper experiences and find getting in touch with one self as a very important motive for traveling (Xiang, 2013). As existential authenticity is defined by inner feelings and experience of one being true to one self (Steiner & Reisinger, 2006) second hypothesis of this research as:

H2: Potential individual travelers are going to rate existential authenticity significantly higher

than potential group travelers.

Perception and pursuit of authenticity changes according to the level in travel career (Pearce & Moscardo, 1985). Due to this more experienced and mature travelers have different perspective of authenticity. Chinese generation Y as being young and not having high independent income for traveling is still in the beginning of their travel career. As objectivist authenticity does not exist in the tourism world (MacCannell, 1992), especially in China where there is a very high degree of commoditization in tourism settings (Yang, 2011) it is possible to set the third hypothesis as:

H3: More experienced travelers from Chinese generation Y will rate characteristics of constructivist authenticity higher then less experienced.

In the study on authenticity as a travel motive staying with friend was rated the highest as having an authentic experience of Spain (Waller & Lea, 1998). This is interesting if put in the context of the debate on various ideologies on authenticity in tourism research. Staying with friends, as it can not be applied to true and genuine nature of things as they were or we think they were, can not be observed on objectivist ideology. Therefore fourth hypothesis is:

H4: Chinese generation Y potential travelers who prefer spending their vacation by visiting friends will rate constructivist ideology of authenticity highest.

Knowing how tourists perceive authenticity is going to give clearer picture on how research of authenticity in tourism studies should be defined. By knowing this it will be easier to rate experiences as authentic, because it will be obvious what kind of authenticity is trying to be analyzed. This kind of knowledge can be applied in practice to rate the level of authenticity of various kinds of shows, artifacts, souvenirs and finally experiences. This knowledge will only be useful if that kind of authenticity is what tourists want. As it is proved that authenticity can effect motivation and loyalty (Kolar & Zabkar, 2010; Q. Zhou et al., 2013), while objective authenticity positively affects existential authenticity (Kolar & Zabkar, 2010; J. Wang & Wu, 2013; Q. Zhou et al., 2013). Motivation an attitude positively influence objective authenticity, existential authenticity is positively influenced only by attitude (Q. Zhou et al., 2013). This leads to another problem which is what kind of authenticity tourists want to experience and which authenticity accordingly is more important to them. Answers to this questions can have practical implications

in management of heritage and cultural destinations as presented in literature (Kolar & Zabkar, 2010; J. Wang & Wu, 2013; Q. Zhou et al., 2013).

3.2 Second research question

To focus on more practical aspects of authenticity it is important to look at use of authenticity in marketing. Idealization of authenticity can lead to dissatisfaction of customers (tourists) as described in the study on marketing the third world destinations to western tourists (Silver, 1993). There can even be a discourse among various competing parties on the supply side in their interpretation of authenticity, since it is a very important aspect of their marketing strategy in promotional materials (Taylor, 2001). Due to the popularity of the expression authentic and its appalling nature it would be very un vise to promote the destination as authentic on a global scale (Yeoman et al., 2007), in case that prompters are not sure what authenticity implies to their potential clients and what kind of authenticity they really want if they want it at all. This could lead to a great marketing failure and a misuse of resources (King, 2007).

Because of two very logical and obvious reasons it is evident that knowing the desired type of authenticity is of crucial value in tourism marketing and destination management. Putting this in the context of Chinese generation Y answers might be of even more significant value. For instance Europe is proved to be the most desired destination for this market segment (Jin et al., 2013), so far there is no research done on the authenticity among Chinese generation Y. Only assumptions which could be made can be based on a similar research on American students (Deepak Chhabra, 2010). This research has pointed that students are highly interested in heritage and rate objectivist authenticity ideology highest. So question can be raised which authenticity will Chinese generation Y will be more keen on experiencing since one of their main interests is modernity (Liu, 2011). Another aspect why for this particular age group view into their importance of authenticity is important, is that in China they are currently able to experience attractions such a Disneyland or a variety of other theme parks including African safaris or Shenzhen's Window of the world[2] which are quite popular and attract large number of guests. It might be ungrateful to hypothesize, but in case authenticity is not important to Chinese

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[2] Window of the world is a theme park located in Shenzhen, Guangdong province China. Theme park is organized in the way that visitors can enjoy replicas of world famous attractions from around the world. Attractions are organized by continents and include replicas of Eifel tower, Niagara waterfalls, Egyptian pyramids and many others (WOW, 2014).

generation Y there might be a possibility of finding attractions such as complete replicas of European cities in the near future. These doubts lead to the second research question of this paper that it:

What is the importance of each type of authenticity to Chinese generation Y?

3.2.1   Hypothesis with second research question

In order to answer this question focus will be on three different ideologies of authenticity. Special focus is going to be focused on Chinese generation Y importance of existential authenticity. Existential notion of authenticity is correlated to Heideggerian philosophy which is concerned about one being himself (Steiner & Reisinger, 2006). To be your own true self means to be authentic as an individual (Hofstede, 1980). By this one is different than others and feels free to express that. Notions of authenticity or originality of an individual put in the context of collectivistic Chinese society makes and interesting field to observe. Even there is no exact literature on this in tourism studies, thought about it leads to the fifth hypothesis:

H5: Potential Chinese generation Y individual travelers will give higher importance to all three types of authenticity than potential group travelers.

H6: For Chinese generation Y potential individual travelers existential authenticity is going to be significantly more important than objective or constructive authenticity

Research has actuated the idea of importance of authenticity between cultures (Mkono, 2013), but at the same time it is not completely obvious how western tourists give more attention to authenticity (Yang & Wall, 2009). There is no research done so far between importance of authenticity in visiting home or foreign country, but because motivation and attitude influence authenticity (Kolar & Zabkar, 2010), while staying with friends and spending a holiday in an non tourist crowded area are considered more authentic following hypothesis can be withdrawn (Waller & Lea, 1998):

H7: Travelers who prefer to spend time in small and unknown places give higher importance to existential authenticity than other travelers

H8: Travelers who prefer staying with friends give higher importance to constructive authenticity then other travelers

H9: Individual travelers who prefer going to popular destinations give higher importance to objectivist authenticity than other travelers

As already argued travel career has an important impact on importance and perceptions of authenticity (Pearce & Moscardo, 1985). Travel career is most often referred to traveling to foreign countries (Pearce, 2005; Ryan, 1998). If this is put in the context of China which is a huge country, with a great extent of cultural diversity, it opens up various questions. But correlated to the importance of authenticity following hypothesis can be assumed:

H10: More experienced travelers from Chinese generation Y will not consider authenticity more important than not experienced travelers

4 Methodology

4.1 Research paradigm

To address three different approaches to authenticity in tourism literature means to joggle between three different paradigms by which they were approached. Objectivist approach to authenticity looks at authenticity as what is true or real (Reisinger & Steiner, 2006), this falls inside the positivist or post positivist paradigm. As Guba (1990) describes positivists try to look at things as they really are or how they work. Constructivist approach as the name itself applies is derived from the constructivist paradigm. Since according to Cohen (1988) authenticity is constructed or negotiated between actors and their societies, this view of authenticity falls perfectly inside the constructivist notion of the world where "knowledge is the outcome or construction of human activity; as such it is a human construction, never certifiable as ultimately true, but problematic and ever changing" (Guba, 1990, p. 26). Finally existentialist approach to authenticity proposed by Wang (1999) observes authenticity through the mirror of Heideggerian post-modernist philosophy, according to which to ask for the meaning of the Being is to look for authenticity. In this paper all three approaches are accepted and are considered as valid.

Since the object of this paper is not to claim which of the approaches is more relevant to tourism studies. Coming back to the first research questions purpose of this paper it to prove that all three types of authenticity are relevant in tourism studies. Another object of this paper is to analyze the importance of authenticity for the potential tourists in order for this knowledge to be applied in practice for marketing of managerial purposes.

In order to meet the paper objectives it is wise to choose the paradigm which will support the idea that the truth about authenticity is not fixed, but changes between cultures and generations, so it can not be determined once and for all. Another important notion for this paper is to apply the paradigm which will allow for practical conclusions to be deducted from results. And finally one which will be able to accept various approaches to science, like argued previously on debate on authenticity. Therefore the paradigm convenient for this paper is pragmatism.

Pragmatism is an distinctive American philosophy originating from Cambridge in the late 19th century (Pansiri, 2005). According to Pansiri's work purpose of pragmatism is to relieve and benefit the condition of man in other words to make us happier by enabling us to cope with

environment and each other more successfully (Pansiri, 2005, p. 196.) citing (Rorty, 1991). Further pragmatism rejects the forced choice between positivism (including post-positivism) and interpretivism with regard to methods, logic and epistemology. Pragmatism allows for the purpose and the nature of the research question posed to be directly linked with the choice of the approach, making it possible to study areas that are of interest, embracing methods that are appropriate and using findings in a positive manner in harmony with the value system held by the researcher (Armitage, 2007). Pragmatism is a recently applied paradigm in tourism studies, most often used in order to combine two very distinctive research methods quantitative and qualitative into a same research (Pansiri, 2009). Because of its applicability and flexibility to various kinds of research it is also becoming popular in other social sciences like psychology or management (Michell, 2003).

4.2   Research method

In order to answer the research questions quantitative research methods will be applied. The author would prefer to choose the combined research method. Primarily using quantitative method general thoughts on authenticity among Chinese generation Y would be analyzed, by conducting focus groups. Later by using data collected from the qualitative research quantitative approach would be applied to test perceptions of authenticity among boarder sample. This kind of approach is in the beginning challenged by the language barrier since the author has no knowledge of Chinese language. Due to the existing limitation of the language barrier research questions are answered by using quantitative research method. Quantitative method is backed up with in depth review of existing literature on conducted studies on authenticity perceptions following the concept of the similar study on students in US (Deepak Chhabra, 2010). The chosen quantitative method is a survey instrument. It is common in tourism studies to use surveys to measure tourist perceptions (Driscoll, Lawson, & Niven, 1994), satisfaction and values (Gallarza & Gil, 2006) and in various studies on authenticity (Deepak Chhabra, 2008; J. Wang & Wu, 2013; Yang, 2012).

4.3   Survey instrument

Instrument chosen for the study is a survey. Survey is divided into four parts. First part is designed in a way to obtain data about travel behavior, patterns and experiences of the participants. Since one of the main issues with dealing with Chinese generation Y first question is

about their preferred travel choice. This question has two possible answers where participants can choose to answer if they in case of a leisure trip would prefer to travel individually or in a group. There was a debate whether to offer this question in two versions referring to trips inside or outside China, since assumption can be made that people would have different answers depending where they are going. Due to the purpose of this question and the assumption that potential travelers with very individualistic personalities will avoid to visit destinations in case they can not go alone (Madrigal, 1995), or as is the case with travel to North Korea or Nepal, this question was exclusive and referred to the preferred travel type. Because some hypotheses require analysis of potential group travelers abroad in contrast to the same travelers in China this data was collected in another question.

As previous research has shown perceptions of authenticity are affected by the travel party (Moscardo & Pearce, 1999). Since the leisure family travelers, individual travelers or group travelers differ in their travel motivations and interests second question is referring to the preferred party during the leisure trip, offered answers are: alone, with friends, family or as a couple.

To be able to test the importance of authenticity according to the travel career survey includes two questions about the travel experience of the participants. Since the targeted sample are students, so it is hard to expect they would have a lot of international travel experience there are two questions testing the travel experiences. One is referring to the international travel and another is referring to the number of provinces visited in China. This is relevant because China has 34 autonomous divisions, out of which 22 are provinces inside of PRC. Each of the provinces has very different culture and heritage.

Last two questions of the first part of the survey are based on the research on authenticity as a motive (Waller & Lea, 1998). This research has found significant differences between tourist perceptions of authenticity between different types of holiday. From this research four types of holidays were extracted visiting friends, visiting popular cities, being on a tour and visiting small and less crowded places. As there exist a difference between motives and possibilities between domestic and international tourism in china, this question was referred to both, in other words it was asked the preferred type of vacation inside or outside of China was tested.

Second part of the survey was constructed to test the perceptions of authenticity among three different approaches to authenticity outlined in the literature; objectivist, constructivist and existentialist. This question has 15 factors describing authenticity, from which five factors refer to each type of authenticity. Participants are asked to rate each factor on a likert scale from one for non related to five very related. It was very important to determine crucial factors which describe each authenticity, but not to use words "real" or "true" as they could lead to the factor being rated more high.

Object authenticity is described as experience, knowledge and enjoyment in genuine objects arts and crafts (Kolar & Zabkar, 2010) or those experiences which are of real or true value (Boorstein, 1961) or the authenticity of originals. According to these definitions factors which can be associated to objective authenticity have to be related to the past, originality and tradition. Following attributes with their sources are outlined below:

- From the past - (Deepak Chhabra, 2010; Ramkissoon & Uysal, 2011)
- How people lived in the past –(Mcintosh & Prentice, 1999)
- Old traditional architecture –(Sedmak & Mihalič, 2008)
- Cultural heritage - (Kolar & Zabkar, 2010; Sedmak & Mihalič, 2008)
- Something documented and proved - (Deepak Chhabra, 2008)

Constructivist approach to authenticity was introduced by Cohen (1988) where he elaborates that authenticity is not a primitive given, but negotiated. In the same paper he argues authenticity is socially constructed concept. This interpretation is important since Chhabra (2010) in her study on perceptions of authenticity among US students separated the constructivist and negotiated authenticates and checked for perceptions for both. In this study she bases constructivist authenticity on her study (Deepak Chhabra et al., 2003) where this authenticity is ought to be defined by market forces and environments, in other words representing the market demand. Since in her (2010) study, factors which were supposed to represent constructivist authenticity were expelled from the research due to insignificant loadings, it remained unclear if constructivist authenticity can be viewed from the market perspective. For the purpose of this study constructivist authenticity will follow Cohen's definition, or as Wang (1999) put it things appear to be authentic not because they are constructed as such in terms of points of view. Following this definition everything can be authentic, or things can be authentic as they are. To test this notion

of authenticity following attributes are rated:

- How people live - (Deepak Chhabra, 2010)
- Connections among people - (Deepak Chhabra, 2010)
- How things are - (Castéran & Roederer, 2013)
- Current trends - (Daniel, 1996)
- Presentation of traditions - (Sedmak & Mihalič, 2008)

Existential authenticity refers to the potential state of being that is activated by tourist activities (N. Wang, 1999). This type of authenticity is related to human emotions and feelings which come from within one's Being, in other words to have an authentic experience is to have an experience which will be true and real to one individually. This does not imply that other notions of authenticity can not be true or real, but rather embraces the descriptions of being existentially authentic as being "relaxed of norms and controlled behavior and away from the mundane life" as in (Kim & Jamal, 2007) or "enjoying the spiritual experience or feel peaceful" as in (Kolar & Zabkar, 2010). To rest the perception of existential authenticity following factors were deducted from the literature:

- Inner experience of the place/ Being in harmony with the surroundings (Kolar & Zabkar, 2010)
- Relation with human history and civilization (Kolar & Zabkar, 2010)
- Unique to you personally (J. Wang & Wu, 2013)
- Expression of yourself (Daniel, 1996)
- Something different from your everyday routine (Kim & Jamal, 2007)

Third part of the survey is consisted of a question point of which is to make participants rate the importance of various statements while they are on a trip. There are 12 statements, which represent three types of authenticity, four for each type. Objectivist authenticity as it is related to superficial attributes of things and accordingly experiences was characterized with verbs "to see" and "to learn" since they are the most convenient to stand for superficial experience. In this part of the survey words like "original", "genuine", "true" were not avoided since there is no mentioning of word "authentic" or "authenticity" in the question. Factors chosen to represent the objectivist authentic are:

- To see original buildings
- To see local people
- To see genuine traditions
- To learn from signs, brochures

Factors chosen to test the constructivist authenticity are similar to ones chosen for testing the perception of objectivist authenticity. Since constructive authenticity is negotiated through constructions of society and involves living the experience, word "to experience" was used to emphasize the constructive nature of each factor. Following factors were chosen to evaluate the importance of constructivist authenticity:

- To experience local way of life
- To experience traditions
- To communicate with local people
- To experience how you imagined it would be

Fourth part of the survey was related to the demographic characteristic. From main demographic characteristics gender and age were put up first. Age was asked by the year of birth, in order to make sure that the participant falls in the category of the generation Y population. From other demographics education level was important for further analysis, since according to some literature more educated individuals might give higher values to authenticity. Last two demographic were marital status which was for the low significance to the research questions divided into married, single or other. And individual income, since the sample is coming from students who most likely do not have significant differences between incomes and this is of no significant relevance to the research question or set hypothesis question about level of income was avoided. One question which was considered, but was expelled from the survey after pilot test was about the birth province in China. Plan was to distribute the survey on the campus of Sun-Yat Sen university in Guangzhou, Guangdong. According to literature significant differences among Chinese travelers were recorded between Guangzhou, Beijing and Shanghai (WTO, 2006). In the pilot survey majority of respondents were coming from Guangdong and surrounding provinces, so this would have no relevance in the research.

Survey was first written in English language. It was later translated using the back translation

method, method used in similar studies (J. Chang, Wall, & Chang, 2008; Guillet, Lee, Law, & Leung, 2011; Lam & Hsu, 2004), survey was translated with a Chinese person fluent in English. During the first translation some adjustments were made in the survey. Instead of putting "how people used to live", "how people lived in the past" was included since it was more in the spirit of Chinese language; instead of "inner experience of the place", "being in harmony with the surroundings" was enlisted since it is in the spirit of Chinese culture. After the first attempt most of the translations were overlapping except the seventh question. Biggest issue concerning this question was the choice of the word "authentic".

In Chinese language there are several combinations of characters for the word "authenticity". Two main combinations are "真实性" which also can stand for "truth" and "原真的" which can stand for really original, but besides these another words can also be used "可靠性- reliable" or "确实性 – certainty". In the analysis of academic literature on authenticity in tourism studies published in Chinese language, focusing on titles and using internet translation tools author has noticed that word "原真性" was used in articles dedicated to heritage in tourism (XU, 2008; Yisan & Hongyan, 2008; Yisan & Lin, 2003; ZHANG, 2008), while word "真实性" was used in other tourism related articles (Shen, 2001; Yan-ping Wang, 2006; Wu, 2002; Xia, Wang, & Li, 2008). This difference comes from the final meaning of the words. Word "原真性" contains in itself relation to the original nature of an object. This word is also considered more academic and complicated for average Chinese person to read and understand. The word "真实性" is occasionally used in common Chinese language and can be read by most of literary Chinese people, this word can also be used to describe experiences and emotions (ZHANG, 2008). Since the choice of the correct word can greatly influence the outcomes of the survey great attention was given to the choice of the word for the survey.

For the pilot survey there were twenty surveys distributed among randomly chosen Chinese students. Most of the students had difficulties in understanding the word "原真性", which is described as more complicated one, so for the survey another word was chosen "真实性". During the pilot survey author was accompanied by a Chinese speaking person to make sure that participants understand the survey completely. Apart from the word which was representing authenticity, participants did not show confinement or misunderstanding for other parts of the

survey. This conclusion was not completely true, since seventh question where participants were supposed to correlate 15 factors on the scale from one to five with the word authentic caused confinement during the distribution of the final survey. More detailed description is provided in limitations. During the testing period it was also noticed that for the participants in most cases it was unusual to look on the other side of the paper for more questions, so instructions "Turn the page" with an arrow were added to the bottom right corner of the survey.

4.4   Research strategy

Method used for analyzing the authenticity attributes and fitting them in factors was univariate statistics. To test the correlations between the authenticity perceptions and to see if correlations between factors describing authenticity and types of authenticity exist, exploratory factor analysis was used. This technique allows us to check if a big number of variables in this case adjectives given to each type of authenticity will correlate under a certain factor. In this case factors are types of authenticities derived from literature review: objective, constructivist and existentialist (Field, 2013).

In exploratory factor analysis it is important adopt the sample size adequately to number of variables in order to obtain significant loadings for each factor. According to Nunnally, 1978 (cited in Field, 2013, p. 683) it is advisable to have at least 10 times as many participants as variables. In this study test on authenticity perceptions consists of 15 variables and one on importance of authenticity has 12 variables, which makes for 23 variables all together. Sample size of 350 was decided for this study.

To obtain the desired sample size survey was distributed it three ways using a simple random sampling technique, where probability was determined by choosing the location and time to approach the potential participants (Levine, Stephan, Krehbiel, & Berenson, 2008, p. 253). Since the current data implies biggest proportion of future travelers from china will be highly educated people. Due to this for the study of Chinese generation Y population a sample of students was chosen, as they will eventually grow up to be professionals and accordingly potential travelers. Primarily 180 samples were collected in the canteen of Sun Yat-sen University in Guangzhou. Chinese students were approached directly and kindly asked to fill in the survey. Survey instrument had an introduction note greeting the student and explaining that this is a voluntary

and anonymous survey which will be used for the purpose of a master thesis research. To make sure survey was handed in only to the potential participants who belong to the desired sample, physiognomy of potential participants was observed and they were greeted in Chinese language. Second part of 170 samples was collected in the library of Sun Yat-sen University, which is divided in four floors, where each floor is dedicated for to a certain science, varying from social to natural sciences. This sampling method assured the great variety of participants in terms of their age, sex, field of study and level of study.

To be able to work with Likert scale scores in inferential statistics, results were coded. Not at all important or strongly disagree answers wiere be replaced with (-2) score, followed up by (-1) for slightly disagree, (0) for neutral, (1) for agree and (2) for strongly agree or very important. With this method results can be summed up and observed more rationally on a scale (from -1 to 1).

To test the first hypothesis (*Chinese generation Y rates attributes of object based authenticity highest*) factors describing each type of authenticity were grouped in a way that the coded scores were averaged. For example if "From the past" was rated 4 on the likert scale score 1 was given to this answer and if "Old traditional architecture" was rated with 5 on the likert scale score 2 was given to the answer. Both of these attributed represent objectivist authenticity, so for the purpose of calculations, objectivist authenticity for this answer is rated as 1,5 using the formula:

$$auth.fact. = \sum x \, (x_{score1} + x_{score2} + \cdots + x_{scoren})/n_x$$

These averaged scores were ran through one way ANOVA, in case there were significant differences between factors Tukey Kramer test was provided to see which factors mean stands out. For this test hypothesis is set like this:

$$H_0 : \mu_{objectivis} = \mu_{constructivis} = \mu_{existentialis}$$

Where if H_0 is rejected and critical range ($Q\alpha$) is smaller than absolute difference between means of objectivist and two other types of authenticity first hypothesis will be accepted.

Same method will be used to test fourth, sixth and tenth hypothesis (*H4: Chinese generation Y potential travelers who prefer spending their vacation by visiting friends will rate constructivist ideology of authenticity highest; H6: For Chinese generation Y potential individual travelers*

existential authenticity is going to be significantly more important than objective or constructive authenticity; H10: Chinese generation Y according to their travel career will not have a significant difference in their importance towards authenticity).

Second hypothesis (*Potential individual travelers are going to rate existential authenticity significantly higher than potential group travelers*) was tested by running two sample t-test. Choice of which depended on the result of two sample F-test for variances. Where if F was higher than ,5 equal variances were assumed. Items representing existential authenticity were grouped in the same was as for first hypothesys and answers of potential group versus potential individual travelers were tested. For this test hypothesis was set as following:

$$H_0: \mu_{\text{existential individual}} - \mu_{\text{existential group}} = 0$$

$$H_1: \mu_{\text{existential individual}} - \mu_{\text{existential group}} \neq 0$$

Where if H_0 is rejected hypothesis that potential individual travelers rate existential authenticity significantly higher than potential group travelers was accepted. Same method was used to test third, fifth, sixth, sevenths, eighth and ninth hypothesis.

4.5   Limitations

Main limitation of this study is the language barrier. This has affected a series of important factors for this paper to be more reliable. There is a great number of studies on autnenticity in China, accessible only in Chinese language (XU, 2008; Yisan & Hongyan, 2008; Yisan & Lin, 2003; ZHANG, 2008; Shen, 2001; Yan-ping Wang, 2006; Wu, 2002; Xia, Wang, & Li, 2008) count for a just smaller proportion of them. In case the author could read these articles he would have gained a much better insight into the topic of authenticity from the Chinese academic perspective. Special accent should be given to the article on authenticity in heritage and tourism (ZHANG, 2008) which was only partly understood with use of internet translation tools. Understanding this would make a great contribution to the survey design in which the choice of the appropriate expression for authenticity was of big importance.

Besides the choice of word for authenticity language barrier also had the impact on total outcome of the survey. Despite the great effort invested into making the survey completely understandable, which had consequences of choosing the simplest possible Chinese words to

describe wanted sentences in English which on the other hand might not yield wanted results, some participants were confused with some questions. Most often it was the seventh question on correlating factors which describe authenticity with the word authentic. During the survey distribution author had to intervene in 7 cases and explain the question. This was successful in 5 cases when participants could understand English. Knowing that in Chinese culture it is embarrassing not to know something it can be assumed this was a more often case, but participants were to shy to ask for instructions. This can be supported with the statements found on four surveys where participants left comments: *"Confusing part"; "Sorry can't figure out the meaning of this question"; "I don't understand"* (word "真实性" was underlined, which means authentic); *"Don't quite understand".* In one questionnaire word authentic was underlined and a suggestion for an alternative translation was written. Those surveys were not included into analysis, but for the author this brings concerns into the validity of the seventh question. Second issue which can be brought up in the survey was the tenth question about the year of birth. In some questioners this field was not filled in, in some a number like "3" or "9" was written in, supposedly representing the month of birth. One of the reasons for this can be given to a noticed trend of about 20 fully filled questioners by females most of them who are unmarried. As it was latter explained to the author in the Chinese culture even up today women who are not married and are in their let twenties are ashamed and mocked by the society. To reconfirm the doubts on the quality of the translation author has sent the questioner to one independent Chinese person who is fluent in English and is not involved into tourism studies. Returned translation from Chinese to English was corresponding with the final English survey. One justification of these translation issues can be given to the fact that survey was distributed in Guangzhou which is in Guangdong province of China, even official language there is Mandarin the common used language or dialect[3] is Cantonese. Due to this some words might be unknown to a wide population of people even if they are highly educated like in this case.

Due to the budget limitation author could not have had the survey translated by professional translators instead he used friends to help him with the translation.

The status of the author and the period in which survey was distributed also need to be added as

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[3] Here the precise description of Cantonese as a language or dialect is not given, since there is an on going debate on the topic (Groves & Mair, 2008).

limitations. Survey was distributed in the second half of July. This period is not inside of the regular academic school year and most of the regular students are on the vacation. Even though campus is alive and full of students not all students are regular students of Sun Yat-sen University (SYSU). There is a large number of regular students who stay on the campus during the entire summer, those were most often approached, but author allows for the sample to contain a small proportion of guest students who were on the campus for the summer.

By the time of the research author was an exchange student on the SYSU, he had a non degree student status and was not attending any lectures, sue to this he was not in contact with any professors or lecturers. Because of this it was not possible to organize more structured sampling by using the stratified sampling method, where participants could be instructed how to complete the survey instrument more detailed.

The use of t-tests and ANOVA for testing licert scales is limited and can lead to wrong conclusions regarding hypothesis testing. Due to limited statistical knowledge and limitation in statistical software more advanced operations could not be executed, which would eventually result in more detailed analysis. Software used for the analysis of the data was Microsoft Excel with the extension of a free ware add-in downloaded from (Zaiontz, 2014). This is not official software and might not be completely functional and as such could be prone to errors. Author could not get more advanced statistics software like SPSS due to budget limitation and limited internet accessibility in PRC.

Study was done on a limited sample of SYSU students who come from Guangdong or surrounding provinces and are as already mentioned students. According to literature tourists in China differ greatly according to their behavior and tourists from Guangzhou are characterized as ones who are seeking culinary and entertainment experiences the most (WTO, 2003). Students have limited budgets and are not very experienced travelers, so this gives a limited insight into authenticity perceptions among more experienced travelers.

5   Analysis and discussion

5.1   Analysis

Out of 350 distributed surveys 310 were returned fully completed, which results in the response rate of 88%. From 40 not included surveys 8 were excluded because the other side of the survey was not filled in. 11 surveys were out of sample with respondents being born out of the sample range, before 1977 or after 1995. Two surveys were excluded because the relevance of their outcome was suspicious, all answers on the likert scale were answered as "3". 19 surveys were not included because the year of the birth was not readable or was not written in the answer. Out of these 19 invalid surveys nine were filled in by unmarried females pursuing a master or a PhD degree. This can be reasoned with China still being a very conservative society where for women in their late 20's it is shameful to admit they are not married.

There were 141 male participants and 169 female participants, which gives the ratio of 55% female and 45 male samples. This is a good ration and can provide representation of both sex groups from the population. Biggest part of the sample was born in the period between 1990 and 1995, more precisely 181 participants, which accounts for the total of 58% of the sample. Second largest group were participants born between 1985 and 1989, accounting for 29% of the sample. Smallest group was from the period from 1979 to 1984 totaling in 39 participants and accounting for 13%. Biggest number of participants was from 1992, 45 in total. Reason for this is that they are finishing their bachelor degrees and finishing their thesis. Older participants were in most cases were PhD students, where out of 55 PhD students 45 were born before 1989. Bachelor and master students were equal in numbers each accounting for 41% of the sample. Majority of the sample 86% were single, while 14% of the sample was married. The youngest married male was born in 1994 and the youngest married female was born in 1989. Even this can indicate into a trend that man would get married earlier than women it was not the case since out of 42 married participants only 14 were male, account for 4,5% of the total sample and for 33% of the married part of the sample. Majority of the participants 63% did not have any independent income, opposed to 37% who had independent income.

To the question about their preferred way of traveling 83% of the participants answered that they would prefer to travel individually, where17% percent of the sample would prefer to travel on an organized trip. Depending on the age groups nine participants from the 1979 – 1984 age group

would join an organized tour, 13 participant from age group 1985 – 1989 and rest of 30 participants from the youngest age group expressed their intention to join an organized tour. Great majority of the sample 63% expressed that they prefer to travel with friends, while 10% prefers to travel with family members, 13% prefers to travel accompanied with a partner and 14% of the sample prefers to travel alone.

Depending on the travel experiences sample is divided as following 4% of the sample has not traveled to any provinces in China, 63% has visited one to five provinces, 26% has visited six to ten provinces, while 7% has visited more than ten provinces. Great majority of the sample 73% has not visited any countries outside of China, 22% has visited one to five foreign countries, 5% has visited six to ten countries, while only one participant has visited more than ten foreign countries.

To see if preferred way of traveling depends on travel experienced test was done. Travel experiences inside China were chosen for the test since there are too many participants without any travel experiences outside of China. Test for two population proportions was chosen to check if there are differences among potential individual and group travelers depending on their travel experiences. Those travelers who have visited non or up to five provinces in China were grouped under inexperienced, while travelers who visited more than five provinces were grouped as experienced. Z statistics score was 3.6394 accordingly with 99% significance it is proved that preferred way of traveling among Chinese generation Y changes from group towards individual depending on their travel experience.

While making a holiday decision in China 75% of participants would chose popular destinations, 15% would prefer smaller and unknown places, 7.5% would prefer visiting friends and only 2.5% would go on an organized tour. While choosing holiday in a foreign country 75% of participants would choose to visit popular destinations, 12.5% participants would go on an organized tour, 7.5% would prefer visiting friends and 4.5% would decide to go to smaller and unknown places.

Exploratory factor analysis supported with Varimax rotation and reduced to three factor analysis has extracted 13 out of 15 items chosen to describe objectivist, existentialist and constructivist authenticities. Loading per item of greater than 0.5 was chosen for the analysis, as this is found to be an appropriate loading for samples greater than 150 (Stevens, 2009, p. 331). Items lower or

equal to 0.5 or items which were loading on more than one factor were excluded from the analysis. One item describing constructivist authenticity "*Presentation of traditions*" failed to load above 0.5 and one item describing existentialist authenticity "*Relation with human history and civilization*" failed to load. These two factors were excluded from the further analysis.

	Objectivist authenticity	Constructivist authenticity	Existentialist authenticity
From the past	0,74 (3,66)		
How people lived in the past	0,69 (3,64)		
Old traditional architecture	0,72 (4,15)		
Cultural heritage	0,70 (4,05)		
Something documented and proved	0,62 (3,84)		
How people live		0,81 (3,86)	
Connections among people		0,74 (3,36)	
How things are		0,79 (3,72)	
Current trends		0,52 (3,27)	
Presentation of traditions		0,08 (3,41)	
Being in harmony with the surroundings			0,59 (3,52)
Relation with human history and civilization			0,42 (3,83)
Unique to you personally			0,62 (4,02)
Expression of yourself			0,52(3,62)
Something different from your everyday routine			0,64 (3,39)

Table 1 Factor loadings with means from exploratory factor analysis for perceptions of authenticity

To be able to test hypothesis using t-tests and ANOVA likert scale ratings were coded in a way that scores representing not at all (1) were replaced with -2; scores representing (2) were replaced with -1; for neutral score of (3) given value was 0; for (4) given value was 1; and finally for

strongly agree (5) given value was (2). In this way results could be interpreted more easily and relations among them could be understood on a scale from -2 to 2. Where means of items representing authenticity or means of summed items could be interpreted as "very weak perception" scoring from -1 to -2; "weak perception" for scores from -1 to 0; "strong perception" from 0 to 1; and "very strong perception" for scores above 1.

To test the first hypothesis One way ANOVA test was conducted between coded values of selected authenticity items. Items which represent each type of authenticity, excluding two items which failed to load on exploratory factor analysis, were included into test. Coded values were summed and their means were ran through the test. With the F value of test statistics equal to 15,72 which is above critical value of 4,62 null hypothesis was rejected and with 99% significance it was proved that there are differences between perceptions of authenticity among Chinese generation Y. Means of each authenticity were for objectivist 0,86; constructivist; 0,55; existentialist; 0,63. To see if objective authenticity was perceived significantly higher than constructivist or existentialist Tukey-Kramer test was done on the α=0,01 level. Qα equaled 0,149 and objectivist authenticity was proved to be perceived higher with 99% significance. There was no significant difference found between perceptions of objectivist and existentialist authenticities.

To test the second hypothesis and see if potential individual travelers of Chinese generation Y rate the attributes of existential authenticity higher than potential group travelers t-test for two samples with equal variances was conducted. In order to do this scores rating the items of existential authenticity were summed up and means of this scores for each participant were ran through the test. Mean of items rating existential authenticity for individual travelers was 0,649 and for potential group travelers was 0,543. Even though mean of potential individual travelers is higher at the α=0,01 t-test failed to reject the null hypothesis that variances were equal. So due to this with 99% significance second hypothesis is rejected. Accordingly it can be assumed that potential group and individual travelers rate existential authenticity equally.

Third hypothesis about the difference of constructivist authenticity between experienced and less experienced travelers was rejected due to difference in means between two groups. Groups were formatted by naming participants who visited no or 1 to 5 provinces in China as not experienced and others as experienced. Namely less experienced travelers had the stronger perception of

constructivist authenticity (mean 0,574) than more experienced travelers (mean 0,509). T-test for equal variances showed there is no significant difference between two groups. Same test was repeated for differences between travel experiences outside of chine, results were again non significant and accordingly hypothesis that more experienced travelers would perceive constructivist authenticity was rejected.

Further to examine if perception of constructivist ideology of authenticity would differ from two other ideologies among members of Chinese generation Y who prefer spending vacation visiting friends. It was hypothesized that for these travelers authenticity could be best described by constructivist ideology, since they are seeking to experience thing as they are. One way ANOVA test of significance was chosen to test accumulated means of each authenticity item. Results showed that there is no significant difference between authenticity perceptions among travelers who prefer visiting friends while traveling in China, in this group has rated objectivist perception of authenticity highest with mean 0,69, compared to constructivist authenticity with the mean 0,579. On the other hand ANOVA test for perception of authenticity among the group of travelers who prefer to visit friends while traveling abroad has supported the hypothesis. Mean value for perception of constructivist authenticity among this group was 0,6 while objectivist ad existentialist were rated with the mean of 0,4. F value of ANOVA test was 9,77 which was above the critical value of 3,13 on the level of 99% significance $\alpha=0,01$. This test was followed up by Tukey Kramer test whose result proved that perception of constructivist authenticity is rated significantly higher than other two. Due to these results fourth hypothesis is accepted, but only in case of potential travelers who prefer visiting friends while traveling abroad.

Here we summarize the findings of the hypothesis which are odd to give answer to the first research question or how does Chinese generation Y perceives authenticity. Authenticity among Chinese generation Y is perceived best by objectivist characteristics, which was graded higher than constructivist and existentialist. In perception of existential authenticity there are no significant differences between individual and group travelers. There is no significant difference between perception of constructivist authenticity between groups of experienced and less experienced travelers, and even not significant the less experienced travelers had higher perception of constructivist authenticity. The analysis of travelers who prefer spending their holidays visiting friends showed that those travelers who prefer this type of holidays abroad

would have stronger perception of constructivist authenticity, while there was no significant difference among ones who would prefer this type of vacation in China.

Hypothesis	Status
H1: Chinese generation Y rates attributes of object based authenticity highest.	SUPORTED
H2: Potential individual travelers are going to rate existential authenticity significantly higher	REJECTED
H3: More experienced travelers from Chinese generation Y will rate characteristics of constructivist authenticity higher then less experienced.	For domestic travel experience: REJECTED For international travel exp: REJECTED
H4: Chinese generation Y potential travelers who prefer spending their vacation by visiting friends will rate constructivist ideology of authenticity highest.	For domestic preference: REJECTED For international preference: ACCEPTED

Table 2 Result of hypothesis testing for the first research question

In the second part of the analysis all items which were representing the importance between three types of authenticity were included into the analysis. Items were not ran through exploratory factor analysis since for this test it was not important to prove existence of each type of authenticity be measuring correlations between them. Problem was approached pragmatically since each type of authenticity has various items standing for very different aspects of that authenticity whose importance for each participant while on the trip can be very different and in the end exploratory factor analysis would result with useless information. By summarizing means of each item and assigning them to the type of authenticity they describe, constructivist authenticity was rated highest among in the sample of 310. Item "*To experience traditions*" was rated highest with the total mean of 4.21, followed by "To see traditions" (4.14) and "*To see original buildings*" (4.13). Smallest scores were given to "*Learn from signs and brochures*" 2,62, which was the only item that was in overall considered not important, all other items had results above the neutral value of 3. This has in total affected the mean score for importance of objectivist authenticity, but also indicated towards meaningful findings.

To see if there are significant differences between importance of authenticity between potential group and individual travelers T-test for equal variances was used. Three tests were executed to

check for importance of objectivist, constructivist and existential authenticity consequently. Results indicate that potential individual travelers give higher importance to objectivist authenticity than group travelers. Mean for importance of objectivist authenticity for individual travelers was 0,75, opposed to the mean of group travelers was 0,53. T-test rejected the null hypothesis by t-stat 2,15 being above critical level of 1,66. Accordingly with 95% significance it can be stated that objective authenticity is more important for individual travelers. Same test was conducted to check for importance of constructivist authenticity. Mean for importance of constructivist authenticity among individual travelers was 1,05, opposed to the mean among group travelers 0,74. With t-stat being 2,54 which is above t critical of 1,66 with 95% confidence null hypothesis is rejected and it can be claimed that potential individual travelers give more importance to constructivist authenticity than potential group travelers. Again to see are there differences between importances of existentialist authenticity between those two groups t test was conducted. Mean of existentialist authenticity for individual travelers was 0,85, compared to the mean of 0,67 of group travelers. This time null hypothesis was accepted since t-stat was 1,46 which is below of t critical 1,66. So there is no significant evidence to state there is significant difference for importance of existentialist authenticity between two groups of travelers.

N of answers *auth type*	Not at all important	Not important	Neutral	Important	Very important	Mean	st. Deviation
Objectivist authenticity						**3,71**	
To see original traditions	4	12	48	118	128	4,14	0,92
To see original buildings	1	19	49	111	130	4,13	0,99
To see local people	6	20	64	117	103	3,94	0,91
To learn from signs, brochures	42	102	113	38	15	2,62	1,02
Constructivist authenticity						**4,00**	
To experience traditions	2	18	30	124	136	4,21	0,93
To experience local way of life	4	15	48	116	127	4,12	0,89
To communicate with local people	5	28	60	117	100	3,90	1,01
To experience how you imagined it would be	12	23	78	108	89	3,77	1,07

Table continues

							3,80	
Continued							
To connect with the place visited on personal level	4	14	73	108	111	3,99	0,95
To feel you are a part of the experience	7	25	57	104	116	3,95	1,10
To feel unique to yourself	14	30	84	103	78	3,64	1,05
To get in touch with yourself, away from it all	18	36	77	85	93	3,63	1,20

Table 3 Resoults of likert scale testing for importance of authenticity

Accordingly existentialist authenticity was tested using ANOVA to see if potential group travelers find it more important than other types of authenticity. In the beginning this hypothesis was rejected since the mean value of constructivist authenticity for individual travelers 1,05 was higher than mean of existential authenticity 0,85. ANOVA confirmed that there are significant differences in importance between authenticity's for this group of travelers, pointing that constructivist authenticity is significantly more important on α=0,01. Accordingly sixth hypothesis is rejected and there is no significant evidence that potential individual travelers give higher importance to existentialist authenticity. Since this hypothesis was set based on the idea that potential individual travelers would want to be existentially authentic while travelling further test was done using the part of the sample which expressed that for them preferred way of traveling was to travel alone. Since this was a smaller sample portion counting for only 43 out of 310 participants ANOVA test was executed on α=0,05 significance level. This specific group had the mean for importance of existentialist authenticity 0,99 which was higher than 0,83 objectivist authenticity and 0,95 constructivist authenticity. ANOVA test showed there are no significant differences in importance between authenticities among this group with by F value 0,36 which was below the critical value of 3,06.

Seventh hypothesis about importance of existentialist authenticity based on spending the vacation in a small or unknown place was tested using a T-test for equal variances. Since there is a difference among travelers who prefer going to an unknown place while staying in China or going abroad both groups were tested. First test was done to compare travelers which prefer going to an unknown place while spending their vacation in China. From the entire sample 45

participants answered they would prefer to spend their vacation this way. Mean for importance of existentialist authenticity among this group was 0,48, compared to 0,46 of the rest of the sample. T-test with α=0,05 supported the null hypothesis by t-stat being 1,24 which was lower than t-critical 1,64. Accordingly there is no significant evidence to support the hypothesis that travelers who prefer visiting smaller and unknown places in China rate existential authenticity higher. Another test was done to check if there is a difference in importance of existentialist authenticity for travelers who would prefer to visit smaller and unknown places outside of China. 14 participants from the entire sample would choose to go for such a vacation. T-test also failed to reject the null hypothesis and there is no significant difference for importance of existential authenticity for this group of travelers.

To test the eight hypothesis participants who prefer staying with friends were extracted from the sample to run the t- test for equal variances. Again two tests were ran since there was a part of the sample which preferred visiting friends in China and abroad. From the entire sample there were 22 participants who stated they would prefer visiting friends while in traveling in China and there were 23 participants who stated they would prefer visiting friends while traveling abroad. In the first case mean for importance of objectivist authenticity among travelers who prefer visiting friends while in China was higher to the rest of the sample 0,579 compared to 0,55, but T-test failed to reject the null hypothesis. In the second case mean in the studied part of the sample was lower than the rest of the sample 0,315 for participates who prefer visiting friends while traveling abroad compared to 0,57 from the rest of the sample. Though the greater difference T-test again failed to reject the null hypothesis and it can be concluded that importance of objectivist authenticity will not be considered higher by members of Chinese generation Y who prefer visiting friends while traveling.

Since the biggest part of the sample stated they would prefer traveling individually and to visit popular tourist places, ninth hypothesis tested if this part of the sample considers objectivist authenticity more important than the rest of the sample. Two tests had to be conducted since there was a difference between choices for traveling in or outside China. For the first test participants who prefer visiting popular places in China were extracted from the sample and T-test for was run to test if they rate objectivist authenticity more important than other travelers. This group consisted of 196 participants. Mean value for their importance og objectivist authenticity was

0,92 compared to the rest of the sample 0,77. T test with α=0,05 rejected the null hypothesis with t-stat 1,77 being higher than t critical 1,65. Due to this it can be claimed that individual travelers consider objectivist authenticity more important than other travelers while traveling in China with 95% significance. Other test was done on participants who prefer visiting popular places while traveling abroad, this part of the sample counted with 199 participants. Mean value of observed group was 0,89, which is in absolute terms lower than from the group in the previous test and in this case t-test failed to reject null hypothesis, so there is no significant evidence that travelers who prefer visiting popular places will give higher importance to objectivist authenticity higher than other travelers from Chinese generation Y.

In order to see if there are differences for importance of authenticity based on travel experience and to test the tenth hypothesis. Participates who have traveled to non or up to 5 provinces in China or up to 5 countries were grouped as inexperienced travelers, while those who have traveled to more than 6 provinces or countries were grouped as experienced. To be able to see if there are differences in overall importance of authenticity mean scores of objectivist, constructivist and existentialist authenticity were averaged to get the mean for overall importance of authenticity. Two T-tests were conducted, one to test importance of authenticity between travelers who have or do not have travel experiences inside of China and one to test importance of authenticity between travelers with or without experience outside of China. There were 102 participants who can be considered experienced travelers inside China their mean for importance of authenticity was 69,23, compared to the mean of non experienced which was 206. T-test for equal variances resulted with t-stat of 0,18, which is below t-critical 1,64. So null hypothesis is accepted and with 95% confidence it can be claimed that there are no significant differences of importance of authenticity depending on travel experiences inside of China. In second test 14 participants who can be considered experienced with traveling outside of China with mean 0,69 were compared to the rest of participants with mean of 0,68. Again t-stat was lower than t-critical equaling 0,06 which is below 0,47. Accordingly with 95% confidence it can be claimed that there is no difference in importance of authenticity between experienced and non experienced travelers concerning traveling abroad.

Hypothesis	Status
H5: Potential Chinese generation Y individual travelers will give higher importance to all three types of authenticity than potential group travelers.	Objectivist authenticity: ACCEPTED Constructivist authenticity: ACCEPTED Existential authenticity: REJECTED
H6: For Chinese generation Y potential individual travelers existential authenticity is going to be significantly more important than objective or constructive authenticity	REJECTED
H7: Travelers who prefer to spend time in small and unknown places give higher importance to existential authenticity than other travelers	Domestic: REJECTED International: REJECTED
H8: Travelers who prefer staying with friends give higher importance to constructive authenticity then other travelers	Domestic: REJECTED International: ACCEPTED
H9: Individual travelers who prefer going to popular destinations give higher importance to objectivist authenticity than other travelers	Domestic: REJECTED International: SUPPORTED
H10: More experienced travelers from Chinese generation Y will not consider authenticity more important than not experienced travelers	Domestic experience: REJECTED International experience: REJECTED

Table 4 Results of hypothesis testing for importance of authenticity

Findings of the second part of the analysis indicate that potential individual travelers will give higher importance to characteristics of objectivist, constructivist, but not existential authenticity. There is no significant importance of existential authenticity among potential individual and group travelers, even travelers who prefer traveling alone do not consider existential authenticity more important that other travelers. Test for existential authenticity among travelers who prefer to spend their vacation in smaller and unknown place also did not manage to result in accepting seventh hypothesis. Travelers who prefer to spend their vacation in visiting friends while going abroad rated the importance of constructivist authenticity higher, while in case of travelers who

prefer visiting friends while traveling in China importance of constructivist authenticity is not higher compared to rest of the travelers. For individual travelers who want to visit popular places while traveling in China objectivist authenticity in more important compared to other travelers, while the same group did not rate the objectivist authenticity significantly higher while for popular places while traveling abroad. Finally statistical test showed that importance of authenticity does not depend on travel experience.

5.2   Discussion

Findings imply that objectivist characteristics are the most significant among Chinese generation Y in describing authenticity. By this it is evident that most likely in using the synonym authenticity among this age cohort it will imply associations with old, traditional, documented and proved and it will incline towards cultural heritage. These results are in line with similar findings of (Deepak Chhabra, 2010) where US generation Y had the similar perception. Due to this it would be unwise to eliminate object based authenticity from tourism academic discourses, since this would mean disregarding the standpoint in literature which is mostly associated with the terms perception of authenticity among future travelers. Even if tourists are not particularly interested in many cases in authentic experiences (Eric Cohen, 1988) as defined by objectivists such as MacCannell they will give attribute of something being authentic if it resembles to objectivist notion of authenticity. Even though this does not mean much since studied population gives highest importance to objectivist authenticity. Implications of this will be discussed further on. Among studying authenticity this study was heavily focused towards checking the characteristics of Chinese generation Y as individualistic age cohort which is abandoning traditional Chinese values and shifting towards individualistic values (Liu, 2011; Weber, 2002; Q. Zhou et al., 2013). For this purpose existential approach towards authenticity and importance of existential authenticity was ran through a variety of statistical tests. Existentialist approach to authenticity according to Heidegger philosophy is defined as a special state of Being in which one is true to oneself and acts as a counterdose to the loss of true self in public roles and spheres in modern Western world (Berger, 1973).

In order to check for perception and importance of existentialist approach to authenticity among Chinese generation Y first it was attempted to see if potential individual travelers would rate characteristics of this type of authenticity higher than potential group travelers. Test resulted in

no significant difference. This leads to conclusion that preference of traveling type can be assigned to level of comfort it provides or level of social prestige it implies. Both of which are of high importance to Chinese generation Y (Jin et al., 2013). Result which can strengthen this conclusion is the one on importance of three different types of authenticity for potential individual travelers. As hypothesized this part of the population gave rated objectivist and constructivist ideology of authenticity higher, but test for existential authenticity did not show significant differences between individual and group travelers. This finding is further supported by the result of the test among potential individual travelers who rated aspects of constructivist authenticity as the most important. To make sure that there are no groups among potential travelers in the studied sample who would rate existential authenticity highest part of potential travelers who would prefer to travel alone was extracted. This portion of the sample had the mean for existential authenticity rated higher among three proposed types of authenticity, but ANOVA test failed to show any significant difference between the importance of three types of authenticity. It is possible to argue that Chinese generation Y even very often characterized as very individualistic (Shi, 2006) still has not surpassed the cultural determination prescribed to them by collectivist nature of Chinese society. This is one perspective how this results can be analyzed, another is the description given to potential Chinese travelers given by (Ong & du Cros, 2012; Q. Zhou et al., 2013). Zhou stated that in Chinese mentality it is normal to emphasize surface feelings towards the object, not to try to look for deeper meanings of things presented. Similar finding was presented by Ong & du Cros who in the study of Chinese backpackers to Macau discovered that these travelers are not concerned with deeper connotations of Macau associated with China, but rather seek to gaze at it superficially, take photos and imagine scenes from popular movies. This leads to some important conclusions, especially in combination with other findings.

This generational cohort perceives authenticity through objectivist point of view, but while on the trip considers constructivist notions of authenticity most important. They seek living experiences and do not find mixing with local people very important, also very important finding is that they do not feel learning as a part of their tourism experience important. It can be assumed that while handling Chinese generation Y on the spot it is not necessary to engage in ways to evoke their existential nature and to make them feel in special and spiritually enlightened. It is

understandable that since they are under a lot of pressure during their whole life, during the vacation they will seek leisure and relaxing activities.

Authenticity has its price and its value as proved by (Castéran & Roederer, 2013). In case of dealing with Chinese tourists who do not seek for deeper experiences of the place it is questionable to what extent it is advisable to invest into characteristics of objective authenticity. As objective authenticity positively influences existential authenticity (Kolar & Zabkar, 2010; J. Wang & Wu, 2013; Q. (Bill) Q. Zhou et al., 2013). The discourse between findings between Kolar & Zabkar's study and Q Zhou's study about the influence of cultural motivation on existential authenticity can also be brought up supported by the findings of this study. Namely Zhou's study on correlations between authenticities done on Chinese tourists using a process based model of authenticity did not find the correlation between cultural motivation and existential authenticity. This should be questioned again by looking at the findings of this study where there were no significant differences between importances of authenticities. As seeing and experiencing traditions and culture was presented inside the objectivist and constructivist authenticity characteristics. But since existential authenticity is not considered more important than other types of authenticity it is possible to emphasize that actual concern for it among Chinese generation Y is lower than for other authenticity types and that by this being so it is not possible to invoke it, at least not in the sense which is in line with Westerner notion of existential authenticity defined by Berger.

Objectivist aspect of authenticity, not just since it is perceived as the most valid one among the studied population, but also since potential individual travelers who prefer visiting popular destinations in China consider it to be more important than other travelers gives a a good idea about the studied population. Since there is a discourse in literature on perception of authenticity among Chinese travelers while visiting theme parks. Henderson et al. (2009) found out very low perceptions of authenticity among Chinese tourists visiting a theme park in China, reasoning for this according to the authors was the knowledge about ethnic culture presented in the park. Accordingly since it is expected that Chinese youth will be more knowledgeable about their own culture than about foreign countries they will give higher importance to the originality of the buildings and architecture of during the visits to this areas. Two outcomes might come from this. First one is concerning the Chinese domestic tourism which is due to the rapid development and

unsustainable practices destroying local culture. As is the case in Lijang, Yunan (Yamamura, 2004). It is questionable how satisfied will future visitors be with popular attractions in China. Another aspect is concerning host countries for Chinese outbound travelers and the quality of the services they will need to provide to future Chinese guests. Once again since the main motives for Chinese to travel abroad are to enjoy and gain social status among their communities it is questionable would they be willing to consume cultural heritage attractions such as museums, galleries and other sights.

Since studied population gave highest scores to experiencing culture and local way of life it can be assumed that they might be good consumers of attractions such as theme parks as the one in York (Halewood & Hannam, 2001) which if it to judge by perceptions of authenticity assigned by them could be perceived as very authentic experience , but even more importantly it will for sure satisfy their desire for fun and enjoying a good time. Even not completely in line with heritage tourism, it can also be expected from this age cohort to be willing to engage in activities where they might gain new experiences. Here it was not the matter of discussion, but because it is in the nature of Chinese people to follow Confucian work dynamics which involve learning (Connection, 1987) and as pointed by this research Chinese youth does not find it interesting to learn from presented materials. Activities where they can be actively involved and which would be fun and educational at the same time could serve as a very successful product for this age cohort.

This study has not managed to prove any significant differences in perception or importance given to authenticity depending to the travel career. The nature of the sample taken for the population where great majority of participants were inexperienced travelers most likely has affected the results, but non the less they are relevant. It can be assumed that importance and perception of authenticity for this age cohort will not change dramatically during their life and increase in travel experiences. This is a useful finding since for tourism research purposes and practitioners can be easier to set the fixed definitions of authenticity and to know how to use the concepts of authenticity dealing with Chinese generation Y. One important finding of this study is that as the travel experience increases the travel preference changes accordingly. In other words it can be expected that this age cohort will with time more and more prefer to travel independently. It is would be useful to focus the studies on this phenomenon since studies so far

proved that Chinese generation Y will in 70% of the cases be willing to join group travels, especially in cases when they can not travel individually (Jin et al., 2013). But it would be interesting to see how their attitude would change in case of one or two group trips. This can present a challenge to the organizers since they might want to consider how to implement characteristics of individual travel into group packages.

Tests which were done to compare perceptions and importance of authenticity according to preferred type of vacation, were done on very small portions of the sample. This is due to the fact that Chinese generation Y prefers to visit well know and popular places. The only finding which was significant was that those travelers who prefer spending holidays while visiting friends perceive constructivist authenticity stronger. So there is a small part of Chinese generation Y who tends to rate authenticity by living the contemporary experience of the place. This also means that perhaps in defining couch surfing experiences as authentic constructivist approach to authenticity would be most suitable way of approaching the problem. Even for Chinese people who would even try to engage into couch surfing this would most likely be done in destinations which are popular among them. But non the less this is a good indication for the marketers for whome it would not be advised to try to sell tourism products to Chinese generation Y which are not already popular. This is most likely so since for this age cohort it would not be prestigious enough to go and visit this kind of places. This brings back the issue of Chinese generation Y still having a strong individualistic nature and from them it is soon not to be expected to be categorized as drifters of explorers according to Cohen's (1979) definition, or by having strong resoluteness expression (Steiner & Reisinger, 2006) which would make them go of the beaten track.

So as a follow up on the last paragraph and a conclusion to this chapter and based on the findings of the study it is possible to categorize Chinese generation Y tourist by their relation to authenticity. They will categorize authenticity according to the objectives definition of it and in relation to old, traditional and unique. Even as they consider objectivist stance to represent authenticity, they consider constructivist notion of authenticity the most important one. Showing no difference between notions of authenticity according to their travel career. In general they are most likely to become potential individual tourists who have no particular interest in the objectivist aspects of authenticity by broadening their horizons and knowledge, either they will

strive to experience existential authenticity evoked by their true Being. They will seek active experiences and superficial gain which will satisfy their need for leisure and hedonism.

6 Conclusion

In conclusion to this paper it is important to say that this study has managed to point out the existing nature of all three types of authenticity. This is of great relevance for further studies on authenticity for which author suggests the use and focus of one or more approaches to authenticity, but with clear definition of the approach. This kind of approach would most likely clear the possible confusion which can come out during the use of possible materials. Even in the context of Chinese generation Y it is evident that among their subgroup authenticity has a clear notion and as proved can be defined among three proposed approaches.

Chinese generation Y has given the highest grade to the objectivist notion of authenticity which further should give various inclinations towards use of word authenticity in marketing among this potential target group. So in the case of use of word authenticity this population will most likely link it to things which for the should have characteristic of originality and realness. This should serve as an indication for ideas like the one by (Yeoman et al., 2007); that in case of China being one of the strategic markets approach to marketing of authenticity should not be focused towards the idea of "authentic tourist" According to the findings of this paper potential Chinese tourists which will come from studied population will not really have characteristics of authentic tourists as described by (Yeoman et al., 2007). In the case of this type of branding Chinese would most likely expect castles from the movie Brave Heart and an army of bearded white man in kilts.

This is due to their state of travelers who are seeking superficial experiences and whose purpose of traveling is among other motives rounded down to the position in society, which in China is greatly influenced by material values. In this aspect it is obvious that China has embraced Western materialism, but as it the case of existential authenticity still has no need and desire for deeper meanings and experiences.

As the level of travel experiences will grow, this particular group will have a stronger desire to travel individually. Besides this they will seek for experiences which can satisfy their desire for fun and entertainment. For further research it would be necessary to look into types of experiences which this age cohort will be most satisfied with. They will seek for active engagement, so this is a broad field for research. It is strongly advised to keep following trends of this age cohort since most likely in a very near future they will be all around the globe as very

important tourists. As they are coming from a very different culture and as they are going to be able to afford it they will be requesting special treatment. This issue should be approached with special caution, preferably long term quantitative analysis to be able to predict possible outcomes of preferably special investment which will have to be made in order to satisfy these what will be very demanding customers.

7 Reference list

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Appendix A: Original questionnaire in English

Survey on authenticity

By filling in this survey you greatly contribute to my research on authenticity for my master thesis. Participation is fully voluntary and I will be very thankful for your participation.

Please answer the questions from the personal perspective.

1. In case of vacation most likely I will travel: a) individually b) with an organized tour
2. When I travel I go: a) alone b) with friends c) with family d) as a couple
3. How many destinations have you visited in China: a)0 b)1-5 c)6-10 d) more than 10
4. How many foreign countries have you visited: a)0 b)1-5 c)6-10 d)more than 10
5. Your preferred vacation in China is: a) visiting friends b) going on an organized tour c) visiting popular cities/ places d) visiting smaller and unknown places
6. Your preferred vacation abroad is: a) visiting friends b) going on an organized tour c) visiting popular cities/ places d) visiting smaller and unknown places

7. How do you relate following statements with word "authentic" (1 not related – 5 strongly related)
a) From the past
b) How people used to live
c) Old traditional architecture
d) Cultural heritage
e) Something documented and proved
f) How people live
g) Connections among people
h) How things are
i) Current trends
j) Presentation of traditions
k) Inner experience of the place
l) Relation with human history and civilization
m) Unique to you personally
n) Expression of yourself

o) Something different from your everyday routine

8. While traveling how important it is for you (please rate 1 not at all; 5 very important)

a) To see original buildings

b) to see local people

c) To see original traditions

d) To learn from signs, brochures

e) To experience local way of life

f) To experience traditions

g) To communicate with local people

h) To experience how you imagined it would be

i) To connect with the place visited on personal level

j) To feel unique to yourself

k) To feel you are a part of the experience

l) To get in touch with yourself, away from it all

9. Gender: a) male b) female

10. Year of birth _____

11. Current phase of studies: a) bachelors c) postgraduate/ master d) PhD

12. Marital status: a) single b)married c) other

13. Employed: a) yes b)no

# Appendix B: Original questionnaire in Chinese

调查问卷

你好，我是西班牙Girona大学的研究生Luka，我来中山大学做交换，我现在正在做毕业论文的调查问卷。调查基于自愿原则，非常感谢你能抽出几分钟的时间填写问卷。

请从你个人的角度回答以下问题：

1. 平时出游我会更多选择：a）自由行 b）跟团

2. 喜欢的旅行伙伴：a）独自旅行 b）与朋友同行 c）与家人同行 d）与伴侣同行

3. 你去过中国多少个省旅游? a）没有　b）1-5 个 c）6-10 个　　d）10个以上

4. 出国游中，你去过多少个国家? a）没有　　b）1-5个　c）6-10个　　d）10个以上

5. 国内旅游时，你的首要选择是：a）拜访朋友　b）跟团旅行　c）游玩著名的城市/地方
　　　　　　　　　　　d）游玩较小的较少人去的城市/地方

6. 国外旅游时，你的首要选择是：a）拜访朋友　b）跟团旅行　c）游玩著名的城市/地方
　　　　　　　　　　　d）游玩较小的较少人去的城市/地方

7. 请给以下描述打分（1-5），以表示你理解中它们与'真实的'（Authentic）的相关程度：　（1 毫无关系 - 5 紧密相关）

a）过去的事物	1	2	3	4	5
b）人们过去的生活方式	1	2	3	4	5
c）古老的传统建筑	1	2	3	4	5
d）文化遗产	1	2	3	4	5
e）被记录并被确认的事物	1	2	3	4	5
f）人们现在的生活方式	1	2	3	4	5
g）人们之间的关系	1	2	3	4	5
h）当前的事物		1	2	3	4	5
i）当前的流行趋势	1	2	3	4	5
j）传统的展示	1	2	3	4	5
k）与当地和谐相处	1	2	3	4	5
l）人类历史与文明	1	2	3	4	5
m）对你自身而言特别的东西	1	2	3	4	5
n）自我的表达		1	2	3	4	5
o）与日常生活不同的事物	1	2	3	4	5
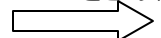
8. 旅行中以下因素对你有多重要（请打分1-5， 1 一点也不重要 - 5 非常重要）：

a) 参观建筑原貌　　　　　　　　　1　　2　　3　　4　　5

b) 观察当地居民　　　　　　　　　1　　2　　3　　4　　5

c)　观察原有的传统　　　　1　　2　　3　　4　　5

d) 从标示和宣传册中学习　　1　　2　　3　　4　　5

e) 体验当地生活方式　　　　1　　2　　3　　4　　5

f) 体验当地传统　　　　　　　　　1　　2　　3　　4　　5

g) 与当地人交流　　　　　　　　　1　　2　　3　　4　　5

h) 体验你想象中的当地情景　1　　2　　3　　4　　5

i)　与旅行目的地产生内在的共鸣　1　　2　　3　　4　　5

j) 感受自我的独特性　　　　1　　2　　3　　4　　5

k)　感受自己是旅游体验的一部份　1　　2　　3　　4　　5

l)　远离世俗找到真我　　　　1　　2　　3　　4　　5

9. 性别：a）男 b）女
10. 生日年份：＿＿＿＿＿
11. 你现在是：a）本科生 b）研究生 c）博士生
12. 婚姻状况：a）未婚 b）结婚 c）其它
13. 是否有收入：a）有 b）无

谢谢！！

8 Table of appendixes

Appendix A: Original questionnaire in English

Appendix B: Original questionnaire in Chinese