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**Comparing the authenticity of African and domestic tourists' experience: The
case of Constitution Hill cultural heritage site in Johannesburg**

By

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A dissertation submitted in fulfilment of the requirements for the degree

Masters of Tourism Management and Hospitality



School of Tourism and Hospitality

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July 2016

DECLARATION

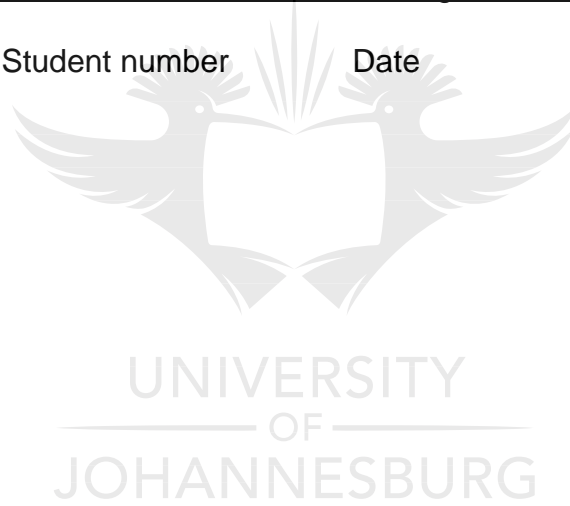
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DEDICATION

This dissertation is dedicated to the Ramoshaba and Modise family as proof that with God, anything is possible- Philippians 4:13. Never let circumstances weigh you down because you can always rise above, no matter which bloodline or generation you belong to.



RECOGNITION

The completion of this dissertation was an interesting journey for me, but I would not have conquered without the following special individuals:

Firstly, I would like to thank Jesus Christ of Nazareth for blessing me with constant strength and the company of Holy Spirit for guiding me through long and lonely nights.

My family: thank you to my parents Ngkadimeng and Petrus for the moral support, spiritual guidance and unconditional love, Matsie for cooking for me or else I would have starved and for giving me great advice, Maropeng for staying up with me at night and being a great role model and Bothlale for the check in's and love.

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ABSTRACT

This research study draws on the tremendous opportunity for further growth of the main generating African and South African (domestic) markets through diversification of South Africa's cultural tourism product offerings, especially products related to South African political history. In order to be able to offer new, diversified cultural products that speak to the tourist's personal heritage, the study compares how African and South African tourists construct the authenticity of their experience at Constitution Hill in Johannesburg. The research question addressed by this dissertation is: What are the differences in African and domestic tourists' construction of authentic tourist experience at Constitution Hill?

The general lack of research on constructive authenticity of tourist experience at political heritage sites in South Africa is the main justification for undertaking this research study. In order to understand the nature of emotional response of tourists to South African political heritage sites the research aims to explore differences arising from the tourist origins, how close the site is to the tourist's frame of reference and how interpretation and presentation affect perception of authenticity and the meaning of the political heritage sites.

A quantitative research paradigm, non-probability sampling strategy and the convenience or accidental sample method provided a research framework for the study. This is exploratory research because it compares the variables of constructive authenticity of tourist experience between domestic and African tourists. The main survey instrument is a questionnaire. The data was collected in September-December 2014 at the Constitution Hill political cultural heritage site in Johannesburg. The final sample consisted of N=298 respondents of which 148 were African and 150 domestic tourists.

The results of the main statistical tests used in the study, the Mann-Whitney *U* test and Pearson's Chi Square rendered some surprising results. The findings of the Mann-Whitney *U* test revealed that there are no significant differences in how African and domestic tourists have authentic experience but the tourists do use different types of interpretative media to inform their authentic experience. The results of the Pearson's Chi-Square tables indicate that visuals informed Africans 29.5% emotional response the most while for domestic tourists what they explored on their own 25.2%. Moreover, African tourists 40% learned most from visuals and so did domestic tourists 42.3%. The Pearson Chi Square test $\chi^2 (5, n = 289) = 15.96, p = .007$ proved that the tourist's perception of Constitution Hill is influenced by interpretive media. Both groups agreed that authenticity is important when experiencing cultural heritage sites. As such, from the results of the study, it can be presumed that the search for identity and familiarity of the past provides meaningful leisure to some tourists. What tourists expect and want to experience is part of who they are (national identity) and what they associate with (global citizenship). This further influences how authenticity is constructed because of its social and individually negotiable nature. Therefore, symbolic structures such as Constitution Hill should not be taken lightly in their ability to trigger memories which connect past experiences with tourists in creating authentic experiences regardless of their origin or demographic characteristics.

Keywords: Authenticity, constructed authenticity, tourist experience, cultural heritage tourism, perception, cultural motivation

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LIST OF ABBREVIATIONS

ATLAS	Association for Tourism and Leisure Education
CHT	Cultural Heritage Tourism
DEAT	Department of Environmental Affairs and Tourism
DTGS	Domestic Tourism Growth Strategy
ICOMOS	International Council on Monuments and Sites
NDT	National Department of Tourism
NTSS	National Tourism Sector Strategy
SAT	South African Tourism
SIT	Special Interest Tourism
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNWTO	United Nations World Tourism Organisation
SPSS	Statistical Packages for Social Science
SSA	Statistics South Africa
VFR	Visiting Friends and Relatives

Comparing the authenticity of African and domestic tourists' experience: The case of Constitution Hill cultural heritage site in Johannesburg.



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CHAPTER ONE

INTRODUCTION, PROBLEM STATEMENT AND METHOD OF RESEARCH

1.1 INTRODUCTION

An interesting observation on the importance of cultural tourism was made by Timothy (2011:xvii) as follows:

“For thousands of years people have travelled in search of the past. Even in ancient days, travellers sought out places that by then were ancient. Today, built and living culture is perhaps the most salient draw for tourists the world over. Even some of the most devout sun, sea and sand worshippers will on occasion peel away from the beach just long enough to gaze upon built patrimony immerse themselves in local cultures, or some version thereof. There is likely to be some element of heritage and culture to almost every journey taken”.

Generally, cultural heritage is defined as anything that is inherited from the past (Ashworth, 2000:6; Jamal & Kim, 2005:78; Johnson, 1995:170; Lowenthal, 2005:82; McCain & Ray, 2003:713; Poria, Butler & Airey, 2003:248; Richards, 2000:9) and the same definitions stand for both cultural heritage and cultural heritage tourism. As early as the 1970s, cultural heritage tourism has been recognised as a distinct product category once tourism marketers and researchers realised that some people travelled specifically to gain a deeper understanding of the culture or heritage of a destination (McKercher & du Cros, 2002:1; Walle, 1996:874). Initially, cultural heritage tourism was without a theoretical home (Stebbins, 1996:948) but in recent years, it has become one of the fastest growing industries gaining increasing academic attention and generating a substantial body of literature (Chhabra, Healy & Sills, 2003:703). Lately in the 21st century it has been recognised as a form of Special Interest Tourism (SIT) (Smith, 2015:176) where cultures either attract tourists to a particular destination or motivate people to travel

(Douglas & Derret, 2001; McKercher & du Cros, 2002; Trauer, 2006; Wearing & Dann, 2002). Consequently, culture and heritage have emerged as the major themes for tourism development because combined with good management, they have the potential to be a major driver for intellectual, emotional and spiritual development of communities that sustain that heritage (Brooks, 2012:496). Brooks (2012) affirms that well managed tourism can and does give cultural heritage (both tangible and intangible) a major role in contemporary society as a basis for economic growth and sustainable development. Moreover, culture and cultural heritage contributes to some of the most important factors of societal cohesion such as building common identity, cultural pluralism, and diversity (Whyte, Hood & White, 2012:7). For this reason cultural heritage tourism remains an extremely complex phenomenon but is difficult to define because of its broad base of attractions and the constantly changing role of cultural heritage tourism itself, which is perceived differently by theorists and used differently locally, nationally and worldwide (Apostolakis, 2003; Birtles & Sofield, 1996; Graham, Ashworth & Tunbridge, 2016; Hughes, 1996; Jovicic, 2016; McCain & Ray, 2003; Perera, 2015; Richards, 1996b; Williams, 1966, 1976; Wong, 2015).

For the purpose of this study, cultural heritage tourism encompasses a visit to historically important places that are significant to the past or present cultural diversity of a particular group of people (McNulty & Koff, 2014:6). More specifically, Stylianou-Lambert (2011) summarises cultural heritage tourism as a visit by a person to experience, learn and appreciate the cultural legacy and the history of the host culture. This provides tourists with an opportunity to experience culture in depth whether by visiting attractions or historically and culturally relevant places. Brooks (2012:501) suggests that the greater attention the managers of attractions pay to tourist experience and its quality, the greater will they in turn show sensitivity to the environment, traditional culture and local people at the destinations to enhance cultural pride, strengthen cultural identity and reinforce sustainability of those cultures.

In South Africa, tourism has only intensified since the end of the apartheid era because previously it was a struggle for any form of travel and tourism to take place due to

geographical limitations set for people of colour (Lavery, 2013; Rogerson & Visser, 2004; Seekings, 2010; Soudien, 2012; Stevens, Duncan & Sonn, 2010). The White Paper on the Development and Promotion of Tourism in South Africa (Department of Environmental Affairs and Tourism, 1996) identified this as a “missed opportunity” by the tourism industry for economic growth. According to Rogerson & Visser (2004) the significant growth that started to take place in the tourism industry as a whole was fuelled by the peaceful nature of political transition of the 1990s. Subsequently, the nature of South African tourism, redefined by the post-apartheid political settlement, was initially very dependent on white consumers for the domestic market (Visser, 2016:3). Ramutsindela (2001:59) posits that the political transformation was an opportunity to get previously disadvantaged people involved in ownership of enterprises and travel among other things. When the new “Rainbow Nation” was born post-1994, it opened up the previously closed international gates to tourists (Rogerson, 2012:192). The so called “Mandela magic” started to attract tourists to South Africa because the story of the struggle is unique (Ivanovic, 2014b; Maanga, 2013; Meredith, 2010) and differentiates South Africa from any other country on the African continent. Subsequently, a whole new range of political attractions started to emerge (Soudien, 2015:354) at places of historical significance (NDT, 2012).

The story of South Africa’s people and their political struggle against apartheid generated enormous scope for cultural heritage attractions which are essential in today’s cultural heritage tourism management and tourism product development (Benit-Gbaffou, 2008a, Bornman, 2006; Ivanovic & Saayman, 2015; Middleton, 2016; Saarinen & Rogerson, 2015; Soudien, 2015). The iconic attractions such are Robben Island (a World Heritage Site), Hector Peterson Memorial, Sharpeville Memorial and Constitution Hill began to manifest a new post-1994 national identity and unity among South Africans. These places also became recognised by nations worldwide (Khumalo, Sebatlelo & van der Merwe, 2014; Marschall, 2010; Saarinen & Rogerson, 2015) as the universal symbols of human endurance against the oppressive regimes, struggle for liberation and democracy and the remarkable survival of the human spirit. Evidently, the South Africa political heritage sites play a dual role in building a new authentic South African identity (Butler & Ivanovic, 2015) and at the same time reiterate the universal message of human liberation and freedom

especially for the African renaissance movement which assists in reinforcing African identity and universal value of basic human rights (Alden & Schoeman, 2015:240). The movement believes that African people, not only on the continent but amongst different nations share a common history and destiny (Ugwuanyi, 2011). Therefore it is important to understand to what an extent the same duality determines the way in which African and domestic tourists construct their authentic experiences when visiting South African political cultural heritage sites. In the following section the problem statement, goal and objectives followed by methods of research are outlined, and the section is concluded with key definitions and a brief outline of chapters.

1.2 PROBLEM STATEMENT

Cultural heritage tourism is the most popular type of tourism in the world with 37% (ATLAS, 2009:98) to 40% (OECD, 2009:21) of all world travel being culturally motivated, and with 52% (ATLAS, 2007:5) of all tourists visiting cultural heritage sites. Cameron & Gatewood (2000:108) disclose that although history and cultural heritage tourism are trending, very little is known about people's desires and motivations to visit historic sites and museums. According to South African Tourism (2016:5) global statistics have shown that tourist's arrivals all over the world reached a record 1.1 million in 2015 which indicates a 4.4% increase of international travel. The destinations which had the strongest demand from international tourists were Europe (+4.9%), Asia Pacific (+5.0%) and the Middle East (+3.1%), (SAT, 2016). South Africa suffered a major decline of -6.8% in 2015 to reach 8.9 million indicating a contraction for the first time since the year 2009. Even though South Africa received 8.9 million international tourists in 2015 (SAT, 2016) there was a decrease of arrivals compared to the 9.5 million tourists in 2014. Of 8.9 million international tourists in 2015, 1.3 million were European of a total of 2 million long-haul visits while a staggering 6.7 million were from Africa (refer to Table 1.1).

The increased trend of travel has contributed to billions of domestic and international tourists migrating across the world (Visser, 2016). Evidently Table 1.1 shows that African

tourists, long-haul tourists and domestic tourists all contributed to the growth of tourism in South Africa.

Table 1.1: Comparing African, long-haul and domestic tourists travel in South Africa 2010-2015.

Travel in South Africa (in millions)	2010	2011	2012	2013	2014	2015
African tourists	5.7	6.1	6.7	6.9	6.9	6.7
Long-haul tourists	8	2.1	2.4	2.6	2.2	2
Domestic tourists	29.7	13.9	25.4	25.2	28	24.5

(Source: SAT, 2009-2016)

As shown in Table 1.1 in the past six years (2010-2015), the number of African tourists seemed to be increasing more rapidly compared to long-haul tourists. Certainly, the 2010 Soccer World Cup hosted in South Africa had a huge impact on the country's global and socio-political composition (de Almeida, Bolsmann, Júnior & de Souza, 2015; de Aragoa, 2015; Holtzhausen & Fullerton, 2015; Knott, Fyall & Jones, 2015). At the time of the 2010 World Cup, South Africa had the opportunity to re-image the country by introducing tourists to the new South African national identity (post 1994), enhance infrastructure and gain economic benefits (Walker, Kaplanidou, Gibson, Thapa, Geldenhuys & Coetzee, 2013:81). Usually the number of tourists decreases the year following such a huge manifestation as is the case of FIFA World Cup in 2010 due to tourism following its natural curve, 2010 was an iconic moment which created a spike in tourist travel. Long-haul tourists travelled less in 2011, after which a slight increase shows that 2.6 million of these tourists visited South Africa in 2013. In terms of domestic trips taken by South Africans, the number started off extremely high but by 2015 the numbers plummeted (refer to Table 1.1). Domestic tourists obtained the largest dip in 2011 (13.9 million tourists) as a result of the after effects of the 2010 mega event. Various reasons such as the political situation in South Africa which is constantly turbulent, the drop in the rand and limited tourism products have influences on travel. All these factors have a direct effect on domestic travel.

In reference to Table 1.1, it is very interesting to note that Africa tourists contribute more to South African tourism than international long-haul tourists outside Africa (SAT, 2016:20). Evidently, South Africa has the potential to further exploit its proximity and strength as a choice destination for the African market, (SAT, 2011:23) especially when African tourists travel to South Africa by land decreased in 2015 by -7.5% and those travelling by air by -3.1% compared to 2014 (SAT, 2016:19). Overall, the year 2015 was not fruitful for African, long-haul international and domestic tourists as the tourists travel numbers dropped for all (refer to Table 1.1).

1.2.1 Participation of African tourists: activities vs. experiences

Table 1.2 below provides evidence that culture and heritage are a prominent activity undertaken by African tourists when visiting South Africa in the period 2010-2015 (SAT, 2016). The categories of land and air markets of African tourists are both presented to show the large market that has accessibility to South African cultural and heritage attractions. The Table 1.2 presents the total percentages of each of the African countries tourists who engaged in culture and heritage activities in South Africa annually.



Table 1.2: Culture and heritage activities undertaken in South Africa by African land and air markets in 2010-2015

Cultural, historical and heritage activities (%)						
Africa	2010	2011	2012	2013	2014	2015
African Land						
Botswana	1	1	1	2.0	1.2	3.7
Lesotho	19	19	18	11.8	16.2	4.2
Malawi	11	24	19	7.7	6.4	4.7
Mozambique	14	20	18	9.2	2.9	2.4
Namibia	9	5	7	8.3	3.4	5.7
Swaziland	2	2	2	6.9	4.4	2
Zambia	13	17	12	8.2	6.6	8.1
Zimbabwe	6	11	11	5.5	3.5	2
African Air						
Angola	7	11	1	19.1	15.9	15.8
DRC	27	25	13	14.6	18.2	12.8
Ethiopia	-	-	-	16.3	13.3	13.4
Ghana	-	-	-	18.7	19.3	17.3
Kenya	14	17	12	15.5	15.4	15
Nigeria	20	25	12	19.9	25.3	22.5
Tanzania	-	-	-	12.5	13.4	11.3
Uganda	-	-	-	19.8	22.3	21.8
Other Africa and Middle East	25	24	16	26.0	23.1	24

Note: A blank space in the table indicates that the sample size was too small to be significant.

(Source: SAT, 2016:85-87)

From 2010 the numbers of African tourists engaging in cultural and heritage activities show growth, the figures also show a participation decline of DRC, Ghana and Tanzania (refer to Table 1.2). The low participation in culture and heritage by tourists from South Africa's neighbouring countries especially Zimbabwe, Swaziland, Botswana and Namibia is very concerning given high visitation numbers from these countries albeit the majority of these tourists come for trade or as immigrants (Crush, Williams & Peberdy, 2005; Statistics South Africa, 2012; Wentzel & Tlabela, 2006). By contrast, tourists from other

African countries and the Middle East have a very high level of visits to culture and heritage attractions (24%), and are more likely to be genuine tourists.

Even though the visits to culture and heritage sites by African tourists dramatically increased from 2010 to 2012, the latest data for 2014 and 2015 (SAT, 2016) revealed a drop in figures. Widely publicised outbreaks of xenophobia attacks in 2013 (Solomon & Kosaka, 2014) could have influenced the decrease in tourist numbers from, for example, Lesotho (11.8%), Malawi (7.7%), Zimbabwe (5.5%) to name a few. Despite this evident decrease there were still many African tourists coming to experience South Africa and its political cultural heritage so indicating their interest and connection to South Africa's political cultural heritage sites. Evidence that is indeed so is presented in Table 1.3 below, which shows the participation in activities in South Africa are mainly cultural, historical and heritage attractions, followed by natural attractions and wildlife attractions versus tourists best experience in South Africa.

Table 1.3: International tourist's participation in activities vs best experience in South Africa 2010-2015

	2010		2011		2012		2013		2014		2015	
	Cultural, historical and heritage attractions (%)											
	Act.	Exp.	Act.	Exp.	Act.	Exp.	Act.	Exp.	Act.	Exp.	Act.	Exp.
African	30	65	34	68	25	69	28	15	27	14	22	11
Europe	43	5	39	5	29	15	32	24	33	25	35	19
Americas	48	7	46	7	29	19	36	23	40	26	44	22
Asia & Australia	37	8	40	9	29	20	33	13	31	16	24	11
	Visiting natural attractions (%)											
African	26	54	29	57	22	61	25	82	24	64	27	50
Europe	70	66	64	64	49	55	56	61	63	68	56	62
Americas	62	62	61	63	42	54	53	56	58	65	58	60
Asia & Australia	49	60	46	60	35	51	43	51	46	54	37	44
	Wildlife attractions (%)											
African	15	12	14	9	11	12	11	15	9	14	11	11
Europe	52	37	50	34	37	29	38	36	39	40	42	37
Americas	53	40	53	39	33	29	38	37	43	43	48	44
Asia & Australia	45	33	43	31	28	22	22	21	26	24	31	22

(Source: SAT, 2010- 2016)

As shown on Table 1.3, according to SAT (2016:91) South Africa's cultural and heritage activities were of interest to only 25% African tourists (both land and air travellers) in 2012 which is a drop from 34% in 2011, whereas in 2013 a significant amount of 28% undertook cultural and heritage activities with a considerable 22% drop in interest in 2015. In terms of the best experience in South Africa, the results for 2012 show a staggering 69% of African tourists selected culture and heritage as the best experience in South Africa. For other tourists a different picture emerges as those from the Americas (54%), Asia and Australia (51%) and Europe (55%) valued nature more than culture and heritage. In the more recent years of 2014 and 2015 long-haul international tourists are shown to have had a better experience at cultural heritage attractions than African tourists. Even with the drop of tourists travelling to South Africa in 2015 (refer to Table 1.1) 22% Americas expressed their best experience were cultural heritage attractions compared to 11% of African tourists. But as mentioned above the years 2013-2015 were especially interesting for South Africa in terms of political issues. Not only did the iconic Nelson Mandela's death in year 2013 spark heartbreak across the nations but other factors such as xenophobia, educational struggle and riots in 2015 and even racism influenced travel in South Africa (Crush & Ramachandran, 2014; Karodia, Soni & Soni, 2016; Mhlauli, Salani & Mokotedi, 2015).

The pursuit for culture and heritage experiences needs to be further unpacked and identified so that the creation and development of new and diverse cultural products can be implemented to capitalise on the "great" experience African tourists have had. Evidently, there is a growing interest among African tourists in the cultural, historical and heritage aspects of South African culture, according to Tables 1.2 and 1.3. On a higher note, an intrinsic value of cultural heritage should be recognised and its conservation and preservation taken seriously because it is through consumption of culture and heritage that people try to enlighten their own cultural identities (Smith & Robinson, 2006:1). It is also evident that the national focus needs to shift to African tourists because there is a tremendous amount of opportunity for tourism growth if their increasing cultural consumption is recognised and utilised.

1.2.2 Participation of domestic tourists

The end of the apartheid regime and the ushering in of democracy in 1994 brought an additional growth in domestic tourism in South Africa. Koch and Massyn (2001) and Ghimire (2001) affirm that during the 1980s South Africa seemed to be one of the strongest and most well developed domestic tourism economies on the African continent. Since then SAT (2016) have recorded that for 2014 a total number of 28 million domestic tourists travelled in South Africa but the number decreased in 2015 to 24.5 million domestic trips (see Table 1.4 below). The following Figure 1.1 shows the percentages of domestic travellers and trips undertaken in South Africa between the years 2010-2015.

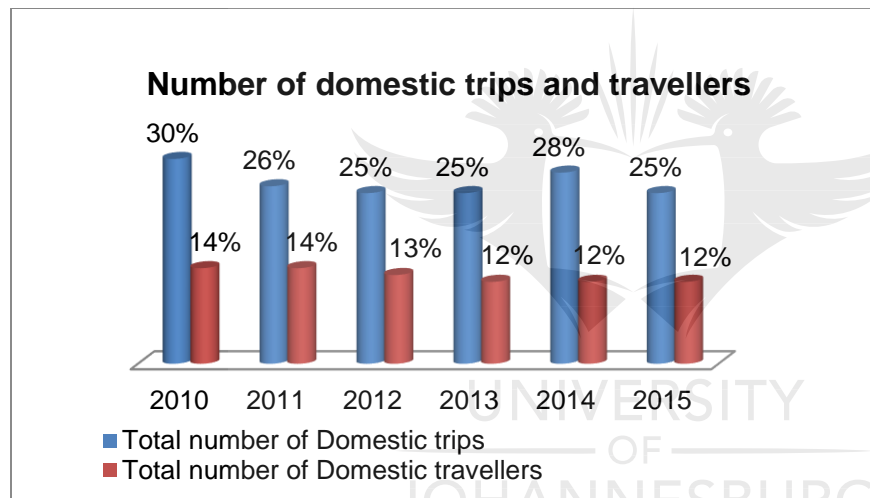


Figure 1.1: Domestic travel and trips in South Africa (2010-2016)
(SAT: 2016:9)

Figure 1.1 above reveals that each domestic traveller undertook 2.3 trips (28%/12%) in 2014 compared to the 2.1 trips (30%/14%) in 2010. In 2015, only 2 trips (25%/12%) were taken by each domestic traveller, indicating a .03 drop in domestic trips since 2014. This means that there was .03% less trips in 2015. From 2012, the number of domestic travellers has remained constant with only a 13% drop and 12% in 2015. The domestic trips taken from 2011 have also remained fairly constant with a 26% drop in 2011 to 25% in 2015. Although domestic tourists should be consuming culture and heritage attractions more since it belongs to them, it seems that there is an unexpected problem with it as

identified in Table 1.4 below. According to SAT (2015: 21), the main constraints to domestic travel in South Africa are economic as they are rooted in household debt-income ratios which have increased to 78.5% in 2015. High interest rates and a weak rand have also put domestic trips under major pressure in recent times. The following Table 1.4 presents domestic tourists participation in cultural, historical and heritage attractions, natural attractions and wildlife activities from 2010-2015.

Table 1.4: Domestic tourist's participation in activities in South Africa (2010-2015)

	Activities undertaken (%)					
	2010	2011	2012	2013	2014	2015
Cultural, historical and heritage attractions	5	12	8	3	2	5
Natural attractions	5	21	19	6	5	6
Wildlife	6	12	9	2	5	5

(Source: SAT domestic survey for 2010-2016, SAT: 2016)

As seen in Table 1.4, the year 2011 proved to be the most progressive year for domestic tourists with 12% participation in cultural, historical and heritage attractions in South Africa. In the same year, 21% domestic tourists showed more interest in the country's natural attractions. However, by 2014, the domestic tourist participation in culture and heritage showed a major plunge at 2%, as also shown in their participation in natural attractions (5%) and wildlife activities (5%). In 2015, domestic tourist activities in culture and heritage were also at a low 5%.

Research conducted by the South African Department of Environmental Affairs and Tourism (DEAT), the Department of Trade and Industry (DTI) and South African Tourism (SAT, 2004), published as the Global Competitiveness Report (GCP) recognised that South African tourism products needed more focus because they were inadequate for the majority of domestic tourists (Ivanovic, 2008:219). Firstly, the main findings from the domestic perspective revealed that despite a high desirability for cultural heritage products, there were low usage levels due to, among others, apathy of domestic tourists and a lack of information on available products. Furthermore, while 64% of domestic

tourists expressed a desire to experience South African cultural heritage, 59% said demands had not been met. Overall, domestic tourists were reported to have experienced the highest disappointment with South African cultural products which unfortunately, was similar to the international market's response to cultural heritage products in South Africa; namely, high product desirability but low usage due to price, value for money, quality and service levels (Ivanovic, 2008:219-220).

Secondly, the main findings from the tourism industry's perspective showed that cultural tourism products were not performing well although cultural resources have a strong potential. According to Ivanovic (2008:221) 49% of respondents agreed that culture tourism products in South Africa lack authenticity while another 46% agreed with the statement that cultural tourism products in South Africa are not sophisticated enough. Evidently the issue of authenticity of the attraction not only determines the level of its usage and desirability but also plays a key role in constructing the authentic tourist experience which is unpacked further in Chapter 2.

To improve domestic travel thus far, South African Tourism (2011b:1) developed the Domestic Tourism Growth Strategy-DTGS (SAT, 2011b) with the main objective of utilising education and awareness as tools to address the lack of tourism culture in South Africans by promoting accessible and affordable opportunities of travel and tourism. The objectives are derived from the domestic short comings (SAT, 2011b:4) which are the low tourist volumes (refer to Table 1.1), the geographic spread, tourist spending, seasonality patterns and length of stay. The root of the problem originates from the lack of culture for travel in South African tourism especially from communities which are previously disadvantaged (SAT, 2011b). The DTGS addressed these shortcomings in domestic tourism by strategizing the promotion of travel culture, innovation, participation of stakeholders, provision of authentic and affordable packages to facilitate all existing and potential local traveller's needs (SAT, 2011b). The main focus was on a creation of culture travel awareness and conversion by means of effective packaging that provides access to information and simplifies the purchase of quality travel experiences. For example, segments designed for "high life enthusiasts", "spontaneous budget explorers",

“seasoned leisure seekers”, “new horizon families” and “well-to do Mzansi families” (SAT, 2011b:7) to encourage travel and create opportunities and products to cater for these segments. Moreover, the convenient accessibility of tourist destinations is addressed by ensuring safe and accessible modes of transport (SAT, 2011b:15), not only for international tourists but for domestic tourists especially to sites that are part of South Africa’s national identity. Developing a holiday travel culture among South Africans is set to promote short breaks and extended vacations and convert non-holiday travellers into frequent holiday travellers.

Other tourism initiatives developed by the government have the same ambition of increasing both international domestic travel and growth in South Africa. The National Heritage and Cultural Tourism Strategy (NDT, 2012) is set to unlock the economic potential of heritage and cultural tourism for the stimulation and growth of tourism in South Africa. The authenticity and distinctiveness of cultural tourism products in the global tourism market are drivers to make a destination attractive and competitive. Therefore, South Africa should use its diverse cultures to enhance the image and social cohesion of its destinations (NDT, 2012). The National Tourism Sector Strategy (NTSS) (NDT, 2011) has accentuated the need to grow the domestic tourism travel culture to contribute to the tourism economy and to generate global recognition of South Africa as a tourism destination brand (NDT, 2011). In addition the target goal is to increase domestic tourism in South Africa to 54 million trips by 2020 (SA year book, 2014:385). In order to boost tourist numbers, South Africa’s target to place as top 10 world destinations by 2020 aims to ensure service quality, product diversification, community participation, pro-poor focus and inclusion of domestic tourists (amongst the others respective strategies which were developed to address these deficiencies which are translated into national tourism goals) (SAT, 2016).

These strategies form part of the South African Tourism framework which aims to remove all obstacles for tourism growth, build a tourist-friendly nation and ensure that tourism benefits all South Africans (DEAT, 2004; NDT, 2011, 2012; SAT, 2011b). Tourism cannot

prove the benefits it has to South Africans if the issue of authenticity of political heritage sites is not better understood.

1.2.3 Constructing the authenticity of tourist experience

According to Chhabra (2010), authenticity is the tourist's perception on how genuine their experiences are. The construction of authenticity is created in one's own mind, which is influenced by one's personal worldview and external social, cultural and political factors (Kadirov, Varey & Wooliscroft, 2013:74). According to Wang (1999:355), authenticity is thus a projection of a tourist's own beliefs, expectations, preferences, stereotyped images and perception of toured objects, particularly toured "others". The constructivists' basis of authenticity depends on an unfixed and subjective context of individual interpretation (Zerva, 2015:516). To tourists, authenticity occurs naturally and is brewed up by the core feelings, motivations and individual preferences; however, Wang (1999:183) also argues that these notions of authenticity are not simply from an individual's perspective but are created and shared within communities.

The theory of constructive or perceived authenticity is viewed as the most valuable experiential theory (Ivanovic, 2014b), purely on the basis of authenticity as a social construct which makes an individual negotiate an individual experience. The thought process and construction is left to the individual to take active control in creating their own experience. Therefore, the role of presentation and interpretation is to ensure that when tourists reflect on their own perceptions of the site to establish a meaningful connection (ICOMOS, 2008:7). Certainly, factors such as language may influence the impact that interpretative media and tourist guides have on the experience of authenticity. Interpretation is intended to disclose meaning and relationships of our cultural and natural heritage to the public through first-hand experiences of landscapes, objects and sites (Marschall, 2006). The key role of interpretation is to help visitors to experience the place visited in a manner in which they might not otherwise have experienced it. A good interpretation of the particular site is valuable because it can improve or develop an understanding of the site and experience whilst visiting it (Rabotic, 2010b:1159).

Therefore, interpretation conveys a certain message which is not only associated with the physical attributes of the site or its importance, but rather with a message that speaks to visitors personally.

Constructive authenticity has two dimensions, cognitive and effective authenticity. With the three concepts of mindfulness, mindlessness (Dutt & Ninov, 2016; Frauman & Norman, 2003; Lengyel, 2015; Moscardo, 1996) and insightfulness (Carnegie & McCabe, 2008; McIntosh & Prentice, 1999; Moscardo, 1996; Trinh, Ryan & Cave, 2016; Wang & Wu, 2013, Wong, 2015), the experiences that tourists have are uniquely personal and important to the individual. The insightful and affective nature of experiences illustrate that tourists affirm authenticity through dimensions of both empathy and critical engagement in relation to the past, through feeling; for example, a deep sense of fear and sympathy for people (McIntosh & Prentice, 1999:598).

In light of the views above and the factors shown in Tables 1.2 and 1.3 which revealed that a considerable amount of cultural heritage tourism consumers are indeed African and domestic tourists interested in South African cultural heritage, the central issue of this research study is to explore the role of cognitive and affective dimensions of constructive authenticity in informing the African and South African domestic authenticity of tourist experience.

Likewise, another important issue is to assess how the African and domestic tourist authentic experience is influenced by the presentation and interpretation at a cultural heritage site (Constitution Hill site) and how each group understands and experiences the unique history of the South African struggle against apartheid. It is expected that the site will have a different symbolism for the two groups. For African tourists, this kind of cultural heritage informs solidarity of all Africans (unity) and of pan-Africanism as a symbol for the universal struggle for freedom central to authentic experience since visiting such cultural heritage sites in South Africa triggers and activates the collective memory of African tourists. By contrast, domestic tourists inform their national identity by visiting this cultural site which provides a sense of belonging that fosters loyalty and unity and a rebirth of

their South African national identity (see section 2.5.1). Some domestic tourists have lived the struggle and to visit the genuine site recreates all those memories and images of truth, whereas for those who have not lived through the struggle, it provides an education about the history of South Africa.

Presumably, the belief in a common history and symbols connects African and domestic tourists. They share memories of past political struggles and oppression by foreign colonisers (a collective oppression), although such influences happened in different regions at different times. Guibernau (2004:134) verifies that sharing a particular set of characteristics leads to the subjective belief that members are ancestrally related, hence the importance and connection to culture. The comparison of authentic experience between two groups may lead to more profound research findings that enhance the understanding of the tourist interpretation of the South African struggle against apartheid (explained in more detail in Chapter 2 sections 2.5.1 and 2.5.3). The outcome of this study aims to deepen the understanding of site managers to the most prominent cognitive and affective dimensions of constructive authenticity that inform the authentic experience of African and domestic tourists.

Furthermore, the findings of this study highlight the role of different type of interpretative media to convey the right message and give tourists options in what they consume, how they consume it and how much they choose to consume. Interpretive media, when used correctly as a communication channel for African and domestic tourist's enables cultural heritage products to be better understood and makes the experience more meaningful. The interpretative media at Constitution Hill ranges from visuals (pictures and buildings), audios (voice recordings) to tour guides. As such, the interpretative media effectively informs authentic experience through cognitive and/or affective dimensions of constructive authenticity and assists in the more diversified cultural heritage product development. Such interpretative media can give a better understanding and knowledge to both African and domestic tourists who can then derive more appreciation of South African political cultural heritage. An investigation into how the authentic African tourist experience compares to the domestic tourist experience at the Constitution Hill cultural

heritage site, Johannesburg, serves as justification for this research study. The research question that guides this study is: As a symbol of South African struggle for freedom, does Constitution Hill offer an authentic experience for African and domestic tourists and how are their experiences constructed? The study problem is, since African and domestic tourists frequently travel to and engage in South Africa's cultural and heritage attractions, do these tourists construct the same kind of authentic experience and does Constitution Hill present cultural heritage in a way that leads African and domestic tourists to have an authentic experience. The nature of the authentic tourist experience is an issue which not yet understood and needs further research in order to understand the experiential nature of tourists.

Consequently, the study seeks to answer the following research questions:

1. What are the differences in domestic and African tourists' construction of authentic tourist experience at Constitution Hill?
2. What are the roles of cognitive and affective dimensions in constructing the authenticity of African and domestic tourists' experience?
3. What influence the interpretative media has on how authentic African and domestic tourists perceive the site?
4. What conclusions and recommendations can be made on how African and domestic tourists construct authentic tourist experience at Constitution Hill?

1.3 GOAL AND OBJECTIVES OF THE STUDY

The following goal and objectives guide this research study:

1.3.1 Goal

The goal of the study is to explore the differences of the authenticity of African and domestic tourists' experiences at the Constitution Hill cultural heritage site in Johannesburg.

1.3.2 Objectives

The specific objectives of the study are:

1. To determine the differences on how African and domestic tourists construct authentic tourist experience at Constitution Hill.
2. To explore the subsequent roles of cognitive and affective dimensions in constructing the authenticity of African and domestic tourists experience.
3. To what extent the interpretative media at the cultural heritage site has an influence on how both African and domestic tourists perceive it.
4. To draw conclusions and make recommendations about how African and domestic tourists construct authentic tourist experience at Constitution Hill.

1.4 METHOD OF RESEARCH

The following section presents an overview of the literature review, empirical study, research design and method of collecting data. The section further outlines the scales of measurement, site selection, sampling strategy, sampling method, sampling size and data analysis.

1.4.1 Literature study

The literature review presented in this dissertation assessed cultural heritage tourism and the constructive approach of authenticity as well as its internal constructs which are

cognitive (mindfulness & mindlessness) and affective (insightfulness). It also examined the external constructs of constructive authenticity, namely; national identity and global citizenship in extension to the movement of African renaissance and pan-Africanism. Furthermore, the role of interpretation and presentation in constructing the authenticity of the tourist experience was explored. The main sources used for the theoretical framework of the study and the review of secondary data for the research and empirical study are discussed in more detail in Chapter 3 section 3.3.1.

1.4.2 Empirical study (survey)

The main methods employed for the empirical study are outlined in the following sections.

1.4.1.1 Research design and method of collecting data

The suggested research design for the study is exploratory-correlational because the differences in constructive authenticity between the two groups, African and domestic tourists, will be explored. The methodological framework for the research study is implemented by a quantitative method which uses a structured questionnaire that is strategically designed for accuracy and precise measurement of the study (Cooper & Schindler, 2011).

The study objectives require use of inferential statistics which can only be generated on data from a structured questionnaire based on a Likert scale. Therefore, the instrument for data collection used was the on-site survey by means of structured questionnaire. The questions were mostly derived from the following selected case studies namely: Heritage site management, motivations and expectations by Poria, Reichel & Biran (2006); The holocaust museum in Jerusalem by Cohen (2011); The core of heritage tourism by Poria, Butler and Airey (2003); Visitors learning at heritage attractions: a case study of discovery as a media product by Prentice, Guerin and McGugan (1998) and ATLAS cultural tourism research project (2004). The questionnaire has two open-ended questions about the emotional experience and connection to the history of apartheid in South Africa. These

open-ended questions aimed to validate the concepts of authenticity and to understand the tourist's experience.

The distribution of the questionnaires took place at the exit of the woman's prison at the Constitution Hill site from September 2014 to December 2014 which is where the tour ends for tourists. A pilot study had been conducted in August 2014 to verify that there were no problems with the questions in the questionnaire and that individuals understood the instructions. The number of interviewees who participated in the pilot study was 20. The results of the pilot study were tested for scale reliability which showed very high value of Cronbach's Alpha $\alpha = .686$, which means that there is a coefficient reliability ensuring a consistency of the scale (Cooper & Schindler, 2011).

The questionnaire was designed for this particular study and consisted of individual items structured in three sections which are discussed in more detail in Chapter three under 3.4.1. The first (1) section of the questionnaire covers the demographics of the tourist, the second (2) section consists of Likert scale questions which focused on comparing the roles of cognitive and affective dimensions of constructive authenticity in informing the tourist experience, and the third (3) section consists of questions exploring the influence of presentation and interpretation on tourist experience at the cultural heritage site.

1.4.1.2 Scales of measurement

The scales of measurement for the study are cognitive and affective variables of constructed authenticity which are measured on the four-point Likert scale where 1 denotes 'strongly disagree' and 4 'strongly agree' (refer to Annexure A). The cognitive variables focused on tourists' learning through interpretive media, while the affective variables focused on the measurement of the tourists' emotional response at the site.

1.4.1.3 Site selection

Constitution Hill national heritage site is a South African tourist attraction which symbolises South African democracy and reconciliation. The Constitution Hill site has transitioned from a blood-shed prison to a celebration of democracy and freedom. Currently the site includes an authentic operating Constitution Court with permanent and temporary exhibitions of political leaders. The fact that Constitution Hill is still in its natural, unspoiled state contributes to the genuine validity of the survey. Since Constitution Hill is regarded a global beacon (Ashcroft, 2014) of South African political cultural heritage, it is considered to be a good choice in providing responses based on universal aesthetic messages. In addition, the site's authenticity has the qualities to reveal the cognitive and affective dimensions of constructive authenticity that proved relevant in this study. It also caters for a broad variety of tourists and so seemed fitting for the collection of responses. The selection of the site is discussed further in detail in Chapter 3 under 3.2.2.1.

1.4.1.4 Sampling strategy, sampling method and sampling size

The sampling strategy selected for the study is a non-probability sampling. The sampling method for this research study is convenience sampling because it is the least expensive and time-consuming sampling method (Cooper & Schindler, 2011:385). The selected sampling strategy is ideal for this research study since tourists have to be at the actual selected site to fill in the questionnaire. In the case of this research study the surveys have been conducted *on-situ* at the actual site of Constitution Hill. The statistics below (Table 1.5) assisted in determining the sample size.

A comparative study conducted on Constitution Hill and the Hector Pieterse Memorial site by van der Merwe (2013) indicated a significant amount (208,226) of tourists visited Constitution Hill from 2008 to 2012. Additional statistics from the marketing department of Constitution Hill provided the tourist numbers for 2013-2016 (see Table 1.5 below).

Table 1.5: Visitors at Constitution Hill, 2011-2016

Year	Constitution Hill
2011	49 134
2012	66 908
2013	36 979
2014	36 979
2015	47 158
2016 Jan-July	23 364

(Source: Marketing Department at Constitution Hill, 2016)

The sample size for this study is set at 300 tourists and a quantitative approach was used followed by non-probability sampling. However, according to Bryman (2008), there is no 'correct' number of participants in the process of non-probability, instead it is more practical to think in terms of the richness of the data when it comes to answering (or refining) the researcher's core questions. A total of 300 questionnaires were distributed between African and domestic tourists. The number of completed questionnaires is N=298. The final sample size consisted of n=148 African tourists and n=150 domestic tourists.

1.4.1.5 Data analysis

Microsoft Excel was used to capture the total data collected by fieldworkers and for data analysis a software programme, Statistical Package for Social Science (SPSS 20.2) and Statcon of the University of Johannesburg assisted with statistical services.

The Independent *t*-test and Mann Whitney *U* test were used to test Objective 1 (to determine the differences on how African and domestic tourists construct authentic tourist experiences at Constitution Hill cultural heritage site). Interpretive media tabulations from Pearson's Chi-Square were used to present Objective 2 (to explore the subsequent roles of cognitive and affective dimensions in constructing authenticity of African and domestic tourists' experience). The Pearson's Chi-Square tested Objective 3 (the extent to which interpretative media had an influence on how both African and domestic tourists perceive

the cultural heritage site). Lastly Objective 4 comprised conclusions and recommendations derived from the outcomes of the objectives and the overall analysis of the data.

1.5 DEFINITION OF KEY CONCEPTS

The definitions of key concepts of importance for this study are presented below.

1.5.1 Cultural heritage tourism

Culture and heritage tourism occurs when participation in a cultural or heritage activity is a significant factor for traveling. According to Günlü, Pınar & Yağcı (2009), cultural tourism generally focuses on communities who have unique customs, unique forms of art and different social practises. There is cultural tourism in urban areas, particularly historic or large cities and their cultural facilities such as museums and theatres. In rural areas, they showcase traditions of indigenous cultural communities (i.e. festivals, rituals) and their values and lifestyles.

1.5.2 Political cultural heritage sites

The National Department of Tourism (2011:5) defines these as sites of scientific and historical importance, national monuments, historic buildings, and museum collections and their documentation linked to South Africa's political past which provides the basis for a shared culture.

1.5.3 Cultural motivation

This is a visit by a person(s) outside the host community who is (are) motivated wholly or in part by interest in the historical, artistic, scientific, or lifestyle/heritage offerings of the community, region, group, or institution (Mckersher & du Cros, 2002:5). The two main motives for cultural travel, according to Atlas (1992) are education and novelty.

1.5.4 Tourist experience

This describes the incidence of tourists being active rather than passive observers, since they are looking to get involved in new experiences that will engage them rather than simply entertain (Chang, Backman & Chih Huang, 2014:402). Stamboulis and Skayannis (2003) have pointed out that tourist experience during trips has mainly been focused on learning, visiting, enjoying and living a different lifestyle (unique and emotional experience).

1.5.5 Authenticity

Wang & Wu (2013:453) explains that authenticity involves the genuine qualities that people perceive. The nature of authenticity is seen as a sense of feeling and experience. Therefore authenticity is how genuine and real tourists perceive the sites/objects of tourism (Chambers, 2009).

1.5.6 Constructive authenticity

This refers to the way in which a tourist interprets or experiences a particular attraction. It is the connection tourists make with the site during their visitation. The toured site and authentic experience are linked in terms of construction. The two dimensions of constructive authenticity are cognitive (Moscardo, 1999:75) and affective (Bryce, Curran, O’Gorman & Taheri, 2015: 574).

1.5.7 Interpretation and presentation

The interpretation of cultural heritage is based on the transmission of a message at a cultural heritage site where interpretation is applied to explain the significance (convey the message) of the place to visitors (Timothy & Boyd, 2003). Interpretation plays the role of generating awareness by providing knowledge to tourists so they understand the cultural heritage site (Mitsche, Vogt, Knox, Cooper, Lombardi & Ciaffi, 2013). Presentation is the planning of the communication of interpretive information, physical access and interpretative infrastructure at these sites (ICOMOS, 2008). Such content is strategically planned through display panels, museums, walking tours, lectures, websites, and guided tours, to name a few (ICOMOS, 2008:4).

1.5.8 Tourist guides

In cultural heritage tourism, a tourist guide plays the role of mediator to the site and tourists. Tourist guides lead groups of tourists in places of interest to provide information, activities and the facts of history (Chilembwe & Mweiwa, 2014:31). Tourist guides are known by other names: local guides, city guides, site guides, or interpreters (Cruz, 1999).

1.6 CHAPTER CLASSIFICATION

Chapter 1: Problem statement and method of research

This chapter aims to present a background for the study and an overview of the research problem by identifying goals and objectives, providing a brief description of the research methodology, and presenting the key concepts and the overall structure of the study.

Chapter 2: Authenticity of cultural tourist experience

This chapter outlines the theoretical approaches to constructive authenticity, and critically analyses its two dimensions, cognitive and affective authenticity. This chapter also unpacks national identity and global citizenship in constructing tourist experience, as well as addresses African renaissance and the pan-Africanisation of South African struggle. The chapter further discusses the perception of authenticity and the importance of interpretation and presentation at political cultural heritage sites.

Chapter 3: Research design and methodology

This chapter describes in detail the research design, research methods, selection of sampling frame, strategy and method. It also provides information on how the questionnaire was developed, scales of measurement used and an overview of statistical tests.

Chapter 4: Demographic characteristics of African and domestic tourists

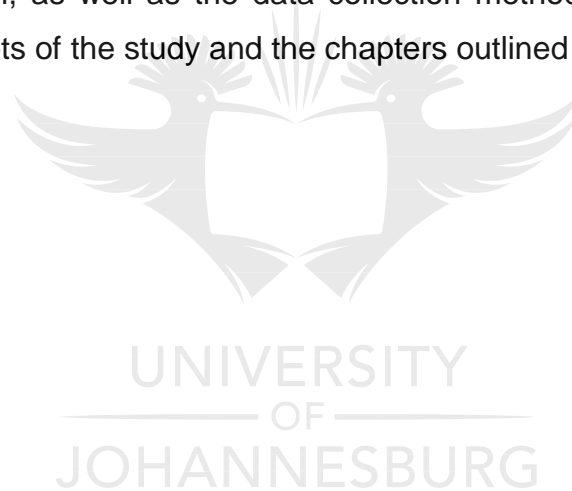
The chapter presents the demographic data of African and domestic tourists which has been interpreted into graphs and statistical tests.

Chapter 5: Data analysis, conclusions and recommendations

This chapter analyses and discusses the data from the survey conducted at Constitution Hill cultural heritage site in Johannesburg. The chapter further draws conclusions and makes recommendations from the results of the overall research study.

1.7 CONCLUSION

The purpose of this chapter is to present an overview of the study. The introduction of the study is followed by the problem statement, goals and objectives of the study. The chapter presents a justification for the study, describes the research methods used such as the study sampling, design, as well as the data collection method and analysis. Lastly, it defines the key concepts of the study and the chapters outlined in the study.



CHAPTER TWO

AUTHENTICITY OF CULTURAL TOURISTS EXPERIENCE

2.1 INTRODUCTION

The overall focal point of this thesis is to compare between the authentic African and domestic tourist experience at Constitution Hill, a national cultural heritage site in Johannesburg. Nuryanti (1996:250) explains that cultural heritage and cultural landscapes are the most prevalent and the most widely consumed classes of tourism products in destinations worldwide. They form a resource base for cultural heritage tourism described as “tourism centred” (what we have inherited and where the past is portrayed in the present) (Meethan, 2001:28). However, cultural heritage sites provided for tourists should be able to develop awareness and a full historical understanding beyond the past. McIntosh and Prentice (1999) believes that the natural interest about the past can be used as a kind of preface to more critical engagement with history and its link with the present.

Ivanovic (2014b:502) draws attention to the fact that all over the world, political cultural heritage places of memory that commemorate a turbulent historical past are continuously consumed through tourism. These types of places trigger an emotional response and affirm an identity with a journey through the past (McIntosh & Prentice, 1999:591). Worldwide, these political iconic attractions represent a story, which was once lived and therefore surpasses the site itself. Horsany, Prayag, Deesilatham, Cauševic and Odeh (2014) propose that tourists who are involved in this particular niche market seek emotional stimuli during their visits. These tourists want to experience personally the qualities of the ambience, aesthetics, and atmosphere (Biran, Poria & Oren, 2011; Ismail, Masron & Ahmad, 2014). When they arrive at the site they engage in narrative reflections that recreate the myths of the historic individuals. This helps the tourists to remember that they are heroes in their human adventure (Bammel & Burrus-Bammel, 1992:364). Other

researchers, (İnaç & Ünal, 2013; Grydehøj, 2012; López-Mosquera & Sánchez, 2013; McIntosh and Prentice, 1999; Ramkisson, Smith & Weiler, 2013; Sofield, 2001; Urošević, 2012) have observed that places which have cultural significance usually offer individuals an opportunity to identify themselves with distinctive environments to express their sense of identity. People's emotional attachment to what they remember and what they get to learn about the past is central to an authentic tourist experience of a cultural heritage product. Consequently, the authenticity of a cultural heritage product should be wholly focused on the feelings the tourists have for it, and it also concerns the perception that the tourist has of the reality encountered in the tourist experience (Grayson & Martinec, 2004). This individual construct of authenticity of cultural heritage is known as constructive authenticity.

Constructive authenticity is established on the basis of the individual's notion projected onto the gazed objects. It has been formerly noted that constructive authenticity is constructed socially under the framework of relativism and pluralism which is impelled by the constructivist worldview (Wang, 1999). The constructive type of authenticity related to this research study is described as social construction where authentic experience exists only when the tourists considers it so (Yang & Wall, 2009; Zhu, 2012b). The practice of cognitive perception is not identified as inactive reproduction or images (O'Donovan, Quinn & Lally, 2015; Rajesh, 2013; San Martín & Del Bosque, 2008) but rather as operating an autonomous construction of comprehensive information and memory. In his work Wang (1999) suggests that various versions of authenticities of the objects seen by tourists are constructed either from their political, social and even experiential world. In this regard, the tourists consuming cultural attractions negotiate the meanings of the displayed objects.

The two dimensions of constructive authenticity which are cognitive (Chhabra, 2010; O'Donovan *et al.*, 2015; Kayat & Abdul Hai, 2014; Lee, Chang & Luo, 2015; Papathanassiou-Zuhrt, 2015; Wang, Huang & Yu, 2009) and affective (Jang & Ha, 2015; Jiang, Ramkinssoon, Mavondo & Feng, 2016; Lee, Fu & Chang, 2015; McCartney, 2016; Pan, 2015; Rudez, 2014; Waterton, 2015) have an individual role in informing the

authentic experience. The cognitive dimension assists in the learning and affective dimension in the emotional connection as part of authentic experience. Noteworthy is the fact that, both cognitive and affective dimensions in totality have their merits and leading roles in delivering a meaningful, authentic, tourist experience.

Constructive authenticity accepts that “tourists are indeed in search of authenticity; however, what they quest for is not objective authenticity but symbolic authenticity” (Wang, 1999:217). Symbolic authenticity is the perception of authenticity constructed in the minds of tourists as sets of idealised conceptions projected onto toured objects. Activation of the conceptions occur in tourist experience through toured objects and/or sites which are symbolic in nature (Wang, 1999:352). Tourists must be able to attach meaning to what they receive as symbols coming from an observed object/site. As the authenticity of these toured objects/sites and the tourists’ authentic experiences work together, the authenticity of toured objects/sites can only be a symbolic one.

Constructive authenticity is closely related to objectivity in terms of the social construct of objects with their functions and symbolic meanings. According to the NARA document (1994) on authenticity, it is the most useful approach in the sense that it does not matter if something is authentic or not; if the tourists see an object or place as authentic, then it is authentic (ICOMOS, 1994). The NARA document provided the term authenticity as an opportunity to break away from the perception that it can only be an object form (e.g. monuments and sites) rather than a meaning such as that of rituals etc. (Ivanovic, 2008:118).

This chapter presents a holistic and comprehensive general exploration into the ideal aspects of constructive authenticity in cultural heritage tourism. These aspects comprise of the internal determinants namely cognitive dimension of mindful, mindless experience and affective dimension of insightful experience. Furthermore, the external determinants such as national identity and global citizenship are discussed, followed by the movement of African renaissance and pan-Africanisation of South Africa struggle. The chapter also

unpacks the role of interpretation and presentation through the desired authentic tourist experiences at cultural heritage sites.

2.2 TOURIST QUEST FOR AUTHENTICITY

There is an evident growth in the desire of tourists' to obtain tourism experiences and products that are original or authentic, uncontaminated by fake or impure elements (Nicolaidis, 2014). Grayson and Martinec (2004) introduced the concepts of "indexical" and "iconic" authenticity as something original, real and stripped of imitation. Indexical authenticity is produced when there is a proven spatial and temporal link to sources such as place, people, events, whereas iconic authenticity is the similarity or closeness of the product to the perceived authentic original. Ivanovic (2015) contends that authenticity does matter as it represents the consumer's sensibility towards the realness or genuineness of tourism attractions/sites as opposed to something not real that serve as a differentiating factor when compared. This differentiation represents a shift towards authenticity in the transmodern tourist experience (Ivanovic, 2014a).

A number of empirical studies have attempted to address the issue of authenticity by examining the tourists' search for authentic experiences during travel (Castéran & Roederer, 2012; Davis, 2016; Ivanovic, 2014b; Jiang *et al.*, 2016; Kim & Bonn, 2016; Macniel & Mak, 2007; Mkono, 2013; Ram, Björk & Weidenfeld, 2016; Shepherd, 2015; Teo, Khan & Rahim, 2014; Wang, Huang & Kim, 2015; Zevra, 2015). Tasci and Knutson (2004:89) suggest that because humans have roamed and searched their environments since the dawn of time, they are used to experiencing change. They argue that although unfamiliar things can seem dangerous or threatening, this movement involves appreciating beautiful things, seeking novelty and embracing strangeness in order to fully know one's own purpose.

According to Doran, Larsen and Wolff, (2015) and Jansen (2011), human beings make meaning out of the environment by continuously comparing the novel elements with the

familiar elements. In doing so, by identifying the differences between them, they use both rational and emotional skills (Bryce *et al.*, 2015). Other researchers have contended that the paradoxical nature of humans craves difference and balance, and seeks a degree of novelty as a source of reassurance and identity (Mkono, 2012; Rickly-Boyd, 2012). In the same way, it has been reasoned that travellers tend to choose a destination where there are different cultures and lifestyles in order to satisfy their needs and desires to experience something new, or something other than that found in their home destinations (Alexander, 2009; Beverland, 2009; Cohen, 1988; Holt, 2002).

MacCannell (1973) has argued that the search for authenticity is an essential component of tourism and that although tourists might only find “staged authenticity” they continue to search for authenticity as a reaction against the inauthenticity of modernity. Staged authenticity is when culture is commodified and tourists experience and consume that front region which is staged instead of the back region of culture which is authentic and preserved for the protection of culture (MacCannell, 1973). MacCannell (1976) further suggests that tourists search for so-called “objective authenticity” that is judged in the eye of the beholder rather than assessed by some objective standard (as cited in Laing, Wheeler, Reeves & Frost, 2014:182). This contests Boorstin’s (1964) previous argument that the tourists are seeking false, playful, inauthentic experience in a thoroughly structured meaningless production system, a semi-religious state of self-fulfilment and engagement with an activity (as cited in Turner, 1973).

Boorstin (1964) alleged that tourists travel away from home for fun and excitement regardless of whether the destination they visit offers them an authentic experience or not. Timothy (2011:108), however, argues for postmodern tourists whom, he states, are contented with fabrications because they live in a world of hyper-reality in which tourism landscapes are unreal; thus tourists are grounded in inauthenticity rather than authenticity. McCabe (2000:269) posits that in the postmodern era authenticity is of no concern to tourists, and that it seems of less importance the more enclosed the experiences become. Everything is packaged specifically for mass tourism consumption, and the tourist experience becomes standardised, predictable, controlled and efficient.

Ivanovic (2011) adds that tourists willingly, even if often unconsciously, participate playfully in a game of “as if”, by pretending that a contrived product is authentic, even if deep down they are not convinced of its authenticity.

MacCannell (1973) further opposes Boorstin’s (1964) theory by suggesting that tourists want an authentic experience or some sort of authenticity from tourism because their daily lives have become so monotonous that they seem meaningless and unimportant. MacCannell(1976) reasons that the need to escape their day-to-day roles has resulted in tourists travelling for self-realisation which is concerned about the quest for authenticity (MacCannell, 1976; McIntosh & Prentice, 1999:590). Some researchers (Ashton & Lakpetch, 2016; Ashwell, 2015; Björk & Kauppinen-Räsänen, 2016; Kolar & Zabkar, 2010; Lee, Phau, Hughes, Li & Quintal, 2015; Lu, Chi & Liu, 2015; Mak, Lumbers, Eves & Chang, 2016; Mussalam & Tajeddini, 2016; Zhou, Zhang & Edelman, 2013) suggest that authenticity is an important factor of destination choice because of the considerable differences in terms of the quest for authenticity that exists among tourists.

Alternatively, Urry (1990) provides a different explanation of the search for authenticity by introducing the concept of the “tourist gaze” which explains motivations as being the desire to witness observable differences between toured object and what the tourist experiences in daily life. Urry (1990) focuses on the experience which is out of the ordinary that could create a desire to travel, rather than authenticity per se. Further, Urry (2002) notes that tourist consumption in landscapes or townships habitually generates pleasurable experiences completely dissimilar to those typically encountered in their daily lives. Evidently, tourists’ expectations have been moulded for a long time on the varied contexts of authenticity which have always been in demand.

Moreover, Alexander (2009), Cohen (1988) and Holt (2002) identify that tourists actively seek authentic products and they claim the quest for authenticity of experiences has always differed in every era. Urry (1990) emphasises more on holidays in post-industrial societies, and how mass tourism was organised and socially constructed. This type of tourism gave way to consumer culture where the masses do not have to leave their places

of comfort: for example, their homes, to experience tourism. Instead, they can watch it on TV and move easily from high culture to pleasure (Urry, 1990). In essence, post-mass tourism travellers know that when they gaze upon tourism places and people they are, in most cases, framed and inauthentic. Although tourists demand authenticity which is defined as something true, real, genuine or original as opposed to fake and pretentious (Michael, 2015:167), tourists readily consume signs, images, and identities constructed through exchanged sign values (McCabe, 2000). Evidently, the demand for authenticity by tourists is more reflective of their general interest in product consumption. Similarly, Gubrium and Holstein (2009) suggest that since authenticity is not a naturally built-in characteristic of objects or individuals it needs to be associated to things, persons or events to make them have meaning. For example, those tourists who regard holidays as a way to escape their everyday repetitive lives (Cohen & Taylor, 1992) demand authenticity that comes from a desperate call for an opportunity to express themselves. However, when they arrive at the destination of choice and consume inauthentic products, it poses a challenge to the sense of self (Gino, Kouchaki & Galinsky, 2015:984). What should be considered is that authenticity involves personal experience such as emotions, needs, thoughts and wants and acting in alignment with those experiences is important as it helps to commit to one's own values and identity which is significant for self-guidance. What is certain is that if what tourists consume is inauthentic, they will feel betrayed and inauthentic.

Wang (2007) argues that tourists negotiate an authenticity which suits them in the staging of attractions where they expect to find "otherness" and a familiar "sense of home". So levels of authenticity are staged for tourists and tourists decide if and how this staging is authentic for them. Selwyn (1996:21) accepts that authenticity may lie as much within the experience of the consumer as in the genuine object or event itself, as his categories of "cool authenticity" (genuine and real) and "hot authenticity" (not real but enjoyable) exemplify. An experience of authenticity has proved to be important for tourists in terms of the three distinct authenticities; namely, objective, constructive and existential authenticity as presented in the next section.

2.3 TYPES OF AUTHENTICITY

The development of authenticity as a theoretical concept in tourism has shifted from an object-related authenticity discourse to an existential authenticity discourse. In this study, the three types of authenticity: namely objective, existential, and constructive are further assessed and discussed in relation to the tourist authentic experience.

2.3.1 Objective authenticity

Wang (1999:352) suggests that objective authenticity refers to the authority of originals. Correspondingly, Wood, Linley, Maltby, Baliouis & Joseph (2008:386) explain that authentic experiences in tourism are equated to an epistemological experience (i.e. cognition) of the authenticity of originals. Therefore a cognitive approach to authenticity concentrates on the originality of objects that provide genuine tourism experiences for those who recognise the authenticating signs (Pearce & Moscardo, 1986). The objectivist approach is concerned with the extent to which toured objects are authentic and original (Brown, 2013:177). This theory is more focused on the authenticity of the object itself, such as cultural buildings, handcrafts and artefacts. The tourist need is to be physically in front of a tangible heritage object in order to discern if it is authentic or not.

2.3.2 Existential authenticity

A number of authors (Barlow, 2015; Brown, 2013; Gillen, 2015; Hughes, 1996; Kirillova, Lehto & Cai, 2016; Kunzendorf, Doherty, Visconti, Giacalone & Vangapalli, 2016; Richmond, 2015; Rickly-Boyd, 2012; Shepherd, 2015; Steiner & Reisinger, 2006; Wang, 1999) have argued for a more existential approach to the question of authenticity whereby individuals create a sense of truth within themselves. The demands of everyday life have led to concerns that we are losing sight of our true selves: namely, the simpler more playful, natural selves that are not repressed by work and responsibilities (Noy, 2004). The rituals of tourism include relaxation, freedom from the constraints of everyday life, and a simpler, more pared-down routine based on sensual enjoyment (Kolar & Zabkar,

2010). As a result, Rickly-Boyd (2013) identifies tourism not only as a corrupting and commodifying influence but as a way of “being” what is genuine and natural. Wang suggests that in contrast to their everyday roles, the tourist is linked to the ideal of authenticity (Wang, 1999:360) and therefore, tourists involved in active participation rather than observation are more likely to experience a sense of existential authenticity. Ooi (2002:197) notes that there is more chance of this happening if cultural mediators (such as tour guides, site guides) remove themselves and allow the tourists to feel they are part of the local community to experience culture physically. For example, as part of Soweto tours, tourist guides should allow the tourists to freely indulge in the local delicacies in the streets and explore within a safe distance.

Existential authenticity is further described by Wang (1999:358) as an activity-related state, in which tourists participate in a tourism consumption process in search of their true, authentic selves; this acts as a counter to the loss of true self in everyday life. Finally, “the postmodernist approach deconstructs the notion of the original and blurs the line between the fake and the real” (Brown, 2013:177). Timothy (2011:108) states that postmodernists believe that authenticity is irrelevant to most visitors, whose primary motive is entertainment, relaxation, pleasure or fun. He goes on to say that most “post-modern tourists” are aware that places are inauthentic. They are suspicious of, or cynical about, the site-specific authenticity but recognise the commodification aspect of the product is necessary for a satisfying experience. Steiner and Reisinger (2006) attest that the individual is interested in self-discovery by challenging the self when facing the other. Wang (1999) proposed two dimensions of existential authenticity; namely, intra-personal and inter-personal. The intra-personal dimension refers to tourists “self-making” and physical feelings, while the inter-personal dimension focuses on the tourist’s communities and relationships with family and friends (Wang, 1999:364). Consequently, the authenticity, or lack thereof, can only be experienced through the state of “being” identified internally. The luminal process of knowing one-self and being in touch with one’s inner emotions is important in informing the touristic experience (Fu, Kim & Zhou, 2015; Hopper, Costley & Friend, 2015; Wang, 1999). The quest to have an individual identity and one’s own experience rather than to adapt to other world views liberates tourists.

Therefore, with existential authenticity a quest for personal transformation (regarded as a new higher order need beyond self-realisation) is an ultimate goal of the new transmodern authentic experience (Ateljevic, 2013; Caton, 2012; de Bruin & Jelinčić, 2016; Ivanovic, 2014a; Pritchard, Morgan & Ateljevic, 2011).

2.3.3 Constructive Authenticity

Timothy (2011:108) suggests that contrary to the views of objectivists, existentialists and constructivism sees authenticity as being constructed by individuals based on their social networks, their own pre-conceived notions of what is real, and the context of their travel experience. Thus it is stated by Jamal and Hill (2004) that being genuine is relative to the individual and the setting in the encounter between the visitor and the visited. Yang and Wall (2009:256) reveal that the perception of authenticity constructed by tourists is a negotiated and individually creative process which involves more than just one factor. Zevra (2015:516) suggests that the perception of authenticity comprises the physical setting and the tourists' personal experiences and actions, and even the social atmosphere contributes to authenticity of cultural tours and sites. As a result, every tourist experiences cultural heritage in an individual way. Moreover, the construction of authenticity by tourists relates to their individual experience and the universal historical value of the attraction. The fact that cultural heritage sites are perceived differently by cultural tourists (Alazaizeh, Hallo, Backman, Norman & Vogel, 2016; Brown, Kim & Hoang, 2016; Cetin & Bilgihan, 2016; Petr, 2015; Poria *et al.*, 2003; Richards, 2003; Trinh, Ryan & Cave, 2016; Whelan, 2016; Wong, 2015) is an important issue in the tourism experience discourse and should be further explored especially in the domain of South Africa's political cultural heritage landscape.

Moreover, two main motivations for cultural travel proposed by ATLAS (1992); namely, learning and experiencing novelty, have a considerable bearing on constructive authenticity. Since two dimensions interrelate in a number of different ways (see section 2.4.1 and 2.4.2) it serves as proof of the constructivist claim that authenticity is individually experienced and socially constructed. Gnoth and Zins (2013:738) concede that tourists

have a self-referencing criterion in which they filter their experiences at cultural heritage sites. Subsequently, the authenticity experienced at sites is actively constructed by individual participants (e.g. tourists) whose perception and expectations of the site informs the authentic tourist experience.

Constructive authenticity, which is at the core of this thesis, exists in two major dimensions; the internal dimension which is individually constructed, and the socially constructed dimension. The individual's internal construction is informed by the cognitive dimension of mindfulness and mindlessness (Brown & Ryan, 2003; Brown, Ryan & Creswell, 2007; O'Donovan, Quinn & Lally, 2015; Moscardo, 1996; Wang, 1999) and affective insightfulness (Carnegie & McCabe, 2008; McIntosh & Prentice, 1999; Moscardo, 1996; Wang & Wu, 2013). The socially constructed, external dimension is informed by national identity and global citizenship. The following section presents an overview of these dimensions and their constructs.

2.4 INTERNAL DIMENSIONS OF CONSTRUCTIVE AUTHENTICITY

Several scholars, (Chhabra, Healy and Sills, 2003; Orbasli, 2000; Pretes, 2002; Timothy, 1997; Uriely, Israeli & Reichel, 2003), tend to agree that subjective feeling cannot be divorced from the stimuli at a heritage site (Ryan, 2000:122). The tourist experience explores the wholeness of experience through the constructs of mindfulness (Moscardo, 1996) and insightfulness (McIntosh & Prentice, 1999) in relation to the cognitive (rational) or affective (emotional) dimensions of the tourist experience. The cognitive dimension is about an individual's perception of the site and how they learn, whilst affective dimension is about their emotional attachment and the actual construction of their experience (Ivanovic, 2008; Jamal & Hill, 2004; MacNiel & Mak, 2007). The two dimensions are further explored in the next section.

2.4.1 Cognitive dimension: Mindfulness and mindlessness

Mindfulness as a social theory provides a strong foundation for the development of a theory of tourist experience based on an understanding of the way in which people think and learn in an everyday setting (Moscardo, 1996:380). Moscardo (1996:383) proposes two sets of factors in the mindfulness model which consist of setting factors, such as exhibits and displays, guided tours, signage, maps and other elements. The second factor introduced by Moscardo (1996) is the visitor factor which emphasises the authenticity of historical meanings of the place, familiarity with the place, motivation and companions for the visit. All these are important in influencing the visitor's behaviour and cognition at built heritage sites. Hence, owing to different cultural backgrounds of African and domestic tourists it is expected that the construction of authenticity will be different. When people visit a cultural heritage site they interact with the characteristics of the setting and have a role to play when in that setting (Wang, 1999). In other words, they go with their own characteristics and either have a mindful or mindless state of cognitive performance (O'Donovan, Quinn & Lally, 2015) and reaction depending on the setting.

Since mindfulness refers to a state of mind which is sensitive to the context, the mindful visitors are able to process the information from different perspectives and make novel distinctions between contexts. They do not only actively process the information but also have control and can influence their experience (Brown & Ryan, 2003; Brown *et al.*, 2007). Mindful visitors have the ability to construct their own experience which is why it is an imperative to find out how and what influences them to respond in a particular way. Even more importantly, mindful visitors are appreciative of heritage sites, therefore, tend to behave in a manner that can help preserve and conserve the site (Tilden, 1977). Since mindfulness is associated with the involvement of an individual, these tourists end up getting the authentic experience which they initially sought.

By contrast, Moscardo (1996:382) explains that a mindless response to setting factors is triggered by repetitive and traditional exhibits, uninventive use of interpretive media, bad signage, and predictable route design. The factors that create a mindless response to such cultural heritage settings are: low interest in content, lack of educational motive and

a high level of fatigue (Ivanovic, 2014a). The tourists' minds are not stimulated by anything meaningful unlike mindful visitors. Consequently, they will not learn much, will have little understanding and appreciation for the site, will most likely behave in an inappropriate manner and they will not be satisfied with their experience.

2.4.2 Affective dimension: Insightfulness

Since tourists are more than cognitive in their response to cultural heritage contexts Moscardo (1996) suggests that mindfulness alone does not guarantee that the experience a visitor has will be positive or that it will elicit changes in tourist knowledge or awareness. McIntosh and Prentice (1999:607) argue that mindfulness as a cognitive concept precedes insightfulness in that it is regarded a more responsive concept by being broader and working with affective dimensions of the tourist experience. As the search for authenticity, perception, and insight, insightfulness represents the attainment of emotionally-charged and value-laden personal insights and associations by each tourist individually (McIntosh & Prentice, 1999:608).

The characteristics of insightful and affective experiences lie in the ability of tourists to find authenticity through dimensions such as empathy (Brunner-Sperdin, Peters & Strobl, 2012; Nawijn, Isaac, Gridnevskiy & van Liempt, 2015; Yan, Zhang, Zhang, Lu & Guo, 2016) and or by connecting to past experiences. These past experiences relate to either profound fear or sympathy towards people (McIntosh & Prentice, 1999:598). It further implies that insightfulness gives visitors the ability to produce their own experience of authenticity (Wang & Wu, 2013). The concept of insightfulness makes the authentic experience uniquely personal and important to the individual (Carnegie & McCabe, 2008). Ooi (2005), Gilmore (1998), and Prentice (2004) agree that what is generally at the heart of the tourist experience is their personal engagement and personal connection. O'Dell (2005:15) further explains that experiences are highly personal, subjectively perceived, intangible, ever transitory, and continuously on-going. Anything such as a feeling or mood swing, even the influence of culture or religion, can affect a visitor's perception (Laing *et al.*, 2014). It is also argued (Dutton, 2002) that although each individual mind creates an

individual thought there is an internal connection (aesthetic value) that we all have as humans which connects us. Pocock (2002:38) defines aesthetic value or aesthetic significance as “the inclusion of sensory, experiential and emotional response to place”. In agreement with Dutton’s (2002) work, Kant and Pluhar (1987) suggest that as human beings, we share an unknown concept of purposeless purposiveness that causes us to take joy in the free play of cognitive faculties within our reason in the presence of beautiful objects. Factors such as culture, knowledge, expectations and past experience mediate our sensory perceptions in the presence of these beautiful objects (Di, Yang, Liu, Wu & Ma, 2010:59).

From the above discussion it is evident that mindfulness and mindlessness with the inclusive concept of insightfulness makes a notable theoretical contribution to understanding the tourist experience. This is further dealt with in the next section.

2.5 EXTERNAL DETERMINANTS OF CONSTRUCTIVE AUTHENTICITY

Since constructive authenticity is individually experienced and socially constructed, an individual’s experiences are determined by the nature of interpretation and are socially constructed. The following section outlines the characteristics of external determinants of constructive authenticity; namely, national identity and global citizenship.

2.5.1 National Identity

Hargrove (2002) describes cultural historic sites as those recognised as the most popular activities among domestic tourists because of the role they play in enhancing collective self-esteem and national unity. Tourists, moreover, perceive these historic sites to be associated with familiar relations and authentic experience (Lu *et al.*, 2015:86). According to Smith’s definition (1991:9), national identity comprises various components such as the national political community, history, territory, citizenship, common values and traditions. National identity generally refers to conscious human groups interested in

forming communities which share a common culture, attached to a clearly defined territory, and having a common past (Guibernau, 2013). It is generally understood that when an individual has a place in a particular nation, their foundation is set in that country and they identify themselves with anything symbolic to that nation. For example, the emergence of national unity in post-1994 South Africa was embedded by the term “Rainbow Nation”, which means living in harmony, whereas the new national anthem and flag symbolised united racial, ethnic and cultural groups (Bornman, 2014:284). Smith (2002) suggests that national identity has subjective characteristics. However, the significance of this suggestion is not the subjectivism of individuals but rather the authenticity felt by those sharing a common identity (Guibernau, 2004:134).

According to McIntosh and Prentice (1999:591), when authenticity is affirmed it is expressed as identity, autonomy, individuality, self-development, and self-realisation. Identities are thereby created through amassing insights into what is associated with the emergence of a culture, and appropriating these insights to the consumer's own understanding of his/her place in time and space. The passionate feelings individuals possess about their national identity stems from the degree of sentiment they have for their nation and involves individuals empathising with something outside their internal dimension (something beyond and greater) and an identification of self (Frew & White, 2011). However, Frew and White (2011) insist that the subjective nature of national sentiment may leave citizens feeling emotionally involved or not, depending on circumstances. Personal and group identity is therefore an important element in constructing a tourist's experience. Timothy (2011:108) gives the example of people of a specific diaspora who travel to homelands or visit ethnic festivals or museums in the new land, which can stir feelings of reality and nostalgia to which a person outside the diaspora cannot relate.

Another form of authentic connection for tourists can be made through the concept of “Brandself” (Mittal, 2006; Whan Park, MacInnis, Priester, Eisingerich & Lacobucci, 2010). When a consumer views a brand as a representation of themselves (the identity), the viewing of brand as part of self creates a stronger, emotional relationship. The relationship

can foster reassurance through physical closeness and unease due to distance, and satisfaction or pride through interaction (Bryce *et al.*, 2015:574). In the context of cultural heritage tourists, the site visited is a brand (iconic or tragic sites) and when they view it as part of self, an emotional relationship and reaction is fostered. The emotional reaction and social significance of cultural heritage lies in its association with identity; it is fundamental in helping individuals, communities, and nations to define who they are, both to themselves and to outsiders (Sofield, 2001:260). Therefore, cultural and heritage places and spaces, like time, are always evolving through the construction of meanings and participatory activities that occur within them. Through this process a variety of personal, heritage and identity relationships (including a sense of ownership or emotional attachment, empowerment, value, and feeling) are generated (Crouch, 2000:65). This is relevant because for tourists to actually consume another culture's heritage and history, that (host culture) has to convey its story to others in an understandable way (Graburn, 2001).

Graburn (2001:88) further emphasises that examination of cultural heritage in relation to "tradition" as being both an "own" and "owned" story make the consideration of inter-generational cultural continuity necessary. It is also necessary for the conception of others and "alterity". In this case as the host culture, South Africa needs to embrace its own culture before it is presented to its domestic or a wider audience, such as African tourists. For the South African nation, the measure of common culture and ideologies of the past must bind the population together and make tourists feel the affiliation. It is as important for domestic tourists to consume their own cultural products and feel a sense of pride and national unity afterwards. If the new national symbols are promoted as a reason to travel, South African domestic trips can be increased to encourage such feelings of national pride and togetherness. Since Africa's history involved a lot of pain which evolved into glory, this feeling of pride comes from a place of identifying self. Guibernau (2004:136) asserts that the acknowledgement and documentation of each nation's culture provides individuals with an opportunity to look back in time and instead of being confronted with a blank picture of their collective origins, they are reassured by the actions of their forebears/ancestors. Those special stories and features possessed by the nation are

what make them unique. In this sense, South African cultural heritage sites contribute to the historical image of South Africa and represent the framework where the national character was shaped. These cultural heritage sites are also perceived as authentic (Ivanovic, 2014b) with values which symbolise a universal struggle of humankind for freedom. That in itself surpasses collective and or national identity.

İnaç and Ünal (2013:223) describe identity as existence and a state of belonging where identity consists of two pillars, namely: identifier and identified. The individual is subjected as a “self” and the society as the main “identifier”. When identifying with society, the individual is drawn to communities sharing a common culture, common past and common idea about the future. As such, Zhu (2012b) asserts, the attempt to seek common identity and authenticity is created internally from social constructs which ultimately make tourism experiences and judgments personal. McIntosh and Prentice (1999:592) add that while the search for identity and familiarity with the past provides meaningful leisure to some visitors, it also aids national cohesion through the communal re-affirmation of popular images and develops critical awareness and a fuller historical understanding beyond that which is already known.

Graburn (2001) explains further that the concept of “built environment” itself, whether the structures or lands, can be examined and elaborated upon from a cultural constructivist point of view. All environments are “built” in the sense that their perceived forms and, of course, their meanings are constructed entirely by the culturally productive activities of the local people. So in the context of this research study it implies that there is no Constitution Hill without the history and the people of South Africa. The shared memories of earlier events and eras in the history of South Africa construct a sense of national identity. It would not be the same if Constitution Hill was a building placed in Soweto or Diepsloot (African townships of Johannesburg, South Africa) because it is not their story to own. The atmosphere of the court and jail being in the actual historic space is what makes this site very special. It proves that tourist sites, objects, images, and even people are not viewed as just coexisting productions. Instead, they are positioned as signifiers of

the past events, eras or ways of life. In this way, authenticity is equated to the original (Chhabra *et al.*, 2003: 704-705).

Bond and Falk (2013:439) agree that the emphasis on tourism as the means of establishing, maintaining and regularly recreating one's identity means an individual associates their core identity with the reason they are visiting a specific heritage site. It all comes down to an individual's memory which is independently negotiated according to their own meanings (Bruner, 1990; Cohen, 1979; Reisinger & Steiner, 2006; Torabian & Arai, 2016). Symbolic meanings and representation of the heritage site will both incite a personal connection and will represent social group identity. Gieling and Ong (2016:47) give the example of the group identity to be found at First or Second World War sites where there is a clear indication of who the aggressors and victims were. Such sites act as an opportunity to remember and commemorate past events which may, to some, be too emotional to process individually.

2.5.2 Global citizenship

Tourism has become a major feature of global mobility and the transnational notion of citizenship (Hermann & Welten, 2015). The expansion of tourism indicates a change in the movement of people, capital and information across national boundaries (Vandegrift, 2008:780). The term "global" acknowledges that individuals are aware of other cultures and nationalities beyond their own borders, unlike national identity which conveys boundaries of a territorial nature. Richard (1994) describes "citizens" as individuals with relationships to the state that suggests social status and power. Global citizenship, therefore, implies that individuals can identify themselves with other cultural identities. Furthermore, since global citizenship is regarded as a "product" of globalisation and closely related to a concept of cosmopolitanism, its primary concern is to display an awareness of acceptance, togetherness (global village) and support (Lyons, Hanley, Wearing & Neil, 2012:362). For individuals travel to other countries to learn and experience them is a strong indication of cosmopolitan responsiveness and global citizenship. Global citizenship being synonymous with a cosmopolitan moral outlook

(Cabrera, 2008:85) which identifies with universal symbols centred upon the relationship that an individual has to hers/his own territorial society in the form of a national identity. In fact, the inherent nature of citizenship indicates the most complete expression and concrete moral requirements of individuals (Cabrera, 2008:89).

Global citizenship as a concept creates conceptual and practical connections which recognise moral positions that celebrate cultural diversity and human rights for the needs of others (Lyons *et al.*, 2012). The characteristics that humans share are balanced against the conspicuous differences. As humans, we share important goals of cultural empathy (Reysen & Katzarska-Miller, 2013:858), in other words, an understanding and compassion for others. The commonalities of what happens at home (national) and over there (global) become visible. For example, in this globalised world political cultural heritage sites can be found as constructions for the commonality of dispersed groups. These sites provide evidence of culture, heritage, and an active repertoire of meanings and images (Smith, 2004), embodied in values, myths and symbols that unite a group of people with shared experiences and memories. These representations of political cultural heritage are advertised across the world as markers of global citizenship. Raymond and Hall (2008:532) suggest that the creation of a cultural travel dialogue has the potential to decrease conflict amongst nations. The recognition of people feeling a greater solidarity with other nations is recognised as global citizenship (Lough & McBride, 2013:459).

Global citizenship also influences the way tourists construct authenticity because the similarity of sites with universal aesthetic values are the symbols of global citizenship. Familial sentiments toward fellow nationals are matched by feelings of empathy and sympathy. Lyons *et al.* (2012:363) corroborate that in a world full of diverse interests, an individual must have the ability to internalise a sense of global homogeneity and shared humanity while generating a personal narrative. The inclusivity of other must not be lost in the process of self-thought. When a person visits a political cultural heritage site and experiences a connection with the story at the site based on their cultural heritage, it is such built patrimony which helps them to relate better to the site. Besides providing a sense of “identity” and a sense of “the here and now” (Stylianou-Lambert, 2011:403),

political cultural heritage sites serve as part of a universal cultural system for the distribution of experience and knowledge.

Ivanovic (2014b:505) discloses that the powerful and universal messages which exceed gender and religion emanate from heritage sites which reflect human suffering and trigger personal transformation. Walls and Traindis (2014:345) emphasise that there are universal truths in the world which people believe on a global scale to be significant and valuable. The common example of such a site is Rwanda's genocide memorial at Kigali which serves as an interactive museum to provide a historical background as well as mass graves with sanctuary gardens (Moore, 2009). Cultural heritage sites in relation to post-1994 democratic South Africa have the same universal qualities in that the quality of global citizenship is upheld and democracy is reconciled while promoting nation building (Delmont, 2004).

The more universal appeal the sites have, the more they are expected to generate less difference in the constructive authenticity of tourists. The commonality of responses to the historical sites demonstrates the individual's perception of themselves as global citizens and their connection to global citizens as a group, which is a psychological connection. People who identify as global citizens generate a mind-set of connecting home to the world (Brunnel, 2013:17), and sites with universal appeal tend to foster that mind-set. The universally appealing messages are cognitive and part of the affective dimension of the tourist experience which trigger a common story or past and hence feelings of solidarity. The greater the identification is with global citizens (Reysen & Katzarska-Miller, 2013:860), the more effective cognitive and effective dimensions are in creating a meaningful experience. Moreover, universal values inform global citizens with a reassurance that they are not alone in that there are dreadful moments of humiliation and suffering as well as admirable and great experiences to be found. The multiple roles of these sites as symbols of common identities have become essential tourist attractions that display a commonly rich past.

The selection of culture and heritage provides global citizens with a collective memory filled with transcendental moments consisting of experiences and events which make them feel a part of a community beyond their own border therefore increasing self-esteem. In essence global citizenship should contribute to individuals' knowledge and appreciation of one's self in the world.

2.5.3 African renaissance and Pan-Africanisation of South African struggle

Movements such as the African renaissance can reinforce African identity and universal values of basic human rights (Alden & Schoeman, 2015:240). The African renaissance dates back to the 1994 South African post-apartheid speech of 13 August 1998 by former deputy-president Thabo Mbeki (Department of International Relations and Cooperation, 2004) who stressed the importance being an African so that all nations can eventually join hands (Soudien, 2015:355). The self-discovery of who we are as a people, why we are here, where we are and where we are going is enhanced by recognising the fact that we are Africans (Clarke, 2012:102). Inspired by the new constitution and rebirth of South Africa Thabo Mbeki then suggested that each group of people armed with a sense of rediscovered or reinforced cultural identity had arrived at the threshold of the post-industrial era and should, therefore, stay vigilant with African optimism (Ajulu, 2001; Bornman, 2006).

Pan-Africanism is a concept that seeks to support the solidarity of Africans across the world (Kasanda, 2016), whereby the unity is expected to contribute to the socio-economic and political growth to elevate all those of African descent in terms of progress and power (Hill, 2015). African renaissance in its idea of a renewal of Africa connects with pan-Africanism and its furtherance of the political liberation of African countries (Ogini & Moitui, 2015:40). As instruments for freedom and human rights the concepts of African renaissance and pan-Africanism have played a role in the history of African nations. According to Ugwuanyi (2011) one of the prominent past leaders of Africa, the former president of Tanzania Julius Nyerere, revealed the necessity for pan-Africanism for African states which were otherwise weak when separated. Ugwuanyi (2011:356) clarifies

that Nyerere's ultimate idea was to have one powerful centre through a pan-Africanist body to protect and direct all African nations. Nyerere's theory supports the possibility of reaching this goal with the view that, "*there is already a form of emotional unity in Africa, which finds its expression in the concept of 'African personality'. This emotional unity amongst Africans should be expressed through strong economic and political unity* (Mutiso & Rohio 1975:334).

Thus, Nyerere's theory at the time saw Africanism as a source of independence from domination by other countries, while acting as a single unit with a common dream. Hence the assumption can be made that the increased number of visits to South Africa by African tourists stems from this common goal. An inevitable dependency and connection as well as solidarity and unity are deemed natural due to the fact that we are all Africans by blood. It supports Moscardo and Pearce (1999) and Gursoy and Gavcar's (2003) suggestions that tourists from similar cultural nations most often demonstrate a stronger interest in such cultural attractions and perceive cultural heritage to be more significant.

Identifying with a specific culture implies an emotional investment and fosters bonds of solidarity among the members of a given community who come to recognise one another as fellow citizens. In this case, Africans identify with a shared community in common with South Africans. Blyden (1967), the forefather of pan-Africanism, believed that people all over the world, particularly black people represented a single nation which shared a common destiny. Nzongola-Ntalaja (2014:34) adds that the concept evokes African unity representing the decolonisation of African states. Intuitively the influence of the African Renaissance and pan-Africanism (Kasanda, 2016:181; Oginni & Moitui, 2015:41) derives from shared values and identity between African people. Therefore being African is not necessarily bound by borders, but rests on an identity which can be recognised through characteristics, common stories and the desire for freedom, equality and independence. These characteristics are essentially presented by cultural heritage sites globally and through this, there is a shared horizon of meanings and universal conversations across boundaries.

Moreover, people in countries such as Angola, Mozambique, Namibia, South Africa, Zimbabwe, Botswana, Lesotho, Swaziland, to name a few, had a common struggle to gain independence for themselves. Struggles against white minority rule were often considered as “freedom struggles” for democracy (Kornegay, 2006:25). Once there was a power transfer, the national rising of liberation and cultural movements which led to the ideas of African solidarity had to be accommodated. The notion of “the struggle” forms common ground and perhaps the visitation from African tourists is a way for them to create this togetherness. Foreign African tourists who visit South African political cultural heritage sites certainly demonstrate an understanding of their connection to the South African struggle. Furthermore, the African renaissance movement demonstrates the need to identify African roots and basic human rights as Africans work together for a more unified continent. As such, the ideology of a shared common history and purpose (Kasanda, 2016; Oginni & Moitui, 2015) is important because meaningful experience at cultural heritage sites should not differ for African and domestic tourists at South African cultural heritage sites.

2.6 THE ROLE OF INTERPRETATION AND PRESENTATION IN CONSTRUCTING AUTHENTIC TOURIST EXPERIENCE

The interpretation and presentation of a cultural attraction both contribute to helping tourists find an opportunity to personally connect to a site for an authentic experience. Although tourists connect to a site in different ways, the opportunity to explore and find meaning in sites should exist through both interpretation and presentation. Interpretation, according to Tilden (1977), is experienced as the revelation of meanings and relationships through the use of objects and informative media instead of communicating only facts and figures. It also plays a prominent role in generating tourist interest in cultural attractions as “we cannot make a place more beautiful but can make it more interesting” (Ivanovic, 2008:193). Presentation, on the other hand, is the manner in which a place/site is presented, particularly the way visuals are organised (Bujdosó, Kovács, Szűcs & Rita, 2016; Mutinda & Cantoni, 2016; Robinson, 2015; Trinh *et al.*, 2016).

In order to reach a highly authentic experience, the interrelationship between producers and consumers has to be mediated through more or less continuous activity of engagement and disengagement. It is facilitated by a process of encoding/decoding (McCabe, 2010) which respectively entails the meanings or preferred readings that producers attempt to 'encode' into cultural products and the meanings that audiences extrapolate or decode from the reading. Therefore, the process of visitors understanding at cultural heritage sites and the role of interpretation in learning is to make sure that that the "written in" core meanings are correctly understood while at the same time enhance mindful tourist experience beyond the core message.

In a South African context Ivanovic and Saayman (2013:184) recommend that in order for a country to catch up with the main requirements of experience economy and to provide meaningful and insightful experience to tourists site managers at key cultural attractions in South Africa should apply the main principles of mindful heritage interpretation and presentation and tourist guides should receive specialised training focusing on mindful and insightful delivery of authentic tourist experience.

2.6.1 The role of interpretation at cultural heritage sites

Pearce (2005:11-12) alleges that the competitiveness of a destination is affected by affordability, variety and quality of interpretative media, since they are directly connected with tourist needs, interests and expectations. Interpretation aims to create a connection between the visitor and the site/object visited. Clearly, interpretation is trying to produce mindful visitors who are active, interested, questioning and capable of reassessing the way they view the world (Siegel, Germer & Olendzki, 2009). It is likely that mindfulness and mindlessness are valuable concepts for understanding how visitors respond cognitively and affectively to interpretation at built heritage sites (Moscardo, 1996:382).

Learning and authentic experience are regarded as two main motivational factors for the tourist to visit an historical site (Ambrož & Ovsenik, 2011; Beerli & Martin, 2004; Biran *et al.*, 2011; Chang, Wall & Chu, 2006; Grayson & Martinec, 2010; Hosany, Ekinici & Uysal,

2006; Ivanovic, 2015; Kayat & Abdul Hai, 2014; Leong, Yeh, Hsiao & Huan, 2015; Niemelä, 2010; Ramkissoo, 2015; Sedmak & Mihalič, 2008; Veasna, Wu & Huang, 2013). The tourists' learning can only come from the history which is selected and presented to them. Tivers (2002:187) states that history can never be the objective recall of the past but always a selective interpretation, which raises the question about which are the most authentic representations of any cultural heritage site. In Western societies, in which political and cultural processes are generally mediated to the consumer by professionals, great reliance is placed on the interpretation of authenticity to the consumer (Walsh, 1992) and therefore, a sense of place and of the past is conveyed formally rather than organically. In Western societies, what is and what is not authentic is largely the consequence of replicated interpretations which, although contested by professionals, are commodities for mass consumption (Grimwade & Carter, 2000). These mass consumers are looking to learn and have an experience, through interpretation at the site possible (Moscardo, 1996).

Learning in cultural tourism is informal; it is defined as self-motivated, voluntary, exploratory learning and understanding which can take place during a visit to a cultural heritage site or museum (Moscardo, 1998). Informal learning also highly depends on the tourists' selectivity (what they choose to consume, picking the destination and attraction which they will visit according to their preferred interests, or motivation to learn). The capacity to learn (what tourists understand from what they are learning), depends on the cultural competence and capacity to learn since individuals are all different (Ivanovic, 2008). In this respect, tourists visiting cultural heritage attractions construct their own meanings through their imaginations, emotions, and thought processes and imbue objects and sites with their own personal meaning (Richards & Wilson, 2006).

2.6.1.1 Freeman Tilden's principles of heritage interpretation

Tilden is recognised as the father of heritage interpretation as his main focus was developing principles of good quality interpretation (ICOMOS, 2008); Tilden believes that if a site is able to entice provocation and revelation then the visitor is bound to have some

sort of emotional response and to care about the site. Tilden (1967) recognised that heritage interpretation was designed for the visual consumption of people who wished to visit a cultural heritage site to gain an understanding and appreciation of the past. Tilden (1967) further recognises that through successful heritage interpretation, visitors are bound to develop an appreciation for irreplaceable heritage resources, therefore, they will want to protect and conserve it. That is one more reason why the educational character of a cultural heritage site should communicate the meaning and value of the site's history well.

To assist in making sites more appealing and meaningful and the experience more authentic Tilden (1977:9) offered the following six fundamental principles for heritage interpretation:

- The site should relate what is being displayed or described to something within the personality or experience of the visitor. The presentation to the tourists must activate an educational and emotional response.
- It is not information but more revelation of information. New information should be provided to tourists and presented in an inspiring way.
- It is an art. Different arts are combined, whether presentation is historical, sci-fi or otherwise. There should be an element of creativity and imagination presented in a manner which tourists will enjoy.
- Its objective is not instruction but provocation.
- It should present a whole rather than a part.
- It should follow different approaches for different market segments. Tilden (1977) refers to various degrees of a tourist's ability to understand; therefore, it should not be limited but accommodating for different groups. For example, adults and children who process experiences on different levels.

The principles above can make the interpretation at Constitution Hill more effective and attractive mainly because it will create a relationship to the tourist's frame of reference. The stories in Constitution Hill could be narrowed down to one personal story to which the tourist can relate and there ought to be some sort of interaction as tourists like to be

active and “hands on”. This would provide tourists with the opportunity to perceive themselves and their world with a greater understanding through the heritage site.

These fundamental principles are further summarised into two of Tilden’s (1977) best known principles of heritage interpretation; namely, revelation and provocation.

The principle of revelation means that the bare provision of information is not interpretation but a revelation triggered by the information. Revelation acts as a trigger to evoke a particular emotion within the tourist, making them remember an event or something in their life that relates to the cultural attraction (Apostolakis, 2003; Doss, 2008; Lennon & Foley, 2000; Tilden, 1977). However, the principle of provocation implies that the main aim of interpretation is not instruction but provocation (Tilden, 1977:9). Interpretation in this sense should focus on providing a meaningful experience through provocation of learning, thinking and emotional connection to the heritage site (Carmichael, Hubert, Reeves, & Schanche, 2013). Therefore, the principles of revelation to evoke and provoke an emotional response at political cultural heritage sites are essential in interpretation.

Notably, the principle of provocation is linked to mindfulness, whereby the principle of revelation is linked to insightfulness in constructing the authentic tourist experience. Mindfulness, informed by the cognitive dimension, should incite action from the tourists to draw out personal meaning for them. The cognitive dimension should be provoked at the heritage site physically and mentally through the process of interpretive media. Moscardo (1996:386) suggested four key principles of mindful interpretation at cultural heritage sites to produce mindful visitors. They are as follows:

- a) interpretation should consist of a variety of experiences;
- b) visitors must have control over their experience;
- c) interpretation must make connection on a personal level; and
- d) interpretation needs to challenge the visitors.

The principle of revelation is linked to insightfulness, where insightfulness is informed by the affective dimension of constructive authenticity in the sense that interpretation is the

revelation of a larger truth that lies behind any statement of fact (Tilden, 1977). The reason for revelation is that it is an opportunity to present tourists with a story that will activate a cognitive model from within their experiential realm (Hammit, 1984). Since interpretation lies within the tourist's mind rather than in the inherent quality of the object itself, many researchers (Jamal & Hill, 2004; Rabotic, 2010b; Taheri, Jafari & O'Gorman, 2014; Weiler & Walker, 2014) believe that the aspect of experience is an extremely complex one because of people's own heritage and emotional attachment to places, such as Constitution Hill.

An example of a quality interpreted site that provokes emotion is the Holocaust Museum in Jerusalem which displays the history of the relationship between Germans and Jews. The Holocaust is a historical fact and as such (Webber, 2016:8), the subject of historical research. Beyond that, in modern-day Israel, the Holocaust is its foundational past, which provides for its legitimacy and orientation and is taught in schools and commemorated in memorials, rituals and public events (Marschall, 2006:147). This museum is powerful in the sense that it targets the whole person by connecting with different senses of the tourist and the cognitive and affective aspects of information processing. The symbolic meaning of the museum connects to the tourist's interest as it makes the tourist feel a part of the history and of being there. Another consideration is an element of "good quality interpretation", (Laing *et al.*, 2014; Thorne, 2011; Tomić & Božić, 2014) or the presence of strong thematic stories, as well as enjoyable, relevant and well-organised interpretation, which together help to create a more memorable and enjoyable visitor experience. Thematic interpretations also help tourists consume and experience cultural heritage and make experiences of authenticity diverse because individual tourists may interpret the context provided in an entirely different way from what was intended, such as through memory prompts rather than educational insights (McIntosh & Prentice, 1999:607). As such, the tourism provider or particular destination is capable of promoting, developing or mediating the story in order to create an individualised unique experience (Abrahams, 1986; Cohen, 1979).

2.6.1.2 The role of tourist guides in informing authentic tourist experience

Since cultural heritage attractions cannot speak for themselves, different interpretive services must provide meaning and insight into the past by speaking on their behalf. One of the most powerful approaches which adds a human element is the assistance from tourist guides. The information and knowledge about the social and cultural context of the tourist destination can be learnt through site guides or on-site interpreters (Zervra, 2015:518) who act as mediators between tourists and cultural heritage sites by instilling the preferred meaning. Resigner and Steiner (2006:483) suggest that the main role of tourist guides is to transform the tourist visit from the tours into experiences while their interpretative skills enhance the quality of tourist experience. Tourist guides need to move beyond telling tourists how to feel and think about their experience; instead they need to encode the past into the tourists frame of reference through knowledgeable and skilful interpretation (McCabe, 2010; Mercille, 2005; Yasuda, 2013). Consequently, tourist guides have the ability to create an emotional experience for tourists depending on how well they present the particular cultural heritage site. Moscardo (1999) states that in giving tourists the necessary and accurate interpretation of the sites, tourist guides can assist in creating mindful tourists. Furthermore, Weiler and Ham (2002:54) view guides as providers of authentic tourist experiences while Ap and Wong (2001) assert that personal (face-to-face) interpretation enhances the quality of the tourist experience.

The verbal interpretation provided by the tourist guide should be good and clear (Lo & Hallo, 2011). Zeppel and Muloin (2008) suggest that specific words and terminology should be used at cultural heritage sites to broaden tourists' awareness of the site leading to revelation of the deeper message. This further assists to create a sense of place and presents the cultural heritage site and its culture and history through acquired knowledge and personal experience leads to a better authentic experience. Prentice *et al.*, (1998) agree that when on-site interpretation is appropriately presented, it can enhance the quality of visitor experiences and lead to more value-added tourism products, longer length of stay of tourists at cultural heritage sites, and the promotion of sustainable tourist

behaviour. Evidently, interpretation can also play a key role in the preservation and conservation of the nation's cultural heritage by ensuring its sustainability.

2.6.2 The importance of presentation at cultural heritage sites

Presenting cultural heritage sites is not only to facilitate access to the historical past, but to form educational and emotional meanings and significance for tourists in the form of props or cues, to use the theatrical metaphor (Gilmore & Pine, 2007). In this sense, there is space for creativity in presentation in the form of surprise, novelty, and spontaneity where the individual is taken through an experience (Laing *et al.*, 2014:183). While the tourist is experiencing the site, the process of “cool authenticity” (Selby, 2004; Zevra, 2015) occurs through cognitive learning of the site. An intellectual experience is produced by the options the presentation provides for an educational experience. While “hot authenticity” (Selwyn, 1996) is constructed by the affective aspect of the presentation at the site whereas, an emotional experience is caused by the provocation of the presented site creating a connection to the site.

Although presentation can only influence the cognitive interpretations of visitors to a certain degree, ultimately tourists will create their own meanings and may interpret the context provided at cultural attractions in an entirely different way from what was intended, such as through triggering the memory rather than educational performance (McIntosh & Prentice, 1999:607). Therefore, when preparing the layout of exhibits in a museum or heritage site, themes must be kept in mind and placed in the correct order to create links to the tourist's stream of thoughts and attention span (Pearce, 2005). The criteria for the selection of exhibits must be based on authenticity and the presentation must be developed individually with the unique storyline that enhances the authenticity of the particular exhibits and sites (Ivanovic, 2008:196). Making use of tourist's five senses creates an educational and emotional experience constructed by the cognitive and affective dimensions. Furthermore, the presentation of cultural heritage must be appealing as this contributes to building personal capacity to understand and appreciate culture and heritage through an actual experience (Ivanovic, 2008:173). In addition, the

content of the presentation can alleviate the harshness of messages at heritage sites through the design of information and messages in a balanced and respectable tone.

2.7 CONCLUSION

An overview of three theories of authenticity, objective, constructive and existential, have shown that there is a strong interaction between object, site, and experience which are not mutually exclusive (Gordon, 2004:540) but it is not to say either that one determines the other. The authenticity of an artefact can be judged objectively, but that may have no merit in the tourist perception of that artefact (Taylor, 2001). Likewise, the authenticity of experience may be separated from the authenticity of the site and objects toured, as it is action and emotion based. This dynamic, multi-faceted correlation suggests there is something more to the significance of “authenticity” in tourism studies and in tourists’ minds (Rickly-Boyd, 2012:271).

It is evident from the literature reviewed that constructive authenticity with its internal and external dimensions, is a concept of great importance and magnitude in regards to researching and ensuring better and meaningful touristic experience. The internal dimension of constructive authenticity is individually constructed by engaging cognitive and affective dimensions. Cognitive dimension is influenced by the setting and certain visitor factors which inform the mindful learning of tourists. The affective dimension, on the other hand, is insightful experience informed by emotionally charged stories which personally relate to tourists at political cultural heritage sites. The external dimension of constructive authenticity comprises of socially constructed characteristics which include national identity and global citizenship. National identity (Edensor, 2002; Frew & White, 2011; Gieling & Ong, 2016; Guibernau, 2004; Smith, 2002) sheds light on the role that political cultural heritage sites have on domestic tourists which evoke and strengthen feelings of national identity by instilling national pride. This creates an emotional bond and sense of self identity, for example, to domestic tourists identifying with the new South Africa’s national identity. Global citizenship is the realisation of solidarity across borders

(global village), and of tourists identifying with other cultural identities because of universal messages through political cultural heritage attractions (Cabrera, 2008). For example, African tourist connection with SA political heritage attractions is due to the common shared history of struggle as seen through movements of liberation such as pan-Africanism and the African renaissance (Clarke, 2012; Kasanda, 2016; Oginni & Moitui, 2015; Sterling, 2015; Tamboli, 2015).

South Africa has taken its heartfelt past inspired by the new democratic regime of Nelson Mandela which is globally known and turned it into political cultural heritage attractions which represents the new South African identity. The role and utilisation of South African political cultural heritage as attractions indicates the need for more attention on cultural heritage tourism because of the increasing number of culturally motivated tourists who travel to South Africa. South Africa cannot afford to fail on the issue of experiential nature of tourist's consumption of cultural heritage tourism in this competitive atmosphere.

This chapter presents an overview of constructive authenticity and its associate concepts in informing authentic tourist experience. The chapter also views heritage interpretation and presentation in the context of South Africa as a supplementary value into addressing the core goal of the study. In conclusion the study hopes to address the gap in the literature of the experiences of tourist's consuming cultural heritage tourism by comparing the different authentic tourists' experiences through exploring individual tourists' constructive authenticity.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

The research question guiding this study is: What are the differences between African and domestic tourists on how they construct authentic tourist experience at Constitution Hill cultural heritage site in Gauteng. Since the type of research question and objectives determine research methodology and the research methods, the following will be discussed further as part of the research study's methodological phase: research design which comprises exploratory correlational research; survey design; site selection; time frame and survey procedure. Furthermore, the study covers the methods of research which include: sampling strategy, selection and size of the sampling frame, and the sampling method. The development of the questionnaire clarifies its structure and the operationalisation of constructive authenticity, scales of measurement, reliability and validity and ethical considerations.

3.2 RESEARCH DESIGN

The research design typically outlines how an investigation will take place by identifying the research problem and its justification. Research design describes the data for adequate testing and includes how data will be collected. The instruments which will be utilised, how they will be utilised and the intended means for analysing data (Gorard, 2013; De Vaus, 2001). In deciding on the suitable methodology for this study, the benefits and shortcomings of both quantitative and qualitative research design were considered. A quantitative method of data collection by means of a questionnaire was found to be the most appropriate for this study. It is supported by Bryman (2015) who states that one of

the most ubiquitous forms of human communication is asking questions, perhaps second only to observation. Further, Bodie and Fitch-Hauser (2010) suggest two distinct advantages of using the above approach adopted by this study: firstly, the results being projectable to the population and, secondly, the outcomes are statistically quantifiable and reliable. Quantitative research was employed through a questionnaire-based survey as it allows for precise analysis and prediction. In support of quantitative design, Bodie and Fitch-Hauser (2010) allege that it is more appropriate when the issues to be tested are known. To better understand actual tourist experience open-ended questions were used to validate the concepts of the research study and generate tourist's comments regarding authenticity.

The design of the survey was set to ensure external validity of the data by minimising the sampling error. The purpose of the empirical study was to make an overall generalisation to the chosen population, through validation of data results. The following section presents an overview of the main design of the research study and the survey relevant to the logic of the research study.

3.2.1 Exploratory correlational design

This study is exploratory in nature as it aims to compare how African and South African tourists construct authentic tourist experience at Constitution Hill. Furthermore, the correlational design is used to describe the relationship between two or more naturally occurring variables (Breakwell, Hammond & Fife-Schaw, 1995). This study is exploratory in the sense that it investigates the differences in constructive authenticity between the two groups, and whether these differences are predominantly in cognitive or affective dimensions of constructive authenticity. Affective dimensions reveal an emotional response to the history of the political struggle as part of national identity (domestic) and points to a universal message of the liberation of the continent (African). Cognitive dimensions reveal the effect of learning and the role of interpretation and presentation. The exploratory nature of the study is accomplished by the following aspects: validating the concepts such as authenticity and interpretation raised in the problem statement;

designing a survey which best suits the sample size empirically; developing Likert-scale statements which inform variables of the study; testing the differences between African and domestic tourists by analysing the data; and drawing conclusions on the particular population. Since the study explores the differences in the above variables between the two groups it justifies the application of a correlational research design by the administration of a structured questionnaire. Through exploration researchers are able to develop concepts more clearly, establish priorities, develop operational definitions, and improve the final research design (Cooper & Schindler, 2011:143). The survey design pertinent to this research study is outlined below.

3.2.2 Survey design

According to Glasgow (2005) surveys are capable of obtaining information from populations of a large scale and gather demographic data that describes the arrangement of the sample. Surveys are also inclusive in the types and number of variables that can be studied; require minimal investment to develop and administer; and are moderately easy for making generalizations (Bell, 1999:68). The following section discusses the site selection, time frame, survey procedures and survey instruments.

3.2.2.1 Site selection

One of the most iconic political cultural heritage sites in South Africa is Constitution Hill in Johannesburg located at 11 Kotze Street in Braamfontein (refer to Annexure B), which has been selected as the site for this research study due to its unique qualities such as the authentic, original buildings/artefacts and the history of the site. As one of South Africa's well known political cultural tourist attractions (van der Merwe, 2013) it is built on the prison site which operated between 1910 and 1983 (Gevisser & Nuttall, 2004:510). According to Clark and Worger (2013), this was a period encompassing the rise of apartheid laws and the repression of those who resisted them. Initially, the Old Fort high security prison was built by the former president of South Africa Paul Kruger, who wanted to intimidate foreigners and keep them in control for mining purposes (Madikida, Segal &

Van Den Berg, 2008:17). The Old Fort was notorious for its harsh treatment of prisoners, who ranged from criminals to thousands of woman and men who contravened colonial and apartheid legislation (Cook, 2004). It was later extended to what is called the “Number Four” (Figure 1.3) and referred to as the “Native Prison and Woman’s Jail”. The Number Four imprisoned famous South African heroes such as Mahatma Gandhi, Nelson Mandela, Joe Slovo, Braam Fischer, Albert Luthuli, to name a few.

The Constitution Hill site displays the memories of these former inmates with the conventional museum collection of personal artefacts, artworks, and accounts of each figure for visitors to view (Madikida et al., 2008). Of particular interest is that after a wing of the building (once used for people awaiting trial) was demolished the bricks were then used to build the now existing Constitution Court building (Figure 1.2). The Constitution Court is currently operating and hearings at the court are open to the public for those who wish to attend (Freschi, 2007).



Figure 3.1: The present day Constitutional Court



Figure 3.2: The Number Four jail exhibition

Constitution Hill as a political heritage site offers and showcases the tragic chapters of South Africa's history, particularly its racist politics. Now as a tourist attraction it is a place where tourists can tour to see and feel the site of past abuses and humiliating experiences that the prisoners went through. It is also a place that tourists can appreciate how past injustices can be used to build and strengthen a nation. Consequently, the site also integrates a cultural, historical, artistic, educational and recreational space that now reveals a peaceful and democratic South Africa which survived oppression (Mellor & Bretherton, 2003). In so doing, Constitution Hill demonstrates a shift from common heritage sites (which tend to showcase brutality and hardship) by increasing the feeling of inclusion among South Africans while educating foreign tourists. As such, the history of Constitution Hill contributes to the construction of a particular image of the nation by representing the cradle where the national character was forged (Guibernau, 2004). In particular, by its transition from representing a cruel, discriminatory, inhumane place to one that represents justice as the home of the Constitutional Court (the highest court in South Africa), the site upholds the very constitution from which South African democracy was born. It has become a place, therefore, that accomplishes more than teaching people

about past injustices as it also highlights change and the rights citizens currently enjoy. To further ensure this, the Constitutional Court plays an oversight role to ensure the new-found political stability of the country remains intact. It is an often stated truth fact that absolute power corrupts absolutely, and the court serves to negate this by providing stipulations, legislation and practices that prevent parliament and state bodies from abusing their powers (Krüger, 2010; Michaelman, 2005). South Africa is a country of the people and should be run as such. Any misuse and perversion of power cannot be allowed to ever take root in our political system. Consequently, the Constitutional Court provides a beacon of hope, and ensures that the parties in power will be strictly governed and regulated to prevent the country spiralling out of control once again - so that history does not repeat itself.

For African tourists, Constitution Hill symbolises a shared struggle with its historical commonality with fellow Africans. It therefore acts as a symbol of universal human struggle (Beric, 2007; Ivanovic, 2014b; Moore & Williamson, 2003; Walls and Traindis, 2014) and this authenticity is central to the African tourist experience. For domestic tourists Constitution Hill acts as a reminder of how far South Africa has come and where it is going with its new Rainbow Nation identity (Bornman, 2014; Buqa, 2015; De Raedt, 2012; Francis, 2010; Gqola, 2004). The experience, therefore, is to restore hope in such change with the spirit of triumph and freedom as the new identity of non-oppression. This authenticity assists domestic tourists to know that they are at home and they all belong.

3.2.2.2 Time frame and interviewees

The survey was conducted at Constitution Hill from September to December, 2014. The data was collected by the researcher (team leader) and the team which consisted of five first-year cultural tourism students who helped with the distribution of the questionnaire. The team's knowledge of tourism, especially cultural tourism as well as the research procedures guaranteed the professional handling and understanding of the survey. Mondays, Fridays and weekends were the best time for the research team to distribute the questionnaires. In general, the scheduled times seem to work although the

interviewers were encouraged to go to the field if they had free time during the week. The fact that a survey was spread over a period of 4 months ensured a representative sample.

3.2.2.3 Survey procedures

First and foremost, a distribution of the questionnaires took place at the exit of the woman's prison site at Constitution Hill because that is where the tour ends for tourists. Secondly, the tourists were asked a qualifying question to establish if they are African or South African (domestic) tourists. If the answer was yes for African or yes for South African, the tourists were given a questionnaire to fill in. Tourists were asked to complete a questionnaire at the end of their tour because the memory and emotions of the tour would still be relatively fresh. The structured questionnaire allowed for all participants to respond to the same statements as the same option was presented on each statement. A strategic procedure was put into place where only 150 questionnaires were handed to African tourists and 150 to domestic tourists. A monthly quota of 40 questionnaires for each group was targeted for every month. On average +- 30 questionnaires were collected per month from both African and domestic tourists. The difference with the amount of collection monthly is because some days were busier than other days, the number of African and domestic tourists visiting Constitution Hill varied daily.

3.2.2.4 Survey instrument (refer to Annexure A)

A structured questionnaire was chosen because of the strengths of this method. The questionnaire used as a data-gathering tool for this particular study has the following advantages (Gray, 2004):

- a) they are low cost in both time and money;
- b) the inflow of data is quick and from many people;
- c) the anonymity of the respondents can be assured;

- d) data analysis of closed questions is relatively simple, and the questions can be coded quickly; and
- e) respondents can complete the questionnaire at a time and place that suits them.

A structured questionnaire permits the researcher to reach out to more participants at a time as opposed to interviews or personal observation methods (Harris & Brown, 2010; Krosnick & Presser, 2010; Phellas, Bloch & Seale, 2011:182). The questionnaire is strategically designed for the accuracy and precise measurement of this study in which each question comprises a close-ended format with two open-ended questions. A pilot study was conducted in August 2014 to check for possible faults or misunderstandings in the questionnaire design. It was conducted on 20 tourists (10 African and 10 South African domestic tourists) by the researcher at Constitution Hill. The tourists identified a few questions which they did not understand or suggested that extra questions be added to the questionnaire. The first was a question which asked tourists if their current or former occupation connected with culture; namely, theatre, government, education, art etc (refer to Question 1.6 Annexure A). The tourists suggested that it would be better to add a question asking those tourists, who did not have a current or former occupation connected to culture, to state what work they did. The tourists felt that regardless of them answering “no” it would be important to acknowledge their occupation. For the purpose of the research, that question remained unchanged.

Secondly, tourists asked for more clarification on Question 1.8, which asked tourists to choose one statement which best described the main reason for visiting Constitution Hill (by ticking one box). They suggested highlighting the word “one” in bold on the question to clarify no more than one choice was allowed. It was thought that this would ensure tourists would not miss the instruction of the question. The last concern identified was in Question 2.2 where two questions were identified as redundant by tourists, these questions were “I do feel for prisoners” and “I did not feel empathy for the prisoners”. Tourists felt that these questions were similar and also suggested that additional questions should be added in the questionnaire for tourists who were not accompanied

by a tourist guide. Question 2.2 was left unchanged and no additional questions were added for the successful measurement of the research construct. The two items “I do feel for the prisoners” and “I did not feel empathy for the prisoners” are not the same statement and measure different affective dimensions of constructive authenticity therefore remained in the Lickert scale. Additional questions were not added to the questionnaire because the comparison was between African and domestic tourists not those who explored on their own and those accompanied by a tourist guide. Curiously, the African tourists felt strongly that they were not different from South Africans therefore a division in the questionnaire was not needed. The researcher took the liberty of explaining to them that the division was for statistical purposes.

After piloting the questionnaire, the necessary changes were made to suit the tourists and the type of methods used to test the questions. The questionnaire was thereafter tested again on 10 tourists by the researcher in the beginning of September when there was a high influx of tourists due to heritage month. After being successfully retested the questionnaire was finalised for the main survey.

3.3 METHOD OF RESEARCH

Research methodology comprises selecting the sampling frame, sampling strategy, sampling method, questionnaire development and operationalisation of constructs, as well as development of scales of measurement.

3.3.1 Literature study (secondary data)

Exploring the differences in constructive authenticity between the two groups (African and domestic) is fundamental because it may determine how the cultural attraction needs to be presented, with the possibility of a specific culture or origin influencing how experience is constructed. Constructed authenticity was extracted from tourists’ experience as one dimension and highlighted throughout the entire research. Its two elements which are

cognitive and affective, act as a core framework where the literature review justified the research question. The literature review also examined the role interpretation and presentation in constructing the authenticity of the tourist experience.

An information search was conducted on the University of Johannesburg (UJ) electronic database and Google scholar using some of the following key words: authenticity, constructed authenticity, cultural motivation, cultural tourists, cultural heritage tourism, tourist experience, and tourist perception. The main sources from the data base which were used to retrieve information were Ebsco Host, Sabinet, Sage, Science Direct and Emerald. Additional books were sourced from the University of Johannesburg and Polokwane libraries.

The majority of the reports and studies were sourced from South African Tourism (SAT), National Department of Tourism (NDT), Statistics South Africa (StatsSA) and other official national websites. The collection and analysis of the secondary data made it possible to shape the theoretical framework for the empirical study.

Finally, the data was captured on Microsoft Excel, and for data analysis, software programme, Statistical Package for Social Science (SPSS 20.2) was used with the assistance of the statistical services (Statcon) of the University of Johannesburg.

3.3.2 Empirical study (primary data)

This section summarises the main method selected for the empirical phase of data collection for the study, which was the administration of the questionnaires as a survey for the participants' group responses.

3.3.2.1 Sampling strategy

The sampling strategy chosen for this particular study was non-probability sampling. Non-probability sampling is said to be subjective and arbitrary (Cooper & Schindler,

2011:369) as individuals are chosen with a pattern or scheme in mind. For the purpose of this study the respondents were chosen for being either African or domestic tourists. The survey design ensured similarity for the characteristics of the population. The results of the pilot study were tested for scale reliability and the Cronbach Alpha $\alpha = .686$ signifies scale reliability (Tavakol & Dennick, 2011).

3.3.2.2 Selection of the sampling frame and sampling size

The basic idea of sampling is selecting a few elements in a population in order for conclusions to be drawn about the entire population (Cooper & Schindler, 2011; Latham, 2007). Thus the population is the entire or total collection of elements about which one wishes to make some inferences. The sampling strategy selected for this study was non-probability sampling. In non-probability sampling often the surveyor selects a sample according to convenience or generalised nature.

A total of 300 questionnaires were distributed to the visitors at Constitution Hill based on the population of N \pm 47 000 visitors annually. With a sampling frame of 300, the questionnaires were divided accordingly: 150 questionnaires handed to only African tourists and the other 150 to South African tourists. The final sample was N=298, as 2 questionnaires were not completed by African tourists. African tourists included in the sample were from Angola, Botswana, DRC, Egypt, Ghana, Kenya, Lesotho, Malawi, Mozambique, Namibia, Nigeria, Swaziland, Tanzania, Uganda, Zambia and Zimbabwe (see Table 4.1). Purposive sampling is chosen on the basis of the knowledge of the population, its elements and the aim of the research (Babbie, 1990:97). Therefore, a total sample size of N=298 for the research study was deemed large enough to minimise a random sampling error.

3.3.2.3 Sampling method

The particular method used for this study was the convenience/accidental sampling method. According to Barreiro and Albandoz (2001), convenience samples are useful for

certain purposes and require minimum planning because researchers use participants who are available at the moment. Hence, questionnaires were handed out at Constitution Hill to only African and domestic tourists after their tour. Also, handing out the questionnaires can add a human dimension to numerical and impersonal attributes, and therefore can add a deeper understanding and explanation to statistical data.

3.4 DEVELOPMENT OF THE QUESTIONNAIRE

A structured questionnaire was used as the main instrument for this study. A questionnaire is a self-report data collection instrument that each research participant fills out as part of a research study (Peterson, 2000). The questionnaire was newly constructed with questions based on the selected case studies by Poria *et al.*, (2006) heritage site management: motivations and expectations, Poria *et al.*, (2003) the core of heritage tourism, Cohen (2011), the study of the Holocaust Museum in Jerusalem, Prentice *et al.*, (1998), visitor learning at a heritage attraction: a case study of Discovery as a media product and the Atlas Survey (2004). Thereafter the questionnaire was piloted to discover any noticeable errors in the questionnaire design. The detected errors were then rectified to make the questionnaire more reliable and valid in measurement (refer to section 3.2.2.4). The following section summarises the development of the questionnaire used in the study.

Researchers use questionnaires to measure different kinds of characteristics such as attitudes, behavioural intentions, beliefs, perception and values of research participants (Johnson & Christensen, 2008). A question, whether verbal or nonverbal, communicates an inquiry. If verbal, it may be rhetorical or non-rhetorical. In the former no answer/only one answer is expected, whereas in the latter an explicit information seeking expression is required. However, Peterson (2000:7) suggests that if a question is asked, an answer is deemed forthcoming. Questionnaires typically have many questions and statements (Johnson & Christensen, 2008; Peterson, 2000). There are different types of questions within a questionnaire which are either open-ended or closed. A closed question is one

to which the respondent is offered a set of pre-designed replies such as yes/no, true/false, multiple-choice responses, or gives the opportunity to choose from a selection of numbers representing the strength of feeling or attitude. Open-ended questions have no absolute response and contain answers that are to be recorded in full (Gray, 2004).

There are a number of ways to ask closed questions, some of which are as follows:

- Listed questions, where the respondents are asked to select an answer from the list.
- Categorised questions, which are designed to allow for only one response.
- Ranked questions, where the responses are to be ranked in order by the respondent.
- Scaled questions. These are used to measure a variable and comprise four types of scales: nominal, ordinal, interval and ratio (Field, 2015:3).

The questionnaire for this particular study used ordinal scale questions, the Likert scale type, where respondents were asked to indicate how strongly they agree or disagree with a series of statements.

3.4.1 Structure of the questionnaire

The items in the questionnaire (see Annexure A) used a 1-4 Likert scale, where 1 denotes “strongly agree” and 4 denotes “strongly disagree”. The scale measured the authentic experiences of African and domestic tourists at Constitution Hill. The questionnaire consisted of individual items containing relevant questions pertaining different objectives of the study.

The four-point Likert rating scale encompasses a forced choice method whereby a middle choice is not available. The absence of a middle choice increases the chance for a rating scale to be more effective while ensuring the reliability and validity of the data. Krosnick and Presser (2010:265) define rating scales as giving respondents a chance to assess their own attitude in conceptual terms. The four-point Likert scale was deemed

appropriate for this study because the respondents could not choose the neutral option but were forced to make a choice as the meanings of the items and scale ratings were clearly understandable (for example, it would be unclear if the scale was composed of responses such as “dislike” and “like” with a neutral option of “somewhat like”). It also allows a researcher to ensure the reliability and validity of the data by selecting labels that equally divide the continuum. The reason for the use of a 1-4 instead of standard 1-5 Likert scale is that 1-4 scale is more reliable when it comes to measuring attitudes. According to Schmee and Oppenlander (2010:14) with a 1-5 Likert scale the value 3 is a neutral position while 1 and 5 are the two extremes. For this study, the use of the value 3 is not necessary and would complicate the interpretation of the result. The respondents are not given a neutral choice when experience is measured, so there is no space for error.

The questionnaire consists of three sections. The first section covered the demographics of the tourist. The questions included type of respondent (African or domestic), origin of country, gender, age group, highest level of education, former or current occupation connected with culture, individual visit or part of organised visit and the main reason for visiting.

The second section consisted of the Likert scale type questions and focused on comparing different tourist experiences. The first question (2.1) was to identify the importance of authenticity to tourists ranging from “very important”, “moderately important” and “not important”. Question 2.2 comprised 8 items on the four-point Likert scale to assess the authentic tourist experience. This question measures the dimension of cognitive or affective constructive authenticity. This was informed by the sole need of testing the research objectives of this study, where each item was directly linked to one of the objectives.

The third and last section of the questionnaire, explored the influence of the presentation and interpretation at the site. A series of closed questions were used for Question 3 requiring respondents to select an answer from a set of choices. The first question (3.1)

was to assess if all the interpretative media at the site was working so conclusions could be made fairly in terms of interpretation. Question 3.2 then asked the tourist which parts of the site they had experienced, and Question 3.3 focused on the site which mostly influenced an emotional response. Lastly, question 3.4 focused on the interpretive media which informed (cognitive) and constructed (affective dimension) authenticity the most.

To follow up, instead of individual interviews (due to the lack of time), tourists were required to answer the two open-ended questions in their own words. The first open-ended question asked tourists to explain why the particular part of the site they chose in Question 3.3 contributed most to their emotional experience. This assisted with validating the emotional (affective) dimension of the response on the Likert scale. The second open-ended question at the bottom of the questionnaire asked tourists if they felt a connection to the history of South Africa and why. The answers to open-ended questions were used to cross-reference and validate the Likert scales as well as the results of the statistical test. The open-ended questions added more value and variations in the differences that existed.

The structured questionnaire aimed to clarify each tourist's authentic experience and the differences in how each authentic experience was constructed. It was important that diversity be found in the perception of the site relative to each tourist's frame of reference. The following section outlines the variables of cognitive and affective dimensions of constructed authenticity of the tourist experience.

3.4.2 Operationalisation of constructive authenticity

As noted in Chapter 2, constructive authenticity is defined as a social construction which offers individual and negotiated experiences (Cohen, 1988; Ivanovic, 2014b; Osbaldiston, 2013; Wang, 1999). Wood *et al.*, (2008:386) argue that as authenticity is totally personal the authority of construct is that of the individuals who are having the experience. Authenticity, or inauthenticity, is then a result of the tourist's imagery, preferences, expectations, powers, genuineness, originality or authority (Carroll & Wheaton, 2009).

How tourists perceive or interpret objects and expressions presented is purely left to them. The theoretical framework for constructed authenticity is formed from Cohen's 1988 ground-breaking work. The two dimensions that make up constructed authenticity are cognitive and affective. The cognitive component refers to mindfulness (Moscardo, 1996:382) while the affective component arises from insightfulness of tourist experience (McIntosh & Prentice, 1999). Variables of both dimensions are further explained below.

3.4.2.1 Cognitive dimension

Cognitive dimension of constructive authenticity is related to the individual's educational learning at the site (mindfulness). Cognitive variables are measured on a four-point Likert scale (Q 2.2). The cognitive variables are measured by mindfulness (Q 2.2.3, Q 2.2.4, Q 2.2.6, Q 2.2.7 and Q 2.2.8). Moscardo (1996:384) stresses mindful visitors want to learn and discover more about the place they are visiting. They also have the power to decide what and how they interpret the tourism setting presented (Q 3.4).

Mindful visitors are on an individual journey for enjoyment and positive experience. To think and learn are two variables of the cognitive dimension of constructed authenticity which are measured by a visitor's engagement with the past (Q 2.2.3, Q2.2.4, Q 2.2.6, Q 2.2.7, Q2.2.8 & 3.4). Tourism site interpretations, especially cultural heritage sites, should offer displays strategically to draw tourists and trigger an emotional experience. The interpretative media used to display content experienced by the visitors (Q 3.4) should be personally relevant, vivid or affectively charged. The principle of provocation applied in content display triggers experiential learning which is the process of cognitive perception.

3.4.2.2 Affective dimension

The affective dimension of constructed authenticity is insightfulness (McIntosh & Prentice, 1999). This explains how authentic and how important the experience is that tourists have at a site (see Question 2.1). The purpose of insightful and affective experiences is to affirm authenticity through dimensions of empathy and critical engagement in relation to

the past; for example, an intense sense of sympathy for people (McIntosh & Prentice, 1999:598). Emotional response and empathy are the variables of affective dimension presented in Question 2.2. The principle of revelation links to affective authenticity in the sense that interpretation is the revelation of a larger truth that lies behind any statement of fact (Tilden, 1977). The degree of revelation and emotional experience/personal view point was measured by a few statements on the four-point Likert scale that asked tourists to reflect on how the site made them feel (Questions 2.2.1, 2.2.2 and 2.2.5).

3.4.3 Scales of measurement

In terms of scales of measurement, the findings of several authors in the literature were used as a basis for the development of the questionnaire. This study made use of ordinal scales of measurement since items within the questionnaire ranged from “strongly agree” to “strongly disagree”. Moreover, unlike other scales, it allows a respondent to compare two subjects which possess the dependent variable (Pallant, 2011:99). The scales used in this study were adopted from previous studies by Poria *et al.* (2006:25); Poria *et al.* (2003), Cohen (2011), ATLAS (2007) and Prentice *et al.* (1998). The scales are set to measure the variables of cognitive and affective dimensions of constructive authenticity pertinent to generating authentic tourist experiences for each group at Constitution Hill. The main reason for visiting the cultural heritage site is measured by three closed questions (Question 1.8) which consists of the interest to learn, if visitation to Constitution Hill was part of a visit to other historic sites or if it was the tourist’s own choice and interest in the site.

While the cognitive and affective variables of constructed authenticity were measured on a four-point Likert scale, the items dealing with cognitive dimension were adopted from the scale developed by Poria *et al.* (2003:245); Prentice *et al.* (1998) and ATLAS (2007). The questionnaire items, therefore, that related to affective authenticity to measure the emotional response to the site and the level of tourist empathy (Q 2.2), were adapted from scales applied in studies by Poria *et al.* (2003:247) and Poria *et al.* (2006). The scale pertaining to the interpretive media from which tourist’s learnt the most and which

contributed the most to emotional experience (Question 3.4) was adopted from Prentice *et al.* (1998), and Cohen (2011). The question contains a list of different types of interpretive media such as audios, visuals, display panels and story told by tourist guide. which provided tourists with an opportunity to choose which interpretative media influenced their authentic experience. The question is set to measure the scale of which cognitive or affective dimension contributed the most to the authentic tourist experience and to what extent. The variables of cognitive dimension are measured by thinking and learning which is facilitated by interpretive media.

Lastly, the first of the open-ended questions was to assess which site contributed most to the emotional experience and why, and the second open-ended question was to assess if the tourists felt a connection to South Africa apartheid history and why. The open-ended questions on the questionnaire (Questions 3.3 and 3.4) are there to substantiate tourist experience of authenticity based on personal negotiation.

3.4.4 Reliability and validity

According to Neuman (2009) reliable quantitative data is marked by consistent data collection with a purpose to gauge the data in a thoughtful and consistent way for it to be dependable. Neuman (2009:125) further posits that validity links a concept to empirical measures and, in the case of this study, the measure of authenticity. Authenticity means a fair, honest and balanced account of social life from the standpoint of a person who lives in a specific world.

The goal of this study was to capture differences in authentic construction of authentic experience at Constitution Hill between domestic and African tourists in a reliable and valid representation of the people being studied. Reliability and validity of quantitative data is best described as inflexible and fixed (Healy & Perry, 2000) since data cannot be easily distorted. Quantitative data strives to produce valid and reliable research findings. Neuman (2009:139) defines validity as a measure of truthfulness; how well an idea and the measure fit together. Thus the researcher should try to fashion a firm fit between

understanding, thoughts, and an account about the social world and what is essentially going on in it (Neuman, 2011:214). Content validity (Pallant, 2013) was also conducted. This ensured that the assessment or measurement tapped into the various aspects of the specific construct in question, that the questions really assessed the construct in question (Drost, 2011; Patrick, Burke, Gwaltney, Leidy, Martin, Molsen & Ring, 2011; Riff, Lacy & Fico, 2014). Face validity (Hardesty & Bearden, 2004:99) (which is the analysis of the questionnaire to detect if it is measuring the construct in question) was determined by a professional statistician at Statcon at the University of Johannesburg. Face validity relies on face value because it is a subjective assessment of whether the measurement procedure you use in a study appears to be a valid measure of a given variable or construct (Holden, 2010). The validity of the items on the questionnaire was checked through the process of identifying if the items link with the goals and objectives.

As already discussed under section 3.2.2.4, the questionnaire for this particular research study was piloted to ensure questions were understood by tourists. Changes were made to reflect tourists understanding of authenticity to ensure a reliable questionnaire. Interestingly, Neuman (2009:125) states that reliability is necessary for validity and is easier to achieve than validity. Test for scale reliability was conducted by the use of Cronbach's Alpha (α) which measures the degree to which instrument items are homogeneous and reflects the same underlying constructs (Cooper & Schindler, 2011). The reliability of items offered measured favorably with a measurement of $\alpha=.686$. The validity of the questionnaire lies in the variables which have been discussed (section 3.4.2).

3.5 ETHICAL CONSIDERATIONS

Neuman (2011) argues that it is vital to be aware of ethical considerations when conducting social research. Hence, the participants were informed of the nature of the study and what would happen to the findings once the study was completed. The researcher ensured participants the right to participate and full disclosure was made of

the aim of the study (Streubert & Carpenter, 1999). The respondent's right to informed consent and freedom to participate was endorsed by the researcher. Respondents were treated politely and considerately especially when it came to the qualifying question because some tourists had some difficulty with being addressed via nationality (see section 3.2.2.4). The questionnaire did not discriminate in any form or way. The anonymity of participants was ensured and maintained by the researcher. No signed consent forms were required from the respondents as a sign of agreement, instead this was implied in the return of the questionnaire to the researcher and research team. Information obtained from the respondents was not disclosed and could not be traced back to the respondent.

3.6 CONCLUSION

The purpose of this chapter is to present a summary of the research methodology and research design applied in this study. Quantitative research methodology is employed for this study. The research design for this study was exploratory correlational design centred on the empirical study.

Research questions and objectives are linked to the study through the questionnaire in the form of a Likert type scale. The dimensions (affective and cognitive) in the questionnaire reveal the variables measured in each scale of measurement, and each was discussed in terms of how they formed the development of the questionnaire. The reasons for selection of Constitution Hill as a site for this research study as well as the rationale for the selection of the sampling frame consisting of N=298 questionnaires are also outlined in this chapter. The sampling strategy is non-probability sampling and convenience type sampling (also known as accidental sampling). This particular research study used purposive sampling to minimise sampling bias.

The questionnaire development is described in the particular operationalisation of the constructs and scales of measurement. For operationalisation of constructs, the cognitive variables are measured by (Questions 2.2.3, 2.2.4, 2.2.6, 2.2.7 and 2.2.8) mindfulness

and the affective dimension by (Questions 2.2.1, 2.2.2 and 2.2.5) insightfulness on the Likert scale. Scales of measurement have been adopted from other studies to construct the Likert scale (Question 2.2) and a list of interpretive media (Question 3.4). The reliability and validity of the questionnaire is also presented in this chapter to ensure that the construct in question is measured accurately. Finally, ethical consideration for the participation and anonymity of tourists is outlined.



CHAPTER FOUR

DEMOGRAPHIC CHARACTERISTICS OF AFRICAN AND DOMESTIC TOURISTS

4.1 INTRODUCTION

This chapter focuses on presenting and discussing the data collected at Constitution Hill cultural heritage site. Conclusions are drawn and the relative recommendations are derived from the theory and investigative nature of the entire research study.

The sample used for statistical analysis is N=298 comprised both African (n= 148) and South African domestic tourists (n=150) who visited Constitution Hill between September and December 2014. Data was analysed by means of descriptive and inferential statistical methods. The descriptive statistics were used to organise and summarise the data whereas inferential statistics were used to measure the data to form conclusions. Pallant (2013:57) explains that descriptive statistics include the measures of central tendency such as the mode, median and mean. Further, they also deal with variability of the data such as the range, variance and standard deviations.

Inferential statistics refer to data obtained from a small group of respondents or the (representative) sample whereby the results of the statistical tests are inferred on the larger group or the population (Pallant, 2013:55). The independent *t*-test and Mann-Whitney *U* test were used to test inferential statistics for a larger population in this research by examining the differences between the two groups in how they construct their authentic experience, and the parametric test was used to test for normality and analyse variances. The results of inferential statistical tests are presented in Chapter five.

The following section presents the demographic (profile) and behavioural characteristics of African and domestic tourists visiting Constitution Hill cultural heritage site in

Johannesburg. The profiles comprise country of origin, age, gender, education and occupation. The behavioural characteristics comprise reasons for visiting the site, preference for use of tour guide, and importance of authenticity when visiting a cultural heritage site.

4.2 DEMOGRAPHICAL CHARACTERISTICS OF TOURISTS VISITING CONSTITUTION HILL

The demographic section of this chapter presents the profile characteristics of both African and domestic tourists visiting the Constitution Hill national heritage site in Johannesburg. South African Tourism provided 2014 national statistics which are used as a base year for comparison because the data collected from this study's survey is from 2014. For the combined statistics the percentages are worked out of 100 and the same applies for African and domestic tourists separately, each group is calculated out of 100. The variables for the profile characteristics are as follows: country of origin, gender, age, education, and occupation connected with culture.

4.2.1 Tourists' origins: African vs. domestic

The origins of African and domestic tourists are further outlined. Based on the number of questionnaires $n= 298$ that are collected, domestic tourists seemed to be easier to track. An estimated 50.3% of the tourists being domestic signifies how important education is at cultural heritage sites and how the new era of South Africa "rainbow nation" is beginning to take place. This is further shown in the figure below:

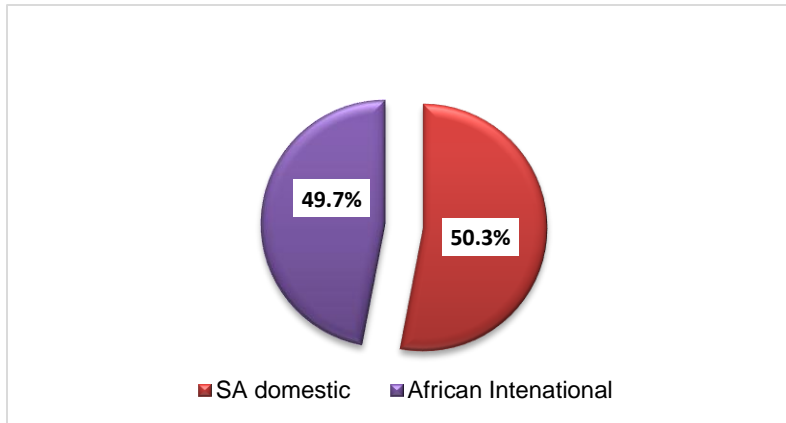


Figure 4.1: Origins of African and domestic tourists in 2014

Moreover, the study uncovered the frequencies of visits by African tourists in terms of their countries of origin (refer to Table 4.1 below). SAT (2014) affirms that African markets contributed to 6.9 million in 2014 (Table 1.1 in Chapter 1), which indicates that African tourists (6.9 million) greatly outnumbered the international long haul tourists (2.2 million). The following Table 4.1 compares the survey figures of visits to Constitution Hill conducted in 2014 with the national statics of South Africa (SAT, 2014).

The majority of African tourists interviewed at the site are residents of Zimbabwe (17.4%), Swaziland (12%), Democratic Republic of Congo (11%) and Zambia (10%). The following countries showed correspondence with the 2014 national statistics, Namibia (3.4%), Mozambique (4.0%), Zambia (10%) and Malawi (3.4%).

A proportion of interviewees at the site from Ghana (5.4%), Kenya (6.0%), Nigeria (5.4%), and Uganda (2.0%) did not show correspondence with the SAT (2014) national statistics. Instead these countries diverted the most from national statistics. The survey figures of Constitution Hill (2014) indicated many differences in the percentages compared to national statistics, for example Zimbabwe (17.4%) and Swaziland (12.4%). In fact some tourists exceeded the 2014 national statistics numbers; namely, Botswana (9.4%) by 8.2%, Mozambique (4.0%) by 1.1% and Zambia (10%) by 3.4%.

Table 4.1: Country of origin of African Tourists in 2014 (%)

Country of origin	Survey at Constitution Hill %	National statistics %
Angola	0.6	15.9
Botswana	9.4	1.2
Democratic Republic of Congo (DRC)	11	18.2
Egypt	0.6	-
Ghana	5.4	19.3
Kenya	6.0	15.4
Lesotho	7.4	16.2
Malawi	3.4	6.4
Mozambique	4.0	2.9
Namibia	3.4	3.4
Nigeria	5.4	25.3
Swaziland	12	4.4
Tanzania	2.0	13.4
Uganda	2.0	22.3
Zambia	10	6.6
Zimbabwe	17.4	3.5
Other Africa and Middle East countries	-	23.1

(Source: SAT, 2013)

The SAT national statistics (2014) indicate that there is a large percentage of African market coming from DRC (18.2%), Nigeria (25.3%), Uganda (22.3%) and Angola (15.9%) which partake in cultural, historical and heritage attractions. Perhaps the message at Constitution Hill does not speak to them as effectively as it should hence the low numbers of participation indicated in survey collection at Constitution Hill or it is related to the various reasons mentioned by the Global Competitive Report in Chapter 1 mentioned in section 1.

4.2.2 Gender

Based on the collected data, it is evident that there are roughly the same numbers of male visitors (52%) to female visitors (48%) visiting the site. This is a combined figure of African and domestic male and female tourists. This is further presented graphically in Figure 4.2 below:

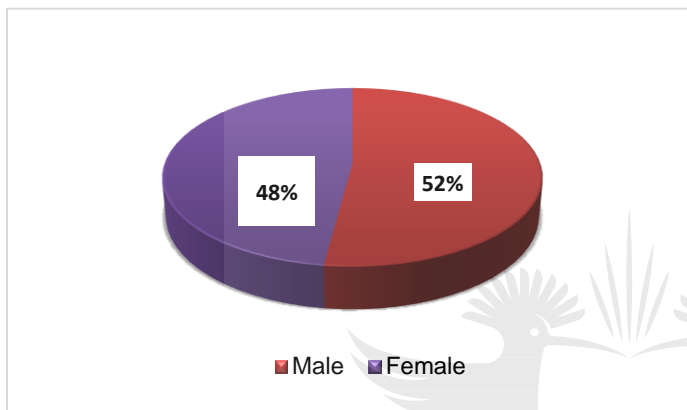


Figure 4.2: Gender of all visitors to the Constitution Hill site

When separating the African from the domestic tourists in terms of the distribution of gender, as further presented in Figures 4.3 and 4.4 below, the results show that African men remained the largest number (56%) of visitors to Constitution Hill while there was a slight drop for African female (44%) visitors. Perhaps the failure by African women to travel as much as men stems from the issues of safety in South Africa as previously stated (such as Xenophobia attacks, crime among others,). Other possible reasons could be cultural factors where women stay at home or visit South Africa for business and shopping rather than participate in other tourism activities.

Domestic tourists, on the other hand, present a total reverse in the gender figures, with men at 48% and female visitors numbering more at 52%. The domestic tourist numbers correspond with the ATLAS (2002) study which stated that women make up the majority of visitors at most areas of cultural participation.

When both groups are combined, African/domestic male travellers contributed most to gender values in this particular study.

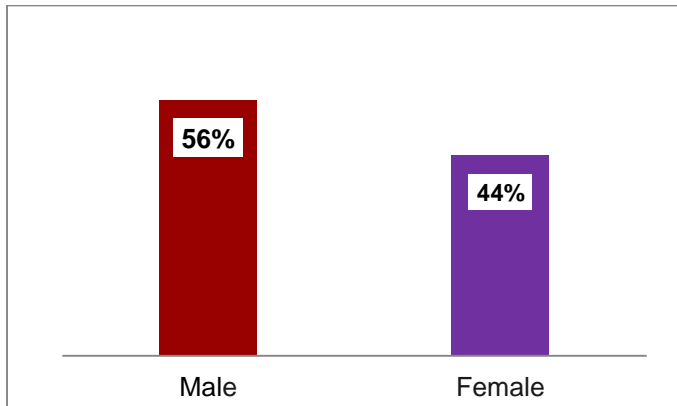


Figure 4.3: Gender percentages of African tourists

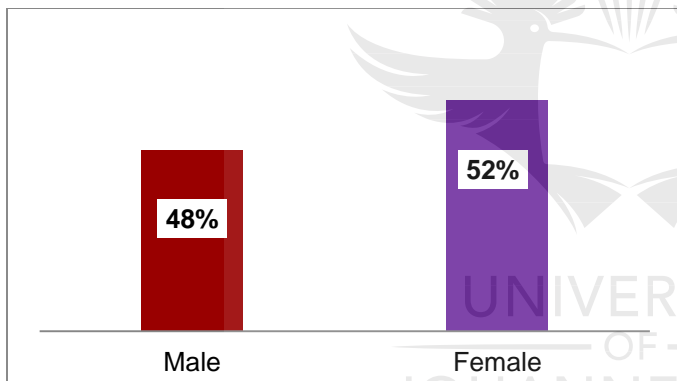


Figure 4.4: Gender percentages of domestic tourists

4.2.3 Age

The site statistics showed that the majority of the tourists (82.6%) were between the ages of 20-29. The young age of cultural tourists visiting Constitution Hill is even more than the research done by ATLAS in 2002 that showed 40% of the cultural tourists worldwide are between 24-29 years of age. This is consistent with a study in France conducted by Agence Francaise de l'Ingenierie Touristique's (AFIT) (cited in Isaac, 2008) which showed that 40% of the visitation to historic sites was undertaken by tourists under the age of 35

(Richards, 2003). Hence, the tourists at Constitution Hill were mature enough to comment on authenticity.

The representation of age frequencies by each of two groups is shown in Table 4.2 below:

Table 4.2: Percentages of African and domestic tourists by age

AGE	African tourists %	Domestic tourists %	Total %
15 or younger	2.8	24	26.8
16-19	11.4	22.2	33.6
20-29	44.8	37.8	82.6
30-39	21.4	6.2	27.6
40-49	12	4.8	16.8
50-59	5.2	3	8.2
60 or older	2.4	2	4.4
Total	100	100	200

Significantly, both African and domestic tourist groups contributed a similarly larger number of tourists between the ages of 20-29, at 44.8% and 37.8% respectively. The probability is that a larger number of tourists of a youthful age tend to travel quite frequently due to better health and comfortable finances (Youn & Uzzell, 2016; Buffa, 2015). It is interesting to note that the next largest number of domestic tourists came from two of the youngest age groups: 15 or younger (24%) and 16-19 (22.2%). This is owing to school field trips that are arranged to educate the next generation of South African youth about their national identity. The younger tourists are very important for the total market of tourism because they visit cultural heritage attractions when they are young meaning that the cultural influence they gain has the potential to influence their future behaviour (Richards, 2003).

4.2.4 Education

Cultural tourists are believed to be, on average, better educated than other tourists (Holden, 2016; Isaac, 2008; Nyaupane, Timothy & Poudel, 2015; Smith, 2014; Timothy, 2011; Yankhlomes & McKercher, 2015). Education has always been the key to growth and intellectual stimulation, therefore it makes sense for an educated person to have an interest in history and culture. Timothy (2011:27) has stressed that education increases a person's desire to experience historic places and cultural events. The Table 4.3 below supports this view as it revealed 63.8% of the African and domestic tourists visiting Constitution Hill have obtained bachelor degrees. This corresponds to an initial research by ATLAS (2002) on cultural tourists at cultural heritage sites worldwide, which showed that 50% had obtained university degrees (Ivanovic, 2008:174). This demonstrates the vital role education plays in the diversification of individual thinking for a high proportion of bachelor degrees (63.8%) and a lesser but significant percentage of postgraduates (32%) evidently visit these sites. The visitors at matriculation level (53.6%) and primary (34.2%) supports an assumption that student groups visit the site as part of an educational trip. The following Table 4.3 presents the levels of education for African and domestic tourists.

Table 4.3: Highest level of education for visitors at Constitution Hill (per group)

Type of education	African tourists %	Domestic tourists %	Total %
Primary school	6	28.2	34.2
Matriculation	24.8	28.8	53.6
Bachelor's degree	40	23.8	63.8
Postgraduate Degree (Honours, Masters, PHD)	19.2	12.8	32
Other	10	6.4	16.4
Total	100	100	200

The Constitution Hill tourists, when asked to specify “other” educational qualifications in the questionnaires, mentioned Bachelor of Commerce, degrees, diplomas and other higher certificates (16.4%). When these qualifications are factored into the post matric education levels such as bachelor’s degrees (63.8%) and postgraduate degrees (32%), the percentage becomes significantly higher (112%). This reinforces the link between education and interest in places of history and culture.

The results in Table 4.3 also show that the highest percentage educational qualification of African tourists visiting Constitution Hill is a bachelor’s degree (40%) and for domestic tourists, matriculation (28.8%). As already discussed in Chapter 2, section 2.6.1, informal learning depends firstly on the tourists’ selectivity (what they choose to consume, picking the destination according to their preferred interests, and motivation to learn), and secondly, with their capacity to learn (what they understand from what they are learning). Since African tourists represent a large portion of graduate tourists while domestic tourists have a larger proportion of matric and younger school groups, the interpretation and presentation at Constitution Hill must be tailored to include these respective levels of education and possible understanding.

4.2.5 Occupation

From the results of the study, the percentages of tourists’ occupations in relation to culture (to include theatre, government, education, and arts, among others), indicated that 69% of tourists do not have an occupation relating to culture. This was certainly an interesting fact since individual assumptions can be made arising from cultural occupation. Figure 4.5 below shows the percentage of professions/occupations for all tourists in the survey that are connected to culture as 31%, while those not connected were 69%.

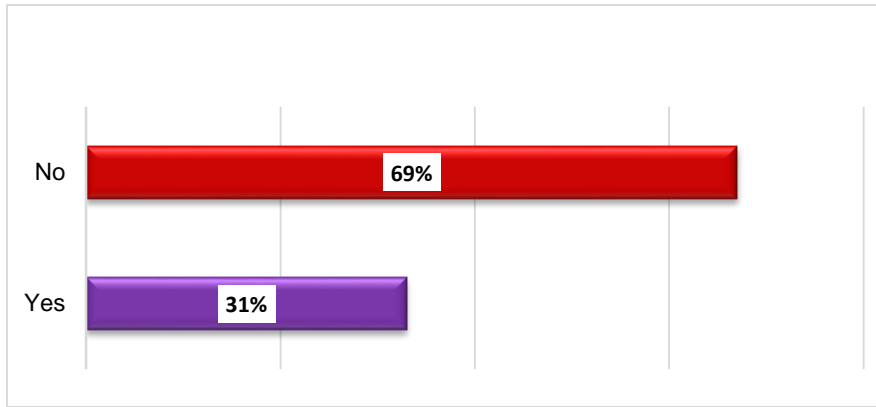


Figure 4.5: Percentages of all tourists with occupation connected to culture

The graph above provides evidence that while the majority of the tourists have occupations not connected with culture, they still travel to consume it. However, an individual's occupation may not define the reasons or type of destination they choose to travel to (Jönsson & Devonish, 2008; LaMonida, Snell & Bhat, 2010). This is shown by Figure 4.6 below which represents the percentages of each group who have occupations connected to culture. The results reveal similarities in that both groups (66% of African tourists n= 148 and 72% of domestic n=150) do not have occupations related to anything cultural.

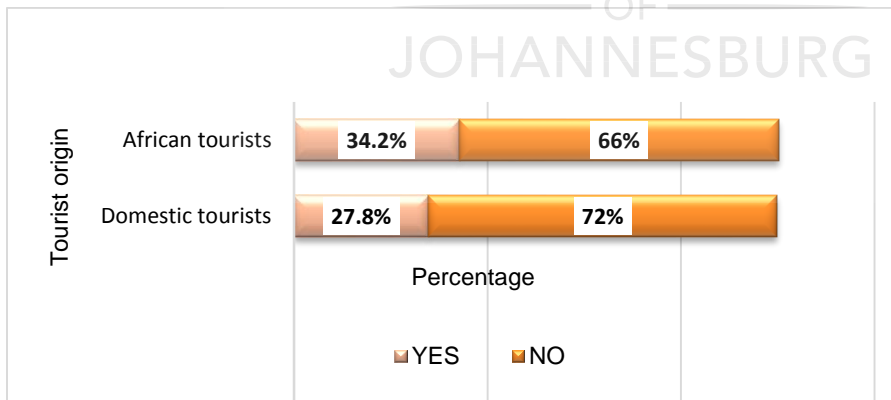


Figure 4.6: Occupations connected with culture for African and domestic tourists

4.3 TOURIST BEHAVIOUR

This section presents the behavioural findings of African and domestic tourists in regard to the following:

- a) if they prefer a tour guide or to explore the cultural heritage site on their own;
- b) what the main reason is for visiting Constitution Hill, and
- c) how important is the experience of authenticity when they are at a cultural heritage site.

4.3.1 Guided vs. individual tours

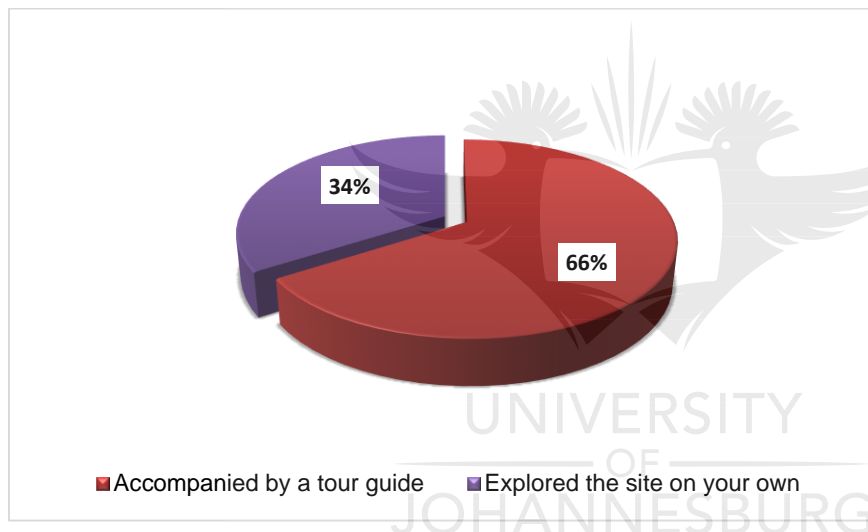


Figure 4.7: Preference of the tourists' use of a tour guide or to explore on own (combined)

For the research study, this observation is very important because it means that the tourists who chose a guide were all exposed to the same information about Constitution Hill. The tourist guides, in this case, have knowledge of the cultural heritage site and knowledge of the type of audience they are educating. Mohamed, Noor & Mohamed (2014:4) state that tourist guides need to have appropriate techniques to provide a variety of interpretive opportunities to the tourists. The more knowledge the tourist guide has about both the cultural heritage site and a profile of tourists groups, the higher the chance to deliver the information in a way that the tourists will form their own personal connection

with the site. On the other hand, the 34% who explored the site on their own relied only on the visual and other interpretative media to construct the story of Constitution Hill.

The following Figures 4.8 and 4.9 show the distribution of African and (SA) domestic tourists' preferences with or without tourist guides. The results demonstrated a significant difference in their preferences; African tourists were more inclined to be accompanied by a tourist guide (84%) but a small amount opted to explore the site on their own (16%). The choice made by African tourists for guides is probably due to a lack of knowledge about where to explore and the actual history behind symbolic objects. On the other hand, 48% of domestic tourists were accompanied by tour guides while 52% explored the site on their own. This implies that half of the domestic tourists want to control the amount of information they take in by exploring alone which indicates a possibility that they already have relevant information. They are possibly visiting to reinforce their identity as South Africans. Those guided by tour guides probably want to learn more as the future generation about the struggle and reconciliation or there are school groups who just have to have a tourist guide as part of the tour. Undoubtedly, knowing what type of guidance tourists prefer may assist cultural heritage managers to provide better interpretative media and methods of interpretation and presentation at tourism sites since Constitution Hill should offer an authentic for tourists.

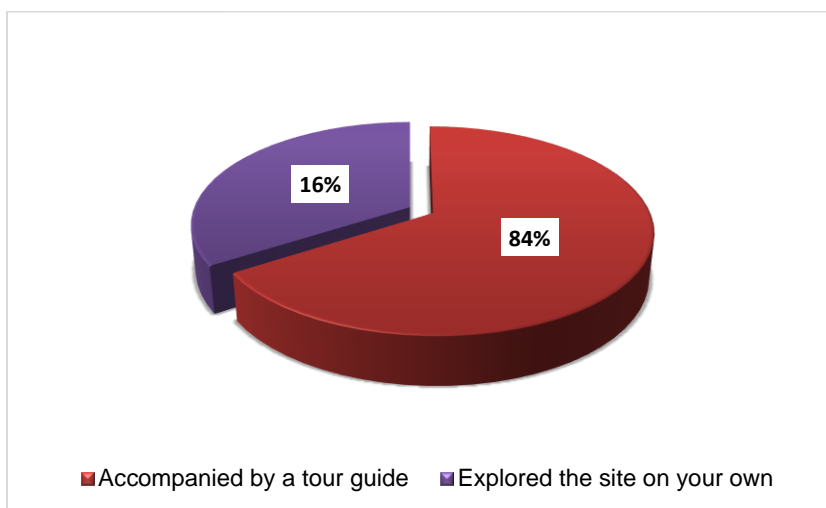


Figure 4.8: African tourists accompanied by tour guides vs. exploring on their own

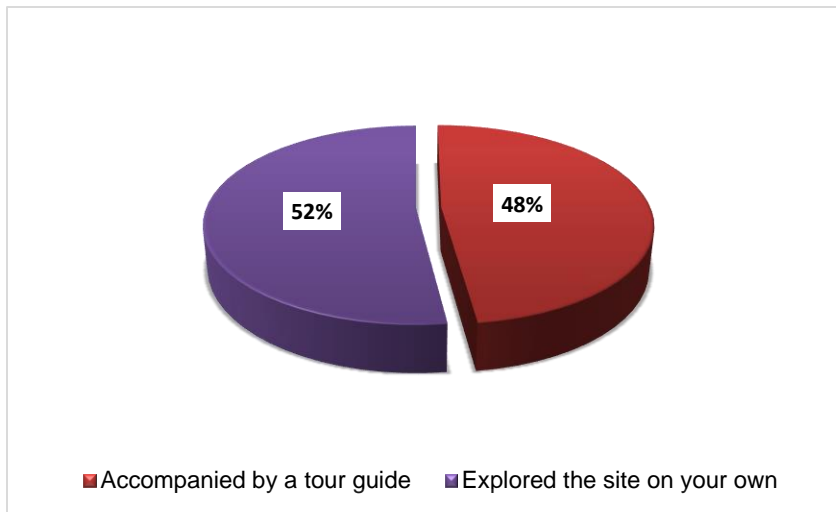


Figure 4.9: Domestic tourists use of tour guides vs. exploring on their own

4.3.2 The main reason for visiting Constitution Hill

The reasons tourists visit Constitution Hill were categorised into three broad motives as presented in Table 4.4 below:

Table 4.4: The main reasons for all tourists visiting Constitution Hill

Main reason for visiting Constitution Hill	Valid percentage
I wanted to visit this particular site out of my own interest	30
I came because it was part of a visit to other historic sites in the region	20
I came to learn about the history of apartheid in South Africa	50
Total	100

From the results shown in the above Table 4.4, it was clear that half the tourists (50%) visited the cultural heritage site to learn about the history of apartheid in South Africa. The remaining 30% and 20% of tourists visited Constitution Hill out of their own interests and

as part of visits to other historic sites in the region (Apartheid Museum, Hector Pieterse Memorial, and others) respectively. It is important to note that the results allude to the fact that the highest percentage comes from tourists who want to learn about the history of apartheid in South Africa (50%) and those who have a particular interest in the Constitution Hill site (30%).

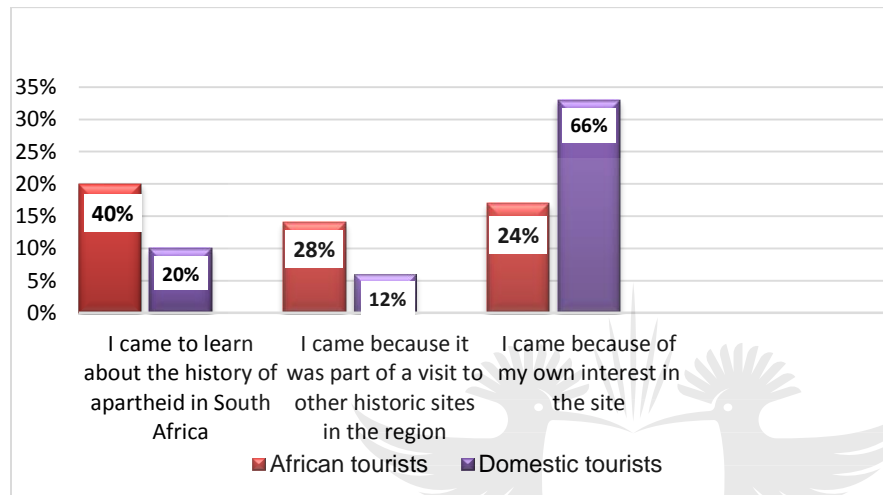


Figure 4.10: Main reasons for visits to site: African vs. domestic tourists

The results of Figure 4.10 showed that African tourists mostly want to learn about the history of South African apartheid (40%) but are also interested in the site (24%) itself. As mentioned (2.5.2), tourists of similar backgrounds with a common struggle, history and so on, usually take an interest in each other. For African tourists, the most motivation stems from seeking historical knowledge and interest in the history of the South African struggle at iconic national cultural heritage sites. For some 28% of African tourists, however, the most popular reason for the visit was as part of a tour to other historic sites in the region. For domestic tourists, on the other hand, visiting Constitution Hill was a matter of their own interest in the site (66%), meaning that a visit was for personal reasons such as reinforcing identity, or even seeking the new national identity. A significant 20% of domestic tourists came to learn about the history of apartheid in South Africa and 12% as part of visit to other historic sites. This further suggests that tourist motivation is linked to socio-psychological elements (Kim & Eves, 2012:1458). Therefore, there are individual

motivational sources and motives that shift theoretical attention to temporal properties of a person's constructive authenticity.

4.3.3 The importance of authenticity in tourist visitation

Figure 4.11 below presents the results of questions about authenticity. The survey showed that the African and South African domestic tourists have a great interest in learning and experiencing authenticity. This is another reason why cultural heritage interpretation and presentation of sites should be taken seriously and catered for professionally (Veverka, 2000). It also indicates that development and diversification of cultural heritage products should be to the tourist's standards. If authentic experience is very important to both African and domestic tourists, this means that a sense of reality and truth at cultural heritage sites need to exist. Authenticity, as a characteristic which tourists evidently seek (refer to Figure 4.11 below), measures the degree to which the values of a heritage site may be understood to be truthful, genuine and credible (Stovel, 2007:22).

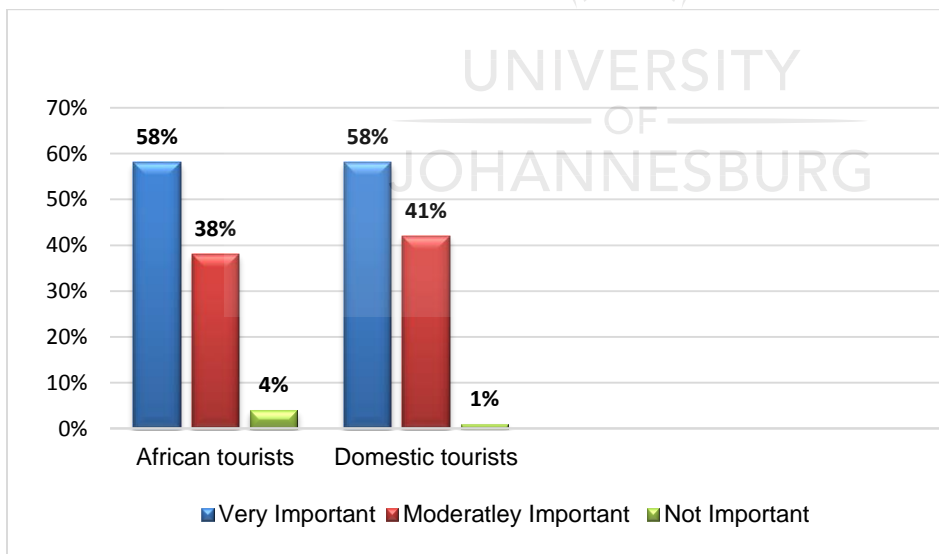


Figure 4.11: The importance of an authentic experience for African and domestic tourists

Figure 4.11 above highlights the different degrees of importance of an authentic experience at a cultural heritage site for both African and domestic tourists. Since

authenticity is already an important concept on its own, it is evident that it is also considered an important tourist experience as the results showed that African tourists and domestic tourists consider authenticity as a necessary requirement for an experience. More than half of each group (58%) indicated that it is very important to have an authentic experience when visiting a cultural heritage site. The high level of agreement reveals that the tourists were not only mature enough to comment about authenticity but understood what the concept meant in its entirety and its association to cultural heritage sites. Both groups expressed a low agreement in terms of authenticity not being important at 5% combined. This finding automatically proves how important it is for majority of the tourists to have an authenticity experience at cultural heritage sites.

4.5 CONCLUSION

This chapter provides a detailed description of the profiles and behavioural characteristics of both African and domestic tourists. Each characteristic presents individual results for each group. The demographical characteristics of tourists such as country of origin, age, gender, education and occupation are presented in the form of graphs and tables. The main results presented in the chapter show that more African male tourists (56%) visited Constitution Hill than African female tourists (44%). Domestic tourists did not show a significant difference between the number of men (48%) and women (52%) visiting the site. Both groups indicate a high level of education with 64% graduates with bachelor degrees; African tourists had more bachelor degree graduates (40%) and domestic tourist's matriculants (28.8%). Furthermore, the behavioural characteristics such as reasons for visiting the site, preference for use of tour guides or not and the importance of authenticity when visiting a cultural heritage site are presented. For African tourists, 40% came to learn about the history of apartheid in South Africa while 66% domestic tourists visited because of their own interest in the site. Both African (58%) and domestic (58%) tourists expressed the same importance of authenticity at the cultural heritage site. The following chapter presents data analysis and statistical tests used for both groups.

CHAPTER FIVE

DATA ANALYSIS, CONCLUSIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

This chapter presents an overview of the statistical tests used to address the goal and objectives of this research study. The goal of the study was to explore the differences between how African and domestic tourists construct authentic experience at Constitution Hill in Johannesburg. More specifically, the study set out to explore the roles of cognitive and affective dimensions in constructing authenticity experienced by both tourist groups. This was to indicate which type of interpretative media assists tourists the most in having an emotional and educational (learning) experience at the site.

Furthermore, the results of statistical tests pertaining to each objective are further outlined. The first statistical test was that of reliability for the analysis of scale; a procedure used to find scales that are reliable (Pallant, 2013:101). This was followed by a correlation test for the internal consistency of a set of items (DeVellis, 2016; Eisinga, Gliem & Gliem, 2003; Grotenhuis & Pelzer, 2013). As such, this addressed the research by meeting Objective 1: (To determine the differences between the African and domestic tourist construct of authentic experience at Constitution Hill). The independent *t*-test was the statistical analysis initially used to compare and present the mean score for the two groups. This was followed by the Mann-Whitney U test, as arguably, it is also the most appropriate for comparative purposes. The Kolmogorov-Smirnov and Shapiro-Wilkinson tests were also used to test for significance. In meeting Objective 2: (To explore the subsequent roles of cognitive and affective dimensions in the construction of authenticity of the African and domestic tourist experience), tables from Pearson Chi-Square test were compiled to indicate the roles of media sources which contributed the most to the tourists emotional response and knowledge. The Pearson's Chi-Square test was used to test

Objective 3: (To what extent the interpretive media at the cultural heritage site has an influence on the perceptions of both African and domestic tourists). This was addressed by the Pearson Chi-Square test which explored if an association exists between two sets of data, (Laerd Statistics, 2013:8) and how strong the relationship was between two categorical variables (Pallant, 2013:225). Post Chi-Square test, the Cammer's Value was used to determine relationships between variables for tables with more than 2x2 rows and columns (Pallant, 2013). This was followed by cross-tabulations for comparisons between the two groups perceptions influenced by interpretative media at the site. In meeting Objective 4: (To draw conclusions and make recommendations about how African and domestic tourists construct authentic experience at Constitution Hill) results were generated from the results of Objectives 1, 2 and 3.

The following section presents the scales statistics consisting of reliability and internal consistency of the scales.

5.2 SCALE STATISTICS OF CONSTRUCTIVE AUTHENTICITY

The following section presents the results of the reliability analysis which ensured that each item contributes to the scale value and that the scale measured the construct in the study (Gliem & Gliem, 2003). The purpose of the reliability analysis was to observe individual scale items which tended to cluster together. It was also used as a method to reduce items which do not correlate with other items. The reliability analysis was followed by inter-item correlations (which detect items that fit poorly and may distort the scale) to test for the internal consistency of items in the scale (DeVellis, 2016). The results of the reliability analysis were followed by the results of inter-item correlations and revealed the relationships between variables for two dimensions of constructive authenticity (affective and cognitive) and the descriptive analysis of the new scale.

5.2.1 Reliability analysis

During the process of the reliability analysis of scale, one of the most popularly used indicators of internal consistency, Cronbach's alpha coefficient above .6 is rendered reliable (Tavakol, Mohagheghi & Dennick, 2011; Zinbarg, Revelle, Yovel & Li, 2005). The number of items on the scale can influence the Cronbach's alpha (α) value, for example, scales with fewer items under ten can produce a low Cronbach alpha coefficient value (Pallant, 2013). Reliability analysis is conducted to confirm validity of item selection and Cronbach's alpha (α) is used to prove the scale of validity. Negatively worded items are reversed before checking for reliability. The Table 5.1 indicates the questions which are valid and reliable enough to test the objectives. The procedure of reliability analysis of scale comprised the following: total statistics for items (Table 5.1), Cronbach's Alpha (α) (Table 5.2) and summary of item statistics (Table 5.3).

Initially, the reliability analysis used the eight items and two were removed as total of correlation for each was below .3. As outlined in Chapter 3 under section 3.4.2.1 and 3.4.2.2 the remaining six were measured on a Likert scale of 1-4, also known a 4 point Likert scale (this ranged from "Strongly disagree", "Disagree", "Agree" to "Strongly agree"). The following section presents the reliability analysis of the scale of constructive authenticity.

Table 5.1: Total statistics for items

	Scale mean if item deleted	Scale variance if item deleted	Corrected item-total correlation	Mean	Cronbach Alpha if item is deleted
It was a very emotional experience (Q2.2.1)	15.71	5.222	.366	2.84	.662
I do feel for the prisoners (Q2.2.2)	15.31	5.395	.356	3.24	.664
I can now understand what the freedom struggle was all about (Q2.2.3)	15.33	5.077	.436	3.22	.639
It was a thought provoking experience (made me think) (Q2.2.4)	15.39	4.804	.522	3.16	.609
I want to learn more about South African history (Q2.2.7)	15.60	5.421	.312	2.95	.679
I learned more than what I expected (Q2.2.8)	15.42	4.690	.507	3.13	.613

N=298

Table 5.1 shows how valuable each item is for the Lickert scale by showing what the scales mean, variance, inter-item correlation and Cronbach Alpha would be if selected items were deleted. For example with the item “It was a very emotional experience” (Q2.2.1), the Lickert scales Cronbach Alpha would drop to .662 if the item was deleted. This shows how important the item is in order for the Cronbach Alpha to remain increased and not drop, the same applies for the rest of the items on the total statistics items table. Low values which are less than .3 of corrected item-total correlation indicate that the items measure differently from what the scale intends. The six items in Table 5.1 present corrected-item correlation above the required value. The statements “I did not feel empathy for the prisoners” (Q2.2.5) and “What I learned today does not link to the current issues in South Africa” (Q2.2.6), were ill-fitting even after reverse scoring, and therefore reflected on the tourist (they are negatively worded which is why they were reflected). The items “corrected–item correlation” were both below .3, causing the Lickert scales value to

be low. After the removal of the offending items, Cronbach's alpha increased. This means more reliability and validity of the Lickert scale when it comes to the measurement of constructive authenticity. The scale has fewer items (n=6) hence the value of Cronbach's alpha. The scale constructive authenticity has good internal consistency, with a Cronbach's alpha coefficient reported of $\alpha=.686$.

Table 5.2: Cronbach's Alpha (α)

Cronbach's Alpha	Cronbach's Alpha Based on Standardised Items	N of Items
.686	.684	6

N=298

The Table 5.3 shows that the mean of the items on the scale of 4-1 ("strongly agree" to "strongly disagree") is $M=3.09$. The mean inter-item correlation value is .265 suggesting that there is enough correlation amongst the items, an average relationship among the items (Pallant, 2013). This means that the items in the Lickert scale complement each and will succeed in the measurement of constructive authenticity. The internal consistency of the scale will benefit the accuracy of the study.

Table 5.3: Summary of item statistics

	Mean	Minimum	Maximum	Range	Minimum/Maximum	Variance	N of Items
Item-Means	3.09	2.83	3.24	.405	1.14	.026	6
Inter-Item Correlations	.265	.057	.385	.328	6.79	.008	6

N=298

5.2.2 Inter-item correlation

Inter-item correlations are important in showing an item analysis of a set of questions. Inter-item correlations examine the degree to which scores on one item are related to scores on all other items in a scale. The six items remaining after the reliability analysis were examined to check whether items correlated and that there were no redundant items (Fuchs & Diamantopoulos, 2009:196). Ideally, the average inter-item correlation for a set of items should be between .20 and .40, signifying that while items are realistically similar they do contain an element of unique variance in order to be individual and stand-alone (Piedmont & Hyland, 1993). The inter-items measure the degree to which answers to one item of the test correspond to answers given for other items of the test. The correlation of zero indicates no relationship at all, a correlation of 1.0 indicates a perfect positive correlation which is a correlation of each item with itself and a value of -1.0 indicates a perfect negative correlation (Pallant, 2007).



Table 5.4: Inter-item correlations

	It was a very emotional experience	I do feel for the prisoners	I can now understand what the freedom struggle was all about	It was a thought provoking experience (made me think)	I want to learn more about South African history	I learned more than what I expected
It was a very emotional experience	1.000	.229	.326	.335	.057	.245
I do feel for the prisoners	.229	1.000	.223	.319	.164	.227
I can now understand what the freedom struggle was all about	.326	.223	1.000	.325	.161	.350
It was a thought provoking experience (made me think)	.335	.319	.325	1.000	.261	.385
I want to learn more about South African history	.057	.164	.161	.261	1.000	.376
I learned more than what I expected	.245	.227	.350	.385	.376	1.000

N=298

Pallant (2013:139) specifies the values of correlation by indicating that small correlation is $r=.10$ to $.29$, medium correlation $r=.30$ to $.49$ and large correlation $r=.50$ to 1.0 . The Table 5.4 above presents results for a combined sample of each item which has been correlated showing the strength and relationship between them.

For example, the statement “I learned more than what I expected” correlation is medium $r= .350$ with item “I can now understand what the freedom struggle was all about” This

suggested quite an average strong relationship between tourist learning and understanding. The same type of medium correlation is noted with items about the relationship between the statement “it was a very emotional experience” which, as an affective variable shows $r=.335$ medium correlation with the cognitive statement variable of “It was a thought provoking experience”. Since provocation of thought correlates with emotional experience, another relationship appears between the cognitive variable of “I can now understand what the freedom struggle was all about” with the affective variable of “it was a very emotional experience”. The correlation is $r=.326$ suggesting a medium relationship between what tourists understand about the freedom struggle and their emotional experience of it. By showing a relationship through the process of mindful cognitive performance (O’Donovan, Quinn & Lally, 2015) it suggests that learning can generate an emotional experience. Mindful experience has an impact on tourist memory and through the learning process those memories can create an experience. Cognitive and affective variables, therefore, demonstrated the relationship between the processes of understanding in order to have an emotional experience at cultural heritage sites. This reveals that the two variables complement one another.

Other correlations were small around $r=.057$, such as the statements “it was a very emotional experience” and “I want to learn more about South African history” and suggested a weak relationship. The same applies for the statement “I want to learn about South African history” and “I do feel for the prisoners” that have a correlation of $r=.164$ which indicated that there was no relationship between learning more about South African history and having an emotional experience. Clearly, since the tourist had not learned enough, it was difficult for them to feel for the prisoners (lack of understanding).

No perfect negative items exist. Internal consistency is adequate therefore unreliability is not due to the questions. From the above, it can be said that correlating the aspects of authenticity of tourist experience from South African sites linked to a history of ‘the struggle’ Measurement of the scale was purified by discarding the immeasurable items in order for a score to be produced, hence the inclusion of only six items in the scale.

5.2.3 Descriptive analysis of the six-item scale

Table 5.5 below presents the 6 items for constructed authenticity which were included in data analysis. The six items in the scale constitute the label constructive authenticity, the items measure both cognitive and affective dimensions of authenticity. The table shows combined agreements and disagreements for both African and domestic tourists on the four-point Likert scale in terms of how they constructed the authentic experience at Constitution Hill. Referring to Table 5.5 it is evident that both groups agreed (61.5%) and strongly agreed (13.2%) that the experience was a very emotional one, while a further (55.6%) agreed and strongly agreed (34.2%) that they did “feel for the prisoners”. The latter experience suggests links to the concepts of revelation and provocation and to the type of information at the site that relates to tourists by provoking feelings, which result in a meaningful experience (Tilden, 1977). The choice of the statement item “I can now understand what the freedom struggle was all about” proved that the educational purpose of the site was fulfilled as 56.8% agreed they understood. As the entire purpose of learning is to get new insight which leaves an imprint of unforgettable experience, a significant result was that both African and domestic tourists mutually agreed (53.9%) to have had a thought-provoking experience. In addition, both groups felt that they would like to learn more about South African history (60.1%) even though they learned more than they expected (50.5%).

Table 5.5: Variables of constructed authenticity (tourist groups combined)

Constructive authenticity	Strongly disagree %	Disagree %	Agree %	Strongly agree %	Total %
It was a very emotional experience	5.4	19.2	61.5	13.2	100
I do feel for the prisoners	2	8.1	55.6	34.2	100
I can now understand what the freedom struggle was all about	2.7	6.5	56.8	34	100
It was a thought provoking experience (made me think)	2.7	11.3	53.9	32.1	100
I want to learn more about South African history	3.1	17.9	60.1	18.9	100
I learned more than what I expected	3.1	13.4	50.5	33	100

African n=148; Domestic n=150

Nevertheless, it is of some concern that a sizeable amount of tourists did not have an emotional experience. This indicates more attention should be given to this factor at cultural heritage sites, as suggested by DTI & SAT (2004) (refer to section 1.2.2 on page 10). A substantial percentage (19.2%) of both groups of tourists failed to have had an emotional experience (“disagree”) while 5.4% strongly disagreed. This indicates a lack of connection to the memories displayed, whether personal, cultural or biographical, which allow tourists to reminisce (O’Dell, 2005). Therefore, the key to tourist experience - or “emotional realness” - was not fulfilled for these tourists.

The same tourists disagreed (8.1%) on the item “I feel for the prisoners” with a low 2% who strongly disagreed. However, in their response to the item whether they understood what the freedom struggle was all about most (56.8%) agreed, which left only 6.5% of the tourists disagreeing and 2.7% strongly disagreeing. This suggests that the interpretation and presentation at the cultural heritage site played a role in informing the cognitive dimension (Moscardo, 1996) of constructive authenticity. The mindful learning and satisfaction with the site led tourists to be more adaptive and responsive to information. For the 11.3% of tourists who disagreed to having an emotional experience and those

2.7% who strongly disagreed, a numerical pattern was detected between tourists who disagreed not to have had an emotional experience (19.2%) and those who did not have a thought-provoking experience (11.3%). The pattern was detected through similarities and closeness of level of disagreement. Based on the above, a connection between the two variables is evident as no emotional experience means that thoughts were not provoked enough to trigger emotions. Dutt and Ninov (2016:83) state that insightful experience is the result of a link between mindfulness and the psychological processes through cognitive and affective reflection. The insightful state is experiential which tends to have a long-lasting effect on tourists because of its intrinsic nature (McIntosh & Prentice, 1999). Therefore, cognitive authenticity through mindful experience, and affective authenticity through insightful experience should have an undeniable impact on the tourist experience.

In terms of wanting to learn more about South African history, both African and domestic tourists (17.9%) disagreed with 3.1% strongly disagreeing. This can be due to having prior knowledge of South African history or from the satisfaction of learning enough at the site as mentioned above. In terms of whether they learned more than what they expected, a disappointing 13.4% disagreed and 3.1% strongly disagreed. This is a very high number as it represents every 6th or 7th tourist who did not learn more. This result defeats the entire purpose of the cultural heritage site which is to provoke and reveal universal symbolic meanings. The authentic experience, whereby the past is brought back to life so as to experience it in the present, is uniquely personal and important to the individual. In addition, Sofield (2001) alleges that the importance of cultural heritage lies in its connection with identity, and therefore it is central in defining individuals, communities and nations. The provoked thinking experienced by both groups indicated emotional attachment, empowerment, value and feelings towards whom or what they identified with. In that moment of thought, personal heritage and relationships to an identity were triggered to generate the construction of authenticity. The symbolism and aesthetic value at the site provoked a thought process for the tourists, making them remember an event or something in their lives that related to the cultural attraction (Chhabra *et al.*, 2003; Tilden, 1977). Table 5.6 below differentiates between African and domestic tourists in

constructing authenticity by presenting each group's responses on the four point Likert scale. The representation of AT=African tourists and DT= domestic tourists in the table.

Table 5.6 gives a brief summary on how African and domestic tourists constructed their authentic experience at Constitution Hill. A common characteristic for both groups can be seen with the 61.2% agreement by African tourists and 61.7%% agreement of domestic tourists that it was a very emotional experience. However, Timothy (2011) claims that authenticity of objects and places are not inherent in their properties or characteristics but on the ruling (construction) made about heritage places and relics by tourists. This means that these cultural heritage sites need to use tourist memories to support and confirm identification with the past. Since African and domestic tourists do share a common history, to a certain extent, the insightful and affective nature of experiences can cause empathy and memory in relation to the past, as in the case of this site. Hence the emotional experience is common to both groups; the domestic tourist's quest to rediscover or reinforce their cultural identity made them feel emotional, and for African tourists, the African renaissance and pan-Africanist agenda triggered an equally emotional response for global citizenship. The story at Constitution Hill provoked the thinking, learning and emotional connection of both tourist groups to the cultural heritage site, which in turn, provided a meaningful experience.

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Table 5.6: African and domestic tourists responses on the Likert scale

	Strongly disagree		Disagree		Agree		Strongly agree		Total	
	AT %	DT %	AT%	DT%	AT%	DT%	AT%	DT%	AT%	DT%
It was a very emotional experience	4.8	6	21.1	18.8	61.2	61.7	12.9	13.4	100	100
I do feel for the prisoners	2.1	2	11.6	4.7	60.3	51	26	42.4	100	100
I can now understand what the freedom struggle was all about	2.7	2.7	7.5	5.4	58.2	55.4	31.5	36.5	100	100
It was a thought provoking experience (made me think)	2.1	3.4	13	9.5	50.7	57.1	34.2	29.1	100	100
I want to learn more about South African history	2.1	4.1	19.6	16.2	67.1	53.4	11.2	26.4	100	100
I learned more than what I expected	2.8	3.4	14.8	12.1	49.3	51.7	12.1	32.9	100	100

African n=148; Domestic n=150

In terms of the empathy (feeling for) the prisoners at the site, 42.4% of domestic tourists strongly agreed, compared to fewer (26%) African tourists who strongly agreed. This suggests that domestic tourists agreed because they saw the prisoners as both their “own” (connected to their national identity) and “owned” as a cultural heritage attraction for global citizens (Graburn, 2001). Although 60.3% of African tourists agreed, it could be that they did not strongly agree because prisoners were not symbolic to their frame of reference or the type of interpretive media used at the site did not interconnect significantly. This suggests that the authenticity of sites/objects should constantly be evoked by mindful and insightful means of interpretation.

Ironically, in response to the statement whether the tourist can now understand what the freedom struggle was all about, both groups agreed (with 58% African tourists to 55.4% domestic tourists). The close agreement proves it unlikely that authenticity is constructed in a different way. A similar result was shown with the statement that “it was a thought-provoking experience” with agreement from African (50.7%) and domestic tourists (57.1%).

The purpose of the statement “I want to learn more about the history of South Africa” was to help explore whether the functionality of interpretative media at the site should enable revelation of a story instead of loading tourists with purely factual and meaningless information. The majority of responses by African (67.1%) and domestic tourists (53.4%) agreed that they did want to learn more about the history of South Africa, although the domestic tourists’ percentage was slightly lower. This could possibly be due to the prior knowledge and lived experience of South African history by domestic tourists. Lastly, both tourist groups similarly agreed that they learned more than what they expected, (African at 49.3%, domestic at 51.7%). This type of positive response is always good because it proves that the experience exceeded the tourists’ expectations. For a tourist it is always great to experience more than anticipated, but it also further implies that there is quality interpretation and presentation at South African cultural heritage sites (for detailed discussion refer to section 2.6 on page 49).

The table reveals more similarities in constructive authenticity than differences; therefore, it can be said that statistically more agreements in authentic tourists’ experiences than differences exist for both groups. Another pattern shown in Table 5.6 was that, for both groups, there was the least response to disagree and strongly disagree and a more favourable response to agree and strongly agree. For example, responses to the statements “It was a very emotional experience” “I do feel for the prisoners”, “I can now understand what the freedom struggle is all about”, and “it was a thought-provoking experience”, all significantly agree and strongly agree, indicating similarities in experience. Statistically the results presented in Tables 5.6 revealed that there is no

reason to suggest that African and domestic tourists have differences in constructing the authentic experience at Constitution Hill.

5.3 CONSTRUCTIVE AUTHENTICITY OF AFRICAN AND DOMESTIC TOURISTS EXPERIENCE

The following section presents the Mean (*M*) and Standard Deviation (*SD*) of African and domestic tourists to indicate the dispersion of data from its mean for both groups. Furthermore, tests for normality were conducted through Kolmogorov-Smirnov statistics and the Shapiro-Wilkinson test of significance. These particular tests reveal normality of data which are presented in the form of histograms by assessing skewness values (Pallant, 2013). Lastly, the section presents the independent sample *t*-test which is used to compare the mean score for two different groups of tourists and the Mann Whitney *U* test expected to reveal the differences between the constructive authenticity of African and domestic tourists.

5.3.1 Mean (*M*) and Standard Deviation (*SD*)

The Table 5.7 below outlines the values of mean (*M*) and standard deviation (*SD*) for the variables of constructed authenticity between the two groups:

Table 5.7: Constructive authenticity of African and domestic tourists

		Statistic	
Constructed authenticity	African tourists	Mean	3.04
		Median	3.00
		Variance	.213
		Standard Deviation	.461
	Domestic tourists	Mean	3.11
		Median	3.16
		Variance	.199
		Standard Deviation	.446

Table 5.7 presents the results of the Mean (M) and Standard Deviation (SD) of constructed authenticity for Africans and domestic tourists on the four (4) point scale. The mean score for African tourists is ($n=148$) $M=3.04$, $SD=.46$ in comparison with domestic tourists whose mean is ($n=150$) $M=3.11$, $SD=.44$. The variance for African tourists is .213 and for domestic tourists .199 which is the total variance for each item in the scale from the scale's means. It also shows a very average amount of variance of the data from the mean. The difference between the two groups indicates that there were slightly less tourists from the African group compared to domestic tourists. The following section presents assessment of normality by using the results of the Kolmogorov-Smirnov statistic and Shapiro-Wilkinson test of significance (refer to Table 5.8 below).

5.3.2 Kolmogorov-Smirnov and Shapiro-Wilkinson test of significance

The Shapiro-Wilkinson test of significance is used to test whether data is normally distributed. Samples which are <50 are suitable for this type of test, but can also handle sample sizes as large as 2000 (Ghasemi & Zahediasl, 2012) as is the case in this study $N=298$. The larger the sample size, the more likely it is to attain statistically significant results. The Kolmogorov-Smirnov (K-S) works better for data sets $n>50$ (Drenzer, Turel & Zerom, 2010) deciding if samples come from a population with specified continuous data distribution.

The Shapiro-Wilkinson test complements the above K-S test for normality. The null hypothesis is tested to show normality of data distribution. The hypothesis is that if $p>.05$ fails to be rejected and the data in the set is assumed to be normally distributed or $p<.05$, H_0 is rejected by assuming that data is normally distributed. The p values in both tests of $p>.05$, confirm that the results are statistically significant and unlikely to have occurred by chance (Pallant, 2013).

Table 5.8: Kolmogorov-Smirnov (K-S) and Shapiro-Wilkinson test of significance

	Kolmogorov-Smirnov			Shapiro-Wilk		
	Statistic	df	Sig	Statistic	df	Sig
African tourists	.119	148	.000	.965	148	.001
Domestic tourists	.091	150	.004	.972	150	.003

N=298

The results of the tests outlined in Table 5.8 revealed that $p = .000$ for African tourists and $p = .004$ for domestic tourists, both $> .05$, indicating data are not normally distributed. So, the results demonstrate that most of the tourists agreed, which skewed distribution of data and which is the reason for lack of normality (refer to Figure 5.1 and 5.2).

The Shapiro-Wilkinson test validates the results ($p = .001$ for African and $p = .003$ for domestic tourists) of the Kolmogorov-Smirnov (K-S) test that is not normally distributed. The two tests are used in conjunction because the results of K-S test is less powerful alone for testing normality, it is sensitive to extreme values unlike the Shapiro-Wilkinson (Steinskog, Tjøstheim & Kvamstø, 2007:1156).

5.3.3 Data distribution for African and domestic tourists

The histograms below provide information regarding the distribution of scores on continuous variables (called the skewness) which indicate the symmetry of the distribution. The shape of the histogram is inspected in order to find information about the distribution of scores on the continuous variables. According to Pallant (2007:66) a perfectly normal distribution would obtain a skewness value of 0 which is highly uncommon in social science. Cooper and Schindler (2011) indicate that distributions that have scores that cluster heavily or pile up in the centre are leptokurtic; but a flat direction with scores more evenly distributed are called platykurtic; and the intermediate or mesokurtic approaches are scores with normal distribution which are either too peaked or not flat. These different distributions of scores indicate whether skewness value is positive, negative or undefined - essentially showing if there is a difference in how African

and domestic tourists construct authentic tourist experience based on the distribution shape.

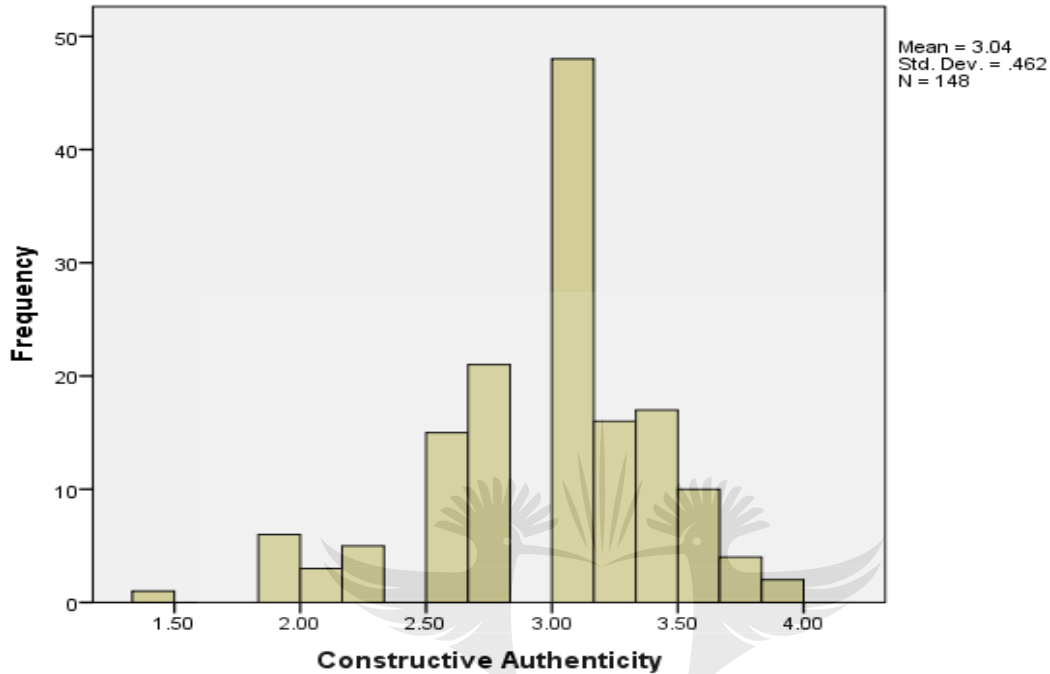


Figure 5.1: Histogram presentation for African tourists' constructive authenticity

Figure 5.1 represents $n=148$ African tourists and $M=3.04$. The standard deviation which is the dispersion measurement of set of scores from the mean is $SD=.462$. Based on Figure 5.1 the skewness for constructed authenticity is peaked in the centre of the graph. The histogram's bell shape is centred on 2.5 as from the findings of this study. Further, the findings in relation to the African tourists in South Africa demonstrate a peak of around 3 which resembles a leptokurtic distribution. The scores are reasonably normally distributed, tapering out towards the extremes for the African tourists in the study. This signifies that variables are normally distributed influencing the choice to use an independent sample t -test and Pearson's Chi-Square test to further statistically test for comparisons.

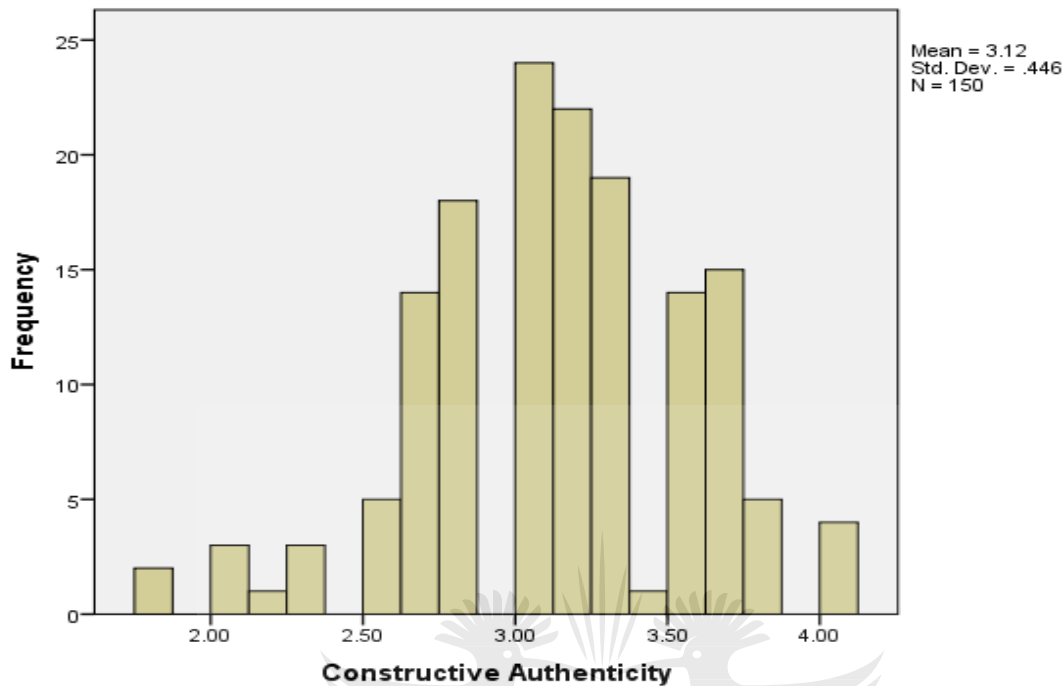


Figure 5.2: Histogram for domestic tourists' constructive authenticity.

The histogram represents $n=150$ domestic (SA) tourists and ($M=3.12$, $SD=.446$). Figure 5.2 of the study's results indicate a peak for the domestic tourists' responses to constructed authenticity at Constitution Hill that stands at around 3, which can be supposed to be wholly agreeable. The peak is slightly heavier than the African tourist response and also resembles a leptokurtic distribution. More evidence to show that both groups do not construct authenticity so differently are indicated in the commonality of the histograms regardless of differences in types of distribution.

The following box and whisker plot (Figure 5.3) gives information regarding the centre (median), spread and overall range of the statistical data set. The box and whisker plot was an easier way of summarising a set of data measured on an interval scale, in this case a four-point Likert scale. This type of graph analysis is popular in exploratory analysis because it shows the shape distribution, central value and variability (Pallant,

2013). Although a box plot has the ability to show data symmetry via median in the centre of box, it fails to show the shape of the symmetry the way a histogram does.

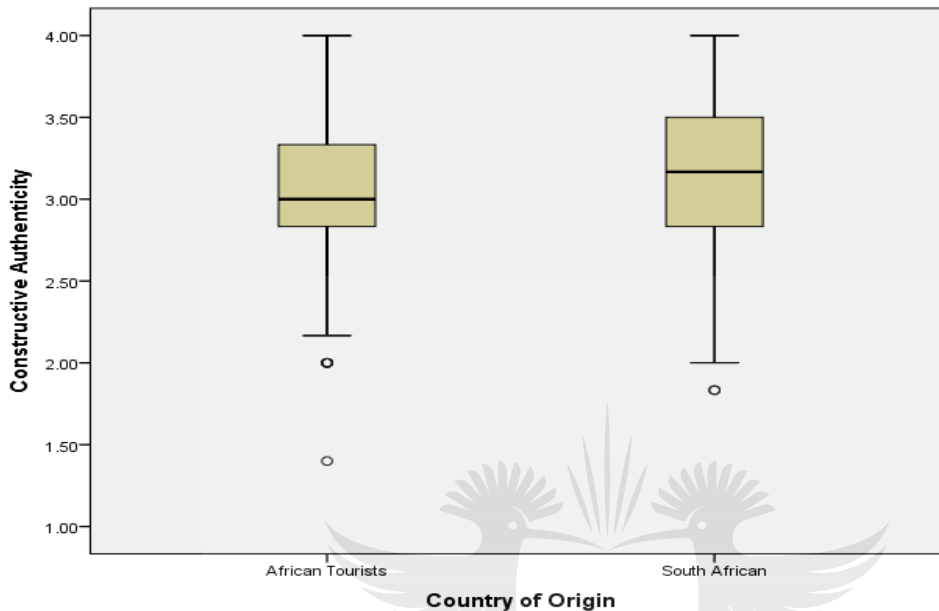


Figure 5.3: Box plot representing the means' (M) difference for constructed authenticity for African and domestic tourists

As stated above, this study aims to unearth possible differences of constructed authenticity between the African and South African domestic tourists. If one of the whiskers is longer than the other, it indicates a wider range in values of data in that section (meaning data are more spread out). The box's position in its whiskers and the line's positioning in the box indicate the symmetry or skewedness of the sample either to the right or to the left. The symmetry can also be affected by the long whiskers relative to the length of the box. The long whiskers can portray a heavy tailed population and short whiskers a short tailed population. According to Spritzer, Wildenhain, Rappsibler and Tyers (2014) the tails on the box plot are extremes of the sample or population rather than centre. This means that the tails are more representative of the population African $n=148$ and domestic tourists $n=150$ than anything else. Lack of symmetry is evident when one tail is longer than the other. Populations are usually referred to as being heavy tailed

or light tailed leptokurtic (slender arched) or platykurtic (flat arched). Both groups have revealed a light tailed (leptokurtic) population in the whisker box plot. The relevance of this whisker plot is that it has given summarised information of the histograms about African and domestic tourist distributions of continuous variables as indicated above (Figure 5.2 & 5.3).

5.4 TESTING THE OBJECTIVES

For addressing the research scope in meeting the Objective 1: To determine the differences on how African and domestic tourists construct authentic experience at Constitution Hill, the independent *t*-test was the statistical analysis initially used to compare and present the mean score for the two different groups. The Mann-Whitney *U* test followed, as it is arguably also the most appropriate in comparative functions. The Kolmogorov-Smirnov and Shapiro-Wilkinson were further used to test for significance.

The Pearson-Chi Square tables were used in meeting Objective 2: To explore the subsequent roles of cognitive and affective dimensions in constructing authenticity of African and domestic tourists experience. The tables regarding media sources contributing most to emotional response and tourist's knowledge were fitting to source out cognitive and affective dimensions roles in informing tourist experience.

Objective 3: To what extent the interpretive media at the cultural heritage site has an influence on how both African and domestic tourists perceive it, was addressed by the Pearson Chi-Square test which explored if association exists between two sets of data, (Laerd Statistics, 2013:8) and how strong the relationship between two categorical variables (Pallant, 2013:225). The post Chi-Square test and Cammer's *V* were used to determine relationship between variables for tables with more than 2x2 rows and columns (Pallant, 2013). This was followed by cross-tabulations of what extent interpretative media had an influence on the perception of tourists accompanied by a tourist guide and tourist who explored on their own at Constituting Hill.

Objective 4: To draw conclusions and make recommendations about how African and domestic tourists construct authentic experience at Constitution Hill, results were generated from objective 1, 2 and 3.

5.4.1 Objective 1

The following section presents the statistical tests which were used to address objective 1, namely; independent *t*-test and Mann Whitney *U* test to reveal differences between African and domestic tourists' construction of authentic tourist experience.

5.4.1.1 Independent *t*-test

To test objective 1 for differences on how African and domestic tourists construct authentic tourist experience at Constitution Hill, an independent sample *t*-test was performed. The independent sample *t*-test is used to test a null hypothesis (H_0) that the means for both groups are equal. The *t*-test therefore compares the mean score on a continuous variable for two different groups in order to determine whether there was a statistically significant difference in the mean scores between two groups. According to Pallant (2013) statistically it tests the probability that the two sets of scores came from the same population. The independent sample *t*-test was conducted to test if there was a significant difference in the mean of constructed authenticity of tourist experience scores for African ($n=148$) and domestic tourists ($n=150$). The Table 5.9 below shows the results of *t*-test:

Table 5.9: The results of independent sample *t*-test

	Lavene's Test for Equality of Variances				t-test for Equality of Means				
	F	Sig.	t	df	Sig. (2-tailed)	Mean Differen ce	Std. Error Differen ce	95% Confidence Interval of the Difference	
								Lower	Upper
Equal variance s	.001	.969	-1.39	296	.166	-.07310	.05260	-.17661	.03041
Equal variance s not assume d			-1.38	295	.166	-.07310	.05261	-.17663	.03044

N=298

The Lavene's test of equality of variance is testing for differences among two group's variances and the *t*-test for differences among the groups' means. The Lavene test determines if the two groups have the same or different amounts of variability between scores. An independent sample *t*-test was conducted to compare the differences in construction of authenticity for African tourists $M= 3.04$, $SD= .461$ and domestic tourists $M=3.11$, $SD= .446$; $t(296) = -1.390$, $p=.166$ (two-tailed). The magnitude of the differences in the means (means differences= $-.07310$, 95% CI: $-.17661$ to $.03041$) was small, $d=0.16101$ according to the Cohen's *d* which varies as follows, $.2$ =small effect, $.5$ =medium effect and $.8$ = large effect (Pallant, 2013:251).

The results of Lavene's test indicate that the range of responses was similar for both groups and equal variances can be considered. The value of $.969$ is $<.05$ which means the H_0 is accepted by making the assumption that the variances are approximately equal. The results of the Lavene's test show in the first line that for constructed authenticity the variances were equal for African and domestic tourists $F(.001, p= .166)$ which is significant for the study's objective 1 to compare both groups. The Sig (2 tailed) value of $p>.05$ implies that there is no statistically significant difference between the two groups supported at the 95% confidence level, suggesting that African and domestic tourists do

not construct authenticity differently, in fact they have similar responses at cultural heritage sites.

The results of this *t*-test indicated that there are no significant differences in construction of authenticity between the two groups, $t(296)=-1.390$, $p =.166$, therefore the H_0 is accepted which indicates that the mean score between both groups is not significantly different.

The fact that there is no statistical difference in constructed authenticity, therefore proving the theory of innate (sameness) togetherness between African and domestic tourists (refer to section 2.5 on page 40). The results suggest that there is a similarity of responses from African and domestic tourists as the receivers of symbolic message of South Africa's historical struggle in the form of cultural heritage sites. In essence African and domestic tourists are members of a unified community (global citizenship) who relate to one another through interpreting cultural political cultural heritage sites as a sign of strength, struggle and freedom to share with nations who have experienced the same. Thus, it is incorrect to state that they do construct authenticity differently since the statistical evidence is quite precise in this case.

5.4.1.2 Mann Whitney *U* test

According to Cooper and Schindler (2011:673), the Mann Whitney *U* test is a non-parametric alternative to the parametric *t*-test which is an opportunity to draw different conclusions about data depending on the data's distribution. The Mann Whitney *U* test compares the sample medians (*Ma*) for two independent groups when the dependent variable is either ordinal or continuous but not normally distributed as in this case (McKnight & Najab, 2010). The Mann Whitney *U* tested the null hypothesis (H_0) which states that if the probability value is not equal to or $p >.05$, the result is not statistically significant (Pallant, 2013:237). The following Table 5.10 indicates if there is a difference when constructing authenticity between African tourist and domestic tourists.

Table 5.10: The Mann Whitney *U* test

	Constructive Authenticity
Mann-Whitney U	10191.500
Wilcoxon W	21217.500
Z	-1.230
Asymp. Sig. (2-tailed)	.219

From the above table, it is evident that the Mann-Whitney *U* test was conducted to determine if there was a difference in the construction of authenticity between the African and domestic tourist experience at Constitution Hill. The results of the analysis indicated that there was no difference, $Z = -1.23$, $p > .05$ with both groups of tourists, which confirms that there is no evidence to categorically state that constructed authenticity between the two groups namely African and domestic tourists experience is achieved differently. The $H_0 p > .05$ was rejected, which revealed no significant differences in the construction of authentic experience between African ($Md = 3.04, n = 148$) and domestic ($Md = 3.11, n = 150$) tourists, $U = 10191$, $Z = -1.23$, $p = .21$, $r = -0.07$. The r value is -0.07 since $Z = -1.23$ and $N = 298$ which is a small effect according to Cohen's (1988) criteria which states that $.1 =$ small effect, $.3 =$ medium effect and $.5 =$ large effect (Pallant, 2013:238).

This proves once again that cultural heritage attractions represent collective pasts and common identities (Guibernau, 2004; Hamilton, 2015; Inac & Unal, 2013) which African and domestic tourists share and relate to. Therefore a difference in construction of authentic tourist experience is less likely to exist.

5.4.2 Objective 2

The study further purposed to explore the subsequent roles of cognitive and affective dimensions in constructing the authentic experience of the two tourist groups. The discussion presented in this section explores the role of cognitive and affective dimension though the use of media channels that relate to providing knowledge, understanding and

emotional response for African and domestic tourists at the Constitution Hill site. This was in a bid to further relate to how the tourists construct the authenticity of the products and services of the site and their subsequent interpretation and comprehension.

5.4.2.1 The role of cognitive dimension in constructing authentic tourist experience

The cognitive dimension of constructive authenticity deals with the cognitive domain involving mental structures and information processes which have an effect on an individual's learning (Kayat & Abdul Hai, 2014). The cognitive dimension is based on the capacity to learn which enables tourists to understand the 'encountered', to think about what is going on and make judgments based on experiences and interpretative media (De Rojas & Camarero, 2008; García de los Salmones, Rodríguez del Bosque & San Martín, 2007; Huh, 2002; Ivanovic, 2014b). At Constitution Hill, tourists had to understand themselves as cultural beings as well as open themselves up to understanding other cultural backgrounds.

The following Table 5.11 demonstrates the role of cognitive dimension in constructing authentic tourists experience through interpretative media for learning and understanding the story at the cultural heritage site. The results reveal that 40 % of the African and 42.3% of the domestic tourist's cognitive dimension was stimulated by visuals (pictures, buildings). Conceivably the objective authenticity and atmosphere of the jail cells contributed to the ability to learn. The stimulation of the cognitive dimension is very important because, as mentioned in (section 2.4.1 on page 38), it creates a mindful response at cultural heritage sites (Moscardo, 1996). Therefore, cultural heritage interpretation should be used to inform and educate tourist visits to cultural heritage sites through the principle of provocation which is one of Tilden's (1977) tools to provoke learning, thinking and emotions which informs cognitive dimension of constructed authenticity.

Clearly, the message through the audios and display panels are set to cognitively stimulate the attention of tourists. In terms of this study, the use of tourist guides by

domestic tourists (25.5%) and what they explored on their own (13.4%) contributed to their educational knowledge at the site. However, Veverka (2000) maintains that direct human communication is often more enjoyable to visitors than communication by impersonal media. Chapter 2, section 2.6 of this study covered the importance of stimulation of the human senses when experiencing an environment. It makes sense, therefore, that visuals such as pictures and the actual authentic environment assisted in cognitive learning at Constitution Hill. Nevertheless, while presentation and organisation of visual media sources at the site contributed to the authentic experience of both groups in the cognitive dimension (Bujdosó *et al.*, 2016; Dutton, 2002; Laing *et al.*, 2014; Moscardo, 1996; Prentice *et al.*, 1998; Robinson, 2015; Trinh *et al.*, 2016), it is worth noting, that audios (8%) and display panels (8.7%) played the least role in domestic tourists' learning and the tourist guide were preferred by only 12.1% of African tourists at the site. The table below (Table 5.11) shows the results of the responses to the statement "I learned the most from".

Table 5.11: The role of cognitive dimension in constructing authentic tourists experiences through interpretive media at Constitution Hill

Q3.4.1 I LEARNED the most from...							
	Visuals (pictures, buildings) %	Audios (recordings, songs) %	What I explored on my own %	Display panels (written) %	The story told by a site guide (if part of a tour) %	None %	Total %
African tourists	40.0	17.1	13.6	16.4	12.1	.8	100
Domestic tourists	42.3	8.1	13.4	8.7	25.5	2.0	100

N= 298; African n=148; Domestic n=150

The numbers of tourists exploring on their own was interestingly similar between the two groups. African (13.6%) and South African tourists (13.4%) both agreed that what they explored on their own also contributed significantly to their learning at the site. African tourists relied more on audios (17.1%) and display panels (16.4%) although almost all of them preferred tour guides (84%), (also refer to Figure 4.8 on page 93). Perhaps the story told by tourist guides was not convincing or interesting enough, the problem is there is more information rather than the elements of provocation (Tilden, 1977) in their story telling. The competency and knowledge of tourist guides about cultural heritage sites is important because they are the mediators who speak on behalf of the site (McCabe, 2010; Mercille, 2005; Resigner & Steiner, 2006; Weiler and Ham, 2002; Yasuda, 2013; Zervra, 2015). Their communication skills need to educate African and domestic tourists in order for them to have a more educational experience.

5.4.2.2 The role affective dimension in constructing authentic tourist experience

The affective dimension of constructive authenticity deals with the emotional component of the tourist's experience (Coghlan & Pearce, 2010; Rudez, 2014). This response was required by the statement "I had the most emotional response to..." in respect to the varied media sources. The relative emotional responses among both the African and domestic tourists are presented in Table 5.12 below.

The results below show that 29.5% of African tourists constructed their authentic tourist experience from visuals which made them have the most emotional response whereas only 21.7% domestic tourists said the same; however, 25% domestic tourists' affective dimension was mostly stimulated by what they explored on their own. The fact that domestic tourists explored the site on their own and found meaning and relevance at Constitution Hill indicates that the site informs nationals about the new South African identity in a powerful and memorable way. It shows that the site already relates to the local residents, so already there is a pre-attachment and knowledge to the culture and heritage site. The role of affective dimension in tourist experience is to create an

emotional experience (McIntosh & Prentice, 1999) as indicated in Chapter 2 (section 2.4.2 on page 39). Domestic tourists (25.2%) chose to explore on their own for the most emotional experience, almost twice as many as Africans tourists (13.9%). The impressions, emotions and relations which tourists have at cultural heritage sites contribute to their authentic tourist experience (Wang & Wu, 2013).

Table 5.12: The role of affective dimension in constructing authentic tourists experiences through media sources at Constitution Hill

Q3.4.2 I had the most EMOTIONAL response to...							
	Visuals (pictures, buildings) %	Audios (recordings, songs) %	What I explored on my own %	Display panels (written) %	The story told by a site guide (if part of a tour) %	None %	Total %
African tourists	29.5	18.9	13.9	15.6	14.8	7.3	100
Domestic tourists	21.7	22.4	25.2	8.4	18.9	3.4	100

N=298; African n=148; Domestic n=150

To have a genuine emotional experience means that the heritage interpretation should have an immense influence over the affective dimension of constructed authenticity. Tilden's principle of revelation (1977) together with understanding will create an emotionally charged experience. Domestic tourists' emotional response to the site was also inspired through the audio source material (22.4%). This suggests that the noises of struggle and torture presented through the audio made the experience more real and triggered or created memories which set a scene of apartheid times. African tourists elicited their most emotional experience from the display panels (15.6%) almost twice as much as the response of domestic tourists (8.4%). These multisensory media such as audio-visual presentations, models, and displays (Moscardo, Woods & Saltzer, 2004)

facilitate emotions derived from the tourist's memory, which is significant to the process of remembering or being mindful.

5.4.3 Objective 3

The Pearson Chi-Square test is used on two categorical variables in order to explore the relationship and compare the observed frequencies or proportion of cases in each category (Pallant, 2013). The following section presents the results of Pearson Chi-Square test for independence, Cramm's Value and cross tabulation used to adduce objective 3 which was set to explore to what extent the interpretative media at the cultural heritage site had an influence on how both African and domestic tourists perceive it.

5.4.3.1 The Pearson's Chi-Square test (χ^2)

The Pearson's Chi-Square test was used to test the extent of the interpretative media's influence on the perceptions of African and domestic tourists at the site. The Chi-Square tests the null hypothesis (H_0) which states that both groups use of interpretative media was influential to how they constructed authenticity (perceived) of the cultural heritage site. The result of the test is presented in Table 5.13 below. The result is statistically significant, $\chi^2 (5, n = 289) = 15.96, p = .007$ as it proves there is a strong correlation between the two variables which are not the result of a sampling error.

Table 5.13: Tourists perception at cultural heritage site

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	15.9 ^a	5	.007
Likelihood Ratio	16.3	5	.006
Linear-by-Linear Association	2.06	1	.151
N of Valid Cases	298		

a. 2 cells (16.7%) have expected count less than 5. The minimum expected count is 1.94.

There is a significant difference with the use of interpretative media and what contributed most to their learning. The footnote below the Chi-Square table indicates that 16.7% have a count less than 5 meaning that the assumption has not been violated concerning the minimum expected cell frequency. Ideally, this is what the study was aiming to achieve. Moreover, observing the p value in line with the Pearson Chi-Square in the table above, shows that $p= .007$ is a significant result in this case, which further informs the relative importance of the influence of media sources used (refer to Table 5.11 & 5.12 above). The study revealed emotional response among the tourists respondents presented in the following Table 5.14:

Table 5.14: Tourists emotional response to interpretative media at Constitution Hill

	Value	Asymp. Sig. (2-sided)
Pearson Chi-Square	11.589 ^a	.041
Likelihood Ratio	11.718	.039
Linear-by-Linear Association	.006	.936
N of Valid Cases	298	

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 6.45.

From the above, the Persons Chi-Square ($p= .041$) which is $>.05$, indicates that there is a difference between what African and domestic tourists regarded as the interpretive media that triggered the most emotional response. This was further reflected in the relative individual case-by-case responses within the questionnaires. To strengthen the argument, the open-ended question validated the authenticity of the tourist's emotional experience. The Table 5.15 below illustrates an affective expression from tourists in response to Question 3.3 ("Indicate ONE site where they had the most emotional experience and to explain why).

Table 5.15: Constitution Hill sites which generated the most emotional response

	Frequency	Percentage	Valid percentage
The Constitutional Court	39	13.1	13.4
The woman's jail	122	40.9	41.9
The old fort	22	7.4	7.6
The men's jail	108	36.2	37.1
Total	298	97.7	100
System	7	2.3	

The two sites that had the most emotional impact on both groups were the woman and men's jails. Words like "shocking" and "sad" were repeated quite frequently in the tourists' responses as an indication of their sympathy. These types of places evidently construct a deep sense of pain and sympathy for the suffering of the prisoners.

These are some comments:

- *"People were treated badly"*, (16-19, Female, Matriculation)
- *"Their circumstances and conditions were bad"*, (16-19, Male, Matriculation)
- *"Conditions were poor and men treated badly"*, (Male, 20-29, Postgraduate)
- *"Men should not be emasculated in any situation"*, (Botswana, 20-29, Male, Bachelor's degree)
- *"I'm a woman I can't imagine being in that environment"*, (20-29, Female, Bachelor's degree)
- *"Women have always been the backbone of community and the thought of how their families were coping made me feel pain"*, (Swaziland, 30-39, Postgraduate degree).

The majority of comments empathised (Yan *et al.*, 2016) with the imprisoned women and men as humans who contributed to society. The stripping of manhood and womanhood (human rights) was strongly vocalised by tourists. The emotions evoked by interpretative media of their own past experiences influenced how they perceived Constitution Hill. The

good quality of interpretation and presentation at Constitution Hill points to an effective use of the principle of revelation (Chhabra *et al.*, 2003) which avoids the overload of information. The principle of provocation (Tilden, 1977) can also be detected by the tourists' emotional response to the women's and men's jails. The interpretation of South African history was less about instruction, but allowed for more provocation of the tourist's interest to create a strong emotional response. Issues such as "struggle" and "suffering" that suggest a universal understanding are useful in the interpretation of political cultural heritage sites. This suggests that humans are indeed drawn to dark places (see Chapter 2, section 2.5.2 on page 44) and that the understanding of these issues goes beyond borders. Certainly, the Constitutional Court (13.4%) and Old Fort (7.6%), as the symbols of freedom, failed to generate as much emotional response from tourists as the women's and men's jails.

Essentially when transmitting the significance and message of a political cultural heritage site, the values start to show. Interpretive services are fundamentally the main reason tourists understand and come back to the site, which in turn produce repeat visitors and more income (Howard, 2003; Leask & Fyall, 2006; Moscardo, 1996; Taheri *et al.*, 2014; Uzzell, 1998). Veverka (2000) reminds that effectively applying interpretive media serves as educational and emotional authentic tourist experience at the site. Thus, a conclusion can be made to the effect that what causes the tourists' emotional response depends on whether they are African or domestic tourists and that interpretive media does seem to contribute to how they perceive the site.

5.4.3.2 Crammer's Value

The Crammer's V test calculates correlation in tables which have more than 2x2 rows and columns. This test is used post Chi-Square to establish strengths of relationships after significance has been determined by Chi-Square. Pallant (2007:217) emphasises that Crammer V equals 0 when there is no relationship between two variables and generally has maximum value of 1. This makes it possible for Crammer V to compare the strength of association between any two cross classification tables. Since the tables for

this study are larger than 2x2, the value reported is Crammer V. Using Cohen’s (1988) effect size measurement, (.10 small effect, .30 medium effect and .50 large effect). The tables which have a large Crammer V (<.50) can be considered to have a strong relationship between the variables, with a smaller Crammer V (>.10) indicating a weaker relationship.

Table 5.16: Use of the Crammer’s Value test

		Value	Approx. Sig.
Nominal by Nominal	Phi	.235	.007
	Cramer's V	.235	.007
N of Valid Cases		289	

The results show the significance of the Chi-Square, that the relationship between variables is medium. Since the Crammer’s V=.235, the results show that there was a relatively weak to medium association between the variables of constructive authenticity in the cross tabulation. The extent of interpretative media’s influence on perception of the site is presented in Table 5.17.



Table 5.17: The influence of interpretative media on the perception of African and domestic tourists' at Constitution Hill.

		Q3.4.1 I LEARNED the most from...					
Country of origin		Visuals (pictures, buildings)	Audios (recordings, songs)	What I explored on my own	Display panels (written)	The story told by a site guide (if part of a tour)	
African tourists	Accompanied by a tour guide	41.8%	17.9%	7.5%	11.9%	20.9%	100%
	Explored the site on your own	38%	16.9%	19.7%	21.1%	4.3%	100%
Domestic tourists	Accompanied by a tour guide	43%	7.3%	10.6%	9.8%	29.3%	100%
	Explored the site on your own	40.9%	13.6%	31.8%	4.5%	9.2%	100%
		Q3.4.2 I had the most EMOTIONAL response to...					
African tourists	Accompanied by a tour guide	28.3%	22.9%	5.7%	20.1%	23 %	100%
	Explored the site on your own	35%	21.7%	23.3%	15%	5%	100%
Domestic tourists	Accompanied by a tour guide	23.5%	22.6%	22.6%	7.8%	23.5%	100%
	Explored the site on your own	18.2%	27.3%	40.9%	13.6%	0.0%	100%

African n=148; Domestic n=150

Interpretation as one of the most important elements at cultural heritage sites is influenced either by personal and non-personal interpretive media (Pendit & Zaibon, 2013:346). Personal interpretive media includes the use of human assistance to give information and non-personal is all the electronic Media (visual, audio and display) that does not include human element (Littlefair, 2003; Timothy & Boyd, 2003). Interpretive media influences the learning at cultural heritage sites. The African and domestic tourists visiting Constitution Hill had the option of being accompanied by a tourist guide or to explore on their own (see

section 4.3 on page 91). The tourists accompanied by a tourist guide are assumed to most likely be influenced by tourist guides on the perception of the site. It was proven that non-personal interpretive media does have an extensive influence on the tourists perception of cultural heritage sites because even when African tourists were accompanied by a tourist guide (personal interpretive media), 41.8% was influenced by visuals. Domestic tourists showed similar numbers for those accompanied by a tourist guide, 43% indicated that the power of visuals (pictures and buildings) provided tourists with information and history (Millar, 2016) which influenced their perception of the site. This verified that interpretative media at the cultural heritage site had a significantly large influence on the perceptions of both African and domestic tourists.

The statement “I had the most emotional response to...” showed that 35% African tourists who explored on their own were influenced mostly by visuals and 27.3% domestic tourists by audios, indicating once again the extent in which interpretive media influenced both African and domestic tourists perception at Constitution Hill. This makes sense because when tourists are exploring alone, no one is there to explain therefore rely on visuals and audios to speak to them (Silberman, 2015:53). Clearly the story told by the interpretive media namely; visuals (pictures and buildings) and audios (recordings, songs) at Constitution Hill are meaningful and adopted Tilden’s principle of revelation (refer to section 2.4.2 on page 39) because they contribute to majority of the tourist’s emotional response. The interpretive media had such a major influence that it injected an affective and emotional impact in the tourists (Uzzell, 1998). It had the ability to influence the perception of tourists, proving that the negotiated character of interpretation of the site increases the feeling of authenticity in the tourists.

5.4.4 Open-ended responses of African and domestic tourists’ experience

As already mentioned in Chapter 3 (section 3.4.1 on page 72), open-ended questions were used to validate concepts and to generate comments by tourists regarding authenticity to better understand their tourist experience. Question 3.5 in the

questionnaire asked the following: “If you felt a connection to the history of apartheid in SA would you please tell us why”. The various answers from majority of African tourists were as follows:

- *“As a black African I believe that our common struggles make it difficult to not feel a connection to the terrible apartheid system in this country”, (Zambia, 20-29, Male, Bachelor’s degree)*
- *“It made me think about the struggles people went through”, (Swaziland, 30-39, Male, Bachelor’s degree)*
- *“Freedom came at a price”, (Zimbabwe, 20-29, Female, Bachelor’s degree)*
- *“Freedom is key to all our histories progression”, (Nigeria, 30-39, Male, Postgraduate degree)*
- *“I can relate my country went through something familiar”, (Zimbabwe, 20-29, Male, Bachelor’s degree)*
- *“I felt a connection because apartheid really affected a lot of lives negatively and all the people were trying to do was fight for their human rights”, (DRC, Male, 20-29, Bachelor’s degree).*

The tourist response to authenticity with such emotion stems from the constructivist approach. It suggests that a sense of authenticity can come from past experiences or familiarity to give meaning at the site (Cohen, 2011; Harvey, 2004; Kim, Chang & Huh, 2011; King & Flynn, 2012; Timothy, 2011; Wang, 1999; Zhu, 2012a). This is also associated with Tilden’s (1977) theory that an emotional experience is derived from a message which is personally relevant and which has something to do with the life and interest of the tourist. The use of significant universal concepts such as health, love, food, and death guarantees the interests of writers of the messages - regardless of culture, sex, nationality (Rowan & Baram, 2004:280). The connection to what African tourists expressed about their experience at Constitution Hill suggests that something personally relevant was triggered through the universal concepts of struggle, history, pain, freedom,

and liberation, to name a few. As evident in Table 5.7, the shared common history as Africans is a building block of their authentic experience.

Comments such as *“I can relate because my country went through something familiar”* emphasises emotions triggered by revelation at the site. The quest for authenticity which stimulated the want to discover and learn about the history of South African apartheid (refer to Table 4.4 in Chapter 4 on page 94) validated the values of togetherness, in this case the African renaissance and pan-Africanism (Clarke, 2012; Kasanda, 2016; Oginni & Moitui, 2015; Sterling, 2015; Tamboli, 2015). Although oppression for some is still a reality, African responses voiced a determination to move forward and not backward. South African tourists, on the other hand, had similar responses but from their national perspective. Their answers were as follows:

- *“Apartheid was an emotional time and bad experience”*, (20-29, Female, Bachelor’s degree)
- *“Apartheid was inhumane”* (30-39, Male, Postgraduate degree)
- *“It’s sad to see and hear what happened in that era because my parents went through the struggle”*, (16-19, Female, Matriculation)
- *“I am a product of that society my home was determined by someone else”*, (40-49, Male, Postgraduate degree)
- *“It felt like I was the prisoner”* (16-19, Female, Matriculation)
- *“I learnt my ancestors struggled in that times were they never had what I have today”*, (20-29, Male, Bachelor’s degree)
- *“Segregation is not only a racial problem but as well as a cultural issue when there is hate for another cultural group is the surface of the issue”*, (20-29, Female, Bachelor’s degree).

The South African domestic tourists responses were similar in that the tourists either agreed with the South Africans who were not aware of the depth of the struggle (by being not informed, were not oppressed or they were too young to be involved), or the South Africans who felt it at first hand and were in pain when the emotions were provoked at the site. Evidently, there is a similarity felt by African and domestic tourists which establishes that they both have a connection to the cultural heritage site.

Since constructed authenticity stems from an individual's own perception (Yang & Wall, 2009), it is important to establish where commonality lies in the connection both groups have to the site. The innate sense of togetherness is an essential aspect of the tourist experience as is their awareness of being independently active. What the tourist mind constructs at the site has little connection with each other except when internal experiences are attached (Ryan, 2000), either by the forces the environment exerts or by the mind's own activity. The mind is perhaps provoked by some inherent force of nature (constructive authenticity) or by a force exerted by the environment (objective authenticity).

For those domestic tourists not truly aware of the history of apartheid who wanted to be informed about the value of the site and its intrinsic worth. It can be said that some people may go to sites to perceive and become cognizant of external things without actually realising that these sites are significant expressions of the past. Hence an effort should be made by the site's custodians to respond more fully to their value (story told, historical significance).

5.5 CONCLUSIONS AND RECOMMENDATIONS

The chapter provides an explanation of the quantitative data analysis which was reinforced by open-ended questions to validate constructed authenticity. Conclusions and recommendations are provided to address Objective 4 which was to draw conclusions

and make recommendations about how African and domestic tourists construct authentic tourist experience at Constitution Hill. This section presents conclusions relating to the survey and literature study. Recommendations are the outlined for further research.

5.5.1 Conclusions pertaining to the survey

This study is considered to be expedient as it explores the authenticity of the African and domestic tourist experience at Constitution Hill, a national cultural heritage site in Johannesburg. The following research question served as guidance in the data analysis: What are the differences in African and domestic tourists' construction of authentic tourist experience at Constitution Hill? The goal of the research study was to compare the authenticity of the African and domestic tourist experience at political cultural heritage sites in South Africa, in particular at the Constitution Hill site in Johannesburg. The study was supported by the following objectives:

Objective 1: To determine the differences on how domestic and African international tourists construct authentic tourist experience at Constitution Hill,

Objective 2: To explore the subsequent roles of cognitive and affective dimensions in constructing authenticity of African and domestic tourist's experience

Objective 3: To explore to what extent the interpretative media at the cultural heritage site has an influence on how both African and domestic tourists perceive it and

Objective 4: To draw conclusions and make recommendations about how domestic and African tourists construct authentic tourist experience at Constitution Hill.

The questionnaire created particularly for this research study tested the objectives above.

Since there is an emergence of a new transmodern tourist (Ateljevic, 2013) whose quest is purely for authenticity (Ivanovic, 2014b), the study sought to inspire more research and interest in the tourist construction of authenticity at cultural heritage tourism sites in South Africa (what it is they actually relate to). From the data collected, more African males (56%) visited Constitution Hill than African females (44%). Domestic tourists' males (48%)

and females (52%) were in alignment in terms of visitation according to gender, in correspondence with ATLAS (2002) study. African tourists (84%) preferred tourist guides and (16%) explored on their own, whereas domestic tourists (48%) preferred tourist guides and explored on their own (52%). Their main reason for visiting Constitution Hill varied, with 40% of African tourists saying they visited to learn about the history of apartheid in South Africa and 66% of domestic tourists visited because of their own interest in the site. In addition, the tourists indicated the importance of authenticity at cultural heritage sites (Figure 4.11 on page 96), as both African (58%) and domestic tourist groups (58%) agreed that it was very important; with 4% African and 1% domestic tourists expressing that it was not important. Undeniably, authenticity is a strong requirement factor in the cultural heritage tourism sector.

The scale of constructive authenticity in this research was a tool which complemented other research methods to understand better the tourists' engagement with the affective and cognitive dimensions at cultural heritage sites when constructing authentic experience. Interestingly enough, the results of this study showed more similarity in construction of authenticity than differences between African and domestic tourist groups at Constitution Hill. Table 5.6 on page 110 indicates strong agreement from both groups when constructing authenticity, for example, the response to item "it was a very emotional experience" shows that 90% African and 92% domestic tourists were in agreement. Similarities in the agreement column show that there are no noticeable differences in construction of authentic experience. The Mann Whitney U test $U= 10191$, $z=-.123$, $p=.21$, $r=-0.07$ validates that constructed authenticity between the two groups is not achieved differently. Tourist's active cognitive and affective dimensions at cultural heritage sites create learning and a sense of identity (for national and global citizenship), and ownership to sites as unique as Constitution Hill. Rowan and Baram (2004) disclose that there are universal messages which can be used to talk to cultural tourists. Even though Constitution Hill would be assumed to offer more understanding to only domestic tourists' because it's their culture and heritage, the site has proven to be universal enough to cater to African tourists as well because they found relation and experience from the site.

Additionally, the study's findings will impact which message is conveyed and the use of interpretative media as part of interpretation and presentation of cultural heritage sites in order to construct a more meaningful experience for tourists. As shown, the results of the Likert scale of constructive authenticity revealed the underlying symbolic unity that culture and heritage bring. This should not be taken lightly as it has the potential to construct tourists' authentic experience in a relatable way.

What was interesting to see was that the study provided a strong empirical evidence of the role of cognitive and affective dimension in constructing authentic cultural experience (Objective 2) and the influence interpretive media had on tourist experience (Objective 3). The role of cognitive dimension provided tourists the opportunity to learn, Africans (40%) and domestic (42.3%). Furthermore, the role of affective dimension gave tourists an emotional experience, Africans (29.5%) and domestic (25.2%).

The significance of presentation and interpretation did play a huge role for both groups in influencing the information received. The more the tourists seemed to understand the site, the greater the experience they had. Both groups expressed that an emotional connection which provoked their thinking. This created a deeper and meaningful experience which is what every cultural heritage attraction should strive for. The mindfulness (Chen, 2015; Dutt & Ninov, 2016; Lengyel, 2015) and insightfulness (Carnegie & McCabe, 2008; Csapo, 2012) of tourists' experience is shown to be the outcome of an emotional and meaningful experience. The research findings suggest that the meanings attached to an object/artefact and stories told had an impact on tourist experience. The stories told by tourist guides ought to remind tourists of something personal to their own story. African tourists identify with a common history of struggle (re-living an experience) based on the pan-Africanism movement (Oginni & Moitui, 2015), and domestic tourists reinforce and identify (İnaç & Ünal, 2013) with the new South African rainbow nation through self-identity.

The results linked to Objective 2 show the importance of stimulating cognitive and affective dimensions of tourists' experience. The affective dimension played a role in

connecting the story of the site to African and domestic tourists, thereafter insightfulness took shape. The cognitive dimension played the role of educating mindful tourists which is what African tourists initially came for (Figure 4.10 on page 96). Table 5.18 is a summary of the role of cognitive and affective dimension in constructing authentic tourist experience for African and domestic tourists.

Table 5.18: A summary of the role of cognitive and affective dimension in constructing authentic tourist experience for African and domestic tourists

Country of origin	Q 3.4.1 I learned the most from.....						
	Visuals (pictures, buildings)	Audios (recordings, songs)	What I explored on my own	Display panels (written)	The story told by a site guide (if part of a tour)	None	Total
	%	%	%	%	%	%	%
African tourists	40	17.1	13.6	16.4	12.1	.7	100
Domestic tourists	42.3	8.1	13.4	8.7	25.5	2.0	100
Total	41.2	12.5	13.5	12.5	19	1.4	100
Q 3.4.2 I had the most emotional response to.....							
African tourists	29.5	18.9	13.9	15.6	14.8	7.4	100
Domestic tourists	21.7	22.4	25.2	8.4	18.9	3.5	100
Total	25.3	20.8	20	11.7	17	5.3	100

The study documented that cognitive and affective dimension play a subsequent role in constructing authentic tourist experience for each group. Africans tourists (40%) and

domestic tourists (42.3%) received a cognitive experience from visuals (pictures and buildings). This suggests that the objective element emanating from Constitution Hill is experienced as authentic by both groups. The visuals were effective enough to create a mindful experience stated by Moscardo's (1996) visitor factor concept which focused on historical meanings of the place, familiarity with the place, motivation and companions for visits. These factors were important in influencing visitor's behaviour and cognition at built heritage sites. There was a mindful response to cultural heritage contexts which was triggered by use of visual interpretive media.

For African tourists, the communication of visuals (29.5%) and audios (18.9%) created an insightful experience. The message of the building and pictures spoke directly to their affective dimension. For domestic tourists what they explored on their own (25.2%) and audios (22.4%) triggered an emotional response. The affective dimension facilitated an emotional experience which demonstrated the ability of tourists who informed authenticity through dimensions such as empathy (Nawijn *et al.*, 2015) or related to past experiences. Insightfulness clarified that the authentic experience that tourists had at Constitution Hill was uniquely personal and important to both the groups of tourists.

Objective 3 findings indicate that visitors to cultural heritage settings, in particular African and domestic tourist's authentic experience are significantly influenced by interpretive media. A few differences emerged in responses to which interpretive media influenced their perception of the site although. The cross tabulation 5.17 showed that interpretive media does influence the perception of tourists. African tourists (42.8%) accompanied by a tourist guide shockingly learnt the most from visuals and not from a tourist guide. The same applied for domestic tourists (43%). It is concerning to see that even though both groups had the option of having a tourist guide, they gained more educational experience from pictures and buildings, proving the influence of interpretive media. Africans (35%) who explored on their own generated an emotional experience more from visuals and domestic tourists (40.9%) from what they explored on their own.

Furthermore, what was interesting to see was the emotional impact that the woman and men's jail had on tourists (see Table 5.15 on page 129). Both groups empathised more with woman (41.9%) and men's jail (37.1%). The universal concepts of "struggle" and "suffering" evoked a particular emotion within the tourists hence 60.3% African and 51% Domestic tourists agreed to the statement "I do feel for the prisoners" (Table 5.6). The open ended responses were in correspondence with majority of African tourists expressing that they have had common struggles for example: *"As a black African I believe that our common struggles make it difficult to not feel a connection to the terrible apartheid system in this country"*, (Zambia, 20-29, Male, Bachelor's degree) and *"I can relate my country went through something familiar"*, (Zimbabwe, 20-29, Male, Bachelor's degree)

From a national perspective, domestic tourists were in agreement that they had an emotional experience for example: *"Apartheid was an emotional time and bad experience"*, (20-29, Female, Bachelor's degree) and *"It's sad to see and hear what happened in that era because my parents went through the struggle"*, (16-19, Female, Matriculation).

To conclude, African and domestic tourists construct authentic experience similarly but use different interpretative media to do so.

5.5.2 Conclusions pertaining to the literature study

The study addresses the gaps in literature in cultural heritage tourism as well as the significance of this type of tourism as a platform for destinations to showcase their cultures and grow the economy simultaneously. The broad term and consistently changing role of "culture", "heritage" and "tourism" has proved problematic in defining cultural tourism. Theoretically, the foundation of cultural heritage tourism was displaced but because of an evolution in the academic emerging body of literature in current times, cultural heritage tourism is starting to take the lead as one of the fastest growing sectors of the economy (Chhabra, Healy & Sills, 2003). It is identified as special interest tourism (SIT) whereby

cultures either create motivation for tourists to travel or attract them to a particular destination (Douglas & Derret, 2001; Mckercher *et al.*, 2002; Trauer, 2006; Wearing & Dann, 2002).

The results of the literature study show that the quest for authenticity does exist and that cultural tourists purposefully search for pure authentic experience (Castéran & Roederer, 2013; Davis, 2016; Ivanovic, 2014b; Jiang *et al.*, 2016; Kim & Bonn, 2016; Mkono, 2013; MacNeil & Mak, 2007; Teo *et al.*, 2013; Ram *et al.*, 2016; Shepherd, 2015; Wang *et al.*, 2015; Zevra, 2015). Cultural tourists are valuable in the consumption of cultural heritage products, although the literature review reveals that motivation for learning is not always directly linked to the authenticity of tourist consumption and experience.

As the main concept of the study, constructive authenticity has different meanings for different theorists (Chhabra *et al.*, 2003; Ivanovic, 2015; Uriely *et al.*, 2002; Yang & Wall, 2009; Zevra, 2015) but all seem to agree that the construction is based on individual experience which may be influenced by various things. The study demonstrated that when a person visits a political cultural heritage site and has an emotional experience at the site, it is due to the type of interpretive media they choose that assists them to relate better to the site.

Stylianou-Lambert (2011) agrees that besides providing a sense of “identity” and “hereness”, political cultural heritage sites serve as part of a universal cultural system for the distribution of experience and knowledge. This proves to be applicable to Constitution Hill.

The South African tourism strategies emphasise the potential South Africa has in drawing more tourists, they have highlighted and uplifted the cultural heritage tourism in order to incorporate both culture and heritage into a conventional tourism (SAT, 2015; NDT, 2012). These strategies aim to unlock the economic potential of heritage and cultural tourism to stimulate and grow tourism in South Africa. For example, the National Tourism Sector Strategy (NTSS) highlights the significance domestic tourism travel culture and

the need to grow it in order to create global recognition of South Africa as a tourism destination brand (NDT, 2011). The National Heritage and Cultural Tourism Strategy is focused on using heritage and culture as a monetary key to gain economically which will in turn assist South Africa and its people (NDT, 2012). Furthermore, the Domestic Tourism Growth Strategy-DTGS (SAT, 2011b) solely focuses on infusing education and awareness as part of promoting travel culture by ensuring accessible and affordable tourism products.

The study also reveals that interpretation is key to cognitive and affective dimensions of constructed authenticity. The father of heritage interpretation Tilden (1977) conveys that tourists will only understand culture and heritage when there is a use of six main principles of heritage interpretation. Tilden (1977) the principle of provocation which provokes learning and thinking and the emotional response and revelation for tourists is revealed as true in the statements given by tourists. The principle of provocation and revelation speak to cognitive and affective dimensions of constructive authenticity respectively. While provocation ignites a cerebral interest of tourists, the overall experience produced by the interpretation of heritage influences more the affective dimension of constructed authenticity. However, the tourists (section 2.6.1.1 on page 52) need to be fully engaged to receive a valuable experience, so if affective and cognitive experiences are stimulated together the outcome will be an emotional learning experience.

5.5.3 Recommendations

The following strategic recommendations are derived from academic and research results which addresses the site, survey and overall literature study.

5.5.3.1 Recommendations regarding future research

- The future studies performed on a topic related to culture and heritage should administer a Likert scale with more questions. Preston and Colman (2000) suggest that validity increases with increasing number of response categories,

there should be additional questions based on affective and cognitive dimensions of constructed authenticity for stronger and increased inter-item correlation which will result in a high value of Cronbach Alpha (α) and consistent correlation amongst items in the scales.

- Tourists are motivated to travel for education and novelty/authenticity (Wang et al., 2015). Future studies should explore the relationship between pre-travel emotional experiences to investigate if the tourists have a preconditioned experience in their minds which eventually affects their experience at the culture and heritage site.
- The future studies should implement the qualitative focus groups to generate a deeper and descriptive understanding of how different tourists construct their authentic experience.
- Since authenticity and experiencing something as authentic is said to be in the eyes of the beholder (Brown, 2013; Urry, 1990) other types of authenticity such as objective and experiential with their variables should be also investigated further because objective authenticity is important as it gives way to subjective (constructive) experience of authenticity by tourists. This study proved the importance of objective authenticity therefore, future studies should further examine the role of objective authenticity in generating existential, transmodern state of being.
- There should be inclusion of more sites to expand research; the sites chosen should have different features to this particular one but still obtain an element of culture and heritage, for example, memorial sites, heritage museums, and so on. This will determine if the findings of this research can be applied to other attractions as well.

- A suggestion and comments section should be added in the survey because that leaves a platform for tourists to express their concerns. The suggestions and comments of the tourists can then be taken into consideration by heritage managers, since such input by tourists could lead to better management and therefore a higher level of tourist experience and satisfaction.

5.5.3.2 Recommendations regarding the site

- Management of cultural heritage sites should focus on the emotional response of tourists at cultural heritage sites than on learning experience because the emotional response is what creates a memorable experience (more revelation than information) because currently that's what African and domestic tourists travel for to cultural heritage sites.
- Evidently visuals (building and pictures) and audios (voice recordings, songs) contributed most to African and domestic tourists construction of emotional experience. This could pose as a problem since tourists prefer tourist guides (see section 4.3 on page 91). However, if a successful heritage interpretation is identified as a two-way flow of information by tourist guides, the guides must realise the significant role they play and improve their communication skills not only to contribute to authentic tourist experience but also to give tourists the chance to ask questions and probe the understanding of the information they disseminate.
- This study recognises that African and domestic tourists felt for the prisoners and had an emotional experience. The operational management of such sites should acknowledge that tourists are emotionally involved therefore affective triggers such as prison cells (women and men's jails), should be central and utilized more at the site.

- This research proves that self-exploration is what most of the tourists enjoyed, therefore the site managers should understand that all interpretive media is fully working and that it should engage all senses of the tourists to keep them interested and create the experiences they want.

While not denying the popularity of cultural heritage tourism (Graham *et al.*, 2016), this thesis reveals the large amount of tourists from African countries and domestic tourists who partake in culture and heritage in South Africa. In particular Constitution Hill as it encapsulates what a typical good quality cultural heritage site would have such as original and authentic buildings, artefacts and a rich history (Madikida *et al.*, 2008). Constitution Hill has shown that it not only offers authentic experience to domestic tourists who can relate with the history of the site but African tourists as well experience an authentic experience. This shows that Constitution Hill has the ability to offer an authentic tourist experience to tourists who would be assumed to not have a connection with South African history. The tourists experience was explored through the concept of constructive authenticity which was central to the study. The individually negotiated nature of constructive authenticity (Yang & Wall, 2009) showed African tourists relating to the site by means of Pan-Africansiation and global citizenship (Cabrera, 2008) informed by affective (McIntosh & Prentice, 1999) and cognitive (Moscardo, 1996) dimensions of constructive authenticity. The domestic tourists' related to the site by means of national identity (Guibernau, 2013) also informed by cognitive and affective dimensions. In conclusion constructive authenticity as proven by the study is clearly an important aspect in tourists' experiences. African and domestic tourists showed more similarities than differences when constructing authentic tourist experience indicating a sense of 'togetherness' and the correct use of heritage interpretation at the site.

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ANNEXURE A

CONSTITUTION HILL QUESTIONNAIRE

I am Miss Kganya Ramoshaba currently enrolled for Masters in Tourism at the University of Johannesburg. I am conducting this survey as part of my dissertation which is set to compare the authenticity of African and South African tourists experience at Constitution Hill in Johannesburg, Gauteng. I assure you that your opinion will be used only for statistical purpose, and the final results aim to contribute to the enhancement of cultural tourism in South Africa. The information obtained from the questionnaire will be strictly anonymous and will be used for research purposes only.

INSTRUCTIONS: Please indicate your answers with an (x) and answer each section honestly.

1.1 Tourist origin	African International		Domestic	
1.2 If international, what is your country of origin?				

1.3 Gender	Male		Female	
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1.4 What is your age group?

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

1.5 What is the highest level of education you have completed?

Primary school Matriculation Bachelors degree
 Postgraduate Degree (Honours, Masters, Phd) Other (Please specify).....

1.6 Is your current or former occupation connected with culture? e.g. Theatre, government, education, art etc.

Yes No

1.7 During your visit to Constitution Hill, were you....

Accompanied by a tour guide Explored the site on your own

1.8 Choose **ONE** statement which best describes the main reason for visiting Constitution Hill (mark with X)

I came to learn about the history of apartheid in South Africa	
I came because it was part of a visit to other historic sites in the region	
I came because of my own interest in the site	

2. The Authenticity of the experience

2.1 How important is it for you to have an authentic experience when visiting Historical sites

Very important Moderately important Not important

2.2 Thinking about your experience today, to what extent do you agree or disagree with the following statements.

	Strongly disagree	Disagree	Agree	Strongly agree
2.2.1 It was a very emotional experience				
2.2.2 I do feel for prisoners				
2.2.3 I can now understand what the freedom struggle was all about				
2.2.4 It was a thought provoking experience (made me think)				
2.2.5 I did not feel empathy for the prisoners				
2.2.6 What I learned today does not link to the current issues in South Africa				
2.2.7 I want to learn more about the South African history				
2.2.8 I learned more than what I expected				

3. The influence of presentation and interpretation

3.1 Was all the interpretative media such as visual an audio media (signage) functioning?

Yes No If not, specify.....

3.2 Indicate which parts of Constitutional Hill you saw/experienced

- The Constitutional Court The Old Fort
 The woman's jail The men's jail

3.3 Indicate ONE site where you had the most emotional experience

- The Constitutional Court The Old Fort
 The woman's jail The men's jail

Would you please tell us why?

3.4 Choose **ONE** interpretive media which contributed the most to your knowledge and understanding of the site and **ONE** which triggered the most emotional response

	I learned the most from...	I had the most emotional response to...
Visuals (pictures, buildings)		
Audios (recordings, songs)		
What I explored on my own		
Display panels (written)		
The story told by a site guide (if part of a tour)		

3.5 If you felt a connection to the history of apartheid in South Africa would you please tell us why?

Thank you for participating in this survey.

ANNEXURE B

GEOGRAPHICAL MAP OF CONSTITUTION HILL

