Wageningen UR

Thesis Leisure, Tourism & Environment

Heritage as an invigoration of self-identity
A quantitative analysis of the *raison d'être* of heritage in Western societies

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Summary

According to the social identity theory (SIT) the social environment one lives and interact in is of key importance understanding the subjective evaluation process of an individual's self-identity. SIT recognizes self-identity as part of one's social identity, encompassing an individual's cognitive evaluation of salient group classifications. Such an evaluation might be influenced by the existence of cultural heritage, as these sites might function as a catalyst temporarily instigating the salience of a social category as suggested by the heritage site. As a consequence, due to a positive evaluation of the social group one feels connected to, feelings of self-enhancement and self-esteem might be fueled. Analyzing this process helps to better understand the role of cultural heritage in modern societies, as places of national importance where people feel connected to and simultaneously have the ability to be a tangible symbol where people can re-affirm their social identity. Also, assessing this relation helps explaining the role of cultural heritage in stimulating processes of national cohesion and national bonding.

Through the use of self-report questionnaires the paper at hand is investigating these proposed relationships. The social identity theory is operationalized using the Collective Self-esteem scale. A visit to a heritage site is decomposed in 3 consecutive stages in time: motives to visit the site, onsite emotions and an evaluation of the site in terms of satisfaction retrospectively. Relations between SIT and the 3 stages of the heritage visit are assessed as well as relations between motives, emotions and evaluation of the heritage site mutually. The Airborne museum, dedicated to the Battle of Arnhem (1944), in Oosterbeek, The Netherlands functioned as a case study where the questionnaire as developed in this study has been carried out.

The outcomes of the study (N = 261) are indicating that positive and significant correlations exist between heritage tourism motives, evaluation in terms of satisfaction and subjective salience of the social category of Dutch ethnicity as part of the cognitive evaluation process to acquire a positive social identity. Furthermore, visitors scoring high on heritage tourism motive factor 'connectedness' are likely to score linear positive on arousal and overall evaluation. In other words, although the effect sizes do not exceed the criteria of being 'typical', motives to visit the Airborne museum and its evaluation retrospectively are affected by the salience of an individual's social identity. This explanatory study will enable heritage site managers to gain a deeper understanding of their visitors and could subsequently lead to a more differentiated exhibition content. Also, academic researchers might benefit of this study using the results as a point of reference to further inquire the role of heritage in processes of national identity construction, national bonding, reconciliation and commemoration.

Keywords: *Cultural heritage; Durkheim; Social identity theory; Heritage tourism motives; Emotional dimensions; Evaluation; Heritage tourism; Social psychology; Quantitative Research; Statistics*

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Preface

Writing this thesis was a rewarding and joyful experience and will benefit me in several ways in my future career. I was very much used working with textual forms of data and choosing to apply a quantitative approach in this thesis on a topic – identity and heritage – that falls almost exclusively within the realm of qualitative research, forced me to leave my comfort zone drastically. Now, while reflecting a bit on the last 7 to 8 months, I can say that I have learned many new and exciting things and that it was a worthwhile endeavour. From time to time I had to adopt a whole new mind set, yet, at the same time, I could not resist to integrate this study in a firm social scientific framework. I came to appreciate, and yes even like, working with statistics (something I never expected I could like) and carrying out my own research about a topic I really enjoy working on. Besides the academic fulfilment it gave me, it also convinced me continuing working in academic research. Anyway, I could not have finished this thesis without the help of a few people I'd like to mention:

- First of all, my two thesis supervisors dr. Chin Ee Ong and dr. ir. Maarten Jacobs. I like to thank both of you for your encouragement, wisdom, advice and critical view towards my work. I really appreciated this.

- Next I like to thank Tessa Jansen of the Airborne museum, who helped me setting up and provided the facilities to carry out the survey research. Thanks a lot for this, and hopefully the results of the questionnaire will contribute making the museum even more worthwhile to visit. Also, my sincere gratitude goes to all the desk employees of the Airborne museum who helped me recruiting participants willingly to fill out the survey.

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Introduction

It has frequently been suggested in literature in tourism studies that a clear link exist between one's striving for identity construction and an individual's urge to become involved in tourism (cf. Ashworth & Larkham 2013; Ateljevic & Doorne 2003). Due to a wide variety of societal and historical processes, individuals started to identify themselves to a lesser degree with traditional institutions and organizations like the church, companies, political parties and ideologies or kinship. Starting in the first decades of the 20th century, the classic sociologist Émile Durkheim wrote about the disappearance of these traditional institutes and its profound consequences for Western societies. According to Durkheim, the democratic revolutions in Europe in the 19th century caused a gradual degradation of the importance of these traditional institutions, which formally tend to induce unity, morality and cohesion in Western societies. Especially the influence of religious institutions on the individual was fading away in a rapid pace. Although Durkheim sees 'the death of the Gods' as a natural development of any modern society, as a consequence one fundamental problem came to the surface: no new Gods were created to take over the place of the old ones. Durkheim predicted that the cognitive side of religion could be taken over by science, yet he did not see any equivalent for the bonding potential of religion to unite people on a moral basis (Thompson 1982; p. 135). As a result, only the orphaned and alienated from society 'individual' would continue to be left behind, increasingly detached from group obligations and acting out of self-interest (Hughes & Martin 1995).

The decreasing influence of traditional institutions with the agency to mediate moral order means that individuals are in search of alternative social forces which can impose a sense of morality. In what Durkheim called 'collective effervescence', the emotional experiences of groups of individuals at a collective level, can function as a decisive force 'which binds people to the ideals and values shared by their social group' (Shilling & Mellor 1998; p. 196). This allows people to interact on the basis of the same values, interests and concepts (Stone & Sharpley 2013). Nowadays, these processes of 'collective effervescence' are normally encouraged, although not necessarily, from above by politicians and policy makers, but also in the corporate world community building has become one of the most effective ways to commit people and simultaneously enhance their loyalty towards a certain product (McAlexander, Schouten & Koenig 2002). Purchasing these products does not only mean having a tangible good, it also excites feelings of belonging through their association and potential interaction with a certain community. Initiating collective 'rushes of energy' functions as a powerful tool to connect people together on an emotional basis based on the ideals and values set by for example political parties and companies. In the meanwhile, both are spending billions of dollars to cause such kind of energetic flows.

It has been said, now, by many researchers and social commentators that, as a result of this ostensible 'individualisation of society' (Bauman 2007), people are nowadays trying to rediscover and re-establish their identity through such kind of 'social forces' (cf. Ong 2005). Understanding the thoughts of Durkheim helps to better grasp the modern urge to become involved in consumerism, as products are sold with the idea that they might represent more than the tangible object itself. Elaborating and influenced by Durkheim's rationale, Bourdieu (1984) stresses that postmodern consumerism is the result of modern social class struggles. Education, occupation, and cultural consumption are all forms of class distinction, used by groups of people to distinguish themselves from other groups. An accumulation of social and cultural capital creates a specific class culture, with its own unique norms, taste, and behaviour. Purchasing the latest technological gadgets and wearing fashionable clothes are all signs of one's self-expression, used by individuals to communicate to the outside world something about their personality, feelings, ideas and the social groups they accordingly belong to. In sum, the deployment of consumer behaviour can be regarded as a way for individuals to integrate in society and to re-affirm them self with a personal and social identity (Warde 1994).

In the lives of postmodern men, the consumption of tourist experiences, amongst a wide variety of others, became one of the resources for expressing one's identity (Morgan & Pritchard 1998). Certain tourist destinations are inextricably linked to rather specific social groups, and differentiation from other social groups is one of the decisive arguments to visit a certain place. For example, European elite people tend to agglomerate at the Côte d-Ázur in France and Ibiza, while the Spanish Costas are in general more visited by middle-class people. The motivation to visit a certain tourist site is determined by whether the 'destination brand' fits in a specific life style and can be considered as an extension of their self-image (Murphy, Benckendorff & Moscardo 2007). In fact, MacCannell (2002; p. 150) is invigorating this argument by pointing out that tourist behaviour has to be analysed apart from classical economical perspectives and advocates that 'tourism makes sense as an ego project when it is viewed from a psychoanalytic perspective'.

In the classic works of Boorstin (1964) and MacCannell (1976), they already emphasized that the new deliberated middle class was seeking for authentic, unique, and individually customized tourists' experiences. This postmodern quest to find genuine and authentic tourist experiences have been seen as the key motivator and argument for people to get involved in (outbound) tourism. In the same period, heritage tourism emerged as a popular 'new' variant of tourism which provided individuals with a unique and personal symbolic encounter with their own past. Although heritage itself is certainly not a new phenomenon, the intensity, depth, scope and the number of people involved in heritage is currently bigger than ever before (Harvey 2010). Heritage tourism, as a consequence, has been often thought of being the result of postmodern forms of tourism (Rojek 1993). Timothy and Boyd (2003) are providing a good overview with economic, social, political and scientific

reasons in order to explain why heritage tourism is exposed to a growing interest by the professional world (UNESCO, ICOMOS), the academic world, and by a growing number of heritage tourists. However, according to Cameron (2010), it is not clear whether the current increasing attention on heritage in all his forms will endure or has to be considered as something temporal. Fact is, that in the professional world (UNESCO, ICOMOS) as well as the academic world, the philosophical, the conciliatorily, and the bonding potential of heritage is exposed to a growing interest.

It is not an easy job defining heritage due to its contested nature (Tunbridge & Ashworth 1996). However, some consensus exist that heritage can be regarded as the physical as well as the symbolic remnant of one's past, a past one shares with the rest of the inhabitants of a nation, an ethnic group or any other group of people. It is 'harnessed in response to current needs which include the identification of individuals with social, ethnic and territorial entities' (Ashworth & Tunbridge 1999; 105). Reaching back to these physical 'entities' can be considered as a revival of one's attachment to one's personal and social history. The experiential approach opted by, amongst others, Muzaini et al. (2007) and Biran et al. (2010) emphasizing an individual's perception of a heritage site presented as a key element in understanding the tourist experience is most useful as this study focuses on how self-identity affects motives, emotions and evaluations for visiting cultural heritage sites. This means that the idea of 'heritage' should be understood as a *social construction*, only existing in the minds of people. It has often been suggested that 'an infinite variety of possible heritages exist, each shaped for the requirements of specific consumer groups' (Tunbridge & Ashworth 1996; p. 8). This idea is a corollary of Nuryanti's (1996; p. 251) notion that, 'postmodern tourists use the power of their intellect and imagination to receive and communicating messages, constructing their own sense of historic places to create their individual journeys of self-discovery'. Scholars opting for an experiential approach are roughly dividing heritage visitors in two different categories namely those who consider heritage as 'personal' and those who are 'ordinary' tourists in pursue of knowledge or entertainment. Both categories of heritage visitors have different motives for visiting the heritage site, potentially resulting in a different range of emotions during the visit and a different evaluation of the heritage site afterwards. The above shows that the value of heritage should first of all be regarded as a construction in the mind of people, as people tend to interpreted heritage in a variety of ways.

Due to the aforementioned processes of secularization, individualization and class distinction, the traditional anchors which tie and connect people with society in general and each other in particular became less rigid. Now, cultural heritage can be a powerful catalyst in causing and eliciting feelings of national pride and collective belonging. This might be one of the reasons why the number of tourists visiting cultural heritage sites is increasing each year (cf. Richards 1996, Timothy & Boyd 2003; p. 62). Notwithstanding, cultural heritage is often used by national institutions, regimes and (supranational) organizations to top-down create (or construct might be a better term) feelings of

belongingness amongst individuals. By assigning certain heritage sites as official symbols of the nation, this might induce something akin to a collective effervescence, triggering nation-wide feelings of national cohesion, national belonging and feelings of connectedness to a nation. Obviously, this might also work the other way around, as cultural heritage can function as a tool for exclusion. Because of the powerful inclusive message cultural heritage can contain (Timothy & Boyd 2003), it has been suggested that heritage is all about politics, currents politics about how to deal with the past. An indication why governmental institutions are so eager to label certain remnants as 'national', is given by Pretes (2003) who argues that 'the viewing of heritage sights by domestic tourists is a key aspect in the formation and maintenance of a national identity, especially when nationalism is understood as an 'imagined community'. As an extension of this argument, only in the Netherlands already more than 63.000 monuments acquired this governmental stamp of 'being national'.[1] Particularly in nations which became recently independent, nations which did not came into existence as a result of a natural historical process or in nations containing a multi-ethnic population, cultural heritage can be a powerful bonding factor to stimulate feelings of national identity. Palmer (2003), Park (2010) and Soper (2007) all show how individual nations use heritage as a tool to promote national identity. Park, for instance elucidates that domestic heritage tourism in Korea is in the core a symbolic mechanism through which Koreans communicate and reconstruct feelings of national belonging. Because of the symbolic function heritage intrinsically contains, heritage has a fundamental role in maintaining national solidarity.

It is not my intention to provide a full discussion of all the power relations and dynamics of discourse behind heritage. In contrast, this study will focus on the personal interpretation of cultural heritage. In congruence with the experiential approach, a growing emphasis on the individual experience of heritage should simultaneously result that the socio-psychological cognitive processes heritage visitors undergo gain more attention in research. However, as Palmer (2001; p. 7-8) argues 'not enough attention has been paid to the processes by which identities are formed, reformed, negotiated, and contested by those individuals who use and experience nationally symbolic sites'. This statement is in line with Ashworth and Tunbridge's (1996) recommendation that a transition is needed from the uses of heritage to the users of heritage. The focus should be on the consumers of heritage instead of the producers. As Edensor shows in his often cited book *Tourists at the Taj* (1998) different groups of visitors have different connotations and expectations regarding a heritage site, in this case the Taj Mahal in India. Because a historical object is perceived differently by each individual based on his or her personal background, the tourist industry offers a variety of stories and experiences, adjusted to the specific needs and preferences of different groups of visitors (Pritchard & Morgan

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[1] http://www.cultureelerfgoed.nl/node/2198. Accessed on: 12-11-2013, 17h.

2000). It is important to be aware of the fact that heritage is a concept loaded with control and power, as it elicits different perceptions and emotions among people. Amongst others, nationality, age, religion, beliefs, education and one's socioeconomic background all play important roles how individuals experience and evaluate a cultural heritage site.

Studies focussing on heritage tourism and identity put a clear emphasis on the construction of feelings of national identity through heritage tourism (Winter 2004). This study aims to go beyond the material-centric approaches dominant in heritage and conservation inquiries. By integrating a clear social scientific analytical framework, I hope to put the traditional approaches under critical scrutiny in order to better grasp the role of heritage in modern socio-cultural debates (Winter 2012). As heritage plays such a prominent role in the construction of a wider sense of culture, shared values and national identities, then it might be worth investigating till what extent individuals really feel connected to what is assigned to them as national heritage. This might be an accurate explanation why heritage tourism has grown so much in popularity in recent decades. Yet, the relation between subjective feelings of self-identity and motivational, emotional and evaluation processes of heritage visitors, is a topic that received less attention. The importance of this relation is basically suggested by various authors, but not empirically addressed. Hence, the aim of this research is to empirically examine if there is a relation between feelings of self-identity and motives, emotions and evaluations of individual heritage site visitors. In the theoretical section of this study I will further elaborate on the concept of self-identity and the corresponding theoretical notions. Heritage studies tend to be under-theorized, and by incorporating theories of auxiliary sciences like social psychology, this study aims to be in line with Waterton & Watson's (2013; p. 558) call that 'theory is needed to advance not only the study of heritage but the very nature of enquiry itself by reformulating our scope, looking beyond our field of study and reinvigorating our methods (...) to map its intensities in a wider cultural world'. First, however, I will show that visiting heritage has the ability to provoke emotional experiences in the individual's mind and that visiting motives, emotions and evaluations are very diverse.

Theoretical framework

The heritage experience

To examine the relation between self-identity and heritage, it is of key importance to first gain a better understanding how people are individually experiencing heritage sites. In the academic field of tourism management quite some research has been conducted in order to gain more insight into pre-visit motives, onsite emotions and post-visit evaluations. These three sequential cognitive processes are partly dealing with more temporal existing states and party with more permanent existing traits within the individual. Larsen (2007; p. 10) suggests that it should be possible to predict future behaviour 'from at least some of these aspects of the individual self'. Motives, emotions and evaluations of individual visitors are all partly affected by temporally states as well as by more permanent traits, resulting in highly individual tourist experiences. Visitors of heritage sites have different motives for visiting these sites, and knowing these different motives might help predicting what kind of emotions visitors will encounter during their visit. Also motives might have predictive value in predicting how visitors will evaluate their visit in terms of satisfaction. It could for instance be that people who are motivated to visit a heritage site because they feel strongly connected to it, encounter a different set of emotions than visitors who visit the same heritage site encouraged by different motives. The first part of this chapter will briefly discuss the three cognitive states as part of the heritage tourism experience. The remaining part will focus on why heritage can cause such individual experiences.

The first stage of visiting any heritage site consist out of understanding why people are motivated to go visiting heritage sites. A wide variety of motives can be distinguished. Notwithstanding, a motive is not the same thing as a motivation, although in the literature not always a clear distinction is made between these two concepts. The definition used by Gnoth (1997), that a motive is part (together with i.a. characteristics, habits and traits) of a broader process called motivation and is, essentially, a lasting disposition that contains a goal of behaviour arising within a person, is a definition used frequently in current research regarding tourism motives (cf. Jacobs, Peters & Van Dijk 2013 (in press)). There are numerous motives mentioned in the tourism literature to go travelling or to go visiting a cultural heritage site. In the upcoming method section this will be further elaborated upon.

To better comprehend the tourist appraisal I will investigate the emotions heritage visitors have encountered during their visit. The appraisal theory (Scherer 1999) implies that emotions are caused and can be distinguished by how an individual appraises the significance of an object, event or situation. This seemingly automatic and unconscious evaluation process includes the individual´s assessment of an object, event or situation on different types of emotional dispositions, which can be measured on different dimensions. Jacobs, Vaske & Roemer (2012) argue that emotional dispositions

are mental traits that act as criteria against which the emotional relevance of stimuli is judged. Therefore they are an ultimate internal cause of emotional responses, which will lead to the elicitation of different emotions among people cognitively judging the same stimuli. Emotional responses to antecedent events can be distinguished either as discrete emotions or as emotion dimensions on a valance and arousal scale. Whereas not being mutually exclusive the former refers to specific emotional states that apply to all humans despite their cultural background (e.g. disgust, sadness), the latter believes those emotional states to be comprised of two dimensions e.g. valance (liking – disliking dimension) and arousal (activation – deactivation dimension).

Visiting a heritage site is a relative short endeavour making it potentially hard to recall a whole range of different discrete emotions. For this reason, it are not the specific emotional states (also known as discrete emotions) which are of interest here, but rather an attempt to explain differences in valence and arousal among visitors. In general, it is unlikely that visitors experience frequently a wide variety of different emotions during the visit. Also, another disadvantage of measuring discrete emotions in this research context might be that the semantic meaning of discrete emotions might vary between people, resulting in biased data. Besides these more theoretically loaded recitals, it is also more practical to employ a valence and arousal scale, as it is supposed to be less time consuming than distributing lists of discrete emotions.

The third and final part of the heritage experience is a visitor's overall evaluation. This will be investigated in terms of how overall satisfied heritage visitors are at the moment of leaving the heritage site. In many marketing related studies, consumer satisfaction is defined as the gap between expectation and experience and refers to an emotional state of mind after being exposed to certain stimuli. A cognitive comparison between expectation and experience occurs in the mind, and when experiences differ substantially from pre-visit expectations, (dis)satisfaction arises. Reisinger & Turner (2003; p.176) are pointing out that 'in tourism, satisfaction is primarily referred to as a function of pre-travel expectations and post-travel experiences'. In other words, if the expectations of a visitor are met or even exceeded, then it will be likely that this results in feelings of satisfaction (Pizam et al. 1978).

As described above, visiting a heritage site can roughly be divided in three sequential stages in time. Each visitor consecutively undergoes a unique cognitive process of motives, emotions and evaluation before, during and after visiting a heritage site, resulting in the elicitation of a highly personal heritage experience. A better understanding of these processes might gain valuable information for heritage site managers, as they have to deal on a daily basis with dilemmas regarding the design of exhibitions, the presentation of the heritage site, the improvement of the heritage site as a tourist product and to stimulate processes of mindfulness among visitors (Moscardo 1996). A first suggestion that heritage sites provoke disproportional strong emotional reactions among visitors was made by McIntosh (1999), who advocates that visitors who 'consume' a cultural heritage attraction

undergo an affective and cognitive process resulting in unique psychological outcomes. Heritage sites can be seen as experiential products which facilitate emotions and knowledge to visitors. Consequently, visitors derive benefits (or value) from interactions with a certain heritage site resulting in, for instance, positive (or important) interpreted feelings, thoughts, emotional reactions and imaginations. These beneficial experiences can be subdivided in three different psychological dimensions, namely affective, reflective and cognitive dimensions, which will, on their turn, lead to a distinct personal and individual way in which heritage settings are consumed and experienced.

Besides the fact that an individual encounter with a heritage site leads to a highly personal experience, cultural tourists, or in this context heritage tourists in particular, are motivated differently in why they decide to visit a heritage site in the first place. Not all of them are explicitly looking or interested in having an emotional bonding experience with a certain site. For some of them, visiting a heritage site means nothing more than sightseeing while others can be regarded as incidental cultural tourists looking for entertainment. On the other side of the continuum, there are also purposeful cultural tourists who are highly motivated to travel for cultural reasons in order to find deep cultural experiences. Many shades of cultural tourists exist, although both the ends of the continuum are occupied by small amounts of visitors (McKercher & du Cros 2003).

Elaborating on this insight, Poria, Biran & Reichel (2006) are showing that individuals have different motives for visiting a particular heritage site. Yet, their analysis goes one step further by identifying three different overarching motives for visiting a heritage site, namely willingness to feel connected to the history presented, willingness to learn, and motives not linked with the historical attributes of the destination. The researchers are concluding that 'the more participants perceived the site as part of their own heritage, the more they were interested in the visit' (p. 171). Based on this conclusion, they are arguing that when a visitor considers a particular heritage site as part of his or her own life story and feels somehow connected to the site in question, then there is a bigger chance that the specific motivation of this person for visiting the site is to undergo an emotional experience, rather than having educational or other entertainment related interests. Connectedness to a heritage site serves, thus, as an effective predictor of specific motivational reasons for visiting a heritage site. In a follow-up study (2009) the same researchers are discussing the consequences of the idea that visitors have different interpretations regarding heritage and how heritage managers should cope with this knowledge. Heritage tourists should not be seen as passive consumers of remnants of the past or as naive nostalgia-seekers, but as pro-active and demanding actors, expecting information and an experience corresponding with the polymorphic purposes of their visit.

All of the above taken into consideration, it should be clear by now that that a wide range of different motives, emotions and evaluations prior, during and after visiting a heritage site exist among heritage site visitors. Also the likelihood that one feels emotionally connected to a heritage site

increases when the individual considers the visited heritage site as being part of his or her own past and life story. In this piece of explanative research it is my ambition to empirically address the relation between an individual's motives, emotions and evaluation regarding their visit to a heritage site and his or her subjective evaluation of self-identity. Many authors already gave arguments in order to elucidate upon the relation between identity and heritage, albeit most of them remain hypothetical or suffer from a serious lack of any empirical foundation. I will argue, now, that a relation exist between individual's visiting motives, emotions and evaluation of a heritage site and an enhancement of one's *social identity*. As many of the traditional anchors which formally had the agency to initiate forces of collective effervescence across people disappeared in time, it is amongst others cultural heritage, which became one of the new foundations where people re-establish and connect themselves to. As a consequence of gaining a better understanding of how social identity is related to the physical remnants of nation's or region's past, I hopefully will be able to say more about the importance of heritage in current times. By exploring the relation between self-identity and heritage I hope to establish a more profound perspective on the heterogonous character of the heritage visitor and simultaneously investigate the usefulness of certain theoretical notions derived from the field of social psychology. In the next section I will further explain how the concept of a social identity might contribute in answering these questions, before I will compose my hypotheses and methods.

Social Identity Theory

A few scholars did research on the interface between the construction of self-identity and the built or social environment (cf. Clayton & Opotow 2003). But before I zoom in more extensively on the methods used in this particular field of research, it is of key importance to elaborate on what should be understand by the concept of an individual's construction of self-identity in this research context. In many social scientific and philosophical disciplines the concept of self-identity is or has been a popular research subject. Yet, this has not resulted in any kind of an agreement about what self-identity exactly means. Self-identity is inextricably connected with questions about who we are, what do we want to be and which sets of beliefs and values matter to an individual. It is important, however, to make a distinction between personality traits and identity as separate concepts, even though both are bi-directionally influencing one another and should be considered as 'coinciding and mutually reinforcing processes' (Hill et al. 2013; p. 414). The difference, as explained by Hill et al. (Ibid.; p. 414) is that 'traits may mediate the effects of genes and physiology on identity, while identity serves to mediate the influence of society and culture on dispositional traits (...) this work notes how we cultivate our identities from our dispositional tendencies, and that we manifest those trait-like behaviours that best exemplify our sense of who we are'. Heritability as well as the social environment of a person are pivotal factors in the foundational process of personality traits and identity. In

childhood and especially during adulthood, when adolescents are preoccupied with achieving a sense of belonging or affiliation, traits tend to stabilize and not much significant change occurs anymore in the years afterwards (Roberts, Wood & Caspi 2008; Tanti et al. 2011). Roberts, Wood & Caspi (2008) are explaining that much evidence exists that the personality structure of an individual remains relatively consistent after an individual reached a certain age. At that point, one is able to select personality-reinforcing situations and make decisions which are in congruence with one's personality traits. As a consequence, a relative lack of contact with alternative personality shaping scenarios occurs, resulting in a vast amount of re-affirmative moments strengthening consistency in one's personality traits.

The development of one's personality traits is largely stabilized at the moment that adulthood has been reached. However, as mentioned before, it is not only physiology which influences the establishment of self-identity, also the social environment one lives and interact in, is of key importance understanding the subjective evaluation process of an individual's self-identity. In Social Identity Theory (SIT) self-identity is recognized as part of one's *social* identity. Next to a personal identity, which encompasses personality traits, talent, competences and interests, social identity refers to an individual's cognitive evaluation of salient group classifications (Mael & Ashforth 1992). From an early age, people express their need for belonging through identification and participation with groups existing in the outside world. It are the norms and constraints of the social groups where people feel connected to which induce behaviour and perceptions of the self in people.

Originally developed by Henri Tajfel and later on further elaborated by his colleague John Turner, SIT is in essence a 'perspective on the social basis of the self-concept and on the nature of normative behaviour' (Hogg, Terry & White 1995; p. 255). The theory is a social psychological theory, placing much emphasis on group processes, intergroup relations and recognizes a dynamic, social and multifaceted self that mediates the relationship between social structure and individual behaviour (Tajfel 1978). In contrast with many other theoretical perspectives on the construction of identity, SIT does not begin with assumptions regarding the individual, but rather with assumptions referring to a social group. It attempts to explain cognitions and behaviour with the help of specific group-processes (Trepte 2006). As goes for many theories dealing with identity, SIT postulates that multiple identities exist in one person and vary in salience according to the immediate context and to our past experiences. SIT employs the idea that a social category (which can be anything, from a nationality, a sports team or all students attending the same university) where an individual feels affiliated and connected to, creates a definition of who one is in terms of the defining characteristics of a specific category. Because people normally fall into many different categories, these social categories vary in importance for the construction of a self-concept. 'Each of these memberships is represented in the individual member's mind as a social identity that both describes and prescribes one's attributes as a member of that group,

what one should think, and feel, and how to behave' (Hogg, Terry & White 1995; p.260). Depending on which social identity is salient in a certain situation, self-perception and behaviour become in-group stereotypical and normative. People who do not fit or belong to the specific in-group, form an out-group perceived in stereotypical conducts. It now depends on the nature of the relation between the in-group and the out-group till what extent feelings of competition or even discrimination may occur. Social identities are evaluative, what means that members of a certain group are strongly motivated to adopt behavioural strategies for maintaining in-group/out-group comparisons that favour the in-group, and encourages feelings of self-esteem (Owens, Robinson & Smith-Lovin 2010).

Tajfel (1978) originally distinguished four cognitive processes which are forming the core of SIT, namely *social categorization*, *social comparison*, *social identity* and *self-esteem*. These concepts successively shape a mechanism for understanding an individual's behaviour in a certain context. The first concept refers to the establishment of intergroup boundaries resulting in group-distinctive stereotypical and normative perceptions and actions to the contextually relevant social category. To structure the social world around us, people unconsciously need to make categories in order to organize all the stimuli they perceive. 'Social categorizations are conceived here as cognitive tools that segment, classify, and order the social environment, and thus enable the individual to undertake many forms of social action (...) they create and define the individual's place in society' (Tajfel 1979; p.40). When a category becomes salient in a certain situation, differences between groups (interclass differences) are more accentuated and come to the fore, while differences between members of the same group (intraclass differences) become restrained and obscured. The normative behaviour connected to a social category, in its salient form, helps to understand, interpreted and even to justify our behaviour (Trepte 2006).

Next, social comparison is a cognitive process based on the idea that people like and maybe even need to see themselves in a positive light in relation to relevant others. The strive to increase an individual's need for self-enhancement can be satisfied by a positive evaluation of one's own group, contrasted by a relevant out-group and is basically the first type of behaviour triggered by social categorisation. One should keep in mind that this process of formulating a social identity is based on subjective belief structures, biased by ideology, lack of information and stereotypes. The end result of the process of social comparison is that it helps to define an individual's place in society largely determines our social identity and self-esteem (Ibid.).

Acquiring a positive (or negative) social identity is a dynamic process which is always in progress and refers to the contributions that the membership of a group makes to an individual's concept of himself (Tajfel 1978). Tajfel originally defined a social identity as 'that part of an individual's self-concept which derives from his knowledge of his membership of a social group together with the value and emotional significance attached to that membership' (Ibid. p. 63). A positive social identity

is the outcome of a favourable evaluation process between the in-group and relevant out-group. The strive for a positive social identity is as dynamic as an individual's appreciation of social categories, is not fixed but negotiable and at the same time affected by many societal developments. One of the key motives for obtaining a positive social identity is to preserve 'the integrity of the self-image', as this is one of the main drives to enhance a person's collective self-esteem, which refers to a more group-orientated idea of self-esteem. An enhancement of collective self-esteem is the result of an individual's cognitive evaluation of a certain social category in terms of positive or negative. Clearly, there is a connection between the positive evaluation of one's own group and one's enhancement of individual collective self-esteem (Brown 2000).

In conclusion, identity has to be considered as fluid, multifaceted and socially constructed (Huddy 2001). In contrast with personal identity (in which behaviour is mainly the result of personality traits), social identity is determined by group situations and derived primarily from group memberships. Especially those social groups which are immutable can function as important motives for self-enhancement. Categories as for instance race, gender and ethnicity all causes stronger and more sharper comparisons that favour the in-group than achieved categorizations (e.g. educational degree status, sports teams). Due to a lack of mobility between immutable social groups (one cannot easily change his or her sex), these groups are relatively rigid and psychologically passing to another, more highly ranked, group is nearly impossible. These immutable identities are established early in life and therefore recognized as *primary identities*. Sex, humanness, selfhood, kinship and ethnicity are examples of primary identities, although the latter two are more flexible and negotiable as they till a larger extent depend on local customs. Under normal conditions, these primary identities are more robust and resilient to change in life than other, achieved identities, as from a very young age people are maturing in social environments filled with classifications, ideologies and cultural frameworks (Jenkins 1996).

Social comparisons do not occur in a vacuum, but are triggered in a frame provided by the immediate social context. Under quotidian circumstances an individual is not very much aware of the immutable social categories one belongs to, as they only become more or less relevant in certain comparative contexts. In order for a social category to become salient, contextual cues determine the accessibility and fit of an individual's different social identities (Tanti et al. 2011). Therefore, stimuli which put emphasis on these specific categories, ought to play a prominent role in activating the cognitive evaluation process of a certain social identity. What I'd like to propose, in accordance with social identity theory, is that the motives for an individual to visit a heritage site, the onsite tourist emotions as well as the post-visit overall evaluation are related to the evaluation of one's social identity.

SIT & cultural heritage

Under the right circumstances, the first two cognitive processes recognized by Tajfel are potentially fueled by visiting a heritage site. Since immutable group categorizations elicit the strongest possibilities for self-enhancement, particularly those heritage sites which have the ability to cause an emotional cognitive response, along with those which are considered as 'personal' by individuals, can function as a stimulus where group distinctions and categorizations come most clearly to the surface. Heritage is by definition selective and incomplete, what means that different groups of people perceive and interpret heritage in different ways. The assignation of heritage by official institutes support the creation of in-groups of people for whom a particular heritage site is meant to be. This mechanism happens on very local scales with the assignation of local heritage, but also happens on much larger scales. It could, for instance, even be said that UNESCO's policy of creating World Heritage Sites stimulates the formation of one single world identity, shared by all the human beings walking on this planet (Di Giovine 2009).

Visiting certain cultural heritage sites might temporarily instigate the salience of a social category as suggested by the heritage site. There is an in-group of visitors, who are feeling personally connected around the symbolic meaning of a specific heritage site. One can think of the many World War I or World War II related heritage sites where most of the time it is rather clear which groups are portrayed as the victims and which as the aggressors. In modern days it is especially cultural heritage which has the potential to symbolically represent a part of a social group's identity, indicating clear group boundaries to whom a specific heritage site belongs to. The design and provision of information at a heritage site can smooth out the edges and tell the story of the site in question in a balanced, respectful and sensitive way, nevertheless these management tools only influences the cognitive interpretations of visitors till a certain degree. Due to the (immutable) categorizations visitors fall into they are by definition subjected to subjective belief structures, biased by ideology *et cetera*. Furthermore, heritage highlights the connections one has with a certain group of people, making the cognitive connotations one has with a group even more salient than under mundane circumstances. This awareness intrinsically causes comparisons with other groups, the out-groups, who do not have such a direct connection with the heritage in question. Heritage normally unilateral emphasises the positive aspects and achievements of a certain group, and because visitors of heritage sites evaluate the membership of a social group at the expense of a relevant out-group, heritage can play a significant role in causing an as positive valued social identity. In conjunction with a positive outcome of this cognitive evaluation process, cultural heritage has the potential to cause an increase in one's self-esteem as an individual evaluates the in-group he or she belongs positively against a group of relevant others. Yet, one should keep in mind that the perceived salience of a social categorisation remains very

subjective and would vary a lot among visitors. As shown by McKercher & du Cros (2003) there are many shades of cultural tourists and some are motivated by nothing more than sightseeing or entertainment-related motives. In the next section I will demonstrate that, how complex and multifaceted an individual's view of the 'self' in relation to the surrounding world might be, is influenced by the motivational reasons to visit the heritage site in the first place and subsequently how people evaluate their time spent at the heritage site. In order to do so, I will adopt and subsequently adapt methodologies developed by researchers using elements of SIT in their own specific field of research.

Conceptual model

From the Social Identity Theory explained above, a sequence of (1) social categorization (constructing in-groups and out-groups), (2) social comparison (with the tendency to favour in-groups), (3) a positive social identity, and (4) self-esteem can be derived. What I want to pose is that based on the subjectively perceived salience of the social category suggested by the cultural heritage (1) is connected to (2) and thus contribute to establishing (3) and (4). Heritage, now, can be regarded as a context where cognitive processes of social categorization and social comparison occur, and thus might contribute to establish a positive social identity and an associated enhancement of self-esteem. As argued before, the visitation of a heritage site is a highly personal endeavour and people only feel till a different degree connected to a certain heritage site, resulting that the cognitive evaluation processes in terms of satisfaction will differ among visitors. People whose social identity is strongly influenced by the salience of the suggested social category will most probably be driven by different motives to visit the heritage site and encounter a different set of emotions during the visit. Also, the way people evaluate their visit to the heritage site afterwards might be influenced by how salient the social category suggested by the heritage site is for their social identity. For instance, visiting *Hotel de Wereld* (Hotel The World) in Wageningen, the venue where the peace-treaty was signed between the Netherlands and Nazi-Germany on May 4th 1945, might present a cognitive boundary by Dutch visitors vis-à-vis the Germans (1), disfavours the Germans as the site represents the capitulation of Nazi-Germany and the end of World War II (2), and thus can contribute to a positive social identity (3) and self-esteem (4) among Dutch visitors. This cognitive social comparison might affect especially those visitors for whom the social category of Dutch ethnicity plays a pivotal role in the establishment of a positive social identity. It is likely, for instance, that these visitors are encouraged by different motives to visit this WWII site than visitors whose social identity is not influenced so much by the social category of Dutch ethnicity.

These days, *Hotel De Wereld* is recognized as a distinctive part of Dutch history, well known to every native Dutch inhabitant. It is one of the many symbols of Dutch resilience and reconciliation in

and after WOII and it also functions as a symbolic demarcation between war and peace as the venue where the WOII in the Netherlands officially came to an end. The *Hotel* represents an important and emotional period in Dutch modern history which nowadays annually is commemorated nation-wide on May 4th. The social category of Dutch ethnicity is inextricably connected to national heritage sites like *Hotel De Wereld*. However, one should keep in mind that one's ethnicity is part of one's primary identity and therefore supposed to be relatively robust throughout an individual's life. Furthermore, the idea of ethnicity is *socially constructed.* It is not very common anymore in modern social psychological research to regard one's ethnicity as primordial or as a natural entity. This essentialist approach towards ethnicity has lost much popularity since the emergence of constructivists inspired paradigms. Zagefka (2009; p. 231) is taking a stand for a moderate constructivist working definition of ethnic groups as

"Often – but not always – adhere to believes about a common culture and myth of common descent. There often – but not always – exists a geographic territory important for the group's self-definition, and there are often other characteristics that coincide with the same group delineations, e.g. language and/or religion. Ethnicity necessarily presupposes that members self-ascribe to the ethnic group (...) and this self-ascription can – but need not always – instigate powerful behavioural consequences. Ethnicity is a social construct and not grounded in biological differences, although popular lay theories might often suggest this, and although possibilities for ethnic category malleability are limited by existing constructions."

An additional argument for the malleable nature of an ethnic group, is that national governments are actively stimulating processes of national effervescence in order to achieve an enhancement of national cohesion through a wide variety of means, of which the assignment of heritage as 'national' is but one. Understanding how visitors of heritage sites suggesting the social category of 'Dutch ethnicity' evaluate their social identity, might help to better explain motivational, emotional and evaluation differences among visitors. Furthermore, it helps to better comprehend how salient the social category of 'Dutch ethnicity' is for visitors of heritage sites. Yet, one should keep in mind that a variety of different categorizations might become salient during a visit to, in this case *Hotel De Wereld*, as every individual understand and connect to a heritage site in his own personal way. The level of connectedness to the heritage site can vary strongly among visitors resulting that many different kind of intergroup comparisons are possible (Dutch versus German, Jewish versus Non-Jewish, Allies versus Axis, local residents versus tourists or perhaps even female versus male). Following this reasoning, the hypotheses of this study will be:

H_1 = *There is a relation between the individually perceived salience of the social category as suggested by heritage site X and individual visitor's motives before visiting heritage site X.*
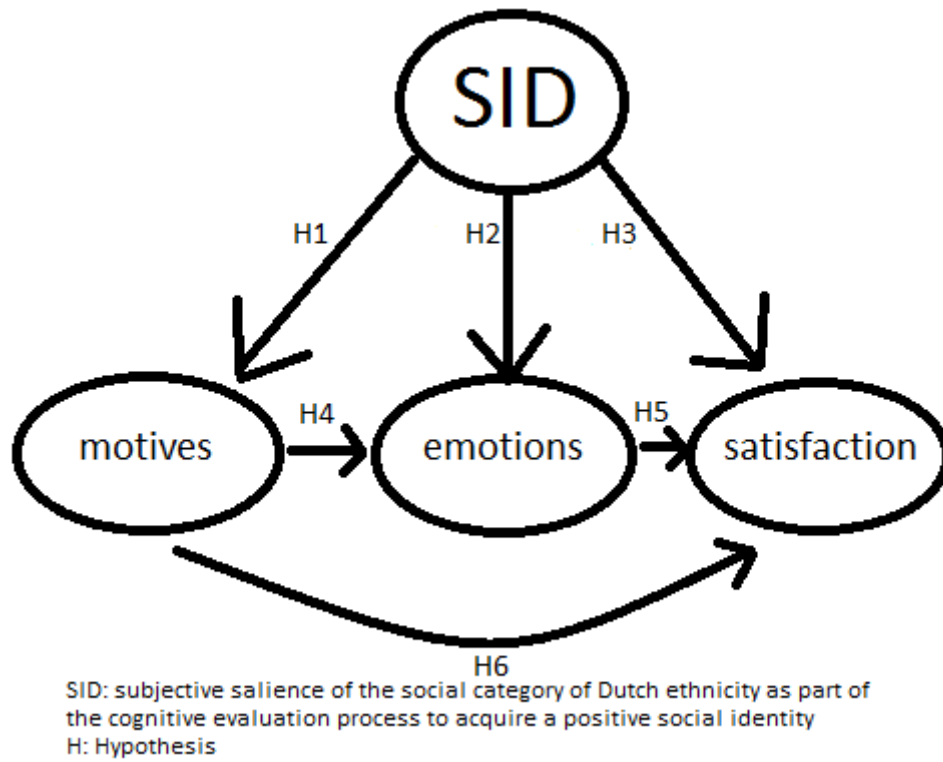
H_2 = *There is a relation between the individually perceived salience of the social category as suggested by heritage site X and individual visitor's emotion dimensions during visiting heritage site X.*

H_3 = *There is a relation between the individually perceived salience of the social category as suggested by heritage site X and individual visitor's overall evaluation after visiting heritage site X.*

H_4 = *There is a relation between individual visitor's motives before visiting heritage site X and individual visitor's emotion dimensions during visiting heritage site X.*

H_5 = *There is a relation between individual visitor's emotion dimensions during visiting heritage site X and individual visitor's overall evaluation after visiting heritage site X.*

H_6 = *There is a relation between individual visitor's motives before visiting heritage site X and individual visitor's overall evaluation after visiting heritage site X.*

Based on these 6 hypotheses, a graphical overview of this study is compelled (figure 1). Each arrow in the figure represents one of the hypothesis as stated above. The first three hypotheses all measure the relation of the subjective salience of the social category of Dutch ethnicity as part of the cognitive evaluation process to acquire a positive social identity (hereafter called salience of Dutch ethnicity or SID) with the three pillars creating the heritage experience: motives, emotions and overall evaluation. These relationships are one-directional. The salience of the social category of Dutch ethnicity can be considered to be a personality trait, which is fairly robust after being established in the period before reaching adulthood. Motives, emotions and overall evaluation are all states, characterized by their existence in a particular time and context. These temporal conditions normally do not affect personality traits, while traits normally can affect states. The second set of hypotheses is reflecting the sequence of motives --> emotions --> overall evaluation in terms of satisfaction. These arrows also represent a one-directional relationship, as the bottom part of the figure represent a sequence in time. It will be investigated whether relations exist between the 3 cognitive states of mind and till what extent the antecedent state has any predictive value in predicting the outcome of the state occurring later in time.

Figure 1: Graphical representation of applied process of social identity theory in relation to heritage tourism motives, emotion dimensions and overall evaluation in terms of satisfaction

SID: subjective salience of the social category of Dutch ethnicity as part of the cognitive evaluation process to acquire a positive social identity
H: Hypothesis

Methods

Quantitative research design

The by Tajfel proposed Social Identity Theory has been applied in a wide variety of research settings. For instance, Mael & Ashforth (1992) and Bergami & Bagozzi (2000) adopted and operationalized the theory to measure till what extent company employees feel connected to the company they are working for, while Karasawa (1991) and Luhtanen & Crocker (1992) used the same theory to assess till what extent college students identify themselves with the college they are attending. In this methods section I will elaborate how SIT can be operationalized in order to draft a methodological framework which, subsequently, can be used to (dis)prove the proposed hypotheses. Survey research will be carried out in order to collect the required primary data. Vaske (2008; p. 121) defines survey research as 'administering questionnaires to a sample of respondents selected from a particular population'. The use of questionnaires is the most common data collecting tool in social science research when a proposed relationship between two variables has to be assessed. Also questionnaires have the advantage that relatively large sample sizes can be reached in a short period of time (Vaske 2008).

Due to the explanative character of this research it was chosen to collect the data at one specific heritage site instead of multiple ones. Although carrying out the survey research at multiple heritage sites might enhance the generalizability of the data, time and budget limitations as well as the innovative design of this research makes it more useful to be extensively tested in-depth at one heritage first. For this same reason only one social category of participants will be addressed in this research. The heritage site which will function as a case study has to comply to a few criteria in order to be entitled as suitable for this research. First, as this study is dealing on the interface between national heritage and Dutch ethnicity, the heritage site has to be officially recognized as 'national heritage' by the Dutch Cultural Heritage Agency (as part of the Ministry of Education, Culture and Science). Second, for practical reasons, the heritage site should be a tangible and build heritage site in, preferably, a rather enclosed environment. Many different shapes of heritage exist, but it is important to emphasize that not all heritage is eligible for conducting fieldwork by using the questionnaire as developed in this particular study. Ideally, the heritage site should not be part of a larger entity because it is important that visitors choose to visit the heritage remnant as such, instead of regarding it as just one attraction as part of a broader experience. Hence, the Anne Frank-house or the Canals of Amsterdam, the latter even listed as UNESCO World Heritage, are not considered to be the most ideal locations to distribute the questionnaires. Lastly, the heritage site should suggest the social category of Dutch ethnicity, in compliance with the abovementioned definition. As mentioned before, what has to be regarded as a symbol of 'Dutch ethnicity' might differ a lot among people. However, the heritage

site should at least have the ability to be recognized by any Dutch inhabitant as part of his or her own heritage (resulting that local heritage sites are not eligible) and represent some part of Dutch history in general. Heritage sites related to the Dutch royalty, WWII heritage sites, heritage sites dealing with the ongoing struggle of the Dutch against the water and the Dutch 17th century Golden Age might all function as an overarching symbol conveying feelings of Dutch nationalism and are all potentially suitable sites to collect primary data. Logically, the heritage site should attract a sufficient amount of Dutch visitors on a daily basis in order to acquire an adequate research sample.

The heritage site where the research will be carried out is the Airborne museum in the city of Oosterbeek, close to Arnhem and Wageningen. This museum is dedicated to the *Battle of Arnhem* (also known as *Operation Market Garden*), one of the decisive battles in WWII between the Allies and the Nazis in September 1944. The museum is located in 19th century villa *Hartenstein*, assigned as national heritage in 1970. This museum let visitors experience the *Battle of Arnhem* in a very interactive way, from the perspective of the soldiers fighting on both sides of the battle. The famous Richard Attenborough movie *A bridge too far* (1977) is related to this particular battle. These days, the museum is part of the so called Liberation Route of Europe, symbolizing the Dutch resistance in WWII and is rather well-known by every Dutch inhabitant.[2] The museum is visited annually by around 100.000 visitors. The museum is aiming to portray the *Battle of Arnhem* in a very respectful and thoughtful way, yet the implicit connotation with WWII makes that the distinction between in-group and out-group automatically remains. Most WWII related heritage sites can be identified as a good venue to carry out the survey research, the Airborne museum has the additional advantage that it is located in a rather enclosed and forested environment. Also, the museum is easily accessible for the researcher.

The questionnaires will be distributed to the respondents at the end of their visit to the Airborne museum and will be adjacently gathered after the participants have completed them on site. This seems feasible, since filling out the questionnaire should not exceed more than 10 minutes. The sample will be recruited at the end of the Airborne museum visit. Respondents should have the Dutch nationality and are at least 18 years of age or older. At this age, the cognitive abilities are considered to be stable (Apter et al. 1998). In addition to that, it can be assumed that the participants followed history classes concerning the topic of WWII in general, and the *Battle of Arnhem* in particular. Respondents will be selected based on a purposive sampling method (Boeije 2010), since the respondents should have some specific characteristics as a selection criteria for our sample as described above. A large sample size of 100 and 400 respondents is preferable, in order to ensure the most reliable and significant results. Vaske (2008; p. 180) reports that around 400 completed questionnaires are needed for a confidence level of 95% with a 5% sampling error and around 100

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[2] http://en.airbornemuseum.nl/

completed questionnaires are needed for a 95% confidence level with a 10% sampling error. To ensure obtaining reliable answers, participants will be asked to fill out the questionnaire as soon as possible after they left the last exhibition room, especially because the section dealing with remembered emotions should be filled out onsite. Also, participants will receive a small reward for their participation, in order to enhance their commitment to the research (Vaske 2008; p. 180). Coffee and tea will be provided in collaboration with the museum. Since there is no restaurant available in the museum, this seems to be a good incentive for visitors to cooperate. After having obtained the data, this will subsequently be entered in *IBM SPSS Statistics 20,* where the required statistical tests will be conducted to examine the proposed relations between motives, emotions, overall evaluation and social identity.

Quantitative research variables

The proposed hypotheses can be decomposed in five theoretical constructs which will be measured by means of questionnaires (see appendix 1 for the English version and appendix 2 for the Dutch version). These five theoretical constructs are:

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1 subjective perceived salience of the social category as suggested by the heritage site X

2 evaluation of one's own social identity in terms of negative – positive

3 subdivision of individual motives before visiting heritage site X

4 subdivision of emotion dimensions during visiting heritage site X

5 subdivision of individual overall evaluation after visiting heritage site X

The first two theoretical constructs are related to each other as they jointly represent the salience of the social category given by the heritage site on an individual visitor's social identity. The first step in measuring till what extent a certain social identity is relevant in a context given, is to measure an individual's subjective perception of the salience of the social category as suggested by the heritage site. Recalling, one's perception of the 'self' consist out of many shades of personal and social identities of which the one suggested by the heritage site is just but one. As it is not feasible to ask participants to fill out series of questionnaires regarding a variety of potential social categories constructing one's social identity, I will focus on the one foremost category as suggested by the heritage site. Heritage sites tend to guide an individual's cognitive social categorization process as, normally, it is rather clear for who form the in-groups and the out-groups as suggested by the heritage site. In line with SIT, the salience of the social category as suggested by the heritage site is stirring the process of social comparison between the suggested social category for an in-group of visitors and any other relevant

group as an out-group. The result of this process of social comparison is a subjective enhancement of one's own social identity in terms of positive or negative.

The issue to deal with, now, is how to operationalize the theoretical constructs of 'salience of a social category' and 'social identity'? Luhtanen & Crocker (1992) made a first attempt to do so, by creating a quantitative tool in order to measure the social aspects of identity, in terms of collective self-esteem in line with SIT's conception of social identity. A positive or negative collective self-esteem can be seen as the outcome of the evaluation process referred to as 'social comparison'. In line with SIT, a positive evaluation of one's own social identity is based on how someone individually evaluates the social groups he or she belongs to, how the individual believes others evaluate those groups, and how identified one is with the group (Crocker et al. 1994). The 7-point Likert Collective Self-esteem scale they developed consist out of four subscales, addressing the theoretical constructs as they form an individual's social identity evaluation process, namely *Membership esteem*, *Private collective self-esteem*, *Public collective self-esteem*, and *Importance to identity* (appendix 4). The latter one assesses the role of group memberships in the self-concept or, in other words, it measures how salient the given category of Dutch ethnicity is in a personal judgement of one's self-concept. This construct will be used to measure how salient participants are subjectively evaluating their Dutch ethnicity to be in his or her life. This construct covers the process of social categorization as a high score indicates that the social category of Dutch ethnicity is highly salient in a cognitive evaluation of a participant's social identity.

The subscales of Private collective self-esteem and Public self-esteem are assessing how individuals privately evaluate any social group respectively how individuals believe others evaluate any social group in terms of positive or negative. The Private and Public subscales 'consider both self- and perceived other-evaluations of one's groups to contribute to the positivity of one's social identity, given that the social groups have some emotional significance to the individual' (Luhtanen & Crocker 1992; p. 304). The Membership esteem item is considered redundant in this specific research context, as ascribed social categories are not chosen but given by birth. The evaluation of choosing being a member of an ascribed social category seems to be inconsistent with the theory and this item will not be included in the questionnaire (Ethier & Deaux 1990).

The collective self-esteem scale as developed by Luhtanen & Crocker (1992) is believed to be universally applicable to measure the salience of any social category. However this implicitly means that the individual items need to be altered according to the social category which needs to be measured, as the 3 x 4 remaining subscale items are formulated in a very unspecific way. In this research context, the items will be translated into Dutch and simultaneously adjusted to the social category of Dutch ethnicity. Not all items can easily be translated from English into Dutch and some freedom in the translation process was necessary in order to convert the items in comprehensible Dutch.

Studies which have applied the collective self-esteem scale in their research have shown significant and encouraging results (cf. Ethier & Deaux 1990, Sato & Cameron 1999). The correlations between the three remaining subscales are positive. The Private and the Public subscales are correlated with an r = .50, suggesting that people tend to see themselves as part of the social group as they believe others see them functioning in the group. Furthermore, the study shows high reliability coefficients Cronbach's Alpha of .84 for the total scale and coefficients varying between .83 and .88 for the four subscales. Cronbach's Alpha is a statistical measurement tool widely used to assess internal reliability. A 'high' Alpha of ≥ .65 is often used as evidence that items are measuring an underlying construct. Also, they report a test-retest reliability of .68 over a six-week interval.

The third theoretical construct which will be measured are the individual motives for visiting heritage sites. Based on unstructured interviews and extensive literature studies Pearce & Lee (2005) discovered 14 motivational factors covering a total of 69 potential tourism motives. The motivational factors can be employed in a cross-cultural setting and also seems to have an adequate validity and reliability (Jacobs, Peters & Van Dijk 2013 (in press)). Another benefit of working with Pearce & Lee's motives scale is that it covers the majority of the tourism reasons and motives as distinguished in other studies. Although the motives scale is developed to understand general tourism motives, and not heritage tourism motives per se, two out of three core motives for visiting a heritage site as differentiated by Poria, Biran & Reichel (2006) are reoccurring in Pearce & Lee's (2005) motives scale. Willingly to learn (self-development (host-site involvement), self-development (personal-development), self-actualize) and motives not linked to the historical attributes of the destination (novelty, escape/relax, relationship, stimulation, relationship security, nostalgia and recognition) can be recognized in Pearce & Lee's (2005) motives scale. However, there is a need to adjust the motive scale to the context of heritage tourism motives. Some of the items can be considered redundant as they are simply not applicable in a heritage tourism context. The factors of 'nature', 'isolation', 'autonomy' and 'romance' will be deleted from the scale because, based on common sense, these items are not relevant motives for visiting heritage sites. However, when assessing the relationship between social identity and natural or built heritage in a green and nature-like environment, it might be relevant to reconsider including the item of 'nature' again. Furthermore, in line with Poria, Biran & Reichel's (2006) research, one factor will be added to the list namely the factor of 'willingness to feel connected to the history presented'. This more specific heritage tourism motive is not stressed enough in Pearce & Lee's (2005) original motives scale. This is not very surprising as their motives scale was originally designed to better comprehend general tourist motives, instead of heritage tourism motives in particular. The other two factors ('willing to learn' and 'other') as distinguished by Poria, Biran & Reichel (2006) are adequately covered by the original factors in Pearce & Lee's (2005) motives scale. As a consequence, one factor called 'connectedness' is added to the motives scale. In order to ensure

the questionnaire not becoming too time-consuming to fill out, only the four items with the highest factor loading will be stated in the questionnaire reflecting each of the remaining factors (Pearce & Lee 2005), unless any of the remaining items seemed to be better applicable in a heritage tourism research context (see appendix 3). Also, it is considered to be common practise in quantitative research asking four questions covering one item as this gives the best possibility for calculating Cronbach's Alpha.

Fourth, the theoretical notion regarding visitor emotions will be assessed by employing a valance and arousal scale. According to Feldman-Barrett (1998) both valence and arousal can be defined as 'subjective experiences (…) valence is a subjective feeling of pleasantness or unpleasantness; arousal is a subjective state of feeling activated or deactivated' (p. 580). The model is based on the assumption that emotions should not be considered as discrete and independent but as two extremes, from negative to positive affect, on one continuum (Jacobs, Fehrer & Campbell 2012). Multiple valence and arousal scales have been developed over time, yet the one that will be employed in this study is originally devised by Mehrabian & Russell (1974) and is called the Pleasure, Arousal and Dominance scale (PAD). The PAD-scale consist out of 3 x 6 bipolar pairs of adjectives rated on a 7-point Likert-scale. After factor-analyses, the in total 18 bipolar adjective pairs are generating scores on the dimensions of pleasure, arousal and dominance (Bradley & Lang 1994). This method has the advantage that it is relatively easy to administer in order to measure the valence, arousal and dominance associated with an individual's emotional reactions towards a certain stimulus. The internal consistencies of the three scales are acceptable and, at least the valence and arousal scales, have a good construct and discriminant validity score of > .75 (Jacobs, Fehrer & Campbell 2012). However, the dominance dimension is normally employed in human to human settings and, in combination with a questionable discriminant validity, the dimension of dominance will be considered redundant in this research context. Another point of attention are the semantic difficulties connected to these kind of self-report measurement tools. Not every individual is fully aware of the specific meaning and the sometimes subtle differences between the items stated in the questionnaires. Also, not all of the items asked are easily to translate into another language. In order to utilize the PAD-scale in a Dutch speaking environment, the translated version of the PAD will be tested extensively before carried out in order to ensure that the scale is measuring what it is supposed to measure.

The Airborne museum can roughly be divided in two separate parts. In the first part visitors can walk through exhibition rooms where the permanent collection is presented. The second part of the museum is a more intense experience, as the museum wants visitors to experience the *Battle of Arnhem* from the perspective of the civilians who were involuntary part of the Allied attack in 1944. In order to re-enact this experience, sound and light effects are causing a sense of chaos and confusion, almost like the visitor find himself back in the middle of the actual battle. The two parts of the museum

contains a whole different level of intensity, meaning that it might be difficult to clearly ask visitors to recall their feelings at two different moments, or their feelings towards their overall visit. Therefore is chosen to ask only for visitor's emotions regarding the so-called underground Airborne experience, as the second and final part of the museum is usually referred to. It is expected that the intensity of the experience might cause stronger feelings of valance and arousal than the first part of the museum's route, making it more interesting to ask visitors recalling their emotions regarding this specific part of the museum.

Fifth, the theoretical notion dealing with visitor's overall evaluations, will be assessed by employing questions assessing a visitor's overall satisfaction at the moment he or she leaves the heritage site premises. According to Reisinger & Turner (2003) it is not very complicated to measure overall evaluation in terms of satisfaction among visitors because it requires a minimum respondents' effort. The employment of scales measuring visitor's overall level of satisfaction has been done frequently in the tourists studies literature, for determining general levels of overall tourist satisfaction as well as more specific overall tourist satisfaction of heritage tourists (cf. Chi & Qu 2008, Kozak 2001, Poria, Butler & Airey 2006). Most of the studies opted for a single overall measure for the variable of satisfaction on a 7 point Likert scale, which will be included in this study as well.

The questionnaire has been developed partly based on research methods derived from academic literature, and partly in collaboration with representatives from the Airborne museum. The museum as well as the researcher jointly agreed to include a few additional questions in the questionnaire, relevant for the museum's purposes in gaining a better understanding of their visitor's background, opinions, interests and needs. In return, they gave the researcher full cooperation and helped to set up a room where participants could fill out the questionnaire, while enjoying a cup of coffee or tea provided by the museum.

Results

The following chapter will provide an overview of the results of the survey research as carried out at the Airborne museum. First, the sample of the Airborne museum visitors will be described by summarizing the respondents' characteristics. Second, an overview of the descriptive results will be shown for the visitor motives, visitor emotions, visitor evaluations and social identity. Next, a factor analysis will be performed on the three categories in order to cluster the items in a number of indices. Last, regressions and correlations between heritage visitor's motives, emotions, overall evaluation and social identity are listed and simultaneously the hypotheses as addressed in the theoretical section will be accepted or rejected. To keep the structure of this chapter clear, not all results of the SPSS analyses are listed in the tables as presented in this chapter. Instead, an appendix with all relevant output is included with this study. When information is available in the appendix, a reference is made.

Sample characteristics

In total, 261 visitors were prepared to complete the survey. However, a number of questionnaires was incomplete or filled out by people who did not met the composed nationality or age criteria. The target group for this research are Dutch adult visitors of the Airborne museum, 10 responses had to be deleted before starting the analysis in SPSS. Ultimately, a number of N = 251 filled out questionnaires were used in the SPSS analysis. The descriptive scores of the items and factors are displayed on a 7 point Likert-scale going from -3 (very unimportant / very unsatisfied) to +3 (very important / very satisfied).

The questionnaires were collected in thirteen days between 13-02-2014 and 02-03-2014. On the days the researcher distributed the questionnaires at the museum, in total 991 adult visitors visited the Airborne museum. As a rule of thumb is estimated that one third of the visitors are foreign, resulting that a target population of around 660 potential participants visited the museum at days the researcher was onsite.[3] At the moment visitors purchased a ticket to enter the museum, the desk employee made them aware of the possibility to fill out a questionnaire in an adjacent room in return for a cup of coffee or tea provided by the museum. Around 39% of the visitors accepted the call and completed the questionnaire. A random sample of 251 completed questionnaires out off a total population of 660 visitors results in a confidence level 95.1%. Thus, the ambition of achieving a maximum error level of 5% is met (Vaske 2008; p.180-181). The 251 respondents that were included in the SPSS analyses had an average age of 50.9 years (table 1). The sample includes a larger number of males (table 2).

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[3] Confidential information provided by the Airborne museum

Table 1: Age of respondents

	Age
Youngest respondent	18
Oldest respondent	82
Average	50.9

Table 2: Male and female respondents

Sex	Frequency	Percentage
Male	137	54.8
Female	113	45.2

Descriptive statistics of individual categories

The following subchapter will provide an overview of the descriptive results of the study. For each of the items mentioned in the questionnaire the mean, the standard deviation and the reliability scores of the indices will be given. The mean is considered to be a simple statistical model of the distribution of the scores. The standard deviation is an estimate of the variability of a set of data measured in the same unites of measurement as the original data. The Cronbach's Alpha value indicates the reliability of the factors. A value of $\alpha \geq .65$ for each individual factor is generally accepted as an adequate reliability. The reliability of factors consisting out of only two items is indicated with the Pearson Correlation (r). A value of $r \geq .50$ means the correlation between the two items is substantial, and is considered as reliable (Field 2009).

Visitor's motives

The 41 motive items included in the questionnaire are based on earlier research employed by Pearce & Lee (2005) and Poria, Biran & Reichel (2006). The first authors categorized in total 69 motive items in 14 reliable factors. Three items based on Poria, Biran & Reichel's (2006) research were added by the researcher to cover a heritage specific motive 'connectedness'. After deleting the factors which did not seem to have any relation with visiting a heritage site (Autonomy, Nature, Isolation and Romance), 11 factors remained. The motive item 'Developing my knowledge of the content of the museum' turns out having the highest mean, while 'Being recognized by other people' has the lowest. The Cronbach's Alpha measured by Pearce & Lee and the Alpha's measured in this study show some remarkable differences (table 3).

Table 3: Descriptive overview and reliability analysis for motive factors as defined by Pearce & Lee (2005)

Motive factors	Items[a]	Mean	Std. dev.	α (Pearce)	α (Gieling)
1 Novelty	Having fun	-.10	1.76	.65	.43
	Experiencing something different	1.18	1.22		
	Feeling the special atmosphere of the destination	1.65	.99		
	Visiting places related to my personal interests	1.61	1.13		
2 Escape/relax	Resting and relaxing	-.38	1.62	.89	.87
	Getting away from everyday psychological stress/pressure	-.17	1.75		
	Being away from daily routine	.30	1.71		
	Not worrying about time	-.58	1.61		
3 Relationship (strengthen)	Doing things with my companion(s)	.85	1.75	.73	.69
	Doing something with my family/friend(s)	1.10	1.52		
	Being with others who enjoy the same things as I do	.44	1.65		
	Strengthening relationships with my family/friend(s)	.21	1.82		
4 Self-development (host-site involvement)	Learning new things	1.44	1.09	.89	.54
	Meeting new varied people	-1.10	1.51		
	Developing my knowledge of the content of the museum	1.74	1.11		
	Following current events	-1.30	1.45		
5 Stimulation	Exploring the unknown	1.22	1.37	.91	.66
	Feeling excitement	0.03	1.52		
	Having unpredictable experiences	-.07	1.65		
	Being spontaneous	-.89	1.59		
6 Self-development (personal development)	Develop my personal interests	1.34	1.38	.91	.71
	Gaining a sense of accomplishment	.40	1.52		
	Gaining a sense of self-confidence	-.90	1.50		
	Developing my skills and abilities	-.08	1.67		
7 Relationship (security)	Feeling personally safe and secure	-.68	1.47	.90	.83
	Meeting people with similar values/interests	-.51	1.58		
	Being near considerate people	-.56	1.60		
	Feeling that I belong	-.97	1.43		
8 Self-actualize	Gaining a new perspective on life	-.26	1.52	.90	.75
	Feeling inner harmony/peace	-.27	1.51		
	Understanding more about myself	-.76	1.55		
	Working on my personal/spiritual values	-.24	1.66		
9 Nostalgia	Thinking about good times I've had in the past	-.38	1.66	r= .79	r= .21
	Reflecting on past memories	.53	1.69		
10 Recognition	Sharing skills and knowledge with others	.48	1.58	.86	.77
	Being recognized by other people	-1.37	1.39		
	Leading others	-1.17	1.44		
	Having others know that I have been there	-.69	1.54		
11 Connectedness	Feeling emotionally connected to the heritage site	.46	1.47		.63
	The site represents something which is relevant to your present existence	-.02	1.62		
	The site has symbolic meaning to you	1.06	1.55		

a = Items are measured on a scale from -3 (very unimportant) to +3 (very important).

Visitor's emotions

The valence and arousal scale as employed in this study can measure a subjectively experienced emotional state at a certain moment in time, in this case the emotions visitors have encountered immediately after having visited the intense underground Airborne experience. In general, scores are

leaning towards the more positive end of the continuum. 'Satisfaction' and 'Being wide-awake' seems to be the most striking emotions triggered by the Airborne experience (table 4).

Table 4: Descriptive overview valence and arousal scale

Items	Mean	Std. dvn.
Valence[a]	**.42**	**.86**
Unhappy – Happy	-.10	1.28
Unsatisfied - Satisfied	1.14	1.21
Despair – Hopeful	.18	1.12
Annoyed – Pleased	.21	.98
Bored –Relaxed	.96	.95
Melancholic – Contented	.10	1.27
Arousal[a]	**.44**	**.71**
Relaxed - Stimulated	.23	1.44
Sluggish – Wild	.17	.77
Unaroused – Aroused	.23	1.28
Calm - Excited	-.20	1.22
Sleepy – Wide awake	1.24	1.05
Dull - Jittery	.97	1.06

a = Items are measured on a scale from -3 to +3.

Visitor's evaluation

Visitor overall evaluation is measured by asking visitors of the Airborne museum about their overall satisfaction regarding their visit. Visitors grade their visit to the Airborne museum rather positive with a mean of 2.25 on a scale from -3 (very unsatisfied) to +3 (very satisfied) (std. deviation = .79).

Visitor's social identity

The collective self-esteem scale used in this study consisted of three of the four indices developed by Luhtanen and Crocker (1992): Public acceptance of Dutch ethnicity, Private acceptance of Dutch ethnicity, and Salience of Dutch ethnicity. Also, an index Total score subjective salience of the social category of Dutch ethnicity as part of the cognitive evaluation process to acquire a positive social identity (SID) comprised on the 3 indices is computed. Mean scores on the Total Score and for each of the three each indices, together with obtained standard deviations are calculated (table 5). Overall, visitors evaluate their Dutch ethnicity as rather salient and positive in the construction of their social identity. The positive scores of the 3 indices and the overall index indicate this.

Table 5: Descriptive overview individual and total collective self-esteem scales

Items collective self-esteem scale[a]	Mean	Std. dev.
Public acceptance of Dutch ethnicity	**.69**	**1.02**
Most foreign people consider my Dutch ethnicity to be more effective than other ethnicities	1.01	1.21
My Dutch ethnicity I considered good by foreign people	1.49	1.22
Foreign people have respect for my Dutch ethnicity	.33	1.28
Foreign people consider my Dutch ethnicity as worthy	-.07	1.33
Private acceptance of Dutch ethnicity	**.76**	**.97**
I'm glad to be Dutch	1.80	.98
I often feel relieved that I belong to the Dutch ethnicity I am part of	-.36	1.39
I feel good about my Dutch ethnicity	1.41	1.18
I often feel that my Dutch ethnicity is worthwhile	.22	1.47
Salience of Dutch ethnicity as part of social identity	**.81**	**1.16**
My Dutch ethnicity is an important reflection of who I am	1.32	1.26
My Dutch ethnicity has much to do with how I feel about myself	1.04	1.31
My Dutch ethnicity is an important part of my self-image	.59	1.44
My Dutch ethnicity is important to my sense of what kind of person I am	.28	1.47
Total score subjective salience of the social category of Dutch ethnicity as part of the cognitive evaluation process to acquire a positive social identity (SID)	**.75**	**.97**

a = Items are measured on a scale from -3 (very unimportant) to +3 (very important).

Factor analysis of scale

The next part of the presentation of the results are the outcomes of the factor analyses of scale for the categories of visitor's motives and visitor's emotions. The descriptive results show a significant difference between the original Pearce & Lee (2005) motives scale and this research. Factor analysis provide the possibility to investigate whether it is possible to cluster the items differently. By doing this, the newly obtained factors will be grounded in the raw data itself, and can subsequently be compared with the factors as originally framed by Pearce & Lee (2005). Especially when items have (too) low reliability scores, factor analysis is a useful statistical tool to check if all the items should be retained or might better be deleted in order to improve overall reliability. The 'Alpha if deleted' column in the tables is a good indication to see if deleting that single item would increase the overall reliability of the factor in which it is clustered increases substantially or not. The 'Item total correlation' is referring to how strong an individual item correlates with the total score. According to Field (2009) items scoring below .30 should be dropped.

Heritage tourism motives

In comparison with Pearce & Lee's (2005) original research, the motive items and factors in this study show a different pattern. All the values of Cronbach's Alpha are considerably smaller than the ones found by Pearce & Lee (table 3). The factors 'Novelty', 'Self-development (host-site involvement)', 'Nostalgia' and 'Connectedness' all have α ≤ .65 and do not meet the reliability criteria. The internal

consistency of these factors is below the cut-off point of .65 and have to be deleted in the continuation of the study. The remaining factors do have acceptable reliabilities, but they all score remarkably lower than their counterparts in Pearce & Lee's original research. A few items could be deleted in order to increase the overall reliability score of the corresponding factor, though the increase can hardly be considered substantial.

Since the original scale turns out to be only partially useful as a quantitative tool assessing different heritage site visitation motives, a factor analysis has been employed in order to investigate whether the items could be categorized differently. The different context in which the motives scale has been carried out, makes it useful to perform an exploratory factor analysis on the 41 items with orthogonal varimax rotation (see appendix 5 for an overview of the complete SPSS output). The Kaiser-Meyer-Olkin (KMO) measure verifying the sampling adequacy for the analysis, KMO = .873 ('great' according to Field 2009), and all the KMO values for individual items were above the acceptable limit of .5 (Field 2009). Bartlett's test of sphericity χ^2 (820) = 3353.065, p = < .001, indicating that correlations between items are sufficiently large for factor analysis. An initial analysis was run to obtain eigenvalues for each component in the data. Nine components had eigenvalues over Kaiser's criterion of 1 and in combination explained 68.52% of the variance. The scree plot begins to tail off after nine factors, indicating that the nine factors could be retained in further analysis.

In contrast with what the abovementioned statistical explanation suggests, only 8 factors with corresponding Cronbach's Alpha will be used in the continuation of this study (table 6), as it is considered necessary to manually alter the statistical results in order to increase its practical utility. The first factor as proposed by SPSS is split up into two separate factors, because the motive items cover 2 different constructs, namely 'recognition' and 'self-actualisation'. After splitting up this factor in two separate ones, both remained highly reliable. 2 out of 5 items constructing 'factor 7' and 'factor 8' are redistributed among two other factors. Based on common sense, it was not possible to cluster the items in 'factor 7' and 'factor 8' in common themes. Nevertheless, it was possible to retain 2 items in the analysis because both score above the cut-off point of .40. It was not hard to reallocate them to other factors without decreasing the corresponding Cronbach's Alpha substantially. The item 'Doing things with my companions' was reassigned to the factor 'Relationship (strengthening)' and transferring this item simultaneously increased the reliability of this factor. This same goes for 'Developing my personal interest', which was transferred to factor 4 'Learning'. The items 'Reflecting on past memories', 'Feeling inner harmony/peace' and 'Thinking about good times I've had in the past' were deleted because they could not be added to other factors without decreasing their reliability. Also the items 'Being near considerate people' and 'Developing my knowledge of the area' were deleted because these two items loaded < .40.

The exploratory factor analysis shows a significant improvement in reliability and practical utility in comparison with Pearce & Lee (2005) original motive factors. The lowest reliability score is .68 (Factor 6 'Connectedness), which is still above the lowest acceptable value for an adequate reliability. Factor 1 through factor 3 even have good reliability scores, since α ≥ .80 (table 6). 'Connectedness' and 'Learning' appear to be the most important factors for visiting the Airborne museum, as their overall means are the highest. Also, all the item total correlations score above cut- off point .30 and deleting any individual item will not improve the corresponding overall factor alpha substantially. The motives scale after factor analysis seems to be better applicable in a heritage context setting. Because there is no relevant literature available to compare the outcomes with, these newly computed heritage motive factors will be leading in the continuation of this study.

Last, the overall heritage tourism motive is calculated (table 7). This number will be used in subsequent correlational analyses with other variables and simply indicates whether someone is more or less motivated to visit the Airborne Museum. The overall heritage tourism motive turns out to be adequately reliable and all the 8 heritage tourism motive factors together forming the overall index should be retained.

Table 6: Reliability analysis for motive factors after factor analysis (varimax)

Motive factors	Items	Item total correlation	Alpha if item deleted	Factor Loading
1 Recognition (α = .88) (Mean = 1.08)	Being recognized by other people	.82	.83	.80
	Leading others	.73	.85	.74
	Having others know that I have been there	.56	.89	.67
	Following current events	.79	.83	.87
	Being spontaneous	.68	.86	.80
2 Self-actualize (α = .84) (Mean = -.45)	Gaining a sense of accomplishment	.52	.84	.43
	Gaining a sense of self-confidence	.67	.81	.63
	Feeling that I belong	.69	.80	.82
	Working on my personal/spiritual values	.63	.82	.65
	Understanding more about myself	.63	.81	.56
	Gaining a new perspective on life	.60	.82	.70
3 Escape / relax (α = .87) (Mean = -.30)	Resting and relaxing	.78	.82	.81
	Not worrying about time	.77	.82	.80
	Feeling personally safe and secure	.58	.87	.58
	Being away from daily routine	.66	.85	.76
	Getting away from the everyday psychological stress/pressure	.70	.84	.79
4 Learning (α = .78) (Mean = 1.39)	Exploring the unknown	.58	.74	.81
	Experiencing something different	.58	.74	.75
	Learning new things	.63	.72	.74
	Developing my personal interest	.46	.78	.45
	Developing my knowledge of the content of the museum	.57	.74	.60
5 Meeting / being with peers	Being with others who enjoy the same things as I do	.56	.74	.69

(α = .78)	Meeting new and varied people	.58	.72	.69
(Mean = -.18)	Meeting people with similar values/interests	.69	.66	.60
	Sharing skills and knowledge with others	.50	.77	.42
6 Connectedness	Visiting places related to my personal interest	.51	.60	.75
(α = .68)	The site has symbolic meaning for you	.52	.58	.70
(Mean = 1.20)	Feeling emotionally connected to the heritage site	.49	.60	.59
	Feeling the special atmosphere of the destination	.38	.67	.54
7 Stimulation/fun	Feeling excitement	.48	.62	.63
(α = .69)	Thinking about good times I have had in the past	.59	.55	.48
(Mean = -.13)	Having fun	.38	.69	.47
	Having unpredictable experiences	.46	.63	.46
8 Relationship (strengthening)	Strengthening relationships with my family/friends	.47	.65	.84
(α = .69)	Doing something with my family/friends	.65	.44	.68
(Mean = .73)	Doing things with my companion(s)	.42	.70	.69

Table 7: Reliability analysis for overall heritage tourism motive

Motive factor	Item total correlation	Alpha if item deleted
Recognition	.61	.82
Learning	.39	.85
Connectedness	.37	.85
Self-actualization	.78	.80
Escape / relax	.61	.82
Stimulation / fun	.69	.81
Relationship (strengthening)	.51	.84
Meeting / being with peers	.68	.81
Overall heritage tourism motive	**α = .85**	

Emotion dimensions: Valence and arousal

The reliability of the valence scale is considered to be very good, as the reliability of the arousal scale can only be called acceptable. An exploratory factor analysis (varimax) with the 12 valence and arousal scale items shows a similar story, namely that the valence items have, on average, higher factor loadings than the items measuring arousal. Still, all items score adequately above the cut-off point of .40 and can be retained. By giving SPSS the instruction to only compute a fixed number of 2 factors, it shows the same distribution (appendix 6) of the 12 items as in the original literature (Mehrabian & Russell 1974). The two indices valence and arousal will be used in the continuation of this study. Next point of interest is the correlation between the overall valence scale and the overall arousal scale. A correlation coefficient of $r = .25$, $p < .01$ is found. According to Vaske (2008; p. 108) correlation coefficients around the .30 indicate a *typical* (by other authors also called *medium*) relationship.

Table 8: Reliability analysis for emotion dimensions after factor analysis (varimax)

Item	Item total correlation	Alpha if item deleted	Factor loading
Valence (α = .85)			
Unhappy – Happy	.68	.82	.78
Unsatisfied - Satisfied	.54	.84	.66
Despair – Hopeful	.66	.82	.76
Annoyed – Pleased	.62	.83	.70
Bored –Relaxed	.61	.83	.73
Melancholic – Contented	.71	.81	.82
Arousal (α = .67)			
Relaxed - Stimulated	.35	.66	.65
Sluggish – Wild	.43	.63	.54
Unaroused – Aroused	.42	.62	.76
Calm - Excited	.42	.62	.60
Sleepy – Wide awake	.38	.64	.50
Dull - Jittery	.47	.61	.56

Salience of Dutch ethnicity

The reliability scores of the three individual indices can be considered good. The overall index reliability can even be regarded as excellent (Field 2009). All the individual items correlate well (> .30) with the overall score of the scale. Also, deleting any of the individual items will not increase the Alpha of the corresponding scale significantly, meaning that all the individual items can be retained (table 9). Also, the three indices forming the Collective Self–esteem scale correlate highly substantial (table 10).

Table 9: Reliability analysis for collective self-esteem scale

Item	Item total correlation	Alpha if item deleted
Public acceptance of Dutch ethnicity (α = .82)		
Most foreign people consider my Dutch ethnicity to be more effective than other ethnicities	.68	.76
My Dutch ethnicity I considered good by foreign people	.54	.82
Foreign people have respect for my Dutch ethnicity	.71	.75
Foreign people consider my Dutch ethnicity as worthy	.67	.77
Private acceptance of Dutch ethnicity (α = .76)		
I'm glad to be Dutch	.56	.71
I often feel relieved that I belong to the Dutch ethnicity I am part of	.45	.77
I feel good about my Dutch ethnicity	.64	.66
I often feel that my Dutch ethnicity is worthwhile	.63	.66
Salience of Dutch ethnicity as part of social identity (α = .87)		
My Dutch ethnicity is an important reflection of who I am	.61	.87
My Dutch ethnicity has much to do with how I feel about myself	.75	.81
My Dutch ethnicity is an important part of my self-image	.81	.79
My Dutch ethnicity is important to my sense of what kind of person I am	.71	.84
Total score subjective salience of the social category of Dutch ethnicity as part of the cognitive evaluation process to acquire a positive social identity (SID) (α = .90)		

Table 10: Correlations between collective self-esteem scale indices

Indices	Correlation[a] (*r*)
Public acceptance of Dutch ethnicity X Private acceptance of Dutch ethnicity	.80*
Public acceptance of Dutch ethnicity X Salience of Dutch ethnicity	.67*
Private acceptance of Dutch ethnicity X Salience of Dutch ethnicity	.83*

* = significant *p* ≤ .001
a = effect size according to Vaske (2008): .10 = minimal, .30 = typical, .50 = substantial

Regressions, correlations and testing the hypotheses

The ultimate goal of this study is to examine whether a relationship exist between subjective perceived salience of Dutch ethnicity and heritage tourist motives, emotions and overall evaluation. First, multiple regression analyses will be carried out to investigate whether significant relations exist between motives, emotions, and overall evaluation. Logically, the cognitive state which occurs later in time, will be regarded as the dependent variable, as the effect is one-directional. For example, heritage tourism motives might have the ability to predict visitor's emotions, but visitor's emotions cannot predict visitor's motives as they are encountered later in time. The strength of the relationship between any given predictor and an outcome in multiple regression is represented by the β-value. This standardized coefficient tells us more about the relative effect of each independent variable (or predictor) on the dependent variable (or outcome) in the model. The β-value can be positive or negative, indicating a positive or negative relation between the predictor and the outcome. Relations are only considered to be valid when significant at the *p* ≤ .05 level. One of the elements influencing the significance of a relationship is the collected sample size. Some relations might turn out to be insignificant, yet they do not score much above the cut-off point *p* ≤ .05 and the possibility exist that a larger sample size might turn these insignificant relations into significant relations. However, in order to keep the tables as clear as possible, it was decided only to display the significant relations. Last, the adjusted R^2 is addressed. This number gives us an idea of the amount of variability in the dependent variable that is explained by the independent variable(s) after adjusting for sample size (Vaske 2008; p. 430).

To assess the second set of relationships, the salience of one's subjective perceived Dutch ethnicity is considered the independent variable, because this study is aiming to investigate whether this has any effect on the three stages together creating the heritage experience. The index 'Total score of the collective self-esteem scale' is compiled based on the 3 indices forming the collective self-

esteem scale and is used to compute the salience of one's Dutch ethnicity. The higher the score on this scale, the more important an individual evaluates the social category 'Dutch ethnicity' in the construction of his or her social identity. Correlational analyses will show if one's subjective perceived Dutch ethnicity has any significant effect on motives for visiting the Airborne museum, the emotions encountered at the Airborne experience, and the overall evaluation of the Airborne museum in terms of satisfaction. Also, the potential effect size will be addressed (Pearson's *r*), together with the corresponding level of significance. When multiple significance tests are carried out, an inflation of the *p*-value might occur. A correction of the *p*-value is needed, and the most effective way is by dividing the necessary *p*-value of .05 by the number of tests performed. This so called *Bonferroni*-correction ensures that the *p*-value becomes more stringent, and thus reliable, when performing multiple correlational tests.

Heritage tourism motives as predictors for visitor's emotions

A few significant relations were found between heritage tourism motives as predictors for emotions encountered after visiting the intense underground Airborne experience. Visitors motivated by 'Escape/relax' and 'Stimulation/fun' are most likely to score positive on the valence scale. The other motive predictors are insignificant. Visitors who are motivated by feeling connected to the Airborne museum are predicted to score positive on arousal. The overall index heritage tourism motive correlates not significant with both the valence and arousal scales. Also, the motive factors combined can approximately explain 10% of the variability of the valence dimension, and 4% of the variability of the arousal dimension (table 11).

Table 11: Regression motive factors (independent variable) and emotion dimensions (dependent variable)

Motive factor	Valence β -value	Arousal β -value
Recognition	-.07	-.03
Learning	.07	.13
Connectedness	-.06	.15*
Self-actualization	-.20	-.02
Escape / relax	.25*	.00
Stimulation / fun	.22*	.19
Relationship (strengthening)	.04	.00
Meeting / being with peers	-.05	-.17
Adjusted R²	**.10**	**.04**

* = significant *p* ≤ .05

Heritage tourism motives as predictors of visitor's overall evaluation

Two motive factors turned out to be significant in predicting an individual's overall evaluation of the Airborne museum in terms of satisfaction. 'Recognition' and 'Connectedness' have some predictive value as they both turned out being significant. The relation between 'Recognition' and overall

evaluation is negative, meaning that one standard deviation increase in 'recognition' leads to a .30 standard deviation decrease in predicted satisfaction, with the other variables hold constant. The opposite effect can be hold true for the relation between 'connectedness' and overall evaluation. The higher a visitor is motivated by 'Connectedness ', it is predicted he or she evaluates the overall museum visit in positive terms of satisfaction. The overall index heritage tourism motive correlates not significant with the overall evaluation. Also, the motive factors combined can approximately explain 6% of the post-visit evaluation of visitors in terms of satisfaction (table 12).

Table 12: Regression motive factors (independent variable) and overall evaluation (dependent variable)

Motive factor	Overall evaluation β -value
Recognition	-.30*
Learning	-.01
Connectedness	.24*
Self-actualization	.18
Escape / relax	-.07
Stimulation / fun	.07
Relationship (strengthening)	-.00
Meeting / being with peers	.07
Adjusted R^2	**.06**

* = significant *p* ≤ .05

Visitor's emotions as predictors of visitor's overall evaluation

The relation between the two emotion dimensions as predictors of the overall evaluation of the Airborne museum in terms of satisfaction is not significant. A larger sample population might increase the *p*-value of the β–value indicating the relation between arousal as predictor for overall evaluation, yet the adjusted R^2 is that low that the model has no predictive power in the first place (table 13).

Table 13: Regression emotion dimensions (independent variable) and overall evaluation (dependent variable)

Emotion dimension	Overall evaluation β -value
Valence	.03
Arousal	.12
Adjusted R^2	**.01**

* = significant *p* ≤ .05

Salience of Dutch ethnicity and heritage visitor's motives

A correlation analysis is employed to examine the relationship between the 8 heritage motive factors and the subjective salience of visitor's Dutch ethnicity (table 14). All correlations between the salience of one's Dutch ethnicity and motive factors vary around minimal (*r* = .10) to typical (*r* = .30). Motive factors 'Recognition' and 'Self-actualize' correlate most substantially with individual perceived salience of Dutch ethnicity. Except heritage motive factor 'Learning', all correlations between heritage tourism

motive factors and Dutch ethnicity are significant at the $p \leq .05$ level. This indicates that visitors of the Airborne museum who score high on heritage tourism motives related to 'recognition' and 'self-actualize' are, on average, stronger connected with their Dutch ethnicity than visitors who are motivated to visit the museum by other motives.

Table 14: Correlations between heritage tourism motive factors and collective self-esteem scale

Motive factor	Correlation with SID (r)[ab]
1 Recognition	.34*
2 Self-actualize	.36*
3 Escape / relax	.20
4 Learning	.11
5 Meeting / being with peers	.23*
6 Connectedness	.15
7 Stimulation / fun	.20*
8 Relationship (strengthening)	.20
9 Overall index heritage tourism motive	**.33***

a = effect size according to Vaske (2008): .10 = minimal, .30 = typical, .50 = substantial
b = after *Bonferroni*-correction, correlations are considered significant at $p \leq .001$
* = significant $p \leq .001$

Salience of Dutch ethnicity and visitor's emotion dimensions

No significant correlation exist between the level of valence and arousal and the individual perceived salience of Dutch ethnicity (table 15). The emotions of visitors as measured directly after leaving the underground Airborne experience are not influenced by how salient they subjectively perceive their Dutch ethnicity, as the correlations turn out to be highly insignificant.

Table 15: Correlations between emotion dimensions and collective self-esteem scale

Emotion dimension	Correlation with SID (r)[ab]
Valence	0.07
Arousal	0.05

a = Effect size according to Vaske (2008): .10 = minimal,.30 = typical, .50 = substantial
b = after Bonferroni correction, correlations are considered significant at $p \leq .025$
* = significant $p \leq .025$

Salience of Dutch ethnicity and visitor's overall evaluation

The overall visitor evaluation correlates in between a small and a medium effect with visitor's subjective evaluation of their Dutch ethnicity ($r = .21$, $p \leq .001$).

Discussion

In this section the results as presented in the previous chapter will be evaluated and, where possible, compared with the literature as described in the theoretical section of this study. First, however, some remarks and limitations of the study will be addressed, which might be important to keep in mind while reading the discussion and conclusion. Then, the individual measurement scales used in this study will be analyzed and the outcomes will be compared with the results of other studies using the same scales. Ultimately the regressions and correlations will be discussed. Each regression and correlation between the 4 individual components refers to one of the 6 hypotheses addressed in the theoretical section of this study. Consequently, in this section will be determined which of the hypotheses can be accepted and which has to be rejected.

Remarks and limitations

The results of this study are exclusively based on the survey research as conducted in the Airborne museum. The questionnaire has been completed by an adequate population sample, yet the period in which the questionnaires were distributed coincidentally coincided with a week of national holidays. Due to this, families with young children visiting the museum might be overrepresented in the database. Ideally, a larger number of completed questionnaires should be acquired in another period of the year ensuring a more reliable cross section of the average Airborne museum visitor. The questionnaire has been filled out by slightly more male participants than female participants. Also, the average age of 50.9 years is rather high. The museum does not keep track of their visitor's characteristics so it is not possible to compare the obtained sample with a sample collected over a longer time. Yet, based on interviews with employees working in the museum, the acquired division between male/female and average age of the visitors are in compliance with their daily observations.

A general remark about filling out questionnaires is the possibility of giving socially acceptable answers instead of filling out what someone truly believes. Some of the questions may be understood as rather personal, resulting that some answers are more reflecting what is considered as generally acceptable instead of the personal opinion of the participant answering the question. For example, the overall evaluation of the museum in terms of satisfaction (with a mean of 2.25) is remarkably high. Yet, this is an inevitable complication of any survey research and it is very hard to determine if this significantly has biased the data. Another potential limitation that has to be addressed is the fact that some participants had difficulties understanding the sometimes subtle differences between the items as stated in the questionnaire. Some items require a lot of the participant's linguistic skills in order to be fully aware of the conceptual differences in for instance the valence and arousal scale. The

Cronbach's alphas of these indices are nevertheless high enough to assume that the scales are really measuring what they are supposed to measure. Also, and this might be a more fundamental loaded limitation, are visitors really aware of the motives and emotions they have had before and during their visit? Many decisions are made unconscientiously, meaning that participants not always recognize their own decision-making processes (Krippendorf 1987). Due to this, one can argue that the motives and valence & arousal scales are not measuring tourism motives and emotions, but that it should rather be considered as a measurement tool for justifications of the visit retrospectively.

Last, it is not entirely clear till what extent the collective self-esteem scale is influenced by the content of the museum. According to the theory, ascribed (or primary) identities are very robust throughout people's lives. Yet, it could be possible that the sensitive and sometimes intense content of the museum might temporarily instigate feelings of Dutch ethnicity, resulting in a higher score on the collective self-esteem scale than what could be expected under mundane circumstances. Ideally, the scale should be re-tested under different circumstances in order to better comprehend how much the content of the museum affected (or stimulated) feelings of nationality among Dutch visitors.

Individual components discussed

To obtain a better understanding what motives participants have to visit the Airborne museum, Pearce & Lee's (2005) motives scale is adopted as a methodological starting point to uncover underlying heritage tourism motives. In addition, one specific heritage tourism motive has been added based on Poria, Binan & Reichel's (2006) research. Directly applying the original scale turned out to be not very useful, as the low reliability scores are indicating. This result was expected, as Pearce & Lee's motives scale is not developed to measure specific heritage tourism motives but more general tourism motives instead. The researchers also collected their data at a variety of different venues and, in total, obtained 1.012 valid responses. The research setting of this study is much more specific and limited, as the data has been collected at only one specific heritage site. The Airborne museum functions as a case study to test the validity of the proposed hypotheses, and due to the limited scope of this research, generalization has never been a goal as such.

The absence of a quantitative tool assessing specific heritage tourism motives makes it hardly relevant to directly compare the results of this study with other studies using the original Pearce & Lee's (2005) motives scale. However, the results after employing an exploratory factor analysis (varimax) do make it possible to compare the outcomes with the conclusions drawn in other heritage tourism related literature focusing in heritage tourism motives. In line with McKercher & du Cros (2003) research stating that many shades of cultural tourists exist, it can be said now that also many shades of heritage visitors exist. In case of the Airborne museum, 8 different heritage tourism motive factors can be distinguished for the obtained sample, all having adequate reliability scores. This indicates that

the items clustered together in 8 different motive factors show considerable consistency, meaning that participants scoring high on a certain item, most probably also score high the items constructing the same factor. Obviously, this also works the opposite way, participants evaluate a certain item low, most likely has low scores on the all the items within the same factor. The factors 'Learning' and 'Connectedness' are having the highest means, indicating that especially these two factors are important motives to visit the Airborne museum. This in contrast with the factors 'Self-actualize' and 'Escape/relax', which are having the lowest means. Apparently, Airborne museum visitors are motivated to learn something and feel connected to the content as presented by the museum. Motives related to having a nice day out or self-actualization seem to be less relevant in the context of the Airborne museum. The outcomes are partially in congruence with what the theoretical orientated literature tells us, namely that people consider heritage as part of their own life story and feel emotionally connected to it as one of the main motives to visit heritage sites (Poria, Biran & Reichel 2006).

Elements of the valence and arousal scale show strong similarities with other studies using this scale measuring emotion dimensions. It is rather common that the valence scale has a higher reliability score than the arousal scale. This is in congruence with the results most researchers have recorded using a valence & arousal scale in their inquiries (cf. Bigne, Andreu & Gnoth 2005; Dawson, Bloch & Ridgway 1990). Another interesting result that can be derived from the data is that the correlation between the valence scale and the arousal scale shows a moderate positive and linear gradient between the both concepts. Kuppens et al. (2013) are distinguishing 6 possible relationships between valence and arousal. Both the emotion dimensions have the ability to vary in relation to each other depending on personal or circumstantial influences. In this specific research context, a positive linear relation means that if one imagines a spectrum with the dimensions of valence, going from sadness (negative valence, low arousal) to happiness (positive valence, high arousal) the gradient in the graph goes from left below to upper right (Kuppens et al. 2013). In a heritage tourism setting, this indicates that visitors of the underground Airborne experience scoring high on valence, are medium likely to score high on arousal simultaneously. Interestingly enough, these authors are mentioning that no formal and empirically supported model exist which supports the suggested assumption of a positive linear relation. It could be argued that heritage sites have the ability of providing a stimuli which can cause a subjectively experienced positive linear relation between valence and arousal. These remembered emotions might be in compliance with the intensions the curator of the Airborne museum has while designing the intense Airborne experience. However, one should not forget that the relationship can only called average typical ($r = .25$) and are solely based on the findings of one single experiment.

The interscale correlations within the collective self-esteem scale are of special interest as they show how strong an individual subjectively identifies his or herself with one's Dutch ethnicity. The correlations between the three indices combined constituting the subjective interpreted salience of Dutch ethnicity of an individual are correlating highly substantial with each other. The more salient one evaluates the social category of Dutch ethnicity in the cognitive process of obtaining a positive social identity, the more positive one evaluates the Dutch ethnicity and also the more positive one believes the Dutch ethnicity is perceived by foreigners. The strength of the correlations as found in this study are not in line with what previous research suggests. Luhtanen & Crocker (1992) and Ethier & Deaux (1990) demonstrate much lower correlation coefficient in their studies. An argument to explain this difference can be found in the homogenous character of the sample in this study. The samples in the other two studies are more heterogeneous, as their target groups consist out of (minority) college students with a variety of cultural and ethnical backgrounds. An indication why the Airborne museum is visited by a relative homogeneous group of people regarding the evaluation of their Dutch ethnicity can be found in the normative behaviour connected to the subjective salience of Dutch ethnicity as a social category. Ethnicity is considered a personality trait, established early in life and people tend to select situations which are in congruence with their personality traits. The high correlation coefficients might indicate that visitors are in search of re-affirming stimuli where their Dutch ethnicity is portrayed in a positive light with respect to any relevant out-group. Especially people who subjectively evaluate their Dutch ethnicity as a salient social category might like to visit heritage sites like the Airborne museum to enhance their overall social identity and collective self-esteem.

An additional, more hypothetical argument might be, that the content of the Airborne museum has temporarily instigated feelings of Dutch ethnicity among visitors. Due to cognitive processes of social comparison, visitors might evaluate their Dutch ethnicity (the in-group) much more positive at the expense of any relevant out-group. This cognitive process might have been enhanced by interpreting and processing the sensitive content as presented by the Airborne museum resulting that visitors became temporarily more explicitly aware of their Dutch ethnicity and, consequently, evaluate it more positive than under mundane circumstances. Unfortunately, it is not possible to compare the subjective interpreted salience of Dutch ethnicity of visitors of the Airborne museum in different moments in time.

Relationships discussed

The first set of hypotheses are related to the relationship between subjectively perceived salience of Dutch ethnicity and heritage visitor's motives, emotions and overall evaluation. A few interesting and significant relationships occurred. Heritage tourism motive factors 'Recognition' and 'Self-actualize' correlate typically while 'Stimulation/fun' and 'Meeting/being with peers' correlate in between

minimal and typical with subjectively perceived salience of Dutch ethnicity. It is noteworthy that the two heritage motive factors ('Recognition' and 'Self-actualize') in which ego-enhancement plays an important role correlate highest with the subjectively perceived salience of Dutch ethnicity. Apparently, visitors who feel closely connected to the subjective experienced in-group of 'being Dutch' are motivated more strongly by these ego-enhancement motives to visit the Airborne museum for whom their Dutch ethnicity is not such a dominant social category. The Airborne museum portrays a distinctive and sensitive part of Dutch history. An integral part of the social comparison process is the idea that people like and maybe even need to see themselves in a positive light in relation to relevant others. The strive to increase an individual's need for self-enhancement can be satisfied by a positive evaluation of one's own group, contrasted by a relevant out-group. As a consequence, visiting the Airborne museum can be seen as a part of this process. The museum can provide a stimuli where cognitive processes of social comparison may occur between the in-group (people with a Dutch ethnicity) and any relevant out-group. People recognizing their Dutch ethnicity as an important social category in the subjective construction of a positive social identity can enhance their collective self-esteem at places like the Airborne museum due to the (unintended) incentive of favouring the in-group with respect to the relevant out-group. However, these people tend to visit the Airborne museum not to learn something or because they feel connected to the site as such, the representation of the site as a symbol of Dutch history makes it a suitable location to enhance one's social identity and collective self-esteem. However, questions can be raised if the Airborne museum is really aware of this function as visitors motivated by 'recognition' judge their overall visit to the Airborne museum relatively low in comparison with visitors scoring high on other heritage tourism motives.

As a result, the first hypothesis (H_1) as addressed earlier in this study can be accepted. However, this does not apply for the second hypothesis. No significant relation is found between subjectively perceived salience of Dutch ethnicity and visitor's emotions. The hypothesis (H_2) related to this relation can be rejected. In contrast to this, and in between a minimal and typical relationship is found between the two variables dealing with the relation between SID and visitor's overall evaluation. This indicates that visitors scoring high on salience of Dutch ethnicity are medium likely to evaluate their visit in positive terms of satisfaction. In other words, an association exists between the two variables resulting that the third hypothesis (H_3) can be accepted.

In sum, the validity of H_1 and H_3 indicates that heritage tourist's motives and overall evaluation are influenced by the salience of one's Dutch ethnicity. So indeed there is a relationship between heritage tourism motives, overall evaluation and salience of one's Dutch ethnicity. However, the found relations do not exceed the criteria of what can be called a 'typical' relationship; the fact that significant relations are found shows the potential of social identity theory as an explanatory model to better grasp the individual heritage experience.

Heritage tourism motives have some predicative value predicting visitor's emotion dimensions. There is a significant and positive linear relation between heritage visitors scoring high on 'escape/ relax' and 'stimulation/fun' related motives, and how pleasant this specific group of visitors grade their visit to the underground Airborne experience. This makes sense, as these visitors simply found at the Airborne museum what they initially were looking for by going to the museum. More striking might be the significant and positive linear relationship between the motive factor 'connectedness' and the experienced level of arousal. In statistical terms, this means that an increment of the predictor 'connectedness', the outcome variable (the level of arousal in this case) simultaneously increases by the number of the corresponding β-value. Apparently, the more people feel emotionally connected to the heritage site, the more intense they will experience their visit of the underground Airborne experience. This corresponds to Poria, Binan & Reichel's (2006) argument that the more visitors perceive the site as part of their own heritage, the bigger the odds are of having an emotional experience. It can be concluded that based on these research results that a relationship exists between tourist motives and remembered emotions of valence and arousal. Heritage tourist motives are able to partially explain heritage visitor's emotions. Accordingly, the hypothesis (H_4) indicating this relationship can be accepted.

Not only has the motive factor 'connectedness' predictive value predicting visitor's emotions, it also has the ability to predict how visitors evaluate their visit to the Airborne museum in terms of overall satisfaction. Satisfaction is defined as the gap between expectation and experience. Two significant relations were found, one being positive and one being negative. Based on the results of this study, visitors scoring high on 'recognition' tend to evaluate their museum visit most negative. Apparently, their expectations are not consistent with the actual experience, resulting in a rather negative overall evaluation of the Airborne museum in terms of satisfaction. This is in contrast with visitors scoring high on heritage motive factor 'connectedness'. The stronger visitors feel connected to the heritage site the more they tend to evaluate their visit positively. The hypothesis (H_6) dealing with this relationship can be accepted. However, a remark has to be made here that heritage visitor motives can predict only 6% of the overall satisfaction of visitors of the Airborne museum. Other factors involved in the establishment of visitor's overall satisfaction are accountable for the remaining 94%.

The last relationship between heritage visitor's emotions and heritage visitor's overall evaluation in terms of satisfaction turned out to be not significant. In other words, visitor's emotions do not have any predictive value in predicating how visitor's evaluate their visit to the Airborne museum and the correlated hypothesis (H_5) indicating this relationship can be rejected. In conclusion, 2 out of 3 hypotheses suggesting a possible relation between the 3 consecutive states in time forming the total heritage experience as addressed in the theoretical section of this study can be accepted (hypothesis 4 and 6). Although the relations between visitor's motives, emotions and overall

evaluation are small, visitor's motives do have some predictive value to partial predict the emotions and overall evaluation of visitors of the Airborne museum. Furthermore, the percentage of heritage tourist's emotions and evaluation in terms of satisfaction explained by heritage tourist motives ranges from 6% to 10% (adjusted $R^{2)}$). This does not seem as a high explanatory value for heritage tourist emotions and evaluations. However, if we take into account the complexity of the human brain, the fact that significant relations exist between motives on the one hand and emotions and overall evaluation on the other, is quite remarkable. It means that 6% to 10% of heritage tourist emotions and overall evaluation can be predicted by understanding individual heritage tourist's motives.

As a final result, figure 1 as presented in the theoretical section can be adjusted in compliance with the empirical findings of this particular study. Only the significant relations between the 4 overall indexes used in this study are shown in the adjusted figure 2. It shows that significant relations exist between the subjective salience of the social category of Dutch ethnicity and the overall index motive visiting the Airborne museum and the overall evaluation in terms of satisfaction. The other hypotheses as addressed in the original figure 1 can be rejected because not significant. Therefore, some of the arrows in the original model can be deleted, because they do not have any significant explanatory value. However, one should keep in mind that the overall index motive can be decomposed in 8 specific heritage tourism motives. Some of these 8 specific heritage tourism motives do correlate significant with visitor's emotions and visitor's satisfaction. In the adjusted figure 2, only the overall index motive is used. Striking is that the emotion dimensions do not correlated significant with any other factor as presented in the figure.

Figure 2: Adjusted graphical representation of applied process of social identity theory based on the empirical results of this study
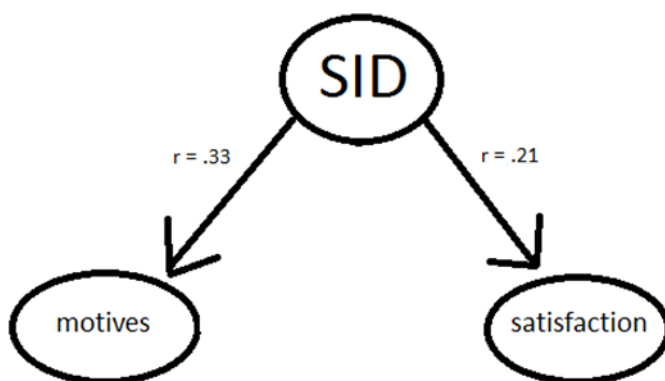
SID: subjective salience of the social category of Dutch ethnicity as part of the cognitive evaluation process to acquire a positive social identity
r: effect size according to Vaske (2008): .10 = minimal, .30 = typical, .50 = substantial

Conclusion

Émile Durkheim wrote about the disappearance of institutions with the ability of causing overarching feelings of collective effervescence. According to Durkheim, this has to be understood as a natural demise part of any societal progression and maturation. However, as a consequence, he feared that an absence of institutions with the agency to unite people together on a moral basis, could eventually result in excesses of individualizing in Western societies in the nearby future (Hughes & Martin 1995). Ultimately, the societal development would evolve quite differently than predicted by Durkheim. The disappearance of these institutions did not automatically meant that people are no longer in search for moral guidance. These days, the role of the official institutions causing feelings of collective belonging has been taken over by many alternative forces, having the ability of imposing a sense of morality among people. Bourdieu argued that consumerism became one of the decisive forces used by people to convey group affiliations and simultaneously to distinguish themselves from other social groups (Bourdieu 1994). Consuming goods and (tourist) experiences are means to re-establish an identity to show the outside world who one is, or maybe better, who one likes to be while facing the world out there. 'Consuming' heritage has become one of these forces. Inextricably, national heritage represents something of one's (glorified) past and intuitively it makes sense that people tend to agglomerate at these places of national pride, forming an in-group of people for whom the heritage site has emotional relevance contrasted to a relevant out-group. Many different forms of heritage exist and all have the ability of causing different emotional reactions amongst different groups of people. In fact, even dissonant heritage can function as a place where people gather in order to learn, understand and reflect on past, and sometimes very unwanted, events. Mcdonald (2006) calls this 'historical consciousness' and uses the often unwanted Nazi-heritage remnants in multiple German cities as an example how people in current times can deal with undesirable physical remains. These heritage sites often cause strong emotions among visitors, but by designing these places as for instance a documentation centre, one can stimulate a cognitive response and create a feeling of self-distance from the content of the site. Unintentionally, an (imagined) out-group is created, against which people tend to favourably contrasted against.

For several reasons, governments and tourist agents put an increasing amount of attention on heritage these days. Due to this, it is not a surprise that many scholars have theorized upon the potential of heritage in causing and eliciting feelings of national pride and identity, collective belonging and steering social and economic development as well as job creation. Also, scholars have been advocating the reconciliatory power of heritage, contributing to help groups of people formerly in conflict with each other to better understand, reconcile and commemorate their sometimes violent

past together (cf. Lehrer 2010; Greenspan 2005). Yet, till what extent people do feel emotionally connected and consider it as part of their self-identity has never been empirically addressed before. Hence, the aim of this study was to quantify the relation between a re-establishment of self-identity and the role national heritage plays within this process. By doing this, I was hoping to obtain more clarity about the function and *raison d'être* of heritage in western societies. Much research has been undertaken regarding the cultural, spatial, and economic value of heritage (cf. Winter 2004; Richards 1996; Harvey 2001). However, the core question, why there is a need for heritage in the first place, is under researched. The social psychological framework used in this study provide an alternative view why people tend to visit heritage sites, why heritage instigate different emotions among visitors and why visitors evaluate heritage sites differently. National heritage fulfils and important role in Western societies as tangible catalysts for an enhancement of an individual's social identity. Evaluating the social groups were people feel emotionally connected to in a positive light, is essential in obtaining feelings of self-enhancement and collective self-esteem. Unintentionally, many national heritage sites suggest the social category of ethnicity, normally regarded as one of the primary identities of people and very robust throughout people's lives. Psychologically moving on to other social ethnic groups is normally not possible. National heritage sites put much emphasis on the positive histories of a certain ethnic in-group, making it ideal venues where processes of social comparison occur, resulting in cognitive processes of enhancement of one's social identity and collective self-esteem for the in-group of people who feel, due to their ethnicity, connected to the heritage site. The theoretical framework and the results of this study may have some practical as well as academic implications:

- Theoretical orientated researchers as well as quantitative researchers can use the results of this study to further develop their arguments regarding the significance of national heritage in Western societies, and potentially in societies in general. Many theories exist about the diverse functions and potential of heritage within societies, but, as far as I know, the idea that heritage sites can stimulate processes of self-enhancement and collective self-esteem, has not been addressed before. Even though the found statistical relations in this study are small and only accountable for one specific heritage site, for the first time it was demonstrated that the subjective salience of the social category of Dutch ethnicity as part of the cognitive evaluation process to acquire a positive social identity influences heritage visitor's motives and overall evaluation of the heritage site. Furthermore, the heritage tourism motive of feeling 'connected' turned out to be one of the most important motives for visiting the Airborne museum. Consequently, national heritage should be seen as more than some old remnants from a bygone past, as it has the ability to bring people together feeling closely connected to the history as presented by the heritage site.

- An intriguing and ongoing discussion in the subfield of dark tourism is determining the nature of the tourist experience at sites of death and disaster. The Airborne museum might function as a reconciliatory platform for those who were, directly or indirectly, involved in the Battle of Arnhem, whether they are Dutch, British, Canadian, Polish or German. In line with Biran et al. (2011) and Kidron's (2013) studies it can be argued that dissonant heritage or heritage dealing with a negative side of history is not always dark and negative but can also bring feelings of bonding, identification and salvation. Denying the existence of dissonant heritage might even result in feelings of dissatisfaction in much later times (Ryan 2007). Indeed, visitors who feel strongly connected with a heritage site undergo stronger emotions of arousal than visitors feeling less emotionally attached to the heritage site. Also, a positive and significant relation is found between feelings of Dutch ethnicity and 'connectedness' as a motive for visiting the Airborne museum. Miles (2014), however, shows that visitors of dark tourist sites do not necessarily feel that much emotional attachment to the site and that the dark tourism experience does not differ much from the mainstream tourism experience. Motives related to ego-enhancement and stimulation/fun are most prominent in this research emphasising the multifaceted nature of the (dark) heritage tourist.

- This study may provide an additional argument for an experiential approach for studying heritage. Researchers using this approach are stressing an individual's perception of a heritage site as a key element in understanding the heritage experience. This study shows that a wide variety of heritage visitor's motives exist all having the ability to cause different emotions and feelings of satisfactions among visitors. This leads to the argument that multiple shades of 'the heritage tourist' exist, some looking for deep cultural experiences, others looking for nothing more than having an enjoyable break of the daily routine.

- This study shows the practical usefulness and validity of three separate measurement scales (heritage motives scale, valance & arousal scale and collective self-esteem scale).

- Heritage site managers might want to adopt the methodology of this study to better understand their visitor's motives, emotions, overall evaluation and the relations between them. Not only might the results of a study like this benefit the heritage site's marketing policies, it also could help curators or heritage site managers to design the heritage site in such a way that it satisfies a diverse group of visitors having different expectations, and simultaneously it gives them more management tools how to enhance processes of mindfulness among them. Furthermore, heritage site managers might be interested in enticing visitors to re-visit the museum in the (nearby) future. Repeating visit intention is especially fuelled by the quality of destination performance in terms of novelty and relaxation rather

than the level of overall satisfaction of visitors regarding earlier visits (Um, Chon & Ro 2006; Huang & Hsu 2009). The catalyst role heritage sites can have in the positive evaluation process between affiliated social groups and subsequent feelings of self-enhancement might help site managers anticipating in what actually attract visitors to their sites. The perceived attractiveness of the site in terms of novelty and relaxation is the main predictor of re-visit intention. Organizing temporal exhibitions focussing on the social group as suggested by the museum on a regular basis might positively influence the repeat visitors' intention toward visiting the heritage site in the future.

- In these times of severe austerity, this study might give (local) governments an additional argument to invest in the maintenance of heritage sites. Due to the fact that people feel emotionally connected to certain heritage sites, these places can stimulate feelings of belongingness and cohesion within society. Subsequently, investing in heritage might have multiple beneficial effects for society in large, as heritage may function as a catalyst for processes of national cohesion and national belongingness. Governments have shown to be very eager appointing sites to be 'of national importance'. Yet, the strong reduction of budgets for the maintenance of heritage is, on the other hand, not in accordance with this. This study shows that heritage sites have the ability to connect people based on the social category as suggested by the heritage site, and investing in the maintenance of heritage might be a relative cheap and effective way causing waves of national effervescence.

Yet, a lot of additional research is recommended in order to fully understand the potential of heritage and the ambiguous nature of the heritage experience. This study has empirically addressed the contribution of heritage in social identity construction and decomposed the heritage experience in 3 measurable concepts. However, more qualitative research is needed in order to fully understand and explain the relationships found in this study.

- The methodology and questionnaire as developed in this study should be applied in a variety of other heritage settings in order to better understand its usefulness, external validity and generalizability. As has been said before, many shades of heritage exist, making is necessary to test the methods as presented in this study in as many heritage settings as possible. Deliberately, the questionnaire is distributed in a heritage site where it could arguably be assumed that visitors feel intrinsically connected to, due to its sensitive content. Not all national heritage sites have this ability in such a way as the Airborne museum has, but the idea of national heritage is that it represent something all Dutch inhabitants recognize something

in, meaning that many national heritage sites should, in theory, be able to stimulate cognitive processes of self-enhancement and collective self-esteem.

- The questionnaire can be used in an intercultural settings as well. The questions related to visitor's motives, emotions and overall evaluation are universal and do not depend on the ethnic background of visitors. Also, the collective self-esteem scale can easily be adjusted to any relevant social category. For example, the Airborne museum is annually visited by a large amount of British visitors. It would have been very interesting to also include them in this research, because in all likelihood, they might have less differentiated motives visiting the Airborne museum. Due to that, they might encounter different emotions and have a different overall evaluation in comparison with Dutch visitors. The museum is fairly well-known by most Dutch inhabitants, yet it is not directly regarded to be one of the major tourist attractions for foreign visitors visiting the Netherlands. This might indicate that foreign visitors have more specific motives towards 'connectedness' than Dutch visitors. A very intriguing option to do further research on in a later stage.

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Appendices

Appendix 1: Questionnaire English

Questionnaire Airborne Museum

Thank you very much for participating in this research. U are helping the Airborne museum in obtaining an better understanding of the needs and thoughts of their visitors. Also you are helping me finishing my study at Wageningen University. The survey is completely anonymous and confidential. I would like you to answer questions related to your visit to the Airborne museum. It is not possible to give right or wrong answers, I am only interested in your honest reactions and opinions. This questionnaire consists of five parts and it will take a maximum of 10 minutes to fill it out.

- Joost Gieling

Bron: http://www.airbornefeelings.nl/newsitem/30

Part 1

Please indicate on the scales below how you felt during your visit of the underground 'Airborne experience'. Some of the pairs might seem unusual, but you'll probably feel more one way than the other. So, for each pair check the box close to the adjective which you believe to describe your feelings better. The more appropriate that adjective seems, the closer you put your mark to it.

Very unhappy	Unhappy	Slightly unhappy	Neither unhappy / nor happy	Slightly happy	Happy	Very happy
☐	☐	☐	☐	☐	☐	☐

Very relaxed	Relaxed	Slightly relaxed	Neither relaxed / nor stimulated	Slightly stimlulated	Stimulated	Very stimulated
☐	☐	☐	☐	☐	☐	☐

Very unsatisfied	Unsatisfied	Slightly unsatisfied	Neither unsatisfied / nor satisfied	slightly satisfied	Satisfied	Very satisfied
☐	☐	☐	☐	☐	☐	☐

Very sluggish	Sluggish	Slightly sluggish	Neither sluggish / nor wild	Slightly wild	Wild	Very wild
☐	☐	☐	☐	☐	☐	☐

Very desperate	Desperate	Slightly desperate	Neither desperate / nor hopeful	Slightly hopeful	Hopeful	Very hopeful
☐	☐	☐	☐	☐	☐	☐

Very unaroused	Unaroused	Slightly unaroused	Neither unaroused / nor aroused	Slightly aroused	Aroused	Very aroused
☐	☐	☐	☐	☐	☐	☐

Very calm	Calm	Slightly calm	Neither calm / nor excited	Slightly excited	Excited	Very excited
☐	☐	☐	☐	☐	☐	☐

Very sleepy	Sleepy	Slightly sleepy	Neither sleepy / nor wide-awake	Slightly wide-awake	Wide-awake	Very wide-awake
☐	☐	☐	☐	☐	☐	☐

Very annoyed	Annoyed	Slightly annoyed	Neither annoyed / nor pleased	Slightly pleased	Pleased	Very pleased
☐	☐	☐	☐	☐	☐	☐

Very dull	Dull	Slightly dull	Neither dull / nor jittery	Slightly jittery	Jittery	Very jittery
☐	☐	☐	☐	☐	☐	☐

Very bored	Bored	Slightly bored	Neither bored / nor relaxed	Slightly relaxed	Relaxed	Very relaxed
☐	☐	☐	☐	☐	☐	☐

Very melancholic	Melancholic	Slightly melancholic	Neither melancholic / nor contented	Slightly contented	Contented	Very contented
☐	☐	☐	☐	☐	☐	☐

Part 2

Several reasons to go visiting the Airborne Museum are listed below. Please indicate for each reason how important it was in motivating you to go visiting the Airborne Museum. Please check one box only for each reason.

Motives	Very unimportant	Unimportant	Slightly unimportant	Neither unimportant nor important	Slightly Important	Important	Very Important
Having fun	☐	☐	☐	☐	☐	☐	☐
Experiencing something different	☐	☐	☐	☐	☐	☐	☐
Feeling the special atmosphere of the destination	☐	☐	☐	☐	☐	☐	☐
Visiting places related to my personal interest	☐	☐	☐	☐	☐	☐	☐
Getting away from everyday psychological stress/pressure	☐	☐	☐	☐	☐	☐	☐
Being away from daily routine	☐	☐	☐	☐	☐	☐	☐
Resting and relaxing	☐	☐	☐	☐	☐	☐	☐
Not worrying about time	☐	☐	☐	☐	☐	☐	☐
Doing something with my family/friend(s)	☐	☐	☐	☐	☐	☐	☐
Being with others who enjoy the same things as I do	☐	☐	☐	☐	☐	☐	☐
Strengthening relationships with my family/friend(s)	☐	☐	☐	☐	☐	☐	☐
Doing things with my companion(s)	☐	☐	☐	☐	☐	☐	☐
Learning new things	☐	☐	☐	☐	☐	☐	☐
Developing my knowledge of the area	☐	☐	☐	☐	☐	☐	☐
Meeting new and varied people	☐	☐	☐	☐	☐	☐	☐
Following current events	☐	☐	☐	☐	☐	☐	☐
Exploring the unknown	☐	☐	☐	☐	☐	☐	☐
Feeling excitement	☐	☐	☐	☐	☐	☐	☐
Having unpredictable experiences	☐	☐	☐	☐	☐	☐	☐
Being spontaneous	☐	☐	☐	☐	☐	☐	☐
Developing my personal interests	☐	☐	☐	☐	☐	☐	☐
Gaining a sense of self-confidence	☐	☐	☐	☐	☐	☐	☐
The site represents something which is relevant to your present existence	☐	☐	☐	☐	☐	☐	☐

Motives (continuation)	Very unimportant	Unimportant	Slightly unimportant	Neither unimportant nor important	Slightly important	Important	Very important
Learning new things	☐	☐	☐	☐	☐	☐	☐
Developing my skills and abilities	☐	☐	☐	☐	☐	☐	☐
Feeling personally safe and secure	☐	☐	☐	☐	☐	☐	☐
Meeting people with similar values/interests	☐	☐	☐	☐	☐	☐	☐
Being near considerate people	☐	☐	☐	☐	☐	☐	☐
Feeling that I belong	☐	☐	☐	☐	☐	☐	☐
Gaining a new perspective on life	☐	☐	☐	☐	☐	☐	☐
Feeling inner harmony/peace	☐	☐	☐	☐	☐	☐	☐
Understanding more about myself	☐	☐	☐	☐	☐	☐	☐
Working on my personal/spiritual values	☐	☐	☐	☐	☐	☐	☐
Thinking about good times I've had in the past	☐	☐	☐	☐	☐	☐	☐
Reflecting on past memories	☐	☐	☐	☐	☐	☐	☐
Sharing skills and knowledge with others	☐	☐	☐	☐	☐	☐	☐
Leading others	☐	☐	☐	☐	☐	☐	☐
Being recognized by other people	☐	☐	☐	☐	☐	☐	☐
Having others know that I have been there	☐	☐	☐	☐	☐	☐	☐
Feeling emotionally connected to the heritage site	☐	☐	☐	☐	☐	☐	☐
The site has symbolic meaning for you	☐	☐	☐	☐	☐	☐	☐
Gaining a sense of accomplishment	☐	☐	☐	☐	☐	☐	☐

Part 3

Several interests to go visiting the Airborne Museum are listed below. Please indicate for each interest how important it was in motivating you to go visiting the Airborne Museum. Please check one box only for each interest.

Interest	Very unimportant	Unimportant	Slightly unimportant	Neither unimportant nor important	Slightly important	Important	Very important
Specific interest in military operation 'Market Garden'	☐	☐	☐	☐	☐	☐	☐
General interest in war history	☐	☐	☐	☐	☐	☐	☐
Specific interest in (parts of) exhibited collection	☐	☐	☐	☐	☐	☐	☐
General interest in history of the region	☐	☐	☐	☐	☐	☐	☐
Specific interest in 'Villa Hartenstein'	☐	☐	☐	☐	☐	☐	☐

Interest (continuation)	Very unimportant	Unimportant	Slightly unimportant	Neither unimportant nor important	Slightly important	Important	Very important
General interest in WO II	☐	☐	☐	☐	☐	☐	☐
Specific interest in underground 'Airborne Experience'	☐	☐	☐	☐	☐	☐	☐
General interest in history	☐	☐	☐	☐	☐	☐	☐

Part 4

I would like you to consider a number of statements regarding you Dutch identity. Again, there are no right or wrong answers to any of these statements; I am just interested in your honest reaction and opinion. Please read each statement carefully and, and check the box which represents your opinion best.

Statements	Strongly disagree	Disagree	Slightly disagree	Neither disagree nor agree	Slightly agree	Agree	Strongly agree
My Dutch identity is an important reflection of who I am	☐	☐	☐	☐	☐	☐	☐
I'm glad to be Dutch	☐	☐	☐	☐	☐	☐	☐
Most foreign people consider my Dutch identity to be more effective than other ethnicities	☐	☐	☐	☐	☐	☐	☐
My Dutch identity has much to do with how I feel about myself	☐	☐	☐	☐	☐	☐	☐
My Dutch identity is considered good by foreign people	☐	☐	☐	☐	☐	☐	☐
I often feel relieved that I belong to the Dutch identity I am part of	☐	☐	☐	☐	☐	☐	☐
My Dutch identity is an important part of my self-image	☐	☐	☐	☐	☐	☐	☐
I feel good about my Dutch identity	☐	☐	☐	☐	☐	☐	☐
Foreign people have respect for my Dutch identity	☐	☐	☐	☐	☐	☐	☐
My Dutch identity is important to my sense of what kind of person I am	☐	☐	☐	☐	☐	☐	☐
I often feel that my Dutch identity is worthwhile	☐	☐	☐	☐	☐	☐	☐
Foreign people consider my Dutch identity as worthy	☐	☐	☐	☐	☐	☐	☐

Part 5

I would like to ask you a few questions regarding your visit to the Airborne museum and your evaluation of this visit. Please check one box by each question, unless stated differently.

- Where have you first heard about the Airborne Museum?
  - ☐ Via acquaintances
  - ☐ Via advertisement
  - ☐ via social media
  - ☐ Via repeating visits
  - ☐ Via online search engines (google etc.)
  - ☐ Different, namely ....

- Have you visited the Airborne Museum before?
  - ☐Yes   ☐No

- Have you checked the webpage of the Airborne Museum before your visit?
  - ☐Yes   ☐No

- Do you have a 'Museumjaarkaart'?
  - ☐Yes   ☐No

- With whom have you visited the museum? (multiple answers are possible)
  - ☐ Alone
  - ☐ With spouse
  - ☐ With children
  - ☐ With grandchildren
  - ☐ With friends
  - ☐ Different, namely ....

- *! Please answer this question only if you have visited the museum with children/grandchildren !*

  - If you have visited the Airborne Museum with children/grandchildren, have you made use of the of the Tom & Katja family route?
    - ☐No
    - ☐Yes, If yes,
      - ▪ What is your level of satisfaction regarding this route?

Very unsatisfied	Unsatisfied	Slightly unsatisfied	Neither dissatisfied nor satisfied	Slightly satisfied	Satisfied	Very satisfied
☐	☐	☐	☐	☐	☐	☐

- Overall, how satisfied are you with your visit to the Airborne Museum?

Very unsatisfied	Unsatisfied	Slightly unsatisfied	Neither dissatisfied nor satisfied	Slightly satisfied	Satisfied	Very satisfied
☐	☐	☐	☐	☐	☐	☐

- Age in years: ....

- Sex: ☐Male   ☐Female

- Current place of residence: ....

Thank you very much for your cooperation!

Appendix 2: Questionnaire Dutch

Enquête Airborne Museum

Hartelijk dank voor uw bereidheid deel te nemen aan dit onderzoek. U helpt het museum hiermee beter inzicht te krijgen in de wensen van bezoekers. Daarnaast helpt u mij mijn studie aan de Wageningen Universiteit af te ronden. De gegevens worden anoniem en vertrouwelijk verwerkt. Graag zou ik willen dat u een aantal vragen beantwoordt over uw bezoek aan het Airborne Museum. Het is niet mogelijk goede of foute antwoorden te geven, het gaat om uw oprechte mening. De enquête bestaat uit 5 onderdelen en het kost u ongeveer 10 minuten deze volledig in te vullen.

- *Joost Gieling*

Bron: http://www.airbornefeelings.nl/newsitem/30

Onderdeel 1

Geeft u alstublieft aan op de onderstaande schalen hoe u zich voelde gedurende uw bezoek aan de ondergrondse 'Airborne Experience'. Sommige van de schalen zullen op het eerste gezicht wat ongebruikelijk op u overkomen, maar waarschijnlijk voelt u zich sterker tot één van beide polen aangetrokken dan tot de andere. Dus, voor elk paar, kruist u alstublieft het vakje aan dat uw gevoel tijdens het bezoek het dichtst benadert.

Erg ongelukkig ☐	Ongelukkig ☐	Ietwat ongelukkig ☐	Noch ongelukkig / noch gelukkig ☐	Ietwat gelukkig ☐	Gelukkig ☐	Erg gelukkig ☐
Erg ontspannen ☐	Ontspannen ☐	Ietwat ontspannen ☐	Noch ontspannen / noch gestimuleerd ☐	Ietwat gestimuleerd ☐	Gestimuleerd ☐	Erg gestimuleerd ☐
Erg ontevreden ☐	Ontevreden ☐	Ietwat ontevreden ☐	Noch ontevreden / noch tevreden ☐	Ietwat tevreden ☐	Tevreden ☐	Erg tevreden ☐
Erg sloom ☐	Sloom ☐	Ietwat sloom ☐	Noch sloom / noch uitzinnig ☐	Ietwat uitzinnig ☐	Uitzinnig ☐	Erg uitzinnig ☐
Erg wanhopig ☐	Wanhopig ☐	Ietwat wanhopig ☐	Noch wanhopig / noch hoopvol ☐	Ietwat hoopvol ☐	Hoopvol ☐	Erg hoopvol ☐
Erg rustig ☐	Rustig ☐	Ietwat rustig ☐	Noch rustig / noch opgewonden ☐	Ietwat opgewonden ☐	Opgewonden ☐	Erg opgewonden ☐
Erg kalm ☐	Kalm ☐	Ietwat kalm ☐	Noch kalm / noch opgewekt ☐	Ietwat opgewekt ☐	Opgewekt ☐	Erg opgewekt ☐
Erg slaperig ☐	Slaperig ☐	Ietwat slaperig ☐	Noch slaperig / noch klaar-wakker ☐	Ietwat klaar-wakker ☐	Klaar-wakker ☐	Erg klaar-wakker ☐
Erg geërgerd ☐	Geërgerd ☐	Ietwat geërgerd ☐	Noch geërgerd / noch verheugd ☐	Ietwat verheugd ☐	verheugd ☐	Erg verheugd ☐
Erg duf ☐	Duf ☐	Ietwat duf ☐	Noch duf / noch levendig ☐	Ietwat levendig ☐	Levendig ☐	Erg levendig ☐
Erg verveeld ☐	Verveeld ☐	Ietwat verveeld ☐	Noch verveeld / noch ontspannen ☐	Ietwat ontspannen ☐	Ontspannen ☐	Erg ontspannen ☐
Erg Zwaarmoedig ☐	zwaarmoedig ☐	Ietwat zwaarmoedig ☐	Noch zwaarmoedig / noch opgewekt ☐	Ietwat opgewekt ☐	Opgewekt ☐	Erg opgewekt ☐

Onderdeel 2

Mogelijke motieven om het Airborne Museum te bezoeken staan hieronder weergegeven. Geeft u alstublieft aan hoe belangrijk elk individueel motief voor u was om een bezoek te brengen aan het Airborne Museum. Kruist u alstublieft één vakje aan bij elk van de onderstaande motieven.

Motieven	Heel onbelangrijk	Onbelangrijk	Beetje onbelangrijk	Noch onbelangrijk / noch belangrijk	Beetje belangrijk	Belangrijk	Heel belangrijk
Plezier willen hebben	☐	☐	☐	☐	☐	☐	☐
De banden versterken met vrienden/familie	☐	☐	☐	☐	☐	☐	☐
De speciale sfeer van het museum willen voelen	☐	☐	☐	☐	☐	☐	☐
Het museum heeft mijn persoonlijke interesse	☐	☐	☐	☐	☐	☐	☐
Even weg willen zijn van de alledaagse stress	☐	☐	☐	☐	☐	☐	☐
Emotioneel verbonden voelen met het museum	☐	☐	☐	☐	☐	☐	☐
Willen uitrusten en onspannen	☐	☐	☐	☐	☐	☐	☐
Even niks aan mijn hoofd willen hebben	☐	☐	☐	☐	☐	☐	☐
Een gevoel van geborgenheid willen hebben	☐	☐	☐	☐	☐	☐	☐
Samen willen zijn met mensen die dezelfde interesses hebben	☐	☐	☐	☐	☐	☐	☐
Mijn vaardigheden en talenten willen ontwikkelen	☐	☐	☐	☐	☐	☐	☐
Innerlijke harmonie willen voelen	☐	☐	☐	☐	☐	☐	☐
Iets leuks willen doen met mijn partner	☐	☐	☐	☐	☐	☐	☐
Mijn kennis willen ontwikkelen over het onderwerp van het museum	☐	☐	☐	☐	☐	☐	☐
Nieuwe mensen willen ontmoeten	☐	☐	☐	☐	☐	☐	☐
Mijn zelfvertrouwen willen verbeteren	☐	☐	☐	☐	☐	☐	☐
Iets nieuws willen ontdekken	☐	☐	☐	☐	☐	☐	☐
Meer over mijzelf te weten willen komen	☐	☐	☐	☐	☐	☐	☐
Iets onverwachts willen doen	☐	☐	☐	☐	☐	☐	☐
Willen reflecteren op eerdere gebeurtenissen	☐	☐	☐	☐	☐	☐	☐
Mijn persoonlijke interesses ontwikkelen	☐	☐	☐	☐	☐	☐	☐
Een gevoel van voldoening willen hebben	☐	☐	☐	☐	☐	☐	☐
Het museum is relevant voor mijn persoonlijke bestaan	☐	☐	☐	☐	☐	☐	☐

Motieven (vervolg)	Heel onbelangrijk	Onbelangrijk	Beetje onbelangrijk	Noch onbelangrijk / noch belangrijk	Beetje belangrijk	Belangrijk	Heel belangrijk
Iets nieuws willen leren	☐	☐	☐	☐	☐	☐	☐
Mensen willen ontmoeten met dezelfde interesses	☐	☐	☐	☐	☐	☐	☐
Anderen willen laten weten dat ik er geweest ben	☐	☐	☐	☐	☐	☐	☐
Dichtbij mensen met dezelfde interesses willen zijn	☐	☐	☐	☐	☐	☐	☐
Het gevoel willen hebben dat ik er toe doe	☐	☐	☐	☐	☐	☐	☐
Een nieuw perspectief op het leven willen ontwikkelen	☐	☐	☐	☐	☐	☐	☐
Erbij willen horen	☐	☐	☐	☐	☐	☐	☐
Spontaan willen zijn	☐	☐	☐	☐	☐	☐	☐
Willen werken aan mijn persoonlijke waarden	☐	☐	☐	☐	☐	☐	☐
En eerdere leuke ervaring willen herbeleven	☐	☐	☐	☐	☐	☐	☐
Iets willen doen met vrienden/familie	☐	☐	☐	☐	☐	☐	☐
Ideeën en kennis met andere mensen willen delen	☐	☐	☐	☐	☐	☐	☐
Leidinggevend willen zijn	☐	☐	☐	☐	☐	☐	☐
Herkend willen worden door anderen	☐	☐	☐	☐	☐	☐	☐
Een spannende dag willen hebben	☐	☐	☐	☐	☐	☐	☐
Iets nieuws willen ervaren	☐	☐	☐	☐	☐	☐	☐
Het museum heeft symbolische waarde voor mij	☐	☐	☐	☐	☐	☐	☐
Even weg willen zijn van de dagelijkse routine	☐	☐	☐	☐	☐	☐	☐

Onderdeel 3

Mogelijke interesses om het Airborne Museum te bezoeken staan hieronder weergegeven. Geeft u alstublieft aan hoe belangrijk elk individueel interesse voor u was om een bezoek te brengen aan het Airborne Museum. Kruist u alstublieft één vakje aan bij elk van de onderstaande interesses.

Interesse	Heel onbelangrijk	Onbelangrijk	Beetje onbelangrijk	Noch onbelangrijk / noch belangrijk	Beetje belangrijk	Belangrijk	Heel belangrijk
Specifieke interesse in de militaire operatie 'Market Garden'	☐	☐	☐	☐	☐	☐	☐
Algemene interesse in oorlogsgeschiedenis	☐	☐	☐	☐	☐	☐	☐
Specifieke interesse in (onderdelen van) de tentoongestelde collectie	☐	☐	☐	☐	☐	☐	☐
Algemene interesse in de geschiedenis van de regio	☐	☐	☐	☐	☐	☐	☐
Specifieke interesse in 'Villa Hartenstein'	☐	☐	☐	☐	☐	☐	☐

AIRBORNE
Museum 'Hartenstein'

WAGENINGEN UR
For quality of life

Interesse (vervolg)	Heel onbelangrijk	Onbelangrijk	Beetje onbelangrijk	Noch onbelangrijk / noch belangrijk	Beetje belangrijk	Belangrijk	Heel belangrijk
Algemene interesse in Tweede Wereldoorlog	☐	☐	☐	☐	☐	☐	☐
Specifieke interesse in ondergrondse 'Airborne Experience'	☐	☐	☐	☐	☐	☐	☐
Algemene interesse in geschiedenis	☐	☐	☐	☐	☐	☐	☐

Onderdeel 4

Graag zou ik u een aantal stellingen willen voorleggen met betrekking tot uw Nederlandse identiteit. Nogmaals, er zijn geen goede of foute antwoorden te geven; ik ben enkel geïnteresseerd in uw oprechte mening. Leest u de stellingen eerst goed door en beantwoordt u deze door het vakje aan te kruisen dat het beste overeenkomt met uw mening.

Stellingen	Heel erg oneens	Oneens	Beetje oneens	Noch mee oneeens noch mee eens	Beetje eens	Eens	Heel erg eens
Mijn Nederlandse identiteit is een belangrijke weerspiegeling van wie ik ben	☐	☐	☐	☐	☐	☐	☐
Ik ben blij Nederlander te zijn	☐	☐	☐	☐	☐	☐	☐
De Nederlandse identiteit staat in hoog aanzien in het buitenland	☐	☐	☐	☐	☐	☐	☐
Mijn Nederlandse identiteit speelt een belangrijke rol in mijn leven	☐	☐	☐	☐	☐	☐	☐
Ik ben er trots op Nederlander te zijn	☐	☐	☐	☐	☐	☐	☐
Mensen in het buitenland beschouwen de Nederlandse identiteit als waardiger dan andere	☐	☐	☐	☐	☐	☐	☐
Mijn Nederlandse identiteit vormt een belangrijk onderdeel van mijn zelfbeeld	☐	☐	☐	☐	☐	☐	☐
Het voelt goed Nederlander te zijn	☐	☐	☐	☐	☐	☐	☐
Mensen in het buitenland hebben veel respect voor de Nederlandse identiteit	☐	☐	☐	☐	☐	☐	☐
Mijn Nederlandse identiteit heeft veel invloed op hoe ik mij voel	☐	☐	☐	☐	☐	☐	☐
Ik heb vaak het gevoel dat mijn Nederlandse identiteit veel voor mij betekent	☐	☐	☐	☐	☐	☐	☐
Mensen in het buitenland zijn vaak onder de indruk van de Nederlandse identiteit	☐	☐	☐	☐	☐	☐	☐

Onderdeel 5

Graag zou ik u enkele vragen willen stellen over uw bezoek aan het museum en uw waardering hiervan. Kruist u alstublieft één vakje aan bij elk van de onderstaande vragen, tenzij anders aangegeven.

- Waar kent u het Airborne Museum van?
  - ☐ Via bekenden
  - ☐ Door advertenties
  - ☐ Door sociale media
  - ☐ Door herhalingsbezoek
  - ☐ Via zoekmachine (google etc.)
  - ☐ Anders, namelijk ....

- Heeft u het Airborne Museum al eerder bezocht?
  - ☐ Ja   ☐ Nee

- Heeft u voor uw bezoek de website van het Airborne Museum bezocht?
  - ☐ Ja   ☐ Nee

- Bent u in het bezit van een Museumjaarkaart?
  - ☐ Ja   ☐ Nee

- In welk gezelschap heeft u het museum bezocht? (Meerdere antwoorden mogelijk)
  - ☐ Alleen
  - ☐ Met partner
  - ☐ Met kinderen
  - ☐ Met kleinkinderen
  - ☐ Met vrienden
  - ☐ Anders, namelijk ....

- *! Deze vraag alleen invullen als u het museum heeft bezocht met kinderen/kleinkinderen !*

  - Indien u het Airborne Museum heeft bezocht met kinderen/kleinkinderen, heeft u gebruik gemaakt van de Tom & Katja familieroute?
  ☐ Nee

  ☐ Ja,   Indien ja,
    - wat is uw mate van tevredenheid met betrekking tot deze route?

Heel erg ontevreden	Ontevreden	Beetje ontevreden	Noch ontevreden noch tevreden	Beetje tevreden	Tevreden	Heel erg tevreden
☐	☐	☐	☐	☐	☐	☐

- Over het geheel genomen, hoe tevreden bent u met uw bezoek aan het Airborne Museum?

Heel erg ontevreden	Ontevreden	Beetje ontevreden	Noch ontevreden noch tevreden	Beetje tevreden	Tevreden	Heel erg tevreden
☐	☐	☐	☐	☐	☐	☐

- Leeftijd in jaren: ....

- Geslacht: ☐ Man   ☐ Vrouw

- Huidige woonplaats: ....

Hartelijk dank voor uw medewerking!

Appendix 3: Pearce & Lee's motives scale (2005) plus added factor 'Connectedness'

Factors and corresponding α values	Motive items
Novelty (α = 0.70)	Having fun
	Experiencing something different
	Feeling the special atmosphere of the vacation destination
	Visiting places related to my personal interest
Escape/relax (α = 0.82)	Resting and relaxing
	Getting away from everyday psychological stress/pressure
	Being away from daily routine
	Getting away from the usual demands of life*
	Giving my mind a rest*
	Not worrying about time
	Getting away from everyday physical stress/pressure*
Relationship (strengthen) (α = 0.83)	Doing things with my companion(s)
	Doing something with my family/friend(s)
	Being with others who enjoy the same things as I do
	Strengthening relationships with my companion(s)*
	Strengthening relationships with my family/friend(s)
	Contacting with family/friend(s) who live elsewhere*
Autonomy (α = 0.85)*	Being independent*
	Being obligated to no one*
	Doing things my own way*
Nature (α = 0.92)*	Viewing the scenery*
	Being close to nature*
	Getting a better appreciation of nature*
	Being harmonious with nature*
Self-development (host site involvement (α = 0.84)	Learning new things
	Experiencing different culture*
	Meeting new varied people
	Developing my knowledge of the area
	Meeting the locals*
	Observing people in the area*
	Following current events
Stimulation (α = 0.89)	Exploring the unknown
	Feeling excitement
	Having unpredictable experiences
	Being spontaneous
	Having daring/adventuresome experience*
	Experiencing thrills*
	Experiencing the risk involved*
Self-development (personal) (α = 0.92)	Develop my personal interest
	Knowing what I am capable of*
	Gaining a sense of accomplishment
	Gaining a sense of self-confidence
	Developing my skills and abilities
	Using my skills and talents*
Relationship (security) (α = 0.87)	Feeling personally safe and secure
	Being with respectful people*
	Meeting people with similar values/interests
	Being near considerate people
	Being with others if I need them*
	Feeling that I belong
Self-actualize (α = 0.89)	Gaining a new perspective on life

	Feeling inner harmony/peace
	Understanding more about myself
	Being creative*
	Working on my personal/spiritual values
Isolation (α = 0.81)*	Experiencing the peace and calm*
	Avoiding interpersonal stress and pressure*
	Experiencing the open space*
	Being away from the crowds of people*
	Enjoying isolation*
Nostalgia (α = 0.92)	Thinking about good times I've had in the past
	Reflecting on past memories
Romance (α = 0.78)*	Having romantic relationships*
	Being with people of the opposite sex*
Recognition (α = 0.87)	Sharing skills and knowledge with others
	Showing others I can do it*
	Being recognized by other people
	Leading others
	Having others know I have been there
Connectedness	The site has symbolic meaning for you
	Feeling emotionally connected to the heritage site
	The site represents something which is relevant to your present existence

[1]Motive factors and items accentuated with a * are deleted from in this study because they are considered not appropriate to use in this specific research context. The remaining 42 motive items are used in the questionnaire.

Appendix 4: Luhtanen & Crocker collective self-esteem scale (1992)

Items collective self-esteem scale

Public

　Overall, my social groups are considered good by others

　Most people consider my social groups, on the average, to be more ineffective than other social groups

　In general, others respect the social groups that I am a member of

　In general, others think that the social groups I am a member of are unworthy

Private

　I often regret that I belong to some of the social groups I do

　In general, I'm glad to be a member of the social groups I belong to

　Overall, I often feel that the social groups of which I am a member are not worthwhile

　I feel good about the social groups I belong to

Identity

　Overall, my group memberships have very little to do with how I feel about myself

　The social groups I belong to are an important reflection of who I am

　The social groups I belong to are unimportant to my sense of what kind of a person I am

　In general, belonging to social groups is an important part of my self-image

Membership*

　I am a worthy member of the social groups I belong to*

　I feel I don't have much to offer to the social groups I belong to*

　I am a cooperative participant in the social groups I belong to*

　I often feel I'm a useless member of my social groups*

　Factor plus related items not included in this study

Appendix 5: Explorative factor analysis tourist motives

Rotated Component Matrix[a]

	Component								
	1	2	3	4	5	6	7	8	9
Following current events	.870								
Feeling that I belong	.824								
Being spontaneous	.808								
Being recognized by other people	.795								
Leading others	.743								
Gaining a new perspective on life	.699								
Having others know that I have been there	.671								
Being near considerate people	.669			.436					
Working on my personal/spiritual values	.646								
Gaining a sense of self-confidence	.631								
The site represents something which is relevant to your present existence	.562					.473			
Understanding more about myself	.556								
Gaining a sense of accomplishment	.431								
Resting and relaxing		.817							
Not worrying about time		.799							
Getting away from everyday psychological stress/pressure		.791							
Being away from daily routine		.763							
Feeling personally safe and secure		.575							
Exploring the unknown			.810						
Experiencing something different			.746						
Learning new things			.744						
Developing my knowledge of the content of the museum			.606		.437				
Being with others who enjoy the same things as I do				.688					

Appendix 6: Explorative factor analysis emotion dimensions

Rotated Component Matrix[a]

	Component	
	1	2
Melancholic - Contented	.819	
Unhappy - Happy	.777	
Despair - Hopeful	.761	
Bored - Relaxed	.727	
Annoyed - Pleased	.704	
Unsatisfied - Satisfied	.660	
Unaroused - Aroused		.756
Relaxed - Stimulated		.650
Calm - Excited		.600
Dull - Jittery	.525	.555
Sluggish - Wild		.544
Sleepy - Wide awake		.498

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 3 iterations.