



A review of authenticity: a study case of a Moroccan Spa Hammam implementation in Helsinki

Fettouma El Harchi

Haaga-Helia University of Applied Sciences

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Abstract

Author(s) Fettouma El Harchi
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<p>This study was conducted at Haaga-Helia university of applied science between October 2021 to March 2022, focused on Helsinki, the capital city of Finland, and used Harvard referencing style.</p> <p>In this thesis, the author assumed that the modern Hammam functioning—Spa Hammam is a miniature replica of the Spa concept, and its details could apply to Spa. The study sought to understand authenticity as a phenomenon and its dimensions in Spa and learn about experiences using the five senses in such a setting. Furthermore, this study strived to uncover perspectives on authenticity dimensions and the experience of the five senses in the Spa Hammam environment.</p> <p>Prior, the author developed a literature review through comprehensive desk research on the traditional Hammam functioning in ancient civilisations, Persian, Ottoman, and Moroccan. In addition, she exhibited Hammam's evolution, its architectural character and the unconventional myths behind the traditional Hammam. Additionally, the literature study showed two types of authenticity: constructive and existential in Spa settings.</p> <p>Moreover, the author decided on quantitative research and designed a self-completed questionnaire survey based on the literature review. The result affirmed the two authenticity dimensions, constructive and existential. Then too, it indicated the significant usage of the five senses. Either establish a unique connection to surpass the guest's expectations or ruin a link with them. Likewise, the result revealed the Spa Hammam architecture structure as a critical concept and its impact on the guest experience.</p> <p>In conclusion, Spa Hammam can be welcomed in Helsinki by ensuring an authentic product service for the guests encountered through experience using the five senses. These elements are crucial for the concept. Nevertheless, involving a larger sample group and a completed financial feasibility study to validate the profitability of this business idea may be a future research study.</p>
Keywords Hammam, Spa, authenticity, experiences.

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1 Introduction

This thesis marks the author's final stage of the Degree Programme in Hospitality, Tourism and Experience Management.

Firstly, the impulse for writing this thesis is original; the author has comprehensive familiarity with the traditional and modern Spa Hammam functioning—the modern Hammam will be referring in this thesis as Spa Hammam.

Secondly, as a career, the author also fancies opening a Spa Hammam at some point in Helsinki.

Before any further details, the author assumed that Spa Hammam is a similar concept to Spa and would work remarkably in such a setting. Authenticity and experiences will be studied from the Spa approach and linked to Spa Hammam. So, as an environment, the paper will examine two essential topics: authenticity and experiences.

Secondly, the paper will present prior literature on the thesis keywords. These keywords are Hammam, Spa, authenticity, and experiences. Finally, this thesis aims to answer the main questions and sub-questions.

The main question of this thesis is:

"How a Spa Hammam that emulates the traditional one be conducted in Helsinki while ensuring authenticity as conveyed in the country of origin?"

To answer the main question, the affiliated sub-questions of this thesis are the following:

What is authenticity?

What are the authenticity dimensions?

How do we ensure an authentic experience in Spa Hammam like the country of origin?

How can Spa in general and Spa Hammam immerse a guest into memorable experiences using the five senses?

In this paper, the main topic is authenticity and will be explored considerably. For instance, the traditional Moroccan Hammam was built in a complex structure. To ensure an authentic experience is offered, the introduction of Moroccan Hammam in other countries such as Finland will require modified settings.

Also, the paper will examine the experiences in Spa settings. For example, scents have been included in modern Spa products, such as aromatherapies (Hjalager, 2015).

However, whereas all senses are connected, it would be valid to include other senses and explore their impact on a person in Spa. Hence, experiences in this context will be examined from the five senses approach.

To begin with and give insight into the construction and growth of these traditional birth spaces. Desk research will be completed on the traditional Hammam in ancient civilisations. These civilisations are Persian, Ottoman, and Moroccan. Then too, it will introduce Hammam in terms of meaning and portrayed in narrative recitation. Accordingly, the author will exhibit significant attributes about the Hammam evolution and its operation in these ancient cultures. Further, its historical backdrop, myths, and the various influences that have shaped its architectural character will be examined. Finally, the author will display its types and rituals precisely in Morocco today and reviews Hammam's physical benefits.

Authenticity was an extensively debated topic among scholars, yet no concrete definition was delivered. Authenticity has existed as an idea in tourism for decades and counted recently in the Spa language and study. However, authenticity was considered a critical discussion attribute in Spa environments. Thus, authenticity will be explored much, and experiences from the five senses approach to a lesser extent.

Additionally, the author will conduct a quantitative research study connected to the literature review and design a self-completed questionnaire survey.

The Spa Hammam might be adopted in Finland as many participants will be great to critically inspect the idea's validity from this population. Again, to learn if it would be an essential service product in Helsinki.

The population sample and its miscellany will be selected based on the author's understanding. She believes that the participants must fulfil precise criteria: they mostly live in Finland, vary in age and gender, and have a fixed income.

Finally, the literature review and results will answer the main questions raised in this introductory part of the thesis.

As a result, one will learn about Spa Hammam, an assessment of authenticity and its necessity in such a setting to absorb a guest into memorable experiences using the five senses—yet a curtain-raiser of Spa Hammam to Finland.

2 Evolution, myths of Hammam

This chapter will narrate the significance scholars found about Hammam in ancient cultures, including Persian, Ottoman, and Moroccan.

In addition, it will exhibit Hammam's evolution and the various influences that have shaped its architectural character.

Similarly, the chapter will overview the studies produced by different scholars and help understand the unconventional myths and beliefs these cultures hold about Hammam.

Finally, the author will display its types and rituals precisely in Morocco today and review its benefits and advantages since she is knowledgeable about the concept in such a country.

2.1 The Persian Hammam

Iranians referred to the baths as Garmabeh (see image 1 appendix 2), which means hot water in Persian or Hammam, a spreader of warmth in Arabic.

Archaeological records for the Garmabeh dated to Achaemenid Empire (559–330 BC). According to the Roshan Cultural Heritage Institute of Iranian Studies, the public baths grew numerous during the Sassanian Era (224–651 AD) and became an essential amenity across significant Persian towns (Daryaei, 1998).

Conferring to Bang and Kolodziejczyk (2012), in historic Persian, the concepts of having a bath in a bathhouse were comparable, if not more sophisticated, to bathing now. This location attracted people of all socioeconomic classes; hence, it served as a venue for baths and regular gatherings (Kazemi-Zahrani, 2016).

Persians felt that bathing and interacting with neighbours, friends, or family contributed to a happy society (Sarmiento and Kazemi, 2014). Thus, Hammam was part of one's culture and identity. Also, people's contributions supported these baths so that everybody may prepare for their religious activities with a cleansed body (Kazemi-Zahrani, 2016).

In addition to providing a location for cleaning, performing rituals, traditions and the like, Hammam was a meeting place for people to converse, smoke Hookah (smoking pipe), enjoy tea, and even dine.

It was a perfect spot for men to spend their time since they could eat well and party from dawn to dark. Women who showered at Hammam might spend six to eight hours; they would bring supplies and fruits to enjoy while scrubbed and massaging, two of the Hammam treatments (Sarmiento and Kazemi, 2014).

Hammam's importance of social meetings, medical procedures, and narrative eventually evolved into a commitment to literature and poetry. Consequently, philosophers, poets, and intellectuals began to produce art inside Hammam. Persian painters' miniatures portrayed Hammam's social environment, making it meaningful in Iranian artwork (Pakzad and Panahi, 2016) (see image 2 appendix 2).

To conclude, Hammam's significance in Persian society declined in affluence with the introduction of the contemporary architecture and water pipes in each dwelling during the Second Golden Sassanian Era (498–622 AD).

Today, we might find bath ruins with distinctive and appealing designs in old Iranian cities. Hammam has been forgotten, dismantled, or replaced by another structure. A few fortunate ones have been restored with the assistance of the heritage organisation or transformed into museums or traditional tea shops (Sarmiento and Kazemi, 2014).

2.2 The Ottoman Hammam

Hayden (2002) claimed that the Ottomans were influenced by their faith and adhered to their standards of cleanliness. Hammam was made to serve the public; it was required for promoting sanitation and environmental health and often served as a gathering place for people to socialise.

Too, bathing was seen as purifying practice before conducting prayers, and many contemporary Hammams are located near worship places. However, people in each Middle Eastern town considered bathing a private issue (Sönmez, 2021).

According to Yilmazkaya (2005), from about 1300 to 1923, Hammam was not a small institution. Instead, it was constructed with more sumptuous materials as vast, expansive structures to symbolise the Ottoman civilisation's grandeur and affluence (see image 3 appendix 2).

The inside of a Hammam frequently mimics Ottoman design, with magnificent arches, elaborate carvings, marble furnishings, and a maze of chambers and exits to let bathers freely wander about in and out of the structure.

Further, Küçük (2016) depicted the inside of a Hammam as an attractive entry hall operated as a reception and locker space. A towel and pairs of wooden sandals are given during the Hammam visit to keep sliding on the wet surface.

They were three interconnected rooms characterised by thick, moist steam, a massive marble slab, usually rectangular or octagonal, and nooks with pools in the centre. Again, the dome-shaped ceiling of Hammam is ornamented with circle windows through which sunlight passes and illumines the interior in a phenomenal radiance (see image 4

appendix 2). Finally, after the steam, a person is sprayed with warm, flowing water to rinse the residues and proceed Hammam cold area to luxuriate.

To conclude, many Hammams created centuries earlier today are regarded as architectural pieces of art and serve as a reminder of the Hammam's role in the Turkish community. Hammams are Turkish sensations, but their variants have evolved in various Arabic civilisations, notably in Morocco (Moraitis, Kontolaimo and Iliopoulou, 2021).

2.3 The Moroccan Hammam

Raftani and Radoine (2008) believed that the Roman Empire bathhouses inspired the origin of the Moroccan Hammam. The Roman Empire built the first public bath over 2000 years ago and let locals attend a nearby bathhouse to wash and maintain decent hygiene. The concept spread around the globe, and Islamic Moroccan civilisation was among the ones to adopt it, even making it a regular practice where rituals and traditions carried in Hammam were left for continuity.

The Hammam's historical understanding and influence on Moroccan society showed that it was essential for each community and considered a relaxing and cleansing place, enabling its inhabitants to socialise and purify their bodies (Eliav, 2000). Also, in Morocco, it is worth noting that Hammam was meant for cleansing before prayers and was mainly situated near mosques (Sibley and Jackson, 2012).

Compared to ancient cultures, inside Hammam, people connected, shared ideas, solved social problems, got medical interventions, found seclusion, and reconciled. It even went beyond that; Hammam was another secure place to debate politics and plot social or revolutionary political reform (Staats, 1994).

Nowadays, Hammam is a venue to gossip, is like bazaars, and disseminates public information to rural regions, communities, and districts. It is often challenging to keep important news away from the public, and therefore it might be shared instantly, working similarly to our current idea of social networking (Staats, 1994).

Orehounig (2009) described the inside of the Moroccan Hammam as usually three or four big bathing tiled chambers of rising temperatures with small circular or star holes oculi in the dome-shaped roofing (see image 5 appendix 2).

The oculi enabled beams of sunlight to enter and brook the heavy vapour. It preserved a balanced degree of visual seclusion while keeping in mind strict religious norms limiting nakedness and looking at the skin of another bather.

This distinguishing architectural characteristic was seen in Pompeii's bathhouses (see image 6 appendix 2) and was found in two traditional Islamic bathrooms: Hammam Qusayr

Amra (see image 7 appendix 2), an 8th Century construction in the Jordanian deserts, and Hammam Aghmat (see image 8 appendix 2), an 11th Century Almoravid edifice unearthed 30 kilometres south of Marrakech, Morocco (Sibley, 2018).

Despite Hammam's existence as a traditional institution for many years in Morocco, it has experienced gradual changes, introducing us to modern Hammam, referred to in this thesis as Spa Hammam.

The author presumed the modern Hammam has grown in Morocco and was mainly introduced to tourists as a Spa Hammam. Many tourists heard of the traditional Hammam and did not feel relaxing visiting it.

Spa Hammam's invention was mainly for tourists and offered a cultural product while preserving rituals and practices such as the traditional Hammam.

Likewise, some Moroccans appreciated, supported the idea, particularly women, and started to attend these places, which held more privacy than the traditional Hammam.

To sum up, what was mentioned previously, the author produced this table comparing Hammam's value in ancient cultures.

Table 1. Overview of Hammam significance in different cultures (El Harchi, 2021)

	Persian Hammam	Ottoman Hammam	Moroccan Hammam
Rituals	Hygiene practice Exfoliation and massage	Purify practice Promote sanitation	Purify practice Exfoliation and mas- sage
Culture	Part of the culture identity	Crucial culture iden- tity	Essential culture identity
Social	To eat and party To gather	To socialise To gather	To connect To spread infor- mation (bazaar)
Influence	To produce art; Philosophers, po- ets & intellectuals	To symbolise the civilisation and gran- deur	To debate political plot and revolutionary reform
Benefits	To interact in Hammam contrib- uted to a happy society	To bath in Hammam was seen as private issue	To relax To find seclusion To solve problem

In conclusion, the first chapter has laid a Hammam background presented by scholars and delivered straightforward learning on Hammam's significance in Persian, Ottoman, and Moroccan cultures.

In the coming sub-chapter, the author will present Hammam types and the popular rituals among Moroccans today since she is knowledgeable about the Moroccan Hammam concept.

2.4 Types of Hammam and rituals in Morocco nowadays

Moroccan Hammam is also known as Turkish equivalents and plays an influential role in Moroccan culture.

Traditional Hammam is accessible across every community, and people visit it either with friends or alone. Further, Hammam is gender-specific, and if there are no separate facilities to accommodate everyone, distinct hours will be set for women and men (Mernissi, 2001).

There are different Hammams, and the traditional ones primarily are in small towns. The locals frequently use them, yet they can still be in the big cities.

The other type is the modern Hammam, which is more luxurious, located in big cities, and is mainly within Spa hotels (see image 9 appendix 2). In this type, the guest is instructed on the treatments involved and can choose other amenities such as a clay mask and oil massage to supplement the treatment. After a bath in a Spa Hammam, Moroccan mint tea is offered in an ideal welcoming salon (Lydon, 2005).

Another type is a professional Hammam which is more upgraded than the traditional one. It is relatively cheaper than the luxurious one and still withholds the traditional Moroccan Hammam rituals, as shown in figure 1 (Brame, 2018).

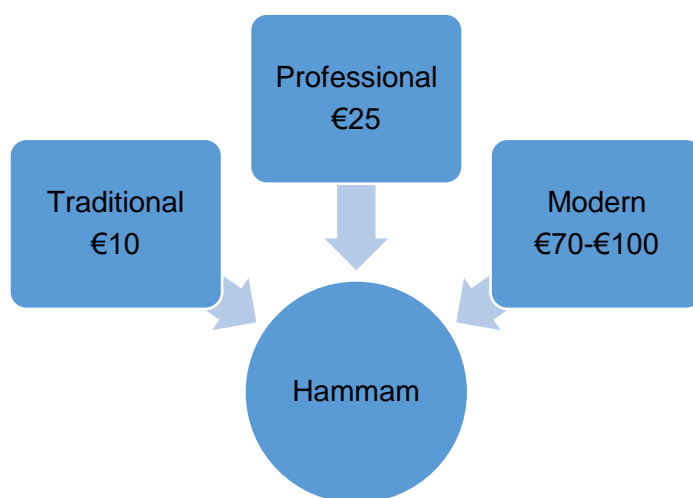


Figure 1. Types of Hammam and their price in Morocco (El Harchi, 2021)

Inside the professional Hammam are three cold, warm, and hot rooms. After changing, the belongings are kept safely to ensure accountability in case of any loss.

Habitually, people do not carry their cell phones, money, or jewellery; instead, a glove exfoliator is offered, along with black olive soap (see image 10 appendix 2). Everyone brings their shower utilities, and some Hammams provide the guest with flip flops or sandals (Krarouch et al., 2020).

Moreover, according to Brame (2018), a clay mask mixed with rose water is recommended and washed later with cold shower jets (see image 11 appendix 2). It is a popular Moroccan ritual; it leaves the skin rejuvenated and refreshed.

Finally, a massage is offered using Argan oil (see image 12 appendix 2), which moisturises the skin and makes it feel smooth.

To conclude, the author deems that treatments in Hammam vary depending on the prices one is willing to pay for the experience.

For example, guests may decide to go down in their pockets and pay a premium where they will get chances to enjoy a luxurious experience with a long scrub, mask, massage, and wrap at their best in Spa Hammam. Others prefer the sweet but explicit route to bring their supplies and only pay for the entry in the professional one.

Hammam requires patience and clarity in anything and enjoys it to the fullest; one needs to connect with women officials. There will probably be no uncomfortable situations throughout the first 15 minutes if one maintains patience and flow.

The author also proposes that people who come to Morocco for the first time preferably need to visit professional Hammams before proceeding to a traditional one. Although, for a more authentic experience, one will have to visit a traditional Hammam. It is worth the adventure because it will reduce the travel stress and make touring Morocco relatively simple.

2.5 Advantages, benefits of Hammam

Hammam started receiving new interest from visitors fascinated by its history, architectural style, and traditional healing methods. These attributes made many tourists prioritise visiting Hammam in Morocco or Turkey (Mazhar et al., 2020).

Hammam treatments in Morocco combine hot steam and ingredients to enable deep exfoliation and a massage (Lydon, 2005). The author considers that a person would benefit from the entire experience, which lasts 60-90 minutes.

Hammam treatment includes using Moroccan products rich in vitamin E, such as Argan oil. It keeps skin-nourishing throughout exfoliation, which is prominent for removing unnecessary skin cells. Some practices would also include a clay mask, an antibiotic mineral

that safely eliminates toxins and pollutants from the skin. It reduces sebum and tightens pores to revitalise and create healthier skin (Brame, 2018).

Moreover, Ali et al. (2021) claimed that bathing in Hammam helps open sinus passages and connects systems with hollow cavities; they are usually vulnerable to viruses, bacteria, and fungi. Therefore, the health benefits upheld in Hammam would be a reduction in influenza and cold symptoms.

Furthermore, blood circulation is vital to focus on after a long day of commuting or standing. Hammam warm temperature chambers are dedicated to steaming and exfoliating, naturally stimulating muscle tension relief because of their massage-like (Sinclair, 2007). Increasing blood flow to the organs and brain provides various health benefits, ranging from cell development to blood pressure-lowering (Wahidi and Lerner, 2019).

The massages in Hammam enable the body to regulate stress hormones. The touches boost the body to release multiple feel-good chemicals, improving moods and reducing multiple thoughts or brain fog. The essential oils used in Hammam have profound effects on the brain; the oil molecules find their way into the brain through inhalation. It decreases stress and enhances a good mood (Bielawski et al., 2020).

Apart from its significance in physical comfort and collective hygiene, Hammam allows people to perspire fast and freely. Also, it is presumed that Hammam enhances mood and spirit, relieves fatigue, and relaxes the senses, giving a person the resilience to encounter the next adventure (Barme, 2018).

So far, having understood Hammam's evolution, rituals, and benefits, it is necessary to examine other related topics, such as authenticity and experiences from the five senses. The author linked the Spa Hammam to the Spa concept and deemed it would work admirably in such an environment. The coming chapter will demonstrate authenticity and experiences from the five senses in a Spa as an environment.

3 Spa, authenticity and experiences

This chapter will present an overview of Spa; then, it will examine authenticity from its two dimensions, constructive and existential.

Alike, the chapter will consider the experience from the five senses' approach.

The author linked the modern Hammam to a Spa concept and hypothesised that it would function admirably in such a setting, and modern Hammam-functioning is referred to in this paper as Spa Hammam.

All around, authenticity and experience from the five senses will be discussed from the fundamentals of this thesis to help comprehend them in the Spa environment.

3.1 Definition of Spa

Georgiev and Vasileva (2010) stated that the Spa word stems from the Latin acronym *Sanus Per Aqua* (Health through the water).

In 2004 The International Spa Association defined Spa as a facility promoting a person's well-being by enhancing mental, physical, and spiritual health using professional services. Additionally, most definitions are classified into historical, traditional, and contemporary. By historical definition, a Spa was when a holy spring produced water later utilised to cure different diseases and relieve people.

The traditional definition was applied to centres for medications and rehabilitation, and the contemporary definition referred to a facility dedicated to physical and inspirational well-being (Georgiev and Vasileva 2010).

Most scholars were direct to spas as selling experiences (Lo, Wu, and Tsai, 2015). Each contained an exceptional performance of rituals using ingredients or products in the modern world, such as Spa Hammam.

Lin and Mattila (2018) proposed that Spa is a sensory-rich environment. The fact is that human beings keep evaluating the stimuli in the environment, such as lighting and scent create a tranquil environment.

Finally, Bodeker and Cohen (2010) expressed that people attended this place to get multi-dimensional states, a sense of belonging involving the five senses. The process offered actual experiences to the guests in social, emotional, spiritual, and mental ways.

Authenticity, its dimensions, and experience from the five senses are the subject of the next sub-chapters and link to Spa.

3.2 Authenticity

Initially, authentic as a term originated from the Greek language *authentikos* mid-14c. According to the Online Etymology Dictionary (2020), the term is a combination of word-forming, *autos*-self + *sene* to achieve + *hentes*-being, which leads to *authentēs*-one acting on one's authority. Then to *authentikos*, which means original and genuine. Nonetheless, authenticity has recently been added to the Spa study and remained a critical attribute in discussions on Spa services (Buxton and Michopoulou, 2021).

Authenticity is what Dutton (2003, p. 2) called a "*dimension word*", "*a term whose meaning remains uncertain until we know what dimension is talked about*". Instead, across the literature, "*authenticity encapsulated what is genuine, real, and true*" (Beverland and Farrelly 2010, p. 839). In the same breath, Theobald (1998) defined authenticity as "*genuine, unadulterated, or the real thing*", as cited in (Reisinger and Steiner 2006, p.68).

Earlier in 1972, Trilling indicated that the original use of authenticity in tourism was in museums, where specialists distinguished authentic pieces of art from ones that seemed not authentic, particularly their economic value.

The term has expanded to rituals, festivals, or cuisine. Such tourism products are frequently portrayed as authentic or inauthentic depending on whether the tourist element was made or enforced under customs and traditions interaction. With this purpose, "*authenticity connoted traditional culture and origin, a sense of the genuine, the real or the unique*" (Sharpley, 1994, p. 130).

Moreover, Daugstad and Kirchengast (2013) stressed that the diverse back-and-forth of authenticity had attracted many scholars within tourism literature.

In tourism settings, Ivanovic (2008, p. 321) expressed authenticity as "*the desired experience (..) associated with certain types of tourism destinations (..) encountered with true, un-commercialised (..) in a culture different than that of a visitor*". Additionally, Leonard (2011, p. 111) defined tourists as "*authentic-seeking*" who search for refined and genuine products and experiences in the tourist settings.

In distinction, Reisinger and Steiner (2006) cited Boorstin (1961) as one of the first scholars to debate authenticity in tourism settings negatively; they claimed that Boorstin (1961) expressed: "*Tourists could not experience authentic foreign cultures because of their enormous numbers (..), and generating commodifying cultures, so authenticity became a dubious proposition*" (Reisinger and Steiner 2006, p.67).

Regardless, Reisinger and Steiner (2006) believed that: "*Tourists who can embrace all experiences (..) authentic, or not, (..) are likely to have (..) pleasant experiences than those who travel with a head full of expectations (..)*" (Reisinger and Steiner, 2006, p. 78).

Authenticity existed in three dimensions: constructive, existential, and objective.

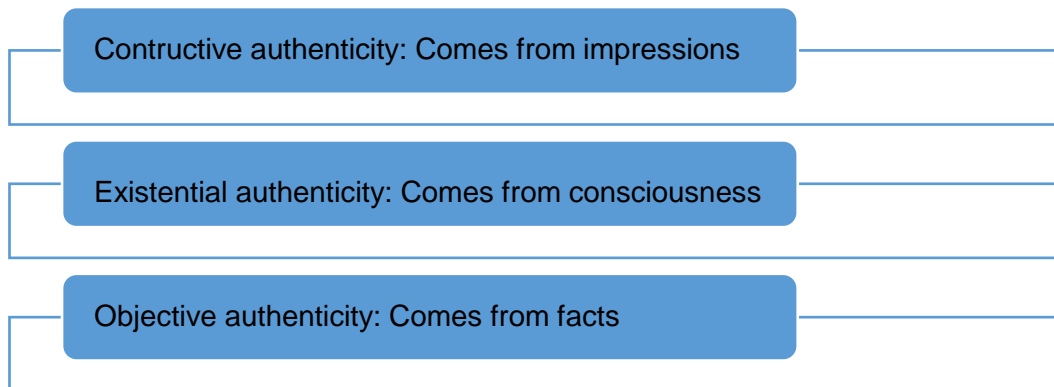


Figure 2. Dimensions of authenticity (Wang, 1999)

Firstly, constructivists claimed there was no absolute original where the initial authenticity relies upon; traditions are developed and constructed. The understanding of authenticity is generated, not discovered by the brain; it differs from individuals and is pluralistic. It was a label linked to the cultures and people based on stereotyped figures which projected peoples' expectations, beliefs, and consciousness (Wang, 1999)

Secondly, existential authenticity entailed individual feelings triggered by tourist activities. In this sense, the existential version can also be understood as a kind of what Brown (1996) called an "*authentically good time*", cited in Wang (1999, p. 352). Existential is divided into inter-personal and intra-personal authenticity.

Thirdly, objective authenticity, the museum-linked interpretation of authenticity, is used to describe the toured objects experienced by visitors. The genuine experience was a consequence of tourists recognising authentic objects.

However, Reisinger and Steiner (2006, p.69) cited those objectivists like Theobald (1998) referred to authenticity "*not as perceived by tourists but as independently appraised by experts*". These experts possessed knowledge of the history and heritage of this product. Accordingly, the author will omit the authenticity from an objective approach.

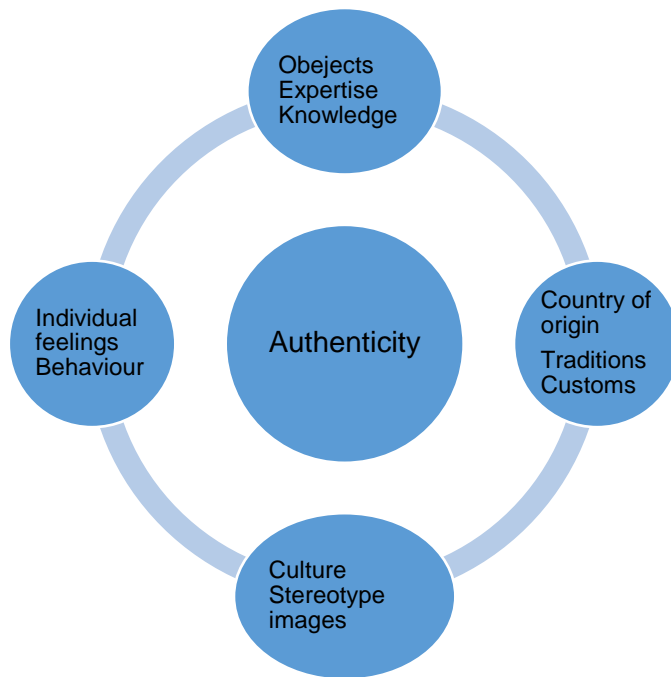


Figure 3. Overview of elements influencing authenticity (Sharpley, 1994; Theobald, 1998; Wang, 1999)

Then again, authenticity issues can be divided into authentic experiences and toured objects (Wang, 1999). The author believed that the two could be used in a Spa Hammam in connection with the authenticity of the concrete environment, the location, its facilities, décor, and the spa's experience of authenticity.

There were attempts to explain authenticity depending on multiple factors like the object's nature, the type of experience, the interaction between different approaches and personal behaviours. For example, the prominent phenomenon of authenticity has different uses in the various academic disciplines and how it developed in the context under investigation; in comparison, others argued that authenticity could be viewed ethnographically (Nunes, Ordanini, and Giambastiani, 2021).

Still, the author believes there is no universal agreement on what constitutes authenticity; there are spaces in our realisation of how authenticity relates to different settings.

To help understand this phenomenon, in the coming sub-chapter, the author will describe the authenticity dimensions, constructive and existential, of the Spa setting.

3.3 Constructive authenticity

Constructive authenticity was significantly affiliated with academic schools of constructivism. From the constructive perspective, it was a label linked to cultures and people based on stereotyped images which project peoples' expectations, beliefs, and consciousness. All were a theme to influence from media platforms, friends, and families. The constructive approach to authenticity showed that peoples' perceptions congealed into a socially built recognition of the realness of this phenomenon (Wang, 1999).

Spa treatments and massages have become worldwide transportable and evolved into service export products, emerging globally on the Spa menu like a Spa Hammam or Swedish massage. *Spa Hammam* is a service that combines hot steam, exfoliation, massage, and the usage of products and ingredients. *Swedish massage* is a technique that includes effleurage, petrissage, friction, tapotement, and vibration (Gholami-Motlagh, Jouzi, and Soleymani, 2016).

Nevertheless, Buxton and Michopoulou (2021) suggested that many customers believed an authentic Spa treatment or service could only be obtained in the country of origin. They continued demonstrating that the Spa offered a Hammam-like and had the necessary tiled steam chamber; it never conveyed a traditional Hammam's real spirit as administered in Morocco or Turkey. Indifference, Albiladi (2019) believed authentic materials seemed to have a remarkable effect on guests since they saw genuine excitement and temptation.

The interpretation of the constructive approach assumed that consumers' assessments of authenticity might be prejudiced by their own experiences and beliefs (Wang, 1999). Offering a service to some guests may be enough to consider the practice authentic. For example, those who have received a Hammam in Morocco or Turkey may not enjoy it and will not view the experience as authentic unless encountered in the countries of origin (Buxton and Michopoulou, 2021).

3.4 Existential authenticity

Existential authenticity could be described as experience-oriented; it entails personal feelings triggered by tourists' activities. It was associated with self-realisation and self-discovery. Environment and habitat could act as catalysts (Jiang et al., 2016).

Existential authenticity was divided into intra-personal and inter-personal (Wang, 1999). The author will review both dimensions to understand better existential authenticity in Spa involvement.

Intra-personal authenticity: It could be described as the state where people feel more natural and accessible. It was related to the toured objects and the feeling one got after going away from the usual daily restrictions. It was classified into bodily feelings and self-making (Lin and Liu, 2018).

Bodily feelings concerned physiological sensations such as rest, rehabilitation, leisure, excitement, pleasures, and play (Somawati, 2017).

According to Somawati (2017), the physical aspect was particularly intriguing in the Spa environment. However, the figurative side was also relevant; for instance, Spa encounters may give symbolic proof that the visitor lived an ideal lifestyle, regardless of their social rank or financial constraints (Buxton and Michopoulou, 2021).

Self-making, the Spa experience could give guests time to meditate on who they are; it may also provide a getaway from shallow daily life through exceptional treatment and pampering. While there were numerous incentives to indulge in Spa involvement, a broad idea occurs to change the self by absorbing the Spa therapy. In this sense, guests felt they possessed a genuine version of themselves (McNeil and Ragin, 2005).

Inter-personal authenticity: Described the tourists' thirst for authenticity by connecting with others. This was the state where tourists may join in their activities, primarily families. It was, therefore, an interaction of tourists with local people, friends, and families, resulting in a more sociable and relaxed as compared to other times (Wang, 1999).

For example, the person may develop a sense of realism from a Spa perspective through interactions with other guests (Buxton and Michopoulou, 2021). Also, the treatment needs one-on-one interaction between the guest and Spa officials.

A shortage of cross-functional may be observed if the Spa officials do not look mentally and physically involved during their encounters. This service nature called them to show scrupulous grooming, good communication, and skilled delivery of treatments.

If the service provider were not engaged fully during the experience, inter-personal authenticity would lack (Buxton and Michopoulou, 2021).

In conclusion, authenticity was a crucial concept; during its progress, Wang (1999) advocated that authenticity in tourism should be classified into toured objects and experiences. According to his work, authenticity is further divided into existential, constructive, and objective, as described above; further, the existential was then subdivided into inter-personal and intra-personal.

Considering that the author has delivered a great knowledge of authenticity dimensions, constructive and existential, is it the right time to display the essential elements connected to the experiences from the five senses in the coming sub-chapter.

3.5 Experiences and five senses

Sundbo and Sørensen (2013) explained the experience as a mental impact that people remembered and felt. Also, they referred to the term Experience Economy as an idea encompassing a wide range of enterprises whose objective is to produce experiences. It was the ultimate step of an economic evolution that began with commodities, products, and services businesses.

In the context of the Experience Economy, the business operations focused more on the impact on peoples' lives. All activities seemed to have the same goal of ensuring people's safety and exceeding their expectations (Oh, Fiore and Jeoung, 2007).

Also, many scholars have examined the Experience Economy broadly; for example, Pine and Gilmore (1999) provided four different realms of experience value that may be added to a business. These realms were dubbed the 4Es and offered "Educational, Esthetic, Escapist, and Entertainment" to the business.

The kind of customer interaction distinguished the 4Es. The esthetic and entertainment aspects are characterised by the customer's inactive engagement in an experience provided by the business. In contrast, the escapist and educational dimensions are characterised by the customer's actively participating.

Passive customers have no impact on or influence, but active participants directly influence these activities and surroundings. As a result, the customer absorbed educational and entertainment encounters and was immersed in escapist and esthetic experiences.

As noted before, the thesis will examine the experiences of the five senses in the Spa environment.

The author feels that the experience significance in the Spa is to show particular attention to the human senses in administering and boosting guest happenings. For example, one could focus on the human senses and design recreational activities such as Spa Hammam, engaging all five senses. Therefore, it is necessary to target the five senses for a memorable experience and, more significantly, encourage the guest to make a repeat purchase.

Randhir et al. (2016) stated that the five senses are the primary sensors of a regular human operation and related experiences with the human being. The five senses are sight, smell, taste, sound, and touch (Kah, Shin, and Lee, 2020).

Sight: It is a website portraying a serene oasis in a large desert or the first view of an extent blue sea through an aeroplane window. The sense of sight is typically the first to process this information (Agapito, Pinto, and Mendes, 2018).

Designers and architects developed interiors and buildings that appeal aesthetically, and marketing professionals leveraged that in their campaigns.

Spas rooms with breath-taking views often cost significantly more than those without them. Spas sought to delight with well-maintained accommodations, beautifully dressed officials, and attractive décor. In addition, the use of colour and light (chromotherapy) as a therapeutic process to enhance mental and physical well-being may be vital to help people relax (Ifdil et al., 2019).

Smell: When people travel, they are typically overwhelmed with a broad selection of new aromas and flavours that they perceive more since they were unfamiliar. For example, the spices that locals used in their meals, or the fragrances of a nearby massive body of water combined with native fauna and flora. Every place will have a unique mixture of aromas that blend to produce a one-of-a-kind smell (Roschk and Hosseinpour, 2020).

Scent and emotional behaviour are connected. Scent entered through the limbic system and the hypothalamus, the brain's standard part that controls the emotional and behavioural response (Masuo et al., 2021). It illustrated how aromatherapy impacted our attitude. This therapy in Spas used the sense of smell as a critical factor during massage (Reza et al., 2021). Therefore, it is crucial to generate pleasant ambiances with aromas that soothed us, like lavender, rosemary, or bergamot.

Taste: Research revealed that taste could increase memories of an event and help a person recreate the experience each time tasted almost the same flavour (Alvino et al., 2019).

Most Spa treatments are delicious enough to eat from brown sugar body washes, chocolate-based hand treatments, or lemon soufflé foot massages.

When service menus satisfy a guest's hunger, the taste is vital in a sensory encounter. Based on precisely such a premise, the tranquillity tea provided at complexions has pleasant tastes of cardamom, cinnamon, orange peel, or mint.

Sound: In today's technology era, the audio Spa experience has progressed much beyond the typical recordings of the softly overwhelming number of harps.

Music is currently being used to create an environment in every Spa aspect, from light jazz in the lobby to trickling fountains in treatment rooms (Albiez, 2013).

Other Spas even offered guests to pick up their music or plug their iPods into the in-room music system. For this reason, recorded sounds of nature are becoming more popular—like it was travelling on an exotic trip without ever departing the treatment room.

Touch: The sense of touch relates to the skin, the body's biggest organ (Jenkins and Lumpkin, 2017). Touch was incredibly intimate and could sometimes establish or destroy a link with a company (Wibowo et al., 2020)

Most luxury Spas decorated rooms and public places with soft materials and textures. However, spas do not identify with rough mattresses, scratchy linens, or unpleasant towels; instead, most Spas now provide extra modest touches for an added sensory boost throughout every treatment. For example, a scalp massage during a Hammam treatment or a soothing neck roll during a manicure service.

Customers demanded more than ordinary experiences and services; they expected interactions that resulted in exceptional experiences (Walls et al., 2011). For example, Seligman (2018) believed that modern customers appeared to be considerably less likely to focus their allegiance on price and products instead of devotion to firms based on their end-to-end experiences.

Finally, the thesis topics have been studied considerably using various scholars. A piece of more profound knowledge is accomplished by demonstrating authenticity and experiences from the five senses in a setting such as Spa.

The next step of this thesis is the empirical part. The following chapter will explain the chosen research methods, questionnaire design, data design and collection.

The data will provide the author with accurate answers to the thesis's main- and sub-questions.

Methodology

This chapter will explain and justify the decided research method. The population sample will be presented adequately, and the motive behind the desired population preference will be specified. Likewise, the research questionnaire survey design, data analysis, and collection will be described. Finally, the research reliability and validity will be considered.

3.6 Research method

The author completed comprehensive desk research on the topics during this study's literature review and decided which methodology would work better. The selected methodological choice is a quantitative method. The design of the research questions can be systematised from prior research or literature (Hammarberg, Kirkman and Lacey, 2015).

Hammarberg, Kirkman, and de Lacey (2015, p. 499) defined quantitative research as "*studies generally involve the systematic collection of data (..) and statistical analysis*". They believed that quantitative methods could reveal, for example, "*percentage of the population, age, marital status, and residential area*" (Hammarberg, Kirkman, and de Lacey 2015, p. 498). On the contrary, they expressed that qualitative research concerned a small sample that may not represent the whole population. Also, Aliaga and Gunderson (2005) stated that quantitative research would be the most acceptable alternative for delivering precise numerical variables to a large population; it saves time reviewing results.

The author chose a quantitative method in a self-completed questionnaire survey. Survey research was a unique methodology that could provide insight into individuals' perspectives and experiences; it could be collected on a large population. For example, a self-completed questionnaire survey would allure a reasonable number of respondents, cost less, and quickly deduces reliable conclusions from figures and statistics (Story and Tait, 2019).

To survey a population, its components will be gathered from the author's professional network of locals and residents in Finland. Also, the self-completed questionnaire survey will be published on an online social media platform like LinkedIn and Facebook with a mixture of a cohort, such as locals and residents who live or visit Helsinki frequently. The intention is to ensure geographical location representation of the population. Additionally, "*the research results will be arranged logically without interpretation and bias*" (Schoonenboom and Johnson 2017, p. 120).

Too, the author plans to collect data about age, gender, and other municipalities in Finland, which would generate many participants. Finally, the author assumes that designing

open-ended questions would give insight into the participants' viewpoints about Spa Hammam.

The research outcome will entail either the reciprocity or the contrast between the literature review and the study purpose and how these results will benefit the study. It is to understand the participants' general overview of Spa and Spa Hammam. Then too, the importance of authenticity and experiences from the five senses in such a setting. Finally, the author will fulfil her inquisitiveness and desire; as mentioned before, the idea might be adopted in Finland. Many participants will be great to inspect the idea's viability if a Spa Hammam would be an essential service product in Helsinki or not.

In the following sub-chapter, the author will explain the questionnaire design and the data collection analysis scheme.

3.7 Research questionnaire survey design

Before the self-completed questionnaire survey was launched, the author developed the questions following the literature review, which took time between 21-25 February 2022. Moreover, the survey link was attached in a welcoming text where the author presented herself, described the study's objective, and ended with a grateful note for the participation. Finally, the questionnaire included a cover letter explaining a Spa Hammam.

On 28 February 2022, the author sent an e-mail to her network. The voluntary nature of participation and their right to not participate was mentioned in the e-mail.

She explained that no personally identifiable information would be collected, stored, or published except for the participants interested in receiving the study result by e-mail and who want to leave their e-mail address to keep the data collection strictly anonymous. Tardily, some explicitly responded that they would not participate or communicate with their friends. Others confirmed their willingness to support the author's research—a total of five people from the author's professional network. After obtaining their informed consent about the survey and this research, the author gathered information from them.

Further, the author contacted three Facebook cohorts based in Finland, which would have potential members of locals and residents. Likewise, the author published the self-completed questionnaire survey on her LinkedIn page and reached 11 respondents; as mentioned before, the idea might be adopted in Finland. In addition, LinkedIn could be one of the platforms representing a power purchase population.

Finally, Haaga-Helia University of Applied Sciences assisted on the online questionnaire survey using a third-party service provider, Webropol Survey and Reporting Tool.

Initial to data collection, a pilot study was conducted to test the questions' content. The purpose was to revise the questions in terms of comprehension.

The self-completed questionnaire survey was published and mailed on 3 March 2022 at 10 hrs and closed on 21 March 2022 at 15 hrs.

Simultaneously, when the survey was launched, the author observed the provided feedback concerning the questions and modified them differently since there are options to add an element to the questionnaire at any given time.

3.8 Research data design

According to Story and Tait (2019), the survey administration must follow basic principles to ensure a reasonable response rate and representation. The survey questions were presented in comprehensive English and focused on need-to-know questions. Also, the echelons were based on municipalities in Finland, age, gender, Spa Hammam, authenticity, and experiences from the five senses. In other words, the survey was short, relevant, focused, and easy to read.

Firstly, municipalities were Espoo, Helsinki, Vantaa, and others to ensure the geographical indication of the population. These specified municipalities, among others, compose the metropolitan region of Finland. This region is the most populated, and the author assumed it would generate significant data. Still, the Spa Hammam is a valid project which can be implemented in any municipality in Finland.

Secondly, the following age groups were used <25, 31-40, 41- 50, >50 years older, and gender. The author felt that developing such ice-breaking questions would encourage the participants to answer without fatigue.

Thirdly, the survey did not include any questions to deliver income details. For instance, the topic of this research is not regarded as sensitive. However, due to Covid-19, many people have lost their job. It was not the right time to ask for income, as the current situation was not delighted.

To respond to Spa Hammam's prior knowledge, the main question authenticity and sub-questions experiences from the five senses, the author arranged the questions into five sets:

Table 2. The survey questions category set

Questions set	Number	Objective
General	3	To break the ice and carry on the survey without losing interest
Spa Hammam	8	To help understand if Spa Hammam is known among the population or not
Authenticity	1	Opinion and meaning of authenticity in a simplified manner
Spa	2	To gain additional details about Spa
Experiences from the five senses	1	To describe the experience generally in Spa while engaging the five senses

The self-completed questionnaire survey questions are located in appendix 1.

3.9 Research reliability and validity

Silverman (2020) emphasised that reliability ensured the precision and comprehensiveness of research data. In the research studies, reliability referred to consistency. If findings are repeated consistently, the study is believed reliable (McLeod, 2007).

Besides, all sources utilised in the research adequately discoursed the research topics. These sources used are from notable and academic databases because the source's reliability can also be assessed. A reliable source that can be believed reliable is founded on journal articles, annual reports, and books (Currie et al., 2010). Finally, the author structured and completed comprehensive literature utilising reliable sources.

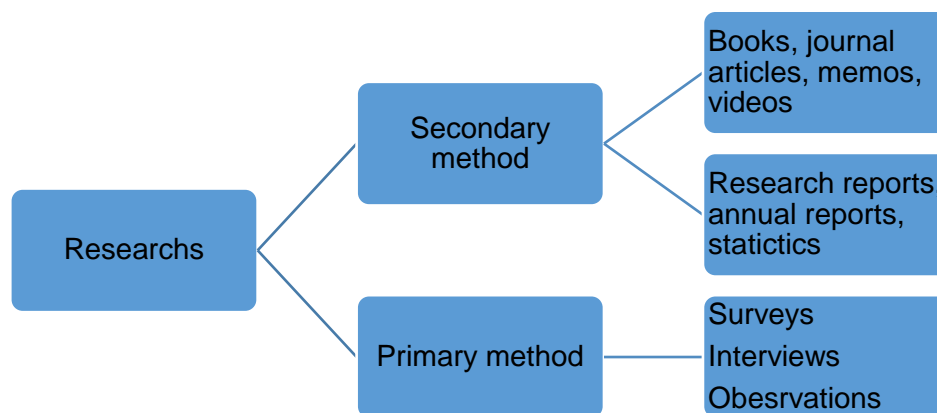


Figure 4. The research method sources (El Harchi, 2022)

To conclude this chapter, the research reliability and validity will discuss whether the research is accurate and achievable.

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Furthermore, in survey settings, validity measured how questions were planned to be answered without rendering any damage to the participants. For example, if the topic is challenging to grasp from a standard cohort, it is generally to express it differently (Stroy and Tait, 2019).

Story and Tait (2019) specified two types, face and content validity. Firstly, face validity was how the questions of the survey topic seemed to individuals with little knowledge; the author presented simple questions and others with multiple answers to help participants respond to the survey.

Secondly, content validity, then, requires information from scope connoisseurs. For example, the author did address a broad population and wished for an expert cohort to deliver detailed knowledge about the survey topics. Both types of validity ensured relevant and valid questions in terms of content and comprehension.

Carmines and Zeller (1979) expressed that there will always be errors in research, but the errors could be personal biases in a research setting.

Often derived from previous experiences and knowledge and can considerably influence the research, biases can force decisions and impact the results (Keller, 2010).

To bypass biases, the author pressed on finding participants from various venues and kept a neutral stance in this research as much as possible.

The participants are reached from a different professional network, LinkedIn page and a Facebook cohort with various members, such as locals and residents who visit Helsinki frequently. It would conform to the author's objective and seek to answer the thesis's main and sub-questions.

4 Results

The author will reveal the survey results in figures, charts, and tables in this chapter. Survey data were collected between 3 to 21 March 2022 from a direct professional network, LinkedIn, and predominantly Facebook cohort.

With five respondents are the authors' direct contact, 11 respondents from LinkedIn, and the remaining from Facebook groups. The author collected 86 respondents.

Moreover, the author will display the results in the coming sub-chapters as follows:

1. The general questions set consists of three, as the author called them, the ice braking questions,
2. The Spa Hammam's prior familiarity questions set consists of eight,
3. The authenticity consists of an open-ended question,
4. The Spa questions set consists of two. The first one with multiple-choice answers. The second one is around memories and Spa,
5. Experiences from the five senses approach consist of one open-ended question; and
6. Ultimately, an open-ended question to provide further comments to the survey questions or any beneficial addition to the study.

4.1 General questions set

The author will analyse the general questions related to the municipality of residence, age group and gender.

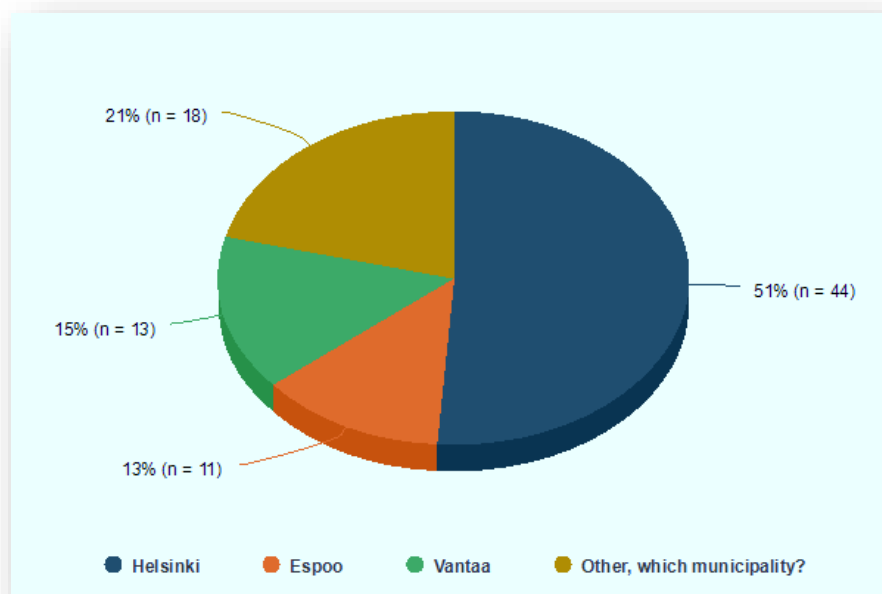


Figure 5. What is your municipality of residence?

Overall, the average municipalities level scored 68 respondents; a higher-scoring municipality was primarily located in Helsinki with 51%, followed by Vantaa with 15%. Then a score of 13% was seen in Espoo (figure 5).

Moreover, respondents joined from other municipalities in Finland, Kerava, Kuopio, Tampere, Turku, Tuusula, and Vaasa.

Some respondents were confused, not knowing if it was a local or international survey. However, as expressed, "*the country/location section could be wider. If this is an international survey (..)*." Thus, England, Hungary and Morocco were among the countries in this survey, with 21% representing 18 respondents.

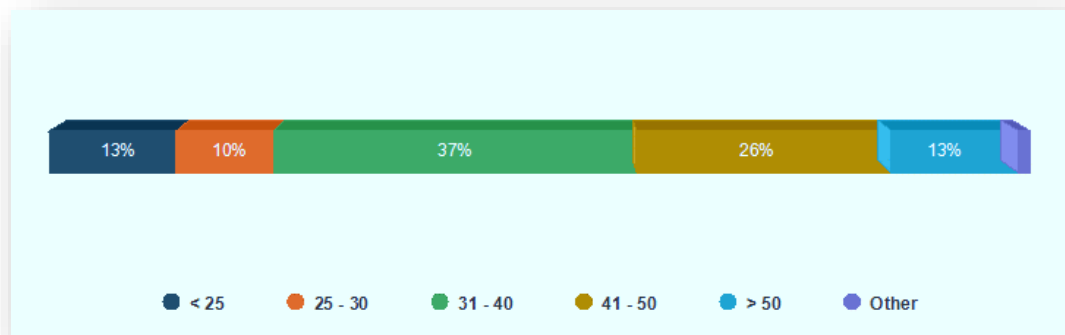


Figure 6. How old are you?

The age has four choices to answer, <25, 31-40, 41- 50, >50 years older (figure 6).

The author received feedback during the survey process to count an age group between 25- and 30.

The respondent commented, "*the age question is missing 25-30 option*". After the question modification, the age was between >25, 25-30, 31-40, 41- 50<51 years old.

The scores varied significantly across age groups, but the percentage distribution had essential differences.

For example, 63% was noticed between 31-and 50 years old, followed by an equal percentage of 13% among the two age groups <25 and > 50 years old.

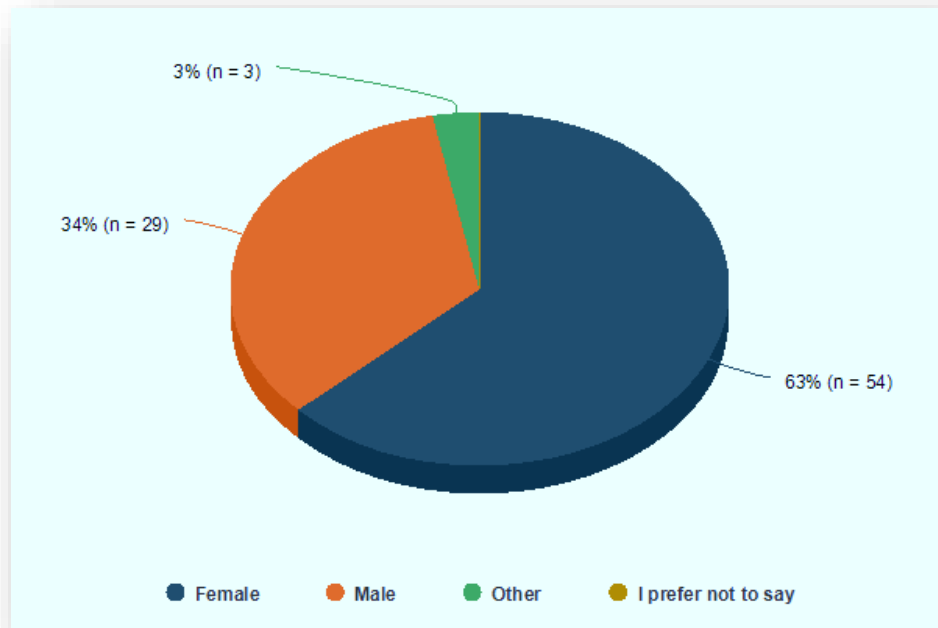


Figure 7. You identify your gender as

The gender question included females, males and others (figure 7).

The responses were weighted within females with a score of 63%, and males expressed 34%. Additionally, number three of the respondents described another gender.

4.2 Spa Hammam questions set

The author will examine the Spa Hammam questions.

This set consists of eight questions to help the author understand if Spa Hammam is typical among the respondents or not.

Also, those who visited Spa Hammam considered the experience authentic. Likewise, where, when, and how much they did pay for it.

So again, if the respondents will welcome the Spa Hammam in Helsinki and how much they would pay for it, though, those who would be able to express their contention could present it too.

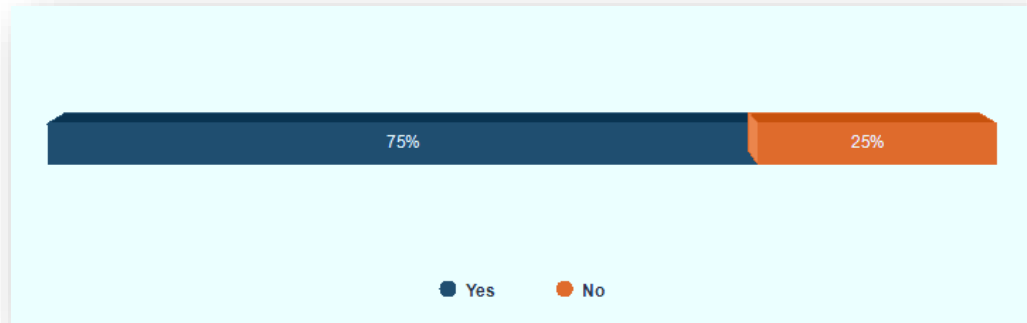


Figure 8. Have you ever heard of Spa Hammam before?

In their responses, 75% of respondents have heard of Spa Hammam before (figure 8). Also, respondents who had not yet known Spa Hammam voiced, *“I don’t have enough knowledge of it.”*

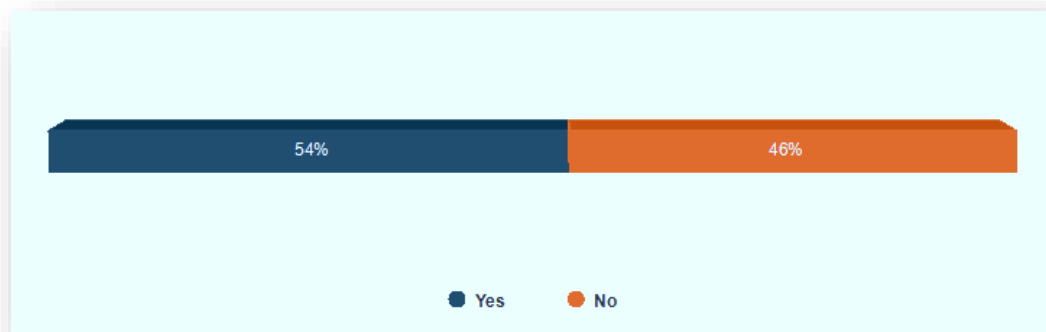


Figure 9. Have you ever visited Spa Hammam before? Where have you visited Spa Hammam?

54% mentioned visiting Spa Hammam, and almost half of the respondents effectively visited it, with 49 out of 86 (figure 9).

The respondents represented the countries were visited Spa Hammam before in alphabetic order: Algeria, Bahrain, Egypt, England, Finland, France, Kuwait, Lebanon, Morocco, Russia, Spain, South Korea, Switzerland, Thailand, Tunisia, Turkey, and UAE.

Finland was one of the countries where the respondents visited Spa Hammam without disclosing the municipality. Another one commented, *“Flamingo Helsinki.”* Flamingo Spa is in Vantaa municipality, and the author has visited. However, from the author’s market research, no Spa Hammam existed in Helsinki or Finland.

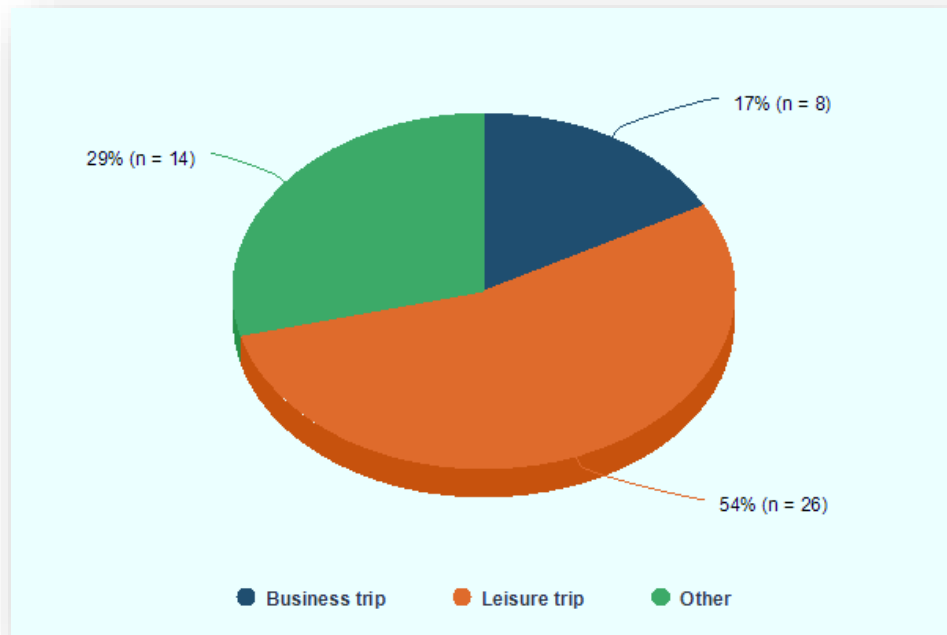


Figure 10. When have you visited Spa Hammam?

The author offered two options to answer this question: business or leisure trips.

A leisure trip reached a score of 54% and a business trip 29% (figure 10).

Additionally, an open option answer was to tell the respondents' opinions when they exactly visited Spa Hammam.

In some of these answers, it was explained "*family trip*." Another opinion expressed was "*Home country*."

Moreover, initial to data collection and as mentioned before, a pilot study was conducted to test the questions' content. The pilot study's purpose was to revise the questions in terms of comprehension.

The original question was, "what does authenticity mean as if you described it in one word?." However, during the pilot study, the author received these comments "*usually word authenticity is not a very known definition to common people*", and "*authenticity is too professional vocabulary*."



Figure 11. How was the experience when you visited Spa Hammam as if you described it in one word?

The author rephrased it differently to let the respondents express their experiences voluntarily with Spa Hammam in the text field. As a result, “*amazing, relaxing, wonderful, refreshing*” were the most spoken words. The author formed them into a cloud word, as deduced in figure 11.

In their answers, respondents reacted to authenticity in Spa Hammam as “*by being something unique (..) exceeding everyone’s expectations*”, further, one response was, “*I think it is quite unique and relaxing experience*”. Another respondent stated, “*for people who have never tried them, just the real experience. Finns could like it due to their liking to sauna.*”

Finally, some respondents expressed variously and voiced “*different experience*” and “*special experience different from regular life.*”

Respondents shared different statements about to Spa Hammam, and their responses varied between enjoyment, relaxation and uniqueness. For example, one respondent said, “*after a Spa Hammam, usually, it gives you a feeling of happiness.*” Moreover “*possible to get a great revival of body and soul in Hammam*”, and “*Hammams improve mental, emotional, and physical health (..).*”

Another response described, “*don’t think anyone needs to explain how. Aromas, steam, scrubbing materials, getting scrubbed (..) and often the tea offered after*” it is what another respondent called “*when the experience is from start to finish unique.*”



Figure 12. How much did you pay for the experience when you visited Spa Hammam?

71 out of 86 respondents answered, representing 66%, and 34% did not visit the Spa Hammam yet.

As mentioned before, the idea might be adopted in Finland and exclusively in Helsinki. The author asked the respondents to indicate how much they paid for Spa Hammam's visit. The amount ranged from €1 to €100, as illustrated in figure 12.

Additionally, in their answers, some respondents commented, "*included in hotel rate*"; another expressed, "*(..) depending in what country (..)*."

In the final Spa Hammam questions set, the author asked if the respondents wanted to have Spa Hammam in Helsinki. The results were 89% as yes and 3% as no (table 2). Moreover, an option to comment in the text field was provided to gather additional facts since the author wants to fulfil her inquisitiveness and desire if a Spa Hammam would be an essential service product in Helsinki or not.

Table 3. Would you like to have Spa Hammam in Helsinki?

	n	%
Yes	76	89.4
No	3	3.5
If you selected no, what is the reason?	6	7.1

7% were recorded among those who want to have Spa Hammam but not in Helsinki municipality; their responses were *“would prefer in Espoo.”*

Also, one of the respondents who chose “No” explained, *“It is difficult for me to say yes (..) I would not mind (..) but that would be just a one-time activity.”*

Additionally, many respondents who want to have Spa Hammam yet do not know about it described, *“I think I would need a clearer distinction between a regular Spa and Spa Hammam. Otherwise, I think, it would be so amazing to go to a cosy, stylish, high-end in service and facilities Hammam-Spa right now.”*

For the respondents who want to have Spa Hammam, one of them explicitly put it, *“It would be a very welcomed novelty in the Helsinki scenery.”*

Other respondents expressed their expectancy and desire in various ways.

As one respondent said, *“I hope there will be a Spa Hammam in Helsinki one day.”* Also, one respondent stated, *“I would definitely like the ‘foreign’ experience, so I hope it would be just like in Morocco.”* Even one respondent said, *“(..) it will be a fantastic experience with a foreign people.”*

Finally, an international respondent who visited Finland frequently commented, *“would love to see such facilities in Helsinki. People regularly visiting the country for business (..) are looking for quiet and unique places, and restful experiences.”*

Some respondents demand that the experience should be peaceful as they spoke, *“by offering me something peaceful, unique and rejuvenating.”* Then too, *“Important is that the Hammam would really be that kind of place it markets itself to be. For example, if it is said that Hammam is relaxing (..).”*

Finally, one respondent described, *“person always loves to travel (..) to Morocco, (..), so if the atmosphere is Moroccan, the music, the decor and the uniform for the workers will give the impression that he has travelled to Morocco, and this makes him feel overjoyed.”*



Figure 13. How much are you willing to pay for the experience if Spa Hammam is available in Helsinki?

Last, of all, the author wants to know how much they would pay for such a service product.

So, 77 respondents offered their prices, which ran between €15 and € 150 (figure 13). As mentioned before, the idea might be adopted in Finland. Therefore, it will be great to inspect the average amount of money the respondents will spend on Spa Hammam in Helsinki.

Another respondent proposed, “*Not very expensive*”, others conveyed, “*about the quality*” and, “*according to extra services.*”

However, one respondent said, “*I have tried many authentic looking Hammams so I will not pay so much (..).*” Another worded, “*It will be overpriced compared to what I have experienced. I would rather visit swimming halls with team sauna (..) than pay extremely expensive price.*”

4.3 Authenticity questions set

In this subchapter, the open-ended question was presented in a text field by the survey service provider Webropol. 35 respondents out of 86 exhibited their statements.

The author involved words coding linked to authenticity as a first step since it is the research’s main topic.

In the second step, subcategories were emanated by back-and-forth grouping based on constructive and existential authenticity codes and intra-personal and inter-personal codes. Finally, subcategories were developed by collapsing according to their belongingness and similarities to the main topic (Elo and Kyngäs, 2008).

The authenticity question set consists of one open-ended; the author asked for a simplified belief and view on authenticity: is Spa Hammam's original materials, décor, and tranquil environment enough to consider the experience authentic. How?

The How will allow the respondents to express themselves freely and help the author collect additional results on authenticity dimensions.

Many respondents commented and considered that these elements could result in an authentic experience in their replies.

Respectively, their responses were "yes", "*it is enough*", "*definitely*", and "*kyllä*", which means yes in the Finnish language.

However, other respondents expressed their thoughts according to their understanding. Consequently, some of the respondents noted, "*not sure because I don't know what is meant by the original materials. If it includes the environment and things that affect the atmosphere, then perhaps.*" Another one described it as "*hard to say because I have nothing to compare it with.*"

Constructive authenticity:

Considerable respondents emphasised that original materials are necessary and would lead to an authentic experience.

One respondent described, "*yes, it's the most challenging thing to ensure an authentic experience (..).*" Then, too, another respondent confirmed, "*of course, 50% from the feeling/ impression should coming from atmosphere.*"

Moreover, a respondent stated, "*(..) according to original and traditional ways, I would consider the experience authentic.*" Another added, "*everything should convey the same experience you should get from original countries.*"

Finally, another expressed, "*original materials, décor, and tranquil environment help purify the mind and body (..). Décor helps to know culture and traditions better date back centuries.*"

Existential authenticity:

Intra-personal authenticity: The respondents believed and outlined that an authentic experience is about relaxation, well-being, and lifestyle.

The responses were *"yes especially relaxation and well-being"*, and again, *"yes, because if I want to be relaxed, the environment needs to be soothing, it helps the body and mind relax."*

So, too another respondent added, *"yes, materials and overall experience should be calm and relaxed (..), and all Moroccan things will make it very authentic."* Further declarations were *"yes, (..) It would be desirable to spend time in a soothing and kind ambience"* where another respondent put it, *"the marble and the light colours are luxurious."*

Finally, one respondent said, *"I would like to feel like a queen in a spa (..) I'm the one taking care of others, so I would like to be pampered and taken care of"*, in the same vein, on response indicated *"luxury time for myself in a lovely ambience."*

Inter-personal authenticity: As the respondents considered the experience authentic, they reflected on their expectations concerning quality and qualified Spa officials.

One respondent said, *"(..) but the quality of services and staff skills are crucial. For example, I might say that human resources are Key Success Factors for this concept"*, likewise another expressed, *"need Moroccan staff"*, and *"professional staff to tell about the experience and authenticity needed as well."*

Further, one responded, *"(..) the staff and quality of service are more important to me as well as the authenticity of the place."*

One respondent stressed, *"probably not, as those are just outer aspects. I would prefer the methods and products used to be authentic, and staff to have actual experience/education in the matter."*

Also, respondents reflected on Spa Hammam as a venue to interact between family members, friends and convivial Spa officials.

For example, one respondent said, *"(..) share that experience with your loved ones"* another response was *"(..) with a good friend, the staff is friendly, and the surroundings are beautiful and relaxing."*

Moreover, others said, *"if it is a date with my husband or a girly day with my friends, we have had a lot of fun and spent amazing time together"* also, one respondent described *"a great setting for having quality time with my friends or family."*

One respondent shared Spa's value to her, *"my spouse gives me a gift card to spa every year. That is something I wait and feel that I'm important to him."*

Other respondents took a step further and offered suggestions for adding food and beverages. They expected the Spa Hammam to be *"not just decoration. The service needs to be authentic. And would be nice to have matching beverages & food"*, and *"(..) has to be something to drink and/or eat as well."*

Finally, some respondents stressed the significance of the concept. One response was, *"should follow one theme whether Moroccan style or Turkish style, don't mix, people should fill calm and relaxing, and the most important is to come back."* Others confirmed, *"make the service purely Moroccan and do not confuse any European impression."* Still, other respondents did not mind the modified concept. As stated, *"more creative with both modern and traditional spirits"* and *"(..) in terms of design and decor. I do not mind Spas that combine two styles, traditional and modern, but they should be well done and implemented."*

4.4 Spa general questions set

The Spa general questions set consists of two.

First, multiple choice- answers to let the respondents reply comfortably and continue carrying out the survey. The second question is about memories in Spa.

Table 4. What would be the purpose of your visit to Spa in general?

	n	%
A getaway from shallow daily life through exceptional treatment, rituals and pampering using ingredients	21	26.2
Enhance mood and spirit relieves fatigue and relaxes the senses in a tranquil environment	31	38.8
Physiological sensations such as rest, rehabilitation, leisure, freshness, and excitement	24	30.0
Interaction with Spa officials, local people, friends, families, or tourists	4	5.0

80 out of 86 respondents confirmed the motivation after visiting Spa (table 3).

The second question in this Spa set is, how, in your opinion, Spa experience can bring fond and enjoyable memories? 48 out of 86 gathered responses.

In their responses, the majority confirmed that Spa brings enjoyable, positive and good memories.

One respondent expressed, *"If the experience itself is a positive one (relaxation, calmness, and mental rest), I think all memories connected to the experience will be positive and enjoyable(..)."* Further, another response was, *"Spa is not something one does every day, so it can easily create good memories."*

Additionally, one respondent said, *"sure, it will bring joy because it is a kind of antidepressant."* Another response was, *"if you are relaxed, it can only bring up good memories."*

Finally, others associated these memories with the mention of their home country. For example, one respondent said, *"I think our bodies and minds deserve intensive caring and deep appreciation, and a nice spa treatment sounds a helpful way to honour our "homes."*

4.5 Experiences from the five senses approach question set

In the last results analysis step, the author will exhibit the experience from the five-sense approach.

The survey question was, do you feel Spa's scent, décor, and tranquil environment attract and revive your five senses? How?

50 out of 86 responses were collected. The author descriptively evaluated the response distribution according to respondents' degree of priority. Then the results were examined if they changed for additional attributes.

The respondents voiced that all senses are engaged in the first set of responses except the taste. Thus, one response was, *"If the experience is well planned, then possibly all other except taste?"* Other respondents confirmed that *"they can, but then there has to be something to drink and/or eat as well."*

The second set is that most respondents affirmed that all senses are immersed in the Spa experience. For instance, one respondent enunciated, *"surely all senses get activated in one way or another (..) so I will always be able to connect the senses to the experience."* Further, other responses were, *"yes, they are part of the experience"*, and *"yes. It is a great part of the experience at Spa (..)"*

Moreover, one respondent proved, *"definitely. Because it can be a different experience if any of those elements is missing."*

Finally, others stated, *"yes. It had an influence in every sense"*, and another said, *"yes, the body works with senses."*

The third set is that respondents urged for quality service, as previously said. For example, one respondent expressed, *"yes, but I need a good quality of service as well"*, followed by this comment, *"yes, (..) and friendly staff."*

In the fourth response, some respondents related the whole Spa environment regarding décor and scents. Their responses were, *"the atmosphere, (..), the environment (..) gives me a feeling that I'm there only to relax. (..) everything I hear, smell, and feel, give me a feeling of luxury."* Additionally, once displayed, *"I do think that decor and scent are very*

important as they create the whole feeling (..)." Another respondent stated, *"yes, visuals and the overall environment of a spa can impact your current emotions."*

The fifth response set is recollected on Spa activities such as relaxation, meditation, and well-being. For example, one respondent said, *"relaxing and forgetting the cold weather during the wintertime."* Furthermore, it is about *"calmness, peace of mind, quiet, soothing colours, rehydration."*

Again, others responded, *"yes, because it a place to free your mind and release the body from the heavy charges."* In addition, one respondent said, *"I would absolutely benefit the holistic approach to my health and well-being."*

Finally, another stated, *"very relaxing and keep away thought of daily life away for a while"*, and as described by the last respondent *"you feel relaxed and happy, get new energy."*

The research results are presented and categorised according to the respondents' preferences and priorities. The author will discuss and conclude the research results in the following chapter.

5 Discussion and conclusion

In this chapter, the author will first discuss the research results. Later, she will consider the study limitations. Then too, the author will deliver a conclusion and describe the general thesis process.

5.1 Discussion

The author initiated this thesis with an extensive literature review.

In terms of literature, there was much content about traditional Hammam. Nonetheless, authenticity and experiences were broad and controversial topics. Thus, the author did desk research beyond the direct topic to detect the available literature advantages and assumed that Spa Hammam could be mirrored a Spa concept. It was a closed concept to achieve the thesis objectively.

Moreover, the self-completed questionnaire survey was developed based on the literature review. Finally, the author published the survey on online platforms such as LinkedIn and Facebook and communicated it with her network to collect sufficient data.

Overall, satisfying results were given with the respondents' viewpoints concerning authenticity. Respondents affirmed that authenticity is a crucial element in such a setting—experiences from the five senses are essential too in Spa Hammam.

Foremost, the authenticity meanings. The author witnessed different viewpoints while analysing the results. Nearly scholars and respondents were in identical descriptions of authenticity, despite respondents expressing authenticity familiarity differently.

Many resemblances were discovered when the author compared the results to the literature, meaning the authenticity research topic is demonstrated to be accurate and matched with Wang's (1999).

Additionally, authenticity dimensions illustrations were delivered, describing constructive and existential authenticity as Wang (1999) and Somawati (2017) illustrated in the literature review.

Respondents voiced that a Spa experience is a performance of unique rituals and the usage of ingredients or products. Again, it was comparable to what Lo, Wu, and Tsai (2015) framed in their prior research.

Moreover, the respondents stressed that the five senses are involved in immersing in the Spa experience. Thus, the environment must create tranquillity and relax the senses. As Bodeker and Cohen (2010) then Lin and Mattila (2018) proposed in the literature.

Finally, respondents indicated an integral topic: quality is a critical piece of the experience. Mainly described as exceeding customer expectations and experienced Spa officials, as revealed in the literature review by Oh, Fiore and Jeoung (2007) and Buxton and Michopoulos (2021).

The author arranged the research results and literature review in the table below.

Table 5. Result and literature comparison

Research topics	Results	Literature review says that...
Authenticity meanings		
	(..) quite unique experience (..) real experience (..) being something unique When the experience is from start to finish unique Amazing Relaxing Wonderful Refreshing	What is consistent across the literature is that authenticity encapsulated what is genuine, real, and/or true" (Beverland and Farrelly 2010) Genuine, unadulterated, or the real thing" as cited in (Reisinger and Steiner 2006) Authenticity connoted traditional culture and origin, a sense of the genuine, the real or the unique" (Sharpley, 1994) Authenticity is what called a " <i>dimension word</i> ", " <i>a term whose meaning remains uncertain until we know what dimension is talked about</i> " (Dutton, 2003, p. 2)
Authenticity dimensions		
Constructive	Décor helps to know better culture and traditions that date back centuries Everything should convey the same experience which you	It is a label linked to the cultures and people based on stereotyped figures which project to peoples' expectations, beliefs, and consciousness (Wang, 1999)

	<p>should get from original countries</p> <p>Make the service purely Moroccan and do not confuse any European impression</p> <p>Person always loves to travel to Morocco, (..), so if the atmosphere is Moroccan, the music, the decor and the uniform for the workers will give the impression that he has travelled to Morocco.</p> <p>Of course, 50% from the feeling/ impression should coming from atmosphere</p> <p>Yes. it's the most challenging thing to ensure an authentic experience</p>	<p>Authenticity issues: authentic experiences and toured objects (Wang, 1999)</p> <p>Many customers believed an authentic Spa happening can only be gained in the country of origin (Buxton and Michopoulou, 2021)</p>
<p>Existential <u>Intra-personal</u></p>	<p>Relax, have fun and enjoy</p> <p>Relaxing and forgetting the cold weather during the winter-time</p> <p>(..) we have had a lot of fun and spent amazing time together</p> <p>(..) it a place to free your mind and release the body</p> <p>You feel relaxed and happy, get new energy</p> <p>I think our bodies and minds deserve intensive caring and deep appreciation</p>	<p>Bodily feelings concern physiological sensations such as rest, rehabilitation, leisure, and excitement (Somawati, 2017)</p> <p>The Spa can give guests time to meditate (McNeil and Ragin, 2005).</p> <p>(..) a getaway from shallow daily life through exceptional treatment and pampering (McNeil and Ragin, 2005).</p>

	<p>The atmosphere (..), give me a feeling of luxury</p> <p>Luxury time for myself</p> <p>I would like to feel like a queen in a spa</p>	<p>The figurative side is also relevant; for instance, Spa encounters may give symbolic proof that the visitor lived an ideal lifestyle, regardless of their social rank or financial constraints (Buxton and Michopoulou, 2021).</p>
<p>Existential <u>Inter-personal</u></p>	<p>People visiting regularly the country for business (..) are looking for quiet and unique places</p> <p>Share that experience with your loved ones</p> <p>(..) with a good friend</p> <p>(..) having quality time with friends or family</p> <p>(..) staff is friendly</p> <p>(..) staff to have actual experience/education in the matter</p> <p>Professional staff to talk about the experience</p> <p>Attitude of people offering the service</p>	<p>(..) an interaction of tourists with local people, friends, and families, resulting in a more sociable and relaxed as compared to other times (Wang, 1999).</p> <p>(..) interaction between the guest and SPA officials and other guests (Buxton and Michopoulou, 2021).</p> <p>This service nature called Spa officials to show scrupulous grooming, good communication, and skilled delivery of treatments (Buxton and Michopoulou, 2021).</p>
<p>Experiences from the five senses</p>		
	<p>Visuals and the overall environment of a spa can impact your current emotions</p> <p>By relaxing your senses, your body, and recharges your energy.</p> <p>Right scents help to relax and clear senses.</p> <p>Calmness, peace of mind, quiet, soothing colours, rehydration</p>	<p>The five senses were the primary sensors of a regular human operation and related experiences quickly with the human being (Randhir et al., 2016).</p> <p>Spa is a sensory-rich environment. The fact is that human beings keep evaluating the stimuli in the environment, such as lighting and scent, which create a tranquil environment (Lin and Mattila, 2018)</p>

	<p>Place, lighting, scents (..) The quality of service.</p> <p>It can only bring up good memories.</p> <p>(..) spa treatments, a high level of comfort, authentic experience</p> <p>If the experience itself is a positive one (..) it will have met or exceeded our expectations (..) and exceeding everyone's expectations</p>	<p>Ensuring people's safety, and their expectations are exceeded (Oh, Fiore and Jeoung, 2007).</p> <p>Customers demanded more than ordinary experiences and services (..) (Walls et al., 2011)</p> <p>(..) modern customers (..) devotion to firms based on their end-to-end experiences Seligman (2018)</p>
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5.2 Limitations

As for the study's limitations, all research holds some. The limitations include language, previous studies' absence, limited data access, target population cohort, time constraints, and personal matters (Davis, 2021).

The author has faced considerable challenges during this paper's redaction. Firstly, she intended to conduct a product-oriented thesis. The sought was to deliver a completed Spa Hammam financial feasibility study. As mentioned before, the author might pursue it as a career and fancies opening a Spa Hammam at some point in Helsinki. Unfortunate, the lack of benchmarking and competitor analysis, among others, has pushed to change the compass to a research-oriented thesis. It was time-consuming and failed attempts. However, if a market analysis was available, it might be satisfactory enough to assess the idea in case of an adverse result.

Literature research is a crucial element of studies. It delivers a range of preparatory works from other scholars to direct and assist in producing the researchers' papers. Unfortunately, the scarcity of prior studies on such a topic has limited the author's will. For instance, there was much content about traditional Hammam in terms of literature. Nonetheless, authenticity and experiences were broad and controversial topics. Integrating these two topics within the Spa Hammam was challenging.

The author did desk research beyond the direct topic and connected to the Spa concept to grab the available literature advantages. It was a closed concept to Spa Hammam. Then too, the personal pieces of knowledge and familiarity with Spa Hammam were influential parts that allowed the author to construct a hypothesis.

Finally, another challenge was the population sample cohort. The author was inspirational about interviewing some hotel Spa Managers and surveying the chosen hotel's loyal customers. The contacted hotels in Helsinki declined the author's idea.

One of the hotel Spa managers wrote an e-mail back, "*at the moment, the topic is not current to our company but thank you very much for your interest*" another one wrote, "*due to the number of employees sick leave, I can't help at the moment.*" Other hotels did not respond.

The author focused on serving the public cohort in the self-completed survey published online on different social media platforms.

5.3 Conclusion

The author completed comprehensive desk research on the topics during the thesis process and designed the main question and affiliated sub-questions. Also, the method utilised to answer these questions was quantitative research in a self-completed questionnaire survey.

The main question is: **How a Spa Hammam that emulates the traditional one be conducted in Helsinki while ensuring authenticity as conveyed in the country of origin?**

Moreover, the affiliated sub-questions of this thesis are the following:

1. What is authenticity?
2. What are the authenticity dimensions?
3. How do we ensure an authentic experience in SPA Hammam like the country of origin?
4. How can SPA in general and SPA Hammam immerse a guest into memorable experiences using the five senses?

What is authenticity?

People can variously notice, sensed authenticity, and interpret it accordingly.

As a result, people experienced authenticity, and its significance differed depending on the person's understanding (Wang, 1999; Dutton, 2003). Further, the result delivered an exceptional outline regarding authenticity connotations—some words cited to express

authenticity were unique, real and pure. Finally, the literature and results were verified as accurate (Sharpley, 1994; Beverland and Farrelly, 2010).

Moreover, most respondents identified the authentic experience and toured objects (Wang, 1999); these are authenticity issues. The author believed that the two could be used in a Spa Hammam in connection with the authenticity of the concrete environment, the location, its facilities, décor, and the Spa's experience of authenticity. Authentic materials (decor, tiled chamber, official uniforms, Moroccan types of equipment) effectively influenced the respondents and are considered a must for an authentic experience. Thus, the respondents proved the author's hypothesis validity regarding authenticity issues in such a setting.

What are the authenticity dimensions?

Authenticity is divided into three dimensions, constructive, existential, and objective (Wang, 1999).

As confirmed in the result, constructive and existential were the authenticity dimensions (Wang, 1999). Conceivably, objective authenticity was applicable; future research must confirm this.

How do we ensure an authentic experience in Spa Hammam like the country of origin?

The majority considered the experience authentic if it is well-executed, follows one theme, and does not confuse. It is ascertained that Spa Hammam could be adapted abroad. So, a person is not required to travel to the country of origin to obtain an authentic experience. As a result, respondents renounced Buxton and Michopoulou's (2021) statement that authentic Spa can only be gained in the country of origin.

The author dealt with a well-educated population. For example, Spa Hammam implementation must deliver an authentic service as displayed in the country of origin, whether modified or combined with a modern and traditional concept, as long as it conveys the same method and traditions in Moroccan Spa Hammam.

Both literature and the results emphasised that service delivery must exceed the customer expectation, resulting in an outstanding experience (Oh, Fiore and Jeoung, 2007).

To ensure that, supplying qualified and skilled Spa Hammam officials (Buxton and Michopoulou, 2021). Likewise, the respondents highlighted qualified Spa Hammam officials to talk about the service and educate them, one of the Pine and Gilmore (1999) experience realms.

How can Spa in general and Spa Hammam immerse a guest into memorable experiences using the five senses?

The majority stressed that the five senses are the primary sensors in such a setting, as confirmed in the literature (Randhir et al., 2016; Lin and Mattila, 2018). The results indicated that the Spa experience impacts the person's memories and feelings (Sundbo and Sørensen, 2013).

Furthermore, literature and research confirmed that Spas led to self-absorbing through meditation and relaxation and provided a getaway from shallow daily life (McNeil and Ragin, 2005). Furthermore, respondents proved that Spa Hammam led to self-absorption and reflected on Spa Hammam while indulging in various traditional treatments.

Respondents explained that they are relaxed, rested, and gained energy from a Spa visit, which Somawati (2017) showed in the literature by physiological sensations. Then too, some respondents described their time in Spa as a luxurious moment and ideal lifestyle; this is what Buxton and Michopoulou (2021) called the figurative side of existential authenticity.

Finally, the result and the literature confirmed Wang's (1999) assertion. For example, people in the Spa may interact, connect and join activities with family members, friends and Spa officials.

How a Spa Hammam that emulates the traditional one be conducted in Helsinki while ensuring authenticity as conveyed in the country of origin?

There is no Spa Hammam in the market right now, but the results authenticated a need for such service products in Helsinki. Some steam Spa does exist, but it is not precisely a Moroccan Spa Hammam.

The results indicated that people might be missing some educational attributes about a Moroccan Spa Hammam. For example, a parched community that wanted to visit and learn about Moroccan Spa Hammam did exist.

The respondents desired an authentic foreign experience if it follows the original rituals and traditions. The concept should be either with a Turkish or Moroccan sensation; therefore, it is believed to be an authentic experience.

Also, the respondent underlined that qualified Spa officials need to produce an authentic experience and exceed expectations. Spa or Spa Hammam is a cherished and precious moment for a person. The environment must be relaxing, reviving and peaceful to produce unforgettable memories that last long.

Altogether, the research is beneficial and might interest Hotels Spa, day Spa and fierce, courageous Entrepreneurs or investors. For example, Moroccan Spa Hammam is a

globally mobile product service with no location or time restrictions; it is more about a financial constraint and potential market that will sustain the idea for the long run.

5.4 Author learning process

From the beginning, the author had an innate inspiration regarding the topic and might pursue it as a career. Also, she fancies opening a Spa Hammam at some point in Helsinki. Merging the topic with the author's study domain was challenging.

With all its elements, writing a bachelor thesis was what the author had learned throughout the writing process in different courses during her three years in Haaga-Helia, which confirmed the author's supervisor's comment, "*thesis is just a big assignment, yet conducted individually.*"

For instance, there was much content about traditional Hammam in terms of literature. Authenticity and experiences were broad and controversial topics. As a result, the topics were more profound than foreseen. Therefore, it was tough for the author to set limits and determine which sub-topics would examine Spa settings' authenticity and experiences, which functions admirably in Spa Hammam.

Under such occurrences, the author received proper support and feedback from the thesis supervisor through meetings and e-mails. It kept her on the right track and improved her drive during the whole process. As a result, the author accumulated extra beneficial knowledge and gained perspicuity.

Across the board, the author received the welcomed assistance, and the supervisor supported her in achieving the expected result. Thus, the author would evaluate the entire thesis process as a thrilling education turn.

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Appendices

Appendix 1. Questionnaire survey of Moroccan Spa Hammam

Email content

I am a 3rd-year Haaga-Helia student Degree program in Hospitality, Tourism, and experience management. I am preparing my thesis to graduate next spring this year.

The thesis topic is Moroccan modern Hammam functioning—the modern Hammam refers to Spa Hammam.

I am conducting a self-completed questionnaire survey to inspect the Spa Hammam validity in Helsinki. Moreover, it is to learn about authenticity and experiences from the five senses approach in Spa Hammam as an environment.

In assisting me in gathering data, please contribute to my survey by filling out the questionnaire at your earliest convenience.

It will take around 2-3 minutes to complete.

You can find the questionnaire link:

<https://link.webropolsurveys.com/S/D61CF2295F5B7C5D>

All responses will be handled anonymously and confidentially, and no respondents will be identified from the published results.

Please contact me for further details concerning my thesis or survey.

Email: fettouma.el.harchi@myy.haaga-helia.fi

Phone number: +358 45 143 4999

I am looking forward to hearing from you.

Thank you very much for partaking! It would help my thesis greatly!

Research Background

Spa Hammam treatments have become a worldwide service export product. Nowadays, the services are a part of Spa selection globally. Spa-Hammam combines elements from culture and leisure and is very soothing and beneficial to the skin, body, and mind.

Spa-Hammam treatments incorporate hot steam, exfoliation, massage, and the use of products rich in vitamin E. This process is known for excellent skin-nourishing results.

A person may gain much from the experience of 60 to 90 minutes through unique rituals and traditions in a tranquil Spa Hammam environment. The guest will have a relaxing, restful experience and the strength to encounter the next adventure.

Questions	Options
1. What is the municipality of your residence?	Helsinki Espoo Vantaa Other
2. How old are you?	< 25 30-40 31-40 41-50 > 50
3. You identify your gender as	Female Male Other I prefer not to say
4. Have you ever heard of Spa Hammam before?	Yes No
5. Have you ever visited Spa Hammam before?	Yes No
6. Where have you visited Spa Hammam?	Country
7. When have you visited Spa Hammam?	Business trip Leisure trip Other
8. How was the experience when you visited Spa Hammam as if you described it in one word?	Was Never visited Spa Hammam
9. How much did you pay for the experience when you visited Spa Hammam?	Euro Never visited SPA Hammam
10. Would you like to have Spa Hammam in Helsinki?	Yes No
If you selected no, what is the reason?	
11. How much are you willing to pay for the experience if Spa Hammam is available in Helsinki?	Euro

12. What would be the purpose of your visit to Spa in general?	<p>A getaway from shallow daily life through exceptional treatment, rituals and pampering using ingredients and products</p> <p>Enhance mood and spirit relieves fatigue and relaxes the senses in a tranquil environment</p> <p>Physiological sensations such as rest, rehabilitation, leisure, freshness, and excitement</p> <p>Interaction with Spa officials, local people, friends, families, or tourists</p> <p>Other</p>
13. Do you feel Spa's scent, décor, and tranquil environment attract and revive all your five senses? How?	Open-ended
14. How, in your opinion, Spa experience can bring fond and enjoyable memories?	Open-ended
15. Would you like to receive the results of the research?	<p>Yes</p> <p>No</p>
16. Other opinions, feedback, or comments on the survey? (not mandatory)	

Appendix 2. Images of chapter 2

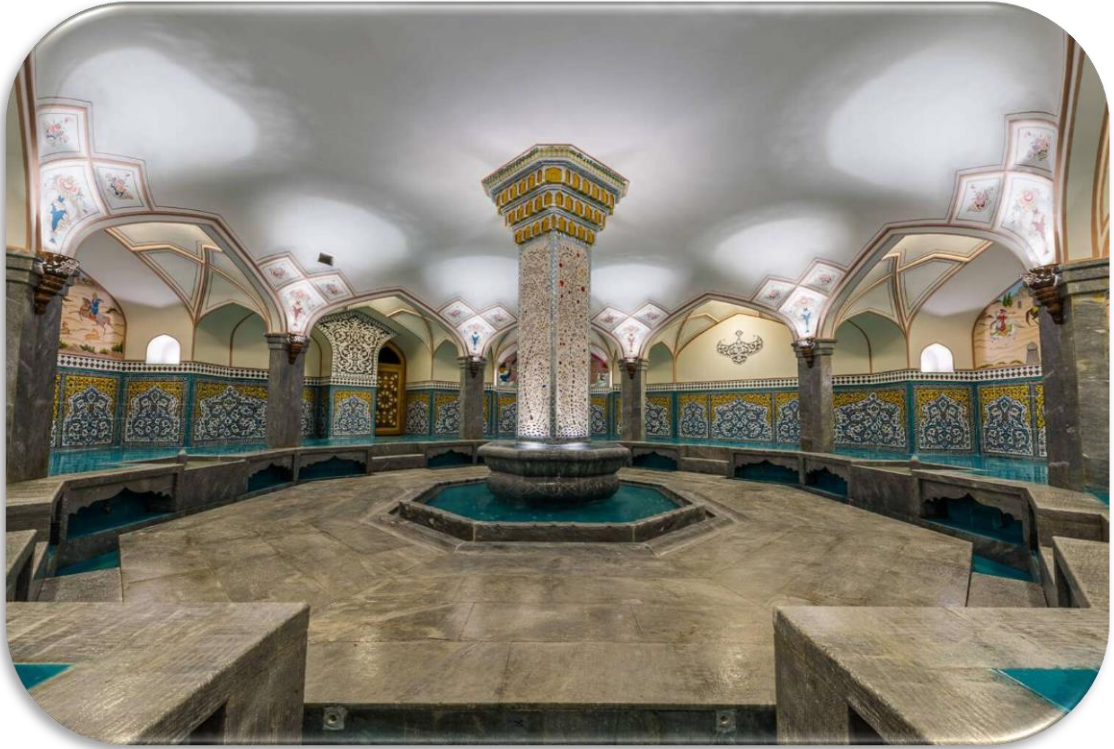


Image 1. Garmabeh (adapted from A Day in a Traditional Iranian Bathhouse (iranroute.com) s.a.)



Image 2. Persian miniature painting (adapted from (247) Pinterest s.a)



Image 3. Inside Turkish Hammam (adapted from Traditional Turkish bath experience a good way to get ready for a long-haul flight | [escape.com.au](https://www.escape.com.au) 2015)



Image 4. The dome-shaped roofing with small oculi (adapted from (24) Pinterest s.a.)

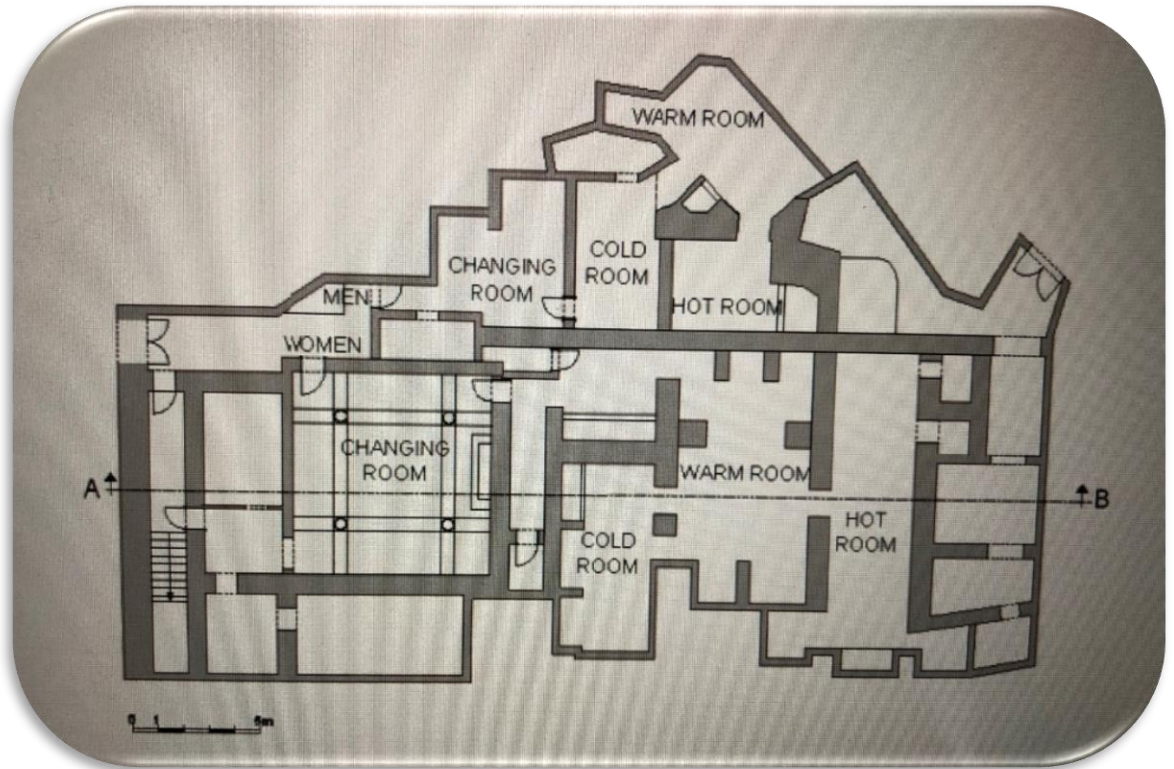


Image 5. Hammam floor plan Saffarin, Fez, Morocco (adapted from Orehoung Kristina - 2009 - hammam fez.pdf 2009)



Image 6. Pompeii Roman bathhouse ruin (adapted from Ancient Pompeii - Water Supply and Baths (tripod.com) s.a.)



Image 7. Qusayr 'Amra Hammam ruin (adapted from Qusayr 'Amra | World Monuments Fund (wmf.org) 2021)



Image 8. Aghmat Hammam ruin (adapted from The Excavation at Aghmat, Morocco's Medieval Capital – Morocco Travel Blog 2012)



Image 9. Spa Hammam concept (adapted from (79) Pinterest s.a.)



Image 10. Black olive soap and exfoliator glove (adapted from (24) Pinterest 2021)



Image 11. Clay and roses (adapted from lisaliseblog.com 2021)



Image 12. Argan oil (adapted from The awesome argan oil-Complete wellbeing 2013)