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The Authenticity of Perception of the Visitors to the Archaeological Festival at Biskupin

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Abstract

The article concerns the importance of the authenticity for the satisfaction of tourists visiting tourist attractions. The study was conducted among visitors to the 15th Archaeological Festival at Biskupin (N = 400). Three types of authenticity were distinguished: the objectivist, constructivist and the existential one, as well as their impact on the quality of experience, satisfaction and behavioural intentions of people visiting the festival were studied. The path analysis results show that satisfaction is directly influenced by existential authenticity, while the strongest relation with the quality of experience has the objectivist authenticity. Furthermore, the perception of all three types of authenticity has a significant influence on behavioural intentions of tourists in relation to the attractions. This impact, depending on the type of authenticity has a different course: the objectivist and constructivist authenticity influences the intentions directly, while the existential authenticity has an impact also through the influence on the quality of experience and satisfaction.

Key words: authenticity, satisfaction, visitor attraction, path analysis

1. Introduction

The notion of authenticity is a frequent subject of discussion in the literature in the field of tourism. It concerns the problem of authenticity of experiences of tourists visiting the attractions, the authenticity of the tourist sites, facilities, and destinations. Researchers try to answer the question whether the search for authenticity is an important motive for undertaking tourist trips. Others try to develop classification of tourist sites because of their authenticity [9]. Some researchers, however, question the need for an a priori classification of tourist sites, as more or less authentic, instead proposing the evaluation of accuracy or honesty of tourist representations [26, 31].

The purpose of this article is to empirically verify the model of relationship between different ways of perception of authenticity (authenticity types) by tourists and their satisfaction and behavioural intentions towards the tourist attraction.

1.1 Theoretical overview

L. Trilling [33] brought the concept of sincerity, which was understood as the absence of deception in social situations: a sincere was man who claimed to be. In the literature in the field of tourism, authenticity was initially associated with the primitive folk art goods, not mass produced and used for traditional activities [3]. For example, the authentic African art was described as "... anything made of traditional materials by local artisans for use by local people, rather than to use this item by the Europeans and other foreigners" [25 p. 31 according to 8]. Accordingly, products made for sale to tourists were not considered as authentic. Authentic was considered to be something that is not artificial, not a copy or a forgery.

Among the authors there is a disagreement as to whether the tourists are motivated by the desire to seek authenticity, as D. MacCannell [24] convinces, or - on the contrary - the authenticity of the visited places is no interest to them, as D. Boorstin [4] says. According to MacCannell, "sightseers (in contrary to the tourists - edit M.N.) are motivated by a desire to see life as it is really lived, even to get in with the natives " [24, p. 94]. Tourists are interested in real life of the foreigners, which takes place in Goffman's back regions [16]. However, they do not have access to the back regions, they are only watching the front region - the authenticity which is specially staged for them. Even the distinction between the front region from the back region is very difficult and practically impossible: "It is always possible that what is taken to be entry into back region is really entry into a front region that has been totally set up in advance for touristic visitation" [24, p. 101]. In turn, D. Boorstin [4] argues that the authenticity of visited places is of no interest to the tourist. The modern tourist, a travel agency customer, satisfies his needs by participating in "pseudo-events". These are carefully designed, arranged and completely safe activities, providing the participants with standardized experiences. They rarely seek genuine expressions of other cultures, because they prefer their own ideas, formed on the basis of information obtained from newspapers, television and films.

In the literature, there are at least three ways of understanding authenticity: objectivist, constructivist and the existential.

1.1.1 The objectivist authenticity

It relates to places, objects or events which, as is argued, can be

verified in an objective manner, using previously accepted criteria. The authenticity of the object or objects in the objectivist sense (their genuineness) can be determined only by professionals in the fields of art, ethnology and archaeology, usually after detailed studies. Tourists are usually not able to make the distinction. It is assumed that the artefacts that do not meet a certain criterion of authenticity can not be regarded as authentic, even if the tourists assess them as authentic. This position has been criticised by, inter alia, Cohen [8], arguing that authenticity is a social construct. According to him, a tourist can even see as authentic souvenirs made for tourists or dances or rituals staged specially for tourists by local artists. The first and foremost weakness of the objectivist concept is that in many cases it is difficult to formulate clear criteria of authenticity. It is not possible, for example, to determine the authenticity of an Italian pizza or German strudel. In different regions and historical periods, these two regional dishes have evolved to form different varieties. Now all these foods, regardless of the region's production, are true and authentic [23]. Therefore, the current research on tourism, as Reisinger and Steiner [28] convince, should concern only the constructivist authenticity.

1.1.2 The constructivist (symbolic) authenticity

According to this concept, authenticity is a relative construct, socially created by tourists, as a result of comparisons between their expectations and perceptions of destinations [8, 36, 28]. Constructivist perception of authenticity depends largely on the context, situation and intersubjective conditions under which it is experienced by tourists. Wang [36] quoted a number of arguments for the existence of the constructivist (symbolic) authenticity only: (1) there are no absolute and unchanging originals or patterns, with which one can compare the observed objects to determine their authenticity, (2) practices of "inventing traditions" (cf. [20]) show, that the traditions and customs are created on an ongoing basis depending on the current demand of the contemporaries, (3) a sense of authenticity is dependent on the tourist himself and his experience and understanding of authenticity (if the visitor finds something to be authentic, it is so, not what is the opinion of experts as Cohen [8] argues, (4) authenticity is a label that is given to the tourist sites (it is influenced by both past experiences, media, travel companions and especially by a group's tour guide), (5) often, though at a first glance something seems inauthentic, over time it becomes authentic (as Cohen called emerging authenticity). This was the case of, among others, Disneyland, which at first was regarded as a classic example of an imaginary place of amusement, and is now regarded by many as an authentic part of American heritage [8].

1.1.3 Existential (hot) authenticity

The concept of existential authenticity (Tom Selwyn [30] calls it a hot authenticity), takes the discourse away from the analysis of visited places, into the authenticity of the tourist experience. A. Wiczorkiewicz [37] convinces, that the need for authentic experiences is created, as a result of alienation, which the individual experiences in everyday life. In the search of them, tourists are engaged in various forms of tourist activity. An example of such form can be an active participation in dance performance organized by the natives [13]. However, the essential precondition for the authentic experience is to take an active part in it. If such performance is viewed in a passive way, it can cause at most (though not always) a sense of authenticity in the objectivist or - even more often - in a constructivist sense. Wang [36] also distinguished between two types of existential authenticity: intra-personal and inter-personal. The intrapersonal authenticity is caused by bodily feelings related to self-making. An example of the activity that provides such experiences may be practicing adventure tourism (sea sailing, paragliding, parachuting, and mountain climbing) or even sunbathing. The interpersonal authenticity takes place when a tourist is looking for authenticity in dealing with others. In this way, a tourist trip can be an opportunity to create or strengthen family ties or an opportunity for exploring exotic places in a specific group of people [7, 34]. Visited places only serve as a medium, through which they come together and experience the authentic experience in their company.

1.1.4 A sense of authenticity, satisfaction and behavioural intentions

As it has been written above, a sense of authenticity in tourist settings may have a strong impact on visitors' satisfaction. This impact will be particularly strong in the case of persons for whom authenticity is one of the main determinants of attractiveness of a visited place. The most important consequences of visitors' satisfaction are their behavioural intentions towards attractions. The concept of behavioural intentions, developed by Ajzen and Fishbejn [1], has found a wide application in research of consumer behaviour and determinants of tourists activities [32, 17, 35]. Therefore, the level of satisfaction, and especially experiences derived from tourist sites, will constitute the factors determining word-of-mouth and revisit intentions.

The ability to trigger the need to re-participate in an activity, repeat visits to attractions and encouraging others to do so is considered to be an important factor for success in the market of tourist services [6, 14]. Although the relationship between satisfaction with the service and loyalty to them is often taken for granted [10, 39], some authors have questioned this relationship [11, 12]. While others argue that this relationship has

a certain asymmetry: loyal consumers are generally satisfied, but satisfaction does not always transform into loyalty [38].

2. Problem formulation

This article suggests that a sense of authenticity will have a significant impact on the quality of the experiences gained during the visiting of tourist attractions, on the satisfaction from visiting the attractions and on behavioural intentions (revisit intentions and word-of-mouth) [24, 27].

Hypothesis 1: The perception of authenticity will have a positive impact on the quality of experience.

Hypothesis 2: The perception of authenticity will have a positive impact on satisfaction.

Hypothesis 3: The perception of authenticity will have a positive impact on behavioural intentions.

For tourists, who attach great importance to the authenticity of visited places, the impact of a sense of authenticity on the satisfaction will be even stronger. In other words, the impact of perception on the quality and authenticity of experiences, satisfaction and behavioural intentions will be moderated by the importance of authenticity for the individual. The greater importance the authenticity has, the greater satisfaction will be induced by its perception.

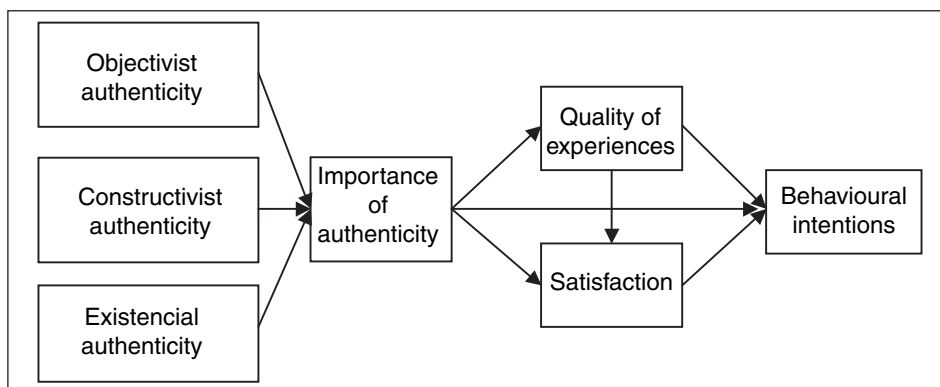
Hypothesis 4: The mediating variable in the influence of the authenticity perception on the quality of experiences, satisfaction and behavioural intentions will be the importance of authenticity for the individual.

There is no agreement among researchers on the way in which the perception of attraction influences the satisfaction and behavioural intentions [12, 32, 17]. Some studies suggest that perception of attraction's features has a stronger association with the intentions of future behaviours, than the satisfaction from the visit [2, 5, 29]. On the other hand, Harrison and Shaw [19] found that satisfaction with various aspects of the services provided by the attraction does not affect the long-term loyalty towards it. This may be, as Baker and Crompton [2] suggest, because of the impact on the satisfaction of other factors such as mood, the weather or the atmosphere in a group of visitors, which have no connection with the features of the attraction itself. Therefore, the perception of the features of the attraction (its authenticity) is more likely to affect behavioural intentions through experiences than by satisfaction.

Hypothesis 5: The main impact of the perception of the authenticity on behavioural intentions will be carried out through the quality of experience rather than satisfaction.

These hypotheses are illustrated in Graph 1.

The hypothetical model of relations between variables



Source: own research

3. Problem Solution

3.1 Methods

The survey was conducted among the visitors to 15th Archaeological Festival at Biskupin, Poland. It is the largest event of its kind in Central and Eastern Europe, carried out in the archaeological reserve protecting the fortified Lusatian Culture settlement from 8th century BC. The leading theme of the Festival is different every year. In 2009, the main theme was the Hungarian culture. Within nine days of the Festival, from 19th to 27th September 2009, it has been visited by 62,000 people. The Festival is full of presentations of craft techniques, fights, music and dance performances. Visitors have the opportunity to taste regional and historical cuisine, and to purchase a variety of souvenirs. Dance and music ensembles perform on the festival's scene, and historical re-enactment groups present the fights of the early Middle Ages' warriors. In addition, visitors have the opportunity to participate in dance workshops, competitions of pots modelling, art and ceramic painting contests.

Interviews were carried out in the reception area, among people leaving the Festival. Four hundred completed questionnaires were collected (N=400), with 124 refusals, giving a rate of return of 76,3%. Because the purpose of the study was to analyze the relationship between the variables of the model, was primarily exploratory in nature and not representative, it was considered that the sample N = 400 is sufficient to carry out the intended statistical analysis (sample size used in a similar analysis is about 300 [18]).

3.1.1 Questionnaire

The questionnaire included three scales to measure authenticity. The first one - the objectivist authenticity - was assessed by the perception of authenticity of four Biskupin elements: the entrance gate (it is reconstructed), shafts of oak wood (reconstructed), the exhibits in the Biskupin Museum (authentic), and residential huts in the settlement area (reconstructed). Respondents evaluated the authenticity by using a three-point scale: original, reconstructed/copy, I do not know. The constructivist authenticity was evaluated on the basis of impressions (experiences), which the (1) fights (2) dances, songs and instruments, (3), handicrafts, and (4) souvenir stands had on the visitors. The authenticity was assessed by a three-point scale: very authentic, little authentic and I have no opinion. The existential authenticity was evaluated on the basis of commitment of the visitors into various forms of activities during the festival: (1) archery, crossbow, or axe throwing, (2) modelling of pots, (3) boating, (4) learning to dance, (5) tasting the cuisine (6) other. The visitors marked in which of these forms of activity they were involved.

The importance of authenticity for the visitors of Biskupin was evaluated based on the answers to the question: Rate how important for you is the authenticity (genuineness) of the visited places. Respondents evaluated sequentially, using a five-point Likert scale (from definitely yes to definitely not), the three statements: The authenticity of the visited places is very important to me even at the expense of higher charges for entrance, Such places as Biskupin should be as authentic, even as the convenience of visitors could be lost, and I do not pay attention to the authenticity of visited places and objects. These statements were evaluated using a five-point Likert scale (from definitely yes to definitely not).

The quality of the experience was rated on a five point semantic differential scale. The scale contained three pairs of adjectives: pleasant-tiring, interesting-boring and authentic-inauthentic (scale reliability was α -Cronbach = 0.61). Behavioural intentions were assessed using a scale consisting of two statements: Do you intend to visit the Festival again?, Will you recommend visiting the Festival to your friends or family? Satisfaction was assessed using a single question: In general, how would you rate the Festival compared to the other attractions of this type? (α -Cronbach = 0.71). All claims were evaluated using a five-point Likert scale. The questionnaire also contained questions about socio-demographic characteristics, features of the trip and tour group.

3.1.2 Data analysis

Data analysis was conducted using the statistical software: STATISTICA 8.0. The analysis of the relationship between the variables of the model was verified using the path analysis technique. Path analysis

is a method of decomposing structural relationships between variables in a structural equation model in order to distinguish the casual, spurious and irrelevant effects [21]. The direct causal effects between the variables of the model (r - path coefficient) has formed the standardized regression coefficients β ($r_i = \beta_i$) [15, 21].

Complex path coefficients were calculated from the formula:

$r_{ij} = r_{ik} * r_{jk} \dots * r_{mk}$; where: r_{ik} - indirect causal effects between the variables of the model.

The overall effect of the impact of the i variable on the j variable was calculated from the formula:

$r_{ij} = r_{ij} + \sum r_{ik} * r_{jk}$; where: r_{ij} - a direct causal effect, $\sum r_{ik} * r_{jk}$ - the sum of intermediate causal effects.

Table 1

Profiles of Respondents (N = 400)

Variable	N	%
Gender		
Female	242	60,50
Male	158	39,50
Age		
15-18	95	23,75
19-24	47	11,75
25-34	62	15,50
35-44	96	24,00
45-54	52	13,00
55-64	30	7,50
> 64	18	4,50
Variable	N	%
Education		
Primary School	91	22,75
Vocational School	82	20,50
High School	127	31,75
College or University	100	25,00
Are you during the trip longer than 1 day?		
Yes	43	10,75
No	357	89,25
Have you been visiting the Festival with a guide?		
Yes	38	9,50
No	362	90,50
Party in the group		
Alone	13	3,25
Friends/ husband/ wife	199	49,75
Organized group	100	25,00
Family with children	88	22,00

Source: own research

3.2 Research results

3.2.1 Profile of respondents

In the study group there were 60.5% female respondents and 39.5% males (Table 1). The most numerous age group was the youngest group (15–18 years) - 23.7% and people aged 35–44 years. The smallest age groups represented in the study consisted of the oldest persons: over 64 years old - 4.5%, and 55–64 years - 7.5%. Most numerous were those with secondary and post-secondary education (31.7%), with college education (25.0%) and 22.7% - primary education. It is worth noting that as many as 30.5% of respondents were students. Only 10.7% of the respondents were tourists (during the overnight trip). The remaining 89.3% of those were people living in the area or on the one-day excursions. Only 9.5% of respondents had a guide in Festival area. Almost half of respondents (49.7%) came to the Festival with friends or family (husband or wife). The least number of guests, visited Festival alone (only 3% of respondents).

3.2.2 Analysis of model variables

The analysis of the model variables is showed in Table 2. The objectivist authenticity variable was created by summing correct answers to four questions about the authenticity of the objects. Correct answers received 1 point, incorrect - 0 (the variable used values from 0 to 4). Almost half of respondents (184) correctly assessed all four objects, but the average of correct assessments in the sample was $M = 3.0$, with a very high variation in the sample (standard deviation - $\delta = 1.176$). Constructivist authenticity variable was created by summing the ratings of the four Festival elements. Items rated as very authentic received 1 point, items rated as little authentic, were rated as 0 (the variable received a value from 0 to 4). The constructivist authenticity was assessed at a lower level than the objectivist one. The mean rating was $M = 2.91$, and 156 respondents rated all element as very authentic. The agreement among respondents was similar to that in the previous case ($\delta = 1.123$). The level of visitors' participation in the Festival activities was relatively low (existential authenticity variable). Most people participated only in one Festival activities (67.5%), which mostly consisted of tasting food products (35.7%). The value of the importance of authenticity variable created the arithmetic mean of the evaluation given to three statements. The importance of authenticity for people visiting the festival was high: the mean in the group was $M = 4.11$, with most given response of rather yes - 4 pts. The quality of the experience created an average of the assessment of three pairs of adjectives ($M = 4.22$, $\delta = 0.58$). The level of satisfaction and behavioural intentions was relatively high: the mean in the sample was, respectively, $M = 4.19$ and $M = 4.59$, with a relatively small variation in assessments expressed by the standard deviation ($\delta = 0.76$ and $\delta = 0.59$).

Table 2

Characteristics of model variables

Variables of the model	Minimum	Maximum	Mean	Median	Mode	Freq. mode	Stand. Dev.
Objectivist authenticity	0,00	4,00	3,00	3,00	4	184	1,176
Constructivist authenticity	0,00	4,00	2,91	3,00	4	156	1,123
Existential authenticity	0,00	6,00	1,16	1,00	1	270	0,793
Importance of authenticity	1,50	5,00	4,11	4,00	4	138	0,759
Quality of the experiences	2,00	5,00	4,22	4,33	4	89	0,585
Satisfaction	1,00	5,00	4,19	4,00	4	167	0,764
Behavioural intentions	1,50	5,00	4,59	5,00	5	210	0,593

Source: own research

In the next phase of analysis, the mutual correlation between the variables of the model was examined. Significant correlation was observed for the behavioural intentions variable (strongest for the quality of experience $r = 0.504$ and for the constructivist authenticity $r = 0.399$). Few correlations were shown for the importance of authenticity variable, suggesting that this variable would have little significance in the tested model (Table 3).

Table 3

Table of Pearson r correlation coefficients between the variables of the model

Variables of the model	1	2	3	4	5	6	7
1. Objectivist authenticity	1,00						
2. Constructivist authenticity	0,260 (0,001)	1,00					
3. Existential authenticity	-0,016 (0,75)	0,081 (0,11)	1,0				
4. Importance of authenticity	0,142 (0,005)	0,065 (0,191)	0,064 (0,201)	1,0			
5. Quality of the experiences	0,345 (0,005)	0,533 (0,191)	0,109 (0,029)	0,087 (0,082)	1,0		
6. Satisfaction	0,159 (0,001)	0,292 (0,001)	0,187 (0,001)	0,078 (0,118)	0,422 (0,001)	1,0	
7. Behavioural intentions	0,311 (0,001)	0,399 (0,001)	0,229 (0,001)	0,145 (0,004)	0,504 (0,001)	0,451 (0,001)	1,0

Note: bold font marks correlations significant at $p < 0.05$

Source: own research

3.2.3 Path analysis

In the next phase of analysis, the path analysis was performed. It was founded that there is a direct effect on behavioural intentions of the following variables: the objectivist authenticity ($\beta = 0.140$), constructivist authenticity ($\beta = 0.139$), existential authenticity ($\beta = 0.142$), quality of experiences ($\beta = 0.142$) and satisfaction ($\beta = 0.249$) (Table 4). Collectively, these variables explained 37% of the variation of behavioural intentions.

Table 4

Detailed results of path analysis

Variables	β coefficient	Standard dev.	t-value	p-value
Object. authenticity \rightarrow Behavioural intentions				
Direct effect	0,140	0,042	3,272	0,001
Indirect effect	0,123	–	–	–
Total effect	0,263	–	–	–
Construct. authenticity \rightarrow Behavioural intentions				
Direct effect	0,139	0,047	2,932	0,003
Indirect effect	–	–	–	–
Total effect	0,139	–	–	–
Existential authenticity \rightarrow Behavioural intentions				
Direct effect	0,142	0,040	3,500	0,005
Indirect effect	0,075			
Total effect	0,217			
Importance of authent. \rightarrow Behavioural intentions	0,066	0,040	0,051	0,103
Quality of experiences \rightarrow Behavioural intentions				
Direct effect	0,256	0,051	5,002	0,001
Indirect effect	0,088			
Total effect	0,344			
Satisfaction \rightarrow Behavioural intentions	0,249	0,044	5,598	0,001
Object. authenticity \rightarrow Quality of experiences	0,346	0,047	7,408	0,001
Existential authenticity \rightarrow Quality of experiences	0,115	0,047	2,458	0,014
Quality of experiences \rightarrow Satisfaction	0,354	0,055	6,431	0,001
Object. authenticity \rightarrow Satisfaction	0,016	0,048	0,344	0,731
Constructivist authenticity \rightarrow Satisfaction	0,087	0,053	1,632	0,103
Existential authenticity \rightarrow Satisfaction				
Direct effect	0,141	0,045	3,122	0,002
Indirect effect	0,041			
Total effect	0,182			
Object. authenticity \rightarrow Importance of authent.	0,142	0,049	2,856	0,005
R ² (Behavioural intentions)	= 0,37			
R ² (Satisfaction)	= 0,20			
R ² (Quality of experiences)	= 0,18			

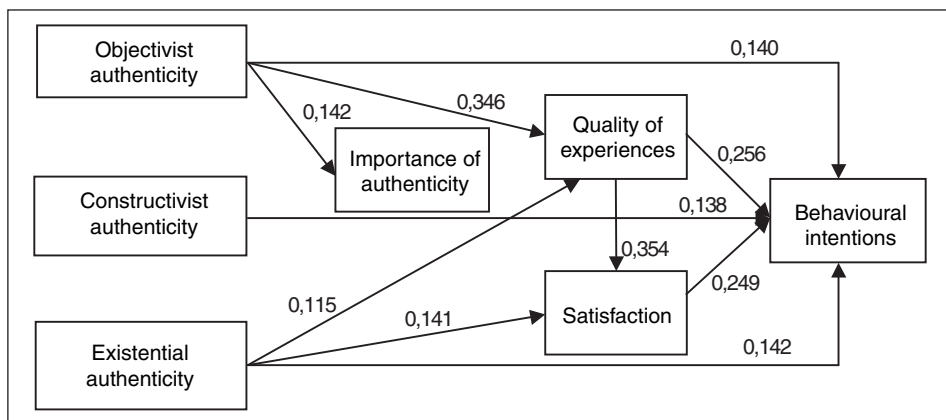
Source: own research

Direct impact on satisfaction was founded for the quality of experience ($\beta = 0.354$) and existential authenticity ($\beta = 0.141$). The quality of the experiences is directly affected by: objectivist authenticity ($\beta = 0.346$) and existential authenticity ($\beta = 0.115$). The importance of authenticity is directly affected only by the objectivist authenticity ($\beta = 0.142$).

The strongest total effects on behavioural intentions were found for the objectivist authenticity. This interaction takes place mainly through its impact on the quality of the experience obtained during the sightseeing of tourist attraction. Slightly weaker overall effect on the behavioural intentions has the existential authenticity. This, in turn, significantly influences the satisfaction, which constitutes a main path of affecting intentions. The weakest, direct effect on intentions has the constructivist authenticity (Graph 2).

Graph 2

Mutual interactions between model variables (path coefficients)



Source: own research.

4. Conclusion

The evidence from the Archaeological Festival in Biskupin suggests that authenticity is perceived by the Festival visitors as an important aspect of their experience. Moreover, perception of authenticity is an important factor influencing satisfaction with the Archaeological Festival experience, as it was suggested by MacCannell [24]. The performed analysis allows to verify five hypotheses.

The First Hypothesis was confirmed: The perception of authenticity has a positive impact on satisfaction. Though, the analysis of correlation showed relationship of all three types of authenticity with satisfaction, however, detailed analysis confirmed that existential authenticity has the

strongest and direct influence on visitor's satisfaction. One of the explanations could be the fact that existential authenticity has been operationalized as a number of Festival activities. If the visitor engaged himself in a number of activities, he would feel satisfied no matter how he evaluates the festival authenticity. That is the reason why, this factor is the most influencing. This is the main factor deciding about the advantage of such festivals over other visitor attractions where no activities are allowed (like in traditional museums or galleries). Although in this study, the existential authenticity was assessed with the use of the undertaken activity only – as intrapersonal authenticity [36] – but the satisfaction could also be affected by the interpersonal authenticity experienced during the sightseeing, especially while learning to dance, modeling of pots or other interactive forms of participation, what should be considered in future studies.

It was also discovered that the perception of authenticity has a positive impact on the quality of experiences (Hypothesis no. 2). The strongest correlation with the quality of experience has the objectivist authenticity, and much smaller but also important, the existential authenticity. The study revealed, that the constructivist authenticity, which is relatively socially constructed, depends largely on tourists themselves and social meanings (as understood by E. Cohen [8], N. Wang [36] or Y. Reisinger and C. Steiner [28]), and has a little impact on the quality of experiences. This is probably due to the fact that the Festival is an artificially created event. Although it takes place in the site of a genuine settlement of the Lusatian culture, the performances shown at the Festival relate to a lesser extent, to the period of the settlement existence. The performers act in historic costumes and show the old crafts mainly from the early Middle Ages, that is about 1500 years later than the real period of the existence of the settlement. Moreover, the Festival theme often deviates from the historical and geographical realities: in order to add some variety to the Festival, in the settlement site, many foreign cultures, such as the North American Indians, Japanese or Egyptian during the pharaohs period, are interpreted,. The authenticity of presentation is also reduced by the method of performance: the performers are often the artisans or amateur re-enactment groups, performing interpretation in the “third person”. That means telling a story about the interpreted culture, from the modern position. This method of interpretation may be also responsible for the low relationship of constructivist authenticity with the quality of experience [22].

The performed analysis allowed accepting the Third Hypothesis: The perception of authenticity has a positive effect on behavioural intentions. There was a significant impact of all three types of authenticity (objectivist, constructivist and existential) on behavioural intentions. This comprehensive relationship, which as suggested by many scholars in the field of tourism [8, 24], is the force motivating tourists to undertake tourist trips. It is the sense of authenticity, of no matter which type, that has

both direct and indirect impact – through its influence on the quality of experience and satisfaction – on the revisit intention and word-of-mouth. The study, however, did not bring confirmation of the Hypothesis no. 4: No effect was found between importance of authenticity and the experiences, satisfaction and behavioural intentions. This may be due to several reasons. Firstly, tourists may not realize the importance which for them has the authenticity of the visited sites. Secondly, the importance of authenticity can affect its perception, and not vice versa. A person for whom the authenticity of visited sites and objects is important, is more able to distinguish authentic artifacts from the reconstructions or counterfeits. They are also more able to “empathize” in the atmosphere of the site at the same time acquiring more interesting experiences. Such persons, finally, will engage himself in various forms of activities, learning new skills and gaining authentic experiences.

The Fifth Hypothesis can be accepted partially: The impact of the authenticity perception on behavioural intentions proceeds in different ways, depending on the type of authenticity. The perception of the objectivist and constructivist authenticity has no direct impact on satisfaction. However, the impact of existential authenticity on behavioural intentions is also preceded through the quality of experiences and satisfaction, but it mostly affects directly intentions, what) is confirmed by earlier findings of W. Boulding et al. [5] and D. Baker and J. Crompton [2]. Active participation of tourists in the Festival is the strongest factor influencing the future word-of-mouth and revisit intentions. Satisfaction has secondary impact. The weakest influence of the authenticity perception on the behavioural intentions takes the path through the quality of experiences.

Reported in the study findings can have practical implications for marketing and tourist attractions organization. Despite weak relationships that were found between perception of authenticity and satisfaction, authenticity of the visited sites has a significant impact on behavioural intentions, which are an important factor in the success of the attraction on the tourist market.

Attraction managers should take care for both the authenticity of presented artifacts as well as for quality of the reconstruction of historical sites and historical re-enactment. The first implies objectivistic authenticity which mostly affects quality of visitors’ experiences and the later implies the constructivist authenticity which mostly influences behavioural intentions. It is also important to provide various forms of activities that ensure existential authenticity, which particularly affects satisfaction with the visit.

The study produced low, in total, determination score between perception of the authenticity and satisfaction. It may lead to search attempts for other indicators of authenticity, as well as other variables intervening between perception of authenticity and satisfaction. Such markers could be, for example, evaluation of historical relevance (quality

of the reconstruction of architectural monuments or historical re-enactment or sincerity in presenting the reconstructed sites or historic buildings.

Future research should include analysis of authenticity in a different types of attractions, other than the festival, such as museums and galleries, that don't offer opportunities to engage in various forms of activity. This will require other forms of existential authenticity operationalization. It can be manifested in dealing with staff attraction, discussions about works of art or educational activities with children or other people visiting attraction.

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