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Understanding the fluctuations of perceived authenticity in cultural tourism : an investigation of Bali and Alsace contexts

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UNIVERSITÉ DE HAUTE-ALSACE
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THESE

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UNDERSTANDING THE FLUCTUATIONS OF PERCEIVED AUTHENTICITY IN CULTURAL TOURISM: AN INVESTIGATION OF BALI AND ALSACE CONTEXTS

Sous la direction de Prof. Françoise SIMON et de Prof. Isabelle BARTH

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**UNDERSTANDING THE
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Résumé

Le marketing du tourisme culturel est confronté à un dilemme entre maximiser le rendement économique et nourrir les fonctions sociales de la culture. Il faut attirer des segments motivés par des motifs culturels, par une différenciation basée sur l'authenticité. L'authenticité perçue change avec le temps, mais la façon dont elle le fait reste insaisissable aux chercheurs. Cette recherche a étudié les fluctuations de l'authenticité existentielle dans les touristes culturels à Bali, donc les participants ont été échantillonnés parmi les visiteurs des attractions culturelles. Elle comportait deux étapes : qualitative pour construire le modèle et quantitative pour tester les variables. Le premier a utilisé la *Grounded Theory* en interrogeant 24 visiteurs, a trouvé les variables et a construit un modèle de leur fonctionnement. Le second a utilisé le SEM avec 224 réponses de Bali. Pour la validité externe, une enquête en Alsace a reçu 84 réponses. MGA a comparé des échantillons de Bali et d'Alsace, huit chemins sur dix n'étaient pas significativement différents. Le modèle aide les spécialistes du marketing à comprendre les fluctuations et à gérer les variables. Mots-clés : l'authenticité existentielle; fluctuations de l'authenticité; tourisme culturel; étapes de voyage; stratégies de voyage.

Résumé en anglais

The marketing of cultural tourism faces a dilemma between maximizing the economic return and nurturing the culture's social functions. It needs to attract segments driven by cultural motifs, through a differentiation based on authenticity. Perceived authenticity changes over a time, but how it does remains elusive to researchers. This research investigated fluctuations of existential authenticity in cultural tourists in Bali. Participants were purposively and conveniently-sampled among visitors of cultural attractions. It comprised two stages: qualitative for building the model, and quantitative for testing the variables. The first employed Grounded Theory interviewing 24 visitors, found the variables and built a model of how they work. The second used SEM with 224 valid responses from Bali. For external validity, a survey in Alsace received 84 responses. An MGA compared samples from Bali and Alsace, eight out of ten paths were not significantly different. The model helps managers understand the fluctuations and manage the variables. Hence, this research delivered an empirical model on the fluctuations of perceived authenticity in cultural tourism. Keywords: existential authenticity; fluctuating authenticity; cultural tourism; travel stages; travel strategies.

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Introduction

This introduction provides a groundwork of the thesis. It describes the background and the fields of scope of the research, followed by the thesis objectives and structure of this report.

The Importance and Dilemma of Cultural Tourism

In its 2020 annual report, World Travel & Tourism Council (WTTC) reported the contribution of travel and tourism to the world GDP reached 10.4% (US\$ 928 trillion) in 2018. The sector provides 334 million jobs worldwide, or equally 1 every 10 jobs on the planet. The report also presents international visitor spending amounted to US\$ 1.7 trillion in 2019 (World Travel & Tourism Council, 2020). This figures suddenly suffered from a sharp decline in 2020 due to Covid-19 pandemic, on which UNWTO reports a fell by 75% of tourism arrivals. However, in its late 2021 analysis, The Economist predicts international travels will return to its pre-pandemic level in 2024. This will especially apply to leisure travels, while business travels will remain gloomy due to revolutionary digitalization in doing business (Wright, 2021).

Meanwhile, Richards (2014) states that cultural tourism has now been accounted for roughly 40% of the international tourism arrivals, grew from 37% in 1997 (OECD, 2009). Conceptually defined by Richards (ed., 2005) as "The movement of persons to cultural attractions away from their normal place of residence, with the intention to gather new information and experiences to satisfy their cultural needs", Csapo (2012) mentions cultural tourism as modern tourism industry's most dynamically developing

branch. Chhabra (2010) confirms the trend of the growing demand: “Demand trends – heritage tourism continues to grow as more and more people are interested in peeking into the past and cultures of the ‘other’.”

Back in the 1970s, the early awareness of the importance of cultural tourism was quoted by Wirth and Freestone (2003) from MacCannell (1976): “Tourism is not just an aggregate of merely commercial activities; it is also an ideological framing of history, nature and tradition; a framing that has the power to reshape culture and nature to its own needs (MacCannell, 1976: 1).” Meanwhile, Richards (ed.) in 2005 mentioned that in most European countries, subsidies to the arts and culture had grown considerably in the post-war period so that government was a major provider of financial support for culture. However, the trend has reversed. Failure to show clear benefits from subsidies, together with increasing pressure to reduce public expenditure seriously threatened the level of government support for arts and culture in Europe in the 1980s (Richards, ed., 2005). Pressures to earn more income and to reduce reliance on subsidies have been evident at many heritage attractions in recent years. Meanwhile, despite the growing demand (Chhabra, 2010), the trend of increasing competition enters the scene. (Timothy and Boyd, 2003, in Chhabra, 2010).

Differentiation in tourism place branding

This competition dictates tourism destinations to develop offers that are different from their peers. Most of the time, differentiation is why people buy. It makes differentiation an important strategy in brand positioning, allowing to charge premium

price. Creating both physical and perceptual differences is what effective brand positioning seeks to accomplish (Mullins and Walker, 2013).

They also divide the brand positioning as physical and perceptual. In the physical positioning, brands are compared on some set of objective physical characteristics. Although it often gives useful information, particularly to provide the basis for new product lines, physical positioning doesn't provide a complete relative position. The reason is because positioning ultimately occurs in customers' minds. Customers' attitudes toward a product are often based on social and psychological attributes not amenable to objective comparison. For example, in the United States, French wine from Bordeaux has traditionally been thought of as expensive or as an accompaniment to French foods. Consequently, perceptual positioning is critically important (Mullins and Walker, 2013).

However, both physical and perceptual differentiations are relevant in the case of place branding. A place has certain physical characteristics augmented into it, while creating perceptual differences among other places. Place branding aims to affect the perceptions of a place and position it favorably in the minds of target groups. Place branding can even be considered as a governance strategy for projecting images and managing perceptions about places (Braun, Eshuis & Klijn, 2014). In the domain of tourism marketing, Mark Tungate in 2009 mentioned Monte Carlo as a successful example. "Monte Carlo is one of those destinations that will be forever labeled 'playground of the rich', along with handful of others like St Tropez, Mustique, the Hamptons, Capri and St Moriz. One can easily imagine the colorful labels on the

steamer trunk. But Monte Carlo is unique in that it is, quite literally, a luxury brand.” (Tungate, 2009).

Cultural tourism in Bali and Alsace

Consequently, in the context of this research of tourism marketing, Alsace in France is a brand. Bali in Indonesia is also a brand. Like in Urry (2002, in Knudsen and Waade, ed., 2010): "Places are branded and becoming objects of consumption." It's even more prominent with globalization: "At the same time, because of globalization, greater value is attributed to the differences between places." (Knudsen and Waade, ed., 2010). And therefore, differentiation is crucial in ensuring their competitive advantages relative to other destinations. Although Bali and Alsace are geographically distant and inherently different, they share a number of similarities. The cultural richness of both destinations was contributed by their agricultural heritage. That is why Alsacian wine route is one of the most popular and attractive ways to explore traditional villages of the Alsace sub-region (France This Way, 2006). And that is why exploring the rice terraces and coffee plantations has been a popular activity in Bali (Asia Web Direct, 2016).

Both destinations are also unique in history and culture, relative to their surrounding regions or provinces. Alsace started its history as a part of Roman Imperium in Germany. In 1681 when Louis XIV integrated Strasbourg into France, the Rhine River became a new border between France and Germany. The French Revolution in 1789 officially integrated Alsace into France, although in 1871 it was taken by German Empire. At the end of World War I in 1918, Alsace was returned to France (Tourism

Alsace, 2016). The unique history makes Alsace also culturally unique among other regions in France. As Bali is also unique among other islands in Indonesia. While Java in the west and Lombok in the east are predominantly Muslims, Balinese society is almost entirely Hindu. The current Balinese is believed to have migrated from Majapahit Hindu Kingdom in East Java within two waves: The first settlement started in the 10th century when Majapahit was still a superior power, the second exodus was in the 13th century, when Muslim's influence started to dominate Java (Saputro, 2013).

Such role of a unique history in a sustainable differentiation of a brand was also mentioned by Ricca and Robins (2012), in their work focusing on luxury brands. "History also has a sense of limitation to it. The pillar implies that all choices are meant to find their place within the order of longer-term events." (Ricca and Robbins, 2012). Also, Walker's (2010) research concluded the effective use of local history can illuminate host community self-knowledge for the benefit of both cultural tourist and host community. This hunger of unique history and cultural experiences drives the need for cultural tourism.

The dilemma of cultural tourism

As discussed previously, from the marketing perspective, in cultural tourism a place is a brand. And the culture itself is a "product" to be "consumed". Being consumed, a product is subject to commoditization (Maccarrone-Eaglen, 2009) (Wirth and Freestone, 2003). Also "Places are branded and becoming objects of consumption; both symbolically as objects for hungry tourists and concretely as they are

reconstructed as consumption sites. In addition, they play the role of a cultural context for consumption." (Urry, 2002, in Knudsen and Waade, ed., 2010).

For that reason, tourism has often been condemned for spoiling the authenticity of heritage. Profit-driven objectives of organizers and promoters of heritage tourism activities are responsible for this cultural degradation to some extent (Chhabra, 2001). "It has been observed all around the world: massive tourism and an authentic and living indigenous culture simply cannot coexist." (Lietaer and DeMeulenaere, 2003). The growing demand will continue to impose a drain on heritage resources and living cultures (Chhabra, 2010). As an example from Europe, by a qualitative research in Austria, Paschinger's (2007) observation on authenticity in cultural heritage found the problem of the overwhelming impact of mass tourism. This problem does not allow a guide to continue focusing fully on the group. It also restricts the possibility of having different types of visits by different kinds of target groups (e.g. pupils, adults). There is not enough space or time to deal with all of them in full (Paschinger, 2007).

The above discussion has brought cultural tourism into its dilemma: Shall we maximize the economic return, or preserve the indigenous culture to nurture its social functions? This dilemma was the main trigger of problematic that developed into the problems specific to this research, i.e. the fluctuations of perceived authenticity, presented in the following paragraphs.

For the case of Bali, Hitchcock (ed., 2008) cited Picard's (2003) question whether the recent trend to develop mega-projects can be reversed, and that with the Indonesian

Law on Regional Autonomy implemented in 2001, “district heads are more than ever eager to attract big-scale investments to their region” (Hitchcock, ed., 2008:56). Siadis in 2014 added further concern for Bali: “Tourism is big business and eventually evolving into mass tourism comes with fear of overshadowing Bali’s history and traditional culture. There were talks about cultural degradation and cultural pollution, implying mass tourism would lead to less cultural diversity and transforming the island into an asset in the needs of the tourism industry.” (Siadis, 2014).

However, some researchers found a few cases with more liberated view upon the issue. For example, Chew (2009), found the local residents in Hong Kong generally embrace the neoliberal ideology of Hong Kong society. They think the economic benefits they are gaining from the commercialized and commoditized festival justify the negative consequences. Local residents also feel sufficiently empowered by economic profits even though they are politically and socially disempowered in moderate ways (Chew, 2009).

The Role of Authenticity in the Marketing of Sustainable Cultural Tourism

To model the marketing system of cultural tourism, one can combine the diagram for simple marketing system from Kotler and Keller (2012:31) and the conceptual model built by Kolar and Zabkar (2010). The result is a simple conceptual model consisting a few constructs as follows:

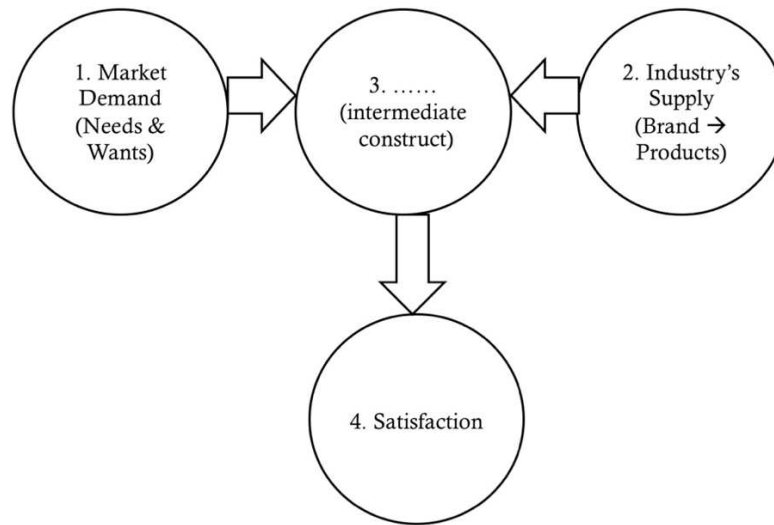


Figure A. Simplified Model of The Marketing of Cultural Tourism
 (Elaborated from Kotler and Keller, 2012, and Kolar and Zabkar, 2010)

Construct no. 1 represents the demand created by needs and wants from the market. Richards (ed.) in 2005 stated the demand for cultural tourism has always been closely linked with socio-economic position. People from higher social classes in general have greater access to the means of cultural tourism participation (such as higher levels of income and mobility) as well as having the cultural capital necessary to facilitate participation (Richards, ed., 2005). Kolar and Zabkar (2010) went more specific, finding the demand is generated by cultural motif.

Construct no. 2 represents the supply side, i.e. the cultural tourism destinations. Each destination is a brand, and thus has its culture as a product. Maccarrone-Eaglen (2009) applied the product hierarchy by Kotler and Armstrong (2008) to culture as a product. As a product, culture presents a unique configuration with a construct of four different dimensions highlighting the need for special consideration in culture's marketing process. The dimensions are the levels of product theory: essence of product, real

product, processed real product, and additional product. Based on Kotler and Armstrong (2008), Maccarrone-Eaglen (2009) derived the product hierarchy model as follows, with “Enhancement of knowledge” be the essence of product in cultural tourism.

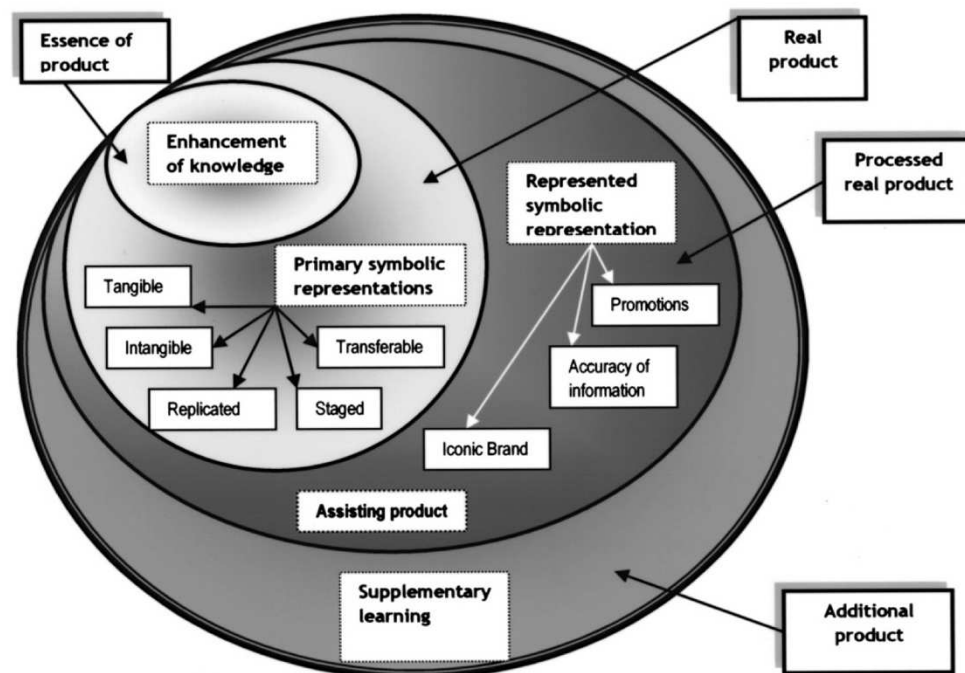


Figure B. Product Hierarchy of Culture as a Tourism Product
 (Source: Maccarrone-Eaglen, 2009, derived from Kotler & Armstrong, 2008)

On the other hand, in explaining the cultural aspects of tourism, Böhm (2009) suggested the use of the concept of culture by Bodley (1997, in Böhm, 2009). Culture is based on symbols that are understood among people from the same society and communicates certain ideas, feelings and attitudes. Culture is not inherited, but learned and taught. The process of transmitting cultural values and behaviors to members of the society is referred to as *enculturation*. Further, to concretize the concept of culture

within tourism, Bodley (1997, in Böhm, 2009) projected it to the three forms of a culture from anthropology: (1) Material culture, refers to all elements commercialized and explicitly offered to tourist. It is the “visible part” of the culture, like the tip of an iceberg; (2) Behavioral culture, which means the attitude and behavior of the host culture. It includes factors associated to social life; (3) Ideological culture, the central value systems of a society, ideologies, religions and beliefs. It is the central part of the culture (Bodley 1997, cited by Böhm, 2009).

Construct no. 1 and Construct no. 2 meet with the aim to achieve satisfaction (Construct no. 4). Maccarrone-Eaglen (2009) proposes specific summary of satisfaction in cultural tourism: “The satisfaction of the consumer needs could also be summarized as ‘education’; this implies enhancement of viewpoints, widening of horizons, development of skills, awareness and analysis, retention or rejection of information received.” (Maccarrone-Eaglen, 2009)

Construct no. 3 is an intermediate variable. It consists of the differentiation of the brand (i.e., destination) and its product (i.e., the culture) must provide in order to achieve the highest satisfaction of the visitors. "Whereas once the ‘heritage tourism product’ has been considered rather self-sufficient, today no such product can stay on the market nor remain competitive without implementing strategies that focus attention on the customer." (Paschinger, 2007). The options are limitless. However, this research is carried out with sustainability as a core foundation. And thus, the best approach is the one that ensures sustainability since it will give the highest lifecycle

value. This is confirmed by the “Triple bottom line” concept, which is commonly visualized as the following figure.

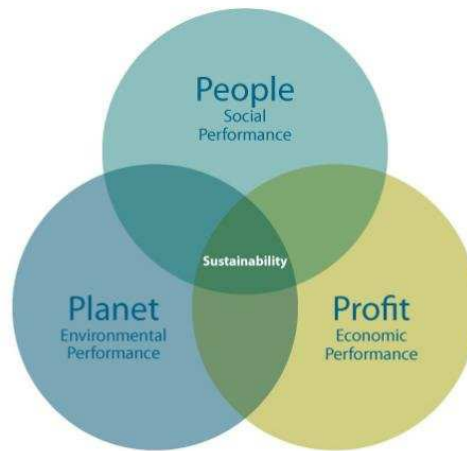


Figure C. Triple Bottom Line
(Planeta, 2005, in Böhm, 2009)

In tourism industry, the “People: Social Performance” part translates to social and cultural sustainability. The industry also pioneered the initiative of saving the planet by developing eco-tourism, which then expanded into sustainable tourism (Welford and Ytterhus, 1998).

Therefore, the goal is not to have as many tourists as possible. The goal is to attract the “correct” segment and create a satisfaction for them. Correct segment means the segment with the “correct” motif, i.e. the cultural motif (Kolar and Zabkar, 2010). They proposed *authenticity* as the mediating construct. Thus, although the process of cultural consumption leads to cultural appreciation (Billore, 2019), it requires that the tourists be driven by cultural motifs in conducting the travel (Kolar and Zabkar, 2010).

Consumers are confronted with increasing commercialization, an overflow of the fake, and an omnipresence of meaningless market offers (Boyle, 2004, in Morhart, *et al.*, 2015). To overcome with this meaninglessness, consumers look for brands that are relevant, original, and genuine: they increasingly search for authenticity in brands (Morhart, *et al.*, 2015). This is supported by Gilmore and Pine (2007, in Morhart, *et al.*, 2015) that states "Authenticity has overtaken quality as the prevailing purchasing criterion, just as quality overtook cost, and as cost overtook availability." and even "Now more than ever, the authentic is what consumers really want." (Gilmore and Pine, 2007, in Knudsen and Waade, ed., 2010).

Additionally, Chhabra (2010) also posits the trend of growing demand for authenticity. Consumer decisions today are "based on how real they perceive the product/service offering to be" (Yeoman, *et al.*, 2007, in Chhabra, 2010). Hede, *et al.*, in 2014 found that authenticity is one of the most important, and possibly one of the most complex, marketing constructs that have emerged in the literature in the past few decades.

The above discussion brings forward a crucial element for a "place branding" (Knudsen and Waade, ed., 2010), particularly in the context of cultural tourism marketing: *authenticity as the sustainable differentiation*.

Shaping perceived authenticity

Meanwhile, authenticity is by no means a static term. In cultural tourism, authenticity is relative and negotiable, a concept pioneered by Cohen in 1988 with constructive authenticity, followed by postmodernism by Wang (1999) referring Heidegger's work

on existential authenticity (1953, 1996, in Wang, 1999) and further elaborated by Steiner and Reisinger (2006).

Researches have been done to explore perceived authenticity and how authenticity be negotiated by cultural tourists in different parts of the world. Jones (2010) discussed the process of negotiating the authenticity, by emphasizing the importance of networks connecting things, place and people. Paschinger (2007) and Kuon (2011) observed this phenomenon in the fields. Wang and Wu (2013) measured the significant relationship between objective and existential authenticity. Afterwards, Lin (2015) measured the positive effects of perceived authenticity to the willingness to pay (WTP). Some others tried to reveal a number of practical applications for enhancing the perception of authenticity. The works done by Chhabra, *et al.* (2003), Koontz (2010), Brida, *et al.* (2011), Xie (2011) and Rickly-Boyd (2012) can be considered to be this type.

The Fluctuations in Perceived Authenticity

Previously, Waitt (2000) found that the clientele itself (for example age, residence, gender) make significant differences in seeing the authenticity among tourists. Rickly-Boyd (2012) further raised a question about what has been missing: The understanding on the changes of perceived authenticity. While it is agreed perceived authenticity changes over time, little is understood how it does. How perceived authenticity changes over a time remains elusive to tourism researchers (Rickly-Boyd, 2012).

And to understand the temporals of perceived authenticity, one should not neglect the changes in the host's culture itself, because cultural contacts with the tourists are inevitable. In a publication by UNESCO, Robinson and Picard (2006) quoted Viard (2000) that no one culture can successfully exist without contact with other cultures. And it cannot be emphasized stronger in tourism, where people from different cultures are constantly in interactions. This induces cultural exchange through interactions over a time, while the host needs to maintain its perceived authenticity. It logically concludes one needs to understand how the perceived authenticity changes following these interactions.

Meanwhile, in a separate context on cultural impacts of tourism, Böhm (2009) explored the cultural exchange between the host and the visitors. Confirming Cohen (1988), Robinson and Picard (2006) and other researches, the exchange is not always negative. Researchers in the field of tourism and anthropology claim that cultural exchange during holidays takes place on three levels: (a) the culture of the visitors; (b) of the host society; (c) a level referred to as "tourist culture". The latest is an artificial culture that only exists temporarily when people travel on holidays, playing the role as a tourist. The tourist culture is similar for all tourists, independent of their nationality (Binder, 2002, in Böhm, 2009). For example, when on holiday, people tend to spend more frivolously than when in their home countries. This can affect the way the locals reflect their own financial situation.

Researched Fields

To understand in-depth the phenomenon of temporals in perceived authenticity as a sustainable differentiation, this study explored, built, measured and calibrated a model and its variables based on the province of Bali in Central Indonesia. Bali was chosen because of its culturally rich traditions, making it one of the world's prominent destinations of cultural tourism (Trip Advisor, 2017).

The island was chosen by Trip Advisor as the “World’s Best Destination 2017” (Trip Advisor, 2017). It has long been known as the “last paradise on earth”. Not only because of its landscapes, but also its unique culture and people. People say Balinese people have reached self-content (Bali and Indonesia on the Net, 2004). Also, as discussed in the previous section, they are both unique compared to their surroundings. Bali was studied to develop a model through a qualitative data collection and analysis. Followed by a quantitative study using statistics from the same destination, for confirming the variables in the model and better understand the fluctuations of perceived authenticity.

However, to examine the transferability or external validity of the model built and evaluated by the research in Bali, the thesis took an extra mile and did it in another cultural tourist destination. This was performed by conducting a quantitative survey to another sample population, based on the statistical model obtained from the original research (Malhotra, *et al.*, 2017) (Nasution, 1996, in Minsarwati, 2005). The analysis used a Multi Group Analysis (MGA) (Hair, *et al.*, 2017) (Cheah, *et al.*, 2020),

comparing the quantitative survey results in Bali and (later) in another destination of cultural tourism. Therefore, the research in the second destination was only necessary for quantitative, after completing the research (both qualitative and quantitative) in Bali.

Alsace in France was chosen for this purpose, i.e. as the other destination for testing the external validity or transferability of the model from Bali. The wine region was selected based on a number of reasons. As discussed in previous section, Bali and Alsace are geographically distant and culturally different, but sharing a number of similarities in their backgrounds. A closer look at both regions represents two different points on a spectrum.

The two regions might have different magnitudes in the variables known so far. The cultural difference (between host and visitors) in Bali, for instance, may be assumed to be bigger than that in Alsace. For example, when comparing the culture of Australian tourists in Bali with Balinese culture, in contrast to the majority of tourists visiting *Route des Vins* in Alsace who presumably come from nearby countries in Europe, with a relatively small cultural difference from the local's. However, this assumption was to be tested during the quantitative research, with the growing number of non-European tourists in Alsace.

Both of them are known as prominently popular cultural tourist destinations. For example, the Christmas Market (*Marché de Noël*) in Strasbourg and Colmar, Alsace,

are perceived to be among the most beautiful in Europe (European Best Destinations, 2016).

While in preserving the authenticity, both are expected to face challenges in different forms. Excessive commercialization has been a prominent concern in Bali. The term “cultural tourism” has become a conflict of interest between fostering the culture and the development of tourism (Picard, 2010).

On the other side of the world, the ‘complex’ position of the heritage Alsace language can be an example of a challenge to Alsace’ cultural identity. The language has been facing the dominance of French, German and English (Huck, *et al.*, 2005, pp.3). The recent integration of Alsace, Champagne-Ardenne and Lorraine into a single *Grand-Est* region, raises a question to the future of Alsace identity. And finally, as any other successful brands, Bali and Alsace are tempting to be extended into many categories. And the potential drawback of a brand extension is brand dilution, in which the brand lacks of identification with any one category, resulting in a weakened image (Keller, 2008).

Eventually, Bali and Alsace were chosen based on *opportunism*, i.e. the researcher had a convenient access to both fields, up to the ability to do participative observations. The author was an Indonesian living in Bali, who had also previously spent one year in Colmar, Alsace. During his living in Bali, the author observed phenomena related to authenticity in cultural tourism, including the impact of mass tourism and certain foreign influences that "destroyed" the authenticity. And during his one-year stay in

Alsace, he tried to observe authenticity in the tourism of the region. The author even participated as an *exposant* representing Balinese products at 2015 *Foire aux Vins* in Colmar. This situation created an ideal condition for conducting a study based on both regions. However, Bali was chosen for conducting a full set of the research, qualitative and quantitative, because the logistics were more immediately available to the researcher. Alsace, on the other hand, contributed in examining the external validity or transferability of the model resulted from Bali, because the logistics were less immediately available to the researcher.

Researched Objectives

And to action upon the above discussions, this research had four main objectives:

- a. To understand how perceived authenticity in cultural tourism changes over a time, by finding all contributing variables;
- b. To build a model for the above fluctuations;
- c. To verify the model by measuring the relative contribution of each variable and test the external validity of the model;
- d. Managerial objective: By understanding the fluctuations, cultural tourism authorities and businesses can gain the ability to design policies or strategies for attracting and nurturing the suitable segments of tourists. Such strategies can sustain a highly perceived authenticity as the differentiation of the destination.

Research Questions

After an extensive literature exploration to be reported in Chapter 1, a set of questions was formulated, to be answered by this research. It would consist of four questions:

- a. What are the variables that affect the fluctuations of the perception of authenticity over a time?
- b. Having known all variables, what is the general mechanism of the fluctuations?
- c. Having built a comprehensive model, what is the significance of each variable? How can the significances improve the understanding on the fluctuations?
- d. Having tested the model with statistical datasets collected in Bali, is the model transferable to another cultural tourist destination, i.e., to Alsace?

State of The Art

This research made a distinction from the previous works in the following ways:

- a. It's the first research trying to model the fluctuations of perceived authenticity in cultural tourism, in order to make it sustainable, because the changes of perceived authenticity over a time remain elusive to tourism researchers (Rickly-Boyd, 2012). The thesis goes into the core of perceived authenticity as a sustainable differentiation in the marketing of cultural tourism: how it is shaped and changed over a time;

- b. It's an empirical research based on the actual data from the fields. As opposed to building the model by trying to elaborate from literatures, this research collected data from the fields.
- c. It employs both qualitative and quantitative methods: Qualitative for building the model, and quantitative for examining the variables and testing the reliability of the model.
- d. To obtain a transferable model, the external validity of the model was tested in a geographically distant and inherently different tourist destination, i.e. Alsace in France.

Thesis Outline

This study is presented in five chapters. Following this Introduction, a summary of the underlying theory from relevant literatures and previous works is presented in Chapter 1. The exploration focuses on the concepts around perceived authenticity, particularly in cultural tourism. The chapter ends with specific research problem and questions, to be answered by this research. Following the Theoretical Framework, the research methodology is presented in details within Chapter 2. Chapter 3 starts the analyses using secondary and primary qualitative data on the research fields: Bali and Alsace. Chapter 4 presents a brief methodology and detailed results from the quantitative stage. After a comprehensive analysis and thorough discussions in Chapter 5, the final part, Conclusions and Recommendations, provides a set of conclusions of the research work and recommendations for future researches.

Notes on Covid-19 Pandemic

This research was first initiated in 2016, four years before the outbreak of the Covid-19 pandemic. The last data of the quantitative survey was obtained from respondents visiting Alsace in February 2020, one month before France started its first lockdown and travel restrictions in order to limit the circulation of the virus. Therefore, all data and analyses were based on pre-Covid situations.

Tourism has been indeed one of the most severely hit industries, with international arrivals fell by 75% in 2020, and the figures for 2021 are not expected to be much better (UNWTO, in Wright, 2021). Although *The Economist* predicts the prospects for 2022 look less gloomy, it also forecasts the cross-border travel will probably not recover to pre-covid levels until 2024 (Wright, 2021). It is understood the pandemic might have brought behavioral changes in the ways of travel and living of the society, which were not captured in this research. Such changes can only be studied by a research following this one, conducted after travel restrictions are eased or lifted.

Chapter 1. Theoretical Framework

1.1 Introduction

The aim of this chapter is to review the literatures on the underlying theory, definitions, research and surveys pertinent to the thesis subject. The review is mainly intended to formulate research problem and questions to be answered by the research.

Therefore, this chapter starts with a brief overview of cultural tourism. The role, antecedents and definitions of authenticity then follows. A special attention is given to the evolution of the approaches to authenticity and its associated processes. It is continued by a brief review and some selected past work on temporal aspects of authenticity. Finally, the chapter is concluded by the research problems and questions.

1.2 Overview of Cultural Tourism

1.2.1 Definition of tourism

The term "tourism" is complex by itself and has been defined differently in many ways. However, the United Nations' World Tourism Organization (UNWTO) has agreed upon a set of basic yet comprehensive concepts on tourism. Instead of defining tourism in a single sentence, the UN's body refers tourism as the activities of tourists traveling out from their normal place of residence, consequently tourism itself is a subset of travel (UNWTO, 2010).

Thus, the UNWTO's definition of tourists is best explained by the following Figure 1.1. Tourists are inbound visitors whose purpose of their travels are those enclosed in

the red rectangle on the left, and they stay overnight at the main destination. However, UNWTO (2010) states that the visitors do not need to stay overnight to be qualified as a *tourism visit*. The document suggests countries to define their own minimum duration of stays. Those who don't stay overnight are called excursionists. While inbound travelers whose purpose are listed on the right, i.e. not enclosed in the red rectangle, are categorized as other inbound travelers, neither tourists nor excursionists.

While to elaborate the "normal place of residence", UNWTO (2010) suggests to classify the visitors based on their country of residence. While an inbound or outbound trip is one with the main destination is outside the country of residence, a domestic trip is also defined. It is one when the main destination is within the visitors' country of residence. Outbound tourism is out of the scope of this research, and thus are not included in the definitions.

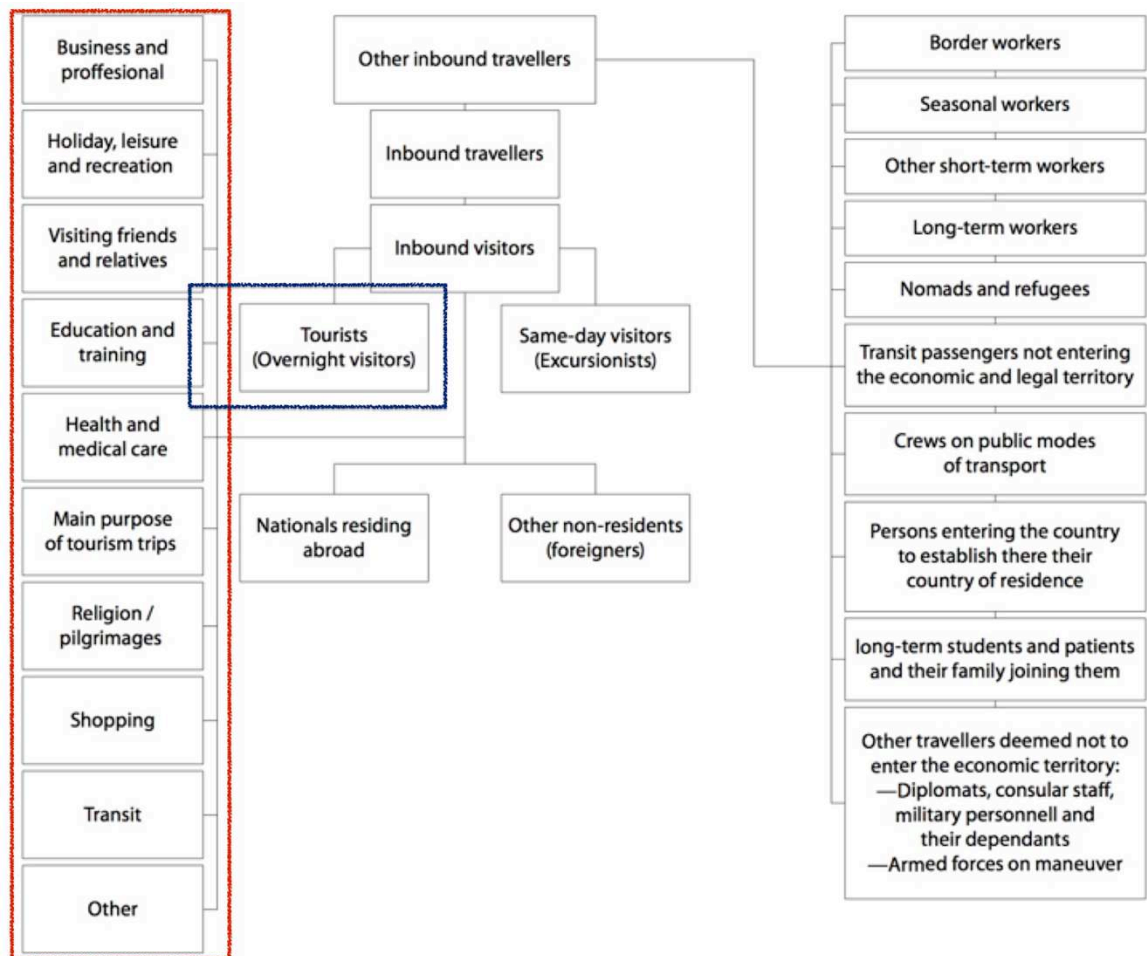


Figure 1.1. Classifications of Inbound Travelers
(UNWTO, 2010)

Therefore, the document also recognizes domestic tourism, which comprises the activities of a resident visitor within the country of reference. To achieve consistency, this research must define which tourisms be in the scope. Then, our scope of tourism research can be defined below:

- a. For Bali: Both inbound tourism and domestic tourism from outside Bali;
- b. For Alsace: Both inbound tourism and domestic tourism from outside Alsace.

1.2.2 Definitions, forms and elements of a culture

A "culture" is another complex term and has been defined in many ways for different purposes. However, this research employs the definition used by anthropology. In this discipline, as written in Merriam-Webster Dictionary, a culture is defined as "An integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations." (Merriam-Webster, 2016) While the English word "culture" itself originated from a Latin root verb *colere*, which means to process, to work on, primarily in farming (Koentjaraningrat, 2016).

Detailing the above definition further in anthropology, a culture is known to have three different forms:

- a. Ideological culture (value system)
- b. Behavioral culture
- c. Material culture.

Among other anthropologists, Honigmann (1959, in Koentjaraningrat, 2016) was the one who initially suggested to take a sharp distinction across what-so-called "the three symptoms of a culture", namely *ideas*, *activities* and *artefacts*. Although they are mutually interrelated, but distinction among those three forms is important in anthropological analyses. These forms are confirmed by anthropologists in general, including in Bodley (1997, in Böhm, 2009), which studied the cultural impacts of tourism.

Kluckhohn and Kluckhohn (1962, in Koentjaraningrat, 2016), two prominent Harvard anthropologists, emphasized the importance of ideological culture, or value system, because it gives directions to other forms of a culture.

Table 1.1. Fundamental Factors in Cultural Value Orientations

	Fundamental Factors in Human Life	Cultural Value Orientations		
		Orientation A	Orientation B	Orientation C
1	Essence of life	Life is bad.	Life is good.	Life is bad, but humans have to strive to make it good.
2	Essence of work	Work is for living.	Work is for position, dignity.	Work is for adding creations.
3	Perception of time	Orientation to the present.	Orientation to the past.	Orientation to the future.
4	Perception of nature	Human obeys the mighty nature.	Human creates a balance with nature.	Human to conquer nature.
5	Relationship among humans	Collateral (interdependence).	Vertical (depending on people in authority).	Individualism (depending on oneself).

They constructed a framework for analyzing the variations among cultures based on the five fundamental factors value orientations: (a) The essence of human's life; (b) The essence of human's work; (c) The perception of time; (d) The perception of nature; (e) The relationships between human and other humans. The framework can be summarized in the above table (Kluckhohn and Kluckhohn, 1962, in Koentjaraningrat, 2016).

In parallel, Kluckhohn was the first anthropologist who suggested any form of a culture comprises seven detailed elements:

- a. Language;
- b. Knowledge system;

- c. Social organization;
- d. Life equipment and technology;
- e. Economic system;
- f. Religious system;
- g. Arts

(Kluckhohn, 1953, in Koentjaraningrat 2016) (Ikbar, 2014). As an example, element *f* (religious system) has three forms: (1) Ideological, e.g. the beliefs, ideas of God, etc.; (2) Behavioral, e.g. the ceremonies, (3) Material, e.g. the sacred artefacts or religious places. This structure of cultures with seven constitutive elements is used throughout this thesis. It is cross-referenced with the above three forms of a culture suggested by Bodley (1997, in Böhm, 2009) and Honnigman (1959, in Koentjaraningrat, 2016).

1.2.3 Definition of cultural tourism

Given the two complex terms, culture and tourism, the compound "cultural tourism" creates another complex meaning. Richards (ed., 2005) studied various references and found two approaches in defining cultural tourism: conceptual and technical. It summarizes the two definitions of cultural tourism as below:

- a. Conceptual definition: "The movement of persons to cultural attractions away from their normal place of residence, with the intention to gather new information and experiences to satisfy their cultural needs";
- b. Technical definition: "All movements of persons to specific cultural attractions, such as heritage sites, artistic and cultural manifestations, arts and drama outside their normal place of residence";

(Richards, ed., 2005).

Despite its practical use, Richards (ed., 2005) criticize the technical approach as a "list of activities." However, both definitions are useful in this research. To maintain a strong conceptual understanding, the conceptual one is used as the main definition in this research. In parallel, the technical definition is used as a guideline when working in the fields.

1.3 The Demands and Importance of Authenticity

As mentioned in the Introduction, the goal in cultural tourism is not to have as many tourists as possible. The goal is to attract the "correct" segment and create the highest value to them, which in return will promote sustainable tourism (Kolar and Zabkar, 2010). Correct segment means the segment with the "correct" motif, i.e. the cultural motif (Kolar and Zabkar, 2010), and the paper proposed *authenticity* as the differentiation.

While to understand the reason why people demand authenticity, Carroll and Wheaton (2009) suggested three possible driving motifs, namely: (a) The reaction to a perceived loss from personalized self within a mass contemporary society, (b) People want self-expression by purchasing a product from a small producer that is not widely known, (c) People may use authenticity to create a status. Because consumers are confronted with increasing commercialization, an overflow of the fake, and an omnipresence of meaningless market offers (Boyle, 2004, in Morhart, *et al*, 2015). To overcome with this meaninglessness, consumers look for brands that are relevant, original, and

genuine: they increasingly search for authenticity in brands (Morhart, *et al.*, 2015). This is supported by Gilmore and Pine (2007, in Morhart, *et al.*, 2015) that states "Authenticity has overtaken quality as the prevailing purchasing criterion, just as quality overtook cost, and as cost overtook availability."

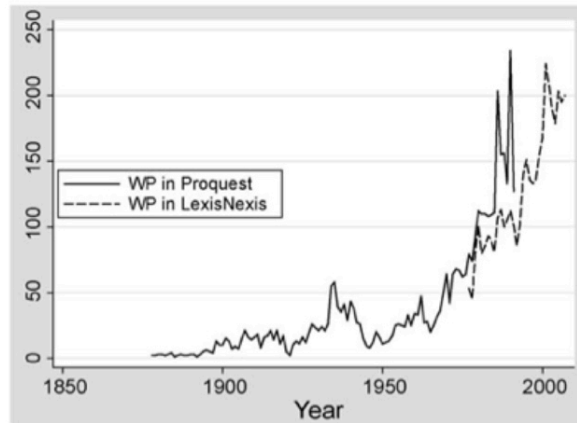


Figure 1.2. Annual Number of Articles in Washington Post with ‘Authentic’ Tagged
(Source: Carroll & Wheaton, 2009)

And to simulate its growing importance, Carroll and Wheaton measured the increasing concern of the word *authenticity*. They suggested that the prevalence of authenticity concerns should be reflected in the frequency with which the word itself comes up in influential public texts – how often it creeps into the public discourse. Figure 1.2 shows how many articles annually were tagged the word “authentic” published in Washington Post, within 150-year period. The chart the significant increase of attention towards authenticity over a time (Carroll and Wheaton, 2009).

Hede, *et al.* (2014) recently stated their findings support the view that authenticity is one of the most important, and possibly one of the most complex, marketing constructs that have emerged in the literature in the past few decades. Lin (2015) added that

authenticity plays an important role in heritage tourism. And Jones (2010) mentioned people find the issue of authenticity so compelling in heritage tourism.

As an example from the hospitality industry, Andimarjoko and Wiharto (2014) measured the importance of perceived authenticity among ethnic restaurant goers. They categorize ethnic restaurants based on four stages of existence as suggested by Sloan (2001, in Andimarjoko and Wiharto, 2014) and Powitz (2009, in Andimarjoko and Wiharto, 2014): exotic, narrow, expanding, mainstream. The study compares the perceived importance of authenticity in a Thai restaurant, representing more "mainstream" ethnic restaurants, and in an Indonesian restaurant, representing more "exotic" (and thus less "mainstream"). Both were situated in Prague, Czech Republic.

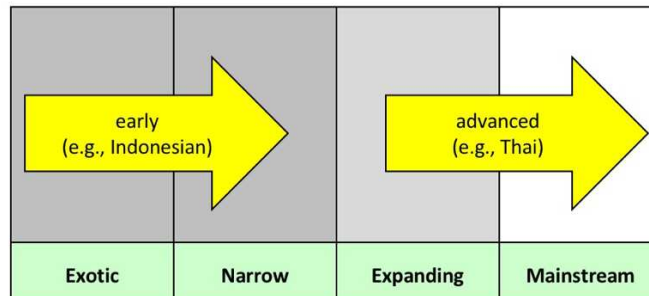


Figure 1.3. Stages of existence in ethnic restaurants

(Source: Andimarjoko and Wiharto, 2014, from Sloan, 2001, and Powitz, 2009)

With the researched venues being ethnic restaurants, their study divided perceived authenticity into food authenticity (taste, look) and atmospheric authenticity (décor, music). The following table summarizes the findings on perceived importance of authenticity among restaurant goers:

Table 1.2. Perceived Importance of Authenticity in Ethnic Restaurants

(Source: Andimarjoko and Wiharto, 2014)

Elements	Thai		Indonesian		Sig.
	Mean	Std.	Mean	Std.	
Food	3.378	0.960	4.444	0.586	0.000
Atmosphere	3.156	0.796	4.044	0.601	0.000

In the above table, the "more mainstream" Thai restaurant shows significantly less perceived importance of authenticity, compared to "more exotic" Indonesian restaurant in Prague, at 99% confidence level.

1.4 Antecedents and Consequences of Authenticity

Further to understand the antecedents and consequences of authenticity in tourism, it is worth to explore similar work done in sub disciplines of marketing. For example, the antecedents and consequences of brand authenticity by Moulard, *et al.* (2016). It groups antecedents of "uniqueness" and "scarcity" into "rarity", and "longevity" and "longitudinal consistency" into "stability". And the consequences of a brand authenticity are the expected quality and a trust to the brand:

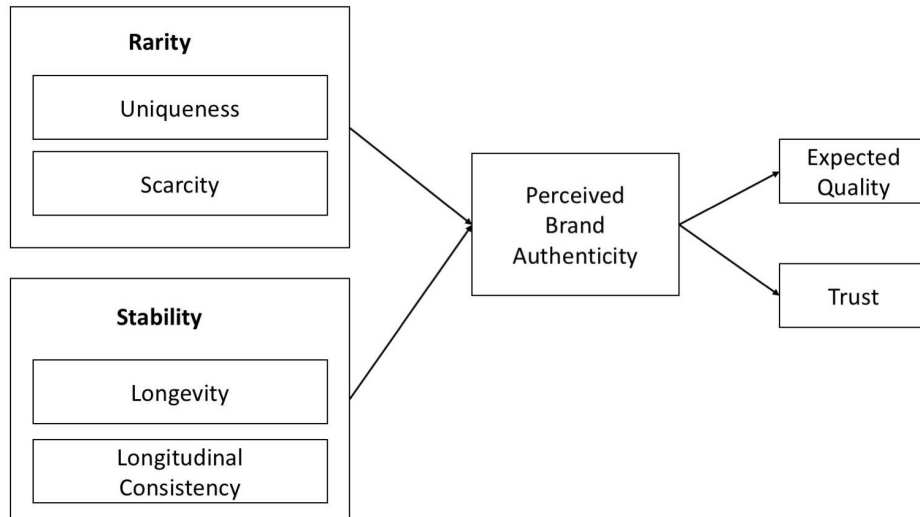


Figure 1.4. Antecedents and Consequences of Perceived Brand Authenticity
 (Source: Moulard, *et al.*, 2016)

Rarity, i.e. uniqueness and scarcity, is relevant to Carroll and Wheaton (2009) who suggested the possible driving motifs. It includes the reaction to a perceived loss from personalized self within a mass contemporary society, and the desire of a self-expression by purchasing a product from a small producer that is not widely known. Stability, which includes longevity and longitudinal consistency, supports some previous work on brand authenticity, i.e. internal consistency and external consistency. Internal consistency reflects whether a brand is true to itself and maintains its essential core. External consistency reflects whether a brand is what it appears to be, not counterfeit, or not the result of spin or exaggerated claims (Brown, Kozinets, and Sherry 2003; Grayson and Martinec 2004, in Spiggle, *et al.*, 2012).

Still in the brand authenticity, Morhart, *et al.* (2015) built a different framework.

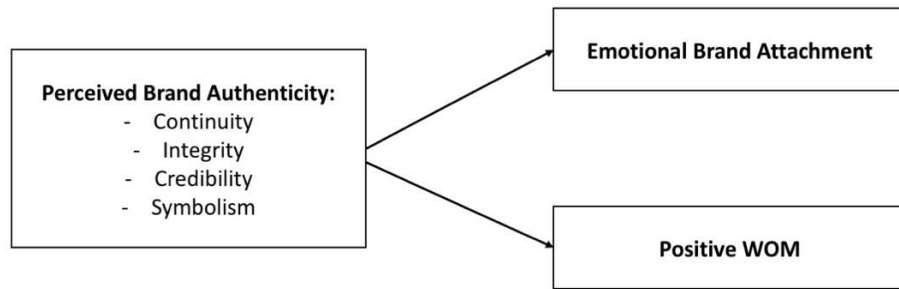


Figure 1.5. Dimensions of Perceived Brand Authenticity
(Source: Morhart, *et al.*, 2015)

They found slightly different dimensions (continuity, integrity, credibility, symbolism), which cause an emotional brand attachment and positive word-of-mouth as the outcomes. The framework starts to mention to behavioral intention of positive word of mouth (WOM) (Morhart, *et al.*, 2015).

Then Oh, *et al.* (2019) tried to examine the influence of perceived brand authenticity to the final behavioral intentions.

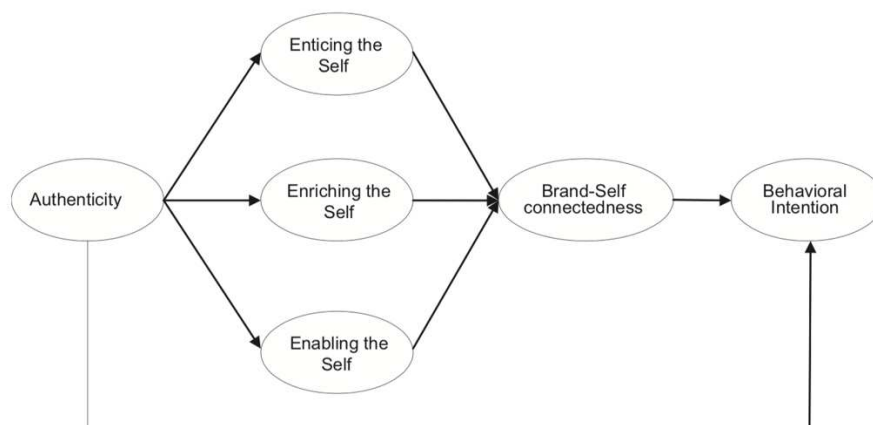


Figure 1.6. Brand Authenticity and Behavioral Intention
(Source: Oh, *et al.*, 2019)

They measured the authenticity by four elements building the construct: heritage, quality commitment, originality and sincerity (Oh, *et al.*, 2019). The paper suggests

brand's self-connectedness as the mediating variable between brand authenticity and behavioral intention. The connectedness is built through enticing the self, enriching the self and enabling the self. While the behavioral intentions comprise the motivation to repeat the consumption, and to share a positive word of mouth, respectively.

1.5 Approaches to Authenticity in Tourism

Meanwhile, despite 'Authenticity' has been an appealing word in the hospitality industry, being used in promotions and advertisements, yet its behavior and effects are still little understood (Jang and Namkung, 2011). Although researches show authenticity has positive effects to the customer's behavioral intention, the effect is not always predictable. In the restaurant hospitality for example, authenticity can act as two sides of a sword. Lu and Fine (1995, in Andimarjoko and Wiharto, 2014) suggested a food that is "too authentic" might not be desirable as it potentially draws the customers too far from the comfort zone.

1.5.1 Objectivist approach

Referring to the dictionaries, definitions of "authentic" and "authenticity" circle around "genuine", "real", and "not a copy". The Merriam-Webster Dictionary (2003) for example, defines authentic as "genuine, real"; and authenticate as "to prove genuine". While Oxford English Dictionary (2002) refers authenticity as being authentic that is, real, original, truthful or genuine; "really proceeding from its stated source". Such definitions can be considered as "objective" or "material" ones, because they focus on the object of material being assessed (Jones, 2010). There is strong evidence supporting the view that prevailing materialist approaches to authenticity are

a product of the development of modernity in the West. And until recently, approaches to authenticity in heritage management and conservation have been characterized by an overwhelmingly materialist perspective (Jones, 2010).

1.5.2 Constructivism approach in perceived authenticity

While the objectivists mandate the originality of all objects to be called "authentic", the constructivists have a different approach. Cohen (1988) introduced the concept of using constructivism in approaching authenticity for cultural tourism. The paper mentioned authenticity is conceived as a negotiable rather than primitive concept, the rigor of its definition by subjects depending on the mode of their aspired touristic experience. New cultural developments may also acquire a process designated at "emergent authenticity." It is also argued that commoditization does not necessarily destroy the meaning of cultural products, although it may change it or add new meanings to old ones (Cohen, 1988).

Constructivists suggest that authenticity is what is believed or accepted to be genuine or real. Objects are perceived as authentic not because they are genuine or real, but because they are constructed as such in terms of viewpoints, beliefs, perspectives, or powers. Thus, in this sense, authenticity is not objective, but relative, negotiable, dependent on the context, and even ideological (Cohen, 1988; Salamone, 1997, in Jang and Namkung, 2011). Constructivists do not put as much stress on the originality of objects, but instead emphasize symbolic meanings derived from social construction. The illusion of authenticity or symbolic authenticity is often good enough (Ebster and Guist, 2004, in Jang and Park, 2012; Wood and Munoz, 2007).

A Dictionary in Philosophy (Mautner, ed., 1997) defines constructivism as the theory that knowledge is not something that we *acquire* but something that we *produce*. It posits that the objects in an area of inquiry are not there to be discovered, but are invented or constructed. Being a foundation of knowledge building, constructivism has been embraced by education in classrooms since mid 1980s (Applefield, *et al.*, 2001). A more philosophical approach has also been discussed by scholars, for example by Lenman and Shemmer. They suggested a link of the constructivist approach with the moral philosophy, tracing back to the writings of Hobbes and Rousseau, influenced by Kant's moral philosophy (Lenman and Shemmer, ed., 2012).

The constructivism's practical interpretation in the authenticity of hospitality industry was exposed for example by Jang and Park (2012) and Jang and Namkung (2011), which elaborate the negotiable nature in the perception of authenticity as suggested by a classic paper by Cohen (1988, in Jang and Park, 2012). They suggest that authenticity from constructivist approach is a product of social interactions. This reference to social interactions is also supported by Ebster and Guist (2004, in Jang and Park, 2012), Wang (1999) and Wood and Munoz (2007).

In 2015, Lin tested the concepts of authenticity suggested by Wang (1999) by measuring their effects to the tourists' willingness to pay (WTP). The different concepts suggested by Wang (1999, in Lin, 2015) can be summarized in below paragraph.

Object-related authenticity focuses mainly on tourists' opinions of toured objects, which can include local art, handicrafts, cultural relics, souvenirs, historical events, and cultural activities (Lin, 2015). This can be subdivided into *objective authenticity* and *constructive authenticity*. The first subdivision, *objective authenticity*, requires objective views that are object-based (Wang, 1999), this is in agreement with the 'objective' or 'material definitions' of authenticity. By deciding whether these activities conform to stipulated criteria, one can determine whether they are authentic (Lin, 2015). On the other hand, *constructive authenticity* is the result of social constructs. The authenticity of an object does not pertain to its nature or essence *per se*, but derives from people's beliefs and opinions. Tourists define authenticity in their own ways (Oh, 2005, in Lin, 2015).

1.5.3 Existential authenticity

Departing further from the objects, Wang (1999) took a postmodernism approach (Yu, *et al.*, 2019) by introducing the segregation between object-based authenticity and existential authenticity in cultural tourism. The concept of existential authenticity itself was not a product of tourism research. It was a part of a long philosophical tradition concerned with what it means to be human, what it means to be happy, and what it means to be oneself (Heidegger, 1953, 1996, in Steiner and Reisinger, 2006). Tourism has become a catalyst for researches existential authenticity (Brown, 2013). The paper by Wang (1999) is suggestive rather than conclusive, proposing existential authenticity as an alternative for tourism, regardless the toured object is authentic or not. Therefore, it took a postmodernism approach to authenticity (Yu, *et al.*, 2019). It was confirmed by Kolar and Zabkar (2010), who measured the effects of existential

and object-based authenticities as two different constructs, and found that they influence each other.

Existential authenticity is constructed by activities (Wang, 1999, in Steiner and Reisinger, 2006). Thus, a tourist's experience of existential authenticity is stimulated by participating in tourism activities. Correspondingly, authentic experiences in tourism are to achieve this activated existential state of being within the liminal process of tourism. The concept came from a philosophical concept by Heidegger that had existed since 1927, was adopted into tourism context by Wang (1999) and elaborated further by Steiner and Reisinger in 2006. Heidegger uses the term "authenticity" to indicate that someone is being themselves existentially. This is deeper than being oneself behaviorally or psychologically (Heidegger, 1996, in Steiner and Reisinger, 2006).

Whereas existential authenticity in Heidegger's sense denotes that to be authentic, "people need to make themselves as they want to be." (Sartre, 1992, in Steiner and Reisinger, 2006). He identifies three characteristics of authenticity: mineness, resoluteness, and the situation: (1) *Mineness* refers to recognizing that individuals can have possibilities of their own that are not shared with others. (2) *Resoluteness* refers to the courage and tenacity it takes to claim one's own possibilities rather than share those of others. (3) *The situation* refers to rare experiences in which people find themselves in their unique place in the world, in a unique situation in relation to the connectedness around them. It may be that touring presents people with more

situations than they encounter in their daily lives (Heidegger, 1953, and Heidegger, 1996, in Steiner and Reisinger, 2006).

Similarly, Heidegger (1953, 1996) identifies seven characteristics of *inauthenticity*, interpreted for tourism contexts by Steiner and Reisinger (2006). The results are summarized in Table 1.3. The table implies that tourists being inauthentic are vulnerable to false offers or advices by marketers or other tourists. They are easy to approach and be deceived (Steiner and Reisinger, 2006), which may also raise an ethical issue in the marketing of tourism.

Table 1.3. Characteristics of Inauthenticity
(Source: Heidegger, 1996, and Steiner and Reisinger, 2006)

No	Characteristic	Definition	Behavior/Remarks in Tourism Context
1	Being-among-one-another	Human tendency to identify with others.	Gravitate to guided tours and mass tourism experiences, but to artificially distance themselves from the herd, they might want to spend more money, buddy up to the tour guide or bus driver, or brag about their previous tourism experiences.
2	Distantiality	Efforts people make to artificially distinguish themselves from others with whom they identify, usually by emphasizing their status.	A result of being-among-one-another.
3	Averageness	The lack of distinctiveness and specialness among one's shared responsibilities.	It would manifest in common expectations of what an experience might be like. Tourists being inauthentic would not expect or welcome too much excitement or too many surprises because they prefer leveled down possibilities.
4	Leveled down possibilities	The result of averageness that restricts one's choices to the safe, tame things others might do.	A result of averageness.
5	Publicness	A person's sense that the world is as others experience it, that the public view is right.	Seek confirmation that they are visiting the right places, getting good prices for their purchases, ordering the right food. They are likely to be obsessed with object authenticity.

Table 1.3. Characteristics of Inauthenticity (Continuation)

6	Disburdening	The abdication of one's responsibility to interpret the world from one's own perspective, deferring instead to the popular shared view.	Become gullible and susceptible to influence by tour guides, marketers, unscrupulous hosts, and other tourists. Disburdened tourists would not like to have to make a lot of choices that throw them back on their own possibilities.
7	Accommodation	How people deceive themselves that their shared views are their own.	Being satisfied with even the most awful meals or hotels, the most boring itineraries, or the most mediocre tour guides so long as others were not disappointed.

It is a sense of enjoyment and escape, experience of true self in the context of foreign place, time, and culture (Kolar and Zabkar, 2010). Existential authenticity encompasses intra-personal and inter-personal authenticity (Wang, 1999) (Lin, 2015).

Intra-personal authenticity is constructed by the individuals. When people feel freer and more real than usual, it is not solely due to the authenticity of the toured object. Instead, this state of mind is achieved by escaping the restrictions of daily life (Brown, 1996, p. 37, in Lin, 2015). Secondly, *inter-personal authenticity* is constructed within a group. During touring and tourism activities, the environment may be just a medium through which a group of tourists come together to experience inter-personal authenticity (Wang, 1999). Just as the family becomes the main private sphere in which individuals experience their true selves (Berger, 1973, in Lin, 2015), when tourists travel with their families, close emotional ties allow them to reveal their true selves more freely (Wang, 1999).

From another view point, the core of existential authenticity is "being" (*das Sein*) or "to exist", beyond psychological or biological states (Heidegger, 1953, 1996, in Wang, 1999, and Steiner and Reisinger, 2006). And therefore, seeking for being existentially

authentic cannot be separated from the search for *wellbeing*. Wellbeing is an indicator of how well a person has been living his/her life (Yu, *et al.*, 2019). Ryan and Deci (2001, in Yu, *et al.*, 2019) identified two dominating paradigms in wellbeing: the hedonic and the eudaimonic. They are two prevailing approaches to wellbeing (Zuo, *et al.*, 2017). The juxtaposition of hedonic wellbeing and eudaimonic wellbeing has been prevalent in recent psychological research (Zuo, *et al.*, 2017). Rooted in different philosophical traditions, hedonic wellbeing and eudaimonic wellbeing elaborate the essence of a human's wellness in quite different manners (Ryan & Deci, 2001; Ryan, Huta, & Deci, 2008, in Zuo, *et al.*, 2017). Specifically, the hedonic approach defines wellbeing as happiness and focuses on the positive emotions and life satisfaction (Biswas-Diener, Kashdan, & King, 2009; Delle Fave, *et al.*, 2011; Kahneman, 1999, in Zuo, *et al.*, 2017). In contrast, the eudaimonic approach defines wellbeing as meaningfulness and focuses on the meaning in life and the realisation of potential (Baumeister, Vohs, Asker, & Garbinsky, 2013; Delle Fave, *et al.*, 2011; Waterman, 1993, in Zuo, *et al.*, 2017).

And because existential authenticity is constructed by activities (Wang, 1999, in Steiner and Reisinger, 2006), then it is worth to investigate what types of activities result in hedonic benefits, and what others result in eudaimonic ones. Zuo, *et al.*, conducted an exploration in 2017, and they found that people reported higher frequency, sensory experience, and affective experience in hedonic activity, whereas they reported higher intellectual experience, behavioural experience, and spiritual experience in eudaimonic activity (Zuo, *et al.*, 2017). Some researchers investigated in-depth of specific activities in tourism, such as Matteucci and Filep (2015) who

explored the eudaimonic experience of tourists learning flamenco dance in Spain. The findings were linked to literature on self-realization, self-fulfilment, true-self, stress-related growth and related eudaimonic themes (Matteucci and Filep, 2015).

Additionally, Knudsen and Waade (ed., 2010) exposes different flavours of perceived authenticity within these two orientations, objects-oriented and subject-oriented: *symbolic authenticity*, 'implying that the authenticity of a tourist destination may be defined in terms of how well it meets the customer's own ideas of what the particular destination is about', *iconic authenticity* referring to 'how well the event or object resembles the real thing or accurately copies the original or real thing' and *indexical authenticity* being the authentic mode in play when something 'is thought not to be a copy or an imitation' or that it is 'the original' or 'the real thing' (Grayson & Martinec, 2004, Jansson, 2002, Ray, *et al.*, 2006, in Knudsen and Waade, ed., 2010).

To connect these two polar opposites of object-oriented and human/subject oriented, Knudsen and Waade (ed., 2010) proposes the term *performative authenticity* in the sense of authenticity is performed. They aim bridging the two positions that have emerged in tourism studies with respect to the concept of authenticity, namely: object-related (authenticity synonymous to original and trace) and subject-related modes of authenticity (existential authenticity covering bodily feelings, emotional ties, identity construction and narration related to place). Performative authenticity is both transcending the essentialist trap of object-related authenticity as well as the relativist trap of existential authenticity formulated by Wang ('what I hold as authentic is authentic'). Performative authenticity is dependent on proximity and in between-ness.

The in-between is the locus for all sorts of mediation which are detectable both in the immateriality of place-mediations (ideas, images inside the heads of people) and in materialised or discursive place-designs (Knudsen and Waade, ed., 2010).

Generally, perceived authenticity is complex by nature because tourists define their authenticity in various ways (Jones, 2010) (Cohen, 1988, 2008) (Wang, 1999). Waitt (2000) also observed that important differences in level of perceived authenticity exist within the clientele, for example, according to gender, place of residence, and stage of lifecycle. From a heritage destination of The Rocks in Australia, female overseas tourists are significantly more highly motivated to experience history and have a far greater propensity to critique the historical authenticity. In contrast, male domestic tourists with previous visitations to The Rocks uncritically accepted what they saw as being historically authentic (Waitt, 2000).

The following diagram summarizes the evolution of approaches to authenticity in tourism. It started from objective authenticity by MacCannell (1973, 1976), constructive authenticity by Cohen (1988), to Wang (1999) with existential authenticity, which was then elaborated by Steiner and Reisinger (2006):

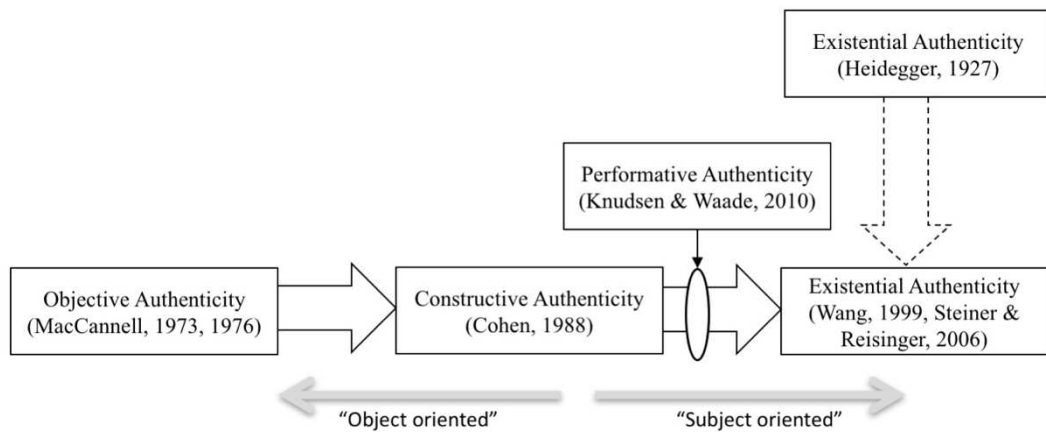


Figure 1.7. The Evolution of Approaches to Authenticity
 (Author's elaboration from resources indicated)

While MacCannell (1973, 1976) emphasized the importance of being "original" in the objects being toured, Cohen (1988) introduced that authenticity is something being constructed in the mind of tourists, by interpreting what they experience around the toured object. In brief, constructive authenticity allows the tourists to have a "rather authentic" perception, rather than solely "authentic" or "non-authentic" one. Existential authenticity, on the other hand, departed further from the objects by stating perceived authenticity occurs entirely in the mind of the tourists. This was based on a philosophical work by Heidegger back in 1927, elaborated by Wang (1999) and Steiner & Reisinger (2006) and other papers. On the diagram, existential authenticity represents a more "subject oriented" approach to authenticity. Performative authenticity, as proposed by Knudsen and Waade (ed., 2010) is illustrated as bridging the object-orientation and subject-orientation. By sticking with the above framework, other flavors of authenticity can be put around the existing boxes.

1.5.4 Relationships among different approaches

Elaborating connections within the above diagram, a number of researches have tried to reveal how authenticity be perceived by heritage tourists. From a case study of a heritage excavation at Hilton of Cadboll, Scotland, Jones (2010) used the term *negotiating* the authenticity. It posits that objective authenticity keeps playing a key role. Then tourists negotiate their perceptions on the object being toured, knowing that not everything can be objectively authentic.

Jones accepted the distinction between objective and constructive authenticities, but criticized the dichotomy of the two perspectives. “Neither explains why people find the issue of authenticity so compelling, nor how it is experienced and negotiated in practice.” The conclusion was the networks of relationships between people, places and things (objects) that appeared to be central in constructing the authenticity, not the things (objects) in themselves (Jones, 2010).

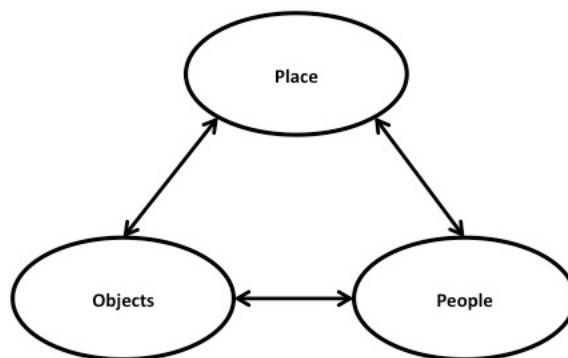


Figure 1.8. Relationship Network of Constructing Authenticity
(Author’s elaboration from Jones, 2010)

Jones' (2010) result can be put on a diagram as above, describing the inter-dependence among objects, people and place in forming the perception of authenticity in a tourist' mind. This network is similar to Knudsen and Waade's rethinking of the relationships between travel, place and emotions in proposing performative authenticity as a bridge between object-related and subject-related authenticities (Knudsen and Waade, ed., 2010).

Afterwards, Wang and Wu in 2013 explored further the process of perceiving authenticity in cultural heritage tourism, in Yangzhou, China. To examine the relationships between objective authenticity and existential authenticity, they added performative authenticity proposed by Knudseen and Waade (ed., 2010) as a mediating construct between the two. This can be seen as an implementation of the position of performative authenticity being a bridge between object-oriented and subject-oriented described in Figure 1.9. In this case, performative authenticity refers to the perception of the body at play, at risk, etc., and especially focuses on the relationship between body and place, which is vitalized through performative practices and mediations on and off places (Knudsen and Waade, Ed., 2010, in Wang and Wu, 2013). Below was the model they examined.

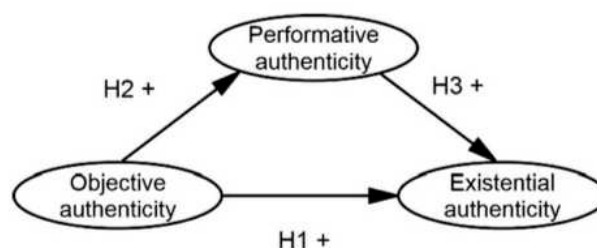


Figure 1.9. Conceptual Model of Perceived Authenticity
(Source: Wang and Wu, 2013)

The questions they asked to the respondents differed according to the approach being investigated: objective, existential, or in-between (i.e., performative). For objective authenticity, they asked for the impressions on objects such as "I liked the peculiarities about the interior design and furnishings", "I was impressed by the overall impression of historical buildings", or "I felt the landscape is integrated and attractive for sightseeing." While in contrast, questions on existential authenticity were more self-centered, such as "I broke away from the mundane life", "I felt the calm and peaceful atmosphere during the visit", or "I enjoyed the unique spiritual experience." And the performative ones were to connect them, such as "I learned a lot from the interesting information of places", "I felt empathetic through act and play performances", or "I was inspired by media-representations." (Wang and Wu, 2013).

Wang and Wu (2013) proposed H1, H2 and H3 as the hypotheses, with all having positive relationships. The results supported all hypotheses accordingly, with H2 obtaining the highest standardized path coefficient of 0.54. Hypothesis H3 follows with 0.37, and H1 with 0.36. The model enables an empirical examination of the relationship of three types of authentic experiences. It especially indicates the inner and outer interaction through the whole perception process (Wang and Wu, 2013).

Two years later, Lin (2015) took a step further by assessing the economic impacts. The research measured the relationships between the tourists' willingness to pay (WTP) and different concepts of authenticity suggested by Wang (1999): object-related, intra-personal and inter-personal. The quantitative survey was done in Pingxi,

Taiwan. Although it found the three concepts were significantly related to WTP, intra-personal authenticity shows the strongest impact to the economic value. Inter-personal comes the second and object-related the third, respectively. It shows that the desire to escape from everyday life (Wang, 1999) is more important in perceiving the authenticity, than the object itself.

1.5.5 Defining perceived authenticity for this research

Considering the wide range of different approaches to perceived authenticity, it was deemed necessary to define one that's the most appropriate to this research. MacCannell's (1973, 1976) classic objective authenticity was not to be adopted, following a conclusion from Reisinger and Steiner (2006) recommending tourism researchers to abandon objective authenticity as the concept has lost its meaning and importance.

For a research studying a specific object within a limited spatial boundary, however, an object-oriented approach can still be taken. For example, Andimarjoko and Wiharto (2014) take a constructivist approach in the sense of Cohen (1988, in Jam and Namkung, 2011) for studying perceptions of authenticity in ethnic restaurants. The study measures the perception of authenticity on food and atmosphere among restaurant goers, during a typical dining experience. On the other hand, however, the objective of this research is to understand the fluctuations of perceptions over a time during the touring of different objects, as described in Rickly-Boyd (2012).

Therefore, this research defines perceived authenticity in tourism as human-oriented

existential authenticity as proposed by Wang (1999) from Heidegger's work (1996) and elaborated by Steiner and Reisinger (2006). The study focuses on subjective perceptions of feeling and the existence of self, and thus more closely related to the tourists' behavioral intentions that concern marketers (Wang and Wu, 2013) (Wang, 1999) (Steiner and Reisinger, 2006) (Chhabra, 2010). However, this research did not deny the influence of objects in shaping the perceived authenticity, but more in a constructive (Cohen, 1988) sense, connected to existential through performative (Knudsen and Waade, ed., 2010).

On the other hand, this research focuses on cultural tourism and therefore must limit its boundaries within cultural tourism as defined by Richards (ed., 2005). Meanwhile, the destination being studied (Bali or Alsace) covered a wide geographical area and offered different tourist attractions, which were not necessarily unique to cultural tourism. The approach to overcome this "contamination" was to align with the definition of perceived authenticity adopted by this research, mentioned in the previous paragraph, i.e. the human-based existential authenticity. This approach dictates to study only travelers who have cultural motifs to come to the destination as mentioned by Kolar and Zabkar (2010), and described in the technical definition by Richards (ed., 2005): "to specific cultural attractions, such as heritage sites, artistic and cultural manifestations, arts and drama." with the intention mentioned in the conceptual definition: "to gather new information and experiences to satisfy their cultural needs" (Richards, ed., 2005). In this research, the strategy was to select participants purposively, by only asking for participations from tourists who were visiting cultural attractions. In Bali, examples of such attractions were Subak Museum

in Tabanan, ballet performance at Ubud Palace, Tanah Lot temple and other temples across the island. In Alsace, examples covered the Unterlinden Museum in Colmar, various Christmas markets across the region and Alsace wineries in different villages.

1.5.6 Relating perceived authenticity and experience marketing in cultural tourism

In parallel, customer experience has emerged as a research topic in marketing (Antéblian, Filser and Roederer, 2013), for instance in investigating sensory stimulation and hedonic needs in a shopping experience. Also, mentioned by Pine and Gilmore (1998, in Bhattacharya, *et al.*, 2018) that today's customer live in an "experience economy," which is a more evolved form than the earlier commodity-based and service economies, modern marketing's success depends on "staging experiences that sell." Gilmore and Pine (2002, in Bhattacharya, *et al.*, 2018) also state the way to reach customers is to create an experience within them. This is particularly relevant to tourism because the activity of tourism is by itself an experience. Lue, *et al.* (1993, in Stienmetz, *et al.*, 2019) further argue that tourism travel is highly structured, largely multi-destination and multi-activity, and, therefore, a trip can be conceptualized as a bundle of events that meet the needs of a traveler.

Meanwhile, Wang (1999, in Steiner and Reisinger, 2006) posits that existential authenticity is constructed by activities, which also relate to experience. It also mentioned inter-personal authenticity, a part of existential authenticity resulting from the interactions within *familia* or *communitas* (of tourists). While such interactions can have positive effects to the construction of existential authenticity, they may also create a conflict (Sun, *et al.*, 2019). Therefore, one can conclude there is intersection

between researches in existential authenticity and tourism experience. Studies focusing on the role of authenticity, self-identity, social relationships, skill formation, and learning suggest that the underlying goal of the tourism experience is to create symbolic meaning through travel which translate into self-identity and learning (Rickly and McCabe, 2017; Scuttari and Pechlaner, 2017; Volo, 2017, in Stienmetz, *et al.*, 2019).

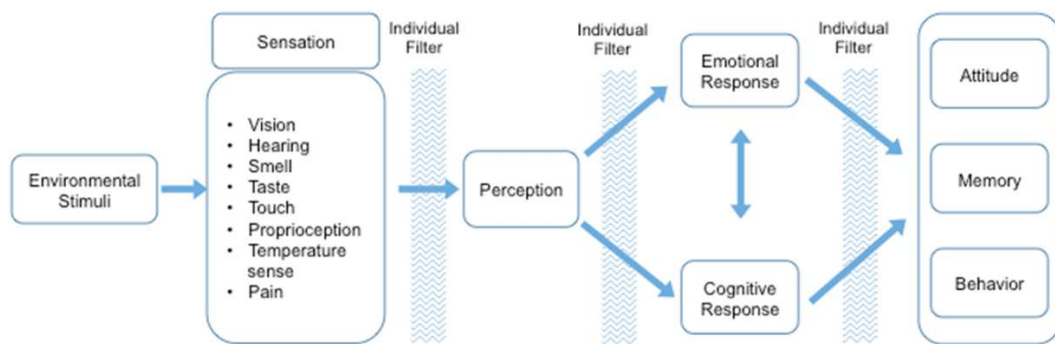


Figure 1.10. Framework for Constructing Tourism Experience
(Source: Stienmetz, *et al.*, 2019)

Getting further on tourism experience, Stienmetz, *et al.* (2019) propose a framework for the creation of tourism experience, adopted from Krishna (2012, in Stienmetz, *et al.*, 2019). The framework is presented as Figure 1.10. In the framework, tourism experience starts from sensory stimulations from the environment (vision, hearing, smell, etc.), which are perceived and create emotional and cognitive responses. The responses eventually construct attitude, memory and behavior of the tourist. Each stage is individually filtered by a particular tourist.

However, tourism experiences are complex. Current literature on tourism experience largely reflects an activity-based process which takes a strong temporal perspective

(Jennings and Weiler, 2006; Pearce and Zare, 2017, in Stienmetz, *et al.*, 2019). Others argue that tourism experience is not a singular event, but rather part of a continuous or staged process which enables travelers to create meaningful experiences (Gretzel, *et al.*, 2016, Pearce and Zare, 2017, in Stienmetz, *et al.*, 2019). Brathwaite (1992, in Stienmetz, *et al.*, 2019) posited the value-chain assessment framework for deconstructing the tourism experience based on one's activities, suggesting the tourism experience to be deconstructed into a series of micro-experiences which can be examined in terms of importance and impact (Stienmetz, *et al.*, 2019).

In contrast, this research aimed to obtain an overall understanding of the fluctuations of perceived authenticity during the travel, thus looking at it at a rather macro-level, by exploring all possible variables contributing to them. Additionally, it involved a wide geographical area (around 5,000 km² for Bali) with diversified tourism objects and activities, thus deconstructing the activities into small focused areas for every traveler was not practical at this stage.

Therefore, the detailed sensory approach applied by researches in experience marketing was not yet adopted in the research. The sensory stimulation approach in cultural tourism experience may be useful in the next research, i.e. for obtaining deeper understandings on certain part(s) of the model from this research. For instance, in cultural learning, recently tourism scholars and practitioners have observed a shift in travel motivations from traditional sightseeing demands to cultural learning experiences (Wang, *et al.*, 2020). Focusing on the learning experiences can contribute further in the learning part that affects fluctuations in perceived authenticity, resulted

from this research. Or, investigating conflicts within tourism *communitas* (Sun, *et al.*, 2019; Wang, 1999) might take the research on social intrusiveness in commercial sharing experience by Simon and Roederer (2019) as an early reference.

1.6 Applying Perceived Authenticity in Tourism

1.6.1 Negotiating authenticity

Some evidence on negotiating the authenticity was found by Kuon (2011) in Ankor Watt, Cambodia. Although the visitors agree that restorations degrade the objective authenticity, originality, and ancientness of the temples, the existing level of restoration has not yet changed their perception of objective authenticity at the site. The temples are still (rather) authentic; thus their experience there is authentic (Kuon, 2011).

Even contemporary products can be developed without sacrificing the perceived authenticity. Paschinger (2007) observed it in the Abbey of Melk, Austria, which successfully combines historical ambiance with the development of contemporary art exhibitions or modern jazz concerts. It was very much approved as an example during the discussion in the focus group. However, ensuring a dialogue with the locals and regional population of Melk was found to be vital in considering the contemporary products (Paschinger, 2007).

Such need to involve local residents is also confirmed by different researches. Brida, *et al.* (2011) in Italy observed a significant difference of perceived authenticity between visitors and local residents. They found the need for local organizers to focus

on the involvement of local residents in the organization of fringe events based on deeply rooted local customs. It is aimed to provide tourists with a broader experience. Similarly, Xie (2011) recommended ethnic participation in the decision-making process and the development of strategic alliance among tourism stakeholders. Thus it has brought a broader view by reminding the existence of four stakeholders of cultural tourism: (1) government (2) tourism business (3) visitors (4) ethnic groups. It observed to be more useful to evaluate who authenticates (opinion leader) and the interests such claims serve, rather than to adhere to some absolute standard of "authentic" ethnicity (Xie, 2011).

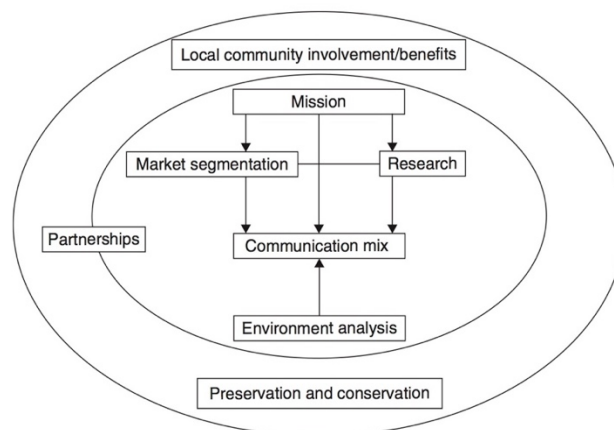


Figure 1.11. A Model of Sustainable Marketing Strategy for Cultural Heritage Tourism
(Chhabra, 2010)

Summarizing such findings to build an actionable model, Chhabra (2010) proposed a model of a sustainable marketing strategy, specific for cultural heritage tourism. Chhabra constructed the model using the tactical Marketing Mix (4P = Product, Price, Place, Promotion) approach. Although sufficiently incorporating research findings (e.g., in local involvements), the model has some rooms for improvements, for example by aligning with the widely accepted marketing strategy concept using STP

(Segmentation-Targeting-Positioning) (Kotler and Keller, 2012). If tourism is considered as a service industry, and the model needs to go into tactical issues, it should also incorporate the 3P (People-Process-Physical evidence) of the Services Marketing Mix, in addition to 4P (Zeithaml, *et al.*, 2013).

1.6.2 Engineering authentic perceptions

Interestingly, Chhabra, *et al.* (2003) even proved that a high perception of authenticity can be achieved when an event is staged in a place far away from the original source of the cultural tradition. In a concept called “staged authenticity” (mentioned by MacCannell, 1973, in Lin, 2015), they researched an event of Scottish Highland games in North Carolina, USA. They found the perceived level of authenticity is controlled partly by media and partly by the people themselves (Chhabra, *et al.*, 2003). This shows that perceived authenticity can be deliberately constructed.

Meanwhile, Koontz (2010) tried to code common patterns in the efforts for constructing perceived authenticity, or “authentication”. Although the paper was more specific for merchandise products (including arts and crafts), the result was worth to notice. She grouped the commonalities into two general processes called “otherizing” & “traditionalizing”. In the first form of authentication, otherizing, marketers differentiate products by claiming they represent a unique culture, different from that of the consumer, which represent mainstream and modern society. In the second form, traditionalizing, marketers construct a sense of connectedness by defining products as perpetuating a cultural tradition or heritage, or consumer’s perceptions of the past (Koontz, 2010).

Similar to Chhabra's (2003) work on staged authenticity, Rickly-Boyd in 2012 studied a case on the reproduction of Spring Mill Pioneer Village in Indiana, the United States. The village sits on the original location of the former village; however, as a heritage landscape, it is composed of restorations, reproductions, and replicas of nineteenth-century structures. The village provides a spectrum of objective and constructive authenticities, from the natural landscape and log structures to live actors and objects of everyday life from a bygone era, that trigger the imaginative.

In the village, the most common question asked by the tourists was “Did they really live like this?” (Rickly-Boyd, 2012). Although authenticity as originality received 83% agreement from the tourist population, there exist certain degrees of “negotiating” the authenticity. For example, “genuineness”, defined as reconstruction using historically accurate methods, received 87% agreement. As DeLyser (1999, in Rickly-Boyd, 2012) argues, “the concept of authenticity enables visitors to experience the past as they imagine it” (p. 624), findings at Spring Mill Pioneer Village support this claim. While authenticity and originality do correlate in the minds of tourists, what matters is their imagination of what the “original” village may have been like (Rickly-Boyd, 2012). Because they believe the village to be authentic, they can take the next steps, which include “insightfulness” toward engaging with its heritage narrative. This term defines as “unique psychological outcomes or benefits gained from visitors’ subjective experiences of the heritage context provided and resulting from their active, or ‘mindful’ questioning of the environment, with the visitors’ own personal meanings and perceptions imbued” (McIntosh, p. 58, in Rickly-Boyd, 2012). Thus,

“insightfulness” is an affective, reflective, and cognitive process (Rickly-Boyd, 2012).

However, Rickly-Boyd (2012) admits the research does raise further questions. In particular, work must be done to understand how tourists’ perceptions of authenticity are formed and change over time. For example, how did tourists’ perceptions of authenticity change from the time they entered the village to when they exited, as well as with repeat visits over time? Nevertheless, more research aimed at examining the complexity and dynamics of this concept, as can be used in a variety of contexts, is necessary. How perceived authenticity changes over a time remains elusive to tourism researchers (Rickly-Boyd, 2012).

Meanwhile, Heidegger himself had previously mentioned that authenticity is volatile (Heidegger, 1927, 1953, 1996, in Steiner and Reisinger, 2006). Because existential authenticity is experience-oriented, the existential self is transient, not enduring, and not conforming to a type. It changes from moment to moment. As a result, a person is not authentic or inauthentic all the time. One can only momentarily be authentic in different situations (Steiner and Reisinger, 2006).

The above question and claims support the importance of the objectives of this research, i.e. studying the fluctuations of perceived authenticity. As discussed in the Introduction, the thesis tries to find how authenticity perceptions change over a time domain.

1.7 Temporal Effects in Perceived Authenticity

Related to the above temporals, Heidegger had previously mentioned that the state of authenticity is volatile (Heidegger, 1927, 1953, 1996, in Steiner and Reisinger, 2006). Because existential authenticity is experience-oriented, one can only momentarily be authentic in different situations (Steiner and Reisinger, 2006). Meanwhile, little has been done to study this change of perceived authenticity. The temporals of perceived authenticity remains elusive to tourism researchers (Rickly-Boyd, 2012).

A study slightly related to this temporal effect in a vacation experience was done by Bhargave and Montgomery (2013). It starts from a thesis that many hedonic experiences consist of a temporal sequence of episodes. The study focuses on an experiment exploring the social context in art gallery's experience. It compares the difference between the temporal sequence of episodes due to the processing styles, in a solo context and a group context. Hence, whether it was holistic or analytic, and whether it was declining or improving. However, a second experiment was also conducted to observe the preferred sequence of an *imagined* vacation, with the objective of evaluating the difference of processing styles. The subjects were asked to *imagine* a vacation under each processing style, then their willingness to pay (WTP) was measured (Bhargave and Montgomery, 2013). Each was compared to a control group. The analytic processing style (solo) resulted in a significantly higher WTP than that of holistic one (group), in the improving sequence. The following diagram summarizes their findings for the imagined vacation.

Trend	Control	Analytic processing prime	Holistic processing prime
Declining	\$864.24	\$766.67	\$715.38
Improving	\$1,862.96	\$1,642.86	\$722.68

Figure 1.12. The WTP Summary of Imagined Vacation Sequences
(Source: Bhargave and Montgomery, 2013)

The table also describes the dominance of recency effects in the improving sequence to WTP in analytic processing style, while the recency effects do not play significant roles in holistic processing style. These differences occur because joint experiences trigger a more holistic (less analytic) processing style, contributing to primacy-based assimilation, in which evaluations of later episodes assimilate to first impressions (i.e., evaluations of the start). Past research has mostly studied solo contexts, finding that consumers evaluate experiences with an improving trend more positively than those with a declining trend, due to a recency effect in memory-based evaluations.

In tourism literature, one can relate those solo and joint contexts to the inter-personal authenticity, as one dimension of existential authenticity mentioned by Wang (1999) and Steiner & Reisinger (2006). The result of this memory-based evaluation is beneficial in helping to interpret how a tourist' perceived authenticity changes over a time, i.e. the effects of solo versus joint context, and the primacy versus recency effects. However, the associated variables around it from *actual vacations* are still elusive, which need to be investigated, as well the mechanisms underlying their interactions, and strategies taken as a response to the change (Rickly-Boyd, 2012).

1.8 Expectation Disconfirmation Theory

To further explore the temporals of perceived authenticity in tourism, one can predict the initial impression of authenticity upon arrival using the Expectation Confirmation/Disconfirmation Theory (ECT/EDT). The classical theory is illustrated by the classic diagram below from Oliver (1996):

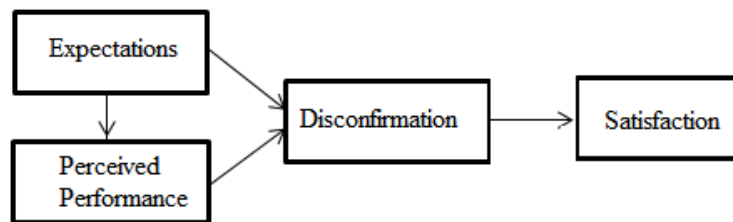


Figure 1.13. Simple Schematic of Expectation Confirmation/Disconfirmation Theory
(Source: Oliver, 1996)

If a tourist had a high set of expectations before they depart for the holiday, they likely get a lower satisfaction when arriving at the destination and the reality is not like they had in mind, vice versa. Despite recent criticism to the classical theory, a number of past research have supported its applicability in tourism. For example, a study by Pizam and Milam (1993) observed 180 American first-timer tourists departing to and returning from Spain. The results showed that disconfirmations are relatively good predictors of overall satisfaction with a destination. The predictive ability of the disconfirmation model was found to be especially effective when the tourists' population was sub-divided into market segments based on reasons for travel. A recent criticism to the theory includes one from Montero Lorenzo, *et al.* (2010), arguing that a very low expectation from a tourist does not mean they will gain high satisfaction if the destination turns out to be better than expected (Montero Lorenzo, *et al.*, 2010).

This research included this Expectation Disconfirmation Theory (EDT) in the list to evaluate, i.e. between the pre-arrival and the arrival process. However, following the arrival, a tourist's perception will continue to change (Steiner and Reisinger, 2006, Rickly-Boyd, 2012). Furthermore, if one is to consider primacy and recency effects as mentioned in the experiment by Bhargave and Montgomery (2013), they may greatly impact the final behavioral intentions, i.e. whether they intend to repeat the consumption experience or spread a positive WOM about the experience (Zeithaml, *et al.*, 2013). As proposed in the timeline from Clawson and Knetsch, the tourist experience spreads from anticipation, travel to site, on site and travel back/recollection (Clawson and Knetsch 1978, in Fennell, 2017). This temporal effects of perceived authenticity along the above travel stages is the focus to explore by this research.

1.9 Cultural Exchange in Tourism

1.9.1 Overview of interactions in cultural tourism

From the constructivist's point of view, perceived authenticity is constructed by social interactions (Cohen, 1988; Wang, 1999, in Jang and Park, 2012). Wang (1999) already suggested *inter-personal authenticity* as a component of existential authenticity. This concept implies the construction of perceived authenticity through the interactions *among* tourists. On the other hand, one should never neglect the interaction *between* tourists and the host, for example as reported by Robinson and Picard (2006) and Böhm (2009). Due to the nature of tourism, they are continuously in contact. While Böhm (2009) focuses on assessing the social and cultural impacts of tourism,

Robinson and Picard point out that today's contact can be indirect. The role of other media in the cultural changes can be inevitable (Robinson and Picard, 2006).

Among other forms of cultural changes such as diffusion and assimilation, the interaction between visitors and host is similar to acculturation or "culture contact" as described by anthropologists. The anthropological studies of acculturations started to be popular in 1910 - 1920 (Koentjaraningrat, 2016). Further, it also states that before 1920, anthropology exposed only customs/behaviors that were already effectively in place in a certain society. The anomalies shown by certain individuals were not subjects of interest to anthropologists. This approach changed in 1920. Anthropologists realized these "outliers" sometimes become a root of changes in a culture. Upon such anomaly, the society will first "punish" it through its control mechanism. But when the anomaly persists, it is subject to happen again (recurrence). After several recurrence, the society finally must give its concession (Koentjaraningrat, 2016, pp. 250-251).

Robinson and Picard (2006) further emphasizes the role of media in the indirect interactions. With the advent of new media such as internet, the impact can become even more severe. These exchanges have long been realized and many governments have applied policy to "protect" the culture (Robinson and Picard, 2006). However, such cultural exchange is not always negative. In fact, it can enrich and strengthen the culture, while maintaining the perceived authenticity. For example, in the case of Balinese paintings, which used to be simple ones. Through the interactions with visitors and foreign artists, sophistication process took place. And the result is the

sophisticated paintings seen today, while they are still strongly perceived as authentic Balinese (Picard, 2010). Therefore, it just confirms that one needs to understand how this change in perceived authenticity works over a time.

1.9.2 Modeling the cultural exchange

To model the above cultural exchange, Böhm (2009) elaborates the cultural interactions in tourism by incorporating some findings by Bodley (1997, in Böhm, 2009).

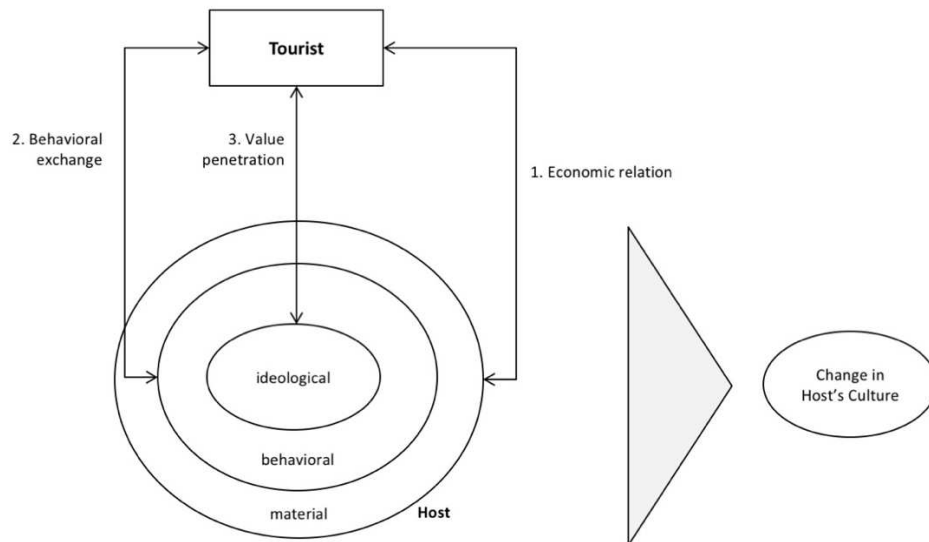


Figure 1.14. Intercultural Exchange between Host and Visitors
(Source: Böhm, 2009)

It describes the exchange as happening in the three forms of a culture system: material, behavioral and ideological or value system. The elaboration can be visualized as the above diagram.

Changes and adaptations are most frequent at the outer level (1), as local people are willing to modify their offers to satisfy the tourists' needs. Exchange occurring at this level is based on economics (Böhm, 2009). Changes in behavior, language and other issues in the behavioral culture (2) occur less easily and requires more time. And the modifications on the ideological level only occur over long periods. Constant and long lasting influences of tourism lead to a longer term, gradual change in a society's values, beliefs and cultural practices (3) (Boyne, 2003, in Hall, 2003, in Böhm, 2009). If interactions between visitors and the host culture result in changes in any of the five fundamental factors of cultural value in Table 1.1 (Kluckhohn and Kluckhohn, 1962, in Koentjaraningrat, 2016), a penetration to the value system has taken place.

In many cases, tourism is an unbalance process of intercultural exchange. In general, the greater the cultural difference between the host and the visitor, the more severe the socio-cultural impacts will be. On the other hand, the bigger the contrast, the more exotic and attractive the host culture is perceived by the potential visitors (Böhm, 2009).

The study above by Böhm (2009) was done in an exploration on the social and cultural impacts of tourism, without an explicit focus on preserving authenticity. However, it is worth to bring the model across to study authenticity, to understand how it evolves over a time. Most importantly, it is useful to know in which forms of the culture authenticity is impacted and how.

1.10 Chapter's Conclusion

This thesis started with the significance of cultural tourism (UNWTO, 2019) as defined by Richards (ed., 2005), i.e. movement from usual place of residence with the objectives of "gathering new information and experiences to satisfy their cultural needs." This defines cultural tourists as those who possess cultural motifs (Kolar dan Zabkar, 2010) for conducting the visits. The marketing of cultural tourism faces a dilemma between maximizing the economic return and nurturing a culture's social functions (Richards, ed., 2005; Richards and Munsters, 2010) (Maccarrone-Eaglen, 2009) (Wirth and Freestone, 2003), and researches show optimum approach for sustainability is to emphasize authenticity as the differentiation of a destination. "Authenticity has overtaken quality as the prevailing purchasing criterion, just as quality overtook cost, and as cost overtook availability." (Gilmore and Pine, 2007, in Morhart, *et al.*, 2015)

A number of researches have tried to reveal the antecedents and consequences of authenticity, for instance one on brand authenticity by Moulard, *et al.* (2016) which proposes *rarity* and *stability* as the antecedents. Moulard, *et al.* (2016) further breaks down *rarity* into *uniqueness* and *scarcity*, and *stability* into *longevity* and *longitudinal consistency*. If one considers a tourism destination as a brand, this concept will closely relate to the authenticity in cultural tourism. Not only uniqueness and scarcity that build the identity of a tourism destination, but its longevity and longitudinal consistency are under continuous threat by constant interactions with tourists (Richards, 2005, 2014; Picard, 2010, Böhm, 2009).

However, authenticity is a relative and negotiable term. Since starting with the objective authenticity in the MacCannell's (1973, 1976) sense emphasizing the originality of objects being toured, perceived authenticity in tourism has departed further away from objects, towards subjects, the tourist itself. Still in object-based authenticity, Cohen (1988) introduces constructive authenticity, while Wang (1999) shifts further towards subject-based with existential authenticity (Heidegger, 1996; Wang, 1999; Steiner and Reisinger, 2006). Knudsen and Waade (Ed., 2010) bridges these object-based and subject-based approaches with performative authenticity.

Researches have been done to understand how authenticity is perceived, but little is understood how it changes over a time. While being the key to a sustainably high perception of authenticity, the temporals of perceived authenticity remain elusive to tourism researchers (Rickly-Boyd, 2012). Expectation Disconfirmation Theory (Oliver, 1996, Pizam & Milam, 1993) can be used to predict the change during arrivals, however the perception may change across the travel stages proposed by Clawson and Knetsch (1978, in Fennell, 2017). The work by Bhargave and Montgomery (2013) on *imagined* vacation sequence can be useful to predict the effects of social and joint contexts, and the primacy versus recency effects, yet the variables around the process in *actual* vacations need to be discovered.

Considering the wide range of different approaches to perceived authenticity, it was deemed necessary to define one that's the most appropriate to this research. MacCannell's (1973, 1976) classic objective authenticity was not to be adopted, following a conclusion from Reisinger and Steiner (2006) recommending tourism

researchers to abandon objective authenticity as the concept has lost its meaning and importance.

Therefore, this research defines perceived authenticity in tourism as human-oriented *existential authenticity* as proposed by Wang (1999) from Heidegger's work (1996) and elaborated by Steiner and Reisinger (2006). The study focuses on subjective perceptions of feeling and the existence of self, and thus more closely related to the tourists' behavioral intentions that concern marketers (Wang and Wu, 2013) (Wang, 1999) (Steiner and Reisinger, 2006) (Chhabra, 2010). However, this research did not deny the influence of objects in shaping the perceived authenticity, but more in a constructive (Cohen, 1988) sense, connected to existential through performative (Knudsen and Waade, ed., 2010). And to ensure capturing the existential authenticity with cultural motifs (Kolar and Zabkar, 2010), participants were purposively sampled among visitors of cultural attractions (Richards, ed., 2005).

In parallel, customer experience has emerged as a research topic in marketing, including tourism. While the objective of tourism experience is to create a symbolic meaning through travel which translate into self-identity and learning (Rickly and McCabe, 2017; Scuttari and Pechlaner, 2017; Volo, 2017, in Stienmetz, *et al.*, 2019), customer experience framework in tourism starts with sensory stimulations (Stienmetz, *et al.*, 2019). On the other hand, tourism experience is complex (Gretzel, *et al.*, 2016, Pearce and Zare, 2017, in Stienmetz, *et al.*, 2019), often requiring deconstructions of the experience into micro-experiences (Brathwaite, 1992, in Stienmetz, *et al.*, 2019). Since this research aimed to obtain an overall understanding

of the fluctuations by exploring all related variables, thus at a rather macro level, the detailed sensory stimulation approach was not yet adopted in this research. It may be useful in follow-up researches for in-depth understanding on the variables revealed by this research.

1.11 Research Problem and Questions

Concluding previous discussions, the research was triggered by a problem: How to maintain a sustainably high perception of authenticity? It is agreed that perceived authenticity may change over a time, but little is understood how it does. Meanwhile, understanding the temporal changes is the key to a sustainably high perception of authenticity. The temporals of perceived authenticity remain elusive to tourism researchers (Rickly-Boyd, 2012). Therefore, the research focused on trying to answer the following thesis questions:

1. What are the variables that affect the fluctuations of the perception of authenticity over a time?
2. Having known all variables, what is the general mechanism of the fluctuations?
3. Having built a comprehensive model, what is the significance of each variable? How can the significances improve the understanding on the fluctuations?
4. Having tested the model with statistical datasets collected in Bali, is the model transferable to another cultural tourist destination, i.e., to Alsace?

The first three questions were designed to understand the phenomena by exploring the fluctuations in perceived authenticity among travelers visiting Bali, Indonesia. The fourth question was meant to examine the external validity of the result (Nasution, 1996, in Minsarwati, 2005), whether the conceptual model was statistically transferable to a destination other than Bali. Another benefit was to explore the difference (and similarity), if any, in the relationships among variables, if the conceptual model were used to conduct surveys in a different target population (Khorsan and Crawford, 2014). The difference and similarity might give a better understanding of the variables involved.

Consequently, the research needed a carefully-designed strategy. The model-building and variables-finding needed an extensive research with qualitative methods. Once all variables are found and the model is built, a quantitative work is suitable for confirming them (Malhotra, 2017).

Chapter 2. Research Methodology

2.1 Introduction

This chapter outlines the methodology employed by the research to achieve its objectives. The methodology was driven by the suitable approach to the epistemological paradigm. And to achieve its objectives in answering research questions, the research was divided into two main stages:

- a. Stage one: Qualitative research
- b. Stage two: Quantitative research

Therefore, it employed two consecutive approaches, i.e. qualitative and quantitative. A full set of research comprising a combination of the two stages was done in Bali, for building the model and statistically confirming the significance of the variables. While to examine the transferability or external validity of the model obtained in Bali, Alsace was chosen to be another cultural tourist destination for conducting a second quantitative survey, as discussed in the Introduction.

2.2 Epistemological Paradigm

The qualitative part (Stage one) of this research played a crucial role for the overall directions of the research. And consequently, its validity must be ensured, by an adherence to a clear epistemological framework. To determine a proper approach, the author referred to the summary provided by Avenier and Thomas (2013).

Considering the goal of this research was to generate knowledge by conceptualizing the understanding of the flux of experiences for thinking and acting, whose form was a pragmatic conception of the knowledge and actionable propositions, it was concluded Pragmatic Constructivism was the most suitable for this research. In this paradigm, internal validity is approached by abductive upward conceptual generalization of flux of experiences. Meanwhile, external validity is justified by a pragmatic testing of knowledge's functional fit (von Glaserfeld, 1984, 2001; Le Moigne, 1995, 2001, in Avenier and Thomas, 2013).

2.3 Stage One (Qualitative)

The objective of this qualitative stage was to answer the first two research questions of the previous chapter, i.e. what the contributing variables are and how they relate each other. The questions searched for the variables and their relationships in order to build a model on the fluctuations of perceived authenticity.

2.3.1 Geographical fields of research

The qualitative study focuses on Bali to construct the model, concentrating on cultural tourism destinations in Gianyar (including Ubud), Tabanan, Badung and Karangasem departments. However, a brief overview of Alsace' Wine Route (*Routes des Vins*) was also covered because the model would also be tested for its external validity in the quantitative stage using survey data obtained from Alsace.

2.3.2 Sources of data

At this stage, based on the sources of collection, qualitative data consists of two different categories:

- a. Primary data: Obtained from direct observations in fields by the researcher (including unstructured interviews with cultural tourism stakeholders), questionnaires and in-depth interviews with the informants;
- b. Secondary data: Obtained from indirect observations, i.e. from library searches, records by the authorities (both published and unpublished), relevant books and publications (including tourist brochures), folklores and online observations by netnography in social media (Kozinets, 1997, in Ginga, 2013) (Kozinets, 2010).

Being a qualitative research, the data must ensure that an objective analysis can be performed and a valid result will be produced. Therefore, the collected data must conform four criteria: credibility (internal validity), transferability (external validity), dependability (reliability) and conformability (objectivity) (Nasution, 1996, in Minsarwati, 2005).

2.3.3 Sequence of qualitative stage

This qualitative stage comprises four steps of data collection and analysis, each has a different level of depth:

- a. Publications reviews and netnography
- b. Physical observations of destinations
- c. Exploratory questionnaires
- d. In-depth interviews.

The first step, literature reviews and netnography, was meant to gather relevant secondary data: not only the theoretical backgrounds, but also the tourism aspects of the destinations being researched. The netnography tried to capture perceptions about Bali that were spreading on the internet, among several groups of visitors. Afterwards, the second step, close-observations, started to gather primary data from the researcher's point of view. This was done by participating in tourism-related and cultural-related activities, while conducting unstructured interviews with the stakeholders. Therefore, these first two steps can be viewed as a combination of "mini" netnography and ethnography because it was a mixed between online and offline fieldworks, and the objective was not to directly answer research questions. Rather, the results were to be used to partially guide further steps of the research. This is in line with Kozinets (2010): "Ethnography and netnography should work in concert to illuminate new issues in social sciences." The offline fieldwork was necessary to supplement the online observations in order to fill some deficiencies in netnography, as suggested by Hine (2000): "Virtuality also carries a connotation of 'not quite'." (Hine, 2000, in Kozinets, 2010).

In these first and second steps, the researcher collected the two types of data from the following sources:

- a) Secondary data: Records by the authorities (including Ministry of Tourism), relevant books and publications (including tourist brochures), folklores and online observations by netnography in social media (Kozinets, 2010). "Netnography is a participant-observational research based in online fieldwork." (Kozinets, 2010).

- b) Primary data: Unstructured interviews with informants, for example tourism authorities, tourism-related business owners (Alsace wineries, hotels, restaurants, tour operators), heads of museums and Balinese culture authorities, and direct participations in cultural or tourism-related events.

In performing the netnography, the challenge was to choose a minimum number of online platform(s) which can represent communities that share the above topics, as efficient as possible, considering it as a "mini" netnography. The decision was to focus on Facebook social media because of a couple reasons.

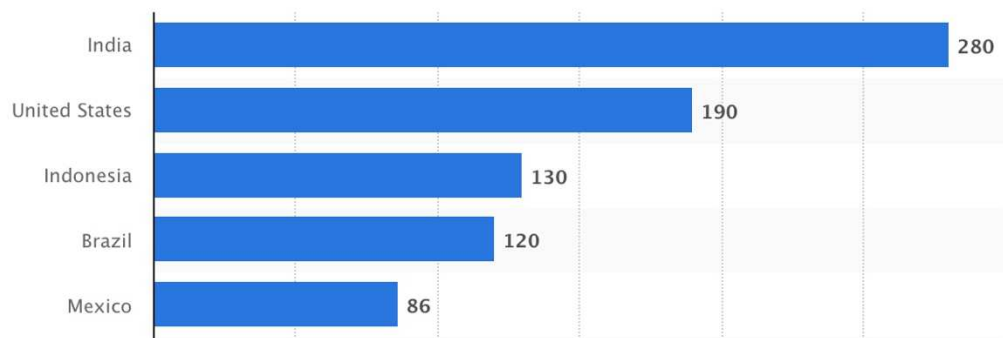


Figure 2.1. Top Five Users of Facebook in the World
(Source: Statista, 2020)

Firstly, it's highly popular in Indonesia, and in fact, Indonesia is the third largest user of Facebook in the world, following India and USA, as shown in Figure 4.1. Secondly, Facebook is the social media platform where both locals and visitors coexist in the same place. As opposed to, for example, Line, which is also popular among Indonesian youths, but only available in Indonesian language, presenting a barrier to foreigners to participate. The researcher got involved in Facebook groups that were both based on interests (I <3 Bali, Bali Solo Travelers, Bali First Time Travelers, *Séjours à Bali*, Lost

Bali, Bali Travelers Information) and based on geographical sub-locations (Ubud Community, Sanur Community, Amed Bali Community, Canggu Community, Candidasa Network). These steps were performed in the online observations (Kozinets, 2010):

- a) Browse social media posts to identify topics related to authenticity
- b) Capture the posts
- c) Analyze and confirm with other posts
- d) Highlight and document based on themes.

As for the offline observations, fieldwork was done through researcher's participations in tourism-related and culture-related activities, as well as face-to-face interviews with cultural tourism stakeholders from government, business, tourists and ethnic groups (Xie, 2011). Both observations, online ("netnography") and offline ("ethnography"), were performed in the period of two and a half years, from June 2017 through November 2019. Because most part of the research was to be based on the data from Bali, the focus of the observation was given to Bali. To conduct the offline fieldwork, the researcher resided in Bali most of the time, with occasional travels to France doing the observations in Alsace. The following tasks were performed during the offline observations, as practiced in ethnography by Koentjaraningrat (2016):

- a) Study the geographical overviews
- b) Participate in cultural and cultural-tourism related events
- c) Unstructured interviews with stakeholders
- d) Capture and analyze topics
- e) Highlight and document based on themes.

The literature review, netnography and field observations were followed by exploratory questionnaires, distributed to cultural attractions in Tabanan and Karangasem. Open-ended questions were distributed at cultural attractions, enclosed in self-addressed and self-stamped envelopes. This step supports that multiple data sources are suggested to be used rather than only one source to capture the contextual complexity of the area under investigation (Yin, 2003, in Reiter *et al.*, 2011). The objectives of this step were:

- a) To confirm the perceived authenticity can change over the period of the visit. It's stated by Heidegger (1996, in Steiner and Reisinger, 2006), but not yet supported by a published empirical research;
- b) To reveal dimensions not found in current literature, netnography, or not detected in the close observations;
- c) To be a "pilot" data collection process, in order to decide whether to use Grounded Theory or Phenomenology (Reiter, *et al.*, 2011);
- d) To pre-test questions that would be asked in the in-depth interviews.

The last, major, step in the qualitative stage was a full grounded theory method through semi-structured in-depth interviews (Glaser, 2004) (Charmaz, 2006) (Bryant and Charmaz, 2007). The goal was to find all variables and build the model. All the information revealed from the previous steps was used to design the questions in the in-depth interview. This part follows the methodology of constructivist Grounded Theory as defined by Bryant and Charmaz (2007). This qualitative research chose the grounded theory method because of the limited availability of existing theory related

to the temporals of perceived authenticity, especially those from empirical work, because most related work were non-empirical. Therefore, the research planned to "let the data talk" and yielded theory from the data, which is the goal of the grounded theory method (Brant and Charmaz, 2007) (Reiter, *et al.*, 2011). In this case, Grounded Theory has the capability to produce a new theory based on qualitative data (Richards and Munsters, 2010).

2.3.4 Data collection methods

The secondary data was collected in a number of different ways. Brochures were collected from the tourism offices, while other books and publications are collected from libraries or book events. Netnography was mainly performed by joining social media communities and observe the topics being discussed, which were relevant to perceived authenticity in tourism, conducted by following the guidelines by Kozinets (2010), to be detailed in the next chapter.

The collection of secondary data was followed by that of primary data. Direct observations were conducted by the researcher, by being present in the researched destination, observing, participating, having unstructured interviews with several parties (e.g., tourism offices, business owners, cultural leaders) and taking relevant photographs. The direct observations were also guided by the three forms (Bodley, 1997, in Böhm, 2009) and Honnigman (1959, in Koentjaraningrat, 2016) and the seven elements of a culture (Kluckhohn and Kluckhohn, 1962, Koentjaraningrat, 2016), described in the previous chapter. Those close observations were done extensively in Bali with an eventual objective of building the model. This work was followed by

exploratory questionnaires containing open-ended questions, distributed to visitors of cultural attractions. The objective was to fill the gaps in the limited availability of literature mentioning the temporals of perceived authenticity. It was also meant to empirically confirm that such temporals exist, and as a guide for the in-depth interviews. A combination of purposive and convenience approaches was taken. Purposive by recruiting informants from the visitors of cultural attractions (Richards, ed., 2005), in order to target visitors with cultural motifs (Kolar and Zabkar, 2010), who were chosen based on their willingness to participate.

The combination of purposive and convenience was also taken in the last step, i.e. in-depth interviews. Informants were asked open questions and are encouraged to provide their answers as stories. However, the questions were semi-structured in a way that supports answering the research questions, each was accompanied by possible prompting questions in case further information was needed. Contents of the questions were designed based on the secondary data, and the results of the exploratory questionnaires.

2.3.5 Data analysis methods

To achieve the objective in answering the first two research questions, i.e., the variables involved in the fluctuations of perceived authenticity and their general mechanisms, the following qualitative analysis methods are utilized (Kaelan, 2005) (Belk, 2006):

- a. Descriptive method: used to reveal the researched object matters, obtaining accurate descriptions of the researched fields. This descriptive method was applied in steps one and two.
- b. Grounded Theory: This is the core part of the qualitative research strategy, because the ultimate objective of this research was to construct a working model as a new theory. Grounded theory is thereby attentive to how theory can emerge from subjective experiences (Suddaby, 2006, in Reiter, *et al.*, 2011). In this case, Grounded theory has the capability to produce a new theory based on qualitative data (Richards and Munsters, 2010). The grounded theory principles were applied in steps three and four.

In the grounded theory analysis, data was reduced by grouping them into first-order categories. The categories were then grouped further as second-order themes, and eventually extracted as theoretical dimensions (Glaser, 2004) (Charmaz, 2006). NVivo® (version 11) software was used for helping the content analyses (Kaefer, *et al.*, 2015). A special care was given to segregate between one-time and repeat visitors. When a visitor is identified as repeat visitor, he/she was asked to answer additional questions related to their previous visit(s). In the analysis, such visitors were gathered as separate population groups. All were done through the assistance of NVivo software version 11.

2.4 Stage Two (Quantitative)

The objective of this quantitative stage was to answer the last two research questions, i.e. the relative significance of each variable and their relationships, and whether the

model behaves differently when using datasets collected in another cultural tourism destination. The questions tried to confirm the significance of the variables involved in proposed models, and therefore helps in refining them. The second purpose of this quantitative stage was to test the external validity or transferability of the model (Nasution, 1996, in Minsarwati, 2005), by testing the model developed in Bali using datasets collected in Alsace.

2.4.1 Geographical fields of research

The quantitative study was done in Bali to measure the significance of the variables and their relationships. And to verify the external validity of the model, the quantitative survey was also done in Alsace, as mentioned in the Introduction.

2.4.2 Data sources

This quantitative research uses primary data from the respondents. Respondents are conveniently sampled tourists visiting cultural attractions.

2.4.3 Data collection method

Similar to the qualitative stage, a combination of purposive and convenience samplings was used to determine the recipients of questionnaires. It was purposive by targeting cultural tourists (Richards, ed., 2005) who had cultural motifs for visiting the destination (Kolar and Zabkar, 2010). For field officers and tourism operators, questionnaires are handed to the respondents. Field intercepts were done at the attraction sites of cultural tourism. To verify the model, the data collection in Bali targeted minimum 200 valid responses. While to test the model's transferability, the

data collection in Alsace targeted 60 valid responses. Questions were designed based on the results of qualitative research, aiming to verify the significance of the variables and their relationships.

The questionnaire for Bali was distributed in English due to logistical limitations. However, the questionnaire for Alsace was prepared in English, French and German in order to capture wider audience in a limited time. To ensure the validity of the content, a back-translation technique was used: the original questionnaire was prepared in English, then translated into French and German by bilingual translators. The translations were then translated back to English by *other* translators, to verify whether they carry the same meaning (Peng, *et al.*, 1991, in Andimarjoko and Wiharto, 2014).

2.4.4 Data analysis method

Linear causal and moderating relationships between variables were evaluated using Structural Equation Modeling (SEM) Partial Least Square (PLS) method (Hair, *et al.*, 2017) using SmartPLS software version 3.2.9. Additional calculations, such as Pearson's coefficients of correlation and linear regressions, were performed using IBM SPSS software version 25.

2.5 Simplified Flow of Data and Analyses

An overall summary of the flow of data and analyses of this research can be visualized as a diagram below.

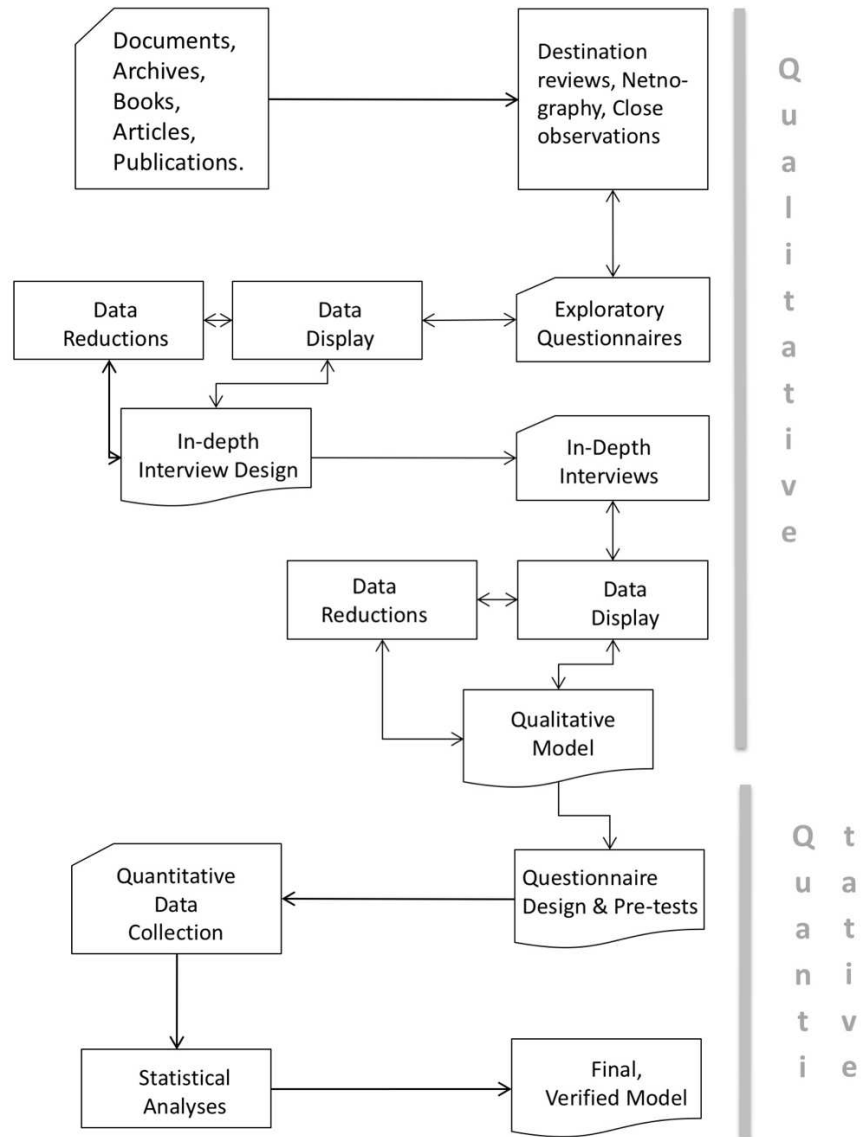


Figure 2.2. Flow of Data and Analyses

Chapter 3. Qualitative Findings and Analyses

3.1 Introduction

Referring to the four research questions at the end of Chapter 1, this chapter was dedicated to answer the first two questions: "What are the variables that affect the fluctuations of the perception of authenticity over a time?"; and "Having known all variables, what is the general mechanism of the fluctuations?" And as was briefly mentioned in the Methodology chapter, the stage comprised four steps:

- a. Publications reviews and netnography
- b. Physical observations of destinations
- c. Exploratory questionnaires
- d. In-depth interviews.

The first two steps: publication reviews and netnography, and physical observations of destinations are reported in the next section 3.2 "Destination Overview and Close Observations". The section's focus is on Bali because it's the destination where the full research (qualitative and quantitative) had been conducted. However, a brief overview on Alsace was also added as an introduction to the destination, because it partially contributed in the quantitative surveys for examining the transferability of the model developed in Bali.

Following the section, the last two steps (exploratory questionnaires and in-depth interviews) are presented in sections 3.3 and 3.4, respectively.

3.2 Destination Overview and Close Observations

The model of this thesis was to be developed using qualitative data from Bali, whose variables were to be tested quantitatively in Bali and external validity to be measured in Alsace. The objective of this section is to overview the researched fields: Bali and Alsace, meant to obtain a broad overview of the studied areas: geographically and culturally, from the tourism point of view. By doing so, the researcher expected to obtain a pre-understanding of the destinations and their issues potentially related to the temporals of perceived authenticity. Such understanding was to guide the next steps of the research, namely preparing for the surveys and structured interviews.

3.2.1 Bali

a. Geographical Overview

Bali is one of the 33 administrative provinces of Indonesia, having an area of 5,780 square kilometers. In 2014, Bali had a population of 4.225 million people. The province consists of nine regencies: Jembrana, Buleleng, Tabanan, Badung, Gianyar, Bangli, Karangasem, Klungkung and Denpasar City, the capital of Bali. A regency in Indonesia can be considered to have the same level as a department in a French administration, while a province has the same level as a region. The island's schematic map is depicted in the following figure.



Figure 3.1. Schematic Map of Bali within Indonesia
(photo: baliguide.com)

The current Balinese is believed to be Javanese settlers, migrating from Majapahit Hindu Kingdom in East Java within two waves: The first settlement started in the 10th century when Majapahit was still a superior power, the second exodus was in the 13th century, when Muslim's influence started to dominate Java. The native inhabitants of Bali are now called *Bali Aga*, inhabiting 10 reservation villages across Bali, the most famous ones are Trunyan and Panglipuran in Bali regencies, and Tenganan in Karangasem regency. Although they have left the animism religions and embraced Hinduism like Majapahit Balinese, they practice different rituals. For example, Trunyan villagers of Bangli do not perform a cremation on a passed-away human

corpse. Instead, they simply put the body under a banyan tree and let it decompose (Saputro, 2013).

b. Geographical focus to study in Bali

The island of Bali is relatively small, normally tourists visit different locations around Bali. To represent the island, studies were focused on five regencies: Tabanan, Gianyar, Badung, Karangasem and Denpasar city.



Figure 3.2. Pura Ulun Danu, Jatiluwih, Tanah Lot and Besakih, Bali
(photos: balitourismboard.org, insightguides.com, traveldigg.com)

Illustrative photographs from the studied areas in Bali are given in the above figure. Tabanan has some tourism landmarks of Bali, for example Pura Tanah Lot, Pura Ulun Danu and Subak Museum. A “*Pura*” is a living Balinese Hindu temple. “*Subak*” is Balinese farmer's water distribution organization, which has been a UNESCO’s world intangible cultural heritage since 2012 (UNESCO World Heritage List, 2012). Meanwhile, Karangasem has Pura Besakih, the biggest and the “central” temple of Bali, Pura Lempuyang, Tenganan Cultural Village, and other cultural interests. Gianyar hosts the world-famous Ubud village, while Badung hosts most of the touristic places in the southern part of the island. Despite being a business and

administrative center of the island, the famous Sanur beach resides in the eastern part of Denpasar City.

c. Observations highlights

Observations were done by both observing the social media and the researcher's presence in the destination, for conducting visual observations, participations in activities and unstructured interviews with informants. All of the tasks focused on the topics around the perceptions of authenticity. The researcher conducted extensive close observations in Bali because the destination was involved in both qualitative and quantitative stages of the research.

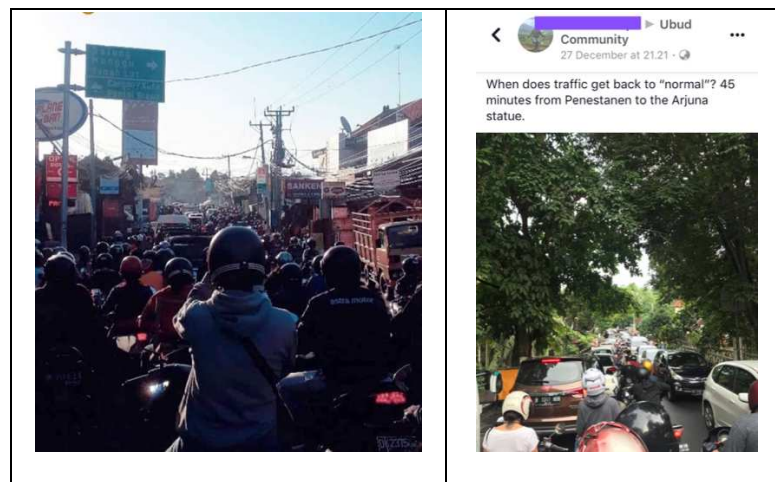


Figure 3.3. Social Media Posts Traffic in Kuta (Left) and Ubud (Right)
(Source: Facebook, 2019)

And once starting to observe, one can notice Bali's tourism activities are concentrated in the southern coastline, mainly in Badung regency. The regency covers a number of beach tourism objects, such as Kuta, Seminyak, Canggu, Uluwatu and Nusa Dua. The second busiest is Ubud area in the heartland, part of Gianyar regency. Evidence of

mass tourism is clearly visible in those areas. One can immediately recognize it from the traffic, the number of tourists, and locals who work in tourism industries or provide services such as transportation, money changers or souvenir shops. The above Figure 3.3 represents complaints on social media about traffics in hot spot areas. Traffics, and growth of traffics, can be predicted to have a potential in affecting the perceived authenticity.

Similarly, the signs of mass tourism can also be seen from the level of pollution.



Figure 3.4. Concerns of Waste Pollutions on Social Media
(Source: Facebook, 2017, 2019)

Concerns among the amount of plastic wastes in Bali have been alarming for several years. This may also affect perceptions on the nature's authenticity. The above Figure 3.4 are examples of such concerns on social media. Criticism is not only pointed to tourists, but more on locals' inability to limit and handle wastes properly.

While through an interview with a *Pemangku Pura* (a responsible chief of a Hindu temple) in Selumbung Village, Karangasem, the researcher revealed the strict rules applied to Balinese *pemedek* (worshippers) who participate in the temple's religious ceremonies. Not only the way everybody dresses, but also the physical condition (e.g., a woman on period is not allowed to enter a *pura*), where to sit, where to stand, and other rules. Those rules are written and called *awig-awig* in Balinese cultural system. In the interview, he also expressed his concerns on the inability of *Pecalang* (the Balinese cultural security officers) to explain the rules to foreign visitors, due to language barriers.



Figure 3.5. Social Media Posts on Cultural-Related Issues
(Source: Facebook, 2019)

And if one recalls Kolar and Zabkar (2010), the goal of cultural tourism is not to have as many tourists as possible. The goal is to attract the “correct” segment and create a satisfaction for them. Correct segment means the segment with the “correct” motif, i.e. the cultural motif (Kolar and Zabkar, 2010). In the mode of mass tourism, limiting visitors only to those who have cultural motifs indeed becomes a challenge. The probability of attracting "wrong" segment for cultural tourism, becomes higher. Figure 3.5 illustrates some posts on social media related to the issue.

On the other side of cultural tourism, the researcher also conducted interviews with several Balinese tour operators. One common thought shared among them about the difference in their businesses between 1980-1990s and today, is "The quantity of tourists now increased, while the quality decreased." "Quality" is their term for the willingness to pay. In the past, they were able to earn sufficient amount of money by serving certain number of tourists. Today, the same value of money can only be earned by serving a significantly higher number of tourists. The latter is indeed a sign of mass tourism.

An observation to both social media posts and field situations was then performed. Intercity public transportations were very limited, if not non-existent. For example, from Denpasar to Karangasem, there was only a small bus servicing the route once a day. The options for tourists are taxis, hiring a private car with driver, or renting a self-drive car or scooter. This drives some strategies like on Figure 3.6 below.

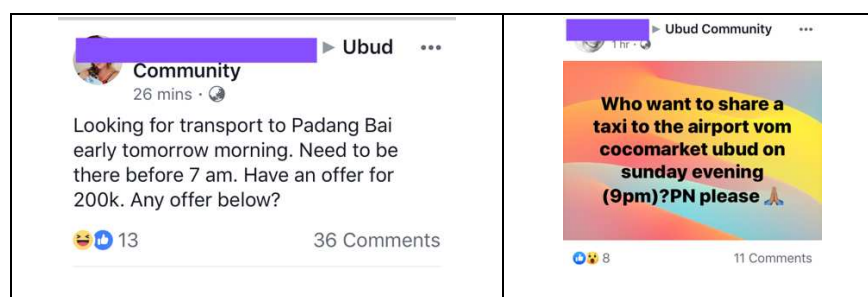


Figure 3.6. Posts on Finding Low-Cost Transportations
(Source: Facebook, 2019)

The left part of the figure, is an example of a "bid" thrown by a tourist to obtain the lowest cost possible. The tourist was looking for a private car with driver from Ubud to Padang Bai harbor. Such drive takes around one hour, and a private car normally costs 300,000 Rupiah (around 19 Euros at the current exchange rate). The lowest offer she received was 200,000 (around 12 Euros), and she still looked for a competition among drivers to bring the price down. The right-hand part of the figure, illustrates a different strategy. A tourist was looking for a better price by sharing a private car with others. Instead of paying 300,000 Rupiah, he could save 250,000 by sharing the car with five others. Efforts in trying to bring down costs was not limited to transportations only. For example, in finding the cheapest laundry service on Figure 3.7.



Figure 3.7. A Social Media Post on Finding Low-Cost Services
(Source: Facebook, 2019)

On the other hand, an interesting example of complains in high transportation costs can be seen on Figure 3.8.

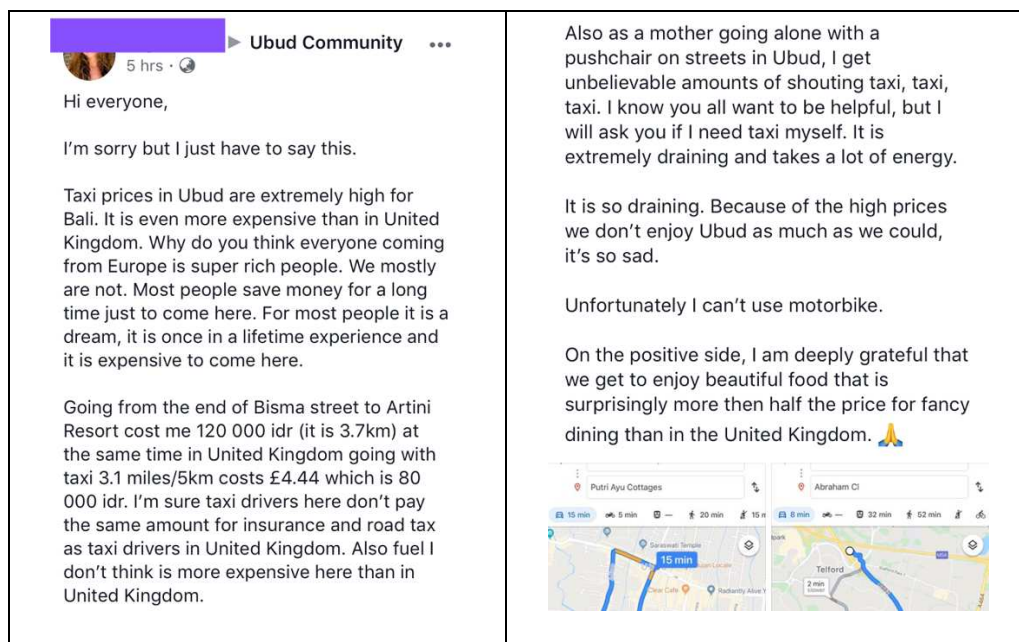


Figure 3.8. A Sample Post Complaining on High Transportation Costs
(Source: Facebook, 2019)

The above complain was posted by a visitor who did not or did not want to use strategies such as car sharing, like was illustrated in Figure 3.7. The phenomena is interesting because it can affect perceptions of authenticity.

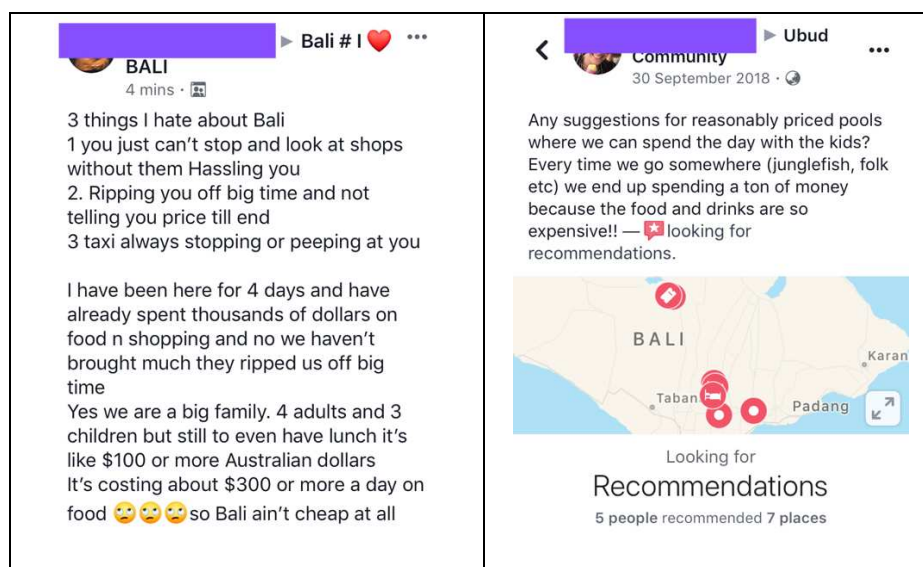


Figure 3.9. Social Media Posts Complaining about Food Prices
(Source: Facebook, 2019, 2018)

Complains about high costs are also found in high food prices. Two posts are shown on Figure 3.9. The left one, in addition to food prices, was also about transportations.

Triggered by concerns on food prices, the researcher conducted some simple field investigations. An interesting phenomenon was revealed: During a visit to a restaurant in Ubud, it was found the restaurant had two different types of menus. The two had identical lists of foods, but with different prices. For example, a portion of an Indonesian *nasi goreng* (fried rice) in the first menu was Rp. 78,000. The other menu had the same food, but the price was only Rp. 30,000. When being asked about the difference, the owner explained that the first price, was for visitors who were brought by drivers. While the latter was given if tourists were coming by themselves, for example by scooters or a self-driven car. The difference of Rp. 48,000 was given to the driver as a commission, while Rp. 30,000 was the net revenue to the restaurant. Being asked what the consequence would be if the commission was not paid to the driver, the owner explained the driver would spread negative voices about the restaurant to visitors. Even when the visitors knew the reputation of a restaurant, and wanted to go there, an experienced driver had some strategies not to take them there. This for example happens in restaurants selling *luwak coffee* (civet coffee): Despite its high prices and harsh criticism against animal cruelty, the restaurants survive by giving-off 70% of their revenue as the drivers' commissions.

Therefore, behind the volatility of prices in Bali, one can find an underlying structural factor: certainties/uncertainties. This factor would be investigated further in the research.

In the mass tourism mode, crime is another issue affecting perceptions of authenticity.

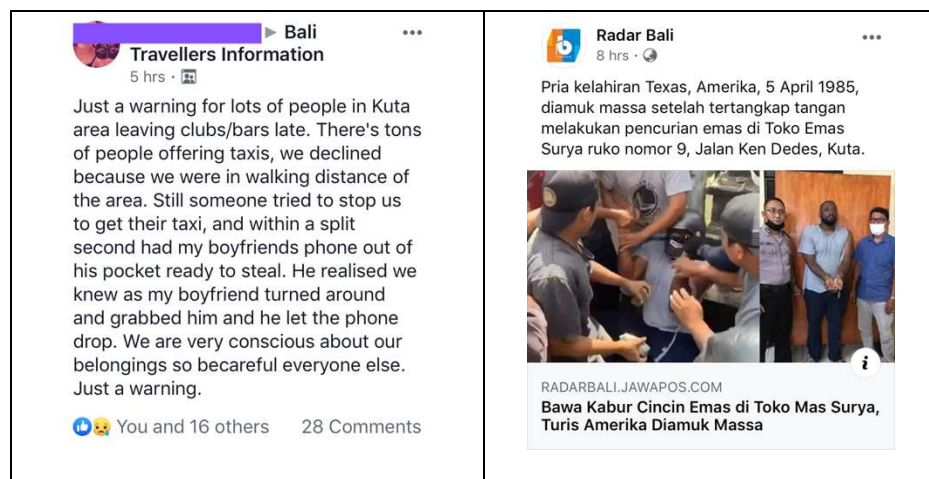


Figure 3.10. Social Media Posts on Common Crimes

(Source: Facebook, 2019)

Posts about criminal acts also appeared in social media groups. Not just crimes committed by locals but also by tourists. Two sample posts on social media related to crimes in Bali are displayed in Figure 3.10. The left-hand part of Figure 3.10 shows an example of frequently-heard incidents in Kuta area, i.e. thefts of mobile phones. A number of other posts tell familiar stories: Two tourists riding on a scooter, with the person in the back holding a mobile phone in hand, usually for checking the internet maps. Then there's a stranger's scooter approaching with two men riding it, and the man in the back seat quickly grabbed the tourist's phone and the scooter immediately ran away. But this one on Figure 3.10 was somewhat different, i.e. combined by

offering a taxi service. In the right-hand part of Figure 3.10, a post shared some news on a public newspaper's website (Radar Bali of Jawa Pos). The news reported a Texas-born American tourist being detained by the police for stealing gold jewelry.

Another "popular" crime in touristic areas of Bali is ATM (Automatic Teller Machines) skimming or other ATM-related crimes. Figure 3.11 below shows two of them.



Figure 3.11. Social Media Posts on ATM-Related Crimes
(Source: Facebook, 2019)

The left-hand part shows a post of warning on an ATM machine being skimmed in Canggu area. The right-hand post was sharing some news from a public newspaper (TribunNews) of a Bulgarian national arrested by the police, being caught when he was skimming an ATM in Kuta area. Similar news was circulated on ATM-related crimes, e.g. those that were committed by several Polish and Russian nationals.

In contrast to south Bali, the western, eastern and northern parts of the island are relatively less busy. Figure 3.12 shows an illustration of the area during low and high tourist season. The left-hand photograph shows a tourism village of Selumbung, in Karangasem regency. The right-hand one shows an *Ogoh-ogoh* festival at nearby

Sengkidu village, in the same regency. The festival is held yearly one day before *Nyepi* or "Silent Day", the Balinese new year. The ugly-shaped statues were the symbols of evil spirits, being paraded and burned as a symbol of their deaths.



Figure 3.12. Selumbung Village and *Ogoh-ogoh* Festival in Karangasem

During the two-year residential observations in Karangasem, the researcher noticed that tourist population in the regency was dominated by European visitors, notably Germans and French. The presence of French tourists was very visible in Amed area in the northeastern tip of the island. Amed is a diving area, many of the diving schools or trip providers offer diving lessons and trips guided in French language.

However, having fewer tourists doesn't mean being pollution-free from wastes in the regencies. Figure 3.13 illustrates such facts.

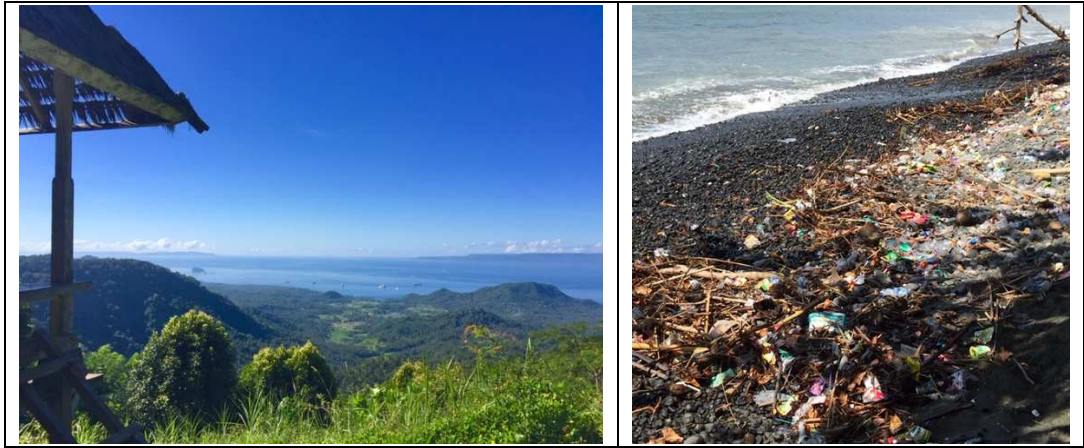


Figure 3.13. View of Buitan Beach from Afar and Close-up

The photograph on the left shows the eastern coastline of Karangasem, taken from above. The coastline stretches from Padang Bai in the south to Candidasa in the north. The photograph on the right shows the same seaside, yet taken from a very close distance. The latter clearly shows traces of pollutions.

In addition to typical cultural tourism activities the researcher also participated in a number of cultural ceremonies. Some of them are already popular as tourist attractions among tourist spectators, for example *Ngaben* (cremation) or *Ogoh-ogoh* (a parade of evil statues, shown in Figure 3.12), especially in regencies that are populated by tourists such as Gianyar and Badung. However, the researcher had an opportunity to also experience a number of more "authentic" cultural ceremonies in Karangasem, where no tourist spectators were seen around.

As an example of those occasions, Figure 3.14 contains a series of processions in a *Piodalan* (anniversary) ceremony of a village temple in Selumbung. The first and second photos on the left, show the *Melasti* part of the ceremony. *Melasti* is done by

praying and giving away offerings to the sea, while "picking up" holy water and bring it back to the temple in the village. The first picture shows when the villagers *pemedek* (worshippers) arrived on the beach, by walking in a large group from the village. They brought offerings and utilities for the ceremony. The second shows when the religious processing was taking place on the beach.



Figure 3.14. Processions of a Temple's *Piodalan* Ceremony in Karangasem

The last photo in Figure 3.14 shows what was happening when the worshippers were back to the *pura* in the village. A priest suddenly entered a trance condition, eating some items in the offerings, including a chicken when it was *alive*. An interview with the *pemangku* revealed that it was a sign that "The spirits residing in the temple accepted the offerings, thus they happily expressed it by eating some items through someone's body."

Meanwhile, in seeking for external influences to the culture, an interview with a village wood sculpture artist in Karangasem revealed an example. He drew two sketches of a Balinese "*Patra Punggel*" carving motif, shown in Figure 3.15. The

figure on the left is a sketch of an original motif of *Patra Punggel* in Bali, which has been practiced for generations.



Figure 3.15. Artist's sketch of a native and French-influenced carvings

While the one on the right has already foreign influence from French sculpture. According to the artist, it started when a Balinese carving artist went to an art school in Yogyakarta, Indonesia, and learned international streams of arts. He then came back to Bali after graduation, introduced some changes that became popular across the island.

3.2.2 Alsace

a. Geographical Overview

The Alsace sub-region is situated in the east of France, encompassing an area of 8,280 square kilometers, slightly bigger than Bali. Its northern, eastern and south-eastern sides have the borders with Germany and Switzerland, while other sides are connected to other French territories. Administratively, Alsace has become part of a bigger Grand-Est (Great East) region since 2016, thus it's no longer a separate region. In 2014, Alsace population was 1.873 million people, less populated than Bali. The area

encompasses two departments: Haut-Rhin (Upper Alsace), whose capital is Colmar, and Bas-Rhin (Lower Alsace), having Strasbourg as the main city.

b. Geographical Focus to Study in Alsace

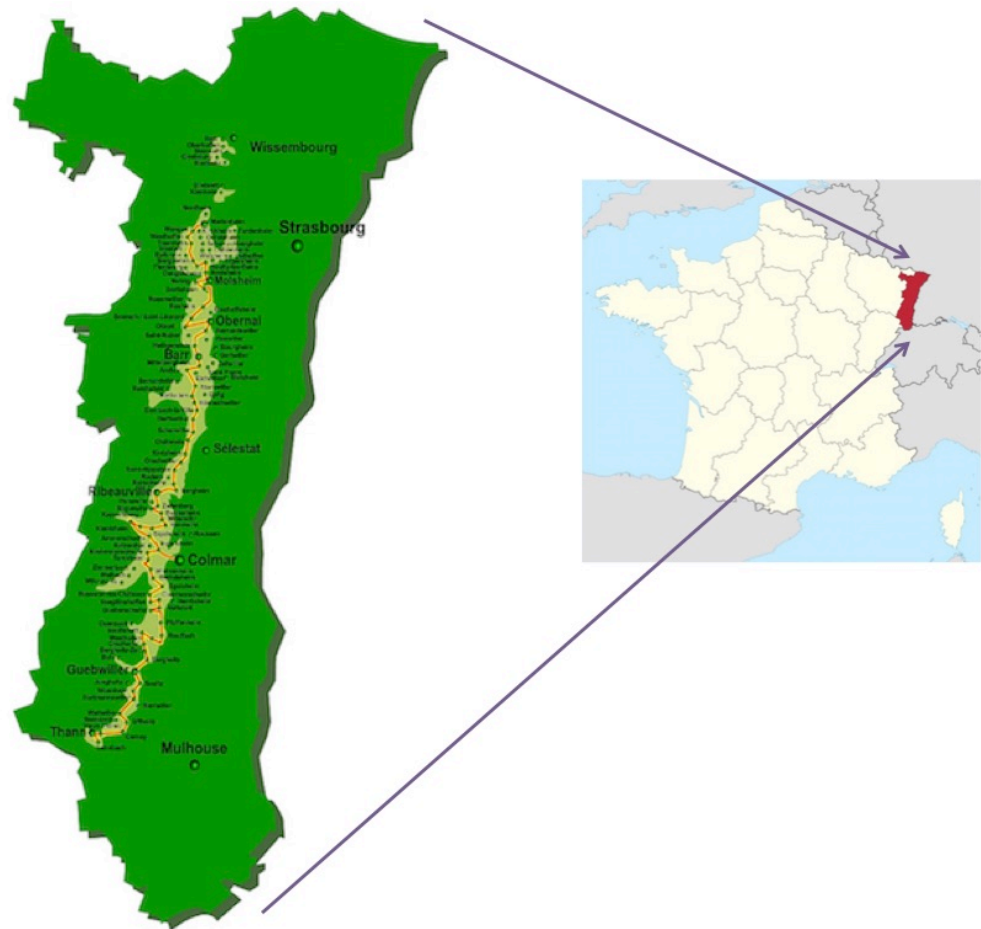


Figure 3.16. Schematic Map of Alsace Wine Route
(photo: alsace-route-des-vins.com)

The most touristic areas in Alsace form a belt of around 170 kilometers long, named *Route des Vins d'Alsace* (The Wine Route of Alsace). It stretches from Thann in the south to Wissembourg in the north of Alsace. Although just officially named in 1953,

the *Route des Vins* consists of towns and villages that have been cultivating grapes and making wines for generations, since the middle ages (Bind and Colin, 2015).

A schematic map of Alsace's wine route within France is given in the above figure. Given the touristic nature, this wine route is chosen to be the focus of this research, elapsing two departments: Haut-Rhin and Bas-Rhin. It helps the researcher locate the informants and subjects for surveys. Figure 3.17 shows illustrative photographs from three destinations in *Routes-des-Vins d'Alsace*. The first two photographs on the left were taken in Barr, the third in Mittelbergheim, and the last was taken in Andlau.



Figure 3.17. Typical Vineyards and Alsace Houses
(photos: www.alsace-wine-tour.com)

c. Observation highlights

Similar to the ones on Bali, the observations on Alsace were performed by the researcher's presence in the destination, for conducting visual observations, participations in activities and unstructured interviews with informants. All of the tasks focused on the topics around the perceptions of authenticity. However, in contrast to Bali, the researcher conducted limited close observations in Alsace because the destination was involved only in the last part of the quantitative stage, i.e. for evaluating the transferability of the model.

A paragraph on an independent website about Alsace tourism accurately describes the uniqueness of Alsace among other regions in France: "When you saw a map of Alsace, I could read your mind. You'd immediately ask: 'Is it France or Germany?' Am I right? Because a significant portion of the history of Alsace was as a part of old German imperium. Alsace in the past was even seen as an 'Outer Germany', because it lies on the west side of Rhine river. While Germany lies on the east. The old Alsatian language was in fact a dialect of *Deutsch*." The name "Alsace", or "Elsass" in German, can be traced to the Old High German Ali-saz or Elisaz, meaning "foreign domain" (Alsace Wine Tour, 2017).

Figure 3.18 shows a cartoon circulating in an Alsatian group within a social media. Through humor, the cartoon describes Alsace's unique identity of being neither a part of France nor Germany.



Figure 3.18. A Humor Cartoon Describing the Unique Alsace Identity
(Source: Facebook, 2019)

Further from the independent website on Alsace tourism: "Although the history dates back to the Pre-Roman Era, but the most prominent event was the annexation of Strasbourg by Louis XIV, *Le Roi Soleil*, in 17th century. Rhine River became the new border between France and Germany. Because Alsace was on the western side, then it became French. After taken again by the Germans in 1871, the region was given back to France at the end of WW I. Recently, the three regions (Alsace, Lorraine & Champagne) were combined to be a single '*Grand-Est*' ('Great East'). But the brand 'Alsace' still exists. And, my prediction, the Alsace RDV will always exist as a tourism identity." (Alsace Wine Tour, 2017).

The southernmost part of *Route des Vins d'Alsace* is Thann. Thann-Cernay *Office de Tourisme* claims the area is the southern gateway of the wine route. It offers the "south gate of the *Route des Vins*" as a tourist attraction.



Figure 3.19. Thann's *Grand Cru* Vineyards, across the Train Station

Only 19 hectares of vineyards left in Thann, but all are qualified as *grand cru* ("great growth", the highest grade of cultivated grapes). The vineyards are visible from the

train station, as shown in figure 3.19 above. The city of Thann sits on the valley of Kruth, over the river of Kruth.



Figure 3.20. The Ruin of *Château d'Engelbourg* and the Overlooking View of Thann

A castle called *Château d'Engelbourg* used to have a strategic role in controlling the valley, but then lost it since the border with Switzerland was pushed back to the south. The castle was then demolished by the order by Louis XIV in 1673 (Alsace Tourism, 2016). Photographs of the ruin of *Château d'Engelbourg* and the city view overlooked from the site, are shown in Figure 3.20 above.

An interview was scheduled with the responsible person for the daily operations, *responsable accueil*, of *Office de Tourisme de Thann-Cernay*, Isabelle Foehrenbach. It revealed some aspects pertinent to tourist's perceptions of authenticity in the area. From the approach of objective authenticity, prominent objects visible to tourists are Alsacian semi-logged houses, which resemble those in certain German villages. It distinguishes from other French regions. The houses are often decorated by flowers to accentuate the atmosphere. And from the existential authenticity's point of view, the area conducts routine events such as guided walk and cycling, and seasonal events

such as *Marché de Noël* (Christmas Market) in winter and *La Crémation de Trois Sapins* (The Burning of Three Trees) in summer.

However, there was one practice in Thann's against the common rule of Alsace authentic wine production: "One thing we will never see in Alsace: A truck running on a public road full of grapes or grape juice, from vineyards to a winery somewhere else. Why? Because in Alsace, the grapes must be farmed, harvested, freshly processed to become wines, then aged, bottled.. *All in the same place*. This is how Alsace wines are kept authentic and specific to each grape's variety. You also see Alsace wines be contained in the slender-shaped bottles, usually of green color." (Alsace Wine Tour, 2017). As opposed to this rule, grapes from Thann are sent to wineries around Colmar and fermented there. The informant explained that the vineyards in Thann are now already too narrow, thus no family-owned wineries exist anymore in the city. Other wine-producing villages and towns follow the above rules (Bind and Colin, 2015).

The researcher made a number of visits to wineries in Haut-Rhin (Lower Alsace) and Bas-Rhin (Upper Alsace) departments, finding practices by wineries in keeping authentic perceptions towards them. Some practices are illustrated in Figure 3.21, taken at a winery in Eguisheim, around 11 km from Colmar. The first photo on the left shows a part of the family-owned vineyards. The second photo shows an audit on biodiversity by a joint team: wine-estate owners and researchers from a university in Colmar. Such audit was meant to ensure a full compliance to *biologique* (organic) requirements.



Figure 3.21. Efforts in Keeping Authentic Perceptions, by an Alsace Winery

The third is a photograph of an emblem of the winery, showing the year of start (1580), implying the winery is now run by the 14th generation of the family. And the last is a photo of the finished wines, with typical long and slender-shaped Alsace green wine bottles.



Figure 3.22. Wine Tanks from Oak and Stainless Steel

However, the technology of wine-making has changed a lot since the old era. One major change was the introduction of stainless-steel fermentation vessels where the grape juice undergoes fermentation processes. Figure 3.22 shows examples of the old vessel made from oak wood (left) in Eguisheim that were no longer used, and the new ones in service (right) made from stainless steel. A stainless steel tank is more robust, hygienic and easy to keep clean and free from insects. It is highly controllable, with

good thermal transfer, quick to cool down or heat up, and nowadays closely controlled by computer, and usually fitted with cooling jackets, or internal panels to control temperature. It is impervious to oxygen and can be kept tightly sealed, allowing use of inert gas such as nitrogen to protect the wine from air, and thus preserving pristine fruit flavours (Gilby, 2019).

In addition to participating in relevant tourism activities such as *dégustations* (wine tastings), the visits also included unstructured interviews with winery business owners on topics around authenticity. The interviews revealed some challenges in keeping authenticity. One example was caused by a common perception that Alsace only produced "white" variety of wines, for instance from grapes of *Riesling*, *Pinot Blanc*, *Pinot Gris*, or *Gewurtztraminer* types. As opposed to Bordeaux and Bourgogne that are more "red wine regions." (Alsace Wine Tour, 2017) The problem is Alsace also produces red wines from *Pinot Noir*. Even if the quality is good, Alsace red wines are in a difficult position to compete in the market because Alsace is perceived as a "white wine region."



Figure 3.23. Traditional shapes of wine bottles: Alsace and Bourgogne

The strategy taken by producers of Alsace *Pinot Noir* was to change the shape of its bottles from the "authentic Alsace" slanted shape on Figure 3.23 left, to that of Bourgogne on the right. "That would give Alsace *Pinot Noir* an opportunity to be considered in the market", said Valérie Beyer (40), a winery owner in Eguisheim.

Another challenge came from mass tourism to some extent, as revealed by some interviews. At the time of the interview in 2017, an Alsace village named Kaysersberg, was entitled "Preferred village in France" (Buron, 2017). Previously in 2013, Eguisheim was also given the same predicate. On the positive side, it attracted tourists to the village, benefitting the economy. On the negative side, residents felt disturbed by visitors, for instance as simple as in finding a parking space for their cars. It was also revealed the tourism attracted businesspeople from other parts of France, meaning some businesses serving tourists in the village were not owned by locals.

Interviews with the wine producers also indicated the mass tourism could affect the strategy of wine productions, in terms of authenticity. With the wine-producing villages became famous, they attracted tourists from different parts of the world. Not all of them understood or wanted to understand about Alsace wines, for them it's enough that "It's Alsace". It caused them to buy wines from a low-quality variety because they're much less expensive. Instead of buying a *Grand Cru* for 25 Euro a bottle, they tend to choose a cheap one for 5 Euro or less, coming from bulk production with the lowest grade of grapes. Producers had a concern that the condition would encourage wineries to focus on making low quality bulk wines and "neglect" traditionally high-quality ones such as *Grand Cru* or *Premier Cru*. One can question

this phenomenon by relating to Kolar and Zabkar (2010) about the "correct" segment who has cultural motifs, in this case it's wine-related culture.

This situation, according to some producers, were worsened by the integration of EU regulations in wine productions. France has traditionally developed and maintained stringent rules in wine quality, as an important part of its culture. EU regulations on the other hand, had to accommodate member states that didn't have a wine culture as advanced as that of France. It resulted in a more "relaxed" set of standards, which could make French producers feel "allowed" to produce lower quality wines.

And finally, one of the most touristic events in Alsace is indeed *le Marché de Noël* or the Christmas Market. The ones conducted in Alsace cities or villages are among the most beautiful in Europe. For instance in 2018, the Christmas Market in Colmar was recognized to be Europe's second most beautiful after Strasbourg (European Best Destinations, 2018).



Figure 3.24. Atmospheres in Alsace Christmas Markets (2017)

In the previous year, Colmar was in the third position after Zagreb and Strasbourg (European Best Destinations, 2017). Interviews with conveniently intercepted visitors of the Christmas Market in Colmar, revealed they had to book an accommodation between two and six months in advance due to the peak season.

Figure 3.24 shows snapshots of the atmospheres in Alsace Christmas Markets. The first picture on the left was taken in Strasbourg, the middle in Colmar, while the rightmost in Wissembourg. Wissembourg is the opposite of Thann on the Alsace wine route. It is northernmost tip of Alsace *Routes des Vins* (Bind and Colin, 2015). "It's interesting because it "jumps out" from the RDV (*route des vins*) that stretches from Thann in the south to Marlenheim in the north. Instead of a part of the Vosges mountain, Wissembourg's vineyards are on the foot of 'Northern Vosges'" (Alsace Wine Tour, 2017). It can be seen from the picture the atmosphere in Wissembourg was less vibrant compared to the other two, because the city smaller, less touristic and situated slightly separated from other parts of the wine route.

3.2.3 Section's Discussions

One can immediately see the strong influence of Hindu religion in Balinese culture. When being asked for his opinion why Balinese religion was more colorful than, for example, Hinduism in India, a *Pemangku Pura* (Temple's responsible) in Karangasem offered his opinion: According to him, around 60% of Balinese religious practices come from "culture" or "arts". The rest 40% are from Hindu religion itself. Another interview with a Balinese priest in Karangasem, supported this opinion. Additionally, he also explained Balinese Hinduism could have been better called "Shiva-Buddhism"

because it's a combination of Shivaism and Buddhism. The religion rooted back to the 8th century in Java, where they had built ancient Shivaist and Buddhist temples around Yogyakarta, such as Borobudur and Prambanan (Saputro, 2013).

From the tourism point of view, Bali therefore offers unique spiritual experiences, preserved and maintained for centuries by Balinese, around their religion. And looking at the destination as a place brand, this is analogous to "longevity" and "longitudinal consistency", which form "stability" as a construct contributing to Perceived Brand Authenticity (PBA) (Moulard, *et al.*, 2016). Or, referencing to the conceptual model built by Morhart, *et al.* (2015), they support the "continuity" element of PBA. While the uniqueness of Balinese culture among surrounding places, can be seen as contributing to "uniqueness" and "scarcity", which build the construct "rarity" (Moulard, *et al.*, 2016). Its landscape and architectures are presumably elements contributing to "symbolism" (Morhart, *et al.*, 2015).

Similar insights can be taken from Alsace as well. As a wine region, it offers a long-living wine tradition of cultivating grapes and producing the wine at the same place (with the exception of Thann). Wineries visited by the researcher, were operated by a range of generations of the families, between the 8th and the 14th. This also supports the "longevity" and "longitudinal consistency", which build "stability" construct in the sense of Moulard, *et al.* (2016) or "continuity" in Morhart, *et al.* (2015). Its uniqueness among other regions in France are also factors of "uniqueness" and "scarcity", forming "rarity" construct (Moulard, *et al.*, 2016). If one refers to existential authenticity, then *dégustations* and *Marché de Noël* can be seen as "activities" that support the building

of a tourist's existential authenticity (Wang, 1999, in Steiner and Reisinger, 2006). Audits on biodiversity for ensuring a full compliance to *Biologique* requirements are parts of "integrity" construct, while landscapes and typical Alsace architectures can be seen as a part of "symbolism" in PBA (Morhart, *et al.*, 2015).

Both destinations indeed face challenges in keeping their authentic identities. Advancements of technology is one factor. Bali's *Melasti* ceremony in Figure 3.14, for example, has long been traditionally performed by marching together of villagers (sometimes thousands of them) from the village temple to the seaside. However, the researcher witnessed a village was doing it by a convoy of motor vehicles. In Alsace, replacing wine fermentation vessels from oak wood with stainless steel was a good example, for a better hygiene and improving the fermentation quality. However, some changes were also driven by more pragmatic, economic motifs, for instance changing the Pinot Noir bottle from traditional Alsace to that of Bourgogne-shaped.

Meanwhile, mass tourism was seen as having prominent impacts in Bali. From traffic, pollution, crime to impact to the income from tourism. In Porter's classical terms, as if the island were forced to transition from a differentiation to a cost-leadership strategy (Porter, 1980). One can also observe Bali's phenomena in the uncertainty of prices, mainly transportations and foods. This creates a volatility in prices, triggering a number of strategies by tourists, even if it's just complaining on social media. Being popular as a vacation destination, Alsace is also facing mass tourism. Not only creating disturbance to locals and socio-economic tension, but it could also affect the economic strategies taken by wine producers, i.e. by focusing on the low cost, low quality wine

variety. Referring to Kolar and Zabkar (2010) about cultural motifs, has Alsace attracted an "incorrect" segment of cultural tourism? This might impact a number of elements in PBA, such as "integrity", "continuity" and "credibility" (Morhart *et al.*, 2015), and both "stability" and "rarity" in Moulard, *et al.* (2016).

The bottomline is cultural change and cultural exchange. As mentioned by Viard (2000): "No one culture can successfully exist without contact with other cultures." (Viard, 2000, in Robinson and Picard, 2006). And it cannot be emphasized stronger in tourism, where people from different cultures are constantly in interactions (Robinson and Picard, 2006). It's a homework for tourism researchers to continually investigate the effects of such interactions, including their change over a time.

This section has observed the destinations being researched (mainly Bali), both online and offline. Unstructured interviews with host's stakeholders were also done to obtain a well-rounded perspective in understanding the issues pertinent to perceptions of authenticity. It was even further supplemented by a number of the researcher's participations in cultural activities. In the next sections of this qualitative research, attention is turned towards the visitors. Questions related to their perceptions of authenticity were asked to visitors of cultural attractions in Bali, meant to purposively select tourists who have cultural motifs in visiting the destination (Kolar and Zabkar, 2010; Richards, ed., 2005). The result was the building blocks for constructing a proposed model of the fluctuations of perceived authenticity in cultural tourism.

3.3 Exploratory Questionnaires

Following the above mini-netnography and mini-ethnography, exploratory questionnaire was done in Bali. The purpose was to fill gaps in the available literature on the fluctuations of perceived authenticity, including to empirically confirm that such fluctuations exist. The results were further used to guide further steps in the in-depth interviews.

3.3.1 Data collection and analysis strategy

A combination of purposive and convenience sampling approaches was taken. Participants were conveniently sampled among visitors to cultural attractions in Bali, mainly Subak Museum in Tabanan and art performances in Ubud, i.e. to capture travelers who have cultural motifs (Kolar and Zabkar, 2010) (Richards, 2014). Participants were asked open-ended questions around the changes of their perception in authenticity during their trip in Bali, mainly: (1) Comparing their perceptions of authenticity of Bali upon arrival and at the time of the survey; (2) Factors that influenced the changes, if any.

The data was reduced according to the grounded theory method outlined by Bryant and Charmaz (2007), and Strauss and Corbin (1998). The responses were inputted to NVivo 11 software, then line-by-line coding was performed to reduce the data into categories. The categories were further selectively coded to extract main themes (Charmaz, 2006).

3.3.2 Results of the exploratory surveys

As many as 46 valid responses were received. The following table briefly summarizes the profile of the respondents:

Table 3.1. Exploratory Questionnaires - Respondents' Profile

Demographics	Value	Count	Percentage
Gender	Female	32	70.0%
	Male	14	30.0%
Age	up to 29	27	58.7%
	30 - 39	6	13.0%
	40 - 55	11	24.0%
	56 and above	2	4.3%
Sequence of Perception	Improving	11	24.0%
	No Change	14	52.0%
	Declining	11	24.0%
First/Repeat Visits	First Visit	39	85.0%
	Repeat Visit	7	15.0%
Country of Origin	Germany	14	30.0%
	USA	12	26.0%
	France	3	6.5%
	Others	17	37.5%

The majority of respondents were female, under 30 years old, mostly came to Bali as their first visits. German nationalities contributed the most percentage among participants, followed by USA, France, and other countries (Switzerland, Luxembourg, Czech Republic, Japan, etc.).

These key themes were found from the exploratory questionnaires:

- a. **Change of Perception:** It's confirmed the change of perceived authenticity did happen among tourists. Around half of the respondents (22 out of 46) stated they had experienced either an increase or decrease of their perceptions of authenticity during their holiday in Bali; like Poirauveau family (40s, France) who wrote "*It's 'rather authentic' to us, between neutral and authentic. It has increased, because*

our perception was low when I arrived in Bali. But only slightly". Or Ishmaël (30) from Belgium: "My perception of Bali's authenticity has increased vastly. When I arrived, it was very low. But now I have a rather high perception of authenticity in Bali." Or a declining perception, like "Very high when I arrived, very low now. No matter where we went, everything was packed with tourists. Bali got overrun by tourists. No spiritual or mystical feeling left. It's just a touristy place." written by Kira (27) from Germany.

- b. **Interaction with Locals:** "Interactions with locals" appeared multiple times when respondents were asked about the factors had contributed to their change of perceptions. For instance, "*Getting in contact with the friendly local people*" wrote an anonymous informant from Germany. "*Meet people who live in Bali and get to know how they live*", by another German anonymous informant. A negative economic interaction "*Once arriving, I spent time in Denpasar (Kuta Beach). People there want to make money with tourists. In my opinion, they see only money.*" wrote Lasse (36), also from Germany. This is interesting because neither Wang (1999) nor Steiner and Reisinger (2006) emphasizes it in their elaborations on existential authenticity. In their papers, the inter-personal perceptions of authenticity are affected by either *familia* if they travel as a family group, or *communitas* among tourists;
- c. **Interaction with Other Tourists:** As expected from Wang (1999) and Steiner and Reisinger (2006), interactions with other tourists appeared. Interestingly, no positive notes were received, while the negative were related to mass tourism "*Apart from the interesting culture, people and culture, there are too many tourists! The infrastructures are not done to welcome this many people.*", wrote

Amélie (40) from France.

- d. **Itinerary:** Not surprisingly, the sequence of itinerary affects the change of perceptions (i.e., moving from a "less authentic" place to a "more authentic" one, vice versa). As an example, *"After visiting Menjangan, Lovina, Ubud, Sanur, authenticity differs from place to place. Sanur is the least authentic given the number of tourists searching for a beach holiday."* says Julia (27) from Luxemburg. What is worth to explore is how they make the decisions on the itinerary, for example by looking at the social context (Bhargave and Montgomery, 2013).
- e. **Objects:** Other factors that appeared multiple times were related to objects (e.g., "architecture of the houses", "landscapes", "offerings to gods", "pollutions", or foods). For example, *"It's the Balinese foods and culture that I find interesting. People keep their daily traditions, ceremonies, and the buildings are very authentic,"* wrote Masahiro (28) from Japan. Or, negatively, Julia (27) from Luxemburg: *"I don't travel half of the world to eat spaghetti bolognaise or pizza".* *"We thought that we would be able to get the inspiration/impressions of the real Balinese food but all you find are Aussi steakhouses and mass Indian restaurants."* said Kira (27) from Germany. This indicated that object-related authenticity was still an important part of their perceptions;
- f. **Perceived Authenticity:** The literal word of "authentic" seemed to be abstract to a number of respondents. *"Authentic is a confusing word. What is 'authentic'?"* Says, Anita (30) from Malaysia. This fact has influenced the design of questions for the in-depth interviews in the next step. In the in-depth interviews, "authenticity" was broken down into its elements: feelings (existential

authenticity), things (constructive authenticity), learning (existential, performative authenticity).

3.4 In-Depth Interviews and Analysis of First-Time Visitors

The ultimate, major part of the qualitative stage was the in-depth interviews. The interview results were separated between tourists who were visiting Bali for the first time and those who were repeat visitors. This was done to anticipate if one group offered certain variables that were unique to the particular group.

3.4.1 Data collection and analysis strategy

Similar to the exploratory surveys, a combination of purposive and convenience sampling approaches was taken. Participants were conveniently sampled among visitors to cultural attractions in Bali in order to capture travelers who have cultural motifs (Kolar & Zabkar, 2010) (Richards, 2014) (Richards, ed., 2005), and at their final parts of their visits. However, in this step, samples were chosen from a broader geographical area, i.e. five out of nine regencies in Bali: Denpasar, Gianyar, Badung, Tabanan and Karangasem.

Participants were asked open-ended questions to reveal their perceptions and related stories about their travel in Bali, prior to the arrival, up to the time of the interview. The questions included how they found information about Bali, their feeling and perceptions when they arrived on the first day, their feeling and perceptions at the time of interview, prominent objects or experiences during the visit, the processes related to itinerary setting, what they had learned during the visit, and the interactions with

others. At the end, each participant was asked their behavioral intentions about their consumption, i.e. whether they intended to repeat their visit or they would perform a positive word-of-mouth about the destination (Zeithaml, *et al.*, 2013).

Based on Charmaz (2006), Bryant and Charmaz (2007), and Strauss and Corbin (1998), data collection and analysis were performed in parallel. After a few first interviews, the data were analyzed by open coding. The result was used to adjust questions for next interviews, in order to further explore certain findings from the first interviews. Each interview was recorded, the word-by-word verbatim was produced and imported into NVivo 11 software. Analysis was done by performing open coding, axial coding and selective coding as per Grounded Theory by Bryant and Charmaz (2007) and Strauss and Corbin (1998). In this stage, a more focused literature review was conducted for specific codes found in the analysis.

3.4.2 Profiles of interview participants - first visit

Table 3.2. Profiles of participants - first visit

Code	Place of Interview	Name(s)	Gender(s)	Age Group(s)	Country of Origin	Social Context	Elapsed Days
Amd-001	Karangasem	Christine	F	30s	Canada	Solo	7
Amd-002	Karangasem	Brianna	F	20s	Germany	Solo	5
Cds-001	Karangasem	Nili	F	30s	UK	Group	20
Cgg-001	Badung	Mathilda	F	20s	France	Solo	28
Dps-001	Denpasar	Daron	M	20s	Netherlands	Group	14
Kta-001	Badung	Azka	M	20s	Indonesia	Group	4
Snr-001	Denpasar	Kelly	F	50s	Canada	Group	21
Slb-001	Karangasem	Claire	F	20s	Switzerland	Group	7
Slb-002	Karangasem	Chloé & Benoit	F, M	20s	France	Couple	7
Slb-003	Denpasar	Kim	F	20s	Netherlands	Group	28
Slb-004	Karangasem	Manon & Pauline	F, F	20s	France	Group	4
Ubud-001	Gianyar	Hope	F	40s	USA	Solo	30
Ubud-003	Gianyar	Mariana	F	30s	Brazil	Solo	44
Ubud-005	Gianyar	Alena	F	40s	Czech	Group	21
Kta-002	Denpasar	Michael	M	30s	Germany	Couple	14

Fourteen first-time-visit participants contributed in the in-depth interviews. Countries of origin varied from as far as Brazil and Canada, to as close as Indonesia (Jakarta) itself. Age range varies from 20s to 50s; some of them came as solo travelers, other as couples and groups. The table above summarizes background profiles of the participants.

3.4.3 Model resulted from first-time visitors

As a basis for constructing the model, four main building blocks of themes were found from the open coding, selective coding and focused literature reviews:

- A. Travel Stage
- B. Tourist's Background
- C. Perception-Affecting Factors
- D. Strategies to Improve/Impair Perceptions

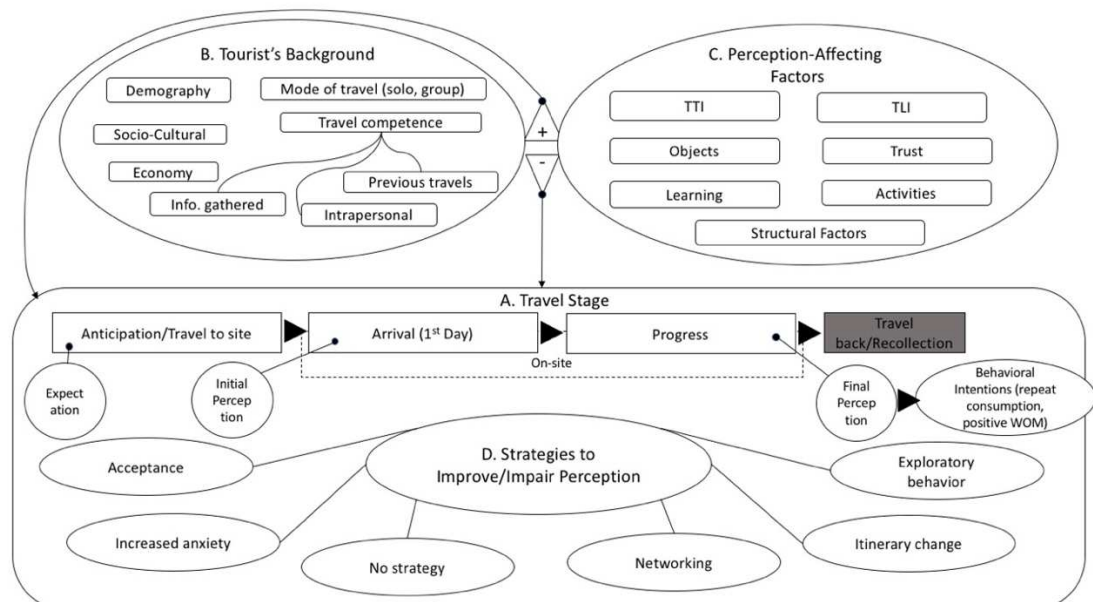


Figure 3.25. Model of the Fluctuations of Perceived Authenticity - First Time Visitors

To figure out the relationships among the themes, an axial coding process (Strauss and Corbin, 1998) (Bryant and Charmaz, 2007) was performed and resulting in a proposed model shown as Figure 3.25 above. Block A (Travel Stage) is the backbone of model. It partially follows the timeline from Clawson and Knetsch (1978, in Fennell, 2017) who recognized that the act of travel is not limited to the on-site experience. Their model consists of five stages: anticipation, travel to site, on-site, travel back and recollection. Hence in this research, the scope was stretched to prior to the arrival, i.e. the anticipation and travel to site, in which a tourist was expected to have their expectations. However, because the focus was more on the on-site experience in Bali, the on-site experience is divided into two parts: the arrival, defined in this research as the first 24 hours since the arrival, and the progress of on-site experience. The initial perception was measured on that first day of arrival. Due to logistical limitations, the post-on-site parts (travel back and recollection, shaded grey), were not investigated. This is one of the limitations of this research. Therefore, the final perception was measured at the last part of their on-site experience, nearing the travel back. The ultimate part is behavioral intentions, as an ultimate result of the preceding effects of perceived authenticity. This covers the intention to perform a repeat consumption and willingness to spread positive word of mouth (WOM) (Oh et al, 2019) (Morhart et al, 2015) (Andimarjoko and Wiharto, 2014).

Then the second part of the model is the Tourist's Background (block B). It covers the "given" aspects brought by the tourist to the destination, which may affect the way a tourist perceives the travel experience, and/or change the authenticity perceptions. Demography is one of them, as gender, age, country of residence, etc., are likely to

affect the way a tourist perceives the experience. Travel competence was also found to be affecting the tourist's ability to travel conveniently, which may cover previous travels, the quality of information gathered prior to the travel, and the intrapersonal abilities of the tourist. Other themes identified in this block were mode of travel (solo, group/couple/family), economy and socio-cultural backgrounds.

Continuing to the next part of the model, it's the Perception-Affecting Factors (block C), consisting external factors found to be affecting the way a tourist perceives or change their perceived authenticity. Objects were found repetitively mentioned by the participants, including beautiful landscapes, architectures, or religious symbols such as daily Balinese offerings. Other themes found in this block were namely tourist-tourist interactions (TTI), tourist-local interactions (TLI), trust, learning and activities. Structural factors such as weather/climate and transportation infrastructures were also mentioned by most participants.

And the last part of the model is Strategies to Improve/Impair Perceptions, consisting the strategies found to be taken by the participants, as a response to their perception of authenticity. This covers six strategies. For example, a French solo traveler found to be proactively "Networking" when arriving in Bali feeling alone, and consulted her friends in her home country what to do to overcome. Some others simply took "Acceptance", for example a Canadian tourist who had initially been shocked by the poverty in Bali. She started to accept it by seeing the locals happy despite being poor, and it slightly improved her perception. Some others employed "Exploratory Behavior", by defeating their fear and anxiety, and felt happy overcoming the fear.

Some also did "Itinerary Change". "Increased Anxiety" was found among tourists who became victims of crime in the early part of their trip, notably the theft of mobile phones. And some simply took "No Strategy" and went on without changes.

These strategies are not always employed as single strategy. Some combined several strategies, for example: after some networking and found a trustable local guide, a group of tourists changed their itinerary by cancelling some plans, and decided to do some activities that enabled them to learn more about the culture. Each strategy in block D employs one or more affecting factors mentioned in block C.

3.4.4 List of themes and categories

The following table summarizes the themes and categories resulted from the grounded theory coding processes for first-time visitors.

Table 3.3. List of Themes and Categories for First-Time Visitors

Tourist's Background (B)	
Theme: Mode of travel	
Definition: Whether the tourist travels alone or with companion(s)	
	Evidence examples in the data
Solo	"Yeah, I was a little bit nervous before I came. Because my first time traveling solo.. I definitely had no idea what I was going into." (Hope, 40, USA)
Group	"Among us.. when we were suggested by Mr. Ketut about Karangasem, to go here, here, here.. Then we discussed among us.. which one we'll visit first?" (Azka, 23, Indonesia/Jakarta)

Table 3.3. List of Themes and Categories for First-Time Visitors (Continuation)

<p>Theme: Travel competence Definition: Tourist's ability to experience the travel conveniently</p>	
<p>Information gathered (Types: economy, fear/risks, itineraries. Sources: (friends, internet websites, social media)</p>	<ul style="list-style-type: none"> • <i>"But I used the Facebook group mostly umm just to get tips about you know.. staying safe from that sort of things."</i> (Christine, 36, Canada) • <i>"With Go-Jek (laughing). [So you knew it in advance?] Yeah. Because I asked some Facebook groups and they told me about this." "It was 210k. At the airport, many taxis came to me and they were asking me like 400k or 350k. Oh yeah, I was really proud to get this price (laughing)."</i> (Mathilda, 26, France)
<p>Previous travels</p>	<p><i>"We've been to Croatia and to Greece, and over there you have a lot of sand, it's dry. So, before she came she had the idea it would be similar."</i> (Alena, 48, Czech Republic)</p>
<p>Intrapersonal (personality, health)</p>	<ul style="list-style-type: none"> • <i>"I like blending with people I met. So if I met somebody along the way, we would just go and do something the next day."</i> (Hope, 40, USA) • <i>"My interactions have been very limited to basically my drivers.. umm... When I have been out and about I'm pretty introverted."</i> (Christine, 36, Canada)
<p>Theme: Economy Definition: Background of economy (esp. home country) that affects the way a tourist perceives the travel experience</p>	
<p>Economic difference</p>	<ul style="list-style-type: none"> • <i>"It almost makes me feel guilty, that you are staying in these beautiful hotels where these people, yes, are living in not beautiful homes."</i> (Christine, 36, Canada) • <i>"What do you mean 'we don't eat it?' How come it's so expensive because the fishermen, you go to the sea, you go at night, you go at 2 AM. Then the fishes are just going around."... "I thought that the influence of the tourism on the welfare of the people in here would be much more intensive."</i> (Alena, 48, Czech Republic)
<p>Theme: Socio-cultural Definition: Socio-cultural difference (esp. home country) that affects the way a tourist perceives the travel experience</p>	
<p>Cultural difference</p>	<p><i>"I have another feeling about the interaction with the people of Bali, I feel they are distant but it is a form of respect."</i> (Manon, 26, France)</p>
<p>Theme: Demography Definition: Demographic aspects that may influence the way a tourist perceives the travel experience. Examples: gender, age group, nationality, country of residence.</p>	
<p>Example: Age</p>	<p><i>"We did not want to do too much travels. Maybe if we were younger we would, but not now."</i> (Kelly, 56, Canada)</p>

Table 3.3. List of Themes and Categories for First-Time Visitors (Continuation)

Perception Affecting Factors (C)	
Theme: Tourist-tourist-interactions (TTI)	
Definition: Interactions among visitors, which may affect the way a tourist perceives the travel experience. Types of interactions refer to Sun <i>et al</i> (2019).	
Entertainment	".. at the end we met each other like, for dinner for example, or just for drink.." (Brianna, 23, Germany)
Mutual assistance	"Oh, we met Nederland (Dutch) people. We met with two guys that we have spent one day.. And they know many things about Bali." (Pauline, 26, France)
Conflict	"I went to the temple near the lake. I saw a French family having arguments, and it was very bad. And I am French (laughing)." (Mathilda, 26, France)
Theme: Tourist-local interactions (TLI)	
Definition: Interactions between tourist and locals, both business and non-business, which may affect the way a tourist perceives the travel experience.	
Hospitality	"Today we were talking about it. Everybody is smiling so much that we are such cold hearted, that we feel to certain extent that it can be fake even though it is you know people are just genuinely really, really nice because they believe in Karma." (Alena, 48, Czech Republic)
Assistance	"They want to take care for you, and help you, even when we stopped at the road and looked at the map. Someone stops and asks 'Do you need help?'" (Daron, 25, Netherlands)
Economy	"I think, for people I am a tourist.. so a lot people look at me and say 'they are money'. Yeah.. The most exchange with the locals are just for business." (Manon, 26, France)
Communication about cultures	<ul style="list-style-type: none"> • "I love the Balinese culture and the people here.. And I just really appreciated everyone I met umm.. definitely brought something into my life." (Hope, 40, USA) • "And I met so many genuine people." "I think we have learned a lot today because I talked with local people." (Pauline, 26, France)
Conflict & Crime	<ul style="list-style-type: none"> • "She said it wasn't fair, and we didn't go to their stores, and she was like aggressive." (Kelly, 56, Canada) • "..overwhelmed by all the people on the plane and at the airport, and like people asking me for taxi.." (Brianna, 23, Germany) • ".. his phone was stolen out of my hand. And that guy almost broke my hand." (Hope, 40, USA)

Table 3.3. List of Themes and Categories for First-Time Visitors (Continuation)

Theme: Objects	
Definition: Any physical objects that a tourist encounters, which may affect the way a tourist perceives the travel experience.	
Architecture	"I like the architecture, I was super impressed that this traditional architecture is really like all over the place." (Mariana, 34, Brazil)
Landscape	"We viewed your regulation that you cannot build a skyscraper because you need to preserve the landscape and the culture." (Alena, 48, Czech Republic)
Nature	<ul style="list-style-type: none"> "The pollution in Bali. There are a lot of plastics. Local people throw everything on the floor, even in front of their house, and often they make a pile near the river and with the wind and it goes into the water." (Chloé, 27, France) "Then we opened the door of the compound and you heard the water, see there's so many flowers, the trees, they may have a bird, so all of those ... " (Alena, 48, Czech Republic)
Religious symbols	".. all the temples that we could see everywhere and the statues on the traffic roundabouts." (Benoit, 29, France)
Foods	"But um... something that impressed me a lot is the food here." (Mariana, 34, Brazil)
Theme: Trust (Distrust)	
Definition: Feeling able (unable) to rely on the locals, for reducing fear and anxiety	
Trust	"And finally yes, we can trust people whereas in France we can have some trouble to trust people. Because in France if someone offers us something to buy on the street, we know that is it a scam." (Benoit, 29, France)
Distrust	"They really seemed like very... Yeah just people you really can trust. And actually after that, I'm thinking about that a little bit more like 'Hmm maybe they are not all like that'" (Kim, 24, Netherlands)
Theme: Learning	
Culture	"I learned a lot about Hindu.. just the culture and the people and the karma." ".. and one more time to trust people... and also the food." (Hope, 40, USA)
New travel skills	<ul style="list-style-type: none"> "But now I know like if I wanna look, I have a look, and if not I just walk by." (Brianna, 23, Germany) "I learnt that anything rated below 9 at booking.com are not suitable for babies." (Nili, 32, UK)
Self-reflection	"I think I learned many things about myself, by meeting some people." (Mathilda, 26, France)

Table 3.3. List of Themes and Categories for First-Time Visitors (Continuation)

Theme: Activities	
Emotional	"Oh, my most beautiful experience, my most memorable experience.. would have to be in Ubud.. and it was at the "Taksu Spa".. and it was the sound bath.." (Kelly, 56, Canada)
Physical	"And they make a lot of trekking and we want to walk a lot. We searched for places where we can walk a lot and meet local people." (Manon, 26, France)
Theme: Structural factors	
Weather/climate	<ul style="list-style-type: none"> • "It was so hot (laugh) and humid." (Jean, 33, Switzerland) • "For example, first thing is the air.. not as humid as in Thailand." (Mathilda, 26, France)
Transportation	"And I felt there's often jams, especially near the touristic places.. Maybe there should be a public transport that can handle it, for example.." (Azka, 24, Indonesia/Jakarta)
Other facilities	"I was surprised it's easy to get an access to good foods and medical services." (Mariana, 34, Brazil)
Uncertainties	"And you always have to negotiate, and.. umm.. sometimes you don't have the energy to do that.. You just want to buy something and you know the price is unreasonable." (Kelly, 56, Canada)
Strategies to Improve/Impair Perceptions (D)	
Strategy 1: Acceptance	
Definition: Accepting what was initially perceived as negative, after progressing with the travel.	
Example from data	"Umm.. It would be acceptance that this is just their way of life, and that there's nothing umm wrong with it." (Christine, 36, Canada)
Strategy 2: Exploratory behavior	
Definition: Expanding the traveler's comfort zone, overcoming initial anxiety or fear.	
Example from data	"And it was pretty far from actually the center and everything. But I eventually had the courage to like walk.. (laughing) I loved walking." (Hope, 40, USA)
Strategy 3: Itinerary change	
Definition: Changing the already-planned itinerary.	
Example from data	"Then we changed the plan because we found an opportunity. The feeling was.. it was really important.." (Pauline, 26, France)
Strategy 4: Networking	
Definition: Expanding the social network by interacting with more people during the travel.	
Example from data	<p>"But you have to talk to the people who live here. Not to people who come for like three to five days to visit Ubud and then go." (Alena, 48, Czech Republic)</p> <p>"I have to act to do something to meet people, I have to provoke (provoke) things'.. and yeah, I started to go to these events.." (Mathilda, 26, France)</p>

Table 3.3. List of Themes and Categories for First-Time Visitors (Continuation)

Strategy 5: Increased anxiety	
Definition: Becoming more anxious (e.g., with belongings) after some negative experiences.	
Example from data	<i>"I kind of changed my behavior and from someone who didn't really look after my stuff all the time, and from that moment I actually really do."</i> (Kim, 24, Netherlands)
Strategy 6: No strategy	
Definition: Not taking any of the above responses, letting the travel flows as planned with no conscious efforts to change.	
Example from data	<i>"Actually the same because I see all the big stores and the big hotels are just owned by foreigners. So mostly not Balinese people own it."</i> (Daron, 25, Netherlands)

3.5 In-Depth Interviews and Analysis of Repeat Visitors

3.5.1 Data collection and analysis strategy

The data collection process for repeat visitors was similar to that of first-time visitors, i.e. by semi-structured in-depth interviews. The difference is that the participants were also asked to remember their perceptions from their previous visits. The interviews were recorded, typed, and imported into NVivo 11 software for further analysis. Similarly, line-by-line coding was performed, followed by axial and selective coding in order to conclude themes and their categories.

3.5.2 Profiles of interview participants - repeat visitors

Ten repeat visitors contributed and were interviewed. Most participants came from Europe, one from USA and one from Australia. The table below summarizes the backgrounds of repeat visit participants.

Table 3.4. Profiles of participants - repeat visits

Code	Place of Interview	Name(s)	Gender(s)	Age Group(s)	Country of Origin	Social Context	Elapsed Days	# of Visits
Tbn-001	Tabanan	Andy & Kirsten	M	40s	Germany	Group	6	4
Ubud-002	Gianyar	Alena	F	20s	Czech	Group	21	2
Sry-001	Karangasem	Andrew & Yuki	M, F	60s, 50s	UK	Couple	21	2
Cds-002	Karangasem	Guntram	M	50s	Germany	Couple	14	2
Slb-006	Karangasem	Mikko & Tiina	M, F	30s	Finland	Couple	12	3
Slb-005	Karangasem	Dmitry	M	30s	USA	Group	14	2
Tbn-002	Tabanan	Maïlys	F	20s	France	Group	5	2
Snr-002	Denpasar	Paul	M	60s	Australia	Solo	28	2
Slb-007	Karangasem	Cyrile	M	30s	France	Solo	14	4
Dps-001	Buleleng	Guillermo	M	30s	Spain	Solo	20	2

3.5.3 Model resulted from repeat visitors

The model resulted from repeat visitors is similar to that from first-time visitors. Phrases and evidence fit into themes and subthemes previously outlined for first time visitors. However, the evidence from repeat visitors shows different intensities on certain themes and subthemes. For instance, the crowds or noise in the airport zone are no longer a surprise to repeat visitors. Yet, some repeat-visit participants put more emphasis on uncertainties as a negative factor, for example in unfair prices and unclear rules of transports.

The following Figure 3.26 shows the model for repeat visitors:

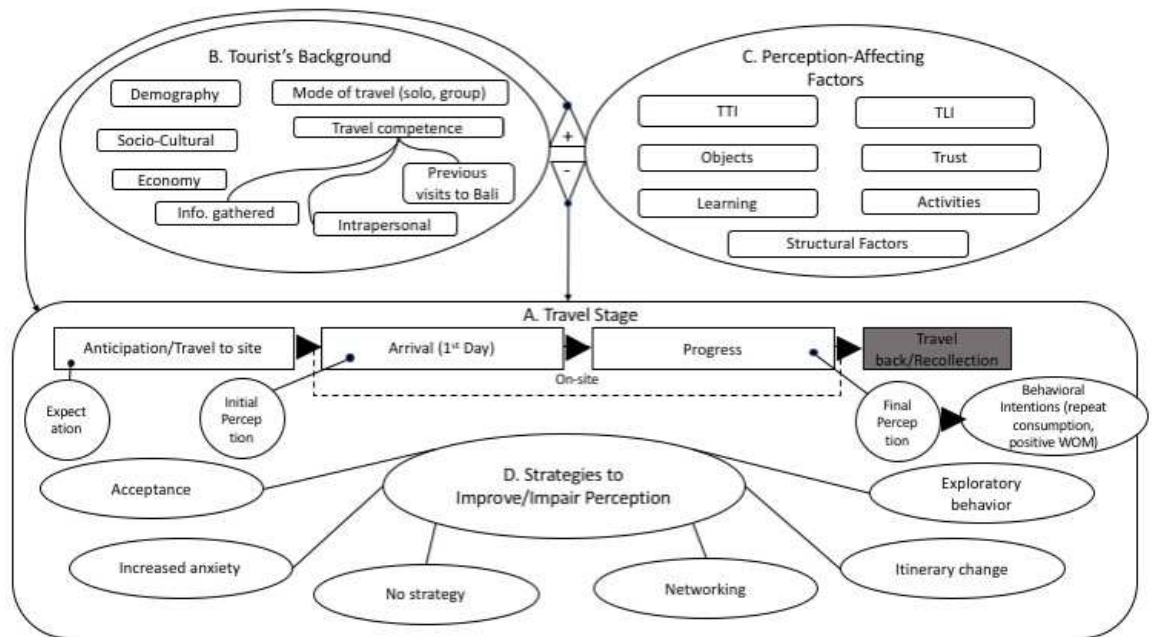


Figure 3.26. Model of the Fluctuations of Perceived Authenticity - Repeat Visitors

3.5.4 List of themes and categories

And the following table lists the themes and categories for repeat visitors, with the evidence from interview transcripts.

Table 3.5. List of Themes and Categories for Repeat Visitors

Tourist's Background (B)	
Theme: Mode of travel	
Definition: Whether the tourist travels alone or with companion(s)	
	Evidence examples in the data
Solo	"I traveled to Bali as a group in 1995, but now I'm traveling solo." (Guillermo, 35, Spain)
Group	"We traveled together both in 2014 and now." (Tiina, 37, Finland)

Table 3.5 List of Themes and Categories for Repeat Visitors (Continuation)

<p>Theme: Travel competence Definition: Tourist's ability to experience the travel conveniently</p>	
<p>Information gathered (Types: economy, fear/risks, itineraries. Sources: (friends, internet web-sites, social media)</p>	<p>"I think Lonely Planet.. [The book?] Yeah, the book and online. That was pretty much it. Lonely Planet has their own website, they have chat forums for different countries as well.." (Mikko, 37, Finland)</p>
<p>Previous travels to Bali</p>	<ul style="list-style-type: none"> • "Well.. We went first to Kuta.. And Kuta has more traffic than it used to. It's very, very bad. But not that many tourists... We were not the same time of the year as last time." (Andrew, 62, UK) • "Because 2014 after the flight we stayed near airport one night and then this time also, so we already know what to expect." (Tiina, 37, Finland)
<p>Intrapersonal (personality, health)</p>	<p>"I like to talk a lot to everybody, so.. there's a team of cleaners coming 4-5 people to our little house with a little pool.. I talked to them, very kind and very polite.. they laugh.. very helpful.. if you have a question, you get a good answer." (Andy, 49, Germany)</p>
<p>Theme: Economy Definition: Background of economy (esp. home country) that affects the way a tourist perceives the travel experience</p>	
<p>Economic difference</p>	<p>"But then at the end of the day you come home and you realize, they spend the whole day there, they're just trying to sell you something for nothing." (Alena, 26, Czech Republic)</p>
<p>Theme: Socio-cultural Definition: Socio-cultural difference (esp. home country) that affects the way a tourist perceives the travel experience</p>	
<p>Cultural difference</p>	<ul style="list-style-type: none"> • "We see in Germany people are without any religion." (Guntram, 58, Germany) • "I was like 'that's not true you ate six hours ago, you must be starving' and he said 'no, no, no, I'm full.'" (Alena, 26, Czech Republic)

Table 3.5 List of Themes and Categories for Repeat Visitors (Continuation)

<p>Theme: Demography Definition: Demographic aspects that may influence the way a tourist perceives the travel experience. Examples: gender, age group, nationality, country of residence.</p>	
<p>Example: Nationality</p>	<ul style="list-style-type: none"> • <i>"And it's impossible to say that 'we allow Germans, but don't allow Spanish, don't allow Chinese'.. It's impossible but.. it's a danger of disappearing some groups of people because another group of people from the world comes in." (Andy, 49, Germany)</i> • <i>"So we made a friend with somebody there [aha OK].. And he's muslim, not unusual for us in England (laughing)." (Andrew, 62, UK)</i> • <i>"..the smell of the scooters sorry to say it (laughing) but it's all together, yes, we love it .. and it's warm, it's so warm, and it's so, so different to our Germany." (Guntram, 58, Germany)</i>
<p>Perception Affecting Factors (C)</p>	
<p>Theme: Tourist-tourist-interactions (TTI) Definition: Interactions among visitors, which may affect the way a tourist perceives the travel experience. Types of interactions refer to Sun <i>et al</i> (2019).</p>	
<p>Entertainment</p>	<ul style="list-style-type: none"> • <i>"Because I just really enjoy the stories.. The stories from foreigners who live here are usually I experience." (Alena, 26, Czech Republic)</i>
<p>Mutual assistance</p>	<ul style="list-style-type: none"> • <i>"And later after Indonesia, we will go there.. Yeah, something that connects us. So they start like 'Oh, we can give you these kinds of like tips, what you can see here around when we go there." (Mikko, 37, Finland)</i>
<p>Conflict</p>	<ul style="list-style-type: none"> • <i>"First day I saw a lot of tourists in Bali. I think.. at the beach, in the evening, there are so many people, so crowded, it's not that nice.. "(Andy, 49, Germany)</i> • <i>"And then there was another group of people, I don't want to say from which country, very loud and different." (Tiina, 37, Finland)</i>
<p>Theme: Tourist-local interactions (TLI) Definition: Interactions between tourist and locals, both business and non-business, which may affect the way a tourist perceives the travel experience.</p>	
<p>Hospitality</p>	<p><i>"But I think people are very nice.. One thing is .. aa.. especially in tourist area .. they ask 'where are you from'.." (Yuki, 55, UK)</i></p>
<p>Assistance</p>	<ul style="list-style-type: none"> • <i>"Yes.. for example in Kuta, and that can become very annoying.. But it's wrong to get annoyed because these people are always trying to find out what you want, and trying to help. They will try to help you.. umm.. almost always.. Although not helpful when they don't know the answer but they make one up (laughing)" (Andy, 62, UK)</i>
<p>Economy</p>	<ul style="list-style-type: none"> • <i>"So at the end of the day, even though I know I overpaid, I don't feel bad." (Alena, 26, Czech Republic)</i>

Table 3.5 List of Themes and Categories for Repeat Visitors (Continuation)

Inter-cultural communication	<i>"But also today we learned about religions living together here.. peacefully in Bali.. while in other parts of the world, they are not able to live together."</i> (Andy, 49, Germany)
Conflict	<i>"I said 'Come on, what's that? Definitely not an omelet'. That's not good and I was angry."</i> (Guntram, 58, Germany)
Theme: Objects	
Definition: Any physical objects that a tourist encounters, which may affect the way a tourist perceives the travel experience.	
Architecture	<i>"What's very impressive is every 10 meters you see either a temple, or even every private house has its own little temple.. which is very special."</i> (Kirsten, 45, Germany)
Landscape	<i>"Like this place. It's one the most beautiful places in the world."</i> (Andrew, 62, UK)
Nature	<i>"The ocean is a little bit polluted.. a lot of plastic bags.."</i> (Andy, 49, Germany)
Religious symbols	<i>"Umm... the offerings [Aha OK].. Offerings from my mom and from me it's the 'sarung'."</i> (Alena, 26, Czech Republic)
Foods	<i>"The food was not so good, but expensive. Not a good combination."</i> (Andy, 49, Germany)
Theme: Trust (Distrust)	
Definition: Feeling able (unable) to rely on the locals, for reducing fear and anxiety	
Trust	<i>"And that means we are not afraid of having a scooter break down, 'cause we depend on the support from Balinese."</i> (Guntram, 58, Germany)
Distrust	<ul style="list-style-type: none"> <i>"I knew when they said 300K from Kusamba to Candidasa, they were trying to rip me off."</i> (Cyrile, 35, France)
Theme: Learning	
Culture	<i>"And in here it's giving you an idea that Hinduism is a religion, but here you come and realize it's a lifestyle."</i> (Alena, 26, Czech Republic)
New travel skills	<ul style="list-style-type: none"> <i>"It is the way to communicate the local people.. [OK..] And what do I mean exactly is the way getting more friendly.. not putting the German or European style into the conversation between.. a.. the inhabitants of Bali and us."</i> (Guntram, 58, Germany) <i>"That you could sunburn your back of the legs by snorkling too long (laughing)."</i> (Andrew, 62, UK)
Self-reflection	<i>"We can learn from ourselves that probably at home we should stress less, we try to learn a bit more relaxed."</i> (Mikko, 37, Finland)

Table 3.5 List of Themes and Categories for Repeat Visitors (Continuation)

Theme: Activities	
Emotional	"But you really have to stay longer time, because you calm down from this 'Oh this is amazing, everything is so beautiful in here', and you really like start noticing different things." (Alena, 26, Czech Republic)
Physical	"It feels like more original Bali. I mean, now when we are driving a scooter here it's like.. 'This is the Bali that we wanted to see this time'." (Tiina, 37, Finland)
Theme: Structural factors	
Weather/climate	"It was mostly the tropical climate of this island. That's really.. she loved so much." (Alena, 26, Czech Republic)
Transportation	"And.. No public transport.. [OK] That was a bit shock.. but.. taxis were everywhere, they going around and round and round... shouting to people, stopping me..." "I mean something that could be done, is take the taxis off the roads in Kuta.." (Andrew, 62, UK)
Other Facilities	"I found it hard to find ATM machines in Nusa Penida." (Cyrile, 35, France)
Uncertainties	"I don't mind paying more, as long as it's a fair price." "It's difficult to understand whether Grab is legal or not. There's a lack of explanation, that creates a really weird situation." (Cyrile, 35, France)
Strategies to Improve/Impair Perceptions (D)	
Strategy 1: Acceptance	
Definition: Accepting what was initially perceived as negative, after progressing with the travel.	
Example from data	"But every country has to expand.. there is a change in culture, and so on.. But we have to respect it." "I mean, Kuta is a big party place, it used to be for the Australians. But it's localized, it's fine." "So finally I think aa.. but we are not able to turn the clock (backwards), yes? (laughing)." (Guntram, 58, Germany)
Strategy 2: Exploratory behavior	
Definition: Expanding the traveler's comfort zone, overcoming initial anxiety or fear.	
Example from data	"We realize 'oh, it's no problem for us, getting a scooter, the traffic is horrible, but we love it.. Come on, let's do a trip about 60 to 70 kilometers... or 80 kilometers... Yes?" (Guntram, 58, Germany)
Strategy 3: Itinerary change	
Definition: Changing the already-planned itinerary.	
Example from data	"Now we came, and after the earthquake in Lombok, it completely changed." (Alena, 26, Czech Republic)

Table 3.5 List of Themes and Categories for Repeat Visitors (Continuation)

Strategy 4: Networking	
Definition: Expanding the social network by interacting with more people during the travel.	
Example from data	<ul style="list-style-type: none"> • <i>"I mean.. probably we should be more outgoing (laughing)."</i> (Yuki, 55, UK) • <i>"So.. I talk to everyone that I can, because... you know it's the learning process."</i> (Alena, 26, Czech Republic)
Strategy 5: Increased anxiety	
Definition: Becoming more anxious (e.g., with belongings) after some negative experiences.	
Example from data	<ul style="list-style-type: none"> • <i>"It changed the behavior of the Balinese people 'oo they're friendly, they love to you.. but you know exactly .. come on give me your money... as much as possible' (laughing) So that's what we felt and what we saw.."</i> (Guntram, 58, Germany) • <i>"For us it's like 'too good', too good that it can be suspicious."</i> (Alena, 26, Czech Republic)
Strategy 6: No strategy	
Definition: Not taking any of the above responses, letting the travel flows as planned with no conscious efforts to change.	
Example from data	<i>"I just continue with the planned schedule and see what will come to me."</i> (Guillermo, 35, Spain)

3.6 Chapter's Discussions

The above processes concluded the qualitative stage of this research. The model answered the first two research questions, i.e. the variables involved in the fluctuations of perceived authenticity, and the mechanism explaining the relationships among variables. Departing from literature reviews, the process of discovering this model started with the field observations, online and offline. Different phenomena were observed in the destinations (especially Bali), which related to the dimensions of perceived authenticity gathered from the literature review.

One extreme example was a priest being in trance during a religious ceremony in Bali, eating an offered chicken alive. Despite its mystical atmosphere, it reflected longevity and longitudinal consistency mentioned by Moulard, *et al.* (2016). In Alsace,

preserving the traditions of *tonneau* or wine tank from oak wood, was an example of this category. In contrast, problems related to mass tourism, were observed as factors against positive perceptions of authenticity. To fill the gap in the limited previous work in the temporal phenomena of perceived authenticity, the observations were followed by distributing exploratory, open-ended questionnaires. One of the outcomes was an empirical confirmation that the change in perceptions of authenticity exists among tourists. It supports the non-empirical work from Heidegger (1996, in Wang, 1999, and in Steiner and Reisinger, 2006) on existential authenticity. Results of the above literature review, field observations and exploratory questionnaires guided the design of questions in the following in-depth interviews.

The in-depth interviews were the core part of this qualitative research. Semi-structured interviews were done to 14 first-time visitors and 10 repeat visitors to Bali. Analyses were done separately between first-time visitors and repeat visitors, within NVivo 11 software.

In general, repeat visitors seemed to be more prepared. Their previous travels to Bali seem to replace their previous travels to other places, even if they are similar. For instance, Mathilda (26) a first-time French visitor used her previous travel to Thailand *"In Thailand I was living in an island. So.. I knew it (Bali) was an island too, so I was expecting it was approximately the same."*, while Andrew (62), a repeat British visitor, was more specific *"Well.. We went first to Kuta.. And Kuta has more traffic than it used to. It's very, very bad. But not that many tourists... We were not the same time of the year as last time."*

Some themes get less intense responses, because they are no more becoming a surprise to repeat visitors, for instance a second timer Finnish couple Mikko and Tiina (37): "*Because 2014 after the flight we stayed near airport one night and then this time also, so we already know what to expect.*" This also includes taxi drivers shouting to offer their services, for example. They are still negative factors, but the visitors expected them already.

In contrast, repeat visitors seem to start discussing more advanced factors. A solo French traveler, for example, emphasized his concerns on uncertainties in transport prices and the rules of online taxis: "*It's difficult to understand whether Grab is legal or not. There's a lack of explanation, that creates a really weird situation.*" (Cyrile, 35, France). Or "*I don't mind paying more, as long as it's a fair price.*" (Alena, 26, Czech Republic). Interestingly, all repeat visit participants tend to avoid crowds in touristic places. Some even stated they were "proud" to have found a new place where very few people know it, which, in existential authenticity, "be authentic": "*It feels like more original Bali. I mean, now when we are driving a scooter here it's like.. 'This is the Bali that we wanted to see this time',*" (Mikko, 37, Finland). Although it may just be a coincidence, the phenomenon can be measured in quantitative stage, under "Exploratory Behavior" theme.

Therefore, it can be concluded that first and repeat visitors follow the same model on their fluctuations of perceived authenticity (to be abbreviated as "FOPA" onwards in this document, for the purpose of conciseness). And the generic FOPA model

extracted from both first time and repeat visitors is presented in the following Figure 3.27:

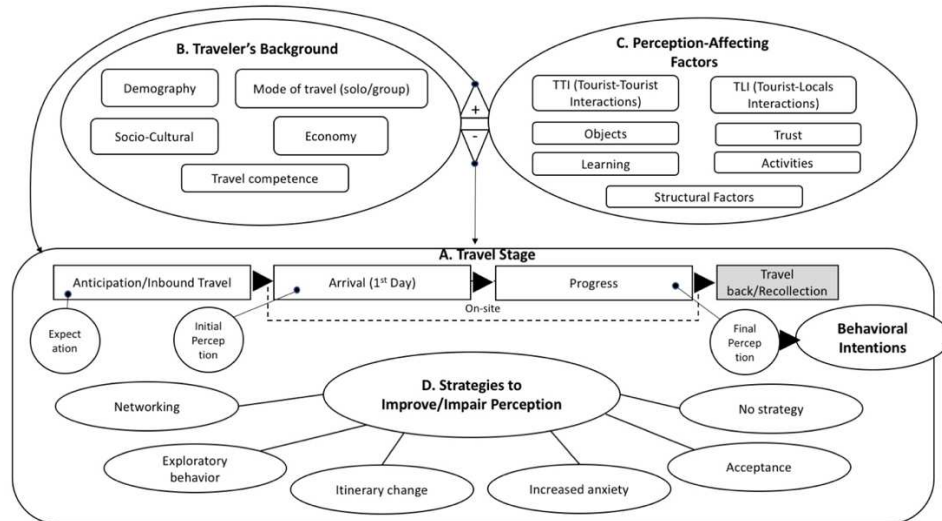


Figure 3.27. Generic Model of the Fluctuations of Perceived Authenticity (FOPA)

Back to Steiner and Reisinger's text (2006) about understanding existential authenticity in tourism, a tourist cannot be authentic or inauthentic all the time. Their state is subject to always change (Steiner and Reisinger, 2006). This is emphasized further by Rickly-Boyd (2012), that empirical studies are needed. "While it is agreed perceived authenticity changes over time, little is understood how it does." The temporals of perceived authenticity remains elusive to tourism researchers (Rickly-Boyd, 2012).

A rather similar-looking model was developed through non-empirical literature reviews by Fennell (2017), specifically addressing travel fears. The model is shown in Figure 3.28. While the model has not been verified empirically, it might be relevant to "Trust" and "Uncertainties" factors in the perception model of Figure 3.27.

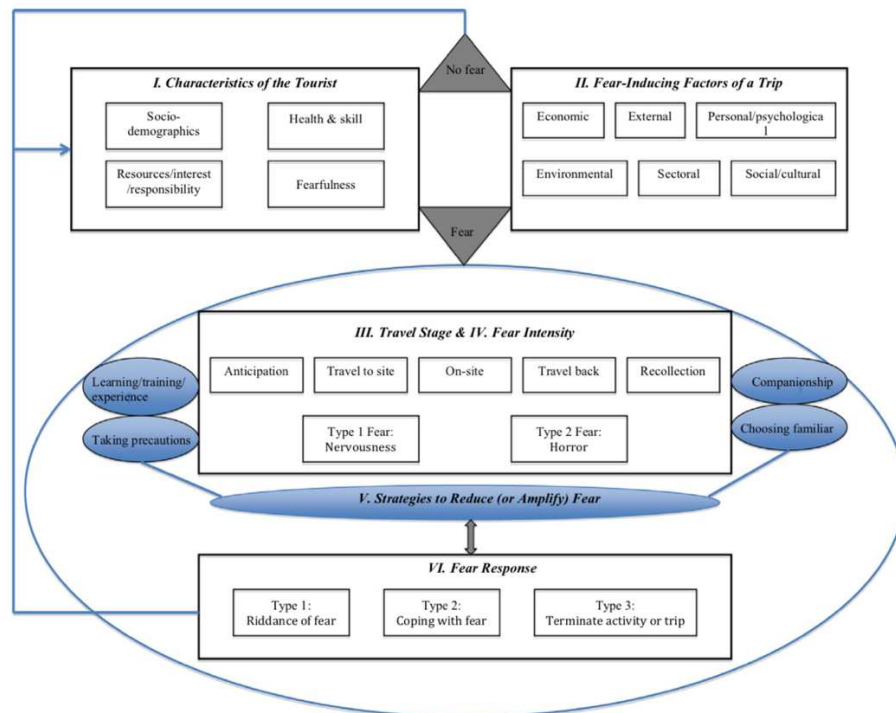


Figure 3.28. Travel Fear Model (Fennell, 2017)

Meanwhile, an interesting quantitative simulation on preferred vacation sequence was done by Bhargave and Montgomery (2013). Participants were asked to imagine a series of vacation activities, then choose the preferred sequence with WTP (willingness to pay) as a parameter. The objective was mainly to investigate whether the individuals process more holistically (and less analytically) when choosing the preferred sequence, in a social context. The study is somewhat relevant to the "Itinerary Change" strategy of the model in Figure 3.27.

Therefore, the model presented in Figure 3.27 of this chapter empirically visualizes the general behavior of tourists in shaping the fluctuations of their perceived authenticity, and in responding to it.

While from the application point of view, the managerial objective of understanding the fluctuations of the perception of authenticity, is to obtain a sustainably high perception. Eventually, it will result in positive behavioral intentions, i.e. repeat consumption and positive word of mouth. Based on the FOPA model above, followings are possible managerial actions that can help to achieve the objective

- Facilitate interactions between tourists and locals;
- Enable more learning opportunities;
- Promote positive interactions among tourists;
- Reduce uncertainties, e.g. in rules and prices;
- Reduce mass tourism in hotspot places;
- Support tourist's exploratory behavior, by reducing uncertainties and increase trust;
- Objective authenticity: Preserve authentic-looking buildings, landscapes, natures, general atmospheres. In relation to brand authenticity, it also represents one antecedent of it: stability, consisting of longevity and longitudinal consistency.

More detailed discussions on the theoretical contributions and managerial implications of this research is presented in Chapter 5.

The FOPA model in Figure 3.27 was the result of the qualitative stage. Having answered questions number one ("what are the variables?") and number two ("what is the mechanism?"), questions number three, i.e. the relative importance of each variable, and number four, the model's transferability to other tourist destination(s)

however, had to be answered by a quantitative research. In the next chapter, the report will continue with the quantitative stage of this research. The model in Figure 3.27 will need to be interpreted from statistical method's point of view, converted into a conceptual model whose variables can be measured statistically. This process is described in the following Chapter 4.

Chapter 4. Quantitative Findings and Analyses

4.1 Introduction

This chapter discusses the methodology, data collection results and analyses in the quantitative stage of the research. This quantitative stage was meant to measure the relative importance of each variable identified during the qualitative stage, and to examine the causal effects among them. Referring to the four research questions at the end of Chapter 1, this stage was dedicated to answer the last two questions: "Having built a comprehensive model, what is the relative significance of each variable? How can the significances improve the understanding on the fluctuations?"; and "Having tested the model with statistical datasets collected in Bali, is the model transferable to another cultural tourist destination, i.e., to Alsace?"

4.2 Methodology

4.2.1 Questionnaire design

The design of the quantitative questionnaires referred to five main sources: A model for the fluctuations of perceived authenticity in Figure 3.27, details of the in-depth interviews, exploratory questionnaires, field observations (offline and online) described in Chapter 3, as well literature reviews results outlined in Chapter 1.

Summarized from the qualitative analysis processes in Chapter 3, the final model for the fluctuations of perceived authenticity (to be further called 'FOPA' in this document, for the purpose of conciseness). Figure 4.1 consists of four main blocks:

- a) Stages of travel (A)

- b) Background of travelers (B)
- c) Perception-affecting factors (C)
- d) Strategies to improve/impair perceptions (D)

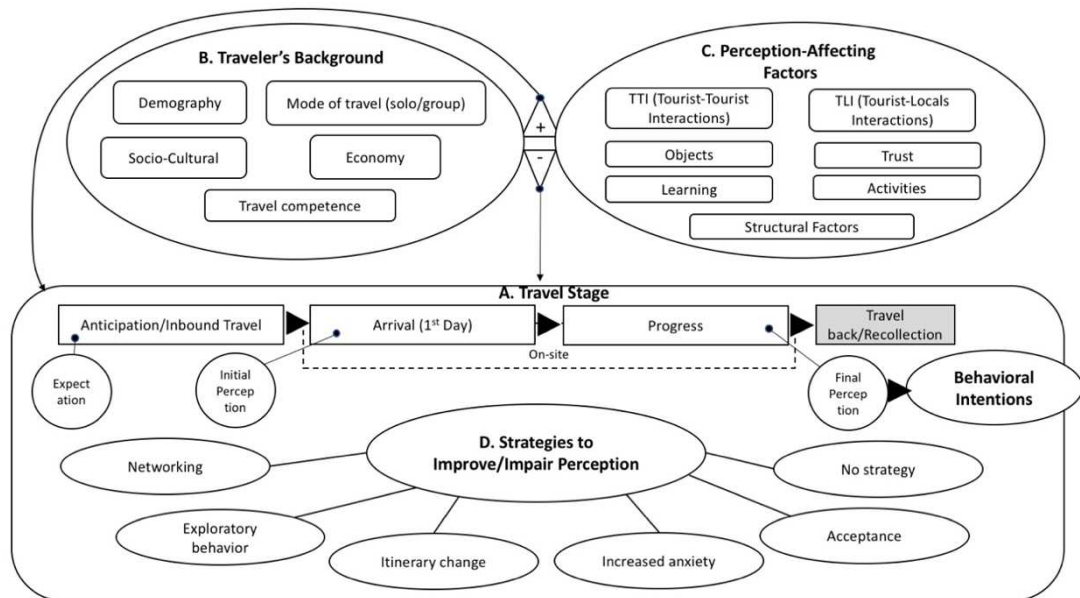


Figure 4.1. Proposed Model for the Fluctuations of Perceived Authenticity ("FOPA")

Travel stage (A) is the backbone of the model. To measure perception levels of tourists along the stages, from anticipation to the end of the travel (Clawson and Knetsch, 1978, in Fennell, 2017), visitors were asked for their perceptions of their vacation in Bali at each different stage. The first one was their expectation to the holiday before departing (for first-time visitors), or their previous perception from their last visit (for repeat visitors). It was measured from 1 to 5 on a Likert scale, and assigned a variable P0. Moving to the right on the backbone, the initial perception, defined as the perception of their vacation experience during 24 hours after arrival, and final perception, defined as the perception on the day of survey, were assigned variables P1

and P2 respectively. The perception variables were meant to capture subjective feelings of the respondent's experience, in order to measure their state of existential authenticity as mentioned in Wang and Wu (2013) referring to preceding works (Wang, 1999; Steiner and Reisinger, 2006).

Shifting to the upper left on the diagram is traveler's background (B), a number of questions were asked to reveal some variables. They included the mode of travel, i.e. solo or group, their perceived competence, sources of information for planning the travel, previous visits (if any), and demography such as country of origin, gender and age group.

As for the Perception-Affecting Factors (C) on the upper right, respondents were asked to give their opinions on the seven factors on a Likert scale, each of which consisted of several questions based on the categories resulted from the qualitative stage. Based on the qualitative findings, scales to be measured were to include tourist-tourist interactions (TTI), tourist-locals interactions (TLI), objects, trust, learnings, activities and structural factors, the definitions of which are given in the next subsection.

Moving down to the bottom on the model, the last block is Strategies to Improve/Impair Perceptions (D), for which visitors were encouraged to choose all options that they believed they had experienced. The categorical variables surveyed were therefore whether the respondent had employed or not the following behavior during their onsite travel: networking, exploratory behavior, itinerary change, increased anxiety, acceptance, or none, as revealed from the grounded theory in

Chapter 3. Brief additional info was added in the questions on strategies, in order to make sure the respondents were able to distinguish each strategy. "Getting to know more people" was added to "networking", "wider area or more places" was added to "exploratory", and "change to travel plan" to "itinerary change", because some of the strategies have subtle differences among them. For example, in the qualitative stage of Chapter 3, Guntram (58) and Silke (50), a German couple who stayed in Candidasa, East Bali, did not change their travel plan. They remained in Candidasa area, but they took self-guided tours to places they had not heard before. This case counts as an "exploratory" strategy, but not "itinerary change". And because they heard the new places by getting known to some locals, they also employed "networking" strategy.

Finally, the visitors were asked to assess their likelihood to perform a repeat consumption and positive word of mouth (WOM) as a measure of their behavioral intentions (Oh, *et al.*, 2019) (Morhart, *et al.*, 2015) (Andimarjoko and Wiharto, 2014) (Zeithaml, *et al.*, 2013).

While to assist respondents to remember their perceptions systematically, the sequence of flow of the questionnaire was not designed according to the model's blocks (A-B-C-D). Instead, the flow was designed in a chronological order from the anticipation of travel, inbound travel, onsite travels, down to the time of participation (Clawson and Knetsch, 1978, in Fennell, 2017).

4.2.2 Conceptual model and variables

Quantitative examination on the fluctuations of perceived authenticity requires a conceptual model that enables performing statistical tests. Referring to FOPA model in Figure 4.1 and the classic ECT/EDT model (Olivier, 1996), perceptions across different stages of travel were proposed to form the main path of the conceptual model, flowing chronologically from left to right. The proposed conceptual model is shown in the following diagram:

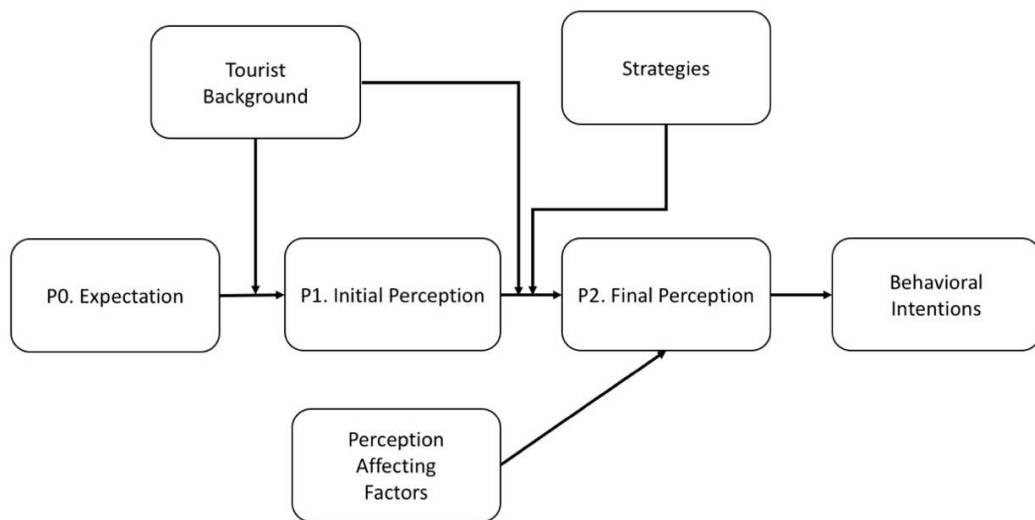


Figure 4.2. Conceptual Model (Complete)

Within the main path, Final Perception (P2) is the final mediating variable towards Behavioral Intentions. Perception Affecting Factors are predicted to have direct effects on the Final Perception because those factors are experienced by tourists during their onsite travels. Strategies, on the other hand, are playing moderating effects on the interaction between P1 and P2 because employing (or not employing) a strategy may improve or impair the interaction, resulting in higher or lower Final Perceptions.

Similarly, variables in the tourist background, were proposed to have moderating effects on the interaction between P0 and P1, and between P1 and P2, respectively.

However, this quantitative analysis of this report decided to focus on the main theoretical contributions of the thesis, because certain parts of the model can be satisfactorily explained by existing theories. For example, P0 (Expectation) → P1 (Initial Perception) path can be explained using Expectation Confirmation/Disconfirmation Theory (ECT/EDT) (Olivier, 1996). Similarly, the roles of being in a group or being a solo traveler can be predicted by intra-personal and inter-personal authenticities (Wang, 1999; Steiner and Reisinger, 2006) and their primacy-recency effects can be explained by the experiments by Bhargave and Montgomery (2013). The effects of some traveler's backgrounds might also be predicted from the results of previous researches. For example, the difference between the authenticity perceptions by male and female travelers were observed by Waitt (2000). The difference between first-time and repeat visitors was measured by Rather (2019), finding repeat visitors tend to be more engaged and loyal.

Despite the above theoretical predictions, the complex interactions between perception-affecting factors and the moderating role of strategies taken by travelers to improve/impair perceptions remained interesting to explore, investigate and to understand. This is particularly relevant to understanding the fluctuations of perceptions from initial (P1) to final (P2), down to their behavioral intentions.

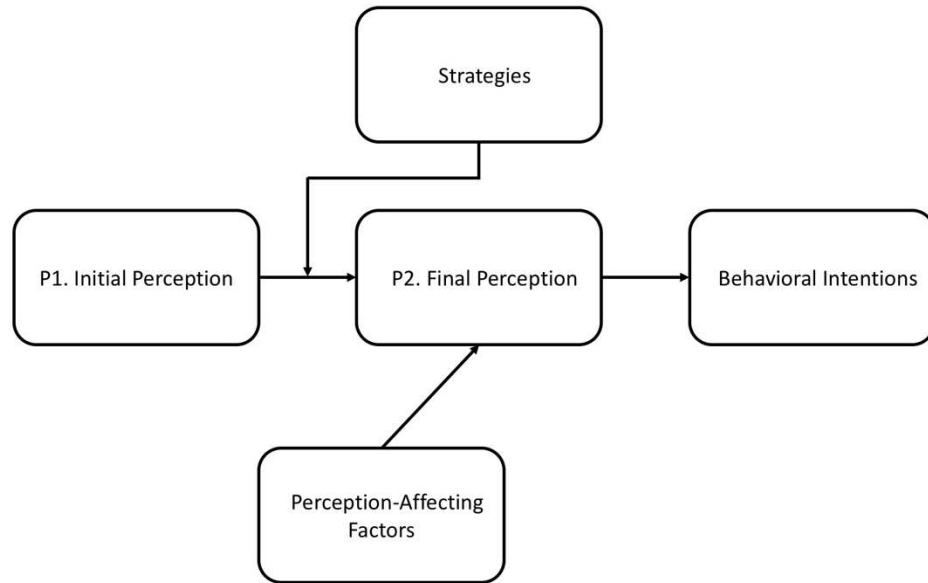


Figure 4.3. Conceptual Model (Focused) for Statistical Assessments

Therefore, in order to focus on its theoretical contributions, during the analysis, the model was reduced to focus on only parts covering P1 → P2 → Behavioral Intentions path. The reduced model is shown in the Figure 4.3 above.

4.2.3 Variables, Operational Definitions, Measured Items

This research faced a particular challenge in trying to cope with the large number of variables. It was a consequence from the objective of the research itself, i.e. to find and verify as many relevant variables as possible, involved in the overall scheme of mechanisms, on the change of the perceived authenticity. On the other hand, when a questionnaire has too many questions, then respondents may be overwhelmed (Malhotra, *et al.*, 2017). "Respondents frequently feel they are oversurveyed, which contributes to lower response rates." (Hair, *et al.*, 2017).

Hence to anticipate the above threat, the research had to decide to use single measurement item for several variables, i.e. for Perceptions (P1 and P2, and P0 on the complete model), summarizing the state of authenticity or inauthenticity (Heidegger, 1996, in Steiner and Reisinger, 2006), and for Trust. The use of single items might result in a lower predictability of the model (Hair, *et al.*, 2017), but also "This purely empirical perspective should be complemented with practical considerations. Some research situations call for or even necessitate the use of single items." (Hair, *et al.*, 2017).

And to mitigate this limitation, predictability powers of the model were to be measured according to Hair, *et al.* (2017). The calculations of the model's predictability powers are presented in in section 4.3 of this chapter, following the calculations of path coefficients and significances. For further research, it is suggested to use multiple items when measuring certain parts of the model, in order to take a closer look at them. For instance, when focusing on the role of Strategies to improve/impair perceptions, one can use multiple indicators for each variable without worrying the respondents would feel oversurveyed because only a few constructs are involved.

The following table 4.1 summarizes the variables used in this quantitative analysis, their operational definitions, and measured items. For more details, **Appendix 1** provides a full table containing descriptions and sources of the variables and measured items.

Table 4.1. Summary of Variables, Operational Definitions, Measured Items
(Details in Appendix 1)

Variable	Operational Definition	Indicator(s) & Scale(s):
Perceptions across travel stages		
Initial Perception (P1)	Perception conceived by the traveler about the holiday (Wang and Hu, 2013, Steiner and Reisinger, 2006), during the first 24 hours since the arrival.	<ul style="list-style-type: none"> • P1_Initial_Percept (Level of final perception).
Final Perception (P2)	Perception conceived by the traveler about the holiday (Wang and Hu, 2013, Steiner and Reisinger, 2006), at the final part of the onsite travel.	<ul style="list-style-type: none"> • P2_Final_Percept (Level of final perception).
Behavioral Intentions	Commitment to use/buy a product regardless external influence to use/buy other products, consisting of positive WOM, willingness to recommend, and intentions to continue buying from a particular service provider (Ozdemir and Hewett, 2010; Zeithaml, <i>et al.</i> , 2013, Oh, <i>et al.</i> , 2019).	<ol style="list-style-type: none"> 1. BI_repeat_consumpt (Intention to return to destination) 2. BI_positive_WOM (Intention to give positive WOM, to recommend the destination to others).
Perception-affecting factors		
Tourist-Tourist Interactions (TTI)	Perceived level of positive/negative interactions with other tourists in the destination. Types of interactions refer to Sun, <i>et al.</i> (2019).	<ol style="list-style-type: none"> 1. TTI_Assist (Mutual assistance) 2. TTI_Entertain (Entertainment) 3. TTI_Conflict (Conflict) 4. TTI_Overall (Overall attitude towards tourists)
Tourist-Locals Interactions (TLI)	Perceived level of positive/negative interactions with locals in the destination. Types of interactions referred to the results in the qualitative stage.	<ol style="list-style-type: none"> 1. TLI_Hospitality (Hospitality) 2. TLI_Helpful (Helpfulness) 3. TLI_Economy (Economic interactions) 4. TLI_Conflict (Conflict) 5. TLI_Culture (Cultural communications) 6. TLI_Overall (Overall attitude towards locals)
Objects	The attitude towards objects being toured in the destination, in the sense of constructive authenticity (Cohen, 1988). Types of objects referred to the results in the qualitative stage.	<ol style="list-style-type: none"> 1. Obj_Nature (Natures) 2. Obj_Building (buildings) 3. Obj_Foods (Foods) 4. Obj_Others (Other objects: performances, museums, religious artefacts).

Table 4.1. Summary of Variables, Operational Definitions, Indicators (Continuation)

Trust	Perceived level of trust to locals in the destination, revealed from interviews, related to travel fear (Fennell, 2017) and perceived trust to brand authenticity (Moulard, <i>et al.</i> , 2016).	<ul style="list-style-type: none"> Trust (Perceived level of trust)
Learnings	Perceived amount of learnings performed during the onsite travels (Wang and Hu, 2013, Steiner and Reisinger, 2006).	<ol style="list-style-type: none"> lrn_Destination (Learning about destination) lrn_Travel (Learning new travel tips).
Activities	Perceived amount of activities experienced during the onsite travels (Wang and Hu, 2013, Steiner and Reisinger, 2006).	<ol style="list-style-type: none"> act_Physical (Physical experience) act_Emootional (Emotional experience).
Structural factors	Attitudes towards external situational factors given in the travel settings, normally beyond the control of the travelers (Fennel, 2017). Types of situations referred to the results of the qualitative stage.	<ol style="list-style-type: none"> struct_Transport (Transportation) struct_Facilities (General facilities) struct_Certainties (certainties/uncertainties) struct_Weather (Weather)
Strategies to improve/impair perceptions		
Networking	Getting to know more people during the travel, both locals and/or tourists. May be an indication of a state of inauthenticity (Steiner and Reisinger, 2006)	<ul style="list-style-type: none"> stra_Networking (Whether or not respondent took networking strategy).
Exploratory behavior	Exploring more places and widening the geographical circle of the tours.	<ul style="list-style-type: none"> stra_Exploratory (Whether or not respondent took the exploratory behavior strategy).
Itinerary change	Changing the travel plans made earlier, including to extend, shorten or to cancel plans.	<ul style="list-style-type: none"> stra_Itinerary (Whether or not respondent changed itinerary as a strategy).
Increased anxiety	Negative emotions as a response of uncertainties or negative experiences. Can be a sign of the state of inauthenticity according to Steiner and Reisinger (2006).	<ul style="list-style-type: none"> stra_Anxiety (Whether or not respondent took the increased anxiety strategy).
Acceptance	A change of attitude from refusal to agreeing that something observed during the travel is satisfactory or right (Cambridge Dictionary, 2020).	<ul style="list-style-type: none"> stra_Acceptance (Whether or not respondent took acceptance as the strategy).
None	Having "no strategy", which by itself is a strategy, where a tourist just aporetically lets things happen during their onsite travel. Resulted from qualitative stage	<ul style="list-style-type: none"> stra_None (Whether or not respondent did nothing as the strategy).

In addition to the above variables, traveler's backgrounds were also recorded for both descriptive purposes and further exploratory analyses.

The proposed hypotheses of the above variables can be found in the following subsection.

4.2.4 Proposed hypotheses

Building a Structural Equation Model (SEM) based on the focused conceptual model in Figure 4.3 and putting together proposed hypotheses on the diagram results in the figure below.

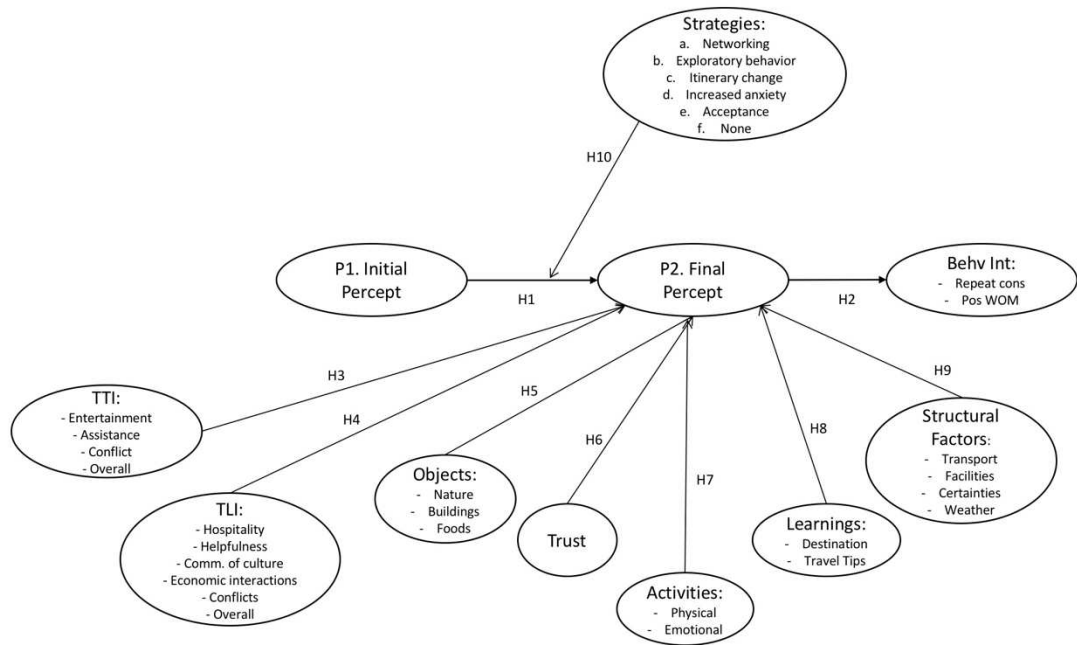


Figure 4.4. Structural Equation Model with Hypotheses

The blocks in the proposed conceptual model were broken down into further details, by expanding backgrounds and perception-affecting factors into their known variables

as listed in the above table. Each path was assigned a hypothesis, elaborated from the analyses of primary and secondary data as reported in previous chapters. Strategies to improve/impair perceptions were contained in a single construct because they were foreseen to be working together and influencing each other, hence was assigned a composite hypothesis H10. However, to understand the moderating effect of each of the six strategies, each individual strategy was given sub-hypothesis H10a, H10b, down to H10f, respectively. The table below lists the proposed hypotheses, elaborated from the findings in the qualitative stage and related literature exploration. Each hypothesis is supported by a basis of its reasoning, either from available literatures, evidence from interviews, or both.

Table 4.2. List of Hypotheses

No.	Path	Hypothesis
Perceptions Across Travel Stages		
H1	P1 → P2	Initial Perception (P1) has a positive effect to Final Perception (P2).
	Reasoning evidence	<ul style="list-style-type: none"> • In the social (less analytical) context, primacy effect is more dominant than recency effect (Bhargave & Montgomery, 2013).
H2	P2 → Behv Int	Final Perception (P2) has a positive effect to Behavioral Intentions.
	Reasoning evidence	<ul style="list-style-type: none"> • A higher state of existential authenticity corresponds to higher willingness to pay, with intra-personal authenticity has the highest effect (Lin, 2015).
Perception Affecting Factors		
H3	TTI → P2	Perceived positive tourist-tourist interactions have a positive effect to the final perception, while negative interactions have a negative effect.
	Reasoning evidence	<ul style="list-style-type: none"> • Positive interactions among tourists at festival promote positive perceptions (Sun, <i>et al.</i>, 2019). • Qualitative evidence: "<i>I don't want to say from which country, very loud and different. It felt like they made no contact to us. At all, you know.. it's like they're their own people..</i>" (Mikko, 37, Finland).

Table 4.2 List of Hypotheses (Continuation)

H4	TLI → P2	Perceived positive tourist-locals interactions have a positive effect to the final perception, while negative interactions have a negative effect.
	Reasoning evidence	<ul style="list-style-type: none"> • Qualitative evidence: "<i>Actually I think all the local people are very nice. When I go to the local restaurants.. how do you say that, 'warung'? All of the people are just .. not just nice, they're even 'cute' (laughing)</i>" (Mathilda, 26, France) • Qualitative evidence: "<i>I only had one bad experience with someone, in the market, when she was like yelling at me (laughing). And she was mad because I didn't go to her store, and she got really aggressive.</i>" (Kelly, 56, Canada)
H5	Objects → P2	Positive perceptions on objects have a positive effect to the final perception, vice versa.
	Reasoning evidence	<ul style="list-style-type: none"> • Qualitative evidence: "<i>Absolutely incredible especially in Ubud they're offering so often that the whole place just smells the scented, the scented sticks, and flowers..</i>" (Alena, 26, Czech Republic) • Qualitative evidence: "<i>Pollution.. It's kind of bothering me..</i>" (Mariana, 34, Brazil)
H6	Trust → P2	Perceived trust has a positive effect to the final perception, and perceived distrust has a negative effect.
	Reasoning evidence	<ul style="list-style-type: none"> • Qualitative evidence: "<i>The first day we were here, we had to book for the Rinjani, and we booked it alongside the road, and then we thought: "Damn we gave them the money but are we really going to do the trekking or ...!..!And finally yes, we can trust people whereas in France we can have some trouble to trust people."</i> (Benoit, 29, France) • Qualitative evidence: "<i>.. because of like their religion and their beliefs and traditions like they really seem like very... Yeah just people you really you can trust. And actually after that, I'm thinking about that a little bit more like 'Hmm maybe they are not all like that'.</i>" (Kim, Netherlands)
H7	Activities → P2	Perceived amount of activities experienced (physical and emotional) has a positive effect to the final perception.
	Reasoning evidence	<ul style="list-style-type: none"> • Qualitative evidence: "<i>I did like the waterfall 'Aling-aling' and jumped. And that was another fear I needed to overcome, it was really scary and I did it. That was really cool (laughing).</i>" (Hope, 40, USA)
H8	Learnings → P2	Perceived amount of learnings has a positive effect to the final perception.
	Reasoning evidence	<ul style="list-style-type: none"> • Qualitative evidence: "<i>Because she's mentioning a lot she's getting to know this country and the culture and more.. So the more she gets to know this, the more she likes it, because it's very peaceful.</i>" (Alena, 48, Czech Republic)

Table 4.2 List of Hypotheses (Continuation)

H9	Structural → P2	External structural factors have positive effects on P2, higher perceptions of them result in higher final perceptions, vice versa.
	Reasoning evidence	<ul style="list-style-type: none"> • Qualitative evidence: <i>"It's easier to ... to have services than I thought. Like to go to a Western doctor or regular doctor, and I had a really good experience.. or like to use Go-Jek whatever, and I'm having good experiences."</i> (Mariana, 34, Brazil) • Qualitative evidence: <i>"I don't mind paying more, as long as it's a fair price." "It's difficult to understand whether Grab is legal or not. There's a lack of explanation, that creates a really weird situation."</i> (Cyrile, 35, France)
Strategies to Improve/Impair Perceptions		
H10	Strategies*P1 → P2	<p>Strategies have a moderating effect on P1's effect to P2, consisting of:</p> <p>H10a: "Networking" moderates the relationship between P1 and P2, the positive effects of initial perception are attenuated as networking increases.</p> <p>Reasoning evidence: <i>".. I talked to them, very kind and very polite.. they laugh.. very helpful.. if you have a question, you get a good answer."</i> (Andy, 49, Germany)</p> <p>-----</p> <p>H10b. "Exploratory Behavior" strategy moderates the relationship between P1 and P2 as the positive effects of initial perception are reinforced by exploratory behavior.</p> <p>Reasoning evidence: <i>"Come on, let's do a trip about 60 to 70 kilometers... or 80 kilometers... Yes? We were not afraid to do it because we saw 'oh it's ok, people are friendly and come on let's get into an adventure."</i> (Guntram, 58, Germany)</p> <p>-----</p> <p>H10c. "Itinerary Change" moderates the relationship between P1 and P2 since such change lifts the positive effects of initial perception.</p> <p>Reasoning evidence: <i>"But my plan already changed, so like the plan I had in the beginning I'm not following anymore that strict. Umm.. And my days are (go) quite spontaneously because I learnt that nothing is going the way I plan it.."</i> (Brianna, 23, Germany)</p> <p>-----</p> <p>H10d. "Increased Anxiety" moderates the relationship between P1 and P2, as an increased anxiety degrades the positive effects of initial perception.</p> <p>Reasoning evidence: <i>"Or if someone comes really close to me by scooter and I always like really watch myself and my stuff like 'Is he trying to steal something from me?'"</i> (Kim, 24, Netherlands)</p>

Table 4.2 List of Hypotheses (Continuation)

		<p>-----</p> <p>H10e. "Acceptance" moderates the relationship between P1 and P2, because acceptance of the situation improves the positive effects of initial perception.</p> <p>Reasoning evidence: "<i>Although they are poor, it doesn't mean that they're sad. Like they live, and they're happy, everyone's happy.</i>" (Christine, 36, Canada)</p> <p>-----</p> <p>H10f. "None" moderates the relationship between P1 and P2 because aphectically letting things happen degrades the positive effects of initial perception.</p> <p>Reasoning evidence: "<i>I just continue with the planned schedule and see what will come to me.</i>" (Guillermo, 35, Spain)</p>
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For some indicators, it was necessary to reverse the values to synchronize them with other indicators within the same construct, for the purpose of hypothesis testing calculations in the software (Peng, *et al.*, 1991, in Andimarjoko and Wiharto, 2014). Item "conflict" in tourist-tourist interactions (coded "TTI_Conflict") was projected to have a negative effect to perceptions, while other items in the tourist-tourist interactions variable were projected to have positive effects. Therefore, responses in TTI_Conflict item were transformed to be TTI_Conflict_r by applying the following rules:

Table 4.3. Reversal of Values for Conflicts

Values in TTI_Conflict	Values TTI_Conflict_r
1	5
2	4
3	3
4	2
5	1

Similarly, in tourist-locals interactions, "TLI_Conflict" item was reversed to be "TLI_Conflict_r" for the same reason with the same method. In the Strategies categorical construct, two categorical variables were foreseen to have negative

moderating effects, i.e. Increased Anxiety and No Strategy. Therefore, for the two strategies, responses of "1" were reversed to be "0", vice versa, in order to be consistent with other strategy variables.

4.2.5 Structure of the outer model

The design of the measurements for constructs with multiple indicators involves decisions whether to use reflective or formative measurement models. There is not a definitive answer when a researcher should measure a construct reflectively or formatively because constructs are not inherently reflective or formative. The specification depends instead on the construct conceptualization and the objective of the study (Hair, *et al.*, 2017).

Table 4.4. Guidelines for Choosing the Measurement Model Mode

Criterion	Decision	References
Causal priority between the indicator and the construct	<ul style="list-style-type: none"> • From the construct to the indicators: reflective • From the indicators to the construct: formative 	Diamantopoulos and Winklhofer (2001)
Is the construct a trait explaining the indicators or rather a combination of the indicators?	<ul style="list-style-type: none"> • If trait: reflective • If combination: formative 	Fornell and Bookstein (1982)
Do the indicators represent consequences or causes of the construct?	<ul style="list-style-type: none"> • If consequences: reflective • If causes: formative 	Rossiter (2002)
Is it necessarily true that if the assessment of the trait changes, all items will change in a similar manner (assuming they are equally coded)?	<ul style="list-style-type: none"> • If yes: reflective • If no: formative 	Chin (1998)
Are the items mutually interchangeable?	<ul style="list-style-type: none"> • If yes: reflective • If no: formative 	Jarvis, MacKenzie, and Podsakoff (2003)

Table 4.4 above summarizes the guidelines from Hair, *et al.* (2017) for choosing the measurement mode, whether reflective or formative. Following the above guidelines, the following table describes the decision process for the conceptual model in this research.

Table 4.5. List of constructs with multiple indicators

Construct	Indicators	Reflective /Formative	Remarks
TLI	<ul style="list-style-type: none"> - Hospitality - Helpfulness - Economic interactions - Cultural communications - Conflict - Overall interactions 	Reflective	Overlaps between indicators, for example between Hospitality and Helpfulness. One indicator can be deleted without changing the construct's overall meaning.
TTI	<ul style="list-style-type: none"> - Entertainment - Mutual assistance - Conflict - Overall interactions 	Reflective	Overlaps between indicators, for example between Entertainment and (reversed) Conflict.
Objects	<ul style="list-style-type: none"> - Buildings - Foods - Nature - Others 	Formative	Indicators are complementing each other, little overlaps between indicators. One indicator cannot be deleted

			without changing the construct's overall meaning.
Learnings	<ul style="list-style-type: none"> - Learning about destination - Learning new travel skills 	Formative	The two indicators are complementing each other with a little overlap.
Activities	<ul style="list-style-type: none"> - Physical - Emotional 	Formative	The two indicators are complementing each other with a little overlap.
Structural	<ul style="list-style-type: none"> - Facilities - Transport - Weather - Certainties /uncertainties 	Formative	Indicators are complementing each other, little overlaps between indicators. One indicator cannot be deleted without changing the construct's overall meaning.
Strategies	<ul style="list-style-type: none"> - Networking - Acceptance - Anxiety - Exploratory behavior - Itinerary change - No strategy 	Formative	Each strategy by chosen by an individual respondent with no or a little overlap with another strategy. Indicators are summing up to form the construct.

4.2.6 Data collection method

A combination of purposive sampling and convenience sampling was taken. To target tourists with cultural motifs (Kolar & Zabkar, 2010), survey questionnaires were purposively distributed in cultural attraction sites in different areas of Bali, such as Karangasem, Tabanan, Gianyar (particularly Ubud) and Sanur. Those who volunteered to participate, were invited to fill in the questionnaires. All questions were written in English. The data collection in Bali targeted minimum 200 valid responses to analyze, and was conducted during the period of September through December 2019.

4.2.7 Data analysis strategy

The structural model was assessed using Partial Least Squares Structural Equation Modeling (PLS SEM) as per guidelines given in Hair, *et al.* (2017). Structural Equation Modeling (SEM) is a family of statistical models that seeks to explain the

relationships among multiple variables, and it examines the structure of interrelationships expressed in a series of equations, similar to a series of multiple regression equations (Hair, *et al.*, 2006, in Andimarjoko and Wiharto, 2014). It is particularly useful when one dependent variable becomes an independent variable in a subsequent dependence relationship and it gives rise to the interdependent nature of the structural model (Hair, *et al.*, 2006, in Andimarjoko and Wiharto, 2014).

Therefore, the SEM technique has a potential to be applied effectively in this research, considering that the developed model consists of interdependent constructs. However, the research was given two options for conducting SEM: variance-based SEM (PLS SEM with software such as SmartPLS or XLSTAT) or covariance-based SEM (CB-SEM, with software such as AMOS or LISREL). A number of considerations were taken when deciding whether to use PLS-SEM or CB-SEM, since both have own strengths and weaknesses. CB-SEM's strengths become PLS-SEM's weaknesses, vice versa (Hair, *et al.*, 2017).

As for the objective of the research, Hair, *et al.*, (2011) mentions “The philosophical distinction between CB-SEM and PLS-SEM is straightforward. If the research objective is theory testing and confirmation, then the appropriate method is CB-SEM. In contrast, if the research objective is prediction and theory development, then the appropriate method is PLS-SEM. Conceptually and practically, PLS-SEM is similar to using multiple regression analysis. The primary objective is to maximize explained variance in the dependent constructs but additionally to evaluate the data quality on the basis of measurement model characteristics.” (Hair, *et al.*, 2011).

Hair, Matthews, Matthews and Sarstedt (2017) and Hair, *et al.* (2019) discuss further the differences between the two methods, and the main points can be summarized as a table below:

Table 4.6. Brief Comparison between CB-SEM and PLS-SEM

Criteria	CB-SEM	PLS-SEM
Analytical focus	Confirming theoretically assumed relationships	Prediction and/or identification of relationships between constructs
Sample size	Large (at least 200)	Small allowed (30-100)
Indicators to construct	Mainly reflective	Both reflective and formative

Referring to the above table, the first criteria mentions the main purpose of CB-SEM is to confirm theoretically assumed relationships. In contrast, this research was exploratory by nature: The theory emerged from a combination of extensive literature reviews, online and offline observations, and a grounded theory research with through in-depth interviews. The objective of PLS-SEM, i.e. prediction and/or identification of relationships between constructs, fitted this research better. This is also confirmed by Lowry and Gaskin (2014) that PLS-SEM should be selected over CB-SEM when the research is exploratory or containing formative constructs.

The second is the sample size, for which CB-SEM requires a relatively large sample size, typically minimum 200, while PLS-SEM allows a size smaller than 100 surveys. The quantitative survey in Bali targeted a minimum sample size of 200 respondents (and came up with 224 valid responses), but the survey in Alsace (for examining the external validity of the model) was expected to result in a smaller size due to logistical

limitations. The latter came up with 84 valid responses, thus the PLS-SEM method was more suitable according to the criteria.

And the third was the indicators to construct. CB-SEM accommodates mainly reflective indicators, although it can also handle formative indicators through MIMIC modeling technique (Multiple Indicators and Multiple Causes Models) (Posey, *et al.*, 2015). On the other hand, being variance-based, PLS-SEM by default has the flexibility to handle both types of indicators (Hair, *et al.*, 2017). Table 4.5 shows the majority of constructs (having multiple indicators) employed indicators with formative measurement mode. Only two constructs employed reflective mode, i.e. Tourist-Tourist Interactions (TTI) and Tourist-Locals Interactions (TLI). According to the criteria, using PLS-SEM for this analysis was also more suitable and straightforward. Concluding the above criteria, PLS-SEM was chosen over CB-SEM for the analysis in this quantitative stage.

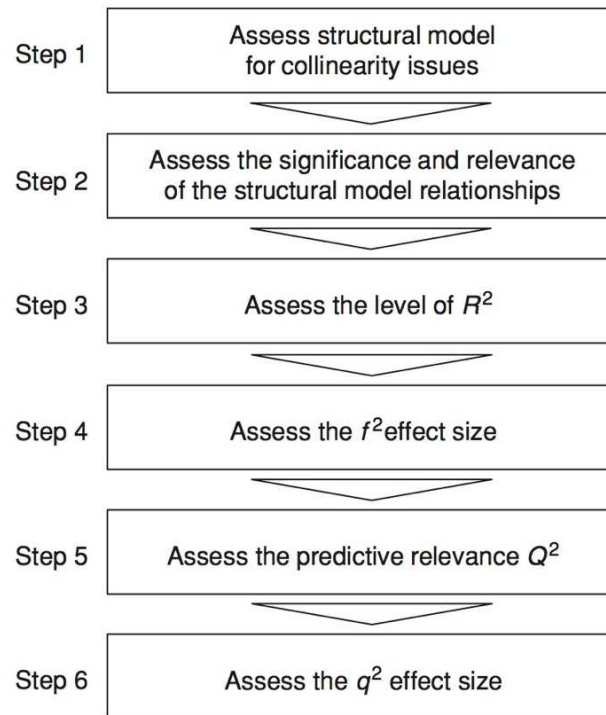


Figure 4.5. Structural Equation Model Assessment Procedure (Hair, *et al.*, 2017)

The survey data obtained from Bali was imported into SmartPLS software version 3.2.9, then the structural model result was assessed after Hair, *et al.* (2017). The procedure starts with assessing for colinearity issues within the model, followed by assessing the significance and relevance of the relationships. It is important to assess the relevance of significant relationships because path coefficients in the model may be significant, but their size may be very small. Such situations often occur with large sample sizes (Hair, *et al.*, 2017). "An analysis of the relative importance of relationships is crucial for interpreting the results and drawing conclusions since small coefficients, even though significant, may not warrant managerial attention." (Hair, *et al.*, 2017)

The next step is examining the R^2 value of the endogenous construct(s) (Hair, *et al.*, 2017, Hair, *et al.*, 2019). The R^2 value is also referred to as in-sample predictive power (Rigdon, 2012, in Hair, *et al.*, 2019) or in-sample predictive relevance (Atker, *et al.*, 2011). Atker, *et al.*, (2011) states that examining predictive relevance is vital to measure how well observed values are reproduced by the model.

Although it's common for confirmatory and explanatory (for example in Henseler, *et al.*, 2020), the benefits of analyzing predictive powers in building a theory is also shown by Lowry and Gaskin (2014). In their paper, calculating R^2 is also suggested when building a theory for assessing the overall predictive power of the model. In this exploratory research, the predictive power R^2 was evaluated for two purposes. Firstly, to verify the effect of using single items in some variables (to simplify the questionnaire, avoiding oversurveys, Malhotra, *et al.*, 2017), because it can have a negative effect to a model's predictability (Hair, *et al.*, 2017). Secondly, as a reference for future research or improvements on the model, e.g. to examine whether the model's predictability power have improved following the new approach.

Following predictive power R^2 , the next steps in PLS-SEM model evaluation are calculating the in-sample effect size f^2 , out-of-sample relevance Q^2 , and out-of-sample effect size q^2 , respectively (Hair, *et al.*, 2017) (Hair, *et al.*, 2019) (Henseler, *et al.*, 2020) (Atker, *et al.*, 2014). For this research, the purpose of calculating the metrics was mainly to further understand the relevance of each identified construct, in-sample and out-of-sample. For example, f^2 is somewhat redundant to the size of path coefficients (Hair, *et al.*, 2019), thus the researcher used it to complement and compare

with path coefficients. Such understanding would for instance benefit in identifying managerial implications of a particular construct.

However, considering the exploratory nature of this thesis, the calculations related to predictive relevance were limited to metrics for *in-sample* data, i.e. R^2 and f^2 . The out-of-sample metrics (Q^2 and q^2) were not evaluated. Instead, the analysis used another sample population surveyed from a cultural tourism destination other than Bali, i.e. Alsace, and examined the effects by means of multigroup analysis (MGA) according to Cheah, *et al.* (2020), Hair, *et al.* (2018, in Cheah, *et al.*, 2020) and Hair, *et al.* (2017).

4.3 Data Analysis - Bali

4.3.1 Respondents' profile

As many as 224 valid responses were received from Bali, collected from different cultural attractions on the island. The following table summarizes the socio-demographic profile of the participating respondents. Female tourists outnumbered male fellows in volunteering to fill the questionnaires, i.e. 137 versus 87. Travelers in their 30s constitute over 29% of the respondents, while other groups are distributed almost evenly. Solo travelers count the most by 83 (37.1%), but are not far from other modes: couples were 70 respondents, and groups were 71. Meanwhile, repeat visitors seem to dominate the samples.

Table 4.7. Respondents Sociodemographic Profile - Bali

Demographics	Value	Count	Percentage
Gender	Female	137	61.2%
	Male	87	38.8%
Age	up to 29	37	16.5%
	30 - 39	65	29.0%
	40 - 49	41	18.2%

	50 - 59	42	18.8%
	60 and above	39	17.4%
Travel Mode	Solo	83	37.1%
	Couple	70	31.3%
	Group	71	31.7%
Times of Visit to Bali	1st time	61	27.2%
	2nd	28	12.5%
	3rd or more	135	60.3%
Country of Origin	France	60	26.8%
	Australia	53	23.7%
	USA	21	9.4%
	Germany	14	6.3%
	UK	12	5.4%
	Netherlands	10	4.5%
	Switzerland	7	3.1%
	Indonesia	6	2.7%
	Belgium	5	2.2%
	Finland	5	2.2%
	New Zealand	5	2.2%
	Lithuania	4	1.8%
	Others	22	9%

As many as 135 respondents (60.3%) stated they had visited Bali three times or more. First time visitors came next by 61 (27.2%) and second time visitors by 28 respondents (12.5%). Travelers coming from as many as 25 different countries participated in filling the questionnaire. Two countries dominated, i.e. France (26.8%) and Australia (23.7%), followed by USA (9.4%), Germany (6.3%), UK (5.4%) and Netherlands (4.5%). Other countries follow with lower than 4% each, from the total of 224 respondents.

4.3.2 Construct reliability and validity

a. Reflective constructs

To examine the internal consistency, the reliability of the reflective constructs was measured by bootstrapping in SmartPLS software using 5,000 subsamples (Hair, *et al.*, 2017), the result of which is provided in the following table.

Table 4.8. Reliability of Reflective Constructs.

Construct	Indicators	Outer loadings	p-Values	Cronbach's Alpha	Rho A	Composite Reliability	Average Variance Extracted (AVE)
TLI	TLI Conflict r	0.7530	0.0000	0.8510	0.8840	0.8910	0.5850
	TLI Culture	0.4310	0.0000				
	TLI Economy	0.7860	0.0000				
	TLI Helpful	0.8530	0.0000				
	TLI Hospitality	0.8610	0.0000				
	TLI Overall	0.8210	0.0000				
TTI	TTI Assist	0.6780	0.0000	0.7050	0.7110	0.8180	0.5310
	TTI Conflict r	0.6610	0.0000				
	TTI Entertain	0.7940	0.0000				
	TTI Overall	0.7730	0.0000				

The Cronbach's Alpha of TLI (Tourist-Local Interactions) was found to be satisfactory (0.8510), while that of TTI (Tourist-Tourist Interactions) was found lower, i.e. 0.7050. However, this number was accepted considering the exploratory nature of this research, in which a Cronbach's Alpha above 0.60 would still be acceptable (Hair, *et al.*, 2017). Furthermore, the figures for composite reliability of both constructs, 0.8910 and 0.8180, were above acceptable limit of 0.70. And the figures of Average Variance Extracted (AVE) as a measure of convergence validity were also both above 0.50, assuring both constructs' convergences valid (Hair, *et al.*, 2017). Therefore, it was decided to keep all indicators in the reflective constructs.

b. Formative constructs

The reliability of the formative constructs was tested in a different method. There was a problem found in the result.

Table 4.9. Reliability of Formative Constructs - First Trial

Construct	Indicators	VIF	Outer weights	p-Values	Outer loadings	p-Values
Activities	act_emotional	1.1860	0.7170	0.0000	0.9020	0.0000
	act_physical	1.1860	0.4690	0.0000	0.7530	0.0000
Learnings	lrn_Destination	1.1160	0.9090	0.0000	0.9790	0.0000
	lrn_Travel	1.1160	0.2160	0.0190	0.5090	0.0000
Objects	obj_Building	1.1410	0.2860	0.0120	0.5860	0.0000
	obj_Foods	1.1180	0.4380	0.0000	0.6800	0.0000
	obj_Nature	2.2970	0.7190	0.0000	0.8440	0.0000
	obj_Others	2.0970	0.1330	0.1180	0.5430	0.0000
Strategies	stra_Acceptance	1.2040	0.2460	0.0040	0.2710	0.0050
	stra_Anxious_r	1.0540	0.9200	0.0000	0.7920	0.0000
	stra_Exploratory	1.6460	0.3640	0.0040	0.3130	0.0080
	stra_Itinerary	1.3510	0.2170	0.0100	0.2780	0.0040
	stra_Networking	1.2300	0.1580	0.0430	0.2610	0.0050
	stra_None_r	1.6940	-0.0590	0.3500	0.1840	0.0770
Structural factors	struct_Certainties	1.8050	0.5100	0.0000	0.8970	0.0000
	struct_Facilities	1.4310	0.1980	0.0250	0.6730	0.0000
	struct_Transport	1.4630	0.3800	0.0000	0.7930	0.0000
	struct_Weather	1.2930	0.1790	0.0450	0.6060	0.0000

After the first trial of calculation with SmartPLS, the outer weights of two indicators were found not significant at 95% confidence level. The *p*-values of obj_Others and stra_None_r were found above 0.05 threshold. The result is given in Table 4.9.

According to Hair, *et al.* (2017) the decision to keep or remove formative indicators should be done by further analyzing the outer loadings, as outlined in the following chart.

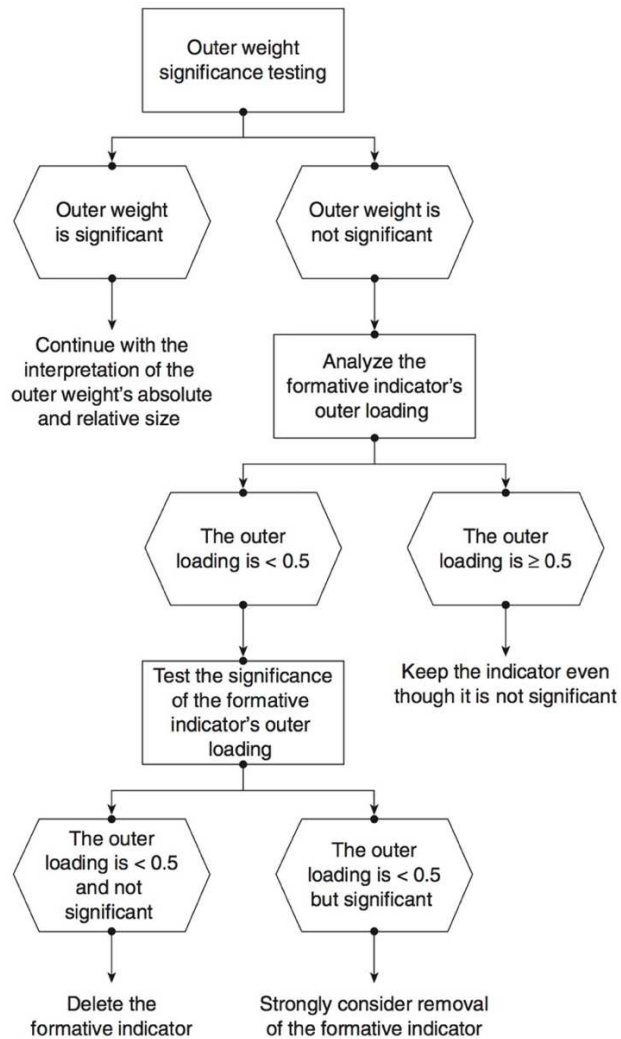


Figure 4.6. Decisions Process for Formative Indicators (Hair, et al., 2017)

The outer loading of *stra_None_r* indicator is 0.1840 (< 0.5) and not significant, thus it should be removed from the model. Indicator of *Obj_others*, on the other hand, has an outer loading of 0.5430 (greater than 0.5) and significant, thus it stays in the model as suggested by Hair, *et al.* (2017).

After the removal of *stra_None_r*, the table looks like below.

Table 4.10. Reliability of Formative Constructs - Final

Construct	Indicators	VIF	Outer weights	p-Values	Outer loadings	p-Values
Activities	act_emotional	1.1860	0.7170	0.0000	0.9020	0.0000
	act_physical	1.1860	0.4690	0.0000	0.7530	0.0000
Learnings	lrn_Destination	1.1160	0.9090	0.0000	0.9790	0.0000
	lrn_Travel	1.1160	0.2160	0.0200	0.5090	0.0000
Objects	obj_Building	1.1410	0.2860	0.0120	0.5860	0.0000
	obj_Foods	1.1180	0.4380	0.0000	0.6800	0.0000
	obj_Nature	2.2970	0.7190	0.0000	0.8440	0.0000
	obj_Others	2.0970	0.1330	0.1110	0.5430	0.0000
Strategies	stra_Acceptance	1.1870	0.2220	0.0070	0.2660	0.0040
	stra_Anxious_r	1.0520	0.9070	0.0000	0.7770	0.0000
	stra_Exploratory	1.1310	0.3280	0.0010	0.3080	0.0070
	stra_Itinerary	1.3420	0.1940	0.0180	0.2720	0.0040
	stra_Networking	1.1130	0.2490	0.0120	0.3290	0.0010
Structural factors	struct_Certainties	1.8050	0.5100	0.0000	0.8970	0.0000
	struct_Facilities	1.4310	0.1980	0.0280	0.6730	0.0000
	struct_Transport	1.4630	0.3800	0.0000	0.7930	0.0000
	struct_Weather	1.2930	0.1790	0.0450	0.6060	0.0000

There were no collinearity issues found as the VIFs (Variance Inflation Factor) of all formative indicators were below five (Hair, *et al.*, 2017).

4.3.3 Discriminant validity among constructs

Discriminant validity is the extent to which a construct is truly distinct from other constructs by empirical standards. Thus, established discriminant validity implies that each construct is unique and captures phenomena not represented by other constructs in the model (Hair, *et al.*, 2017). Henseler, *et al.* (2015, in Hair, *et al.*, 2017) propose assessing the heterotrait-monotrait ratio (HTMT) of the correlations. In short, HTMT is the ratio of the between-trait correlations to the within-trait correlations. HTMT value above 0.90 suggests a lack of discriminant validity (Hair, *et al.*, 2017).

Performing PLS algorithm on the path model, using standard parameters, resulted in the HTMT matrix as in the table below.

Table 4.11. HTMT Ratios Matrix for Discriminant Validity

	Behv Int	P1 Initial	P2 Final	Strategies*P1	TLI	TTI
P1 Initial	0.487					
P2 Final	0.846	0.459				
Strategies*P1	0.414	0.156	0.417			
TLI	0.673	0.379	0.665	0.242		
TTI	0.506	0.312	0.504	0.283	0.362	
Trust	0.458	0.365	0.670	0.220	0.725	0.398

All HTMT ratios are all below 0.90 suggesting an established discriminant validity of each construct. When the constructs in the path model are conceptually more distinct, a lower and thus more conservative threshold value of 0.85 seems warranted (Henseler, *et al.*, 2015, in Hair *et al.*, 2017). Even with the more conservative threshold value, none of the constructs had a value above 0.85, suggesting an established discriminant validity.

Furthermore, the HTMT can serve as the basis of statistical discriminant validity tests. However, in Smart PLS researchers have to rely on bootstrapping to derive the distribution of the HTMT statistic (Hair, *et al.*, 2017). Performing bootstrapping on the model in "Full Bootstrapping" mode with 5,000 samples resulted in the statistical HTMT matrix below.

Table 4.12. HTMT Bootstrapping Results

	Upper Confidence Level (95%)
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P1 Initial -> Behv Int	0.612
P2 Final -> Behv Int	0.812
P2 Final -> P1 Initial	0.578
Strategies*P1 -> Behv Int	0.549
Strategies*P1 -> P1 Initial	0.352
Strategies*P1 -> P2 Final	0.555
TLI -> Behv Int	0.803
TLI -> P1 Initial	0.525
TLI -> P2 Final	0.794
TLI -> Strategies*P1	0.404
TTI -> Behv Int	0.789
TTI -> P1 Initial	0.599
TTI -> P2 Final	0.818
TTI -> Strategies*P1	0.562
TTI -> TLI	0.668
Trust -> Behv Int	0.747
Trust -> P1 Initial	0.484
Trust -> P2 Final	0.744
Trust -> Strategies*P1	0.330
Trust -> TLI	0.794
Trust -> TTI	0.624

All HTMT values of the upper confidence level (95%) were found below 1, which meant discriminant validity across constructs was established (Hair, *et al.*, 2017). This is consistent to the result of the previous HTMT calculation, assuring that each construct is unique, capturing phenomena not represented by other constructs (Hair, *et al.*, 2017).

4.3.4 Significance and relationships of the structural model

(a) Significance

To assess the significance of the relationship paths, the number of bootstrap samples of 5,000 is recommended by Hair, *et al.* (2017). Bootstrapping with 5,000 subsamples, two-tailed, at 95% confidence level, with Bias-Corrected and Accelerated (BCa) resulted in the table below.

Table 4.13. Significance of the Relationship Paths

Path	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics ((O/STDEV))	P Values
Activities -> P2 Final	0.1040	0.1050	0.0470	2.2370	0.0250
Learnings -> P2 Final	0.1220	0.1140	0.0510	2.3670	0.0180
Objects -> P2 Final	0.1550	0.1600	0.0490	3.1370	0.0020
P1 Initial -> P2 Final	0.0920	0.0880	0.0440	2.1030	0.0360
P2 Final -> Behv Int	0.8040	0.8030	0.0420	19.1250	0.0000
Strategies -> P2 Final	0.1110	0.1170	0.0480	2.3060	0.0210
Strategies*P1 -> P2 Final	0.1140	0.1180	0.0350	3.2990	0.0010
Structurals -> P2 Final	0.1110	0.1160	0.0560	1.9850	0.0470
TLI -> P2 Final	0.1250	0.1250	0.0630	2.0110	0.0440
TTI -> P2 Final	0.1350	0.1350	0.0600	2.2750	0.0230
Trust -> P2 Final	0.1560	0.1470	0.0550	2.8480	0.0040

The paths showed p-Values considerably lower than 0.05, and thus were significant at 95% confidence level, except Structurals → P2 Final and TLI → P2 Final. The two paths resulted in p-Values around 0.05, showing marginal significance. The first run of bootstrapping resulted in the p-Value of Structurals → P2 Final of 0.051, and TLI - → P2 of 0.047. A second run resulted in their values of 0.050 and 0.0460, and finally a third run resulted in 0.0470 and 0.0440, respectively. The above table shows the calculation results of the third run. Thus, although Hair, *et al.* (2017) stated when a study is exploratory in nature, researchers often assume a significance level of 10% (or 90% confidence level), all paths satisfied the threshold of p-Values to be significant

at 95% confidence level. Four paths were even found to have p-Values below 0.01, hence significant at 99% confidence level, i.e. Objects → P2 Final (0.020), P2 Final → Behv Int (0.0000), Trust → P2 Final (0.0040) and the moderating effects of Strategies on P1 to P2, i.e. Strategies*P1 → P2 Final (0.0010).

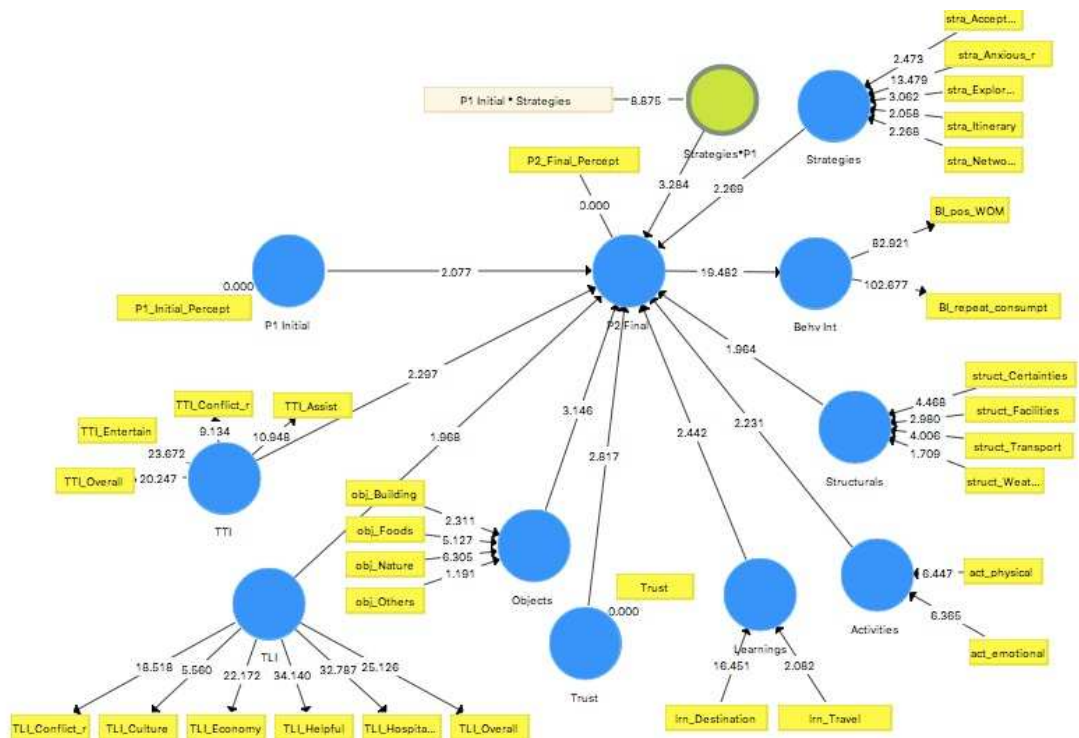


Figure 4.7. T-Statistics from Bootstrapping SEM Model

For a two-tailed test, a path that is significant at 95% confidence level would result in T-statistics of 1.96 or greater (Hair, *et al.*, 2011, in Andimarjoko and Wiharto, 2014). And if the T-statistics are shown on the SEM model, the result is shown in the figure above.

(b) Path coefficients

The PLS-SEM algorithm estimates the structural model relationships, or path coefficients, which represent the hypothesized relationships among the constructs. Estimated path coefficients close to +1 represent strong positive relationships, and vice versa for negative values. The closer the estimated coefficients are to 0, the weaker are the relationships (Hair, *et al.*, 2017).

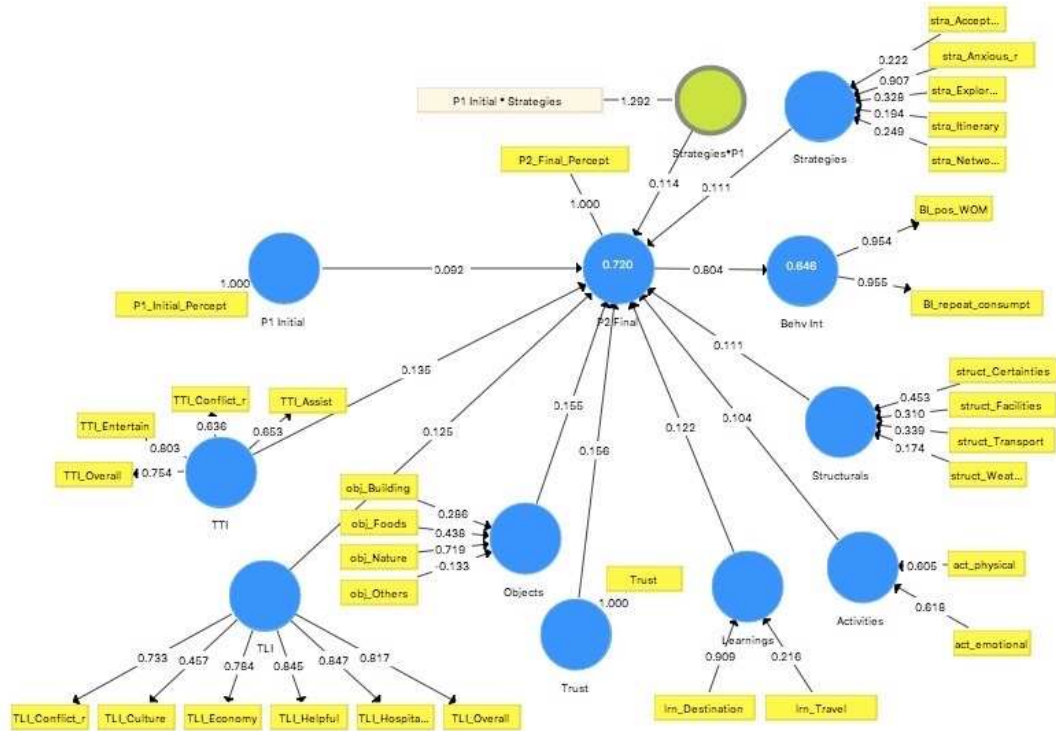


Figure 4.8. Path Coefficients from Running PLS Algorithm

Running SEM algorithm resulted in the following path coefficients resulted in the above diagram, and the coefficients can be tabulated as follows.

Table 4.14. Path Coefficients

Paths	Coefficients
Activities -> P2 Final	0.1040

Learnings -> P2 Final	0.1220
Objects -> P2 Final	0.1550
P1 Initial -> P2 Final	0.0920
P2 Final -> Behv Int	0.8040
Strategies -> P2 Final	0.1110
Strategies*P1 -> P2 Final	0.1140
Structurals -> P2 Final	0.1110
TLI -> P2 Final	0.1250
TTI -> P2 Final	0.1350
Trust -> P2 Final	0.1560

Interestingly, P1 → P2 is the weakest among other paths, being outweighed by other paths related to perception factors and strategies. And not surprisingly, the P2 Final → Behv Int had the largest path coefficient and hence was the strongest path.

4.3.5 Coefficient of determination (R^2 value)

The coefficient of determination is a measure of the model's predictive power. It is calculated as the squared correlation between a specific endogenous construct's actual and predictive values (Hair, *et al.*, 2017). It is difficult to provide rules of thumb of acceptable R^2 values as this depends on the model complexity and the research discipline. Whereas R^2 values of 0.20 are considered high in disciplines such as consumer behavior, in success driver studies researchers expect much higher values such as 0.75 and above (Hair, *et al.*, 2017). In scholarly research that focuses on marketing issues, R^2 values of 0.75, 0.50, or 0.25 for endogenous latent variables, can be respectively described as substantial, moderate, or weak (Hair, *et al.*, 2011, Henseler, *et al.*, 2009, in Hair, *et al.*, 2017).

Table 4.15. Coefficient of Determination

	R Square	R Square Adjusted
Behv Int	0.6460	0.6440
P2 Final	0.7200	0.7070

As with multiple regressions, the adjusted R^2 or R^2_{adj} can be used as the criterion to avoid bias toward complex models. It is modified according to the number of exogenous constructs relative to the sample size (Hair, *et al.*, 2017).

The table above shows the values of R^2 and R^2_{adj} of the endogenous constructs of the model. The figures describe the predictability of the model falls between moderate and substantial, as both R^2_{adj} values are between 0.5 and 0.75 (Hair, *et al.*, 2011, Henseler, *et al.*, 2009, in Hair, *et al.*, 2017).

4.3.6 Effect size f^2

The effect size f^2 allows assessing an exogenous construct's contribution to an endogenous latent variable's R^2 value. It is a measure of the change in the R^2 value when a specified exogenous construct is omitted, which is increasingly encouraged by journal editors and reviewers (Hair, *et al.*, 2017). Technically, the change in R^2 value is calculated by estimating the PLS path model twice (Hair, *et al.*, 2017):

$$f^2 = (R^2_{included} - R^2_{excluded}) / (1 - R^2_{included})$$

Guidelines for assessing f^2 are that values of 0.02, 0.15 and 0.35, respectively, represent small, medium, and large effects (Cohen, 1988, in Hair, *et al.*, 2017).

Table 4.16 below shows that most exogenous constructs contribute somewhere between small and medium effects, with the exception of P2 Final which has a large effect on Behv Int. Structural factors, on the other hand, was found having a marginal value of 0.020, on the threshold between small and medium. The second smallest effect was performed by P1 Initial to P2 Final, which was only 0.002 above the threshold.

Table 4.16. Effect Size f^2

Construct	Behv Int	P2 Final
Activities		0.024
Behv Int		
Learnings		0.035
Objects		0.044
P1 Initial		0.022
P2 Final	1.823	
Strategies		0.027
Strategies*P1		0.061
Structurals		0.020
TLI		0.025
TTI		0.040
Trust		0.038

4.3.7 Discussions on the quantitative findings from Bali

One prominent item in assessing the reliability of the reflective constructs was that the Cronbach's Alpha of TTI turned out to be 0.705, lower than researchers usually expect of at least 0.8 (Malhotra, *et al.*, 2017). However, it was completely acceptable considering the exploratory nature of this research, in which even 0.60 would still be accepted (Malhotra, 2017; Hair *et al.*, 2017). Further, the Average Variance Extracted (AVE) and Composite Reliability of TTI were both above limits. Therefore, in

general, it is advisable to consider the exploratory nature of this research, when setting the requirement on significance levels.

While on the reliability of formative constructs, the `stra_None_r` had to be removed because its outer weight did not satisfy the criteria set in Hair, *et al.* (2017). This means hypothesis H10f: "'None' moderates the relationship between P1 and P2 because aporetically letting things happen degrades the positive effects of initial perception.", was automatically rejected.

And when running the PLS-SEM bootstrapping with 5,000 samples, Hypothesis H4 (TLI) was also almost rejected because its p-Value was found 0.051 in the first run, slightly higher than the limit 0.050. However, after the third run and onwards, the value consistently fell below 0.050, making the hypothesis accepted at 5% significance level. Almost similarly, Hypothesis H9 (Structurals), was marginal in the first run, but was affirmed to be significant at 95% confidence level after the second and third runs. Again, it is worth to note the exploratory nature of this research when setting the criteria for significance levels.

Summarizing the results of the bootstrapping of all paths, the following table contains the test results of all hypothesis, at 5% significance level.

Table 4.17. Hypothesis Test Results

No.	Path	Hypothesis	Results
Perceptions Across Travel Stages			
H1	P1 → P2	Initial Perception (P1) has a positive effect to Final Perception (P2).	Supported
H2	P2 → Behv Int	Final Perception (P2) has a positive effect to Behavioral Intentions.	Supported
Perception Affecting Factors			
H3	TTI → P2	Perceived positive tourist-tourist interactions have a positive effect to the final perception, while negative interactions have a negative effect.	Supported
H4	TLI → P2	Perceived positive tourist-locals interactions have a positive effect to the final perception, while negative interactions have a negative effect.	Supported
H5	Objects → P2	Perceptions on objects have a positive effect to the final perception.	Supported
H6	Trust → P2	Perceived trust has a positive effect to the final perception.	Supported
H7	Activities → P2	Perceived amount of activities experienced (physical and emotional) has a positive effect to the final perception.	Supported
H8	Learnings → P2	Perceived amount of learnings has a positive effect to the final perception.	Supported
H9	Structurals → P2	External structural factors have positive effects on P2, higher perceptions of them result in higher final perceptions.	Supported
Strategies to Improve/Impair Perceptions			
H10	Strategies*P1→P2	Strategies have a moderating effect on P1's effect to P2, consisting of: H10a. "Networking" moderates the relationship between P1 and P2, the positive effects of initial perception are attenuated as networking increases. H10b. "Exploratory Behavior" strategy moderates the relationship between P1 and P2 as the positive effects of initial perception are reinforced by exploratory behavior. H10c. "Itinerary Change" moderates the relationship between P1 and P2 since such change lifts the positive effects of initial perception. H10d. "Increased Anxiety" moderates the relationship between P1 and P2, as an increased anxiety degrades the positive effects of initial perception. H10e. "Acceptance" moderates the relationship between P1 and P2, because acceptance of the situation improves the positive effects of initial perception. H10f. "None" moderates the relationship between P1 and P2 because aporetically letting things happen degrades the positive effects of initial perception.	Supported Supported Supported Supported Supported Not Supported

Continuing to the path coefficients, not surprisingly the Final Perception P2 was a strong indicator of Behavioral Intentions whether the travelers are likely to repeat the consumption or tell a positive WOM. The path has the coefficient of 0.804, the highest across the entire model. In contrast, the traveler's Initial Perception P1 was interestingly a weak indicator of Final Perception P2. It obtained a path coefficient of 0.092, the weakest among all constructs exogenous to P2. The path was outweighed by other exogenous constructs, i.e. perception-affecting factors and strategies to improve/impair perceptions.

Meanwhile, the overall predictability power of the model was estimated through its R^2 and R^2_{adj} values. The model's power can be categorized between moderate and substantial, as both R^2_{adj} values, 0.644 and 0.707, are between 0.5 and 0.75. Considering the exploratory nature of this research, this predictability power is satisfactory (Hair, *et al.*, 2011, Henseler, *et al.*, 2009, in Hair, *et al.*, 2017).

Continuing with the effect size f^2 , it measured the effect of a particular construct by assessing the change in the overall power of predictability of the model when the certain exogenous construct was removed. Consistent with its path coefficient, the effect size of P2 Final to the predictability power of the model was found the largest in the SEM model (1.823). The second strongest effect was shown by the moderating effect of Strategies, i.e. Strategies*P1 (0.061), demonstrating the importance of the effect. In contrast, the impact of Structurals if it was removed from the model, was found the least. The effects of removing Initial Perception P1, Activities and TLI were found only slightly above the critical value, i.e., 0.022, 0.024 and 0.025, respectively.

It interesting to highlight the calculation results of P1 → P2 path, both the path coefficient and effect size f^2 (the effect of removing P1 to the model's predictability power). The results consistently showed the effects of Initial Perception P1 to Final Perception P2 were small compared to other exogenous constructs. This may indicate the initial perception when a traveler arrives in Bali, is a weak predictor for how his/her perception will be at the end of the visit. Rather, the final perception was more affected by perception affecting factors (objects, trust, TTI, TLI, activities, learnings, structurals) and the strategies taken by the traveler to improve/impair perceptions.

On the other hand, it also just demonstrates that changes of perceptions over a time did exist. The perception of authenticity is not static, it fluctuates. Similar to the discussions by Rickly-Boyd (2012): "In particular, work must be done to understand how tourists' perceptions of authenticity are formed over time. For example, how did tourists' perceptions of authenticity change from the time they entered the village to when they exited, as well as with repeat visits over time?" (Rickly-Boyd, 2012). This was one of the backgrounds of conducting this research, which tried to investigate the first type of dynamics: How do tourists' perceptions fluctuate, from when they enter to when they exit the destination.

And if one recalls Bhargave and Montgomery's experiments (2013) on the primacy and recency effects within a social context during temporal experiences, this may also indicate the recency effects were more dominant in shaping the behavioral intentions of travelers visiting Bali. Recency effects were found dominant because behavioral

intentions were accurately predicted by Final Perception P2, while primacy effects were weaker because the effects were shadowed by perception-affecting factors and the traveler's strategies to improve/impair perceptions.

4.4 Multi Group Analysis - Bali versus Alsace

The fourth, or last, question of the research was "Having tested the model with statistical datasets collected in Bali, is the model transferable to another cultural tourist destination, i.e., to Alsace?" This section was dedicated to answer this last question.

Following the data collection in Bali, questionnaires were distributed to tourists visiting Alsace during the period of December 2019 through February 2020. Consistent to the methodology applied to Bali, the survey questionnaires were distributed at cultural attractions (Richards, ed., 2005), in order to capture existential authenticity of tourists who have cultural motifs in performing the travels (Kolar and Zabkar, 2010). The cultural attractions were namely Christmas markets in several town and villages (Colmar, Riquewihr and Ribeauville), wineries in Eguisheim and Obernai, and Unterlinden Museum in Colmar. To capture as many respondents as possible, survey questionnaires were made available in three languages: English, French and German. Back-translation method was used to ensure the French and German translations carry the same meaning as the original version in English (Peng, *et al.*, 1991, in Andimarjoko and Wiharto, 2014).

4.4.1 Alsace' respondents profile

As many as 84 valid responses were received from respondents in Alsace, filled by visitors coming from 18 different countries.

Table 4.18. Respondents' Sociodemographic Profile - Alsace

Demographics	Value	Count	Percentage
Gender	Female	58	69.0%
	Male	26	31.0%
Age	up to 29	18	21.4%
	30 - 39	26	31.0%
	40 - 49	18	21.4%
	50 - 59	14	16.7%
	60 and above	8	9.5%
Travel Mode	Solo	37	44.1%
	Couple	27	32.1%
	Group	20	23.8%
Times of Visit to Alsace	1st time	39	46.4%
	2nd	8	9.5%
	3rd or more	37	44.1%
Country of Origin	France	19	22.6%
	USA	12	14.3%
	Germany	9	10.7%
	Switzerland	6	7.1%
	Canada	6	7.1%
	Belgium	5	6.0%
	Italy	5	6.0%
	Algeria	5	6.0%
	Holland	4	4.8%
	UK	3	3.6%
	Australia	3	3.6%
	Others	7	8.3%

Most respondents came from France but regions other than Alsace, comprising 19 respondents. USA came next with 12, followed by Germany, Switzerland, Canada, and other countries. Similar to Bali, female respondents outnumbered male ones, i.e. 58 (69%) versus 26 (31%). Also, like in Bali, travelers in their 30s had the highest number, and solo travelers counted the most. The distribution of visit times was interesting: Most of the respondent were first time visitors and frequent visitors (three visits or more) to Alsace, while second timers were only 9.5% of the valid respondents.

4.4.2 Data analysis strategy

In order to obtain consistent data structures with Bali, participants in Alsace were asked the same questions as those in Bali, except the word "Bali" was indeed replaced by "Alsace." The challenge was to select a data analysis method that could effectively compare the sample populations obtained from Bali and from Alsace. To perform such analyses, comparing behaviors of two different population groups upon the same SEM model, Smart PLS version 3 provides the multi group analysis (MGA) function.

MGA or between-group analysis is a means to test predefined (also known as *à priori*) data groups to determine the existence of significant differences across group-specific parameter estimates (e.g., outer weights, outer loadings, and path coefficients) (Hair, *et al.*, 2017, in Cheah, *et al.*, 2020). This is especially useful when a study intends to understand heterogeneity effects, e.g. cross-cultural or gender differences (Cheah, *et al.*, 2020). In other words, assessing MGA in PLSPM substantially enhances the ability of researchers to identify meaningful differences in multiple relationships

across group-specific results (Picon-Berjoyo, *et al.*, 2016; Schlagel & Sarstedt, 2016, in Cheah, *et al.*, 2020).

In practice, the population being researched is divided into subgroups. To ensure an adequate statistical power of the MGA, it is imperative that the subgroups have sufficient power to detect the moderating effect (Becker, *et al.*, 2013, in Cheah, *et al.*, 2020) and an invariance of measurements between two subgroups is established (Hair, *et al.*, 2017).

Following is the steps of conducting an MGA in SmartPLS (Cheah, *et al.*, 2020) (Hair, *et al.*, 2017):

- **Step-A. Prepare the data**

The easiest way to ensure statistical power is to have large sample size for both subgroups (Cheah, *et al.*, 2020) because even if total sample size is relatively large, unequal sample size across the moderator-based subgroups would decrease statistical power and lead to the underestimation of moderating effects (Hair, *et al.*, 2017). To address this issue, researchers should try to select similar sample sizes for each group so that sample variance is maximized (Aguinis, *et al.*, 2017, in Cheah, *et al.*, 2020).

- **Step-B. Generate data groups for MGA**

After data preparation, the second step is to create subgroups by selecting the categorical variable of interest from the dataset.

- **Step-C. Test for measurement invariance**

Once the subgroups are generated, the researcher has to assess measurement invariance. Measurement invariance or measurement equivalence is a means of confirming that the measurement models specify measures of the same attribute under different conditions. Henseler, *et al.* (2016), Hult, *et al.* (2008, in Cheah, *et al.*, 2020) stress that failure to establish invariance can easily lead to the low power of statistical tests, the poor precision of estimators, and misleading results. Therefore, it is a fundamental step prior to conducting MGA because it gives researchers the confidence that group differences in model estimates do not result from the distinctive content and/or meanings of the latent variable across groups (Cheah, *et al.*, 2020).

To safeguard the validity of outcomes and conclusions, Henseler, *et al.* (2016, in Hair *et al.*, 2017) developed the measurement invariance of composite models (MICOM) procedure, which builds on the scores of the latent variable that fit with the trait of composite modelling in PLSPM. There are three steps in the MICOM procedure, namely, the assessments of (i) configural invariance (Step I), (ii) compositional invariance (Step II), and (iii) the equality of a composite's mean value and variance across groups (Step III). The following diagram illustrates the above three steps taken in MICOM:

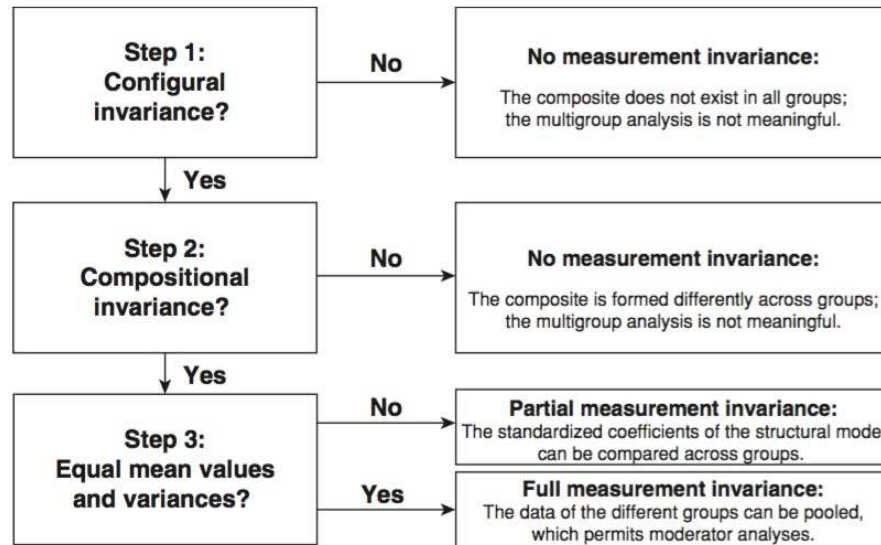


Figure 4.9. Measurement Invariance of Composite Models (MICOM)

(Source: Hair, *et al.*, 2017)

- **Step-D. Test for multi-group comparison**

To make group comparisons, SmartPLS software has three approaches, i.e. Henseler's bootstrap-based MGA (Henseler, *et al.*, 2009, in Hair, *et al.*, 2017), the Parametric Test (Keil, *et al.*, 2000, in Hair, *et al.*, 2017), and the Welch-Satterthwait Test (Welch, 1947, in Hair, *et al.*, 2017). The fourth approach to assess group comparisons is the permutation test (Chin and Dibbern, 2010, in Hair, *et al.*, 2017), which can be estimated using the MICOM path coefficient option in SmartPLS. However, if researchers would like to compare more than two subgroups, they can opt for the fifth approach, which is the Omnibus Test of Group Differences (OTG) (Sarstedt *et al.*, 2011, in Hair, *et al.*, 2017).

Each of these approaches has its advantages and disadvantages (Hair, *et al.*, 2018, in Cheah, *et al.*, 2020). For instance, the parametric test approach is rather lenient and

subject to type I errors. This approach also relies on the assumption of normal distribution, so it is not consistent with the nature of PLS that uses non-parametric assumptions (Hair, *et al.*, 2018; Sarstedt, *et al.*, 2011, in Cheah, *et al.*, 2020). The Welch-Satterthwaite test, meanwhile, is a variant of the parametric test that does not assume equal variances when comparing the means of two groups. In contrast, both Henseler's PLS-MGA test (Henseler, *et al.*, 2009, in Cheah, *et al.*, 2020) and the permutation test use nonparametric assumptions.

Notably, Chin and Dibbern (2010, in Cheah, *et al.*, 2020) and Hair *et al.* (2018, in Cheah, *et al.*, 2020) recommend the permutation test due to its ability to control for type I errors and its relatively conservative nature compared to the parametric test. Nevertheless, researchers must ensure that there are no large differences in group-specific sample sizes to prevent adverse consequences on the permutation test's performance.

4.4.3 Performing multi group analysis (MGA) between Bali and Alsace

The steps in the above section was implemented to conduct the MGA on the sample populations obtained in Bali and in Alsace:

- **Step-A. Prepare the data**

To adhere to the minimum sample requirement, this research adheres to the guidelines provided by Hair, *et al.* (2017). The guidelines were applied to both samples from Bali and from Alsace, because even when the total sample size was large enough, each

subgroup must have a sufficient size. Hair, *et al.* (2017) refer to the table provided by Cohen (1992, in Hair *et al.*, 2017) in determining the minimum sample size, i.e. from maximum number of arrows pointing any construct. The SEM model in Figure 4.4 shows the maximum number of arrows was ten (including the moderating effects of Strategies on P1 Initial), which pointed to construct P2 Final Perception. Targeting 5% significance level with 5% probability of error (thus minimum of R^2 0.25) the table by Cohen (1992, in Hair, *et al.*, 2017) requires a minimum of 56 observations. Meanwhile, the dataset from Bali contained 224 observations and Alsace contained 84, hence both subgroups had sufficient sample sizes because they were larger than 56.

However, problem raised because similar sample sizes were required in Hair, *et al.* (2017) because the sample size from Bali (224) was almost three times that of Alsace (84). Hair, *et al.* (2018, in Cheah, *et al.*, 2020) suggest that when one group's sample is more than double the size of the other group, researchers are recommended to choose between two options, which are (i) to select Henseler's PLS-MGA approach (in the case of testing a one-sided hypothesis) or (ii) to randomly draw another sample for the large group that is comparable in size to the smaller group, and subsequently compare the two samples using the permutation test.

The second approach was taken, i.e. randomly drawing 84 samples from Bali subgroup, to match a comparable size of that from Alsace. To approach the randomness in drawing the subsample from Bali, a traditional phonebook technique (Malhotra, *et al.*, 2017) was taken: Each observation was assigned a unique number

from 1 to 224. Then a random number generator was run to yield a unique number from 1 to 224, 84 times. The outcome was used to randomly select which 84 observations from Bali to draw into the dataset for further MGA analysis.

- **Step-B. Generate data groups for MGA**

For generating the data for MGA, the datasets from Bali and from Alsace were combined into a single dataset. It consisted of 168 observations, 84 from Bali and 84 from Alsace. Then, two groups were created to represent the two populations, named "BALI" and "ALSACE", respectively.

- **Step-C. Test for measurement invariance**

In this step, invariance was measured using the MICOM procedure (Henseler, 2016, in Hair, *et al.*, 2017), consisting of configural invariance (step 1 of MICOM), compositional invariance (Step 2) and equal mean values and variances (Step 3 of MICOM). When running MICOM on SmartPLS 3, configural variance (Step 1) is automatically confirmed, thus only Step 2 and Step 3 of MICOM need to be examined.

Running the "Permutation" calculation on SmartPLS and clicking MICOM under the quality criteria, the results of examining compositional invariance (Step 2 of MICOM) are given in the table below.

Table 4.19. MICOM Step-2 (Compositional Invariance) - Bali and Alsace

	Original Correlation	Correlation Permutation Mean	5%	Permutation p-Values
Activities	0.981	0.990	0.962	0.168
Behv Int	1.000	1.000	0.999	0.249
Learnings	0.980	0.989	0.960	0.171
Objects	0.933	0.969	0.918	0.104
P1 Initial	1.000	1.000	1.000	0.342
P2 Final	1.000	1.000	1.000	0.525
Strategies*P1	1.000	1.000	1.000	0.260
Structurals	0.992	0.976	0.938	0.840
TLI	0.999	0.999	0.999	0.111
TTI	1.000	0.995	0.986	0.966
Trust	1.000	1.000	1.000	0.171

The table shows that all paths obtained permutation *p*-Values of compositional *variance* above 0.05 (95% confidence level, printed in bold) hence not significant, meaning the compositional *invariance* between Bali and Alsace was established.

Table 4.20. MICOM Step-3 (Mean and Variance) - Bali and Alsace

	Mean - Original Difference (BALI - ALSACE)	Permutation p-Values	Variance - Original Difference (BALI - ALSACE)	Permutation p-Values
Activities	-0.729		0.128	0.461
Behv Int	-0.348	0.002	0.973	0.070
Learnings	-0.370	0.001	0.141	0.479
Objects	-0.604		0.382	0.086
P1 Initial	-0.269	0.060	0.776	0.002
P2 Final	-0.197	0.070	0.590	0.015
Strategies*P1	0.036	0.818	0.298	0.645
Structurals	-0.867		0.572	0.062
TLI	-0.163	0.169	0.112	0.643
TTI	-0.565		0.080	0.728
Trust	-0.574		0.744	

Continuing with the MICOM procedure, opening the "Step 3" tab SmartPLS calculation results showed the mean values and variances. Results of MICOM Step 3 are summarized as the table 4.20.

Figures printed in bold belonged to variables whose measurement invariance (either mean or variance) were established. From the above table, one can conclude that for mean and variance, Step 3 measurement invariance of the model was partially established. Most variables show measurement invariance in either mean or variance, except TLI and the moderating effect of strategies (Strategies*P1) that demonstrated the invariance in both mean and variance. According to MICOM criteria in Figure 4.9, once measurement invariance is established, regardless full or partial, the standardized coefficients of the model can be compared across subgroups (Hair, *et al.*, 2017). Therefore, the calculations continued to the last step, i.e. testing for multi-group comparison.

- **Step-D. Test for multi-group comparison**

The final step is to test for multi-group comparison. After running a bootstrapping routine with 5,000 samples (Hair, *et al.*, 2017) and opening "Parametric Test" tab of the report, the results are presented in the following table. The table shows the model's paths, differences of path coefficients between Bali and Alsace, and the *p-Values* of the differences between the two populations. That is, the difference between Bali and Alsace on a particular path is significant when the *p-Value* is below the threshold of 0.05 (at 95% confidence level).

Table 4.21. Parametric Result of Multi Group Analysis - Bali vs Alsace

Paths	Path Coeff. Diff. (BALI vs ALSACE)	t-Values of Diff. (BALI vs ALSACE)	p-Values of Diff. (BALI vs ALSACE)
Activities -> P2 Final	0.008	0.106	0.916
Learnings -> P2 Final	0.058	0.854	0.394
Objects -> P2 Final	0.010	0.138	0.890
P1 Initial -> P2 Final	0.016	0.267	0.789
P2 Final -> Behv Int	0.208	2.741	0.006
Strategies*P1 -> P2 Final	-0.153	3.357	0.001
Structurals -> P2 Final	-0.016	0.190	0.850
TLI -> P2 Final	0.008	0.082	0.935
TTI -> P2 Final	0.042	0.509	0.611
Trust -> P2 Final	-0.122	1.043	0.298

Among the 10 paths, two paths were found having coefficients that were significantly different between Bali and Alsace: P2 Final -> Behv Int and Strategies*P1 --> P2 Final. However, Chin and Dibbern (2010, in Cheah, *et al.*, 2020) and Hair et al. (2018, in Cheah, *et al.*, 2020) recommend the permutation test due to its ability to control for type I errors and its relatively conservative nature compared to the parametric test. Therefore, the result from PLS-MGA tab of SmartPLS calculation report was also examined, and the figures are presented in the table 4.22 below. The result was consistent between parametric and PLS-MGA tests: Eight out of 10 paths have *p-Values* of difference between the groups above the threshold 0.05 (at 95% confidence level). This means there was no significant difference between the path coefficients of "BALI" and "ALSACE" subgroups on those eight paths, regardless by parametric or PLS-MGA test.

Table 4.22. PLS-MGA Result of Multi Group Analysis - Bali vs Alsace

	Path Coefficients-diff (BALI - ALSACE)	p-Value original (BALI vs ALSACE)	p-Value new (BALI vs ALSACE)
Activities -> P2 Final	0.012	0.437	0.873
Learnings -> P2 Final	0.013	0.418	0.837
Objects -> P2 Final	-0.091	0.870	0.259
P1 Initial -> P2 Final	0.004	0.479	0.958
P2 Final -> Behv Int	0.245	0.000	0.001
Strategies*P1 -> P2 Final	-0.161	0.999	0.001
Structurals -> P2 Final	0.001	0.486	0.971
TLI -> P2 Final	0.131	0.103	0.206
TTI -> P2 Final	0.010	0.448	0.896
Trust -> P2 Final	-0.053	0.625	0.750

In contrast, it appears the other two paths, i.e. P2 Final --> Behv Int and the path of moderating role of strategies to P2: Strategies*P1 --> P2, were consistently different on both tables. They both obtained *p-Values* of differences of 0.006 and 0.001, respectively, meaning they demonstrated significance differences between the sample populations coming from Bali and from Alsace, at 99% confidence level. For the path P2 Final --> Behv Int, the path coefficient of Bali is higher by 0.208 (parametric) or 0.245 (PLS-MGA) than that of Alsace. Therefore, the impact of final perceptions on desired behavioral intentions (repeat consumption and positive WOM) is significantly stronger in Bali than Alsace. Using the term from Bhargave and Montgomery (2013), the recency effect plays a stronger role in Bali than in Alsace. In contrast, for the path on the moderation effect of strategies (Strategies * P1 --> P2 Final), Bali's coefficient is lower by -0.153 (parametric) or -0.161 (PLS MGA). It shows the moderating effects

of strategies to improve/impair perceptions, are significantly stronger in the sample population from Alsace, compared to that of Bali.

If one is to further investigate the two paths found different between Bali and Alsace, the results can be presented in the table below:

Table 4.23. Paths Found Different from MGA - Bali vs Alsace

Path	Path Coefficients			Path Coeff. <i>p-Values</i>	
	Bali	Alsace	Difference	Bali	Alsace
P2 Final --> Behv Int	0.804	0.596	+0.208	0.000	0.000
Strategies*P1 --> P2	0.114	0.267	-0.153	0.001	0.004

The table clearly shows the two paths were found statistically significant in both Bali and Alsace, as all *p-Values* were found below 0.05 (at 95% confidence level) and even below 0.01 (at 99% confidence level), yet with significantly different strengths of relationships between the two populations.

4.5 Chapter's Discussions

This chapter started from the FOPA model in Figure 3.27. The model was a result of the series of qualitative research work, starting from literature reviews, field observations (offline and online), exploratory questionnaires, in-depth interviews and analyses with grounded theory method assisted by NVivo 11 software. The model was then interpreted and converted into a statistical conceptual model to enable statistical analyses. A survey questionnaire was then designed and distributed in cultural attractions in Bali, and then in Alsace.

The complete model was then reduced to focus on the areas in which this research might have significant theoretical contributions. That is, during the onsite experience of the travel, excluding the anticipation and in-bound travel stages. To simultaneously examine all paths in the model, the partial least squares structural equation modeling (PLS SEM) using SmartPLS version 3 software.

Before analyzing further, validity and reliability of the instruments were examined. As for reflective constructs, the composite reliability was found satisfactory. The lowest Cronbach's alpha was 0.705, still completely acceptable considering the exploratory nature of this research (Malhotra, *et al.*, 2017) (Hair, *et al.*, 2017). The formative constructs, on the other hand, faced a little problem. One indicator (stra_None_r) had to be removed because its outer weight did not satisfy the criteria set in Hair, *et al.* (2017), while one marginal indicator (obj_Others) was kept after following the same criteria. No collinearity issues found as all VIFs were found below 5.00. Discriminant validity was also established, meaning every construct is unique and captures information not captured by other constructs.

Ten hypotheses were proposed, among which hypothesis number 10 (strategies to improve/impair perceptions) consisted of six components. From 224 valid responses collected from Bali, nine hypotheses of the paths were supported, one component of hypothesis number 10, named H10_f (strategy "None") was not supported. Among the path coefficients, path P2 Final --> Behv Int showed the highest value of 0.804 demonstrating a strong causal relationship between final perception and desired behavioral intentions; while P1 Initial --> P2 Final path obtained the lowest coefficient

among others, i.e. 0.092. This showed that although initial perception of a traveler was a significant predictor of their final perception, but it was found the weakest compared to other predictors in the model.

Hair, *et al.* (2017) further suggests to examine the model by measuring the its predictability power. The results showed the predictability of the model falls between moderate and substantial, as both R^2_{adj} values of endogenous variables were between 0.5 and 0.75 (Hair, *et al.*, 2011, Henseler, *et al.*, 2009, in Hair, *et al.*, 2017): 0.707 for P2 Final and 0.646 for Behv Int. This suggests that the model's predictability power was satisfactory, although not yet exceptional, despite the use of single items for a few variables. As suggested by Henseler, *et al.*, 2009 (in Hair, *et al.*, 2017), the use of single items might lower the predictability power of a model. For further research addressing certain parts of the model, the use of multiple items would be suggested in order to increase the predictability. The model's predictability power can then be re-evaluated to see whether it has improved.

Incorporating the hypothesis test results from the data obtained from Bali, the following Figure 4.10 presents a final model of the fluctuations of perceived authenticity ("FOPA") in cultural tourism. The strategy "No Strategy" was removed as its hypothesis was not supported, leaving only five strategies to improve/impair perceptions, supported by the statistical analysis:

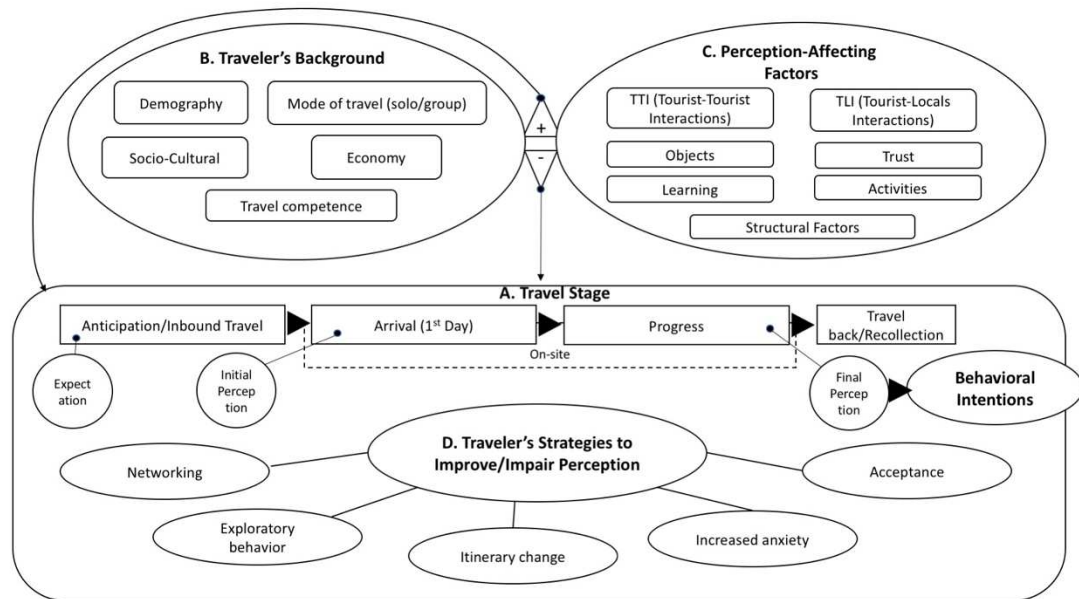


Figure 4.10. Final FOPA Model after Quantitative Analysis

Finally, the fourth or last question of the research was to investigate whether the model developed and tested in Bali, was transferable to other cultural tourism destinations. Alsace was chosen as a comparison due to its unique geographical and cultural situations, similar to Bali, although the main consideration was the opportunism: The researcher had a convenient access to perform a research and collect data in Alsace.

Using the same questionnaire, quantitative survey was done at cultural attractions in Alsace. Due to time and logistical limitation, 84 valid responses were received, as opposed to 224 in Bali. To compare the sample populations from Bali and from Alsace, a multi group analysis (MGA) was done, assisted by SmartPLS version 3 software. The summary of the MGA results was:

- a) Eight out of 10 paths were found similar between Bali and Alsace;
- b) Two paths were found different. The effect of final perception to behavioral intentions was found significantly stronger in Bali than in Alsace, while in

contrast the moderating effects of strategies (to improve/impair perception) were stronger in Alsace. Both paths were found statistically significant in both Bali and Alsace, but having different path coefficients.

The above results suggest the model was also transferable to Alsace, with a note that certain paths might have significantly different coefficients.

In summary, the FOPA model in Figure 3.27 as a result of the qualitative stage has been statistically tested, resulting in the final FOPA model in Figure 4.10. Questions number 3 & 4 were answered in this chapter. Empirical findings and implications of this research, both theoretical and managerial, are presented in the next Chapter 5: Discussions.

Chapter 5. Discussions

5.1 Introduction

This chapter presents the summary of the research' empirical findings, its theoretical contributions, managerial implications, and limitations identified during the research.

5.2 Empirical Findings

The research started from the dilemma faced by cultural tourism whether to maximize economic return or to nurture a culture's social functions. It led to the importance of authenticity as a differentiation, in order to attract segments with cultural motifs and achieve a sustainable advantage. Researches have been done to understand how authenticity is perceived, but how it changes over a time remains elusive to tourism researchers (Rickly-Boyd, 2012), while understanding these fluctuations is the key to sustainability. Challenges came to the surface because authenticity is a relative and negotiable term. Among other approaches to authenticity, this research chose existential authenticity as perceived by cultural tourists, who have cultural motifs in performing the travels (Richards, ed., 2005) (Kolar and Zabkar, 2010). Literature reviews arrived to four questions to be answered by the research, conducted in two stages: qualitative and quantitative. The stages comprised field observations (online and offline), in-depth interviews for qualitative research and statistical analyses using PLS-SEM for quantitative research.

As a recap of the entire research process, below checklist summarizes the status of each research question asked at the end of Chapter 1:

Table 5.1. Status of Answering Research Questions

No	Question	Answered
1	What are the variables that affect the fluctuations of the perception of authenticity over a time?	√
2	Having known all variables, what is the general mechanism of the fluctuations?	√
3	Having built a comprehensive model, what is the relative significance of each variable? How can the significances improve the understanding on the fluctuations?	√
4	Having tested the model with statistical datasets collected in Bali, is the model transferable to another cultural tourist destination, i.e., to Alsace?	√

This section discusses the findings from the above table.

First of all, it's empirically shown in this research that the fluctuations of the perception of authenticity exist. This confirms the non-empirical work by Heidegger (1996, in Steiner and Reisinger, 2006), Wang (1999) and Steiner and Reisinger (2006) on the volatility of existential authenticity. Even in fact, the relationship between initial perception P1 and final perception P2, although significant, was found the weakest among other paths. Further in the predictability and effect size analyses, P1 was also found marginal. The effect size f^2 of P1 was 0.022, only 0.002 above the critical value of 0.02 (Hair, *et al.*, 2017).

Upon searching the variables and how they work, the qualitative and quantitative stages of the research produced an empirical model of the Fluctuations of Perceived Authenticity ("FOPA") in cultural tourism, displayed as Figure 4.10. This model differs from previous ones meant to be used for related purposes. For example, the classical ECT/EDT model (Olivier, 1996) assumes a constant level of perception

throughout a tourist's onsite travel, while FOPA model explains how the perception fluctuates. Another model developed from literatures by Fennell (2017) shown in Figure 3.28 has a somewhat similar look to FOPA because it also has Strategy as a means of traveler's responses, except the model by Fennell (2017) specifically addresses travel fear phenomena.

Further interpreting the survey results might be beneficial to both researchers and managers. In contrast to initial perception P1, which gave the weakest effect to the final perception P2, a factor found to have the largest effect to P2 was Trust. During the previous interviews, this variable also came to the surface several times. For example, a positive quote from French participants, Chloé and Benoit (29): "*And finally yes, we can trust people whereas in France we can have some trouble to trust people. Because in France if someone offers us something to buy on the street, we know that is it a scam.*" Or negatively, as Kim (25), a Dutch participant said: "*They really seemed like very... Yeah just people you really can trust. And actually after that, I'm thinking about that a little bit more like 'Hmm maybe they are not all like that'.*"

The next largest path coefficient and thus second-most important perception-affecting factors' variable is Objects. It shows the object-related authenticity keeps having an influence to existential authenticity. Previously, objects appeared multiple times during in the results of exploratory questionnaire, at the beginning of the qualitative stage. Most frequent responses include "architecture of the houses", "landscapes", "offerings to gods." This indicates that objects were still an important part of their

perceptions. Later in the interviews, four items were revealed to fall under this variable: natures, buildings, foods, and other objects (offerings, museums, arts, etc.).

Below is the list of outer weights observed for Objects variable:

Table 5.2. Outer Weights of Objects

Indicator	Value
Nature	0.719
Foods	0.438
Buildings	0.286
Others	0.133

From quantitative surveys in Bali, nature predominates other items. The qualitative stage revealed a range of responses on natures, from negatives concerning the pollution and poor waste handling management, to positives like breath taking views of rice fields, managed under *Subak* cultural system for centuries, or the efforts to conserve coastal mangroves. This indicates the importance of preserving natures in keeping a high authenticity perception among cultural tourists visiting Bali.

Foods came next with a relatively large outer weight, it also came out repetitively as qualitative evidence. The last two objects were buildings and other objects (offerings, arts, etc.). Although those two obtained the smallest outer weights within Objects variable, their importance cannot be underestimated because they repetitively appeared in the qualitative stage. For example, Mariana (34) from Brazil who said "*I like the architecture, I was super impressed that this traditional architecture is really like all over the place.*" Or Alena (26) from Czech Republic: "*Umm... the offerings.. Offerings from my mom and from me it's the 'sarung'.*"

Having Objects as the second strongest perception-affecting factor after Trust, was both surprising and unsurprising. Unsurprising because it appeared multiple times during the exploratory questionnaire in the early part of Chapter 3, surprising because the literature summarized in Chapter 1 indicates an evolution of shifting away from object-based to subject-based approaches. Reisinger and Steiner (2006) even conclude that scholars should abandon the concept and the term of object authenticity, claiming there is no common ground as to their existence, meaning, or importance (Reisinger and Steiner, 2006). Bridging the two polar opposites, one might draw a conclusion that "objects" appearing in this research was not objective authenticity (MacCannell, 1973, 1976) but rather an object-related, in the sense of constructive authenticity (Cohen, 1998), which was then being bridged by performative (Knudsen and Waade, ed., 2010) towards existential (Wang, 1999; Heidegger, 1996, in Steiner and Reisinger, 2006).

After Objects, the next most significant factor was TTI, or tourist-tourist interactions, which was often neglected by previous studies (Sun, *et al.*, 2019). The items were determined by referring to Sun, *et al.* (2019) on the possible forms of tourist to tourist interactions, namely entertainment, mutual assistance, and conflicts. The three forms of interactions appeared in the interviews during the qualitative stage. For instance, a Finnish couple Mikko and Tiina, who enjoyed a companionship of an Australian couple at their hotel in Karangasem, simply by having lunch and dinner together (entertainment). Or best friends Manon and Pauline from La Vendée, France, who were helped by Dutch tourists when getting lost in Nusa Penida (mutual assistance). Or in contrast, a German family from Düsseldorf, who complained about the

overwhelming Chinese tourists in the area where they stay, Uluwatu (conflicts). Among the three, entertainment gets the highest outer weight, which is consistent with the finding by Sun, *et al.* (2019) on festival experience, even though the difference is not sharp across items: "Compared with mutual assistance and conflict, entertainment interaction plays an essential role in the overall evaluation of the festival experience." (Sun, *et al.*, 2019). In this research, it was added an extra item on the overall attitude regarding other tourists, for capturing miscellaneous forms of interactions.

The next perception-affecting factor having a high path coefficient is TLI (tourist-locals interactions). It was obvious since the qualitative stage that managers should create an atmosphere that promotes positive interactions with locals because it positively enhances final perceptions among tourists, which will eventually drive an intention to make a repeat visit and spread positive word of mouth.

Table 5.3. Outer Loadings of TLI

Indicator	Value
TLI Hospitality	0.847
TLI Helpfulness	0.845
TLI Overall	0.817
TLI Economy	0.784
TLI Conflict r	0.733
TLI Culture	0.457

From the Table 5.3 above, TLI_Hospitality and TLI_Helpfulness topped the list of outer loadings. TLI_Overall was meant to capture other phenomena related to TLI that was not captured by other indicators, and was kept in the questionnaire because the construct's Cronbach's alpha was found reasonably high (0.851). Following TLI_Overall were TLI_Economy and TLI_Conflict (reversed). Interestingly, the least

impact on TLI was contributed by communication about cultures with locals (TLI_Culture). This is particularly interesting because the participants of this research visited cultural attractions and thus were assumed to have cultural motifs as described in Kolar and Zabkar (2010). One might speculate the participants expected to receive cultural-related information more from touring formal attractions rather than from informal communications with locals. Or, it might relate to findings from Yu, *et al.* (2019) that perceived cultural distance (between tourists and locals) is not related to existential authenticity, and existential authenticity is more positively related to hedonic and eudaimonic wellbeing (Yu, *et al.*, 2019). However, this phenomenon is interesting to investigate further, for example by breaking down this type of communication into more detailed sub elements.

The next variable found was Structural Factors. It appears the item "Certainties/uncertainties" is the strongest contributor in variable structural factors. It's stronger than transportation and other facilities, which should make the certainties/uncertainties factor a priority. The following table is the list of outer weights of the construct's indicators. The item struct_Certainties appeared to have the greatest outer weight.

Table 5.4. Outer Weights of Structural Factors

Indicator	Value
struct Certainties	0.453
struct Transport	0.339
struct Facilities	0.310
struct Weather	0.174

Some participants brought up certainties or uncertainties they experienced, like Cyrile (35), a French participant living in Malaysia: "*And you always have to negotiate, and.. umm.. sometimes you don't have the energy to do that.. You just want to buy something and you know the price is unreasonable.*" The next indicators are *struct_Transport* and *struct_Facilities*, showing medium levels of outer weights. The outer weight drops significantly low for the last indicator, i.e. *struct_Weather*.

The next two factors that might interrelate were activities and learnings. These two factors were not itemized into great details due to a concern of overwhelming respondents with too many questions. Instead, Activities were simply grouped into physical activities and emotional experience, while Learnings into learning about the destination and learning new travel tips. Those items emerged from interviews performed in the qualitative stage. Having Learnings ranked low among other perception factors is somewhat intriguing because Maccarrone-Eaglen (2009) identifies "enhancement of knowledge" as the essence of product in cultural tourism, as was shown in the Introduction. Also, Wang, *et al.* (2020) observe a shift in travel motivations from traditional sightseeing demands to cultural learning experiences. However, again, it should be noted this variable was not investigated in-depth within the quantitative stage.

Table 5.5. Outer Weights of Activities and Learnings

Construct	Indicators	Outer Weights
Activities	Emotional Activities	0.618
	Physical Activities	0.605
Learnings	Learning Destination	0.909
	Learning Travel Tips	0.216

From the observations obtained in Bali above, the role of emotional experience was stronger than physical activities, although the magnitudes were somewhat similar. It was reflected by their outer weights: 0.618 (emotional) and 0.605 (physical). As for learnings, however, learning about destination outweighed learning new travel tips (0.909 versus 0.216). Learning things related to local destinations has been given attentions by tourism researchers and practitioners around existential authenticity, and this result confirms the effort is worth to continue. As for learnings and activities above, further research can be done under the umbrella of performative authenticity (Knudsen and Waade, ed., 2010), for example from Yu, *et al.* (2017) about hedonic and eudaimonic related activities.

Moving down to block D in the bottom part of FOPA model (or upper right of the conceptual model), one can find an appealing part of the fluctuations: Strategies taken by a traveler to improve/impair perceptions, as a response to the influence of perception-affecting factors and traveler's backgrounds, to their level of perception. These strategies may lead to positive or negative results, and were proposed to play moderating effects on the interaction between initial perception and final perception. The strategies add another dimension to the fluctuations.

Elaborating Heidegger's concepts in the state of inauthenticity, one may observe that the strategies to improve/impair perceptions might correlate to some of the seven characteristics and behavior of inauthenticity as summarized in Table 1.3. For example, "averageness" and "leveled down possibilities" may relate to "acceptance" in terms of being apathetic. Or the "networking" strategy, may actually a behavior

following Heidegger's "publicness", seeking a confirmation that they visit the "right" places, getting "good" prices, etc. In brief, this research also offers an empirical understanding of the philosophical work on being authentic or inauthentic, as proposed by Heidegger (1996 in Steiner and Reisinger, 2006) which was further elaborated for tourism by Wang (1999) and Steiner and Reisinger (2006). The strategies either magnify or attenuate the effect of P1 Initial to P2 Final, depending on which strategies are taken by a particular tourist.

What was also an interesting finding from the statistical analysis: the moderating effect of Strategies was found to be significantly different between the observations from Bali and from Alsace. The multi group analysis (MGA) found the moderating effects on P1 Initial to P2 Final was significantly stronger in Alsace than in Bali. A simple descriptive statistic on the strategies might be useful to display how frequent each strategy is employed by travelers, cross-referenced to its outer weight to assess the strength of its effect to P2 Final. And because the effects were found significantly different between Bali and Alsace, it would also be worth to display the statistics of both groups. The statistics are displayed in the following table.

Table 5.6. Strategies to Improve/Impair Perceptions - Bali and Alsace

Strategy	Bali		Alsace	
	Freq. of usage (%)	Outer Weight	Freq. of usage (%)	Outer Weight
Exploratory behavior	80.80%	0.328	83.30%	0.386
Networking	54.02%	0.249	60.70%	0.307
Acceptance	49.55%	0.222	52.40%	0.184
Itinerary Change	47.77%	0.194	53.60%	0.281
Increased Anxiety	18.30%	0.907	15.50%	0.286

Referring to the descriptive table above, Exploratory Behavior was found to be the most "popular" strategy, having the highest frequency of usage among other strategies, i.e. over 80% visitors both to Bali and to Alsace employed this strategy. This strategy also has relatively large outer weights of 0.328 (Bali) and 0.386 (Alsace), implying a strong influence to final perceptions. The second most popular goes to Networking, employed by over 54% (Bali) and 60% (Alsace) of the visitors. Acceptance and Itinerary Change come next, with slight differences between Bali and Alsace. The "least popular" strategy is Increased Anxiety, employed by less than 20% of the visitors, both to Bali and to Alsace. However, the difference on the outer weight was contrasting between Bali and Alsace. The outer weight of (reversed) Increased Anxiety in Bali was as high as 0.907, in contrast to only 0.286 in Alsace.

In addition to the above difference on Strategies between Bali and Alsace, the MGA calculations in Chapter 4 also found a significant difference on the influence of P2 final perception to behavioral intentions. In this case, the influence was shown stronger in Bali than in Alsace. The MGA concluded that the FOPA model developed in Bali was transferable to Alsace, with notes that certain paths might have different behaviors.

Having explored blocks A, C, and D of the fluctuations of perceived authenticity (FOPA) model displayed in Figure 4.10 in Chapter 4, now it's the turn for Block B: Travelers' Backgrounds. A few types of background were identified during the qualitative stage, namely socio-cultural (including a cultural distance between tourist and locals), demography (including age and gender), economic background, mode of

travel (solo or group), and perceived competence of travelers (for instance physical and personality ability, level of information). However only a few are explored in this section, i.e. those that might immediately help marketers create innovations in improving perceived authenticity, i.e. difference (if any) between genders, travel modes, and between first time and repeat visitors. Through the exploration, only the data from Bali was used because the sample size was large enough to be divided into desired subgroups.

The difference between female and male tourists in perceiving authenticity was for example observed by Waitt (2000). From a heritage destination of The Rocks in Australia, female overseas tourists are significantly more highly motivated to experience history and have a far greater propensity to critique the historical authenticity. In contrast, male domestic tourists with previous visitations to The Rocks uncritically accepted what they saw as being historically authentic (Waitt, 2000). How the two gender groups behave according to the FOPA model was therefore particularly interesting to explore. SmartPLS 3 offers multi group (or between group) analysis (MGA) features and thus was used to examine the difference between female and male travelers, similar to the MGA in previous chapter that compared Bali and Alsace subgroups. The MGA steps explained in Chapter 4 (including MICOM to examine measurement invariance) (Henseler, 2016, in Hair, *et al.*, 2017) were performed on Bali's data, and the result is presented in the table below.

Table 5.7. PLS-MGA of Female vs Male Subgroups

Path	Path Coefficients-diff (Female - Male)	p-Value original (Female vs Male)	p-Value new (Female vs Male)
Activities -> P2 Final	0.105	0.129	0.258
Learnings -> P2 Final	0.065	0.231	0.463
Objects -> P2 Final	-0.024	0.576	0.848
P1 Initial -> P2 Final	-0.232	0.982	0.035
P2 Final -> Behv Int	-0.058	0.784	0.433
Strategies*P1 -> P2 Final	-0.087	0.819	0.362
Structurals -> P2 Final	0.061	0.289	0.577
TLI -> P2 Final	0.115	0.167	0.334
TTI -> P2 Final	-0.200	0.960	0.079
Trust -> P2 Final	0.149	0.082	0.165

The above PLS-MGA between Female and Male subgroups shows an interesting result. Almost no path was found different between female and male travelers, except P1 Initial --> P2 Final. It appears the path coefficient for male travelers was significantly higher than for female counterparts, i.e. by 0.232. This might support Waitt (2000) that male tourists tended to uncritically accept what they saw was historically authentic. This might have also contributed to why the effect sizes f^2 and q^2 of path P1 Initial to P2 Final were found the lowest among other paths, considering the female respondents outnumbered male ones, i.e. 137 females versus 87 males.

The next background to explore was whether the tourists traveled by themselves or in a group. This travel mode was particularly interesting considering the role of interpersonal authenticity in shaping existential authenticity as proposed Wang (1999) and Steiner and Reisinger (2006). Also from Bhargave and Montgomery (2013) that a

"traveler" (of an imaginary vacation) within a group behaved less analytical and showed a little difference regardless the imagined sequence was an improving or declining experience. Performing an MGA similar to Chapter 4 (Cheah, *et al.*, 2020) (Hair, *et al.*, 2017) resulted in the Table 5.8. It was interesting to find that solo travelers had a significantly weaker causal relationship (-0.352) between Tourist-Locals-Interactions TLI and P2 Final Perception, than that travelers in group.

Table 5.8. PLS-MGA of Solo vs Group Travelers

Path	Path Coefficients-diff (Solo - Group)	p-Value original (Solo vs Group)	p-Value new (Solo vs Group)
Activities -> P2 Final	0.072	0.239	0.477
Learnings -> P2 Final	-0.067	0.769	0.461
Objects -> P2 Final	0.103	0.191	0.382
P1 Initial -> P2 Final	0.182	0.036	0.073
P2 Final -> Behv Int	-0.032	0.663	0.673
Strategies*P1 -> P2 Final	0.154	0.079	0.157
Structurals -> P2 Final	0.176	0.075	0.150
TLI -> P2 Final	-0.352	0.997	0.006
TTI -> P2 Final	0.104	0.171	0.342
Trust -> P2 Final	0.208	0.027	0.055

Referring to Bhargave and Montgomery (2013), it would have actually been appealing to explore the difference between travelers who had improving experience during their onsite visits (P2 Final higher than P1 Initial) versus those who had a declining one (P2 Final smaller than P1 Initial). Unfortunately, when conducting the step-A on MGA (Chapter 4), it was found the number of travelers who experienced a declining sequence (P2 Final smaller than P1 Initial) was only 39, smaller than the minimum sample size of the model according to Cohen (1992, in Hair, *et al.*, 2017), which

requires minimum 56 observations. Therefore, a configural invariance could not be established and an MGA between travelers who had improving sequence and declining sequence could not be pursued. Otherwise, the MGA result would not be meaningful.

Table 5.9. Number of Travelers by Sequence of Experience

Sequence	Number	Percent
Improving	67	29.90
No-change	118	52.70
Declining	39	17.40
Total	224	100.00

5.3 Theoretical Contributions

Firstly, the main contribution of this research is a comprehensive model explaining interactions among variables involved in the fluctuations of perceived authenticity ("FOPA") in cultural tourism. After the empirical research work, the final model is presented in Figure 4.10.

Secondly, the model offers a framework that puts together relevant theories on authenticity into a new context, focusing on the fluctuations of perceived authenticity in cultural tourism. It is centered around subject-based authenticity, with existential authenticity among cultural tourists as its core (Heidegger, 1996, Wang, 1999, Steiner and Reisinger, 2006). However, it has a connection to object-based authenticity in a constructive sense (Cohen, 1988, Jam and Namkung, 2011) through performative authenticity (Knudsen and Waade, 2010, in Wang and Wu, 2013), covering

eudiamonic in Arnould and Price (1993, in Matteucci and Filep, 2017) about personal growth and self-renewal, down to the existential. The existing theories are encapsulated in the blocks of elements of the FOPA model: perception-affecting factors, strategies, backgrounds, which are built around perceptions across stages of travel (Clawson and Knetsch, 1978, in Fennell, 2017), as the main backbone.

Additionally, the model is empirical, produced by a combination of qualitative and quantitative stages of the research. It was constructed during the qualitative stage of the model, with constructive grounded theory method (Charmaz, 2006) as the main method. The existential nature of the authenticity approach was based upon philosophical and literature-based work by Heidegger (1996, in Steiner and Reisinger, 2006), Wang (1999), Steiner and Reisinger (2006), and was influenced by a specific work on travel fear by Fennell (2017). The model was built from researching actual cultural tourists, hence was different in some ways from, for example, Bhargave and Montgomery (2013) which focuses on the effect of social context to willingness to pay, on imaginary vacations.

The model was then verified further through a quantitative research, in which the significance and strength of each relationship between variables was statistically tested. Partial least squares structured equation modeling (PLS SEM) was the main methodology, following Hair, *et al.* (2017). The predictability power of the model was measured and found between moderate and substantial, and the effect size of each exogenous variable was also identified. Having tested the proposed hypotheses, a slight improvement on the model was done, resulting in the final model in Figure 4.10.

It was done using the questionnaire data obtained from Bali, in which 224 valid responses were received.

FOPA model's external validity or transferability was even examined using data from 84 cultural tourists visiting Alsace, France. Like Bali, Alsace is geographically and culturally unique compared to the surrounding regions, although the decision to select Alsace was mainly based on opportunism. A multi group, or between-group, analysis was done on SmartPLS software version 3, comparing the behavior the populations obtain from Bali and Alsace. The result was the groups were not significantly different on eight out of 10 paths of the model. Only on two paths the two groups behaved differently, but both paths were found statistically significant. Therefore, the model was found applicable also for tourists in Alsace, with note that certain paths might have significantly different coefficients.

And lastly, the benefit of understanding the fluctuations of perceived authenticity is the ability to enhance and improve models that were developed earlier, when trying to apply them to cultural tourism. For example, the usage of the classic model of Expectation Confirmation/Disconfirmation Theory (ECT/EDT) in tourism, as discussed in the Theoretical Framework chapter, could be improved by considering such fluctuations. This research suggests a less simplistic approach in using ECT/EDT. Although found as a relatively good predictor of the satisfaction levels of tourists (Pizam and Nilam, 1993), it assumes a constant perception across the onsite experiences during the travel. This assumption of being static was questioned by Rickly-Boyd (2012).

A simplified block diagram in the following Figure 5.1 illustrates how FOPA may improve the application of EDT in tourism. The original EDT theory is represented in clear white blocks (Olivier, 1996), while some elements of FOPA are printed in shaded blue. The first improvement contributed by this research is to add a moderating effect to the path from expectation to perceived performance, performed by certain aspects of tourist's backgrounds (times of visits, gender, perceived information competence).

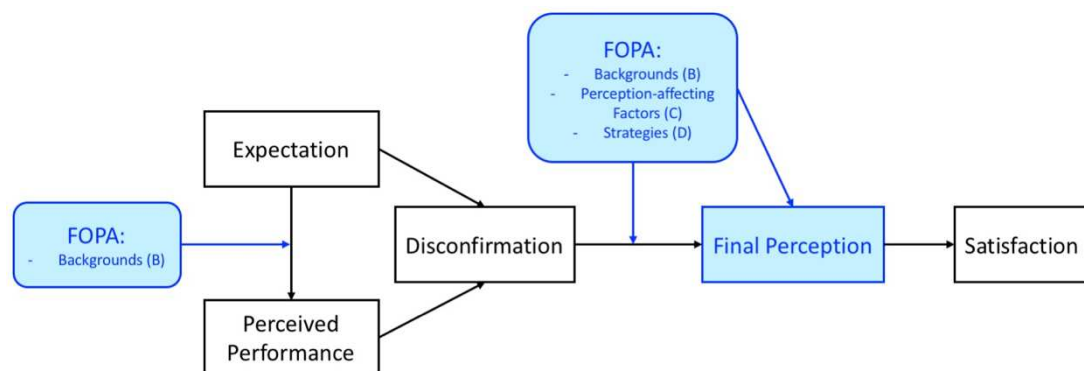


Figure 5.1. Improving ECT/EDT with FOPA

This explains not only the destination is responsible in forming the first impressions, but the background of the tourists is also involved in shaping them. Then, in the tourism context, EDT states that the disconfirmation experienced from a difference between the tourist's expectation and the reality after arrival, will determine a level of satisfaction (Oliver, 1996) (Pizam and Milam, 1993). However, this research suggests it's not the end of the story. The final perception can still change considerably as travel experience progresses, depending on different variables which include factors affecting the perceptions, backgrounds of the traveler (travel mode, personality and information competence) and strategies taken by the traveler in response to the

experience. And it's the final perception that determines the end satisfaction which drives desired behavioral intentions.

5.4 Managerial Implications

An immediately useful empirical finding is that perceived authenticity does fluctuate, it changes over a time. This fact should be beneficial to marketers of cultural tourism who aim to obtain a sustainably high perception of authenticity among cultural tourists. Regardless the initial perception be high or low, the situation can change considerably during the onsite journeys as travel stages progress. In fact, according to the quantitative survey, the level of initial perception was the weakest predictor of final perception. Perceptions can significantly improve or impair, depending on the backgrounds, perception factors and strategies taken. It's eventually the final perception that strongly affects behavioral intentions. This gives an opportunity to managers to improve the perceived authenticity along the stages of travel, and the FOPA model in Figure 4.10 provides a guidance on what variables are to focus on.

Among the variables affecting P2 Final Perception, Trust showed the largest path coefficient. Trust is by itself a complex term and may be an effect of multiple causes, which was yet to be explored in this research, but most qualitative evidence in this research were related to crime. Some were about criminal incidents, some other came from the opposite: a positive incident that a tourist had expected a crime would have happened but it turned out didn't. The netnography in Bali also reported posts about crime in social media, as a consequence of mass tourism, some committed by locals and some by tourists. Therefore, what managers can do in this area is to generally

improve the security in the destination. And because some crimes were repetitive (like mobile phone snatching on motorbikes in Bali) more attention should be paid on those ones, as well as communicating such risks to visitors.

As for the next variable, Objects, nature dominates the outer weights of other items. It scored considerably larger outer weight than those of other items. The qualitative evidence in Bali showed a number of positive expressions (beautiful landscapes and the preservation of mangrove forests), but mostly negative ones (plastic wastes, air and water pollutions). They need to be seriously addressed by destination managers with an adequate waste handling system, air pollution control and water resource protection. This can even extend to objects like stray animals, like the condition of stray dogs that concerned Christine (36) from Canada: *"But in Sidemen, they don't look so healthy there. And some of them are missing eyes.. So, coming from Canada, where we don't have umm.. stray animals that aren't looked after, it's difficult to see (pause) that.. yeah..."*.

The next indicator was Foods, which is interesting because it steps up as a factor that can influence the authentic perception of tourism experience (Andimarjoko and Wiharto, 2014). Although "authentic" food is preferred, food that is "too authentic" may negatively affect the experience because the consumer is drawn too far from their comfort zone (Lu and Fine, 1995, in Andimarjoko and Wiharto, 2014). One can imagine this phenomenon as a tourist having a "too authentic" Balinese meal which is very spicy, creating an unpleasant experience. Like Kim (25) from Netherlands: *"So*

normally I just do nasi goreng or mie goreng. I tell them like 'no spicy' (laughing)."

Marketers need to be aware of such comfort zones.

The next variable, tourist-tourist-interactions (TTI) was initially mentioned as affecting inter-personal authenticity by Wang (1999, in Steiner and Reisinger, 2006). This TTI variable opens a number of possible innovations that will allow tourists to experience positive interactions with others. A number of options are proposed by Sun, *et al.* (2019) by creating a "staged" interactions among tourists attending a festival: Environmental elements including the festivalscape and social festivalscape are influential exogenous factors. Additionally, spatial locations of tourists at the venue play mediating roles between the driving elements and TTI. Since entertainment incidents construct the essential part of onsite interactions at festivals, managers can shape the atmosphere to encourage tourists to engage in interactive entertainment with others tourists (Sun, *et al.*, 2019).

It can be done offline by "staging" the interactions (Sun, *et al.*, 2019), to emulate experiences such as from Manon and Pauline (26), first-timers from France: *"Except that there were two other boys who arrived, and we started talking to them, and they told us 'if you want, we go here, you can follow us' and we followed them. We ate together a meal and went to a beach to see the sunset, and after seeing our hotel was near then we went back, and they said goodbye."*

This research however, also revealed an alternative "place" of interactions among tourists, i.e. by virtual meetings, especially on social media. The qualitative research

shows some evidence. "*Facebook groups.*" says Christine (36) from Saskatchewan, Canada, when asked where she had found the information about Bali. "*But I used the Facebook group mostly umm just to get tips about you know.. staying safe from that sort of things.*" she added. Or Brianna (23), a solo student traveler from Cologne, Germany, who managed to join a dinner in Ubud, with a group of Spanish tourists with whom she had previously communicated on a Facebook group. Such online platforms offer a wider opportunity for interactions, in which marketers can take an advantage of.

Although not mentioned in Wang (1999, in Steiner and Reisinger, 2006) neither as *communitas* nor *familia* forming inter-personal authenticity, tourist-locals interactions (TLI) appeared multiple times during the qualitative research. And from table 5.3, perceived hospitality and perceived helpfulness have the two strongest outer loadings. By maximizing these items, marketers can create a high impact on the final perception of authenticity. However, this variable can also trigger other innovations, for example what was discussed by Zhang, *et al.* (2018) about language exchange between tourists and locals.

It was also interesting to empirically find that solo travelers had a significantly weaker causal relationship (-0.352) between TLI and P2 Final Perception, than that of travelers in groups. A useful application for this would be, for example, promote more interactions with locals for groups of travelers, because they have significantly higher effects to their final perceptions.

The next variable, structural factors, contains "external" elements on which tourists have no or little control about. It's more in the hands of the managers, except weather, on which neither the manager has a control. Fortunately, weather appears to have the weakest influence in structural factors, leaving marketers free to enhance tourist's final perceptions by improving other factors like certainties, transportation and other facilities. Contributing the highest outer weight in the variable, the indicator Certainties/Uncertainties needs to be prioritized by destination managers. Furthermore, it also triggered multiple concerns revealed during the qualitative stage in Bali. Uncertainties in prices for example, or whether certain means of transportations are legal or not, needs to be straightened out and coordinated with the authorities.

The last two perception factors, or Block C in FOPA model (Figure 4.10) were Activities and Learnings. They are somewhat interrelated in satisfying eudaimonic and hedonic needs of the travelers, in search of their wellbeing (Zuo, *et al.*, 2017) (Yu, *et al.*, 2019). The qualitative evidence revealed that learnings could be formal like cultural courses (painting, sculpture, music) in Ubud, or could be informal through TLI, like the language exchange proposed by Zhang, *et al.* (2018). Activities might not be limited to local heritage, hence marketers can be somewhat creative. Like what was shown by the Abbey of Melk, Austria, which successfully combines historical ambiance with the development of contemporary art exhibitions or modern jazz concerts (Paschinger, 2007). Or Kelly (56, Canada), who encountered a deep emotional experience from a sound bath in Ubud, Bali: *"And it's interesting because the lady that does the sound bath was not from Bali. I think she might be American,*

I'm not sure. That what she came to Bali, she studied music and she's done all these things and ended up just staying in Bali by chance, and doing this." The key to success for such innovations is to establish an open communication with local stakeholders of cultural tourism (Paschinger, 2007) (Chhabra, *et al.*, 2010) (Xie, 2011).

Moving down to the bottom part of FOPA model in Figure 4.10, Block D "Strategies" is particularly appealing because it plays a moderating effect: It amplifies or attenuates the relationship between P1 Initial Perception and P2 Final Perception, which creates the fluctuations. Exploratory Behavior strategy was found most "popular", both in Bali and Alsace, and having relatively strong outer weight. Therefore, efforts by the destination managers to encourage tourists to step out from their current geographical comfort zones will pay off in an amplified perception of authenticity. It can be done by, for example, making available the information about non-"hot-spot" places, the less beaten tracks. Of course, this effort will relate to other factors such as Trust, like mentioned by Guntram (58, Germany): *"And that means we are not afraid of having a scooter break down, 'cause we depend on the support from Balinese. It also means we are not afraid to visit foreign markets with roughly 100% domestic population, 'cause we trust them, not getting killed!* (laughing)." Also, in addition to the indicators within Structural Factors (Certainty/uncertainty, Transportation, Facilities, Weather), one might need to consider other variables in travel fear explored by Fennel (2017).

Networking comes next as the second most popular and powerful strategy. Again, this strategy suggests that promoting networking (both TTI and TLI) can enhance this positive moderation effect, in order to obtain a high final perception. This can be done

online and offline, or as shown in the interviews: online as a precedence of offline interactions. The qualitative evidence also showed that the above Exploratory Behavior and Networking strategies could trigger other strategies: Itinerary Change and Acceptance, which will also amplify the relationships between the initial and final perceptions.

The last strategy, Increased Anxiety, showed a contrast in outer weights: From the surveys in Bali, it was found as high as 0.907, as opposed to only 0.286 in Alsace. Because it has a reversed effect, marketers should aim to decrease the anxiety instead. As discussed in the earlier parts of this chapter, this can be done by increasing certainties (thus reducing uncertainties), e.g. in prices and rules, and improving trust.

5.5 Limitations of the Research

Despite the above theoretical contributions and managerial implications from this research, a number of limitations were identified during the process. The following paragraphs discuss known limitations.

Firstly, the research didn't capture Travel Back and Recollection stages as suggested by Clawson and Knetsch (1978, in Fennell, 2017). It was explained in Chapter 3 and 4, logistical constraints did not allow the researcher to perform an observation over the full range of travel experience, from anticipation, onsite travel, through travel back/recollection (Clawson and Knetsch, 1978, in Fennell, 2017). Instead, participants were interviewed at the final stage of their onsite experience. Hence in addition to P0, P1 and P2, ideally there should be P3 which is measured after they travel back home.

Their perceived authenticity (and behavioral intentions) might have changed afterwards, i.e. when traveling back to the usual places of residence and when having arrived. A research that captures the travel back and recollection would represent a more comprehensive scene.

It can also be added to the above limitation that the research doesn't focus on the change of perceptions between current visit and previous visits. Theoretically, the phenomena have already been captured in ECT/EDT theory and by the variables within the tourist's background, hence were not examined in the quantitative analysis. Rather, the analyses focused on the onsite experience, from arrival to departure, because it would give the most significant theoretical contributions.

Secondly, the research did not capture real-time (or quasi real-time) fluctuations during the traveler's onsite experiences. Rather, it took snapshots in the beginning and the final parts of the travel. Also, the interviews relied on participants' memories in remembering their perceptions during previous stages of their travels, which might have been impacted by the perception at the time of the surveys. An instrument that's able to capture real time (or quasi-real time) fluctuations might be the solution, for instance by distributing diary cards (or a mobile application) to volunteering participants.

Thirdly, due to the exploratory nature of this research, certain parts of the instruments are open for further improvements. For example, although TTI's Cronbach's alpha of 0.705 was acceptable as it was above 0.60 (Hair, *et al.*, 2017), a factor above 0.80

would be preferred. Also, some variables were measured not in-depth and only as aggregates in single items, for example perceptions and trust. As was mentioned in Chapter 4, the surveys were not meant to burden respondents with too demanding questionnaire having too many questions (Malhotra, *et al.*, 2017). "Respondents frequently feel they are oversurveyed, which contributes to lower response rates." (Hair, *et al.*, 2017). It was an advantage of this research to accommodate different theories in a single framework, yet at the same time it became its own limitation because the use of single items might have lowered the predictability power of the model. From Chapter 4, the predictability power of the model (R^2_{adj}) was found 0.707 for P2 Final and 0.644 for Behv Int, both between moderate and substantial. With improvements to the instruments, the R^2_{adj} might be increased to be above 0.75, achieving a substantial level.

One way to improve this limitation without burdening respondents with a long questionnaire, is to research the variables separately, but keep attaching them in the main backbone of FOPA model (i.e., block A of the model). For instance, for researching activities in an in-depth manner, one might elaborate the findings from Yu, *et al.* (2017), about types of activity resulting in hedonic and eudaimonic benefits. Questionnaires can be developed around the findings, but perceptions across different stages of travel are measured by asking the respondents their P0, P1, P2 and (ideally) P3. Being not detailed enough in certain variables may also explain why TLI's communications in culture had the lowest impact within TLI variable. Had it touched details such as language exchange, like in Zhang, *et al.*, (2018), it might have revealed a more significant dimension. Additionally, it can even start adopting sensory

stimulation approaches in researching tourism experiences (Stienmetz, *et al.*, 2019) by deconstructing a traveler's complex tourism experience into series micro-experiences (Brathwaite, 1992, in Stienmetz, *et al.*, 2019).

Also, the model resulting from this exploratory research is indeed still open for discussions and improvements. For example, about "Trust": Is it better to be placed in the perception factors, or strategy to improve/impair perceptions? It was decided to put trust under perception-affecting factors because the theme rose mostly from incidents related crime, whether it had occurred or not. For example, French siblings Chloé and Benoit (29) who booked a tour to Rinjani from somebody they met on the road side *"And then we thought: "Damn we gave them the money but are we really going to do the trekking or ...? So we asked ourselves if it would really be handled well. And finally, Yes, we can trust people whereas in France we can have some trouble to trust people"*. Therefore, decision was it's a part perception factors. However, trust can even be seen as a strategy. If trust would be to consider as a strategy, similarly other improvements could be applied to strategies, i.e. to measure them as scale variables, for example: level of anxiety (instead of just yes or no), or the degree of the exploratory behavior, etc.

The fourth limitation is the limited types of tourists who participated, especially those being interviewed in the qualitative stage. Due to language barriers, only tourists who spoke English, Indonesian or French were interviewed. There existed an occasion where, for instance, a group of middle-aged Germans showed an interest to participate in an interview in Karangasem, but they only spoke German. Or four Chinese

teenagers in Ubud who spoke mainly Chinese and barely English. In such situations, the interviews had to be cancelled, whereas they might have valuable points of view for the research. Therefore, some other themes may have yet to be discovered.

Fifth is the sample size, which limits further explorations. The sample of 224 respondents in Bali was sufficient for analyzing them as an aggregate. However, to further explore in-depth the dynamic behavior of the tourists, it would be necessary to split the responses into at least three groups: those who had an improving experience (final perception higher than initial), declining experience (final perception lower than initial), and no change (final perception the same as initial). This resembles to the experiment by Bhargave and Montgomery (2013) where participants were asked to imagine their vacations, coming up with improving and declining groups. Splitting the respondents into such groups would result in smaller sizes. Even for Bali (with 224 valid responses), the size of "declining" subgroup was only 39, not sufficient for an MGA exploring the difference between "improving" and "declining" subgroups in Bali. Not to mention for Alsace whose overall sample size was only 84.

Sixth, the model was developed using the grounded theory on the cases in Bali, a specific tourism destination. Although the model's transferability has also been statistically tested in Alsace, it can't be claimed the results will be consistent when measured in other tourist destinations. It must also be noted that this research only addressed existential authenticity among cultural tourists. It doesn't apply to tourists who don't have cultural motifs in visiting the destinations (Kolar and Zabkar, 2010) (Richards, ed., 2005).

And finally, about the timeframe of this research. It was initiated in 2016, and the last survey data was received from Alsace in February 2020, one month before France imposed the first national lockdown due to Covid-19 pandemic. It was followed by many countries that also applied series of travel restrictions, resulting in (almost) a full stop of tourism activities in many parts of the world. International arrivals dropped by 75% in 2020 (UNWTO, 2021, in Wright, 2021). And after the first wave of virus spread, countries experienced the second wave, third, etc. This research, therefore, did not capture changes in tourism behaviors due to such restrictions.

Conclusions and Recommendations

Conclusions

The objective of this research work was to solve a research problem on how to maintain a sustainably high perception of authenticity in cultural tourism. It started with the problematic in cultural tourism that a culture is a product to be consumed and thus subject to commoditization. It leads to a dilemma faced by marketers whether to maximize the economic return or to nurture the culture's social functions (Maccarrone-Eaglen, 2009) (Wirth and Freestone, 2003). To be sustainable, cultural tourism should attract tourists who are driven by cultural motifs to perform their visits, and that can be achieved by having authenticity as a differentiation (Kolar and Zabkar, 2010). While authenticity is a complex term, many researches have been done to understand how it is perceived. However, a theoretical gap remained in place: It is agreed that perceived authenticity may change over a time, but little is understood how it does. Meanwhile, understanding the change is the key to a sustainably high perception of authenticity. The temporals of perceived authenticity remain elusive to tourism researchers (Rickly-Boyd, 2012).

Solving the problem required the research to answer four research questions, whose answers are summarized as follows:

Question 1: What are the variables that affect the fluctuations of the perception of authenticity over a time?

The qualitative stage of the research found a range of variables related to the fluctuations of perceived authenticity in cultural tourism, they can be grouped into four themes, named as Block A through D in this report:

- A. The levels of perceptions upon a timeline, across different stages of travel;
- B. Background of the tourist;
- C. Perception-affecting factors;
- D. Strategies to improve/impair perceptions.

Question 2: Having known all variables, what is the general mechanism of the fluctuations?

The qualitative stage of the research also managed to construct a model that explains the general mechanism of the above variables in shaping the fluctuations of perceived authenticity (FOPA). Aligning with the above themes from A through D, the model has four blocks containing groups of variables, named block A through D, respectively. As visualized in Figure 4.10, Block A is the longitudinal backbone of the model, on which the levels of perceived authenticity are measured. It comprises travel stages from the anticipation of travel, inbound travel, onsite travels, down to the time of participation (Clawson and Knetsch, 1978, in Fennell, 2017).

Block B (tourist backgrounds) and Block C (perception-affecting factors) have either positive or negative effects on the perceptions, depending on the values of the

variables. Block B is the background of the tourists, which can increase or decrease the perception of authenticity, covering demography, socio-cultural, economic background, social context and travel competence. Perception affecting factors build Block C of the model, covering Trust, Objects, TTI (tourist-tourist-interactions), TLI (tourist-local interactions), Structural Factors, Learnings and Activities.

The bottom block, Block-D, is Strategies taken by tourists to improve/impair their perceptions. It has a moderating effect on the positive relationship between the initial perception and final perception. When positive, a strategy magnifies the relationship, when negative, the strategy attenuates it.

Question 3: Having built a comprehensive model, what is the significance of each variable? How can the significances improve the understanding on the fluctuations?

A quantitative research with PLS SEM was conducted to answer this question. Ten hypotheses on the conceptual model were tested, nine were supported, while one was partially supported. A strategy item named "stra_None_r" was not statistically supported by the observations and thus was removed from the model. The final FOPA model after statistical tests is displayed in Figure 4.10.

The adjusted predictive powers (R^2_{adj}) of the model were found 0.644 for Behavioral Intentions and 0.707 for P2 Final Perception, both fell between moderate (0.50) and substantial (0.75) (Hair, *et al.*, 2017). This shows that the model, even considering the

exploratory nature of this research, possesses a satisfactory power upon the exogenous variables in predicting the endogenous ones.

Further statistical analyses revealed interesting results. Not only it showed the fluctuations exist, from P1 Initial Perception to P2 Final Perception, but it also found that P1 Initial Perception was the weakest predictor of P2 Final Perception, compared to other variables. It was shown by its path coefficient and confirmed by its effect size f^2 , in which the relationship between P1 and P2 was found weak although significant. It indicates that whether the perceived authenticity of a tourist is low or high at the beginning of the onsite visit, it's not the end of the story. The perception can still considerably increase or decrease towards the final part of the visit, depending on the tourist's backgrounds, perception affecting factors and the strategies taken by the tourist to improve or impair his/her perceptions. It opens possibilities to the destination managers to help managing the variables.

Question 4: Having tested the model with statistical datasets collected in Bali, is the model transferable to another cultural tourist destination, i.e., to Alsace?

To examine the external validity of the model, a multi group analysis (MGA) was performed by statistically comparing the datasets obtained in Bali and in Alsace. Eight out of ten paths were not found significantly different between Bali and Alsace. However, two paths were found different: The effect of final perception to desired behavioral intentions was higher in Bali than in Alsace, while the moderating effects of strategies were found greater in Alsace than in Bali. Therefore, the model developed

in Bali was transferable to another cultural tourist destination, with a note that some path coefficients might have significantly different magnitudes.

Therefore, the main theoretical contribution of this thesis is a model explaining the fluctuations of perceived authenticity (FOPA) obtained empirically from researching actual tourists. The model was constructed using qualitative research methods in Bali, Indonesia, statistically tested using surveys from the same destination, and its external validity or transferability was evaluated by a sample population of tourists visiting Alsace, France. It provides a framework that puts together relevant theories on authenticity into a new context, focusing on the fluctuations of perceived authenticity in cultural tourism. It can also be used to improve existing theories or models, for example the classical expectation confirmation/disconfirmation theory (ECT/EDT) (Oliver, 1996) which assumes the tourist's perception would remain constant during the onsite visit. The FOPA model from this research shows otherwise, and explains how the perception fluctuates over a time.

The model has managerial benefits to marketers who wish to understand the fluctuations and use them to keep high perceptions of authenticity. Suggestions in managing the variables contributing to the fluctuations are exposed in Chapter 5, with FOPA model in Figure 4.10 as the framework and the variables in section 5.4 as priorities to focus on. The variables started from Trust, which obtained the largest path coefficient on the SEM model, followed by other perception-affecting factors. For constructs having multiple indicators, the outer weights and outer loadings are also provided to help managers prioritize. Chapter 5 also provides suggestions on how to

encourage tourists to embrace strategies that amplify the positive relationship between P1 initial perception and P2 final perception.

To conclude, the research has delivered the desired outcome, providing its theoretical contributions and managerial implications.

Recommendations for Future Research

Despite the above deliverables, several improvements and further explorations will reveal better understanding towards the fluctuations of perceived authenticity among cultural tourists. Referring to the known limitations discussed in Chapter 5, the paragraphs below summarize recommended actions for future researches.

Ideally, the research also captures Travel Back and Recollection stages as suggested by Clawson and Knetsch (1978, in Fennell, 2017). Therefore, a follow up interview should be conducted after the tourist returns to their normal place of residence. An instrument capable of capturing real time (or quasi-real time) fluctuations of perceptions will also be advantageous, for instance by distributing diary cards (or a mobile application) to volunteering participants.

Secondly, certain parts of the instruments are open for further improvements. For example, improving TTI's Cronbach's alpha of 0.705 to be above 0.80. Some variables that are measured as aggregates in single items, for example perceptions and trust, can be expanded into multiple items. To prevent the respondent feel being oversurveyed, a research can address certain variables separately, but keep attaching them in the main

backbone of FOPA model (i.e., block A of the model). For instance, detailing perception level into its components, while expanding activities and learnings into their detailed eudaimonic and hedonic experiences.

Thirdly, expanding the type of participants to explore uncaptured phenomena. In the qualitative stage of the research, only cultural tourists who spoke either English, French, or Indonesian had the opportunity to participate due to logistical limitations. A group of young Chinese tourists, for example, could not participate because they didn't speak neither of the above languages. This also applies to the sample size. The sample size from Bali containing 224 respondents, was found not big enough for a multi group analysis (MGA) trying to explore the difference between tourists with improving and declining experience.

Fourthly, approaching the authentic perception to a more "object-based" can possibly reveal some new knowledge, because objects appeared to have a high path coefficient. Not a pure objective authenticity that Reisinger and Steiner (2006) recommend to completely abandon, but more of a constructive and performative sense (Cohen, 1988, in Steiner and Reisinger, 2006) (Knudsen and Waade, ed., 2010).

And finally, the last data for this research was obtained before France and other countries applied series of lockdowns following the outbreak of Covid-19 virus. International arrivals fell by 75% in 2020 (UNWTO, 2021, in Wright, 2021). Although *The Economist* predicts the prospects for 2022 look less gloomy, it also forecasts the cross-border travel will probably not recover to pre-covid levels until 2024 (Wright,

2021). Therefore, to capture changes in the behaviors of how people travel, related to the fluctuations on how they perceive authenticity, it is recommended to investigate such changes after the travel restrictions are lifted or at least eased.

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Appendices

Appendix 1. Details of Variables and Measured Items

Variable	Operational Definition	Indicator(s)	Item(s) Measured on Statistical Model
Perceptions across travel stages			
Initial Perception (P1)	Perception conceived by the traveler about the holiday, during the first 24 hours since the arrival.	Level of initial perception.	P1_Initial_Percept
		Sources: Heidegger (1996, in Steiner and Reisinger (2006); qualitative data: " <i>When I arrived it was very low. But now I have a rather high perception of Bali.</i> " (Ishmaël, 30, Belgium)	
Final Perception (P2)	Perception conceived by the traveler about the holiday at the final part of the onsite travel.	Level of final perception	P2_Final_Percept
		Sources: Heidegger (1996, in Steiner and Reisinger 2006); qualitative data: " <i>Very high when I arrived, very low now.</i> " (Kira, 27, Germany)	
Behavioral Intentions	Commitment to use/buy a product regardless external influence to use/buy other products, consisting of positive WOM, willingness to recommend, and intentions to continue buying from a particular service provider.	Intention to return to destination	BI_repeat_consumpt
		Sources: Ozdemir and Hewett (2010); Zeithaml, <i>et al.</i> (2013), Oh, <i>et al.</i> (2019); Andimarjoko and Wiharto (2014).	
		Intention to give positive WOM, to recommend the destination to others	BI_positive_WOM
		Sources: Ozdemir and Hewett (2010); Zeithaml, <i>et al.</i> (2013), Oh, <i>et al.</i> (2019); Andimarjoko and Wiharto (2014).	
Perception-affecting factors			
Tourist-Tourist Interactions (TTI)	Perceived level of positive/negative interactions with other tourists in the destination.	Attitude towards mutual assistance as a form of interaction with other tourists	TTI_Assist
		Source: Sun, <i>et al.</i> (2019); qualitative data: " <i>And later after Indonesia, we will go there.. Yeah, something that connects us. So they start like 'Oh, we can give you these kinds of like tips, what you can see here around when we go there.'</i> " (Mikko, 37, Finland)	
		Attitude towards entertainment as a form of interaction with other tourists	TTI_Entertain

		Source: Sun, <i>et al.</i> (2019); qualitative data: " <i>.. at the end we met each other like, for dinner for example, or just for drink..</i> " (Brianna, 23, Germany)	
		Attitude towards conflict as a form of interaction with other tourists	TTI_Conflict
		Source: Sun, <i>et al.</i> (2019); qualitative data: " <i>I went to the temple near the lake. I saw a French family having arguments, and it was very bad. And I am French (laughing).</i> " (Mathilda, 26, France)	
		Overall attitude towards tourists	TTI_Overall
		Source: Qualitative data: " <i>The communication with other tourists, I think, it's the same in the whole world. Very professional (formal), you interact and you exchange your experiences about the local things..</i> " (Guntram, 58, Germany)	
Tourist- Locals Interactions (TLI)	Perceived level of positive/negative interactions with locals in the destination. Types of interactions referred to the results in the qualitative stage.	Perceived hospitality of locals	TLI_Hospitality
		Qualitative data: " <i>But I think people are very nice.. One thing is .. aa.. especially in tourist area .. they ask 'where are you from'..</i> " (Yuki, 55, UK)	
		Perceived helpfulness of locals	TLI_Helpful
		" <i>They want to take care for you, and help you, even when we stopped at the road and looked at the map. Someone stops and asks 'Do you need help?'</i> " (Daron, 25, Netherlands)	
		Attitude towards economic interactions with locals	TLI_Economy
		" <i>So at the end of the day, even though I know I overpaid, I don't feel bad.</i> " (Alena, 26, Czech Republic)	
		Attitude towards conflict as a form of interaction with locals	TLI_Conflict
		" <i>She said it wasn't fair, and we didn't go to their stores, and she was like aggressive.</i> " (Kelly, 56, Canada)	
		Attitude towards cultural communications as a form of interaction with locals	TLI_Culture
		" <i>But also today we learned about religions living together here.. peacefully in Bali.. while in other parts of the world, they are not able to live together.</i> " (Andy, 49, Germany)	
		Overall attitude towards locals	TLI_Overall
" <i>All of the people are just .. even not just nice, they're just 'cute' (laughing).</i> " (Mathilda, 26, France)			

Objects	The attitude towards objects being toured in the destination, in the sense of constructive authenticity (Cohen, 1988). Types of objects referred to the results in the qualitative stage.	Attitude towards natures in the destination	Obj_Nature
		Source: Qualitative data: " <i>The pollution in Bali. There are a lot of plastics. Local people throw everything on the floor, even in front of their house, and often they make a pile near the river and with the wind and it goes into the water.</i> " (Chloé, 27, France)	
		Attitude towards buildings in the destination	Obj_Building
		Source: Qualitative data: " <i>I like the architecture, I was super impressed that this traditional architecture is really like all over the place.</i> " (Mariana, 34, Brazil)	
		Attitude towards foods in the destination	Obj_Foods
		Source: Qualitative data: " <i>So normally I just do nasi goreng or mie goreng. I tell them like 'no spicy' (laughing).</i> " (Kim, 24, Netherlands)	
		Attitude towards other objects in the destination (performances, museums, religious artefacts).	Obj_Others
Source: Qualitative data: " <i>Umm... the offerings [Aha OK].. Offerings from my mom and from me it's the 'sarung'.</i> " (Alena, 26, Czech Republic)			
Trust	Perceived level of trust to locals in the destination, revealed from interviews, related to travel fear (Fennell, 2017) and perceived trust to brand authenticity (Moulard <i>et al</i> , 2016).	Level of trust to locals	Trust
		Sources: (Fennell, 2017); (Moulard <i>et al</i> , 2016); Qualitative data: " <i>And that means we are not afraid of having a scooter break down, 'cause we depend on the support from Balinese.</i> " (Guntram, 58, Germany)	
Learnings	Perceived amount of	Perceived amount of learning about destination	lrn_Destination
		Source:	

	learnings performed during the onsite travels (Wang and Hu, 2013, Steiner and Reisinger, 2006).	Qualitative data: <i>"I learned a lot about Hindu.. just the culture and the people and the karma." ". and one more time to trust people... and also the food."</i> (Hope, 40, USA)	
		Perceived amount of learning new travel tips.	lrn_Travel
		Source: Qualitative data: <i>"I learnt that anything rated below 9 at booking.com are not suitable for babies."</i> (Nili, 32, UK)	
Activities	Perceived amount of activities experienced during the onsite travels (Wang and Hu, 2013, Steiner and Reisinger, 2006).	Perceived amount of physical experience	act_Physical
		Source: Qualitative data: <i>"And they make a lot of trekking and we want to walk a lot. We searched for places where we can walk a lot and meet local people."</i> (Manon, 26, France)	
		Perceived amount of emotional experience	act_Emoional
		Source: Qualitative data: <i>"Oh, my most beautiful experience, my most memorable experience.. would have to be in Ubud.. and it was at the "Taksu Spa".. and it was the sound bath.."</i> (Kelly, 56, Canada)	
Structural factors	Attitude towards external situational factors given in the travel settings, normally beyond the control of the travelers. Types of situations referred to the results of the qualitative stage.	Attitude towards transportation	struct_Transport
		Source: Qualitative data: <i>"And.. No public transport.. [OK] That was a bit shock.. but.. taxis were everywhere, they going around and round and round... shouting to people, stopping me..." "I mean something that could be done, is take the taxis off the roads in Kuta.."</i> (Andrew, 62, UK)	
		Attitude towards general facilities	struct_Facilities
		Source: Qualitative data: <i>"I was surprised it's easy to get an access to good foods and medical services."</i> (Mariana, 34, Brazil)	
		Attitude towards certainties/uncertainties	struct_Certainties
		Source: Qualitative data: <i>"And you always have to negotiate, and.. umm.. sometimes you don't have the energy to do that.. You just want to buy something and you know the price is unreasonable."</i> (Kelly, 56, Canada)	
		Attitude towards weather	struct Weather
		Source: Qualitative data: <i>"It was so hot (laugh) and humid."</i> (Jean, 33, Switzerland)	
Strategies to improve/impair perceptions			
Networking	Getting to know more people during the travel, both locals	Whether or not respondent took the networking strategy.	stra_Networking
		Source:	

	and/or tourists. May be an indication of a state of inauthenticity (Steiner and Reisinger, 2006)	Qualitative data: "So.. I talk to everyone that I can, because... you know it's the learning process." (Alena, 26, Czech Republic)	
Exploratory behavior	Exploring more places and widening the geographical circle of the tours.	Whether or not respondent took the strategy of exploratory behavior.	stra_Exploratory
		Source: Qualitative data: "We realize 'oh, it's no problem for us, getting a scooter, the traffic is horrible, but we love it.. Come on, let's do a trip about 60 to 70 kilometers... or 80 kilometers... Yes?" (Guntram, 58, Germany)	
Itinerary change	Changing the travel plans made earlier, including to extend, shorten or to cancel plans.	Whether or not respondent made an itinerary change to improve/impair perceptions.	stra_Itinerary
		Source: Qualitative data: "Then we changed the plan because we found an opportunity. The feeling was.. it was really important.." (Pauline, France)	
Increased anxiety	Negative emotions as a response of uncertainties or negative experiences. Can be a sign of the state of inauthenticity according to Steiner and Reisinger (2006).	Whether or not respondent took the strategy.	stra_Anxiety
		Source: Qualitative data: "I kind of changed my behavior and from someone who didn't really look after my stuff all the time, and from that moment I actually really do." (Kim, 24, Netherlands)	
Acceptance	A change of attitude from refusal to agreeing that something observed during the travel is satisfactory or right (Cambridge	Whether or not respondent took the strategy.	stra_Acceptance
		Source: Qualitative data: "Umm... It would be (pause) acceptance that this is just their way of life, and that there's nothing umm wrong with it. It's just their way of life.. ". "Although they are poor, it doesn't mean that they're sad. Like they live, and they're happy, everyone's happy." (Christine, 36, Canada)	

	Dictionary, 2020).		
None	Having "no strategy", which by itself is a strategy, where a tourist just aporetically lets things happen during their onsite travel.	Whether or not respondent took the strategy.	stra_None
		Source: Qualitative data: <i>"I just continue with the planned schedule and see what will come to me."</i> (Guillermo, 35, Spain)	

Appendix 2. Interview Transcripts

Participant Code : AMD-001
Date : 15 May 2019
Name : Christine
Country : Canada (Saskatchewan)
Age Group : 30s
Social Context : Solo
Days in Bali : 7

[Before you came to Bali, I'm sure you tried to find out about Bali. What information resources did you refer to?] So, Facebook groups, like the Facebook Bali First Time Travelers, the Bali Information, .. all those groups are my primary sources of information. And my secondary source was googling on the internet and then reading.. umm.. a few articles written by people who have traveled, but that's really it. I didn't do too much research because I wanted to have my own experience and not others'. But I used the Facebook group mostly umm just to get tips about you know.. staying safe from that sort of things, yeah [So there was no, for example, friends or.. ?] No friends.. I'm the first person out of anyone I've worked with, friends or family that has ever come here. [OK] Ya.

[And after you researched about Bali, I'm sure you had an initial perception about Bali. Then when you arrived in Bali on the first day, you had an initial impression about Bali. Can you compare between the two?] So.. The very first day, so from the airport to my hotel, I couldn't believe umm.. like.. how dirty it was, compared to Canada, right? In comparison. And ... like the garbage, and umm.. the poverty. You know, like the hotels are beautiful, but the living quarters of everyone else is not. Like that. So, it's sort of like a ..a.. It almost makes me feel guilty, that you are staying in these beautiful hotels where these people, yes, are living in not beautiful homes. Yeah.

[If there was an object, or things, that was catching your attention, which creates your first impression.. You said about garbage, about poverty.. Is there anything else?] Umm... And all the dogs.. Yeah... Umm.. So I knew there was dogs.. and in Ubud (I corrected the pronunciation.. laughing).. they look well taken care of actually, they're running around but they look healthy. But in Sidemen, they don't look so healthy there. And some of them are missing eyes.. So, coming from Canada, where we don't have umm.. stray animals that aren't looked after, it's difficult to see (pause) that.. yeah... [Anything else?]. No, I would say those are the three things. Just the garbage everywhere, which yes, I think it's both the Balinese people and the tourism, and then umm.. the poverty, yeah.. [So, right.. that was the first day] Yes.

[Then, after spending seven days in Bali.. Can you compare your feeling when you arrived in Bali on the first day, and your feeling now?.. Is it different? Different better, different worse, or the same, or.. ?] Umm... It would be (pause) acceptance that this is just their way of life, and that there's nothing umm wrong with it. It's just their way of life.. So just because it's different, doesn't mean (pause) that they're sad.

Like they live, and they're happy, everyone's happy and umm they're hard workers, and they're still kind and pleasant. So.. (pause) I shouldn't feel bad for their way of life cause it's what they know. [Does it mean that now it's a bit better?] Yes, yeah.. 'Cause the shock at first, like 'Oh my gosh'.. ya..

[You mentioned about what changed your perception or feeling.. Is there anything else, like things or experience?] I think just.. that the people seem happy, you know, that they scooting around with their families, they're going to their ceremonies, they're smiling and laughing. I saw some little kids playing on their cellphones, taking selfies with each other, so like (pause) .. they're enjoying life. [OK] Yah.. [And a.. about itinerary... What you want to visit next, and what to do next, .. in your trip.. how do you decide it?] How did I decide? [Yes] I just decided before I came, where I was gonna go.. [So you planned in advance] Yes, I planned and I based at.. I just kind of randomly picked places based on what the internet said, that atmosphere was about the place. So like culture or party... I didn't want party, so I didn't go to party places. So a.. I went to Ubud, then Sidemen, Amed.. ["Ubud" I corrected the pronunciation] "Ubud" (laughing). [How did you decide, like your first destination was Ubud?] Ya.. [And how did you decide Ubud?] Just because I've heard about that one. That was the most popular one [From those sources?] From the internet, yes, yes.. so I just had heard about that one, and I heard that it was rich in culture.. and shopping.. and umm.. and there was a lot of tourists there.. that was a sort of a hub of Bali, right? It was the hub of it. So that's why I went there first. And then I picked Sidemen because I heard it was rich in culture but quiet and calmer, less tourism, not busy-busy shopping-shopping, selling-selling, so then I went there. And then I chose Amed because I wanted to go to a beach, and then so I chose here because it wasn't a party place and I heard it was quieter. And then the next place I'm going after this is Lovina [The north?] Yup.. And then I want to just kind of go all around Bali.. so that was north and it was a beach and I heard there was dolphins, so I thought I would go and see the dolphins. And then I'm going to see Sanur [Sanur?] Yup.. And then it's just a beach, a different area, a sort of like, you know, all over.. and then home... [Yup. How many days will you spend in total?] Two weeks in total. Yup. Yeah, fourteen days.. I came on the 9th and leave on the 23rd. [And you found out about all of those places on the internet, you didn't ask the driver, for example?] No.

[The fourth question, if there is something that you have learned during your seven days in Bali so far - learning means something that you didn't know or realize before coming to Bali, and now you realize it... If there's any, what is it?] Well... (pause).. I don't know if I learnt, like I've learnt a little tip bits about people who live here.. and umm.. things like that, but I think maybe I just came to really understand to like adapt it like a sole understanding of like how lucky I am in my life, and how like a.. grateful I am for my life. And as Canadians we are spoilt (laughing) Very very spoilt, with.. with everything .. um right? Simple like water, safe drinking water, you know.. So I think there's just a true understanding, like you know about it [Yeah] You understand when you live there and you read, and you hear, but you don't really understand until you see it and experience it. [Did you travel to other places before?] Just The United States [aha OK].. So I've only ever been to like Disneyland, you know places like that, so it's not really travelling (laughing). So yes, this is a

complete um.. culture shock as .. yeah... And I learned lots like I said little things on how they do the rice growing, and how they harvest it and all of that stuff is interesting, too [And how did you learn about that?] How did I learn about it? I went on the rice track yesterday in Sidemen and so my guide told me some stuffs, and actually my driver today took me, just randomly stopped to a couple places and showed me what they were doing and explained it a little bit more in details so .. between the two of them. [OK, that's something you have learned as well] Yes.. [Anything else?] Umm.. I learned a lot about the offerings that they're giving out and their appreciation and umm.. I saw a lot.. oh, another thing I learnt that was on my way to Sidemen was kids. They were on scooters and with the t-shirts on with writings all over it. And then my driver said that they were like graduate. They drive around with writing all over their shirts, which in Canada, in Saskatchewan, they drive around in vehicles with writing all over it [Ahaa] (laughing) So it's kind of the same, but just a different mode of transportation.

[I have the fifth question. During your seven days, how did you interact with people? If you want to add a story of your interactions with people, maybe with your driver, local people other tourists, or any other.] Umm (laughing) My interactions have been very limited to basically my drivers.. umm... When I have been out and about I'm pretty introverted.. [How did you find the drivers?] I found them through Facebook, someone had recommended the driver.. so I have been contacting him, and he has been getting his team drivers to drive me around. [aha] So, umm.. he sent his team drivers, so I got one that picked me up at the airport the first night. His English wasn't as great or else maybe my ears weren't used to that accent yet because him and I had a hard time understanding each other [Joke: Maybe he speaks French] (laughing loud) He was kind, but we had a hard time .. And then he sent the next time when I'm on the day tour, so he sent another fellow, and his English I was able to understand him, and he was quite nice, so then I asked for him the second time I got a driver. And he was my driver the second time. And then umm from Sidemen to Amed today, it was just a hotel driver, and he was an older fellow. And he... (laughing) he was quite funny because he was a chatterbox he would chat away and chat, chat, chat.. and sometimes not in English, but I could kind of catch what he was saying and .. yeah.. he was telling what's the stories about the rice fields.. and about his children.. about his different religions, the Muslims, the Hindus and (laughing)... but as for like talking to other tourists, I haven't spoken to anyone else. When I've been out and about, I haven't run into any other solo traveler... just people sort of ... I'm too introverted to just go out to people and be like 'Hey!' (laughing) [Sometimes it's risky as well] Yeah, and I don't mind my own companies, so I'm OK (laughing).. So yeah, those have been the majority of my interactions, just mostly the drivers.

[Last questions, the toughest ones (Joking) [Oh Dear, (laughing)]. Will you return to Bali for a holiday one day?] Well... I've been wondering that myself actually... Umm.. I don't know... [OK] I don't know, I'm indecisive at this point if I would. It's just (pause) .. It's a lot...(pause) It's just a lot as I say like I say the hotels are nice but.. I don't know if I am too umm.. set in my ways like to .. I don't know.. Canadian to.. [Yeah, I understand].. Yeah.. Does that make sense? (laughing).. So actually I came here thinking that my life would be traveling.. This is my first destination and I

thought 'I wanna be a world traveler' and now I'm thinking 'maybe I'm not'.. Maybe I'm not kind of for it.. Maybe I need to stay at home (laughing) [Because it's way too far from your comfort zone, or..?] Yes.. yeah, yeah, yeah...

[So, can I say it's a 'No'?] Well, I don't know.. 'cause nothing is ever for sure, right? [Right, right] Everything always changes, right? I mean I weren't booking my next thing right away.. But it is beautiful like it does have so much to offer.. it's gorgeous, and your money sure goes along way here, right? [Right] Compared to going anywhere in Canada, it's expensive .. umm.. so.. I don't know [So that's why I said it's the toughest question] Yeah...

[Another question is probably related: Will you recommend Bali to others for their holidays?] Yes, I would! I have a girl friend that was going to come with me, but she was scared. She had read too many things where I told her 'don't read too many things and just go'. And she read a whole bunch of stuffs and was very scared then backed out, like 'I'm not coming with you'.. So I'm still going to recommend her to go. I'm not going to share my experience with her 'cause I still think that it (pause) it's a good experience to come.. umm... it's not bad. So, I'm going encourage her to go and to have her own experiences 'cause she might find that she likes it, right? She might enjoy and this might not be too much for her out from her comfort zone when she gets here. So... I would recommend Bali, yes..

[Can you elaborate why you may not, but you recommend] Because sometimes, something might not be good for me but good for someone else, right? [Yeah, yeah] So.. umm... kind of like religions.. someone maybe it's good for them to be a Christian and not for me, or might be good for someone to be a Muslim but not for me.. you know, like that.. so doesn't mean it might not work for someone else. It just might not be my thing [Maybe you can see that potential in your friend, maybe?] Yeah.. like I think that like I say it's a beautiful place and has a lot to offer. So I weren't to discourage anyone from coming. I think everyone should.. should come and explore, and experience on their own, and make their own decisions about what they think it is.

[Last, last question... If you would imagine an 'ideal' Bali.. that you would love to visit [(laughing)] can you describe what it would look like?] It would be just like this... [OK].. but clean.. clean like Canada, right? Like clean and fresh running water that you can drink that's safe. I think those are the two biggest things for me.. Umm.. that's basically it. Clean. [Like this but clean...] Yes. [Anything else?] No (laughing) that's really it.. That's just really the thing that's over the.. yeah...

[So that's the end of our interview today. Thank you very much..]

Participant Code : Amed-002
Date : 11 Aug 2019
Name : Brianna
Country : Germany
Age Group : 20s
Social Context : Solo
Days in Bali : 5

[Before you came to Bali, what resources did you use to find some information about Bali?] Umm.. Mainly friends, because a friend of mine was studying for like half a year or one semester in Bali. She's from Germany.. And another German friend umm.. She's in love with Bali. She did like a world trip a few years ago and she fell in love with Bali so I asked her for advices. Umm.. I use social media, mainly Instagram. And I have a travel guide, like this old school book where I can find some information. It's a German brand, yeah.

[And after you asked friends, read the book etc., before you came to Bali, I'm sure you have an initial perception about Bali. And when you arrived in Bali, on the first 24 hours, you got a first impression about Bali, right? Were they different or the same?] Umm... It was quite similar.. like to be honest, before I came here, I compared it with Fiji. It's also not a Western country like New Zealand and Australia where I've been before. Umm.. but my first impression was very similar to the one I had in my mind before I came here. Umm.. About the culture and the people and how the streets are looking, all the shops close to the roads. It's quite similar, yeah, I was impressed that there's no options for transportation (laughing). I didn't know that.. like.. I never thought about it before because all the places I have traveled before have a scheduled bus. Umm.. So this was something new, but my first impression was.. the same as what I had. Was very similar to the one I had in my head.

[And when you arrived in Bali on the first day, can you describe your feeling?] I arrived at night, so was little overwhelmed by all the people on the plane and at the airport, and like people asking me for taxi (laughing) .. Umm.. But I knew, um.. I needed to take the scheduled taxi because it's the cheapest one based on my accommodation told me. So I was just trying to to go there to take the taxi and everybody was asking me. I was a little overwhelmed by all the people talking to me with all their luggage because.. it was the middle of the night .. like for me it was 3 AM. Very tired. Umm.. So for me this is like not my real first day.. I had a sleep and then afterwards I woke up [So let's say the first 24 hours] Okay, yeah.. [Where did you stay the first day?] In Kuta, yes.. I arrived in Kuta. [What was your feeling about first day in Kuta?] Umm.. It was (pause) great.. Because I met lovely people, like the first thing I knew like.. I thought about is that they are smiling all the time. They keep talking to you and asking for taxi, or sim card, or they want you to buy something, they want you to spend your money.. umm... But all of the people were very friendly.. like eventhough you said 'No, thank you.. I'm not interested', they are not mad, or like.. They just accept whatever you answered. So, umm.. I had a very

good first impression and the people are very, very friendly. Umm.. like open minded and .. yeah, this is what I liked. [Open-minded, for example?] Umm.. Like they are just interested where I'm from, where I've been before, how I am traveling, if I feel safe traveling solo.. Like they are just interested in my person.. and I have a feeling that they are really interested in asking because they want to know and not just because they need to.. like.. yeah.

[Then, second set of questions. After that first day, and now after a few days in Bali. Can you compare your perceptions about Bali on that first day and your perceptions now?] Ummm... I never really thought about it.. It's not worse.. (pause) I guess it's more or less the same. Umm.. like the people and the culture still like the same, I still have the same impression about the people. [What about your feeling itself, on that first day and now?] My feelings changed in the way that I.. like I know, like everybody is asking me to take taxi or to buy something, or like.. the people just like wanna sell their stuff and their things. Err.. And I'm aware of it.. and.. I feel like I can handle this better than in the beginning. In the beginning I was just always like looking or pretending to look, because I felt bad not to. But now I know like if I wanna look, I have a look, and if not I just walk by. Umm... (pause) but I still feel the same as the beginning like umm... I still feel safe, I still feel welcomed.

[Let's move to the third set of question. Can you describe the process of your movements in Bali?] Yeah, err... I have my accommodations planned so I know where to go and when, how long I stay. But my plan already changed, so like the plan I had in the beginning I'm not following anymore that strict. Umm.. And my days are quite spontaneously because I learnt that nothing is like going the way I plan it. Because for example today, I thought I'll be in Amed by like 1 or 2 PM, and I arrived by 3 PM, like I needed to go to my accommodation and everything.. it just took longer than I planned. I try to stay spontaneously .. umm.. I have some notes.. umm.. from the travel guide, and the social media and my friends.. so everything together what I can do in some places. But it's not what I really need I want to do everything what's just on the list. It's like some ideas, so when I arrive, I can see what I want to do, how I feel, how much time I have. It's just like some, some quick notes, so I know what I can do in this area. But I try to stay spontaneously and see like how the day was going.. [What's your criteria for choosing from that list?] Umm.. It's mainly about the time and how I feel, like if I'm very tired I don't want to go for a hike. Yeah, like if it's already in the afternoon, I know I don't have much time until it's getting dark so I won't do anything that takes too long. So yeah, this is my criteria, how I feel and how much time I have. And I always try to meet some people, so it's also criteria because you just need to figure out where to meet and when.. and what's the others doing. Sometimes I skip all my points from the list and just join other people to not be alone, but surrounded by others. Which was just for me more important to.. like I want to get known new friends.. which is for me more important to join them and spend some hours. Than doing like some.. 'attractions', like the sight-seeing stuff.

[The next set of questions is about learning. Learning in this case means something that before you came to Bali you didn't know it, and after you came to Bali now you

know it. If there's something like that, what is it? Give me examples.] Yeah, it's probably the transportation.. like there's no public transportation. What do I learn.. (long pause) Yeah I learn about like.. not a lot, but I learned some new things about the religion. Like all the colors they use those white and black, .. like yellow is for Buddha, and that black and white sarongs around the tree and everything, some about religious signs in the temples, umm.. (pause) Yeah, but to be honest so far I don't have the feeling that I know that much. Like that much more than before.

[About interactions. You mentioned already but just in case you want to add. Maybe give me some examples. How you interact with others during your holiday in Bali.. can be with other tourists, with locals, with drivers, like.. whatever.. so can you describe?] Yeah.. Umm.. [Some positive, some negative, maybe you can give me examples] Yeah, yeah.. My first try was a Facebook group.. so when I arrived I tried Bali Solo Traveler Facebook group.. umm.. to get to know some new people. And to see who's in my area or like if we have the same plans to meet up. Which was very positive because lots of people just texted me and sometimes we don't have the same time schedule. It was sad, but like I had some other messages which I just responded and umm.. we texted it trying to get to know in which area we are and what plans for the next days are... umm and at the end we met each other like, for dinner for example, or just for drink.. Umm.. these are mainly tourists. And umm.. I have to think about.. [Yeah, for example, for dinner.. any specific experience? Except when you were waiting for your dinner and you were starving (she told it before the interview)] Yeah (laughing) Umm.. this is not a long story (laughing). No, not really a unique story.. No, sorry (laughing) [It's OK] [So it's mostly positive?] Yeah, it's mostly positive.. and also about the locals. I don't.. I'm not confident enough to drive a scooter.. so.. umm.. in Ubud I have the driver, he gave me his Whatsapp number.. And I just texted him, and he was like so friendly and kind.. And tried to like show me the local spots.. not just the main hotspots for all the tourists. Umm.. which I was very impressed of, and he was so thankful that I shared like my vacations with him. That was just lovely and umm.. yeah, I was just happy to have him because I felt safe, and he took me to places. [How did you find him?] Umm.. On the street.. I was like looking for a taxi (laughing) he was asking if I need a taxi, so like we started to talk. And for me it was important that the scooter looks OK to be honest (laughing) and he had a spare helmet, which was important to me because I just wanted to feel safe. So I jumped on and we went to some places and he gave me his Whatsapp number. And the day after, umm.. I just texted him again. I was so, like by myself because my friends left Ubud this day. And I decided to text him again, asking him if he has some time to show me around. [Any negative experience?] No, no.. Nothing negative, so knock on wood (showing gestures).

[And the last set of questions.. This is a bit difficult (joking) [laughing]. One day in the future, will you return to Bali for a holiday?] Yes.

[Second. Will you recommend Bali for your friends or relatives for their holidays?] Umm.. Yeah, depending on my friends and relatives.. Umm.. like some of them have a lot of children and for me to be honest like I wouldn't go on the plane with my 5 children flying for 8 hours I guess from Germany for a vacation in Bali [18] I don't know, but for a very long time with small children. Because I feel like it's not worth

it going with small children to such a country so far away. So depending on the people. But my friends, or my parents for example, my brothers, I would definitely recommend because it's so different from what I've seen before. Umm.. and like for me it's just worth it going here and explore new cultures, new people, and this is another way of living.. Because (pause) like I tried not to repeat myself like the public transport which is used to, like going to the bus stop, wait for a couple of minutes, jump on the bus, get off.. which is so easy. Taxis or shuttle buses are also easy, but this is just another way of traveling. And I feel like umm.. it's important to gain some new experience. It's just another way to learn.

[Last, last, last question.. This is the easiest (joking). If there was an ideal Bali Bali in an ideal world, probably impossible to achieve, just in your imagination, that you would love to visit without any complaints.. Can you describe, what would it look like?] That's hard.. because when you asked me about some negative points, I said 'I don't have any negative things to talk about', umm.. and for me I would never say like what is your ideal country because the country is the way it is. And I know I can't say.. this is for me it's hard to imagine 'what is ideal' because like to be honest I don't have much contacts to locals to ask 'what is going wrong' and to be honest I don't have much information about politics. I know that like elections on going but.. for me it's hard to answer the question because when I see all the dogs on the street .. like for me it's totally fine the way it is. Umm.. I don't know about the people but sometimes I worry that the people are not earning enough money. But umm.. there's some information missing for me like to answer this question, and when I see like all the dogs on the street I'm sorry for them. And I feel like to rescue them, which I can't, I know.. This is something I would say, I know it's part of Bali, but I just want to make sure that they are healthy and they have a good life. I wonder about education.. I studied teaching, I wonder about the education about the way kids grow up. I know it's like not the most important to go to school because I know there are other ways to learn.. But for me, as a teacher, I still feel like it's important to learn like basics. Umm.. for a couple of years at least.. But I feel like some information missing to make with ideal Bali with kids going to school, without dogs on the street, like.. people earning enough money.. I think there's some information missing but like this is the main points which I think about. That the people.. they look quite poor.. umm.. and I feel like umm.. that the women are always working in some shops of clothes or accessories, or.. jewelries or something, and are.. like working on.. (pause) on harder work, like construction sites.. I don't know.. I have no idea, but this is like my feeling and I was wondering why.. Like in Germany we can choose whatever job we want to do.. Umm.. I feel like that's not possible in Bali like.. girls are supposed to work in a shop selling something to mainly tourists.. like I would like to know if they're happy doing this or they.. if they could choose, if they could do something different. Umm.. yeah.. [Finally it's coming out, right? (laughing)] (Laughing) Yeah, after a couple of minutes.. I'm thinking about everything but like.. spontaneously it always like 'What should I say' (laughing).. But I have some time to think about it, where I had been, what did I see.. Yeah..

Participant Code : CDS-001
Date : 19 May 2019
Name : Nili
Country : UK (Bulgarian origin)
Age Group : 30s
Social Context : Group (family: couple & 1 baby)
Days in Bali : 20
Note : The interview was done in a hurry, at the end of the visit, and the participant was holding a very young baby girl.

[Before you left for Bali, I'm sure you tried to gather some information about Bali, right? What sources of information that you used to find out about Bali?] I mainly used the internet, especially Facebook app, and friends.

[And after gaining some information about Bali, before you departed, I'm sure you had an initial perception about Bali. Then, when you arrived, on the first day, you got an initial impression about Bali. Can you compare between the two? Are they the same, or different... different better, different worse.. or... ?] It was different. It was more modern than I had expected. Because in the UK I read a lot about Ubud. And it looked greener than what I saw when I arrived. [So it was less than expected?] No, no.. In positive way. I saw it was more modern, there were many shops... and... the internet.. I was told the internet in Bali was bad.. but I found it faster than expected.

[Can you describe your feeling when you arrived in Bali on the first day?] Excited, yeah... I was excited. Because I had planned the trip a long time ago.

[Then, can you compare your feeling about Bali when you arrived on the first day, and your feeling at the end of your trip now? Are they different, the same.. or.. ?] Same. [Did it stay the same all time? Or was varying a bit during your trip?] Well, yes, it was varying. Mostly the different period was when we stayed in Gili Air.. Because we only had salty water for the shower.. and I had to wash my daughter.. So, yes, during the trip it was changing because I traveled with a baby.. [So, the changes of your feeling depend mostly about the baby?] Yes. Because traveling with a small child is very different from just a couple. I had my partner and a baby daughter, that's different.

[And about your itinerary.. how did you decide your itinerary, where to go next, and what to do next?] I used the Internet. I used apps, Facebook, to plan where to go and what to do. Umm... yes.. and for hotels, I used booking.com. [Did you ask for an advice from anybody, the drivers for example?] No, I made the decisions more based on the information from internet. [OK]

[If there's something that you learned during your trip in Bali... Learning means something you didn't know before you came to Bali, and after you came to Bali now you know it... If there's anything like that, what is it?] Umm... (pause).. I learnt that the prices in the shops, for example in Ubud, for the things similar in the UK, were expensive. For the same item in the store, the price could be three times as much as

in the UK. I was told to travel light, but you know .. I had 20 kilos for myself and 20 kilos for my baby. And .. umm.. about the hotels, because I traveled with my baby.. and I needed special things for her... And because I used booking.com, I learnt that anything rated below 9 at booking.com are not suitable for babies.. yeah...

[Can you describe your interactions with others during your trip in Bali? Like with locals, other tourists, drivers... anybody that you had interactions with..] Well.. My interactions with others were very limited because I had a baby with me.. [Yes, understood].. But generally people were very nice, they gave us the information that we asked. So, it was mostly with the drivers during my vacation.

[Will you return to Bali for a holiday?] Yes.

[Will you recommend Bali to others for their vacations?] Yes.

[If there was an "ideal" Bali that you could think of... An ideal Bali in your imagination, that you would be happy to visit, could you describe what it'd look like?] Like East Bali. We liked East Bali a lot... Less touristic, less traffic, in comparison to Ubud, for example. The traffic in Ubud was just too much. Although ideally it would be like Gili where there was no motor vehicle allowed.. apart from the fresh water problem that we had in Gili. So yes, ideally like East Bali, less touristic, with no motor vehicles, but without fresh water problem.

Participant No : CGG-001
Date : 27 Aug 2019
Name : Mathilda
Country : France
Age Group : 20s
Social Context : Solo
Days in Bali : 28

[Before you came to Bali, I'm sure you tried to find some information about Bali. My question is: what sources of information did you use to find information about Bali?] Yeah.. It was just friends that I knew. I talked about this to some friends, and some of them told me 'Oh, I know someone who went there, so you have to ask her or ask him. They're gonna help you..'. So, I talked to.. yeah a few people like this. And after that, I joined some Facebook groups so I could ask questions like how much is the cost of life in Bali, how much can I expect to spend for a villa for a month for example and.. how much do I expect for a taxi from the airport, do you have some places to recommend to go to visit, something like this.. So it was mostly friend's friends and Facebook groups. [That's all?] Yeah.. I never buy books or everything, like I said I'm not a very organized person. I don't know how to organize holidays (laughing). I'm just counting on others what they say to me.. (laughing). [Before you came to Bali, which places you normally visited for holiday, for example?] In the world you mean? [Yeah, yeah] Err... Last year I went to Thailand for two months.. and err.. it was the only country that I did outside Europe. So.. I visited some places in Portugal, in Spain, in Italy, in... Germany, Belgium, England, Switzerland.. what I... Amsterdam, and Iceland (laughing). [Iceland? Wow..] So outside Europe, Bali is the second time, but it's the first time I travel alone. So I thought it was a good idea to go there because many people do that here. So I knew it would be easy.

[After you asked friends, joined Facebook groups, I'm sure you had an initial perception or imagination about Bali, right? And when you arrived on the first day, you had your initial impression. My question is, were they the same or different? Can you give me stories or examples?] Yeah. Umm... I think before I came it would be very close to Thailand because in Thailand I was living in an island. So.. I knew it (Bali) was an island too, so I was expecting it was approximately the same with little roads.. driving on a scooter in the little roads.. yeah.. and going through the jungle.. going.. to the beach.. and.. yeah, living like a little life with people around some Indonesian people, and European, and.. American people as ... well, I saw it would be approximately the same.. And, then I came, umm... I would say that with my eyes it would look like approximately the same if I see the houses, how the streets are built, all the things like this. But, yeah.. I've noticed many differences, very quick.. [For example?] For example, first thing is the air.. not as humid as in Thailand. In Thailand I was literally dying from warmth and humidity every day, and here I feel like in France.. not so much but I'm not sweating all the time. So in this way it's really different for me. The other thing is .. the roads here, they are built in a very strange way.. (laughing) for example when I was in Thailand I could do just

drive all around the island very easily, and here I'm just living just so close and I have to drive around all the time. So, yeah, that's strange. And the traffic is awful here. In Thailand I was almost.. I wasn't alone on the road, but it was easy to drive.. and I wasn't wasting time driving on the roads. And here when I was in Ubud, sometimes I was checking my GPS and 'oh ok, I'll be here in six minutes' and it took me like half an hour to get there.. In this way I found it's a bit dangerous. I learned to drive a scooter in Thailand and I'm happy that I've learned before because I don't think I could learn here, yeah. So that's one of the other differences. Umm... What can I say more.. umm.. (long pause)

[What about your feeling? Can you describe your feeling when you arrived in Bali on the first day?] Umm.. well.. umm.. I don't really know, I was just alone, so I was 'ok, I arrived somewhere where I don't know anything and I don't know anyone, so how I'm gonna do to learn how to live here for a month and a half. I think my feeling.. I was just.. it was .. I was happy to be here, in another way I was scared a little bit, like.. how I'm gonna do it. And confused about happy being here and I knew it was going to be a good experience.. But in another way it's like 'how I'm gonna do it'..

[About that 'happy', can you elaborate: what makes you happy, for example?] Because, for me it was a way to get out from my comfort zone. So it makes me happy to try new things and to discover something else. And it was very challenging for me because everyday was a new day and I was a.. [First 24 hours] I was happy because I did it.. [Then what was your motivation to travel solo?] At the first time I asked a friend to come with me, but she couldn't come. So I thought about it a little bit 'oh, do I have to go, or no, or I don't know..' and then I said 'ok, I don't need anyone, so I go anyway' so I think I was just proud that I did it anyway. [So, that first day, you arrived at the airport then going to Ubud?] Yes. [Did you hire a driver? How did you find a driver] With Go-Jek (laughing). [So you knew it in advance?] Yeah. Because I asked some Facebook groups and they told me about this [Right] Because (laughing) in Thailand, when I arrived the first time in Thailand, I went to take a taxi and he just made me pay a way more than the price. So I wouldn't do the same this time, that's why I asked. [Did you remember how much?] Umm.. It was 210k. At the airport, many taxis came to me and they were asking me like 400k or 350k. Oh yeah, I was really proud to get this price (laughing).

[Then, after 28 days in Bali. Can you compare your feeling, your perception about Bali on that first day in Bali, and your feeling or perception now? How, why... just give me examples..] (Laughing) Umm.. It's getting better everyday, because when I arrived, I was alone. Didn't know anyone. And I was like 'OK, how can I meet people and friends to stay with.. in two days because in Bali there are a lot of backpackers, too.. So sometimes you meet someone and the day after this, is gone somewhere else. And.. umm.. yeah, I think when I was in Ubud for my first week, I met only one person. And he became my friend, so it was very cool. But that was just one person. And I would meet some other people, so I went to many co-working events and I met a lot of people. [How did you meet them?] Err... It's a some Facebook events... and like you go to a co-working place. And it's a workshop for

business or something like this, so.. it's also very interesting for me. So right now, after 28 days, I would say that I've learnt a lot because, yeah, I went to all of the events about my business, about myself, about many things. So, yeah I would say that I grow because I've learned from people that I've met about myself, too. And yeah.. Everyday I do something new. So I think everyday, I'm thankful for this because it's like I'm asking for something to have, and the day after it's happening.. [Any negative experience, or negative perception?] Umm... negative experience? Yeah... I think maybe the days when I felt alone, because for example I met one or two people, and I said 'do you want to go out', but they are already busy. So, I want to see people and they are not available right now.. So.. I'm alone. And yeah I think when I was moving to Canggu, I was afraid the first day because I didn't know the area, I didn't know the neighborhood, but I was kind of like it, so I said 'Oh, is it good what I've done?' Because I'm going to stay here for a month. It was already all paid. And I was afraid that I wouldn't feel well (good) in there, so.. I would say that was my negative experience. Like this (laughing).

[What have you done to overcome that negative experience?] Umm.. Actually I've talked a lot with my friends in France. To explain them what's going on, everything like this, so like 'Oh, it's OK, you can meet many people.. I'm not afraid for you, it's gonna be fine..' and I was 'OK, yeah.. I have to act to do something to meet people, I have to provoke things'.. and yeah, I started to go to these events.. and all things that I already said (laughing).

[Then about your itinerary. My question is, that itinerary, your movements, how do you arrange it? What is the process you do to make decisions?] Yeah... Umm.. like for visiting the temples, so it's like 'I'm here. So I have to enjoy the time while I'm here.. to see some places. I don't want to come back home and say I never see the places on this island. So.. It's never predicted in advance. Because I'm not able to do that (laughing) [So it's like spontaneous?] Yes. I wake up in the morning or maybe just before I go to bed and I'm like 'I'm gonna do this tomorrow' and.. yeah.. And the day after this I'm going and come back.. [What about when you decided 1 week in Ubud, and the rest in Canggu?] Umm... it was one of the... most difficult questions. Because before coming here, I didn't know if I was going to stay in Ubud or in Canggu. And.. almost all friends in France said 'Go to Ubud. It's interesting, you're gonna like it.. Canggu is the area for party, and Ubud for Yoga.' I didn't really know what I wanted to do.. I guess I'm between these two vibes, like I don't want to party everyday but I like it.. and.. I like to live in a quite area with these open-minded people, maybe it would be too quiet for me. So it was always like I don't know where to go.. [Did you find Ubud quiet?] Yeah, in a different way, because I like to do some random stuffs.. like 'ok, we just went to the restaurant and now I want to drink a cocktail for example.. And in Ubud you don't have many bars to drink a cocktail, like at 11 PM it's all closed and .. yeah, my first week it was.. This was quite frustrating for me. I would like to sometimes I'm just hanging out and 'oh yeah, I'm gonna go there to enjoy the party or something'.. And in Ubud it's all closed, and .. yeah. So, when I was in Ubud for my first week and I met this friend. And he said 'Oh, I know a little bit of Canggu, so if you want we can go for a day or two and we're gonna see if you like it'.. And this way I could know I was staying in Ubud or

if I want to move to Canggu. I wanted to see because I couldn't decide it in France [OK] because I didn't know what to expect. Yes.

[Then the next set of questions. It's about learning. If there's something, or a few things, that you learned during your travel to Bali. In this case, learning means something you didn't before you came to Bali, and now after you came to Bali, you know it. If there's anything like that, what was it?] About the island itself, about me, about anything? [Anything] Umm... Actually I remember of something about differences and my expectations [OK, go ahead] And.. in Thailand for example, I went to many restaurants. And all the local restaurants were very good but like for the European ones were not very good. And here I learned that there are many, many places to eat, and... they are all good (laughing) ... And all this.. err.. You can find many amazing areas, like very great decorations... and I wasn't expecting this. So I would say that something that I learned here is.. You can find many, many places, very beautiful and enjoyable.. with very good food.. very healthy food. And I wasn't expecting so much of this. So, that's one thing that I could say about the island. So I learned so much for my business, or going to these workshops [What kind of workshops for example?] For example, the first one was 'How to stop doubting yourself', yeah motivation, mind set, and some of them are like marketing ones. Like how to close deals without feeling *selly*. These kinds of things. Actually I'm going to another one this afternoon, and another one tomorrow.. And yeah, for me that's really cool because it doesn't exist like this in France. The first one, 'how to stop doubting yourself' he talked about.. you have to put your mind to be in a good mood, and accomplish things. And.. he talked a lot about the law of attraction, in a very specific way. Like a very real way, it's all about energy, and electrons, and all the feelings, so it was very interesting.. And after that, it wasn't just about the events because after these events I go to talk to these people and for example this one he was French. And I talked with him for 3 hours after that, and it was very constructive. I'm gonna see him again this afternoon to go more deeply in the subject. So yeah, it was very interesting.

In a more personal way, I think I learned many things about myself, by meeting some people. For example the first friend that I met [In Ubud?] Yeah, in Ubud, he was very happy all the time, enjoying all the things, never judge people, always welcoming everyone. And I kind of like it, 'wow, it's amazing', never judging anyone, welcoming anyone, always happy.. and he made me realize that many friends.. I have many friends that are telling the same about me. So like what I see in him is what I have inside me ... and it's all the kinds like this. There is a little of a bit everything, everyday..

[Next, is about interactions. You mentioned it already, but just in case you want to add, or give examples. About interactions with other people during your visit in Bali. Can you describe them?] Actually I think all the local people are very nice. When I go to the local restaurants.. how do you say that, 'warung'? [Yes, 'warung'] All of the people are just .. not even nice, they're just 'cute' (laughing) And it's nice to hear them all the time (laughing). So yeah, that's very positive feeling that I have about the local people.. [No barriers, like language for example?] Yes, sometimes. I think about.. sometimes in Gojek, and the first hotel where I stayed where people didn't

speaking English. So sometimes I tried to ask some questions and ... (laughing).. Sometimes it's quite hard because... you don't really know how to say things, so.. you take Google Translate, and you try to write something. But you always to find a way to speak, and sometimes not easy.. Umm.. what I could say more.. About yeah, the interactions here with the entrepreneurs.. They're coming from all around the world, I think I have met more American people than European ones. And if I had to say something about interactions, I'm really proud of myself because I can understand approximately all the accents from Australia, England, United States. Actually I feel good about this because sometimes you can feel out of the conversation if they are speaking really, really fast about something and you don't understand and I was always in (laughing). For this I'm happy about the interactions. I could say something more.. people from Australia, England, United States, say that I'm speaking very good English so I'm really proud (laughing).

[Any other about interactions? Difficulties, or..] I could talk about one difficulty that I met.. [Sure, sure] I met a lot of people in the events, or Facebook, and all this.. That I met more men than women. And the problem with this, is that some men were writing to me 'oh, do you want to do things tomorrow'.. I was like 'oh, cool.. many friends, that's amazing', but.. I figure out that for some of these people, if I didn't want to go out with them like in a 'lovely way' (laughing), they didn't want to be my friend. So sometimes I felt alone about this because it's like I've met many people, they want to go out, and if I don't want to go out.. and if I just want to be their friends, they don't want to invite me anyway. And sometimes I was like 'OK', I think I'm quite alone. [That's something new.. Anything else?]

Umm.. the only other negative experience was when I went the temple near the lake. I saw a French family having arguments, and it was very bad. And I am French (laughing).

[The last set of questions. One day, will you return to Bali for a holiday?] Yeah.

[Will you recommend Bali to your friends and relatives for their holidays?] Yes. I already did (laughing).

[If you can imagine an ideal Bali, Bali in an ideal world, which you would love to visit without any complaints, can you describe what it would look like?] I would build the road just next to the sea like this (laughing). That's the first thing that I wanted to do.. Err... Yeah, I think the road is the most (laughing) important thing. Maybe a cheaper.. cheese (laughing), less expensive cheese at the supermarket (laughing) [Fromage] Yes... Umm.. Yeah... I don't really know, because I think for me it's I had to expect this island to be perfect, I would bring some European stuff that I miss [It could be..] But it wouldn't be the same.. [OK OK], I don't know.. Because when I'm here yeah, I miss the big city with.. yeah, the city life.. I miss the French food. But if I bring the big city here and French food, it's not Bali anymore. I don't think I would like this island change in this way. So yeah, maybe the big city, next to the beach, near the beach. Maybe yeah, French food for the same price

(laughing) ummm... I think.. yeah, the biggest problem is just the road, I guess.
(laughing) And with the traffic too... I don't know what to say more (laughing).

Participant Code : DPS-001
Date : 10 July 2019
Name : Daron
Country : Netherlands
Age Group : 20s
Social Context : Family
Days in Bali : 2 weeks

[Before you came to Bali, I'm sure you found some information about Bali. My question is what sources of information did you use?] Um.. Mostly was just from internet, by googling.. And I have friends going to Bali before, so they could tell me a little bit about Bali [OK]. But mostly, everything came from Google [OK, OK].

[Then, before you left for Bali, based on the information that you got, I'm sure you had an initial perception about Bali. Then when you arrived in Bali on the first day, you got the first impression about Bali. Can you compare between the two?] It was different because I see it's a beautiful country but I see a lot of people were poor and ... It was umm... a little bit shocking how people are living here. There is a big.. how do we say that.. a big difference between the people who have a lot of money and people who don't. [Can you give me an example, what did you see?] A lot of people are just sitting outside with dirty clothes and poor homes, and yeah it was a little bit shocking [OK].

[And can you describe your feeling when you arrived in Bali?] I was excited [Aha, and why was that?] Because it was my first long trip so I was pretty excited what we're gonna do, what I'm going to see... and how people live here, their foods.

[Then the second set of question. When you arrived in Bali on the first day, you had your first impression. Then, after two weeks, you have a perception about Bali now. Can you compare between the two?] Actually a little bit the same because I see all the big stores and the big hotels are just owned by foreigners. So mostly not Balinese people own it and it's a little bit shocking because in my eyes it's not the way how it's supposed to be. [Did it stay the same all the time?] Because more in the north of Bali the people are ... a little bit less tourists there, so.. in my eyes it was better there than in big cities like Denpasar or something. [Where did you visit in the North?] Umm.. We went to Lovina and we passed a couple of villages and saw everyone lives there. Yeah, I like it more.

[It's about learning. Learning in this case is something you didn't know before you came to Bali, and now after you came to Bali you know it. If there's something like that, what is it?] Umm.. that the tourism can takeover the country. It's not always a bad thing, but not always a good thing. That's so many mass tourism in the country. [Can you describe more: where did you see it, what you saw..?] I just like.. we went to Gilis, and all the hotels and the bars are owned by foreigners. And the local people just earn not so much money than the owners (laughing).

[Can you describe, or maybe give an example, your interactions with others during your holiday in Bali? Others mean the locals, drivers, other tourists, within your family, anybody..] With the locals. Mostly local people. All pretty nice (laughing) and a.. how do you mean.. They want to take care for you, and help you, even when we stopped at the road and looked at the map. Someone stops and asks 'Do you need help'.. I was a little bit .. yeah.. because in Holland people just drive on and don't care about it. But here is different. People care and have respect for each other. So like that, if we stop and start looking lost people just stop and ask if you need help. It's yeah, it's really different than Holland.

[Then, the last set of questions. One day later, will you return to Bali for a holiday?] I don't know.. I still haven't seen everything, but I have seen the most of the things in Bali. So, first I will visit other countries, then one day maybe I will come back to Bali. I'm not sure.

[Will you recommend Bali to your friends or relatives for their holidays?] Umm.. Yes, I want to do it (laughing).

[If there was an ideal Bali, Bali in an ideal world, it doesn't exist, in your imagination, which you would like to visit without any complains, what would it look like?] Well the country itself is the same, because it's beautiful, but the wealth of the people should be met in countries like Holland. Like everyone is a little bit even. Like we have a lot money and they are.. I don't like that, really. So to me, people should be a little bit even.. the foreigners and locals have to be at one level. [Anything else] Nothing else, because the country is just beautiful, so..

Participant Code : KTA-001
Date : 15 June 2019
Name : Azka
Country : Indonesia (Jakarta)
Age Group : 20s
Social Context : Group (of 3, with friends)
Days in Bali : 4

[Before you came to Bali, what sources of information did you use to know about Bali?] The first was Google, from the internet. Then we tried to search, where we should go. For sure we wanted to go to Kuta, because we haven't been to Bali. Because it was the most famous place. But because my dad offered us to stay at his relative's in Karangasem, then we searched what's there in Karangasem. So when we arrive in Karangasem by Mr Ketut, we would already have some materials for discussions.

[Before you arrived in Bali, I'm sure you had an initial perception about Bali. And when you arrived on the first day, you had an initial impression. Are they the same or different?] First of all, before coming to Bali, I assumed there would be many foreigners in Bali. When we arrived, we rented a car to drive, and were headed to Karangasem directly. At first we didn't know what Karangasem would look like. What we knew was just Kuta. When arriving at the airport, we were happy because we had been saving for this trip, and finally we did make it to Bali.

[Can you compare your feeling about Bali on that first day and your feeling about Bali on this last day?] For sure it was improving, because then we saw that Bali was really cool. And one thing we regret is there are many other places in Bali that we haven't explored, we haven't visited. So after visiting some places, we realized Bali is not just what we saw from internet, we became happier and happier. [Can you give an example?] Honestly we three seldom travel far away together. And once we traveled, it was to Bali. And our expectation about Bali was fulfilled. The one I remembered most was going to the Virgin Beach in Karangasem. When we arrived there, seeing the beach was very beautiful.. And then we went snorkling. Although we didn't know which place was good for snorkling, but by being there snorkling... it was a very fun experience. [Then, can you compare your feeling when snorkling at Virgin Beach and when you were in Kuta?] Ummm.... it was increasing. In terms of ... in Karangasem, it was about nature.. while in Denpasar, it was more about the busy-ness. So it was increasing... like after we experienced cool natures in Karangasem, in Denpasar we saw many people and we could buy this and that. [Any physical objects that caught your attention?] For me it's not really a physical object, but more about the "Atmosphere".. in terms of.. when we were in Karangasem, we said.. ooh.. 'Now we're finally 'feeling' Bali that's famous in the world' ... [What if any experience, other than snorkling?] Umm... Yeah, it was more because we had not been to Bali, finally we saw it and we saw the crowds.. that are really.. how do you say.. probably multi-cultural.. Looks like people came from everywhere. It was

the first time we felt like that. Like people from anywhere in the world gathered there.

[Next is about itinerary. How did you decide where to go next and what to do next?] Actually we three are not the "textbook" type of people. When we arrived in Karangasem, we already knew what Karangasem offers. Then we consulted Mr Ketut. Because the time was limited, which ones were really recommended. One of the was Virgin Beach. Actually we planned to go to... Tirtagangga.. but finally couldn't do it because we enjoyed ourselves too much at Virgin Beach & Bukit Asah. At first we already planned to go to A, B, C.. but we are not the type that 'Oh, we're running out of time, let's leave', not like that. When we found it's cool there, then OK.. we just enjoyed it there. [And at Kuta, how was that?] In Kuta.. It was like... We rented a car, right? Then we booked a hotel as well. So before leaving for Bali we already booked a hotel and car, so everything was ready. Actually however Kuta beach was we planned to go anyway.. But we found the beach was not too far from the hotel, so we walked there. Then we went around, and we saw a mall.. [BeachWalk?] Yes, BeachWalk. Yeah, we went around.. But what we felt most was.. maybe even in Jakarta we can find it too, but maybe because we were basically happy, then whatever we saw, we were happy..

[If there was something that you learned during your holiday in Bali.. in this case, learning means something you didn't know before you came to Bali.. And after you came to Bali, now you know it. If there's something like that, what was it?] Mm.. Actually it's not about knowing or not knowing.. but practice.. So in Jakarta it can't be practiced, in Bali it can. Maybe because it's multiracial, multicultural.. so tolerance is really practiced. For example in Jakarta because we think we muslims are majority, then what we think disturbing should be eliminated. But when I saw the Hindus or Balinese. They are majority but it doesn't mean that.. mm... it suppresses the minority, things like that. Like when I was in Karangasem, we felt very welcomed. Nobody was discussing towards difference.. If felt like they were our own family. And the other one was about that busy-ness. We had never been to such multicultural crowds, there's people from everywhere. There was no any conflict related to intolerance. It was really like 'your business is yours, my business is mine'. And we are all comfortable, there's no problem whatsoever.. [Anything else?] Mmm.. What else in Bali..

[No 5. Interactions. Can you describe your interactions with others during your holiday in Bali? It can be with other tourists, with the locals, or within your group..] Mmm.. First of all was when we went Karangasem, right? With locals, we were impressed.. They were so kind, and we interacted there... we were served... 'wow so kind'.. I mean, they prepared our breakfast. Not even prepared, they were also very friendly.. It was like as if we were paying to stay in a hotel.. While in fact we were not. [What about when you were at Virgin Beach?] O yeah.. We talked with people there as well. When we did snorkling, there was somebody who rented the equipment. And who rented the boat. And with the person who rented the boat, we had small talks. We talked about we're from Jakarta, asking where we work, bla bla bla.. And we asked how long has he been here.. And he said initially it was difficult

to snorkle here because the water was often high.. And Wibi (one of the friends) lost his (snorkling) fin.. It sank.. We tried to find it, didn't succeed.. So finally we changed it, we repaid it to the renter..

While with other tourists... well, it wasn't impossible either if we didn't have something to do and we opened a conversation.. It would just be weird. [What about in Kuta?] With locals too, when we were buying things... we asked like for example we want to buy souvenirs, which places are the most recommended, which has everything. It was Krisna, if I'm not mistaken. Then we went to Krisna, we bought souvenirs there. So we knew it from the lady when we bought things. It was really.. We had not searched anything, we just asked.

[What about interactions among you three?] Among us.. when we were suggested by Mr. Ketut about Karangasem, to go here, here, here.. Then we discussed among us.. which one we visit first? Then we decided to beach first.. Then we went to Bukit Asah, to Virgin Beach.. Then even we had decided to go here, here, here. But we enjoyed ourselves too much at Virgin Beach.. then finally like 'it was OK', we spent that day only there.

[The last set. Will you return to Bali for a holiday?] Certainly.

[Will you recommend Bali to friends or relatives?] Very much.

[The last, last question: If there was an ideal Bali. In your imagination, in an ideal world, which you would love to visit without any complaints.. What would it look like?] Mm... the hotels there.. not really overpriced, but there in Jakarta with that price, with here in Bali with the same price, we'd get nicer hotel in Jakarta. So if possible they have hotels with friendlier price.. Maybe .. ideally the traffic on the roads should be more disciplined. [For example?] Yeah.. many ride motorbikes and ... not that disciplined.. in the traffic, that I saw.. Or, or... they create compounds, complexes... If we want to search for A, we can find it here, to search B we can find it there, etc. While now it's just scattered.. And I felt there's often jams, especially near the touristic places.. Maybe there should be a public transport that can handle it, for example.. That was it.

Participant Code : SNR-001
Date : 15 June 2019
Name : Kelly
Country : Canada (Ottawa)
Age Group : 50s
Social Context : Group (2, with friend)
Days in Bali : 21

[Before you came to Bali, I am sure you tried to find some information about Bali, right? My question is, what sources of information did you use?] I entirely used the internet. Mainly through Facebook groups and then I did some googling to find out more. Oh.. sorry.. I forgot.. also from a friend. A friend of mine was already in Bali when we arrived, so I asked her opinion as well [OK].

[And before you came to Bali, after doing the research, I'm sure you had an initial perception about Bali, right? [Yes] Then when you arrived in Bali, on the first day, you got your first impression. Can you compare between the two?] Well, actually not until the third day, because we arrived very late at night [OK] and the second day we had jetlag in a hotel at the airport. So it was the third day, we started to see Bali [OK, so probably the first three days] OK.. I was impressed, or excited, I liked it so much [And why was that?] It's mostly about the people, they are friendly, helpful.. We started to see around in Ubud.. even at the shops, with the vendors, we talked a lot with them and we had good conversations. [If there's an object, a thing, that created your perception, what was that?] Ummm.. no... it was really more about people. My feeling was very positive at the beginning, and it was just becoming better and better.

[Actually, you are starting to answer the next question. Can you compare the feeling on that first part of the visit, and the last part of the visit?] OK, so as I said it was getting better and better. I am bringing Bali home. I even imagine Bali as a person (laughing) [Really?] Yeah. I even felt sad that I had to leave Bali, I prayed that the airport was caught on fire or the volcano erupted so we couldn't leave (laughing). [Is there an experience that made your perception better and better?] Umm... We talked with people during our trip.. When visiting a temple to see ceremony, for example. And the vendors when we shopped. And we used AirBnB to book our accommodations [aha]... so we talked with the renters, with those who served the foods. Our driver has good English, but he doesn't know much about history, for example, but it was OK.. Oh, my most beautiful experience, my most memorable experience.. [OK, go ahead?] would have to be in um... Where was it.. (pause).. ah.. and it was in Ubud.. and it was at the "Taksu Spa".. and it was the sound bath.. It was like a pit.. and we did meditation in that bowles [aha].. we also used like fiber dusters, you know any kind of instrument [OK]. And it was only 15 people in the room.. and it was meditation. My friend fall asleep, she was snoring (laughing). So but, but for me that was the most amazing experience. [And what was that] Pardon me? [Why was it the most amazing experience?] I grew up um, I'm from a Catholic family but I don't go to Church all the time. I'm not a very religious person .. umm.. I

believe the energy in the universe but I'm not looking for anything. You know when you're younger you go see weirs, and you go see all these people just to question about your boyfriend, somebody who broke your heart, where you're going in your career .. There's a lot of people like that in Bali, right? There's a lot of readers, palm readers, all kinds of like balancing yourself when you're ill, looking to get healed.. umm... and I didn't know that, until I went there. And then umm.. We went to see a lot of different people.. Some of them were like .. 'Hmm this is a fake thing' (laughing), but we tried everything. And some of them were like authentic. But there's more people that, you know, I think wise more than anything. That had really good life experiences that were able to guide you, like being a counsel just based on their life. But when I went to the sound bath, that was a very .. hmm.. mm.. how I explain it was a very (pause) spiritual experience for me (laughing) unexpectedly. (silence) Have you been there? [No, I haven't] You have to go.. [Aha OK] You have to go, and you have to text me when you've gone [Aha OK OK. What's the name of the place again?] Taksu [Oh, Taksu, OK OK..] And she does sound bath.. it's called "Gong-ing for Joy" [OK, I'll check it out]. And it's interesting because the lady that does the sound bath was not from Bali. I think she might be American, I'm not sure. That what she came to Bali, she studied music and she's done all these things and ended up just staying in Bali by chance, and doing this. And this was her calling and she just quit everything, moved to Bali. She does this. But this lady, she's got some interesting energy to her (laughing). Yeah, she's a very interesting.. I don't know, I had the most.. My girl friend didn't because she was snoring (laughing).

[And about the itinerary, to decide what to visit and what to do next, how did you decide?] Yes. We planned everything in advance. From Facebook pages and google, and from my friend, we booked everything in advance. But when we arrived, we decided to change our plan. We cancelled Nusa Penida [And why was that?] Because we realized we had to simplify it. The first few days, we kept going and going, back to the hotel at night, and we were very tired. We did not want to do too much travels. Maybe if we were younger we would, but not now [aha OK]. So, we decided to stay in Bali main island, and cancelled Nusa Penida. We had a reservation to Gili T that we would want to cancel, but we had already paid for it. So, from Ubud we still went to Gili T, and I don't like it [And why?] It's too touristic, noisy, just like other places in the world. Some said Gili Air or Meno was better, but we didn't stay long enough in Gili. So we were headed back to Sanur. And from Sanur we could take a drive to other places, like we wanted to see Seminyak, but it was too crowded as well. It was too touristic for us [OK].

[If there's something that you learned during your vacation in Bali, in this case learning means something you didn't know before you came to Bali, and now you know, what was it? If any?] Umm... Learning to live the life, and slow down... Yeah, we learned to just to slowdown and .. and I think it was just in Bali that every house has a temple [aha].. and, you know, we believe in Karma in Canada. Not everybody, but I believe in Karma, reincarnations, virtuality in that sense.. learning about the older religions mean. About all the Gods, and all the giving things, you know, all the celebrations that they have, all the community .. umm.. and like the preparations when someone passes away.. how everybody in the neighborhood comes to prepare

the body and.. you know, umm going to the temple afterwards. It's such a positive community that you can just view it everywhere. You can feel the energy at the community, and I'm guessing if that can ripple across the world, what a beautiful world it would be, you know? [Right] Umm.. because of how people live their lives. [aha] And.. umm.. I think if I've learnt anything was just always be kind, be present. I also think just to remember whatever you put out there, comes back to you. And.. life is too short kind of thing, so we just kind of came back with that energy we felt from being in Bali. You know, I have a family, I love my family, my children, my boys, umm.. that being there (pause).. It really taught me that I could be away from them and it didn't mean that I wasn't away from them. I don't know if that makes sense...

[And also it was interesting when you mentioned you see Bali like a person] Aha.. [Can you describe it more?] A female! (laughing) I see her as a goddess.. as a female, I see her as a God, actually.. I see her as an angel, I see her as somebody who's watching over everything. You see, that she's being limited, and she should spread.. So, when we left Bali we were very sad to leave Bali, I really feel that being there for three weeks although I didn't feel it was longer, and I brought her with me. And every time I talked about Bali, I get a really good feeling, I will always have a good feeling. It's a very peaceful feeling, it's a very grounded feeling, and umm... I don't know it's a connection.. [Right]

But I had really interesting experiences with the autistic people, out of the blue. Even in Sanur there was a guy called The Seeker, do you know who that is? On the beach in Sanur, who reaches your palm for one minute? [No, I don't] And he will tell you .. he feels your hand all over, and then he tells you if there's a problem or how many times you have to come back and see him, if it's your back, or.. People come from everywhere. And there's a Youtube page, and people travel to see him, and they go see him for these massages to fix things in their bodies. So.. but with me, he felt my hand and my girlfriend's and he said 'you're fine'. And my girlfriend wanted to see him and he wouldn't see her (laughing).. He said 'No, there's nothing wrong with you'. So you know we had interesting experiences, and what was weird is the day when we were leaving.. we passed him. We ended up seeing him again, and I never told him I was leaving Bali that night. And he said 'You are leaving tonight'. And we end up coming back to Sanur because we were at.. Where we were 'Jim.'

[Jimbaran].. Jimbaran.. And we didn't like it (laughing) so we came back to Sanur. And we were trying to go to a spa for a last time, and it was last minute because our flight was leaving. So we got a wrong direction and we were walking and walking, and we missed the place and everything. And out of the blue we see this guy and he says 'Hi hi hi'... he remembers me. And he comes and grabs my hand and wishes me well, and says that we are leaving today. And I said 'How did you know?' Yeah.. And he's like 'Have a good safe travel'. It's really weird because I said to him 'Do you think it's really bad that I've been wishing something happens, that there's a fire at the airport or the volcano erupts.. but nobody gets hurt.. The flights are grounded, and we can't leave. You have no choice'.. And guess what happened? The volcano erupted, and the flights were grounded that night after we left. And he looked at me when I said that .. I said 'No no no... I don't want anybody to get hurt' (laughing)'. I know, but it was crazy that I said that. Anyways, so, lots of memory from Bali. I

want to bring everybody back with me.. I want to bring them home with me (laughing). It's like 'Oh my God.. I have to find a way to bring you home with me'.. But it wouldn't be the same. I have to find a way to go back there more. Because you can't take people from where they are and have them come to Canada and expect to be the same thing.

[So, the next set of questions. It's about interactions. You mentioned it already, but just in case you want to add something. Can you describe your interactions with others during your holiday in Bali? It can be with other tourists, locals, drivers, anybody... In case you want to tell me a story about it..]We met a few tourists, but I wasn't really interested in the tourists, because they are too much like us, right? Umm.. But all the people we met, the surfers, that we talked to, at the restaurants.. and they would sit with us. Umm.. The driver that we had was amazing.. We were like his mother, his mothers now (laughing). We went to his village, we went his sisters' houses, mom cooked for us.. [Where was it? Close to Ubud?] No.. He's in umm.. it's like an hour from Ubud [OK, OK] I wanted to send them a box when I was back, I asked how to send a box to Bali. But he gave us his address and I wanted to send him a box because I know you can send boxes to the Philippines. But everybody was telling me, 'oh don't send a box, never gets to them, it's always confiscated or stolen'.. umm.. So I was trying to figure out like.. you know, how do I get the box there. Umm.. and ... a ... that was sad. I didn't that.. from my experience I had in Bali, you know, that I wouldn't be able to send a box because think would go missing and it wouldn't reach them. I didn't expect that. You know, because it seemed like, when I was there.. there was no crime rate, nobody would hurt you. People wouldn't.. I only had one bad experience with someone, in the market, when she was like yelling at me (laughing). And she was mad because I didn't go to her store, and she got really aggressive. She said I promised to go to her store, but I said I didn't promise because you know you can't promise them. If you promised them it would become serious, right? Like, to the heart I said 'Never promise I would go buy'.. and I didn't want to shop.. I was buying things that I thought was bad.. And I kept saying, 'no I don't want to buy anything' but then if I felt like buying something. That was the only negative thing, is that if only you could say 'no'. And you always have to negotiate, and.. umm.. sometimes you don't have the energy to do that.. You just want to buy something and you know the price is unreasonable, the people are trying to like, you know, and they are making a living. But that one lady was mad because I didn't.. , she said it wasn't fair that we bought all of our stuffs in one store. But we really liked the people, and we ended up giving them like.. one of the shirts.. like the shirt my girlfriend was wearing, she gave them a shirt (laughing). But.. because they really like her shirt. But she said it was unfair that we spent so much time and we only spent time in one store. And they were all waiting outside for us as we were in the store, looking at us waiting for us to come outside. And when were finished I said that's it. I don't want to shop. We were not here to shop.. And then she got very mad because we spent all of our money in that store and she said it wasn't fair, and we didn't go to their stores, and she was like aggressive. And I just said like 'That's not a way to be', right? And 'That's not good for you'.. It's bad karma.. Like.. you're giving me a bad karma.. Like three days later 'Oh hiii... Are you coming to my store?' 'No, I'm not going to your store, I'm never going to your store'..

[Where was it again?] In Sanur. So yes, I would say the people, everybody we met whether, so if we were shopping or we went for spa treatment or we were in a restaurant or even sometimes just right on the street when we were talking to everybody, and that's why we were leaving in the morning and we didn't come back until the night, 'cause we would see someone and we start talking to them. And we would share with them and we would invite them. And that was our day with. We didn't plan our day. [So basically lots of interactions] Lots of interactions with people [OK, OK.. And more with locals, than other tourists] Yeah, yeah.. More with the people that worked there.

[Will you return to Bali one day for a holiday?] (Pause) That's not an easy (question) actually? [And why is that?] Because I don't like ever going back to the same places because the world is such a big place [aha OK]. I rarely go back to the same place. Umm.. and it's far from Canada to go to.. And I don't know if I would go back. I would like to go back, I would love to go back, but it's very far. And if I'm going to go very far, I don't know if I'm going to the same place. I'd go very far to go try a different place.. [So at this moment the answer is like 'maybe'] Maybe, maybe I don't know.. I don't have any plans to go back. I mean if it's just six hours or seven hours from Canada, I would 'Oh, for sure. It's fine'.. But it's a very, very big flight, a long flight.. And I couldn't bring .. It's kind of trip I couldn't bring my husband.. I don't think my husband will like it. I don't think that kids will like it. It's different, yeah, it's very personal. And I don't think. And that's why I say Bali a God, a female, for me.. and there's more female travelers that I saw.. and there's a lot of couples. But I don't think the men.. it was the same experience for the men. Now it can be an interesting study. And I bet you anything, if you interviewed men and women, you'd have very different.. the men could take it special that it wouldn't be for the females. And the question is 'why'. [You are right] The men would take it for the diving, or the surfing, and they go for that purpose. And it's not a place where you can drink, you know... It's not one of those places where you go, and you have what to dr... You know, we have alcohol, we have wine and stuffs, but we were there, we didn't really drink.. It wasn't like that. You know? [Right] (Pause) I'd like to be in the ceremonies.. And it's interesting they have ceremonies to the teachers, the teachers for books. There's ceremony for electronics, they're giving things all of their time to everything. And when you're at the state of gratitude, it is such a positive state. But it's very hard to be upset. And happy for the silly things that we aren't happy with. And it's easy to get caught up in all the things you are unhappy with. In life, and in life anywhere, and that's what I think that I like the most with. It didn't matter of you are part of the ceremony or not part of the ceremony, you see this happening. And you know this is what this is for. This is a moment where we're giving things for this. Even if you are not part of it, you think of it.

[Next is, will you recommend Bali to friends and relatives for the holiday?]
Absolutely. I've been telling everybody you have to go to Bali. And that's exactly what I say: 'You have to go to Bali. You have to go'.

[Then, last, last, last question. If you could imagine an ideal Bali, a Bali in an ideal world, that you would love to visit without any complaints, can you describe what it

look like?] Well.. I've been trying to bring Bali here.. and keep her with me. So I've been trying to do the things I did there. Just being outside, enjoying things, talking to people, going to sound bath, doing some meditation.. and it's just not the same. So.. to create an ideal Bali .. ahhh.. I don't think it's possible.. [I know, I know it's not possible, but in the ideal world].. OK.. to me an ideal Bali is not to get too commercialized. Not to have too many, I mean not like US (laughing), the States, or even Canada or other countries. The big box stores, MacDonal'd's, Walmart, Cosco, all these big places and vendors coming, umm.. not to pay to everywhere, and it's easily accessible to everybody, umm.. to keep the challenge of some of the rural areas.. keep it. There's so many benefits that come with that. There's so many disadvantages of being connected easily to all of the bigger places. And what I mean by that is the sense of community gets lost. It's like taking care of each other, looking up to your neighbors, the children, .. umm... this burying, getting the body prepared, all of those stuffs will leave Bali. So yeah, keep Bali as it is. And if you were to do anything different, it would be to go back, and not to go forward.

Participant Code : SLB-001
 Date : 7 May 2019
 Name : Claire Boissier
 Country : Switzerland
 Age Group : 20s
 Social Context : Family (siblings). Sibling's name: Jean Boissier.
 Days in Bali : 7

[Can you compare your expectations before you departed to Bali, and your perception when you arrived in Bali?] Ok. When I decided to go to Bali, I didn't have so much expectation. I just wanted to see a nice country, with nice people, and see the sea. It was really nice, people are really kind, more than I expected. It was so hot (laugh) [*sibling*: .. "and humid"].. ummm... the first day, everything was like paradise. The people were kind. The... "*accueillé*" (French).. *J'aime bien accueillé* .. And ummm... we were happy to try the Balinese food. It was good.

[Just to narrow down, I'm still talking about the first day] Eeee.... (*talking in French with Jean about the food they tried on the first day*).. Ah oui... thee.. '*houmous de betterave*' (*sibling*: beetroot?).. yes, beetroot.. and the satay chicken. And it was so good. (Jean: and little *galette* .. umm...) (Claire asking Jean: '*Comme de naan*'? Jean: '*oui*..').

[Back to your home country, what sources of information that you consult before your vacation? How did you learn about Bali before departing to Bali? Maybe it's more for him (Jean) because he was here last year.] (Claire elaborates the question for Jean, in French) With my friend [Your friend, OK] and.. mm a surfman .. and I go with him and his girlfriend. And this man was here three years later [earlier] and he told me this place is good, this place is good, for surfing, snorkeling. [So, mostly from a friend] Ya, ya.. A group of friends. [Group of friends, cool]

[Can you compare your feeling when you arrived in Bali, and your feeling today?] Okay.. Umm.. The first day we didn't know what to expect, but we were open minded. Umm.. I don't think it's different, just.. become better and better.. [It's different because it's now better] Yes, yes. Because we met a lot of people who were really nice, Balinese and German people and .. umm... and people talked to us. And they say "Yeah, come and I show you that".. It's really kind. And it's not like this in our country. So, we feel welcomed.

[Is there any object that caught your attention, which changed your perception?] People and the country side.. *paysages, la nature, la végétations*, and the "Bintang" (the beer) (laughing).. [Any other?] The food.. but not so spicy (laughing).

[And was there an experience that changed your perception?]

We went snorkeling with the manta, the big fish.. we saw total, but so many things we didn't see, somewhere else. And the reefs, were beautiful. It was in Nusa Penida. And the white sand beach, that's in.. Padangbai [the driver mentioned: Bias Tugel].

[Any other experience that has changed your perception?] (Asking sibling in French) (Sibling: Not for me)

[About your itinerary, how do you plan it? We didn't plan at all. We just booked two first nights, at.. Sanur. And then... eee.. we have a friend who works in Ubud, and she said 'Let's go to Jasri' [Jasri here, in Karangasem? I pointed the direction] [That's

exactly what I mean, because to me that is a planning] Ah yes, but we were just at Sanur, then we decided to go to Jasri.. And from Jasri we asked a driver when we can go snorkeling, and he said Amed. And then... we just looked on the map where we could be.. where we could go. Then we saw Candidasa and Padangbai; we choose Padangbai. And we knew our friend stayed at Ubud, so we knew that we would go to Ubud. And then we choose Canggu because [sibling: I wanted to go last year), he wanted to go last year. [So you plan along the way. While moving you plan where to go] Ya, ya.. We didn't plan anything [Cool, that's interesting]

[During one week of your stay, until today, did you learn something? A new knowledge, something that you just know it in Bali. Before that you didn't know it.] About Bali? [About anything.] Positive attitude. [Can you describe it more?] Mm.. *Prendre la vie comme les viens* take the life as... you know... [hmm] [OK, OK]

[I think you mentioned it already, but I just want to repeat. Can you describe your interaction with others? [People in Bali?] It can be people in Bali, it can be other tourists, ..] I think when you go to holidays, people are more open-minded than at home. So.. Everyone say(s) 'hey, hello, how are you, what's your name' and then we [sibling: the chance to exchange] [aha..] If you talk with people they're nice .. they give you good advice and.. Balinese people are really nice. [sibling: And the guy who teaches us diving..][The diving instructor?] [sibling: Yes.. as a like we (us).. because I... *plonger*... Not (just) so fast in diving. And this man is 'go with us a little bit more of place' and ... *ça permet la discussion* et.. c'est cool, c'est bien.. [OK.. So he gives you more than expected?] Ya, ya, ya.. *Je pense de..* (in French) *de voir que les gens voient que nous on s'intéresse, ça les amène à une discussion* (translated: if people see you show an interest, it leads us into a discussion). [Are they all Balinese or tourists as well?] Aaa... No. We met some Germans who were really nice, but they're like 50 .. But it was great to see them. [50 years old or.. ?] Yeah.. [Because I thought 50 people] (laughing) No, no, no.. 50 years old. And we spent two nights with them, and to eat and ... [In Sanur?] in Sanur. But they come three months a year, every year. [OK.. because they love Bali?] Ya.. (laugh) And we met Balinese people, and (asking sibling) other foreigners? [sibling: No...]

[Will you return to Bali for a holiday?] Yeah (giggle).. of course... [Will you recommend Bali to others?] Of course. [If any, can you describe an 'ideal' Bali that you love very much and you would feel very happy to see, how does it like?] I think all the same, but with no plastics. And rubbish and.. that's too much. [What else] (explaining to sibling in French, '*Bali idéal, comment..*'). [Sibling: no plastic]. Scooter is OK, because we went to Kathmandu and 'beuh'... here is OK. Yeah, I think.. it's pretty nice.. [So, it's mostly about rubbish?] Yeah... [*Comment en français?*] *Les déchets, oui.. Et moins chaud* (laughing)

Participant Code : SLB-002
Date : 16 May 2019
Name : Chloé & Benoit
Country : France
Age Group : 20s
Social Context : Couple
Days in Bali : 7

[Before you came to Bali, how did you find out about Bali? Did you refer from internet, or friends? Or Newspapers? Magazines?..] (Chloé) No From friends [Oh friends, OK] Yes [How many friends?] (Chloé) In my case from one friend, who lived in Bali, he studied in Java ... [Aha, Java?] Yes, Java. [Where exactly in Java?] I don't have the name in mind, I don't think it was Jakarta. Heu ... he did an internship in Bali and he talked to me about Bali [So basically from your friend] He was there for 2 years.

[After you found out about Bali from your friends, before you came to Bali, I'm sure you had an initial perception about Bali, right?] .. (Benoit) The perception I have about Bali before coming?) [Yes. Then, after that, when you arrived in Bali, I'm also sure you had an initial impression about Bali on the first day. Can you compare between your perception in Bali before you came, in France, and when you arrived? Are they different or ... the same that you expected, the same that you've imagined, or different, or better, or worse? Can you tell me?] (Benoit) I was positively surprised and umm... I expected less "green" than that. People are very friendly, they come to help us each time and hmm ... the traffic is a little messy, we understand ... Compared to France. It is very strict, we have to respect rules here, we double cars all the time when we want, but everyone pays attention so it ends well. [Basically, is it better or worse from your first perception about Bali?] (Chloé) Yes, better. [So when you arrived it was better then?] Yes, we were happy to come and unhappy to leave (laughing). [When you arrived here, where did you stay?] Ubud. [So when you arrived at the airport you drove to Ubud?] Yes.

[Can you describe your feeling when you arrived? What were you feeling during the first day?] (Chloé) On the first day mmm... A good feeling, in Ubud it was different because it was much more touristic, and people on the street always want to sell us something, like taxis, scooters ... Whereas when we are here it is different. [Let's talk about the first day] A little bit lost for me, with all the people who were speaking, it is too quick. (Benoit) Also a little bit lost, as we arrived very recently, people were quick for everything and we did not understand everything that happened, but we quickly got used to it. [Was there something on the first day that creates that impression? The first impression of Bali. If any. Did you notice something? (Mmmm) If not that's fine. If you did not notice anything that's fine. It there is something specific...] (Benoit) Regarding the Hinduism religion, all the temples that we could see everywhere and the statues on the traffic roundabouts [Aha OK statues that's an object. So, what else if any? So that's mainly the statues] Yeah, and also in Bali everything happens along the road, the traders, people are alongside the road. In France, we meet

no one alongside the road, if there are shops nobody will stay in front of it. [Anything else?] (Chloé) Umm ... no, the same for me (laughing).

[And now the second question: When you arrived in Bali, you had your perception. Can you compare this perception you have on the first day and your perception ('Santé'... we were doing cheers on coffee) ... Can you compare your feelings about your first impression and now? Is it better? Worse? Same?] (Chloé) Better. [And why is that?] What I like is the trust we can have with people. The first day we were here, we had to book for the Rinjani, and we booked it alongside the road, and then we thought: "Damn we gave them the money but are we really going to do the trekking or ..." I don't know how to explain. Umm... (Benoit) 'Will everything happen well', basically, because there are a lot of issues: we have to take the ferry, then we have to take the taxi to go to Senggigi, then someone has to drive us to Senaru. So we asked ourselves if it would really be handled well. (Chloé) And finally yes, we can trust people whereas in France we can have some trouble to trust people. (Benoit) Because in France if someone offers us something to buy on the street, we know that is it a scam in France. And here as there are a lot of people who offer us a lot of things, we feel aggressed because... (Chloé) So it is as good as the beginning .. umm ... I don't know ... difficult to explain. Yes, the thing that I like the most here and will stay in my memories is really the local people in Bali have a generous heart. When we are lost, they come to us, we can ask, and we always find a solution for something. That is the best perception ... I think it is the same in all Asia it is another culture compared to our European culture, I find it very pleasant. I don't know if I answered your question? [Yes]

[The third question: When you move in Bali (your movements) can you tell me how you decide what to visit and do next? Did you discuss with each other or asking drivers, or... How do you decide?] (Benoit) While we were in Bali, we came also with my parents and my brother's godfather, and he came here for the 15th time thus he knew well the places. And thus he hired a taxi driver who suggests us the places to visit, thus we moved a lot by taxi. (Chloé) It is one of his parent's friend, who live in Singapore and often come in holidays there with his family. He knows Bali very well, we were with them the 4th first days (laugh) and then we were only with Benoit and we decided overnight what we would like to do, we did not have any program forecast. And ... That's it, we travel like that, overnight planning.

[Is there anything you learned during your travel in Bali?] (Chloé) What we learn in Bali? To me.... umm All about Hinduism religion because in France there are not a lot about it that is what I learned the most, and one more time to trust people... and also the food (laughing).

[Question number five: Can you describe and tell me how you interact during your holidays in Bali, with others local people, tourists...? Just tell me a story.] (Benoit) The interactions with local people are always very good and positively surprising, each time we discuss easily with them and people ask a lot of questions about us: "What's your name, how old are you, where are you from ... " [Can you give me an example?] (Chloé) Where do we come from? The country, the age we have, what did we do in

Bali... (Benoit) People are as curious as us, then we manage to exchange and discuss. But the barrier of the language remains because we speak a language that is not our mother tongue.

[What about other tourists?] (Chloé) Not a lot, it is easier to Here in Bali, there are a lot of tourists who stays together, but there are travelers, like us... (Benoit) Yes that is more about travelers who are like us with the backpack and come really to visit instead of just going to the beach.

[Last set of questions: Will you return to Bali for a holiday?] (Chloé) Maybe. I would like to visit Java, and for me we need more time than only 2 weeks to visit Bali, so maybe we can return one day, but I would like also to visit other countries in Asia. But maybe one day I hope. (Benoit) Yes maybe, I might come to Indonesia again, but I would like to visit other places like Java, Sumatra...

[Will you recommend Bali in France? (Chloé & Benoit): Yes sure! To family and friends.

[And the last question: if you can imagine an ideal of Bali, which you would be very happy to visit in ideal world, what would it be?] (Benoit) I did not understand, it is about imagination? (Chloé): Could you please repeat the question? [If you could describe an ideal Bali according to you, which would make you happy to visit it ... I know ideal does not exist...] (Chloé) Looking for the definition of ideal. You don't have to imagine, it is just about for you, what is the ideal Bali? [OK I think I have to give you just an example. This was from somebody from Switzerland, she said: 'Everything stays like this, *mais sans plastiques*'. (Chloé) Yes, yes.. The pollution in Bali. There are a lot of plastics (Benoit) Local people throw everything on the floor, even in front of their house, and often they make a pile near the river and with the wind and it goes into the water. [That's all?] (Benoit) Yes if this problem is resolved, it would be awesome. (Chloé): Yes, I would also like to talk about money, but I don't think that Balinese people are ... like... because I would like to talk about the quality of life, but I don't think Balinese people are unhappy. (Benoit) No they aren't. I think they are happy. (Chloé) Yes. I am confusing myself (laughing) (Benoit) Yes, maybe more in Lombok because of the earthquake. (Chloé) Yes in Lombok there are a lot of damaged houses, maybe this.

Participant Code : SLB-003
Date : 4 July 2019
Name : Kim
Country : Netherlands
Age Group : 20s
Social Context : Group (family)
Days in Bali : 4 weeks

[Before you came to Bali, I'm sure you tried to find some information about Bali, right? My question is: What sources of information did you use?] Mm.. Most of all, it was internet. I was just researching online. I had to an assignment for school also about Bali, so.. that was a nice assignment to prepare my trip. And also I was talking with a few other students who already visited Bali before. Because some of students are also my friends so we were just chatting about it.. and they told me some nice things about Bali. So, yeah..

[Second question. Before you departed to Bali, I'm sure you already had an initial perception about Bali. [Yes] And when you arrived in Bali, on the first day, we're still talking about the first day, you had a first impression about Bali. Can you compare between the two?] Umm.. Many people told me about the friendly people, and when I arrived, everyone was like smiling at me. And they were looking very kind. So that was like similar, or maybe even better. But umm... I was also reading a lot about the traffic. Like the busy-ness in Denpasar, like crazy. So, when I got in the car and I was driving to the student house that I'm staying, I was kind of shocked about the traffic. And then after I was renting my scooter and the first time I was on the road and so .. that's like even worse than I was expecting. So, for now it's fine.. [We're still talking about the first day] Oh, OK. [But was it worse than expected, or better, or maybe combination?] Yeah.. Because of the.. the different kind of.. Like the people, the people was like the plus and then the traffic was.. it was like impressive like 'wow, wow', that's crazy (laughing).

[Then, umm.. can you describe your feeling when you arrived in Bali on the first day?] Umm.. Impressed. [Impressed in positive way or negative way?] I think positive, because I'm not looking negative towards Bali at, like not at all. So, it was good but it was very impressive like what's going on here. Like.. also with the clothing, yeah.. like the clothing of people who are waiting for travelers to arrive, like for the transfer and such. I've never been to Asia before, so that was all like.. yeah, it was wonderful. I really liked it.

[So, yeah, second set of question. When you arrived in Bali, so you had your perception, your feeling on the first day. And now you have your perception. Can you compare between the two? Is it getting better, or getting worse, or just the same?] I think it's getting better because I am seeing more things. Like I am.. I'm traveling around and I saw the south of Bali, and I went to Ubud. So, those places are really nice to visit of course. That's very nice.. and.. but also the traffic what I told you about the very first days. And also I'm working with sustainability right

now, and I'm also researching for sustainability and I see like the plastics, and the wastes, and all kind, all kind of things. That is, that is like getting worse because I see it everywhere and also with the traffic. I thought maybe they are just a few parts, especially Denpasar, which is very busy, but I think Bali is... except here (laughing) .. pretty busy (laughing).

[What else if any, factors that affect the change of your perception?] Well I think.. Yeah, my feeling is getting better because of the nature, the people and the culture. I really like the culture, and everyone being so welcoming and that's the thing I really like but also parts like Kuta that we were talking about. It is where the crazy Australians, I think like 'wow.. that's not, not Bali. That the culture there is like, yeah.. [So, the tendency is a bit better] Yes, I'm still really positive. There are just a few things that I don't like.

[So, number three. About your itinerary, about your movement. How do you decide where to go next, what to do next? The process of the decisions that I'm asking.] Umm... I have some, some really nice like searching methods. Err.. from my university because I'm studying tourism. So I have like the websites that I'm researching for.. more like hidden places which are really like so I'm trying to make a combination of the hotspots and the hidden places. And.. I mean I have three months so doesn't really matter for me like where am I going first and second and third. I'd.. yeah, I just decided like 'alright, this spot I see.. and it looks very nice, I have a day off or weekend, so let's go there'. So it's not like really planning something, except when my family was here. I was also trying to also look what they really like. [So when your family was here, how did you decide. Did you discuss with them, or..] Yes. Yes, so I told them. Some of in my working place I asked a few.. and umm.. yeah, also just the website, then I was showing them a lot of things. Then I was like.. umm.. when I saw some nice things I was adding it on Google Maps, like a card. And then umm.. yeah I showed them, and they were adding some things and then you could just see on Google Maps like 'you can do this in one day, that part in one day, and that part in one day', and like that I was making a nice itinerary for them.

[Number four. About learning. In this case, learning means something you didn't know before you came to Bali, and then after you came to Bali now you know it. If there's something like that, what is it?] So, something that I didn't know about, and now I know, because of Bali? [Yes] Umm.. I learned many things about sustainability. Because it's for my work so I'm .. yeah.. I'm just working on that part. Umm.. yeah I didn't know anything about Balinese culture. So that was of course a learning process. And um.. (pause).. [And what do you know about Balinese culture now?] Well.. not so much yet, because I really want to join like one of the ceremony or anything like that. But I was visiting like the temples and yeah.. like the Buddhism, the Hinduism, those kinds of things I just didn't know about and now when I'm visiting like the temples and I talk with locals and (pause) also about the small restaurants stuff like that .. [Warung?] Yes. You keep talking with people and.. yeah it's like you learn something small everyday you're not familiar with it. [For example, did you eat in a warung yet?] Yup. [What did you eat?] Umm.. nasi

goreng, mie goreng (laughing) because it's difficult because usually they don't have the English menu. So I've no idea what to take (laughing). So normally I just do nasi goreng or mie goreng. I tell them like 'no spicy' (laughing).. but sometimes they have like the nice pictures then I just choose something. Which I really like, because I like trying something new. But I also like, yeah, also the eating culture here. [I know that in Holland nasi goreng is everywhere] Yeah, but I like it more here. [Anything else?] Yeah, just like I said I mean every day is like a new experience. Like working with Balinese people.. yeah, everything is new for me because I never came here and I never traveled to Asia. So yeah it is just a very nice and beautiful experience, like everyday is something new, so..

[Number five. About interactions. Can you describe your interactions, say during your holiday with your family. Your interactions with anybody, with locals, drivers, other tourists, if you have some examples you'd like to tell?] Um.. Well of course I have the interactions at work. Which can be a little bit difficult because most of them are speaking Balinese (laughing) Err.. so yes, it is umm.. I, I had the other intern, she was also a Dutch intern, so I was talking a lot with her because we have the same language and it's easier. So you can also see at the office of course because a lot of them are speaking their own languages. So that can be a little bit difficult but I understand it because I had the same with the other intern. So, yes.. umm.. furthermore I had contact with drivers for my parents. And I saw that they're speaking very proper English. And I was very happy about that because I didn't want my parents to be with a driver who was just speaking in Bahasa or just had difficulty with speaking English and explaining something about the area. So that was very nice I met someone also from the other intern, she knew it before. So, umm.. I was talking with him, and err.. I was talking with the locals and people in restaurants. And also like on the boats in Nusa Penida for example [What did you talk about?] Well, with them it was also a little bit difficult because they don't speak English that well [They speak Dutch (joking)] Yeah, some of them! Some of them.. [They do?] They're just like small words.. (laughing) some random things they say. But it is more about like what are you doing here.. They really like it when I talk about my internship and that I'm working here for a few months and they're like 'wow, what are you studying?' So.. yeah.. and of course with friends. I met new friends and I was traveling here with the friends [Any negative experience with the interactions?] Umm.. well, one of my first days (laughing) I was going out and my friend wanted to go to Kuta. And then my phone was stolen, almost, because I was driving on the scooter and my friend was behind me, she was holding my hand for Google Maps. And then someone was coming next to me and he was talking to me, and he was a local or looked like a local. He was coming very close and I thought, 'Well, just a nice guy, he wants to talk'. And then, all the sudden he grabbed my phone and he wanted to, to.. [Take it away?] But my friend was holding it like very good so, it was not stolen. But it was like one of the first days, so that was like a very negative experience (laughing) But I was also expecting it.. [Can you elaborate your feeling when and after it happened?] So, yeah, actually when at the moment when it happened, I... I felt like pretty shocked, because I was also with my friend.. and she was also like fighting with the guys and yelling at me and I didn't actually know what happened. And I was not really sure that it were locals, or.. was it just like

tourists, but they looked like locals and I was thinking like .. they're just poor or I don't know maybe they just don't have a phone (laughing) that's why they steal it or.. I'm not really sure what I was thinking but from that moment I'm like very safe with my stuff. I keep them close to me and I always kind of look around.. And if go back by scooter in that area I always look out for people who are watching me. Or if someone comes really close to me by scooter and I always like really watch myself and my stuff like 'Is he trying to steal something from me?' So that is what is actually changed but it's not like I really feel unsafe right now. [If you remember about learning, that's also learning] Yeah. I kind of changed my behavior and from someone who doesn't really looks after my stuff all the time, and from that moment I actually really do. And.. I also thought that the Indonesian people are like.. that you can really trust them and they won't do anything like that, because of like their religion and their beliefs and traditions like they really seem like very... Yeah just people you really you can trust. And actually after that, I'm thinking about that a little bit more like 'Hmm maybe they are not all like that', you know.. So yeah, that what makes me .. just think about things a little bit more.

So other than that I don't have any negative.. Sometimes it's difficult that not everybody speaks English. Because people wants to express themselves but, yeah, it's hard.

[The last set of questions. Will you return to Bali one day, for a holiday?] (Pause) Umm.. I think I would. Umm.. Normally I am not returning to the places where I'm staying a little longer because I just like to explore destinations.. But I, yeah, the really thing that I would come back not maybe in a few years but I was thinking because of the mass tourism, I was wondering how Bali looks like in like 10 years. Because I'm kind of a little bit scared the mass tourism will be everywhere. So I should, yeah, I think I will first take a look at that before I will travel here. To Bali.

[Second question of the last part. Will you recommend Bali to friends or relatives for their holiday?] Mm. Yeah. Yeah, I would.

[Last, last, last question. This is a bit tougher [OK (laughing)].. If you could imagine an ideal Bali. A Bali in an ideal world, it doesn't exist, but in your imagination. A Bali in an ideal world that you would love to visit without any complaints, can you describe how it would look like?] I think I would say a more pure destination. Because many places are already beautiful but people think that they have to make it more beautiful and like, you can see that the more rich places are owned by someone from Europe or someone from outside of Bali. And I think the culture and the local people and all like unique things are not in the luxury. It is about the culture here and I think people are (pause) yeah trying to make it more beautiful with all of those luxuries, and infinity pools, and stuffs like that. And it's beautiful but like my ideal image would be not with all the luxury, but more the pure destination. And, really being interactive with the locals. And see the pure, like the personality of the, of the island.

Participant Code : Slb-004
Date : 7 Aug 2019
Name : Manon & Pauline
Country : France
Age Group : 20s
Social Context : Group (2 friends)
Days in Bali : 4

[Before you came to Bali, I'm sure you tried to find some information about Bali. My question is what sources of information did you use?] Different things. I've got friends, so many friends came to Bali. And we also buy two books. You (Pauline) Indonesian islands, and me (Manon) especially Bali. Also internet, of course .. a lot of blogs, because a lot of French people make blogs with their trips.. And they make a lot of trekking and we want to walk a lot. We searched cheaper place where we can walk a lot and meet local people. [Did you use Google to search?] Yes, yes..

[Then, before you departed to Bali, I'm sure you had an initial perception about Bali. And when you arrived on the first day, you had an impression about Bali. Were they the same or different?] Umm.. for me, it was different.. Not bad, but I hope there were more fruits (laughing). Because when people speak about Bali, they tell me there are lot of fruits. While when we took breakfast at the hotel, they were sometimes just pancakes or .. not really (laughing). But I like the 'atmosphere', the 'peace' atmosphere, people stay calm, they are not like European stressed or .. So, that is really cool. It's really better than I think. It's really good but I thought there were more (laughing). But I don't like when people come to tell 'taxi, taxi' or ... you know? [Yes, I get it] and you speak up a lot.. You feel umm.. pressure.. You feel more stressful.. when a lot of people come to offer a taxi [Do you mean at the airport or the roads in general?] Umm.. both.. both, yes. But it's really, really impressive because Pauline lost her backpack on the plane. My backpack didn't arrive at the same time as us. [You checked it to the plane?] Yes, we checked it. So we had to make some paperwork, and it was 2 AM (laughing) and the driver waited for us. In France nobody would wait for her. Here the driver waited for us and that was really .. impressive, 'Oh my God' (laughing). Before going to Indonesia, we found the roads are not really good.. like from soil? But here they are like in France [The quality of the roads you mean?] Yeah..

[Then can you describe, maybe just a few words, your feeling when you arrived in Bali on the first day?] Umm... De paysant.. the landscape is very different from France. And the first day we were in the hotel, and there were a lot of offerings. Il y avait beaucoup d'offrandes dans l'hôtel. I felt distressed [Note: she meant UNSTRESSED) .. disstressé ... not stressed [Aha OK] (laughing) [Feeling relaxed?] Yeah.. Feeling relaxed.

[And now, next question. So on the first day you had a feeling of unstressed, that kind of perception. Can you compare to your feeling now?] OK. We went to Nusa Penida. My feeling was .. umm.. really impressive because we were on a small island.. I think it's less touristic than Bali. For me it's already relaxed, but I think, for

people I am a tourist.. so a lot people look at me and say 'they are money'. So he speaks about me for taking a taxi.. not for knowing me, or understand my culture or you know (laughing)... [OK, it's more about, like, business] Yeah.. The most exchange with the locals are just for business. I really like if we speak with them (the guides who took them to Selumbung village) because we want to learn about them and they want to learn about us. It's cool. [So, getting better because of the interactions with locals, genuine interactions, not just business] Yes.

[Then, the next question is about itinerary. Can you describe the process to decide what to do next, what to visit next? How do you discuss and decide?] Oui.. I chose to stay for three weeks in Bali because we want to discover all aspects of Bali. Umm.. concerning the itinerary, we just .. we want to begin by the East and then the North [So this is the start of your journey?] Yeah, yeah... And we want to see both, for example, sea and also mountain.. After we want to visit West. And at the end of the trip, we want to stay near Ubud, and finally the South, Denpasar. [Because it's closer to the airport?] Yes. [Did you plan everything in advance, or just.. 'Tomorrow I'm going here, tomorrow I'm going there?'] No, no.. We do both. We use a map.. and then if the map is not really... We use an application called Planificateur de Voyage.. It's a French app. We can put the town, and it makes the trip .. and you can choose your transport.. It's a great site, yeah, Planificateur de Voyage. [Do you sometimes change your plan?] Yes, yes (laughing) [Why and how?] Because.. Yesterday.. we met Made (the tour guide) on the beach, we said that we want to discover and to climb.. Then we changed the plan because we found an opportunity. The feeling was.. it was really important.. It was great to say 'OK, why not?' (laughing) We will see..

[If there's something you learned in your holiday in Bali, in this case learning means before you came to Bali, you didn't know it. And after you came to Bali, now you know it. If there's something like that, what is it?] That if we have learned something? [Yes.., for example you mentioned about the offerings.. anything else?] Yes... umm... 'anas', the plant, it was the first time we see the tree of pineapple (laughing). It was impressive. And to.. to test (try) coconut, from the fresh coconut.. Aaa.. scooter (laughing) Yes.. we rode scooter in Nusa Penida, it was the first time. Umm.. I think we have learned a lot today because I talked with local people. Oh, we met Nederland (Dutch) people. We met with two guys that we have spent one day.. And they know many things about Bali.

[This you mentioned it already. But I want you to tell more about it. Give me examples probably. About interactions during your trip in Bali so far. It can be with the locals, with tour guides, can be with other tourists, can you give me examples what kind of interactions?] Umm... First we spoke with hosts at the hotel. People of the hotel. No, the first was.. in the airport.. with the taxi.. and to the Dutch [How did you meet them?] We were going to the point of view.. next to the beach.. We took a road a little dented, a little much (laughs) on a scooter, not a nice road. We followed the application CityMap, which indicated that there was a nice view. We arrived there, there was a swing and we met two French ... because we had to leave the scooters because it was too dangerous.[Too dangerous for scooters, yes.] That's it.

And so the French told us "go ahead it's nice, go see, then they left. Except that there were two other boys who arrived, and we started talking to them, and they told us "if you want, we go here, you can follow us" and we followed them. We ate together a meal and went to a beach to see the sunset, and after seeing our hotel was near theirs we went back, and they said goodbye. [What did you talk about? What kind of things did you talk about?] What they discovered in Bali, what they did (laughs) to give us ideas, their way of seeing Bali, the food too because here it's very "spicy" so when we had to choose our dishes we asked for advice because they spoke good English, and on the map we did not understand certain words, and they told us if you do not want to eat too much spicy, eat it (laughs). There's one who has taken more spicy stuff, like that we could taste, but we took some spicy stuff. And he told us that if we wanted to drink something, we had to say without sugar and ice, and then we did some gymnastics on the beach (laughs) and then we talked a little sport ... and here (laughs) . From their travels, how long they had been there, what they were planning to do. They told us a lot about diving and snorkeling. [Where?] In Nusa Penida. We spoke with the host of the house in Nusa Penida, I spoke to her, I think she pretended not to understand me. Because I put gas, I told him "petrol" she took her cellphone to translate, but she did that she never understood anything. After it was cordial, it does not matter it's not for the price of oil ... we did not pay very much (laughs). We have to bargain a lot here, sometimes people tell us a price, and we can lower it a lot. So in the end we do not really know the true price of things. We do not know if because we are tourists they put the price much more, you never know. For example at the hotel she offered us £ 600. Why pounds? (laughs) 600k Rupiah to do what? For ... to take the boat for Nusa Penida but for one person. So we ... we went a little further and finally we got it for 700K for both. That's it, it was our last exchange with Madé on the place. After we went to a temple ...

[What about the tour you took today? How did you meet Madé on the beach?]
(Manon) I went to bath, Pauline stayed on the beach .. (Pauline) No, we already arrived on the beach there were small restaurants on the side, he thought we were German, so he told us "Hallo". And we said "Hello, we are French". And then you went to bathe, and he came because we wanted to take a picture, and then he came and we started talking business a little (laughs). We talked about everything, because in France we put a lot of short clothes and here it's not common so we asked for his vision of culture, if they married early in Bali, funny stuff. We talked about holidays, independence day, from Everyday life, children's people, if they go to school ... He taught us how to say first, second First names. How friendly are they, they asked us a lot, because they wanted to improve the tour, if we had ideas ... so we gave them our ideas ... and I would not be very protective but they were very careful when climbing the waterfall ... "Strong women" (laughs) they were careful we felt safe. And they were very generous giving the information, even if we did not pay attention to our environment they said "it's a pineapple, ..." we tested fruit too ... Snake fruit, little cucumber, and cocoa but it was damaged. I have another feeling about the interaction with the people of Bali, I feel they are distant but it is a form of respect, but at home it is closer. When we saw them in their village, they did not approach us too much ... (Pauline) I do not agree too much. I think the French are not very close either. When we do not know, the French are not very friendly. On the

contrary, I think people are smiling here. Yes, but you see when we met people in the villages, they were quite cautious ... After we are not an attraction (laughs). They are not used too ... maybe we were intrusive. But we were asked for photos, a gentleman on his scooter was too happy to see us and asked for photos. And there it happened to us also a young woman who asked us for photos, we asked.

[Question number six. Will you return to Bali for a holiday?] (Pauline) If I have the opportunity and if the person with whom I go has never seen Bali and wants to see, it would not bother me to come back at all. (Manon) Me too, the same. In my vision, I would also like to see other countries, but I would not mind going back. Because for now I like it a lot! And then we can not see everything, because for now we have been to Nusa Penida, we saw some things but there is so much to see and there will be other things to rediscover ... Finally we have dedicated to Bali, I think I could go more to the capital in Jakarta, and visit the other islands.

[Will you recommend Bali to friends or relatives for their holiday?] I would recommend Bali to my friends without hesitation.

[Last, last question. If you can imagine an ideal Bali, Bali in an ideal world, which would it look like?] There should be much less waste, it bothers me, because even in France when I see rubbish on the beach, I usually pick them up and put them in the trash. The ideal for Bali would be to teach them, because I think that we export a lot of plastic, that we sell them a lot but that we did not teach them to sort. In my ideal it would be cool to remove all these rubbish that pollute and I also think of helmets for scooters, here there are none and they are in shorts and flip flops ... Pauline told me when we have took the scooter "we'll be too hot if we put pants" and for me it was important to protect me if I really fall .. It's really important. After I would not change the nature, because I think there are enough constructions compared to France, which has too much ... The architecture is beautiful in France, but there is not enough nature and here it is also what I was looking for, and here the ideal is also to keep the richness of your nature. Uh ... That's all I think. The problem of concrete for me on the road causes a lot of pollution problems, for example there are many more sharks on French coasts because of concrete (laughs), and I think it is important to keep authentic ways, civilized but not too much concrete (laughs). (Manon) The same thing about plastic, a lot less. After me it would be more, when we were at the seaside, there are too many panels like "get free" etc, it's too touristy, for example in Sanur. I thought it was not nice there was everywhere and it broke the charm. (Pauline) Ideally it should ... when there is a tourist place, there are only tourists. I found it a shame because we wanted to share and be in the authenticity, and here we travel, we are in Bali but we meet only French. Sometimes we would like to be in a bar where we meet Balinese, or it mixes. In France, everyone mixes. I think there is a problem because I think they idealize us a lot, whereas we are the same. They said that the white skin was really good, whereas for us it does not matter the skin color, it's good. Especially since we like to be more tanned (laughs), it's paradoxical.

Participant Code : Ubud-001
Date : 18 June 2019
Name : Hope
Country : USA
Age Group : 40s
Social Context : Solo
Days in Bali : 1 month

[Before you came to Bali the first time, I'm sure you tried to find some information about Bali, right? My question is, what sources of information did you use?] Of course, I did my research, yes. I actually bought a Lonely Planet .. umm I bought a book, it's the Lonely Planet, Bali & Lombok, a travel book. [So, mostly initially before you came to Bali, it was from books?] Oh.. actually I did have a friend.. that had visited last year, I forgot, ya.. And she did give me tips on where, which area to stay.. so it would be close to.. 'cause I was staying in Ubud and she had many tips on where to book my place. Yeah.. So it was a good place to get to the .. everything, you know.. [And before you arrived, I'm sure you already had an initial perception about Bali, from the book & your friend. Then, when you arrived in Bali the first time, on the first day, you had your first impression about Bali. Can you compare between the two?] Yeah, I was a little bit nervous before I came. Because my first time traveling solo.. I definitely had no idea what I was going into and.. when I did arrive, I thankfully had a driver that my friend had recommended and used. He made me feel very, very good and welcomed.. Actually his cousin, it wasn't him. So it felt like 'OK..' but I was umm.. I was mostly jetlagged (laughing) because it was a very long flight from the US. Like the first day, I got here pretty late and literally he just took me to the place. And it was quite beautiful, it was a nice field.. And I did feel good, but the next day I was like.. I was scared.. to leave. Like I didn't where to go, I was lost (laughing) .. I had no idea.. I was so like nervous about leaving, I didn't know where to go.. or what to do, yeah.. But I did leave, and found places to go, but.. yeah.. I had to overcome my fear, because it was scary.. Lots of areas are very scary.. [Can you elaborate more, why were you scared, etc.?] Well.. I had a fear of dogs.. You know I didn't if I trust anybody, you know I was by myself.. I didn't trust any guy that tried to give me a tour.. because I.. that's always my personality.. you know like over cautious, solo traveler, I did get taken advantage of ... and the.. I also didn't want to get touched by dogs, so.. that was bad. And I didn't rent a scooter, so getting around was a little bit difficult where I stay. It wasn't super close to everything, yeah.. [And where was it, close to Ubud?] Umm.. yeah, I stayed in Penestaan. It was a little bit north. And it was pretty far from actually the center and everything. But I eventually had the courage to like walk.. (laughing) I loved walking.. and if a dog barks, then just walk.. it was OK. I got over it.. It took some time now.. It did take a lot (laughing) .. and I'm grateful that I'm over that.. because I've been here so long now.. You know you're there by yourself, you're a girl, you don't know.. Now I feel, if I'm to be honest, super comfortable and I feel pretty safe. But it took time here to feel safe so.. [Like how much time?] Umm.. last year I came back.. I came back in July, to volunteer teaching English in a group. I was even scared and it was really big team, a big shift in my life. And I don't think that even really overcame my fear and so.. maybe came back this time when I was really actually like setting on. And

even though really... I've been six months.. and it took me like.. two months? To feel like really I wasn't afraid of certain things. I mean even now I still get a little bit nervous around.. like if I'm on a bike myself, I crashed my scooter twice (laughing) and little things, you know.. [Did you hurt yourself?] Umm.. not too bad, not too bad.. Because I was learning, like.. I hurt the bike more than myself. And that was unfortunate, but.. so I'm not dead (laughing).

[And can you compare between your perception when you arrived in Bali and your perception now?] I loved Bali. When I got here I realized I was just so happy here.. I met really genuine people, locals and.. I found.. a lot of peace in being here.. just like a lot of .. I met really genuine people when being here. And I met some really good friends.. in fact I met my boyfriend here but.. we're no longer together but.. Yeah, so.. It was a good experience for me [So, am I right if I say that your perception or feeling about Bali has been increasing over a time? Like it's getting better] Yeah [OK] Yeah, I mean... even the first weekend was amazing and I scheduled a Mount Batur hike. And.. I just.. I did a lot of cool things and then I just started to really genuinely like.. doing those. And it was some.. Yeah, it was amazing really.. And I met so many genuine people. I love the Balinese culture and the people here.. And I just really appreciated everyone I met umm.. definitely brought something into my life.

[Any other experience that made your feeling better, your perception better?] Umm.. Just like overcoming the fear, and like walking and exploring and finding my place. Even the homestay I was staying in, I really had the gratitude to the people that were, you know that owned it. Umm.. it was really peaceful, and it was right at the rice field and it gave me a very like calm feeling from where I'm from. So.. that was nice and just having, just served well experience. Just being outdoor, having an outdoor kitchen, being in nature in general.. yeah.. very, very umm.. It was very good for myself (laughing).

[And you also mentioned about culture, can you describe which part of the culture?] Yeah, this is.. umm... ee.. I love everything about that.. I love the culture, the religion I love that.. the Hindu traditions.. I know not everybody is Hindu in Bali though.. I don't want to be biased, umm.. But for the most parts, I.. (pause) Oh and I did cooking, I'm a chef, so I like that.. and.. that was great. Umm.. and just the beauty, really it's a beautiful place.. umm.. yeah, it's so beautiful (laughing) I mean you can't really like complain about being here. My favorite is actually love going to south and a.. Oh I did, I did.. I went to the north, and I did like the waterfall 'Aling-aling' and jumped. And that was another fear I needed to overcome, it was really scary and I did it. That was really cool (laughing). So.. Yeah.. like experiencing just doing the activities. And that was a day I woke up really early as well. And I went to book a trip to Lovina and I saw like dolphins and the water.. And that was just alright. But when I went to Aling-aling, it was all about jumping in that beautiful waterfall. And.. yeah, almost died but it was cool (laughing) I'll do it again. Don't tell anyone that [No, no, (laughing)] I almost died, I mean.. I got caught in the current of the waterfall. You have to jump the certain way, but it was really fun. It reminded me of like.. I think coming here just inspired me to do things I used to do when I was a kid. It kind of brought out the inner child in me the.. the free girl that liked that enjoying

her life. When you're kids, you've got to do the things but when you're an adult, you're adult, so...

[The next question is about your itinerary. How did you decide what to do next and where to go next?] I didn't book a lot of things until I got here because I wasn't really sure what I wanted to see.. So I didn't do itinerary search, all I know is what I had planned. Oh I planned it out, my itinerary was also to go see Lombok. And I did. So yeah, I used the book that I have, and I asked people when I got here. How to book solo. Because when you buy solo, it isn't very easy to do tours and things. At least it's not feasible and it's kind of expensive so.. (laughing) I had to figured that one out when I got here.. So like I said, when I go here I started to write things like what I wanted to do.. 'I want to do this, I want to do this'.. I've been working a lot. I got here I wanted to make sure I experience as much as I possibly can. I asked my driver who had gotten referred to, like my friend referred me to, and he was great. And I also met another driver through the tour I did to Mount Batur and he became my best friend. But he also gave me a lot of advice .. umm.. And I wish I had a driver, a really good driver, that would take me anywhere and I wish thought really safe with them. And.. they always like.. First, you have to get used to that sometimes they don't want to take you to where you want to go. But I learnt to say: 'Hey, this is what I want to do' and they.. they would cooperate on that end. 'OK fine, you don't have to do the normal tour, we'll do this instead.' So I got really lucky on that sense, but.. Yeah I was really good at convincing them to take me around. I'm on a go. So I went to like some hot springs in Kintamani.. umm.. yeah it was like really crazy, cool.. a lot of fun.

But I also met people here that were also solo traveling like I said. And eventually went on some really fun, umm, adventures with them, to like we went on a scooter. And we went to (pause) like waterfalls. And then we would go to rice terraces and.. yeah, so like I had.. I like blending with people I met. So if I met somebody along the way, we would just go and do something the next day. I also used... no I used.. oh used the dating app, when I was here (laughing), yeah I met a friend. He's a really good friend.. But.. umm.. yeah, and he told me.. And I was here for Nyepi which was really amazing, accidentally here, their new year's. So that means I got to witness Ogoh-ogoh, which was a really cool time they did it for their silent day of their new year. So that was quite cool as well. Just a .. they made really big statues, umm.. then they bring them out and they're trying to scare off like evil spirits.. Yeah, it's pretty cool. I like Nyepi. Nyepi is pretty awesome. My favorite day.

[So just to confirm, you didn't come with a firm plan] Not so much, except for like I had my itinerary based on where I would stay. So, I did have like this AirBnB planner I loved and it was great there but I ended up having another one that was horrible. So I had to stay in a hotel, which was awful.. So I moved there because the place was really, really bad. I mean it was dirty, it was bad experience and it was like 'I'm not staying here'. There was mosquito too, it was really bad. So I moved to this hotel and actually I was staying in this hotel for Nyepi. It was not my ideal plan, but umm.. it was closer to the town, which made it easier for me to go. And that actually when I met my .. well he was my boyfriend. And I met my boyfriend at Ogoh-ogoh (laughing). So.. that was an interesting story as well.

So, to go on different things.. I'm very decisive. I just said I want to do this, so let's do it. I plan next day. So like think about it.. when do I want to go, and if I was like 'I want to go now', then I did it (laughing). [So, the place that you want to go next, you found out from internet, or driver, friends, other tourists, or all of them?] I would just look up things I thought I might want to do, I asked my driver. Yeah, I'm very social, I'm very friendly, and I would just ask people. Mostly people I met in Bali, yeah.. My friends from here would always give me advice. One of them actually passed away.. He was like the best friend I ever had while I was here. That was hard, but.. He gave me really good advice. Him and his wife. He was like my really good friend.

[OK, the next set of questions. If there was something that you learned in Bali - in this case learning means something you didn't know before you came to Bali, and after you came to Bali you know it - what was it?] (pause) I learned how to love (laughing). That was a really silly thing but you are really loved here. There's a lot of genuine.. I don't know it that was more in more. But I also learned .. (pause) I learned a lot about Hindu.. just the culture and the people and the karma. And.. aa.. (pause) I learned to trust some of the people that I met along the way. But.. yeah, I guess, really I came here, I came for love and actually I found it. And I really love Bali and like every one I met. And it was really all I found. And just the experiences, every one that I met it's hard to explain everything.. I've learned everything so much in that one month. It was like almost more than I learned in my lifespan. [For example you said you were learning to trust, can you give me an example, probably you can tell me a story?] No but I think it's hard as a solo traveler in general, to just like... I'm actually quite trusting, I've always been that way but I think like I was going to do on my own I wasn't sure and I was in a new country. But I learned to really just a lot of like.. I mean don't trust everyone.. don't (laughing) don't trust everybody here.. It's actually not a good thing. But I think love is more important honestly .. it's kind of like well, in a culture, there's a lot like happiness, just a lot are really good.

[Then the next set of questions, actually you told a lot about it already. But just in case you have something to add. It's about interactions with others during your holiday in Bali, like with the locals, the drivers, other tourists, anybody.. Maybe you want to add a story about it?] Yeah, with the drivers, with my drivers, I became like a really good friend.. One of the drivers was used to having solo travelers. And he is now one of my really good friends and I help him get a work all the time. He's such a good guy. I really like his energy and spirit ... Umm.. So and then with tourists (pause) The guy I met, random strangers that I ended up being really close friends to me. And then I met.. I don't think I really bad people (laughing), No, not really.. but I also met.. umm.. (long pause) So the people that I did meet that I liked a lot, introduced me to more people.. and.. umm.. and that was nice. But I didn't meet actually a lot of people until my second visit. To be honest I only really meet a few people, they were my drivers. I mean they were I was relying on I was here for vacation .. umm.. but they were the ones I got comfortable with. And they were like my friends because they.. you spend a lot time when you drive so much far away and was just trying to get used to. Umm.. and I met a local guide, I met a really sweet girl

when I did the Mount Batur hike. I just really loved her and she concerned me a friend after that. Unfortunately I lost her Facebook and I didn't have Wifi when I was there. But umm.. just her spirit, her energy, her drive, in fact she was going back to school and she did hikes everyday. I really admire like the people here and the way they work so hard to get what they want to go and like yes, it has become more of that since I've been back. So yeah there was a very umm.. there's a nice .. I love the young people here that are so driven to meet their dreams and such a.. well.. their culture and they really start the ceremonies. And.. when you are a dreamer it's very outside of being in the Hindu religion. So.. it's cool! I like it (laughing) I do like them..

[No bad experience?] I have a few bad experiences. In fact I had my phone .. in Kuta only and I never go to Kuta, it's not my favorite place but I had to stay because I was leaving for my flight the next day. The only really bad experience was in Kuta.. And when I was in Kuta, I had my friend, the guy that I met, his phone was stolen out of my hand. And that guy almost broke my hand. That was my last night in Bali, I was pretty upset. Like, I literally didn't want to come back, but I got a .. (laughing) I realized it's OK, it's Kuta, it happened in Canggu, we noticed. Umm.. yeah, so.. that was like the one negative experience, theft, umm... but for the most part I've never felt like anybody was going to steal from me, you know. But I've heard other people had those experiences here. But.. yeah, that was the worst. When someone takes something and it's not even yours, it gives you bad feelings in general like.. I can't replace it.. I couldn't get it back.. So, yeah.. That was frustrating.. It's OK, though.

[Will you return to Bali for a holiday?] Of course (laughing).

[Will you recommend Bali to friends and relatives for their holidays?] Of course! I'm a pretty big fan of Bali.. But I also know like (pause) there's so much more of Bali. Bali is a such big place and it's like. I love Ubud, this is where I like, and it's because of the culture.

[The last, last question, probably a little tougher. If there was an ideal Bali, a Bali in an ideal world, that you would love to visit without any complaints, what would it look like? Can you describe it?] So, just get rid of the stuffs I don't like, basically. [For example?] If they didn't burn the garbage everyday that would be lovely.. umm.. also, I think... (long pause) .. They need to... They made their noise (laughing) They're really loud (while laughing) [Noise?] Well they're always building, they're always building something.. I mean that's a good thing, they're always doing constructions. Umm (pause).. Ideal Bali... I mean honestly I don't really think it needs much change, although I feel.. They're catering more tourism and I don't like it as much. But I miss, I miss the original Bali.. Even when I came one year, so much has changed since I first I came. I was so different. I mean.. I just felt like 'culture, culture', and now everything is are changing. But change it.. it happens everywhere. You just have to imagine, it's like where I'm coming from, the Bay Area, I'm from California and.. it happened, and I didn't like it. So well, if you don't like (pause) I don't like what's happened. I don't like the change. I don't want this, I don't like this. So, for Bali I think it's more like .. (pause) When I first got here, I was quite actually just.. when I came back, like 'Woow'.. They're catering to like.. It's the same as San

Francisco, you know? Yeah, so maybe ideal Bali would be like not trying to make it more touristy.. like outside of Bali, or outside of Ubud, a little bit less like that. So a little bit more of culture, 'cause that's why I'm here. I like that. I don't want the XYZ restaurant, unless I'm cooking (laughing).. I'm a chef, yeah..

[Do you also see the change in the behavior of the people as well?] Yeah, I see that the people are not as .. like not so much everyone, but I do see it affecting like life here a little bit. Because people miss their culture too, like 'wow this has changed'. But you have to think about.. I mean everywhere you live, it's going to change, it can't just be the same. This is how you make money. But.. I think it affects people here somewhat just.. I don't know how they feel about... But most people I meet genuinely love us here because we're their bread, you know, we're their money making. This is how they're making their money out of tourism. So.. they're grateful. In fact they love us here, and they want to have us here because.. and not only that, to.. to meet you, and they want to learn about you. Just like we come here to learn about them. They're actually very mutual, like...'what do you do here' (laughing) like they never leave. People in Bali don't leave very often, as I know.. That's another weird thing.

Participant Code : Ubud-003
Date : 2 Sep 2019
Name : Mariana
Country : Brazil
Age Group : 30s
Social Context : Solo
Days in Bali : 44

[Before you came to Bali, I'm sure you tried to find some information about Bali, right? What sources of information did you use?] Especially friends.. and internet. But I've been feeling Bali for a long while. I bought a ticket to come last year, but then there was a really bad earthquake in Lombok. So I just changed my flight, but I've been researching Bali through friends. Especially my friends who love Bali. And also internet, as spirituality, something that's important for me and I'm really curious about. [Which part of internet?] Yeah, blogs, websites.. or just Googling and clicked on the pictures, and really some stuff about it. But more about intuitions and friends. I didn't research a lot.

[Then, next question. Before you departed, after some information you got, I'm sure you got some expectation or imagination about Bali. Then when you arrived on the first day, you got the first impression about Bali. My question is, were they different or the same? And how, and why?] OK. First, it was so impressive like 'This place is so beautiful'. I like the architecture, I was super impressed that this traditional architecture is really like all over the place. It's really like it's something cool, it's everywhere. And.. so I get a better impression about the beauty. But I didn't expect that Bali was that dirty. So this really like hurt me to see how dirty it was. But yeah.. I was really impressed about architecture. [And if you had to sum up, was it below or above your expectation?] Above. [OK]

[Then, your impression on that first day. After spending about 6 weeks in Bali, now can you compare your perception about Bali on that first day, and your perception today? Tell me stories about it.] Umm... OK.. Well... I have a... of course it changes a lot since the first day because I've been checking the place.. Like beaches.. I thought.. first I didn't like it that much.. but I went to Uluwatu and I fell in love again with Bali. Because I came from Brazil and we have amazing beaches and Bali is such a.. everybody is taking picture on the beach, like *shitty* beaches.. like Canggu is just ugly, you know (laughing). But um... something that impressed me a lot is the food here. So my impression about how could I have a lifestyle here is just so much higher than I thought I could have.. Great massage, great food, great architecture, beautiful places, people from all over the world. It more... it's easier to ... to have services than I thought. Like to go to a Western doctor or regular doctor, and I had a really good experience.. or like to use Go-Jek whatever, and I'm having good experiences. Umm.. so it's very developed for what I need. Umm... Also I'm having a really good impression about local people. Umm.. even if they don't speak English I feel really welcomed. It's something that I'm impressed. It's so safe. It's the safest place I've ever been. I lived in Switzerland and I didn't feel safe as I feel safe here.

[For example?] Well, just leaving the helmet on a scooter and nobody is gonna take it. Or if you forget your phone somewhere, and you go back, and it's there, still. It's amazing. It's probably because of the religion and the karma and all the stuff.. And something else that I'm really impressed.. their offerings and all the rituals that they do every single day, like ... it's real.. They really do. So yeah my impression is getting higher and higher, better and better. For sure. Even if I see the... like pollution.. it's kind of bothering me. But umm.. yeah, it's getting better and better. Every time I leave, 'cause I'm staying in Ubud most of the time, but every time I leave Ubud, I thought I fell in love again with Bali. Ubud is my favorite place, but now I love everywhere.

[Any negative things?] Pollution. And I had this funny experience. I had a crash, I tried to learn how to ride a bike and crashing in a *warung* I broke the wall. I had to pay \$100 (laughing). Like I went in a kitchen (laughing). [Where was it? Somewhere in Ubud?] In Canggu. It was like.. there was nothing there, just a *warung* and I 'puffed' I crashed. Yeah.. umm.. basically just that, and a lot of personal experience that I think is... I feel that the energy here is super strong. So, like it's a *Karma Land* for sure. Everything happens here like.. I'm happy for a lifetime experiences here.

[Next is.. You described it already but in case you want to add. Can you compare your feeling when you arrived and your feeling now. And why?] When I arrived I thought.. 'ouww..' even if it was looking super pretty the first 24 hours because I was staying 20 minutes out of Ubud. And I don't ride a bike, I was like 'OK, I won't be able to be independent here'. So I was feeling it was pretty but it's gonna be hard to be here.. And now I feel like 'home'. Easy to be here, that was something that really changed it. And it's getting better and better, and prettier and prettier, and.. I kind of see the shadow of the place too, but it doesn't bother me. [See what?] The shadow, like the shade, the bad parts [Aha OK]

[Then, the third set of questions. About itinerary. Can you tell me the process of deciding where to go next and what to do next?] All of my movements here are like 'go with flow'. If a friend invited me to go the beach then I go to the beach. No plan, no pre-scheduled stuff. Since I arrived I just go with the flow, and I went to Uluwatu, Amed, Canggu.. [How did you decide to stay in Ubud first?] Because my friend was living here [Aha OK]. So, I came to live with him.. like in this district center. So, yes... This was pretty planned, yeah. I came, knowing where I was going to live, yeah.. But then after that, all the movements, no. [Did you book Ubud for the entire visit, or just for a few days] I decided to have Ubud for five days, and then I moved around. [OK]

[If there's something you learned during your visit to Bali, something you didn't know before you came to Bali, what was it?] OK.. I think the answer will be like one hour and a half (laughing) ... Well first things are the practical stuffs that I had no idea.. like the mix of religions.. I knew, but I didn't know how it was.. then that they drive like in England, I had no idea.. Umm.. and I've been learning so much here.. so, so, so much.. especially I'm having a lot of ethical insides. Like... maybe it's contagious like this Karma things. I'm seeing that every time I do .. wrong.. like that

I could do more careful.. I learned straight ahead in one minute after that.. I could do more carefully. So I'm learning to be mature and really responsible with my acts, because everything comes really straight like action and reaction here. I don't know if it's just my experience, or there's some influence from the culture, too. [Can you give a little example?] Like.. OK, when I thought I'm not sure I should spend money for this and that, and then I lose my credit card. Stuff like that. Or.. I just don't want to tell someone that I'm going there because maybe I'm gonna meet someone else, then something happens. It always like, when I try to find like a shortcut, or I'm in a doubt, or.. life is always like bringing .. umm.. put me back on the trail.. [OK]. Ethical... with people or myself. Also.. umm... I'm learning about trust.. Just like keep the door locked.. [In a positive way, or negative way?] Good way, good way.. I think my homestay's room is not locked and I have my computer, and everything, my password.. Umm.. I'm learning also that Bali attracts (pause).. beautiful people (laughing) like ... I don't know it's really magical how people are open here. This is something I'm really impressed, like people smile, people talk to you, anywhere I went in Bali, it doesn't matter whether it's Amed, or here, or ... it doesn't matter whether it's really busy or not.. Everybody is open. People smile. People want to talk to you. People want to interact. It's an interactive place, it's really social. Yeah, this is beautiful.

And.. Also I learned that in 2019, where we are now, even in an international place like Bali, it's possible to ... keep the culture going on. I saw some... what do you call.. dead body.. going to cremation and all the stuff. And I was on a scooter, and I had to wait, and I was like 'Wow.. we're in 2019, Bali is the most visited island, and the tradition is so beautiful. And, yeah, I'm impressed. Yeah, I've been learning so much about everything, so.. I don't know (laughing).

[Next, about interactions. Can you describe your interactions with others during your holiday in Bali? Maybe by giving some examples?] Yes. First.. the first thing that I like here is the Wifi password is always cute. Especially here in Ubud. "Weloveyou" or whatever, even the doctor was like "Tohealth" (laughing). But my interaction with people here has been super easy. Maybe the easiest place I've been, to meet people. More Westerners, probably. But umm... It's a ... and I also have to.. First I had a little bit hard time but now it's getting better, about timing. The local people timing. OK, we're gonna meet in a warung, and I'm gonna wait for one hour. And yeah, OK.. (laughing) so.. err... now I already adapt. But.. I think it's just super easy in this place to get any kind of interactions. Of course I have a strong impression about Ubud. There's a lot of 'bullshit' here.. [For example?] Every therapist is a guide of a lot of workshops.. I'm going to a lot of workshops, too.. whatever like breaking workshop, static dance, or a lot of stuff. And I'm trying to slowdown and my critics (criticism) is to be a little bit more compassion because here is a little bit open place for everybody, it does whatever. There's a lot of really bad stuff here, and really like bad teachers. A lot of bullshit they know. So I was like a bit critical in the beginning like 'What? If these people are doing these to make money here, I'm gonna be a Queen, because I know how good I am and how much I know'. But then I also learned a lot about compassion and 'OK, stop your inner criticism and be happy that there's places in the world where people can test themselves'. And just be open, there's a lot of stuff going on. And I almost feeling anxiety here because people are so open.. I get like

five different invitations per day... so I was like (mimicking to be suffocated). I start to get like 'Oh my goodness, should I go to...' (laughing). So interaction is like... I don't know if I answer your question.. [Yes, you do..]

[Next. One day, will you return to Bali for a holiday?] I will return, I want to live here like.. I will for sure, if I can't live here, I'll for sure return for a holiday. For sure.

[Second. Will you recommend Bali to your friends or relatives for their holidays?] Oh, for sure. No question about it.

[Last. If you could imagine an ideal Bali, a Bali in an ideal world, which you would love to visit without any complaints, can you describe how it would look like?] OK. Ideal Bali for me, would be .. like Bali, but without trash.. With all the cars and scooters are like really taking care of the air. Like the air would be pure. The roads won't have any holes (laughing) .. so it would safe without that. It's just the little infrastructure that would change. And .. yeah the rest is just perfect, so I won't change a lot. Yeah, the trash and the roads are safer. Culturally or politically I don't know a lot, so ... [That concludes our interview]

Participant Code : SLB-006
Date : 19 September 2019
Name : Mikko & Tiina
Country : Finland
Age Group : 30s
Social Context : Couple
Days in Bali : 12
Notes : Third visit. First was 2007.

[Before you came to Bali the first time, when was it? [2007] I'm sure you wanted to find some information about Bali. My question is what sources did you use?] The first time, I think Lonely Planet.. [The book?] Yeah, the book and online. That was pretty much it. Lonely Planet has their own website, they have chat forums for different countries as well.. And also the book, yes. They have very big forums, people share ideas where to travel around the world.

[When you came to Bali the first time, can you compare your pre-perception about Bali from Lonely Planet, and your first impression when arriving on the first day?] I can't really remember. Because that time I was living in Malaysia as an exchange student, then we traveled to The Philippines, ended up in Bali at some point. [OK OK, that's fine.. We go to the next question]

[So I should have asked my question to Tiina, because 2014 was your first visit to Bali, right? [Yes] OK now for Tiina. So in 2014, when you landed in Bali on the first day, was it worse, better, same?] It's worse, yeah.. Because it was busy, a lot of traffic.. so I, yeah.. [And before you came here, did you read the book Eat Pray Love?] Yeah, yeah, yeah.. I've seen that movie..

[The previous visit before this, when was it? [2014] 2014, OK.. It's much more recent right? (laughing together) Can you compare your perception from the previous visit and the first day of this visit?] I think it was quite similar.. Because you know more what to expect.. (Tiina answers) When we came here in 2014, we stayed at.. not Kuta but Denpasar.. close to the airport the first one night. So there was a lot of traffic, and people, and.. It was busier than I thought.. only Eat Pray Love (laughing) so I think only rice fields.. then it was a little bit shock first time we came here. So this time, it was like we expected. Because 2014 after the flight we stayed near airport one night and then this time also, so we already know what to expect.

[Now, we concentrate on this visit only. On that first day, it was busy etc., but you already expected. Can you compare your perception about Bali on that first day, and now? Please tell me stories.] I think it's different than the first day. It's much more quiet. And I'd say I'm happier now because I got away from the airport area. So after the first night, we came straight here at the Sunrise Paradise. So we've been here 11 days. [How did you find the place?] On Facebook. Some ads, online commercials. We see this place.. and we wanted to come here... to relax, not too much tourist attractions.. We can start with study in everything..

[What else?] It feels like more original Bali. I mean, now when we are driving a scooter here it's like.. 'This is the Bali that we wanted to see this time'. Because we have seen the basic places already, in 2014 we went around quite much. We went to Amed, we went to Lovina, we drove around Bali by car.. back to south. But we also stayed in Seminyak, busy areas, so.. This time we knew that we wanted to go into some place which is quiet. [OK] Just relax, not a lot of tourists, to find a place that's still quiet and more original, you know.. An indigenous small village and not so much tourists. And I think we found really good place, yeah.. So we are really happy that we came, to this area. It's very nice. We will still go to busier areas at the end.. Because we have not been to Canggu for example. I want to see what it is there, we know it's busy.. But we have relaxed, then we can go there and tell 'OK, this is how it is, and yeah..' (laughing).

[Anything else? An experience maybe?] I think the happiness of the people, the local people.. And how they still contact you, they used to contact more 12 years ago, also in the busier areas.. I think. Because we have been traveling quite much both of us, separately and together now, in Asia and other countries as well. When there was less tourists, the local people were I'd say warmer.. It changes...

[Then about the itinerary. Your movements. Can you describe the process about making decisions where to go next and what to do next?] Actually because we're on the study leave, we are actually traveling 6 months now. And we only knew that we had to come to Indonesia for two months, and after that we go to Australia, and after that we don't even know where we're going. And here in Indonesia, we planned that we'd fly to Bali, and we booked a flight from Lombok to Australia because we had to have a flight away from Bali. And we have two months there between the flights. We have a two-month visa, and we only booked this first one month, and the last week in Lombok. And nothing between when we got here. And now during the first two weeks, we are thinking. We haven't booked everything, but kind of know which areas we want to go next. [What about, for example decision to come here?] People at the hotel they mentioned.

[Then about learning. Learning in this case means something you didn't know before you came to Bali, then now after you came to Bali, you know it. If there's something like that, what is it?] I think also earlier when we had gone on a holiday, we had noticed that we're going on holiday, we got away from work and so on.. We were more relaxed, even much bigger this time. Because when somebody is going for a holiday, in a big city, you still like the big city. But you also have to see this monument, this place and this place. This time when we are really long time in one place, we can really let us. We can learn from ourselves that probably at home we should stress less, we try to learn a bit more relaxed. Because if we are at home it's like work, work, work.. busy, busy and everything. It has been a bigger influence this time. I don't stress about things.

[Can you describe or give me examples about your interactions with others during this trip?] I think with locals, like I said it has been very warm. And like... kindness, kind people. [For example?] For example everyone at the hotel, really. People who

are working there. So just when you are driving in here, local people they smile, wave you, and it's kind of like.. It's different. And they ask where we are going. We just stop there, and 10 seconds they just "Where you're going".. if we need any help, you know. This kind of feeling. It's very nice. [Anything else? With other tourists for example?] A bit of mixed we'd say, we have in the same hotel. There's also another couple from England and Australia. They have also a son, a small son. They also stay one month here. And with them we become really good friends. It seems like similar people have come here. Sometimes you could connect with other people really easily. And then there was another group of people, I don't want to say from which country, very loud and different. It felt like they made no contact to us. At all, you know.. it's like they're their own people.. and they have their own program. You don't get so friendly feeling with them. Very mixed feeling (laughing). And I think they were only for 5-6 days. Even it was a quiet place, they have a really busy schedule (laughing). Everyday. So it's different. People who come here for one month, they just come to relax. People who come here for 5 days, it's like 'Go, go, go...'. Everything, you have to see everything. Morning to evening you have to do something. (laughing) [Anything else that made you connect easily with the first group?] This woman from the couple she's from Australia, we have been to Australia where they live [Which part?] It's near Byron Bay, in the east. So we have you know, a little bit of common things to talk about. We have friends who live quite near there.. And later after Indonesia, we will go there.. Yeah, something that connects us. So they start like 'Oh, we can give you these kinds of like tips, what you can see here around when we go there. [The second one, did you say they're noisy? What kind of noise?] Very loud talking, they have music playing and all they are taking a very big part of the hotel. They have organized their own things, they have local ceremonies at the hotel. Which may be not the best idea because there are guests, and so on. Sometimes very late at night.

[Will you one day return to Bali for a holiday?] Yeah of course. (laughing)
[Will you recommend Bali to friends or relatives for their holidays?] Yes, absolutely. But I will recommend not the areas which they can find from the brochures of the travel company. Because for example this place you will not.. If you go to Finland, you go to travel agency, you want to go to 'Bali, holiday'.. 'Ubud and Kuta' that's it. Or Seminyak, Sanur, Nusa Dua. So maybe 'Yes, you can read about those areas'. Then we're telling them there's another environmental places in Bali, that you should actually go. (laughing)

[If you can imagine an ideal Bali, in your imagination, that you would love to visit without any complaints, what it would look like?] I think.. we like a lot of beaches.. but we also like this kind of mountain area, rice fields, and the jungles like this.. This feels like 'Bali' right now.. We have not seen.. OK.. if you want to combine into one area, maybe something like this and the beaches. But we have not been to many beaches here. So maybe we will find, if there is a good beach, maybe we will find that the very ideal place is here. Because for me, OK, there are nice beaches in the busy areas, but it's not relaxing. So much people. It feels like 'I could be in Spain'.. or 'I could be in Italy'.. any other country. You don't feel like 'It's Bali'.. And the waterfalls.. hot springs, these kinds of things.. So yeah.. This is quite close to ideal

Bali, where we are now.. What we have seen now... (Tiina) And some fruit markets..
Like real local fruit markets.. That we want to see. The temples.. and healthy foods..

Participant Code : TBN-001
Date : 29 July 2019
Name : Andy & Kirsten
Country : Germany
Age Group : 40s
Social Context : Group (Family)
Days in Bali : 6
Note : Previous visit in 1991.

[Before you came to Bali, what sources information did you refer to?] We watched TV. In Germany, there are channels about holidays, then we read the books, like Lonely Planet. [So those are the two main sources?] Yeah, then a little bit internet.

[Then, can you compare your imagination about Bali before you came, and your first impression when you arrived on the first day?] It was the smell.. [The smell?] Yes.. When we land, it was the smell of the scented stick. And the people were very kind. That's why I felt about Bali.. Actually it was pretty much what we had expected. Because I was here in 1991 .. Bali was so impressive.. very nice people and the scenery .. very much culture, and all of your religious different directions of the people. Like the Hindus, the Buddhists.. So the impression when we landed was pretty much the same. The airport was very big, that was very international, then we drove to our flat [What time was it?] It was noon. [On the way from the airport to... was it Jimbaran?] Yeah. Lot of traffic, very crowded, very.. you know we were discussing about pollution back home.. air pollutions... all the cars are emitting a lot of bad stuff. Not too good maybe for the future.

[Then, after that first day, can you compare your perception about Bali on that first day, and your perception now?] First day I saw a lot of tourists in Bali. I think.. at the beach, in the evening, there are so many people, so crowded, it's not that nice.. And now, our tour we're doing today, it's beautiful. I like it more in the land, than the sea, yeah. Because of the less tourists here.. And more original Balinese.. We did a mistake on day one.. After arrival we slept, then we went straight down to the beach, where all the Chinese buses stop (laughing). And dropped the people for the sunset. And then it was... it was.. many tourists.. was tourists everywhere. [So, today your perception is slightly better?] Yeah, yeah... Well... we figured out more about the people, what Balinese people are.. That was very positive, what I expected, but you never know.. very kind, very.. I mean there's a difference between kind and "kind". If I smile at you, it might be real and true, or might be like other areas like Japan or... They always smile but you don't feel good, so... It makes a very authentic impression here. In Bali. So it seems like people are very nice to each other. And people are friendly, and very healthy kind of behavior. So, very positive on that. The ocean is a little bit polluted.. a lot of plastic bags.. a worldwide problem, but obviously in this area of the world has more plastics in the ocean.. So that's another impression. So we all have to watch, I think.

[And about itinerary. Can you describe your process of the movements in Bali?]

We decide by our travel guide, yeah [OK]. We planned when we arrived. We went to Uluwatu, it was really crowded by tourists (laughing) then we tried to find something special. We knew a little bit what we would expect already, so we knew that we would do some tours. So we always drive around and look.. we don't always stay at the beach under the umbrella, wait for the sunset, but.. We always go around, and we knew... not only we rent a car, but it seemed that's very affordable to get a car with a driver. Much easier and much safer.. By our house we had a contact to a driver and this driver is taking us around. A very kind person. We talked a lot. [Did you consult the driver as well?] Yeah, but he's from Java [aha OK] and he doesn't live so long here.. He doesn't know. And we asked for nice places on the beach we asked for nice restaurants.. So we actually told the driver.

[Next, about learning. Learning in this case means something you didn't know before you came to Bali, and now after you came to Bali, you know it. If there's something like that, what is it?] Oh we stay in Jimbaran, and Jimbaran is on the west side.. so the sunset. And we didn't know it was such a big deal to drive all to the tourist's beach for the sunset. As well as the temple. Because it was super crowded, because every travel guide said 'Go to the temple to see the sunset'. It's a little crazy I think (laughing). So we were a little bit overwhelmed by the tour operators, bringing people with buses. There's many Chinese and Korean people.. It looked to us that the majority of tourists are from there. I mean Chinese travel more and more.. and 2 billion people live there in China.. So... And it's different culture. You can right away see different people (laughing), and it's crowded. But also today we learned about religions living together here.. peacefully in Bali.. while in other parts of the world, they are not able to live together [For example, what did you hear about that?] Yeah our driver told us about... he's a muslim and he told us no problem to live here, although most of the people are Hindus. Yeah.. So, it's very peaceful. [Anything else?] What's very impressive is every 10 meters you see either a temple, or even every private house has its own little temple.. which is very special. We saw some stone carving companies we want to take a Buddha home (laughing)..

[Next question, about interactions. Can you describe your interactions with others during your holiday in Bali?] I like to talk a lot to everybody, so.. there's a team of cleaners coming 4-5 people to our little house with a little pool.. I talked to them, very kind and very polite.. they laugh.. very helpful.. if you have a question, you get a good answer. [What did you talk about with them, for example?] Just casual stuffs, or make a little joke, or.. and they liked it, and obviously they laughed [Any negative experience] No (laughing). It could be (laughing).. Except where we are at a big restaurant, right at the beach. And that's a little.. because it's very touristic.. the food is not so good, but expensive.. A bad combination (laughing). And that is something that shows that it's a very touristic place. And I think this is not good for the reputation of the destination of tourists. It is obviously a very touristic area. Which is fine. But you have to watch that you do not go over the edge too far. I mean, Kuta is a big party place, it used to be for the Australians. But it's localized, it's fine. But you have to watch out that you don't go too much to mass tourism. It might be a problem here. [No interactions with other tourists?] No..

[Will you return to Bali for a holiday?] First of all it's a long trip to get here (laughing). We took to Kuala Lumpur about 12 hours? And then another 3 hours to Bali. I need my time to retire (laughing). [So the answer is you don't know yet? Not sure?] No.. I will come back to Bali. Because it's really nice place.. but I will not come back to Jimbaran.. I do not like it so much. But here in the land, I like it.. So yes, but not to Jimbaran.

[Will you recommend Bali to your friends or relatives for their holidays?] That's what we talked about today. We have friends that we spent a lot of times and a lot of holidays.. I'm not sure.. I will recommend it to friends, but to special friends [Ah OK] Not all of them.

[Last question. If you can imagine an ideal Bali.. A Bali in your imagination, that would love to visit without any complaints, can you describe what it would look like?] It's a question of every holiday destination.. what do you look for? And as I said, we would choose place to stay in Bali for next time. For example in the southern parts where the surfers are, there's nice properties. Not so crowded there, not so many tourists.. Or maybe in another hotel, but you have to look which hotel because Nusa Dua there's many Russians, also many Chinese. Maybe surrounding we expect an exotic and beautiful place. It's rather difficult because of the touristic development. So ideal Bali is a .. a little less tourists.. in total amount. To avoid big mistakes like cheap places, cheap restaurants, bad food, hundreds of people.. it's also traffic, it's also pollution.. it's coming together.. And it's impossible to say that 'we allow Germans, but don't allow Spanish, don't allow Chinese'.. It's impossible but.. it's a danger of disappearing some groups of people because another group of people from the world comes in. The general question is not good or bad.. But there's a danger.. so.. Yes, less tourists at the first place.. Umm.. Maybe steering a little bit of people because 1000 go there, 1000 go there... the temple (Uluwatu) was not so nice in our opinion at the sun down. Because people come not for the temple, but for the sundown at the temple. That's a little crazy I think because it's a holy space... And we didn't like it at all... We just looked a little bit and disappeared. And that's also because every travel guide says 'go there'.. and then OK, all the Chinese go to there for the sundown. (laughing) I've been to China many times, Chinese people are different (laughing). They have a totally different culture, and that's all. And it's not all cultures. If I asked you the same question, you would answer the same, 'Chinese are different' (laughing). Not bad, just different.. [Anything else?] We didn't see so much yet, but keep the Balinese style. Try to prevent it from getting destroyed by too many different... Now all the clubs start to build up in the south, so there's a trend of moving to southern parts, passed Jimbaran. Go to the south.. where the paradises are.. That's a cool thing.. They're so old, these spots were discovered in the 1950s/1960s, much older than the tourists coming to Bali.. That's really something to prevent from disappearing. Very cool.. and it's part of Bali. And .. this is a place where we can sit on the sand, eating something.. but not in the crowd.. Like we saw in Thailand.. There's a little restaurant at the beach.. Very individual.. That's what I miss in Jimbaran. And we expected it a little bit.. You know, a small where we can sit.. In Thailand we always.. we don't eat at the hotel where we were staying.. We go out on the beach, there's a little place with very good food, cheap.. Not no 1, but

good food, and not a rip off.. Not a tourist rip off.. So.. That's something we miss here.. Too much in the direction of 'OK, we don't have to care, because the buses come everyday' (laughing). But it's mainly, especially in Jimbaran (laughing)..

Participant Code : Ubud-002
Date : 28 June 2019
Name : Alena (Miss & Mrs.)
Country : Czech Republic
Age Group : 20s & 40s
Social Context : Group/family (mother & daughter)
Days in Bali : 3 weeks

[Before you came to Bali, what sources of information did you use to know about Bali?] (Mrs, translated by Miss) I knew it from my daughter. It was her idea to come to Bali and she organized everything. She had been here before. [Before you came to Bali, I'm sure you had an initial perception about Bali. An imagination about Bali. And when you arrived in Bali on the first day, you had initial impression. Can you compare between the two?] (Miss) So.. First I have to explain that traveling for Czech people are usually to Greece, Croatia, because it's close by. So my mom doesn't travel a lot. We've been to Croatia and to Greece, and over there you have a lot of sand, it's dry. So, before she came she had the idea it would be similar. So.. dry, stones by the sea, but once she came it was a combination of lots of green because we came straight to Ubud. Umm.. Lots of green, the houses, we hear the water, we smell the scent from the sticks from the offerings. So.. all of these are just like in her senses.. What she saw, what she heard, and she smelled.. because we arrived at night. [So, the impression when you arrived was better than the initial perception, or worse, or the same] It was very different from her imagination, she thought it would be a very dry land. She was very, very surprised.. [So, is it positive?] In a very positive way.. For example we got on the car, because it was really dark, we got her from the airport. I remember her reaction. And the we got to one of the homestay, but the homestay is closed. But once you open, you have so many plants.. and then we opened the door of the compound and you heard the water, see there's so many flowers, the trees, they may have a bird, so all of those are like .. I would say, before the culture because we got a.. I showed her some of the culture of Bali.. it was mostly the tropical climate of this island. That's really.. she loved so much. Talking about the first day.

[You already mentioned it but just in case you want to mention: How did you feel on the first day?] Very well, very well.

[The second set of question. Can you compare your feeling or perception about Bali on that first day, and your perception or feeling now? Is it the same or different, better, worse?] She likes it more, she likes it more. . It's increasing. Because she's mentioning a lot she's getting to know this country and the culture and more.. So the more she gets to know this, the more she likes it, because it's very peaceful. [Like, for example?] Example.. Can I also speak from my own experience because I do the second one? [Yes] We.. um.. were kind of lucky with the people we met. So we were lucky to attend an 'Odalan Pura Desa'. And before also when I was like getting ready, so we were fortunate enough to be like fully dressed, be in the temple with everybody. Then we got introduced to a Balinese art, we had some arts, and we did some cooking today. So we were trying that, and we did some trip around the

market, and like the nature. So.. um.. and our friends, to go to a real purification table, because we are avoiding the touristic places. So we didn't go to any of those, and to our friends we asked like where the Balinese people go, and so the more we go, we tried to just to cover everything because we've got a lot of time. So we tried to do like a little bit of everything to have like a complete and thorough idea how the culture works. And what my mom for instance is mentioning how the Hinduism plays the crucial role in the culture. I wouldn't call it exotic but it's different. And also because what's happening in Europe in terms of this religion everybody talks about religion, it's either bad or good. And in here it's giving you an idea that Hinduism is a religion, but here you come and realize it's a lifestyle. It's the way people live, the way people believe in Karma, the way people do every single action, the way people treat others, with these smiles. Today we were talking about it. Everybody is smiling so much that we are such cold hearted, that we feel to certain extent that it can be fake even though it is you know people are just genuinely really, really nice because they believe in Karma. For us it's like 'too good', too good that it can be suspicious. You know, from our culture's perspective. If it answers your question. [It's actually answering my 3rd question already] (laughing)

[You were mentioning about people. Is there anything like an object, a thing, that also affects your perception? If not that's fine.] Physical object that affected the perception of Bali? [Yes] Umm... the offerings [Aha OK].. Offerings from my mom and from me it's the 'sarung'. It's like everybody.. I don't know if we came.. We came to the territory of the temple celebration, but at the same time even though they do daily offerings, the women wearing the full sarung. And they just do it every single day. And you go and then you really see these banana leaves even when they cook, they take the rice a little bit. They just do it everyday, every single day, every single time they finish, there's tiny little piece that they offer to the Gods. It's just like that.. so I think because I've been here last year and I came again and only in Ubud. We do trips but always stay in Ubud, and the thing is just the smell of this place. Absolutely incredible especially in Ubud they're offering so often that the whole place just smells the scented, the scented sticks, and flowers.. and it's like a combination of the smell. It really triggers your mind, it's just like.. it really triggers your mind in here and also especially in Ubud. This whole yoga meditation place, I know that Balinese people don't do it. I know those places targeted foreigners. But this, also with the temples, so with a.. the senses.. the flowers, it's just flying with your mind, so even though my mom is like atheist, you get a certain relationship to spirituality. And you can.. you get really affected. Like I myself, got so affected, that I came again with the intention to learn more about spirits, about the religion, about the lifestyle. That's how it affected me.

[Actually, I also have to ask you who has come to Bali for the second time. Compared to your first visit to Bali, did your perception change? Like you said about Nusa Penida for example?] Umm.. Very much.. very much.. Before we were staying in a relatively expensive, expensive place. By the rice fields. So this time I wanted to be like a more, more local, less hotel. So I decided to stay in a homestay. And I got to know the culture. And we.. really honest, the combination of this spirituality with the people that I met here, most of them are actually Indonesian. In terms of the

meditation some of Indians living here, but most of them are Indonesians. I just.. It got better, and it got so good that I'm like playing with the thought to come here for a longer time. Now I don't have the means and I don't have the plan because my path is just different, but I'm already playing with the thought to stay because you can start the thought with saving the world, and the life in a completely different way. Because you could really be affected by the good around you. But you have to talk to the people who live here. Not to people who come for like three to five days to visit Ubud and then go. [So if you compare your perception between your visit last year and now..] It's much better. Much better. And it's much better because my mom is here (laughing). It's much better because I know more. So the more I know, the more I like it.

[Now, the next question. It's about itinerary. Your movement. [You want to know everything?] No, no.. I want to know about how you decide, what to do next and where to visit next. The process of your decision. Do you plan everything in advance, or just 'oh let's do this, tomorrow we'll do that' etc.?] Actually both. Because I was (pause) I've been doing these trips in southeast Asia, so it's not my first time.. I've done it several times. I always prepare like a file, like an Excel file, with the planning and like an idea about the budget. And about the time because I know you can get caught up by one activity and then you don't have enough time to do the others. So I tried to plan, to do this, a little bit culture, a little bit sea, a little bit of.. umm.. workshop, a little bit of yoga, like to have everything. So I was like kind of planning in advance. [What did you refer to, like internet, books, magazines, friends?] OK umm.. for the natural heritage here, when I was choosing Nusa Penida I got affected from last year. And last year we went to Nusa Penida because I really thought Bali is commercial, and Nusa Penida is like really you can see the nature in its pure, still because there's not too many tourists. Now we came, and after the earthquake in Lombok, it completely changed. Because now people are there in Nusa Penida. So the Nusa Penida now, I have a completely different experience. Just a few months ago last year it was still OK. And now it's completely like so many tourists. Which affected me in the negative way. So before it was like the internet, online, looking for some information. And now, from my.. because I planned the holiday (laughing). So now, from my previous experience from Nusa Penida, I wanted my mom to see.. The workshops, I took a look, my mom.. umm I took a look just at Trip Advisor. Like what workshops do you have. So I was just reading and then my mom chooses for artistic reasons, we chose the painting. Then I wanted to do cooking, so I chose this one on Trip Advisor, also based on the content, so.. like for the cooking, we wanted to have the sausage. And then for the trips, we got personal recommendations from local people. We didn't look. I went to Yoga Barn, and then I met this guy, he's been living here for seven years. He introduced me to a driver. Now a driver but he used to be a tour guide but he had an accident. So now he has to be a driver. And at first we got a trip with him, so he took us to the rice field Tegalalang. And then I told him, we told him we don't want it because it's too commercial. And then he took us, he said 'ok I understand', because he had to understand what kind of tourists we are. We are the Instagram friendly or Bali friendly. So then he took us to like a really new, untouched, really adventurous places. With like almost no people. So that was the first experience with friends. So

then we took another tour with him, again he took us to a really nice place, and then we took a third tour with him again he took us to places where there were no people. I really appreciated and we were talking to him and he said we agree that this is a really European.. the Europeans like to. Go to different places, to take a tour, go around to see. Completely different from Australian tourists, for example. So, this was the way. So this was the way.. For the ceremony which I planned in the itinerary as well. It was the man from the homestay I stayed before. And he's a retired man who goes to the temple very often, so he offered me to go with him. And I asked if I could bring my mom along. And that's how we got to the ceremony.

[Then, number four. About learning. If there's something that you learned during this visit. in this case learning means something you didn't know before you came to Bali, and after you come to Bali now you know it, what is it? You mentioned it already but just in case you want to add, or to give an example.] Everything (laughing). Respecting traditions, family life. They respect older generations that you live at one place. For example what I didn't know.. umm.. is that you just stay at one place for generations. I also didn't know that you still believe in the caste system. That you not like as rigid as in India but.. umm.. we actually learned a whole lot. But what.. besides this family life, the way how you do these offerings for the mountains and sacrifice in the temple and everything. Mmm.. Because I had the idea about Karma before, but what I really like is (pause) the way.. I know that there is a lack of education and infrastructures in terms of the wastes. With all of the plastics and everything but I understand because as long as you have the nature, you don't appreciate it so much. Once you start losing it then you take such certain actions. But for example yesterday we went to Nusa Dua, and what I loved the most is that how you do with the flooding. That there are mangrove forests, to just split the waves. And it's just such genius natural way how to deal with such a thing. You know that you need to put the rice, but you also need to know they have certain rotations. Because if you do certain types of agriculture on and on again, you know that you will exploit the soil eventually. So, it's so important for people in here.. that they know.. OK they dump plastics, but at the same time they appreciate the mother earth in a different way that people from the West don't understand because they just come, so much plastics, they just don't care. But it's not true, but it's not true because they don't know. But then you talk to people and you.. you just put pieces together and then you actually realize that this is just the way it works but nobody tells you in a travel magazine. You know?

[Number five. You mentioned it already, but just in case you want to add. It's about interactions. Can you describe your interactions during your holiday in Bali? It can be with other tourists, with locals, drivers, or even between you two, anybody..] OK... (for my mom) with tourists it's simple because of the lack of the language. (Miss) I took the role to be the interpreter. I love to talk to people. So.. I talk to everyone that I can, because... you know it's the learning process. Because I just really enjoy the stories.. The stories from foreigners who live here are usually I experience.. I come here for healing, I stay here, and it's my story. From the locals, yeah.. the tourism is good for Bali, but the same time it's funny that we're not really happy that we have so many tourists. But it's a good thing that we turn from

agriculture to tourism because it brings so much money to Bali. And from foreigners, some of the foreigners just come here 'this is amazing honeymoon' umm.. locations, yeah let's just waste it in Kuta, nothing else. Usually Australian (laughing). So it's like.. You know it's like.. It's also, it's also really interesting we went to Nusa Penida with this guy driving us around, 21 years old, we were talking it was like really teenager, really adolescence kind of.. You know, making teenager comments or whatever. And at the end of the day we wanted to invite him for dinner and he was like 'no, no, no.. I'm full' .. I was like 'that's not true you ate six hours ago, you must be starving' and he said 'no, no, no, I'm full' and I said 'OK, let's get you fish'.. he said 'no, no, no, I'm not going to buy fish', and I was like 'It's fine, we pay'. And then he was so happy. And then I realized even the driver that we talked about yesterday who took us to Jimbaran at the fish market, and I was like 'How often do you come?' He said 'We don't come because it's too expensive. We don't eat it', I was like 'What do you mean we don't eat it?' How come it's so expensive because the fishermen, you go to the sea, you go at night, you go at 2 AM. Then the fishes are just going around. You have to get deep to get the lobsters. So, of course the lobsters cost 1 million to the tourists because tourists don't understand because they don't talk to people. And the drivers don't tell them. I had no idea that people here (pause)... I, I thought that the influence of the tourism on the welfare of the people in here would be much more intensive. You know, I actually had.. umm.. this was like a bad thing that I realized, that people are doing better, but not as well as they should. Considering how many tourists they have. So.. This.. so also, in terms of the interactions when we go to the market everybody is trying to get you buy something and you're overwhelmed because you've spent so much money. But then at the end of the day you come home and you realize, they spend the whole day there, they're just trying to sell you something for nothing. And then because they're supporting their families. So at the end of the day, even though I know I overpaid, I don't feel bad. You know, especially you see like an old lady with the spices. She's there the whole day. The whole freaking day. They go there at 2 AM in the morning to the market to get a good spot, so they can sell some vegetables. Like this is absolutely incredible. So this is just the whole thing, the way they do it, the way they wake up in the morning, the way they.. umm.. respect the traditions, the religion. They still do offerings even they have little, they still give to the Gods, they still offer to Mount Batur, because if it erupts all of those would go to... So this is just .. (pause) 'Bam', like 'Wow'.. (laughing) You know.. I'm really sure that my mom.. We had this conversation many times, so I'm like telling her thoughts as well because this is like the thing that really affects you if you live in a developed country. And you come for a holiday. But you really have to stay longer time, because you calm down from this 'Oh this is amazing, everything is so beautiful in here', and you really like start noticing different things. Everything about Bali. If you want to know how it is, you have to see any other places, you need to stay longer'. [And when are you leaving?] Tomorrow [Ooo OK OK]

[The last set of questions. First part of the last set is.. Will you return to Bali for a holiday? One day..]Yeah. My mom would like to come with my dad.. and myself 100%.

[Second is, will you recommend Bali to your friends or relatives for their holiday?]

100%.

[Then, this is the last, last, last question. If you can imagine an ideal Bali. A Bali in ideal world, that would love to visit without any complaints, what would it look like? In your imagination.] Umm... Limit tourism.. [OK] The things is just a little bit too much. (Mrs.) Change life of local people in the future. (Miss) I would like to add, but it's not from like a holiday, like a tourist perspective. I don't know if it's possible if the Indonesian Government, even the people that come here from Java, because we were told that these people selling food they're usually from Java. And they just come here and they do whatever they want to survive, so there's also criminality, be whatever you can imagine. So.. Even the people begging on the street of course.. it's biased, some people are having really bad conditions, some people don't want to take care of their lands, so it's easier for them to beg. And it creates a lot of problem. But (pause) I think (pause, asking her mom). OK, so one example that my mom is saying is in terms of like limiting tourism, for example like your ceremonies, right? The ceremonies during the day are 1/3 of the people that they come at night, because the people work and they cannot go. That's they way the tourism is affecting the people because they don't have time to do their ... umm.. to live their lives in terms of like their traditions or their ceremonies or whatever. The thing is this is a pace of circle because limiting the tourism would bring less money. I think, I think, tourism is fine, maybe in terms of the relocation just try to spread it a little bit more. Because you have center Kuta, you have center Ubud, and you have Uluwatu, and each of them they have their own reputation so.. Ubud yoga mediation, Kuta party, Uluwatu expensive resorts for surfing. So just to distribute it a little bit, and maybe for the local government like to know how to use all this money from tourism in a more efficient way. Because I think if these resources are used in a more efficient way, you can spread it a little bit more. Because there's still a lack of tourism in the north, in the north there isn't too many tourists and then you have a beautiful, natural reservation park in the west of Bali that no one goes, nobody goes. There is one advert, yes, but I mean it's not ... the infrastructures to spread it a little bit, because it's too heavy for Ubud, too heavy for Kuta. And then you have this trend of people moving from these areas, to Kuta and Ubud for work, leaving their ancestors. Even though you have a very, very deep tradition of staying where your ancestors live. But people, some people have just to go to work. So maybe the distribution like from the government from the perspective like to support that. We viewed your regulation that you cannot build a skyscraper because you need to preserve the landscape and the culture, we view the regulation that we keep the community from time to time to get like certain subsidies maybe. Not to lose the solid fundamentals. So for example, there is an example, in Czech Republic there's town called Karlovy Vary. So many Russians. Russians buying the land, buying the stores, and then you go around and you see Cyrillic everywhere. Yeah, you see Cyrillic everywhere. So of course I understand that there are foreign investors. They buy land, they build hotels, like Four Seasons, Grand Hyatt, when they bought a land they were super cheap and now super expensive. It's investors, everybody does it everywhere. But.. (pause) if you want to preserve the Bali, the cultural heritage of Indonesia, so tourism comes, and there's money coming to the economy. Care about it a little bit more otherwise you have to extend, you will exploit, the island in a way that you cannot go back. If you

go this way, in a few years people see Bali 'OK it's really nice but too many tourists. So let's try to realize different locations because it's not that.. explore the other world'. And it's a mistake that many, many tourist locations do. The thing is.. you need to go to a certain extent to realize it. So we need to limit it in a way. Like.. Thailand, they got their natural heritage destroyed, so they had to close it for two years, to clean up everything. They're losing so much money during these two years because the tourists damaged it at the first place.

Participant Code : SRY-001
Date : 23 May 2019
Name : Andrew & Yuki Taylor
Country : UK
Age Group : 60s & 50s
Social Context : Couple
Days in Bali : 21 days
Note : 2nd visit to Bali. The first was 23 years ago.

[Before you came to Bali recently, I'm sure you tried to find some information about Bali. How did you find some information about Bali? Was it through friends, magazines, internet, .. or anything..?] Mm... no really... We bought some guide books [Aha, from books].. Yeah, we bought some books from Lonely Planet.. We booked the hotels online [OK].. Mm.. I don't think we did much research. But we didn't know about Nyepi [Aaa..] So we arrived, and the next day was Nyepi.. And it was 6 hours late, so it was a bit difficult (laughing) [Right, right.] .. It was nice, but we didn't know anything about it.. [Exactly, exactly... If you had known it, then..] Right..

[Then.. I'm sure before you came the second time, you had a pre-perception about Bali, right? From your previous visit.. Then when you arrived in Bali on the first day, you got a first impression about Bali... Can you compare? Is it different, or the same as your expectations.. or...] Ummm... Well.. We went first to Kuta.. And Kuta has more traffic than it used to. It's very very bad. But not that many tourists... We were not the same time of the year as last time. And the number of tourists was much, much less. And that reduction surprised me because the place was still busy.. And.. No public transport.. [OK] That was a bit shock.. but.. taxis were everywhere, they going around and round and round... shouting to people, stopping me... [Right] So... that was the first impression after all.. But it's still nice.. and the beach is still beautiful.. [So it's like less than you had expected] In Kuta [Yup]..

[Can you compare your feeling about Bali on that first day, and your feeling about Bali now, today? Is it getting better, or the same, or getting worse, or ... ?] It's better [And why is that?] The first day wasn't really the first, the first day I was in the hotel, I couldn't go anywhere [Yes, or maybe the first few days, compared to now].. So it's better.. because I continued with better places. I mean this is the best place in Bali.. One of the best places in the world (laughing). Also because we also went to Ubud.. We didn't like it. It was OK 23 years ago, now it's just traffic jam.. I would say I was disappointed [Ya, ya] [And do you want to add something about this place, that made you like it?] (pause) It's beautiful, it's peaceful.. umm.. It seems to have a preserved way of life.. Umm.. I don't know it's.. (pause) It's just beautiful (laughing) [Ya, ya.. unspeakable probably?] Yes (laughing).

[Then, about your itinerary, about how you move. How do you decide? [(laughing) I know it's probably a tough question for you, because some people do planning in advance, some just 'go'... What about your case?] We use the guide books a lot.. [Aha] .. and the internet. Umm and you know, what people say.. We had a rough

idea about Bali, and we were planning to go towards the East and North [Aha OK, and who told you that?] Because the last time, 23 years ago, we went to Sumatra, and Java, and Kalimantan, then Bali. So this time, we start with Bali, to where we didn't go [Aaa OK OK]... also Lombok, Flores, Kalimantan ... no, not Kalimantan, sorry, Sulawesi, Sumbawa, for half an hour.. we were on a boat.. [Aha OK], then Flores.. [Did you do Komodo Island as well?] Yes, we did.. We took a tour, which was good in parts. We used guide books a lot. [You said you also listened to some people, so who are they?] Just some other travelers, or some local people [OK, OK, all right].

[Then.. The fourth question.. Umm.. If there's something, during your holiday in Bali - in this case, learning means something you didn't know before you came to Bali, and now you know it - if there's anything like that, what was it?] (joking) That you could have sunburnt in the back of your legs (laughing).. (Yuki) But that was in Sulawesi, not Bali (laughing). [I know, one was about Nyepi: You didn't know that, now you know it. Any other?] (Andrew) I knew it from the guide book, but it gave me wrong dates [Aaa OK OK, anything else?] (Yuki) Oh.. About Hindu events... [aha, for example?] Everyday there seems to be.. Wherever we went, people were praying, or putting offerings.. everything, anything, just almost everyday, so... umm.. [OK... that's something you didn't know before, yeah..] We knew, but even more than I saw it.. I remembered.. Some people make these offerings everyday.. and they offer them to the Gods.. But then they eat it themselves (laughing).. Sometimes the cats get it first, sometimes chicken as well (laughing).. Umm... (pause)... It's hard to ... (pause)... What kind of things do you want.. [Well... no, anything, anything.. If that was all, then it was fine..]. I think Bali very different from other islands [Mm. OK OK.. for example?] That's the Hindu things.. people carrying offerings on their heads.. For me it's very beautiful.. [OK OK, for me as well] It's.. just beautiful... I don't know, it's just.. it's very elaborate, their way of living. That seems to us very interesting and very loveable, and they do it everyday.. Umm.. I can't imagine that kind of thing in England.. Lot of people seem to be very religious, in England that's not.. no.. I mean even people were, it wasn't very obvious.. the costumes... [Is that all about learning? I got your point, and it's interesting as well] Yeah..

[Then, number five... about your interactions during your holiday in Bali.. It can be like with the locals, or with other tourists, or with drivers, .. can you tell me stories about your interactions with them? Did you interact with others?] Umm.. Yes... But not too much as we used to .. [aha..] .. Umm.. [And why is that?] Well.. certainly in Kuta there wasn't too many tourists [OK].. And.. probably one thing was because we are older (laughing) .. I don't think I can just start talking like I used to [Ya, ya].. Beach Bar... We went to the same beach bar almost every day.. to watch the sunset... so we made a friend with somebody there [aha OK].. And he's muslim, not unusual for us in England (laughing) .. umm.. and he didn't say much... [Did he talk with you? What did he talk about?] Oo... He's umm... he struggled to make money.. not sure what's he up to.. usually at certain times of the year he goes back to see his family in Sumatra [Sumatra? Aa OK OK] So far away.. Not sure he's going back (to Bali) next time [OK OK]... Less and less tourists.. umm.. I don't know what that is,

really, people are afraid of volcano, still remember the bombing, the earthquake in Lombok [ya, ya..]

[Anything else about the interactions?] In Bali... I think we did.. We took a guided tour.. to the northwest.. I mean in here (Amed) we met tourists that we talked to and the staffs.. that's one of the best places, actually.. The place is different, and different type of tourists, whatever.. [In general how do you feel about the interactions with them?] (laughing) I mean.. probably we should be more outgoing (laughing) [That's normal].. offering them to play a game (laughing).. But I think people are very nice.. One thing is .. aa.. especially in tourist area .. they ask 'where are you from'.. and [Like what I did? (laughing)] Yeah, but, but.. for a different reason.. Yes.. for example in Kuta, and that can become very annoying.. But it's wrong to get annoyed because these people are always trying to find out what you want, and trying to help. They will try to help you.. umm.. almost always.. Although not helpful when they don't know the answer but they make one up (laughing) which is not so much in Bali, but more in Sulawesi [Oh really?] Yeah.. [OK.. Like for example they're giving you a wrong direction?] Ya! We were looking for a travel agent, and according to Google Maps we were on the right position. We asked many people, and they told us 'over there, over there..' (Yuki) Nobody knew, but they didn't say 'No, we don't know'.. I think it's a kindness.

[Now, the last set of questions. One day, will you return to Bali for a holiday?] Oh, yeah. We have a group of friends and we want to guide them to Manado and Bunaken. And I'm thinking of stopping here. (Yuki) I know the reason because it's already popular among Japanese people.. coming.. going to Bali. It's really popular for Japanese people. Almost everybody know Bali, but people don't know Sulawesi, Manado.. That's why I want to introduce parts of Indonesia to Japanese people, that's the reason. I understand that, but I wish not many people for this particular place. It's easy to come here from Denpasar, what they don't have is a public transport.

[Second question is, will you recommend Bali to friends or relatives for their holidays?] Yes.

[Then, the last, last, last question. If you could imagine an ideal Bali.. a Bali in an ideal world, that you would love to visit, without complain.. Can you describe how it would look like?] (laughing) The south bit, and the way up to Ubud, be small separate villages [OK..] .. separate.. space in between.. [aha.. isolate each of them?] Yes.. well, there are roads.. but just not a big chunk.. I mean like Kuta... on the way to the airport.. it's just too big. But you know, it's because of a lot people.. So I can't really say get rid of the people (laughing).. Umm.. yeah, I mean less of people in surrounding Kuta.. and on the way to Ubud. And it's not only about tourists, we are talking about people in general.. Don't tell the Indonesian government.. because they'll start to move people (joking, laughing)... [Ya ya] [Do you want to add anything, about an ideal Bali?] (Yuki) It's more sort of interactions with the local people. If you go to Kuta, it's just tourist, tourist.. the sellers, or businesspeople.. In other locations you have more chance to interact with local people, but in Kuta particularly, no.. [OK] So... If we stay somewhere here longer.. we have time here, we talk to people, maybe we can speak Indonesian (laughing) .. but not in Kuta [I

know, I know..] if you stay in Kuta maybe.. (Andrew) I mean something that could be done, is take the taxis off the roads in Kuta.. And now you have systems like Grab, etc. rather than these people driving around all the time.. Just people driving around, shouting at tourists.. is not.. [Right, right] .. Maybe take off the taxis on the road and but the '*bemo*' instead... .

Participant Code : CDS-002
Date : 22 May 2019
Name : Guntram Klein
Country : Germany
Age Group : 50s
Social Context : Couple (wife: Silke Klein)
Days in Bali : 14 days
Notes : It's a second visit, had previously visited Bali in 2010.

[Before you came to Bali, I'm sure you tried to get some information about Bali, right? [Yes] My question is, what sources of information did you use to get the information?] Yes, OK. Andi, I have to add that this vacation or trip was the second trip for us [OK, no problem] Four years ago, we made the same trip but with other locations. And to answer your question, the main information we got.. we made about internet. To be honest, really internet. So, the way we're getting this information was that we have this idea, let's drive to.. to Bali, and then we sat at a table and went into the internet. And there we made the first contact to the hotel .. aa we had a wonderful view of the location in total.. And finally to make a long story short: internet, was the main source of information. [Did you plan everything early in advance, before you came to Bali, you already decided where to go, the hotels etc.?] No, no.. There was an institution.. mmm... I have to think.. the name was.. Secret Escapes, yes.. Secret Escapes.. [Aha OK].. Secret Escapes was the company that made the whole structure, and the whole organization for this trip [aha OK] Yes.. So it was very simple for us and we made perfect and positive umm.. experiences.. with this company, so we booked again. [OK, OK.. So, to you, they're like a consultant for your holiday?] Yes, exactly.. a type of consultant, buuut... we did a kind of double-check of all of the hotels.. by looking (at) some pictures, the surroundings, the whole environment, and so we were convinced and 'said come on let's book'.

[Then the next question. Before your trip to Bali, I'm sure you already had an initial perception, right? And when you arrived in Bali, you got a first-day impression about Bali? Can you compare between the two? Were they the same, or different.. different better, or different worse... or? Can you describe?] Yes, yes, exactly. So our general... let me start with this way: Our general perception, that we both, my wife and I were very aligned with the... with the people of Bali, with the culture of Bali.. aa... with the mindfulness of these people.. their religion was very important for us, we love it. We love the whole scenario of people and how they live. And umm.. we adapted this kind of religion and said 'come on, we love it' we see that in Germany people are without any religion. Yes, they only to make money. And we are in a situation to say 'come on let's make a kind of transformation from having things to .. to getting more being the humankind of people..' So.. We went to Bali, we had our picture in our brain... And the first, absolutely the first impression, was yes, we have arrived, we do find the things we expected. That was very positive. At the airport... so.. going through Ubud, having the taxis, seeing all the people.. aa.. the wonderful landscapes, and so on.. so i was wonderful. BUT, there is a 'but'.. The but is.. we registered, we realized that you can say in every hotspots it's getting crowded, more, more people, more scooters, it's louder.. aa... the traffic is horrible. And so we

realized.. ooo... the world is changing... And the quietness.. and yes, the mindfulness is.. is going down.. and is getting less and less. And that's relatively bad impression for us. So we see Bali changed, or we saw .. and realized Bali changed.. and.. umm... and we tried to compare it to our old impressions. And the difference was definitely a little bit negative. [OK, that's exactly answering my question]
[Then just to summarize, can you describe your feeling about Bali when you arrived on the first day?] Umm... umm... Yes, it was getting worse. The main impression was really this kind of feeling of 'crowd-ness'.. it's so full.. and so hectic.. and it's like a.. everything is 'woozling' and traffic was... that was the first impression. Buuut Andi, I have to add, and that was very important I think.. we LOVE it.. that's very important for us. We love it and we respect it.. that every country has to expand.. there is a change in culture, and so on.. But we have to respect it [Ya..] That was the main impression for us.. It's kind of.. it's a little bit different but we are respecting it [OK]

[My second set of question. If you remember I asked about your feeling about Bali when you arrived in Bali. Can you compare your feeling when you arrived, and your feeling on the last day? [Mm..] Is it getting better, getting worse, or just the same...If you remember?] Yeah, I do, I do.. But I have to hear in my sight.. in my insight.. yes.. [Take your time, take your time].. Yes.. It's hard to.. I'm a little bit sorry to say but.. It's getting worse [OK]... getting worse... If I compare it with the end feeling .. in comparison with the 8 or 9 years ago.. The feeling was much better. It's very hard for me to explain it. It depends on the hotels... it depends.. Subtly it was Ayurveda, for us it was a first trip, with a lot of meditations, and massage, and wonderful surroundings, wonderful hotel, of Bali.. It was really, really great.. And this trip, was a kind of looking around the island trip.. With several locations.. and our impression was much bigger than the trip before. Before we saw just one hotel, and now we realize the whole island [OK. What about this Guntram.. What about your feeling about Bali on the first day of your second visit, compared to your last day of your second visit? Are they different or the same?] Mm... The same .. The same with the little tendency.. regarding getting better... [OK, and why is it? Why is it getting better?] The deepest mm.. impression for us was the people and the nature. This wonderful nature.. birds singing, the forests, the flowers, the smells.. of.. of temples... aa... the smell of the scooters sorry to say it (laughing) but it's all together, yes, we love it .. and it's warm, it's so warm, and it's so, so different to our Germany. And that was a deep impression ... ooo yes, that's what we like. And the last day in this island, in the hotel we thought.. This was too short.. Let's repeat it, let's do it one more again... once again, yes.. [Aha OK] (laughing) (*note: This was about the first visit*) But in this case, the last trip was much much aaaa... better... because we said we do not know if it's really necessary to visit Bali once more again [aha] I totally honest Andi. [Right, I just to make sure that I understood correctly. For the second visit, just the second visit, your impression was slightly getting better from your first day from the second visit to the last , or.. ?] Mmm... [Wait, wait.. let me put it this way..] No no Andi, you were right Andi.. You were absolutely right. The first trip, 10 years ago, the feeling between the first day and the last day was 'Oh wonderful, we want to see it again. And the difference between the first day and the last day of

our second visit now, this year, was 'Oh no, it's not necessary to see it aa.. again'
[OK] That's a pity, that's really a pity.. But it's only very sensitive Andi.. It's not so
fundamental.. It's very, it's very hard for me to explain it in English... I'm missing the
right word .. only a silent background feeling.. what I could describe. So you know
what I mean.. It's very small and thin but there is something.. So, it was OK to see it
once again, but now the world is big, and there is definitely another place which is
wonderful in the same way (laughing) [Ya, ya.. I understand]

[And the third set of question. About itinerary... about what you choose to do and
visit next, etc.. Your movement on the island, how did you decide where to visit and
to do next, etc?]

So generally, the organization of the main hotels, was organized by
Secret Escapes [OK] But to give you a picture of our doing: we arrived close to
Ubud. So, and then the first day was only to realize where we are and how is it there,
and is it very nice.. And.. we only went a few meters out of the hotel to the right
side, and that's all. We took a taxi, we drove to Ubud and then we only.. yes.. It was
kind of.. like a cork in the sea, you know what I mean.. looking there, without any
plan [Yes] But we were generally, relatively cool and relaxed. We are not people
which always need to plan for it and we are not forced to see everything. Buut, but,
there is a kind of force behind it 'cause Bali has so many wonderful things that you
have bad feeling if you do not see the rainforest.. eh the monkey forest, and
something else... So.. After the first day we realized OK 'it's a wonderful place', and
then we took our mmm Trip Advisor. [OK] And the internet. And both things, we
compared, oh what says the Trip Advisor, 'oh Ubud, Ubud.. here's the city, you have
to see' ... Is it far away or not... And to look how far is it away, we took our
notebook, we opened it, and we went to the internet and said 'ok, so it's close to the
hotel', let's organize a taxi, or a scooter, or something else. [Aha] And so we did it
from case to case, from hotel to hotel, from location to location. [Mm.. OK OK] And
the surrounding and the ... distance, the distances between our hotel and the things
that we wanted to see umm... was getting bigger and bigger. [Aha..] You know what
I mean? [Yes] Yes.. We realize 'oh, it's no problem for us, getting a scooter, the
traffic is horrible, but we love it.. Come on, let's do a trip about 60 to 70 kilometers...
or 80 kilometers... Yes? [Ya, ya..] We were not afraid to do it because we saw 'oh it's
ok, people are friendly and come on let's get into an adventure' (laughing) [Very
interesting] [Do you remember, after Ubud then.. where?] The first location was
close to Ubud, and I guess the second location was Candidasa. We stayed in
Candidasa roughly around 6 days.. A little bit too long for Candidasa, a little bit too
long... but I can't remember the name of the hotel.. [It's OK, it's OK] But I can send
it per mail.. [Maybe even after this interview, if you want to add something, or you
said you couldn't find the words in English, feel free to send me an email] Yes, yes..
Absolutely. [You said you decided to have an adventure] Yes. [Can you tell more
about that decision? You said you were not afraid because people are friendly.
Anything else?] Yes, that travelling was a kind of adventure in Bali! and I said that
people are friendly and that's the fact to say: 'Ok, let's have a ride on a scooter.'
Adventure from my perspective with the knowledge of having seen and spoken to
very friendly people in Bali. And that means we are not afraid of having a scooter
break down, 'cause we depend on the support from Balinese. It also means we are
not afraid to visit foreign markets with roughly 100% domestic population, 'cause we

trust them, not getting killed! (laughing). We were also not afraid to eat the original food, because we trust in the quality and healthiness of wonderful fish and fruits. We were not afraid to get in touch with the people, cause we are interested in their views of politics, nature, behavior, touristic attractions and so on..... We were not afraid to follow a guide, to the next water fall. We didn't knew him before, but we trust him. And we are not afraid of having a long way.. 'cause we will find someone to get some fuel and to find new, great attractions. Adventure means to explore the island with an open mind for new things and trying to see the world with the eyes of a child. Having a mindful view of the details.. that's adventure, and finally: That's life.

[Next question, next question. Number four. If there was something that you learnt, in this case learning means something that before you came to Bali you didn't know it, and after you came to Bali now you now it. If there's something like that, what was it? Can you describe it? If there's any..] Mm... Really learnt for my life... Mmm... so to say lessons learnt (laughing) [Aha].. is aa... yes, there is a kind of lesson. Umm... It is the way to communicate the local people.. [OK..] And what do I mean exactly is the way getting more friendly.. not putting the German or European style into the conversation between.. a.. the inhabitants of Bali and us. I will give you an example. We were in Candidasa in this hotel and we wanted to eat an omelet. And.. and I gave the order please make me a wonderful omelet, yes.. what kind of ingredients do we wanna add.. yes a little bit of onions, ham.. umm.. paprika, and so on. OK, thank you very much. The omelet came and what I saw, all these parts of the omelet were separated, at the table. A little bit of ham (laughing), a little bit of onions, and the egg! (laughing) I said 'Come on, what's that? Definitely not an omelet'. That's not good and I was angry. I was angry because I realized the hotel wants to.. do not want to get too much money in the staff.. So the staff was very, very young.. I think 18 or 17 years old.. They do not spoke (speak) English but five words or six words.. And they were... this is part of your culture, they were very, very, very polite.. 'Yes Sir, certainly Sir, yes.. yes, wonderful.. thank you very much'.. And I realized it's not honest, it's not honest .. And I was very angry about the whole scenario of omelet and spoke very hard 'Come on, it's a big mistake' (mimicking his anger) (laughing) Ooo ooo... And I think I lost my face. So, I'm very honest to you again (laughing) and this was a very, very negative experience for me.. and this was the only and last time I did. And this was not umm... the way of.. umm... it's very hard for me.. umm.. I have to find the right words.. I do not want to give them the feeling that I am a rich foreigner.. you know what I mean? I want to get on the same level with them. And that's what I wanted to learn, and I had learnt, that I have to be more gentle.. more smooth, relaxed.. 'come on, it's nor problem for me, make a new omelet.. wonderful, thank you very much".. [OK, OK].. So many words (laughing), are you able to put it together? [Right, I'll try (laughing)] [So that's the main thing, the lesson that you learnt..] Yes, yes, yes... Lessons learn that's putting me a bag of being more polite, not only if I'm eating if I'm in a restaurant.. in the same way, in the traffic, there's no evil words (laughing, mimicking).. It's very crowded, it's very full, it's very hot, but the people are organizing it.. That's great [OK].. Without aggressive style [Ya]..

[That was actually starting to answer my next question. My next question is about interactions. Which was actually you're describing already.. umm.. Can you describe your interactions with others during your holiday in Bali. You mentioned about locals, or if you want to add something on the interactions with locals, or could be with other tourists for example, can you describe them, or with drivers, or ... ?]

Yeah, I'll try my very best. I'll switch it, or separate it in two parts: the communication with the Balinese people and the communication with tourists. [OK] To the first part, the communication with Balinese people was very, very positive. Polite, friendly, very funny, very interesting.. With you for example, yes, we met you.. It was very great for us to meet such as an intelligent.. and in the jungle setting (laughing) That was great for us, really... Was full of respect, and we said 'come on, what a man! Very interesting' So the feeling about the interaction with Balinese people and us was very positive. Full of respect. It was great, and we loved the people. We loved it, really. The communication with other tourists, I think, it's the same in the whole world. Very professional, you interact and you exchange your experiences about the local things.. 'O, have you seen this, have you seen that, OK.. '.. but.. not more [Aha].. We know it, we have never seen that we said 'Come on, let's meet for dinner'. That's too much. It's very professional, very kind, it's more useful conversation than interaction between two people. (laughing) [So it's like more like limited to exchanging information only?] Yes, yes.. A little bit more, but that's all. [OK OK]

[Then my last set of questions, number six. This is the hardest to answer.. no I'm kidding] (laughing, oh come on) [The first question is..] It's about sex in Bali? (laughing) [No, no (laughing)...] Will you return to Bali for a holiday? (pause) Yes, I will... But ... not in the next 5 till 8 years... [OK, ya that answers the question.. so if the question was 'One day, will you return to Bali for a holiday?' your answer would probably be 'Yes'?] Yes.

[Second is.. Will you recommend Bali to friends or relatives for their holidays?] Absolutely. Yes.

[Then, my last, last question: If there was an 'ideal' Bali, in the ideal world, in your imagination, that you would love to visit without complains, so just a perfect Bali in an ideal world, can you describe it? How it would look like?] Ummm... ummm... O this is a very, very hard question for me... I have to go deep in my thoughts, in my feelings, especially from the last Bali trip.. And the ideal Bali.. was.. the Bali during the last (previous) trip.. [OK] And that means it was not so crowded, we're really, really sorry and a.. disappointed about the situation umm... that I said in some sentences ago.. that the hot spots, the nice places... of this world in total were crowded. For people with money, and they do not like it. This style of living, which shows they money, with Rolex, and so on.. You know what I mean.. And that's exactly if you go to the most beautiful places in Bali.. There you, now in this trip, you saw exactly the same type of human beings.. 'look what I have, look what I am.. Umm.. I have a villa in München.. I have an apartment in New York... and so on, and so on... Our impression from the last trip was ... these kind of people do not... were

not so many people, of this kind of people with money and with the force to show what they have. So finally I think aa.. but we are not able to turn the clock, yes? (laughing) It is like it is, full stop. And I respect the whole scenario .. the Balinese people wanted to make money... And .. in ideal world, my biggest wish would be or was or is.. 'this fucking money spoils everything' [Aha OK] Everything will go down 'cause people want to earn money and this changed the behavior of the Balinese people 'oo they're friendly, they love to you.. but you know exactly .. come on give me your money... as much as possible' (laughing) So that's what we felt and what we saw.. [OK, OK.. So ya.. Anything else before I stop the recording?] Umm no... But perhaps finally I can summarize the Balinese island and the Balinese people .. And we think they are on the way to lose their naïve style.. That's finally the main impression from us.. That's it [That was perfect, and it concludes our interview. Thank you very much for your participation]

Appendix 3. Survey Questionnaire

25. How do you rate your overall perceptions about foods you've tried in Bali during this holiday?
1 2 3 4 5
Very negative Very positive
26. How do you rate your overall perceptions on other objects you observe (museums, clothes, arts, religious artefacts, etc.) during this holiday?
1 2 3 4 5
Very negative Very positive
27. How do you rate your overall trust to people in Bali during this holiday?
1 2 3 4 5
Very distrusting Very trusting
28. In your opinion, how much have you learned *about Bali* in this trip so far?
1 2 3 4 5
Very little Very much
29. During this holiday, how much have you learned about new travel tips?
1 2 3 4 5
Very little Very much
30. During this holiday in Bali, how much activities have you experienced?
1 2 3 4 5
Very little Very much
31. During this holiday in Bali, how much emotional experiences have you encountered?
1 2 3 4 5
Very shallow Very deep
32. Do your physical conditions help in experiencing the activities during this holiday?
1 2 3 4 5
Very little help Very helpful
33. How do the weather conditions in Bali affect your feelings in this holiday?
1 2 3 4 5
Very negatively Very positively
34. How does the ease of transport in Bali affect your feeling in this holiday?
1 2 3 4 5
Very negatively Very positively
35. How does the ease to access general facilities (ATM, doctors, etc.) in Bali affect your feeling in this holiday?
1 2 3 4 5
Very negatively Very positively
36. How do certainties/uncertainties (about prices, rules, etc.) in Bali affect your perceptions in this holiday?
1 2 3 4 5
Very negatively Very positively

Prihartomo ANDIMARJOKO
UNDERSTANDING THE
FLUCTUATIONS OF PERCEIVED
AUTHENTICITY IN CULTURAL
TOURISM: AN INVESTIGATION OF
BALI AND ALSACE CONTEXTS

Résumé

Le marketing du tourisme culturel est confronté à un dilemme entre maximiser le rendement économique et nourrir les fonctions sociales de la culture. Il faut attirer des segments motivés par des motifs culturels, par une différenciation basée sur l'authenticité. L'authenticité perçue change avec le temps, mais la façon dont elle le fait reste insaisissable aux chercheurs. Cette recherche a étudié les fluctuations de l'authenticité existentielle dans les touristes culturels à Bali, donc les participants ont été échantillonnés parmi les visiteurs des attractions culturelles. Elle comportait deux étapes : qualitative pour construire le modèle et quantitative pour tester les variables. Le premier a utilisé la *Grounded Theory* en interrogeant 24 visiteurs, a trouvé les variables et a construit un modèle de leur fonctionnement. Le second a utilisé le SEM avec 224 réponses de Bali. Pour la validité externe, une enquête en Alsace a reçu 84 réponses. MGA a comparé des échantillons de Bali et d'Alsace, huit chemins sur dix n'étaient pas significativement différents. Le modèle aide les spécialistes du marketing à comprendre les fluctuations et à gérer les variables. Mots-clés : l'authenticité existentielle; fluctuations de l'authenticité; tourisme culturel; étapes de voyage; stratégies de voyage.

Résumé en anglais

The marketing of cultural tourism faces a dilemma between maximizing the economic return and nurturing the culture's social functions. It needs to attract segments driven by cultural motifs, through a differentiation based on authenticity. Perceived authenticity changes over a time, but how it does remains elusive to researchers. This research investigated fluctuations of existential authenticity in cultural tourists in Bali. Participants were purposively and conveniently-sampled among visitors of cultural attractions. It comprised two stages: qualitative for building the model, and quantitative for testing the variables. The first employed Grounded Theory interviewing 24 visitors, found the variables and built a model of how they work. The second used SEM with 224 valid responses from Bali. For external validity, a survey in Alsace received 84 responses. An MGA compared samples from Bali and Alsace, eight out of ten paths were not significantly different. The model helps managers understand the fluctuations and manage the variables. Hence, this research delivered an empirical model on the fluctuations of perceived authenticity in cultural tourism. Keywords: existential authenticity; fluctuating authenticity; cultural tourism; travel stages; travel strategies.