

Perceived Image of the Jeju Island Dolhareubang: Implications for Online Destination Image in Korea using Q Method

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ABSTRACT

Almost all Koreans recognize the Dolhareubang as a representative symbol of Jeju. However, as the development of online technology progressed, the image and perception of the Dolhareubang is also expected to change. Thus, this study explored the perceived images of Dolhareubang by focusing on residents in Seoul, Korea using Q methodology. The goal of this research was to evaluate this iconic representation of Jeju as an important component of the island's online tourism destination image. The Q-set was developed from existing literature and defined conceptually in terms of 'value', 'resource', 'story', and 'image'. Thirty five respondents were recruited as P set. Findings indicated four distinctive clusters that perceived the Dolhareubang differently and differences in perceptions were observed in terms of age. The examination of destination image and the exploration of the perceptions of Dolhareubang as a representative of Jeju could contribute to online destination image management or development, which is a crucial component of smart tourism.

Keywords: Dolhareubang, Jeju Island, Perceived Image, Korea, Online Tourism Destination Image, Q methodology

1. Introduction

It has been theorized that the symbolic image of destination could include perceptions of tourists which has great implications for online tourism desti-

nation image formation (Hunter, 2013). Due to the development of online information technologies, the formation of destination image has been influenced noticeably (Govers and Go, 2003). Online advancement has increased both the number and type of

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images rapidly and also made it easy to access those various representations. This amount of images is possible to be significant sources to generate different perceptions for people individually (Chi and Qu, 2008). Thus, proliferate online images have made it difficult to understand the perceptions of a specific subject, such as a symbol of destination. The destination images are determined to affect tourists' pre-taste of that destination and destination choices as well (Fakeye and Crompton, 1991). From this point, the symbol image of the destination is supposed to have great importance for the destination's tourism development, especially for smart tourism perspectives, which is the new generation of tourism mainly operated by information communication technology.

Dolhareubang is an ancient stone of Jeju Island originally for signs of divisions about administrative areas in Jeju. However, the primary role of stones has been disappeared over time and the stone grandfather has become a one of famous cultural assets and destination symbols of Jeju Island (Kim, 2008). As being converted to tourism resources, for example destination characters or representative souvenirs, Dolhareubang has been perceived a typical representation of Jeju Island in tourism perspectives.

The development of online information system changed the image formation process, the image of tourism related concept, such as destination image or destination symbol image, from a one-way process to bidirectional process (Gilbert and Hancock, 2006). This transformation makes it important for tourism area to examine the perceived images of tourism resources, because the perceived image can be different from the originally intended image and the identifying the real image recognized by general people can be an important factor for creating or improving the image strategies of various destinations. Also, these facts have the more significance in the current

tourism trend, the smart tourism, where the information technology is a stepping stone (Koo et al., 2014). However, previous studies themed the image of Dolhareubang performed the research only by focusing on the literature review or the simple questionnaire survey (Boo, 2013; Kim, 2008), thus it has been difficult to find out the perceived image of Dolhareubang appeared in the online environment, in which many people express their feeling or thinking about the symbol vividly.

The purpose of current study is to investigate perception of specific destination symbol, Dolhareubang in Jeju Island in South Korea, targeting the Seoul residents by Q methodology. Through the Q method, it was answered about the question, what kind of perceived images would be appeared about Dolhareubang in various point of view of Seoul residents? Since Dolhareubang is one of representative symbol of Jeju Island where is typical tourism destination in Korea, it is determined that Dolhareubang is appropriate topic for this study because of its possible subjectivities emerging from its popularity among Korea civilians and importance of Jeju Island as a domestic tourism destination.

In fact, though there are other few symbols of Jeju Island, for example, the Hanla Mountain, female diver (called as the Haenyeo), together with Dolhareubang, because of its fame as a representative symbol of the destination and the easiness to be perceived as simple concept, Dolhareubang has been regarded as a primary symbol of Jeju Island, so the Jeju tourism policy made Dolhareubang a main character to promote and advertise the destination, implying the primary representativeness of Dolhareubang. It is expected the several types of perceived images of Dolhareubang for Seoul residents would be examined at a new angle for current study. Through this consequence, we could provide few important im-

plications for destination developers to develop the current perceptions of destination symbol and, ultimately, to manage the online destination image effectively in smart tourism generation.

II. Literature Review

2.1. Dolhareubang in Jeju Island

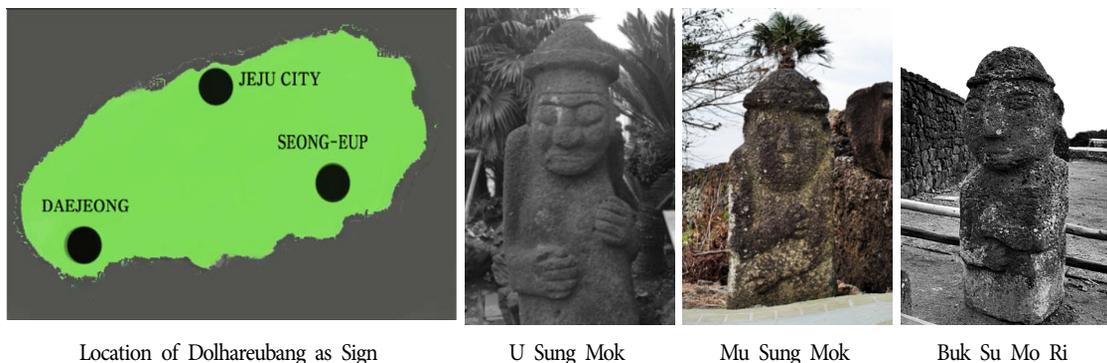
Dolhareubang was generated as a symbolic image reflecting the Jeju Island residents' unconsciousness, because human beings have been trying to express their spirit with stones (Jung and von Franz, 1968). Usually, the culture established in Island is quite different with that of normal land because of different natural environment and geographic distance (Boo, 2013). Specifically, stone statues are typical Jeju Island's unique culture and the Dolhareubang is views as a most famous representative (Kim, 2008).

Dolhareubang has been played a multiple roles for some time. During the Korea's Chosun Dynasty, it was a sign that distinguishes provinces by placing at entrances of administrative areas of Jeju Island. There were three pairs of original stone statues, called

Uhyungsok or Ongjungsok, in both side of entry of three administrative areas of Jeju, which are Jejumok to the north, Daejeonghyeon to the southwest and Jeongeuihyeon to the southeast (Hunter and Suh, 2007) <Figure 1>.

Totally 48 stone statues were existed until 1754 and these stones could be categorized into three original types in perspectives of its shape. Each different forms of stones was called U Sung Mok, Mu Sung Mok and Buk Su Mo Ri.

However these stone markers had been moved quite frequently from their initial locations and even broken or removed. During that time, the primary functional and social status had become faint and been recognized as mystifying stone statues (Kim, 2008). As the original roles being disappearing, the local myths were embodied into the standing stones totemically. This trend made the stones as another kind of phallic symbols meaning protection and fertility. The community have gradually accepted the new role of stone statue and the standing stones have become an icon of Jeju Island's history and identification culturally. In 1971, the stone markers have been changed into important Jeju cultural resources and gotten its present name, Dolhareubang



<Figure 1> Location of Dolhareubang as Sign on Jeju and Original Three Types of Dolhareubang

(Source: Hunter and Suh, 2007).

or Stone Grandfather (Kim, 2004). In present, Dolhareubang performs several roles not only as a cultural identification of local community but also as a symbol of destination or a representative image of Jeju Island (Hunter and Suh, 2007).

2.2. Jeju Dolhareubang and Online Destination Image

The online circumstance which is a new source influencing the formation of destination image has been emerged through the development of internet communication technology (ICT) (Govers and Go, 2003). The necessity of re-classification about image formation sources was maintained and it was also claimed that internet should be included it (Tasci and Gartner, 2007). As being recognized as crucial means, the online destination image provide a wide range of destination image and representation to tourists based on its huge number of subjects, such as photographs, images, and its accessibility (Hunter, 2013). Lately, the importance of online destination image has rapidly increased due to the arrival of new tourism paradigm, called smart tourism. The smart tourism is defined as “tourism supported by integrated efforts at a destination to collect and aggregate/harness data derived from physical infrastructure, social connections, government and organizational sources and human bodies/minds in combination with the use of advanced technologies to transform that data into on-site experiences and business value-propositions with a clear focus on efficiency, sustainability and experience enrichment (p. 3)” (Gretzel et al., 2015). Briefly, it is a social phenomenon caused by the convergence of tourism industry and smart technologies (Hunter et al., 2015). Though there are still many arguments about smart tourism concept, it is clear that the one of the core components

of smart tourism is the ICT development (Zhang, Li and Liu, 2012). Through the smartness in tourism industry, tourists can search the tourism information not only pre-trip stage but also on-trip stage as well and can create their own tourism information based on their specific situation and share the travel information in real time (Koo et al., 2014). In the smart tourism generation, the role of ICT has become more indispensable than before and this has made the online destination image be more important for destination development because all tourists are always connected to online environment. Every tourism destinations got an opportunity to use the online channel to promote their destination images globally, hence, it is very important to understand the present destination image and to manage the online destination image based on the present status (Hu et al., 2015).

The Jeju Island is expected to be a proper destination for smart tourism, because the Korea is the one of countries where have the highest level of ICT and because the Island is the representative tourism destination of Korea. For those reasons, Jeju Island need to handle its online destination image by apprehending the symbol's image of Jeju Island, which is Dolhareubang's image. Since Dolhareubang has been regarded as a typical representation of Jeju Island for cultural identity and tourism, it could have great importance to grasp the Jeju Island's destination image and the online destination image of Jeju could be estimated by analyzing the non-local community people who usually encounter the Dolhareubang in online images easily.

2.3. Representation and Perception

MacInnis and Price (1987) defined image as composition, stayed in memory, composed by thinking,

emotion and past experience with the objects. Also, perceived image can be defined as an individual subjective psychological portraits formed by collection of characteristics and traits of the objects (Ohanian, 1991). Many researchers found that perceived image has noticeable impact on other attributes, attitude, expectation and behavioral intention (Ryu et al., 2008). For example, it was proved that customer loyalty and repurchase intention is influenced by corporate perceived image (Andreassen and Lindestad, 1998; Dick and Basu, 1994). The consumer's purchase intention was affirmed to be positively influenced by perceived store image, formulated by store name or brand name (Grewal et al., 1998). The effects of perceived image have been analyzed in tourism area more frequently because of the importance of destination image (Beerli and Martin, 2004). Bigne, Sanchez and Sanchez (2001) found that tourism image perceived by tourists had direct sources of perceived quality, satisfaction, intention to return and recommendation willingness. Chi and Qu (2008) confirmed that destination image considerably impacted to tourist's satisfaction which had a great influence on destination loyalty. These findings supposed that perceived image has considerable affect to people not only psychologically but also behaviorally, especially in tourism field. In tourism research, destination image has been defined as an individual's subjective psychological representation about emotions, knowledge and whole perception of a specific destination (Fakeye and Crompton, 1991). The current study places focus on exploring the perceived image of Dolhareubang in Jeju Island expected to be effective to manage the destination image of Jeju. Diverse factors for implicating perceived images were used in various research but each studies selected differently for their goals and research context. Thus this study picked four factors, value,

resource, story and image, to investigate perceived image of Dolhareubang derived from related studies (Hunter and Suh, 2007; Hunter, 2011). The four factors used in this research has been based on the previous studies that investigated the significant features to identify the perceived image of symbolic materials by quantitative method (Van Exel and De Graaf, 2005), and also the effectiveness of four factors in exploring the perceived symbolic images were applied in several studies using the same method to be used in this study (Hunter and Suh, 2007; Hunter, 2011; Hunter, 2013).

III. Methodology

This study focuses on exploring different views from the people about a specific object. As for Q method, it identify subjectivity, account or discourse about objects, especially about controversial and disputable objects (Eden et al., 2005). It is a qualitative technique for identifying opinions, beliefs and attitudes composing social discourse (Hutson and Montgomery, 2006). In the Q method, the subjectivity means "person's communication of his or her point of view" (Goldman, 1999). The Q methodology mainly uses method of impression for finding respondents' individual feelings, opinions and meaning about the topic (Stergiou and Airey, 2011) and has been used in the study of perception (Hutson and Montgomery, 2006). Therefore, the Q method can be determined as quite appropriate means for current research. The Q method flow used in this study as follows: 1) Generate the Q set; 2) Recruit P set; 3) Perform Q sort; 4) Mathematical and interpretive analysis, and; 5) Define the cluster and find implications.

In the first stage, the concourse, called as Q set, was generated. Concourse is a special concept for

Q method which is a set of contextual statements that respondents might decide their level of agreement about the topic (Stephenson, 1993). The main research question of this study is what the perceived image of Dolhareubang is. To find out the answer of this research question, this study applied the con-

course proved as effective for identifying the perceived symbolic image in previous related studies (Hunter and Suh, 2007; Hunter, 2011; Hunter, 2013). As discussed, the ready-made concourse, which is drawing from previous related studies and being amended accordance with this research context will

<Table 1> Dolhareubang Perceptions (Q-set)

| Value (10) | Resource (10) |
|---|---|
| 1. Dolhareubang is no meaningful at all. 2. Dolhareubang is meaningful only if they are set in particular places. 3. Dolhareubang is meaningful to local residents. 4. Dolhareubang is meaningful to all Koreans. 5. Dolhareubang nowadays is not meaningful to any Koreans. 6. Dolhareubang nowadays is meaningful to only Jeju Island residents. 7. Dolhareubang can be regarded as a sort of very important resource. 8. Dolhareubang means nothing culturally nowadays because their legendary stories are too old. 9. There should be a way to educate people about Dolhareubang. 10. The preservation of Dolhareubang is very important to me. | 11. I travel to Jeju Island because I want learn some traditional culture, such as Dolhareubang. 12. I travel to Jeju Island but I am not interested in the traditional culture, such as the stories or the histories of Dolhareubang. 13. Dolhareubang, as a sort of special tourism resource, attracts many tourists. 14. I feel that Dolhareubang is good for community's culture identity. 15. Dolhareubang has economic importance. 16. Dolhareubang has social importance. 17. Dolhareubang can be built as many as possible. 18. Dolhareubang can be built only by the local government or the relevant 19. Dolhareubang can be raised by anyone with the money or skill to do so. 20. Some Dolhareubangs should be exhibited in other countries. |
| Story of Dolhareubang (10) | Image (12) |
| 21. Each Dolhareubang has a legendary story about the history of Jeju Island. 22. The stories and the histories of the Dolhareubang has been forgotten. 23. Only a few Jeju Island local residents know the stories and histories of the Dolhareubang. 24. I usually notice the Dolhareubang and I am curious in the stories and histories of them. 25. I will become interested in Dolhareubang if I could learn the stories and histories of them. 26. I usually don't notice the Dolhareubang in my daily life. 27. I am totally not interested in any stories and histories of Dolhareubang. 28. I want to learn any stories and histories of Dolhareubang in someday. 29. Old Dolhareubang is authentic. 30. New Dolhareubang is meaningless. | 31. Dolhareubang is useful. 32. Dolhareubang is valuable tool. 33. Dolhareubang is sacred. 34. Dolhareubang is prestige. 35. Dolhareubang is me entertained. 36. Dolhareubang's shape is appealing. 37. I like the color of Dolhareubang. 38. There must be two or several Dolhareubangs are alike. 39. I think that it should build more Dolhareubang. 40. No two Dolhareubang is alike. 41. Dolhareubang is not special and have no difference with other stones. 42. I think that Dolhareubangs are too many in Jeju Island. |

be used (Stergiou and Airey, 2011). Total 42 statement cards will be chosen and some of them have opposed meanings for sorting out unusable data, placing opposite meaning cards in same side. The statements can be categorized into 4 parts, 10 for value, 10 for resource, 10 for story of Dolhareubang and 12 for image. The concourse which will be used for this research, showed in <Table 1>. These statements were printed in small card size and being coating for easily sorting by respondents <Figure 2>.

In the second stage, the sample of Q method, called as P set, was recruited. For this research, we targeted the Koreans who live in Seoul, who are expected to aware of Dolhareubang and experience the symbol of Jeju usually by online media. Typically, Q studies are performed with 40-60 respondents (Stainton Rogers, 1995), but it imposed risks of negating the differences among sorters' perceptions due to the subtle distinctions, thus, over 30 sorters were viewed adequate as well (Watts and Stenner, 2005). In this study, forty one participants were asked to perform sorting the cards based on their opinions, however among these respondents' results, thirty five sorts were actually used in research because of missing parts and errors. These sample were selected with

convenience sampling method and purposive sampling method.

Next, the actual Q sort was performed. During the sort, all the cards including each statements of Q set should be placed based on the respondents' perceptions in forced Q set table <Figure 2>. With the guidance of researcher, the respondents ranked the statements from -4 meaning 'most disagree' to +4 meaning 'most agree'.

After the collecting the data, the data analysis was achieved. Specifically, three kinds of statistical processes, which are correlation, factor analysis and computation of factor scores, are used for Q method (Brown, 2004). Through these analysis, the respondents' data is quantified into numeral factors and categorized into several groups based on their factor loadings and correlation values (Stergiou and Airey, 2011). We accomplished this task by the PCQ software. These factor analysis was performed by judgmental rotation, since the technique can group into the fewest clusters with the largest number of sorts (Eden et al., 2005). Moreover, this rotation have advantage in reducing the number of confounded sorts (Hunter, 2013). The result of analysis showed that four factors distribution made up by 20 of 35



| Most disagree | | | | | Most agree | | | | |
|---------------|-----|-----|-----|-----|------------|-----|-----|-----|--|
| -4 | -3 | -2 | -1 | 0 | 1 | 2 | 3 | 4 | |
| (2) | (3) | (5) | (7) | (8) | (7) | (5) | (3) | (2) | |
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<Figure 2> Sorting Cards with Q Statements and Example of a Forced Q-sort Table
(Source: Van Excel and de Graaf, 2005)

<Table 2> Q Sort Factor Analysis Results

| 20 Q sorts accounted for in 4 factors out of 9; 7 sorts significant in two or more factors (confounded) | | | | | |
|---|-------|-------|------|-------|---|
| Sort | A(16) | B(1) | D(2) | E(1) | Description* |
| 6 | 0.71 | | | | Female, 31, Student-Doctor Course |
| 13 | 0.70 | | | | Female, 20, Student-University |
| 29 | 0.65 | | | | Male, 20, Student-University |
| 7 | 0.63 | | | | Female, 24, Student-University |
| 18 | 0.62 | | | | Female, 20, Student-University |
| 30 | 0.62 | | | | Male, 20, Student-University |
| 24 | 0.59 | | | | Female, 20, Student-University |
| 10 | 0.58 | | | | Male, 26, Student-Under Graduate Course |
| 14 | 0.54 | | | | Female, 20, Student-University |
| 33 | 0.51 | | | | Female, 20, Student-University |
| 5 | 0.50 | | | | Male, 67, Unemployed |
| 8 | 0.45 | | | | Female, 62, Housewife |
| 17 | 0.45 | | | | Male, 20, Student-University |
| 1 | 0.44 | | | | Male, 22, Student-University |
| 20 | 0.44 | | | | Male, 20, Student-University |
| 9 | 0.43 | | | | Female, 53, Self-employ |
| 16 | | -0.41 | | | Female, 20, Student-University |
| 35 | | | 0.58 | | Male, 23, Student-University |
| 32 | | | 0.56 | | Male, 20, Student-University |
| 28 | | | | -0.50 | Female, 20, Student-University |
| Sorts 3, 4,11,15,22,23 and 26 confounded | | | | | |

Note: Descriptions key: Gender: Male, Female. Age: n = Age.

*'Student-Doctor Course', etc.: Short statement describing respondent (sorter) by occupation.

sorts and their significance level covered from -0.50 to 0.71. The confounded sorts were 7 sorts and 8 sorts were excepted because they appeared as not significant. The 4 factors, divided 20 sorts and respondents' brief information are showed in <Table 2>.

Finally, researcher's interpretation about the analysis results was suggested by naming and explaining each clusters. In this process, the follow-up interviews can be used for completing substantial interpretations (Valenta and Wigger, 1997). Also, any implications

related to the study's goal are found in this process. The interpretation for each clusters for this research are explained in next section.

IV. Results

Factor analysis found 4 clusters which identified with three kinds of statements, consensus statement, distinguishing statement and distribution scores. Consensus statement is the concurrence which all respondents consent to (Hunter, 2013). Most clusters

have distinguishing statement that only the sorts within the cluster agree with (Hunter, 2013). Each statements have distribution scores which imply the relative difference in subjectivities among clusters (Hunter, 2013). The current study found one consensus statement and 8 distinguishing statements totally, 3 for cluster A, 3 for cluster B and 2 for cluster D. Overall 29 statements recorded extreme scores (-4, -3, 3, 4) in at least one A cluster, which means these statements demonstrate the relative difference in subjectivities among clusters (Van Exel and De Graaf, 2005). These information showed in <Table 3>. In this result, only one statement appeared as consensus statement, "There must be two or several Dolhareubangs are alike". Each cluster scored 0 or 1 about this statement and this suppose that most of respondents think there are one pair of same Dolhareubangs at least. Also, we can indicate from the number of characterizing statements with extreme scores that Koreans focus more on value and image aspects than resource and story aspects for perceiving images of Dolhareubang

Cluster A-Protector: Cluster A is the largest cluster and contains 16 respondents. They emphasize the value of cultural symbol of Jeju Island as a resource. In short interview, they said that Dolhareubang is much more than stone statues. Respondents in this cluster also mentioned the standing stones have considerable commitment to communities' society and their culture as well. Q sorts of cluster A reflect these inclination, strong agree with invaluableness of Dolhareubang as important resource and community culture representatives. Thus they oppose to build the Dolhareubang freely by anyone because the statue is crucial resources socially and culturally. Therefore, cluster A can be defined as protector who believes that Dolhareubang has great value as a resource.

Cluster B-Double-Face: Cluster B is composed of one respondents who believe that Dolhareubang became significant only when it is in Jeju Island. In short interview, it is mentioned that Dolhareubang is quite difficult to perceive in other regions except for Jeju Island and this make non-residents of Jeju Island be unaware of the stone symbol. They stated that people should better go the Jeju Island for noticing Dolhareubang, because the genuine meaning of Stone Grandfather is only located in Jeju where they originate from. However, ironically respondents in this cluster agree with exhibiting the Dolhareubang in other countries although they believe the Dolhareubang has value only when located in Jeju. This might be attributed to pride in Dolhareubang. Cluster B respondents have double-sided disposition about Dolhareubang, thus this cluster can be defined as double-face, that emphasize the originality of Dolhareubang and outside exposure at the same time.

Cluster D-Bystander: Cluster D includes 2 respondents and they did not have any distinguishing statements. In short interview, they showed similar belief with cluster B. They stated that Dolhareubang is possessed by Jeju Island and only meaningful for local people. Specifically, respondents in this cluster said that they don't know Dolhareubang most frequently so they were the most curious people about the intention of this research. In Q sorts, cluster D seem unconcerned with Dolhareubang and their perceived image of the stones isn't positive. In this sense, cluster D can be defined as bystander who is indifferent about Dolhareubang because the Jeju standing stone is only concerned with local.

Cluster E-Liker: Cluster E includes only one respondents who has interesting perspective of Dolhareubang. In short interview, the respondent said Dolhareubang seems like protector because it appear as robust and reliable. Also these feeling influ-

<Table 3> Q Statements with Relative Distribution Score by Dluster

| No. | P set consensus statement (1) Distinguishing statements for clusters A, B and D Significant Q statements and 'perceived image' theoretical themes (30) | Distribution score by cluster | | | |
|--|--|-------------------------------|----|----|----|
| | | A | B | D | E |
| <i>P set consensus statement (1)</i> | | | | | |
| 38 | There must be two or several Dolhareubangs are alike. | 0 | 0 | 1 | 1 |
| <i>Distinguishing statements for clusters (Cluster A)</i> | | | | | |
| 7 | Dolhareubang can be regarded as a sort of very important resource. | 4 | -3 | -3 | -2 |
| 14 | I feel that Dolhareubang is good for community's culture identity. | 4 | 0 | -1 | 0 |
| 19 | Dolhareubang can be raised by anyone with the money or skill to do so. | -3 | 1 | 2 | 3 |
| <i>Distinguishing statements for clusters (Cluster B)</i> | | | | | |
| 6 | Dolhareubang nowadays is meaningful to only Jeju Island residents. | 0 | 4 | 0 | 0 |
| 11 | I travel to Jeju Island because I want learn some traditional culture, such as Dolhareubang. | -3 | 3 | -3 | -1 |
| 20 | Some Dolhareubangs should be exhibited in other countries. | -2 | 2 | -4 | -3 |
| <i>Distinguishing statements for clusters (Cluster D)</i> | | | | | |
| No statement | | | | | |
| <i>Distinguishing statements for clusters (Cluster E)</i> | | | | | |
| 34 | Dolhareubang is prestige. | -1 | -2 | -1 | 4 |
| 35 | Dolhareubang's shape is appealing. | 0 | -1 | 0 | 4 |
| <i>Characterizing statements (extreme scores) identified by theme and cluster (29 in all clusters)</i> | | | | | |
| Value (9 out of 10) | | | | | |
| 1 | Dolhareubang is no meaningful at all. | -4 | 3 | 3 | -2 |
| 2 | Dolhareubang is meaningful only if they are set in particular places. | -1 | -2 | 4 | 1 |
| 3 | Dolhareubang is meaningful to local residents. | 1 | 2 | 3 | 1 |
| 4 | Dolhareubang is meaningful to all Koreans. | 3 | 0 | -2 | 0 |
| 5 | Dolhareubang nowadays is not meaningful to any Koreans. | -2 | 2 | -2 | 3 |
| 6 | Dolhareubang nowadays is meaningful to only Jeju Island residents. | 0 | 4 | 0 | 0 |
| 7 | Dolhareubang can be regarded as a sort of very important resource. | 4 | -3 | -2 | -2 |
| 9 | There should be a way to educate people about Dolhareubang. | 3 | 0 | 4 | -3 |
| 10 | The preservation of Dolhareubang is very important to me. | -1 | 2 | -3 | -1 |
| Resource (8 out of 10) | | | | | |
| 11 | <i>I travel to Jeju Island because I want learn some traditional culture, such as Dolhareubang.</i> | -3 | 3 | -3 | -1 |
| 12 | <i>I travel to Jeju Island but I am not interested in the traditional culture, such as the stories or the histories of Dolhareubang.</i> | 1 | 2 | 3 | 2 |

<Table 3> Q Statements with Relative Distribution Score by Cluster (Cont.)

| | | | | | |
|---------------------|--|----|----|----|----|
| 14 | I feel that Dolhareubang is good for community's culture identity. | 4 | 0 | -1 | 0 |
| 15 | Dolhareubang has economic importance. | 1 | 4 | 1 | 2 |
| 17 | Dolhareubang can be built as many as possible. | -1 | -2 | -4 | 1 |
| 19 | Dolhareubang can be raised by anyone with the money or skill to do so. | -3 | 1 | 2 | 3 |
| 20 | Some Dolhareubangs should be exhibited in other countries. | -2 | 2 | -4 | -3 |
| Story (4 out of 10) | | | | | |
| 24 | I usually notice the Dolhareubang and I am curious in the stories and histories of them. | 0 | -4 | -2 | 0 |
| 25 | I will become interested in Dolhareubang if I could learn the stories and histories of them. | 2 | -3 | -1 | -1 |
| 26 | I usually don't notice the Dolhareubang in my daily life. | 3 | -1 | 0 | -2 |
| 28 | I want to learn any stories and histories of Dolhareubang in someday. | 1 | -1 | -3 | 0 |
| Image (9 out of 12) | | | | | |
| 31 | Dolhareubang is useful. | -1 | -4 | -1 | -1 |
| 33 | Dolhareubang is sacred. | 0 | -3 | 1 | 3 |
| 34 | Dolhareubang is prestige. | -1 | -2 | -1 | 4 |
| 35 | Dolhareubang is me entertained. | -3 | 0 | -1 | 2 |
| 36 | Dolhareubang's shape is appealing. | 0 | -1 | 0 | 4 |
| 39 | I think that it should build more Dolhareubang. | -1 | 3 | 1 | -2 |
| 40 | No two Dolhareubang is alike. | 1 | -1 | 2 | -4 |
| 41 | Dolhareubang is not special and have no difference with other stones. | -4 | -1 | 1 | -4 |
| 42 | I think that Dolhareubangs are too many in Jeju Island. | -1 | 0 | 2 | -3 |

ence how they look in appearance. Therefore, the respondent view Dolhareubang quite attractive. Actually the respondent has special and good memory about Dolhareubang on her own and this makes her have unique opinion and image of Dolhareubang. These trend can be understood by the Q sorts, strong agree with outlook attractiveness of Dolhareubang and agree with most of positive image about Dolhareubang. In this sense, cluster E can be defined as liker who looks Dohareubang attractive and has favorable belief about the Stone Grandfather.

V. Discussion and Conclusion

The purpose of this study is exploring the perceived image of Dolhareubang with Q methodology for providing implications for Jeju Island's online destination image which is important in smart tourism generation. By using Q set derived from related literature, 35 respondents performed the sort process based on their own subjectivities and the results from PCQ software found 4 clusters composed of 20 respondents' sorts, except for 7 sorts confounded and 8 sorts not significant for analysis. Only one statement

was agreed by all clusters and 30 statements were found as characterizing statements which got extreme scores in at least on clusters. The 4 clusters were defined as 'Protector', 'Two-Face', 'Bystander' and 'Liker' based on respondents' Q sorts and follow up short interviews.

As for 4 clusters, which are appeared in <Table 4>, all clusters consent to the possibility of existence completely same Dolhareubangs but each cluster has unique viewpoints. Protector, cluster A, believed the Dolhareubang is an important resource because it plays a leading role for communities' society and cultural identification. Two-Face, cluster B, has hybrid opinions about Dolhareubang that Stone Grandfather is valuable only in Jeju Island but they should exhibit another countries because they are meaningful resources to introduce. Bystander, cluster D, is people who are indifferent about Jeju standing stones and have outsider view. Liker, cluster E, is unique viewpoint which perceive the Dolhareubang as attractive thing based on their special experience. Although cluster A focuses on Dolhareubang's resources role itself, cluster B and D emphasize the location and environment surrounding Dolhareubang. However there is difference between cluster B and cluster D about whether do they concern Dolhareubang or not. Two-Face cluster has interest about Dolhareubang but Bystander cluster has not. Lastly, cluster E, Liker, is the only cluster which stated that Dolhareubang is sacred, appealing and attractive and these unique trends coming from the respondent's unique experience.

These findings are able to provide several implications. First, most of people view the Dolhareubang as kind of resources. Four clusters in this study perceive the symbol of Jeju Island not only as stone statue but as the cultural resource which can be helpful for local people, displayed in other

countries and educated for its development. However, the perception was different depends on the coverage of people's perception about the Stone Grandfather. Cluster B, which perceive Dolhareubang itself, had a pride about the Jeju standing stones and supposed outbound exhibition but cluster D, which perceive Dolhareubang with surroundings, they didn't concern about the stones. It is needed to manage not only representative itself but also its environments. Second, specific experience generate unique results. Cluster D was the only cluster that considered Dolhareubang attractive thing in terms of image. This was caused from respondent's special experience about Dolhareubang. Thus it can be stated that it is effective method for making unique perceived image to associate people in specific experience with the object. These messages deprived of the research can provide few meaningful guidelines practically. By indicating the importance of tourist's experience to perceive the unique image, the destination developers of Jeju island or tourism policy makers of Jeju Island can create potentially effective management strategy for the image formation about their destination symbol. In the current situation that Jeju Island is using the Dolhareubang as a main symbol character to advertise destination, this practical implication can have timely implication. Furthermore, if the destination developers or marketers who managing the online destination image cared for the online images of destination based on people's connotative perceptions, it can prepare the ground for individualized contents for each distinctive tourist who is able to improve the online destination image and, ultimately, make the Jeju Island as attractive smart tourism destination. This implication also can be used for managing online destination image. Through Q method, this researches proposed the more connotative perceptions, different from simple

<Table 4> Defining Clusters

| Cluster A: Protector Emphasizing the value of Dolhareubang as a resource Dolhareubang have considerable commitment to communities' society and their culture as well. | | |
|--|--|--------|
| Distinguishing Statements: | | Scores |
| 7 | Dolhareubang can be regarded as a sort of very important resource. | 4 |
| 14 | I feel that Dolhareubang is good for community's culture identity. | 4 |
| 19 | Dolhareubang can be raised by anyone with the money or skill to do so. | -3 |
| Unique characterizing statements: | | Scores |
| 1 | Dolhareubang is no meaningful at all. | -4 |
| 4 | Dolhareubang is meaningful to all Koreans. | 3 |
| 41 | Dolhareubang is not special and have no difference with other stones. | -4 |
| Cluster B: Double-Face Double-sided disposition about Dolhareubang Emphasizing the originality of Dolhareubang and outside exposure at the same time | | |
| Distinguishing Statements: | | Scores |
| 6 | Dolhareubang nowadays is meaningful to only Jeju Island residents. | 4 |
| 11 | I travel to Jeju Island because I want learn some traditional culture, such as Dolhareubang. | 3 |
| 20 | Some Dolhareubangs should be exhibited in other countries. | 2 |
| Unique characterizing statements: | | Scores |
| 3 | Dolhareubang is meaningful to local residents. | 2 |
| 15 | Dolhareubang has economic importance. | 4 |
| 39 | I think that it should build more Dolhareubang. | 3 |
| Cluster D: Bystander Dolhareubang is only concerned with local people not with them. Dolhareubang is possessed by Jeju Island and only meaningful for local people. | | |
| Unique characterizing statements: | | Scores |
| 4 | Dolhareubang is meaningful to all Koreans. | -2 |
| 17 | Dolhareubang can be built as many as possible. | -4 |
| 28 | I want to learn any stories and histories of Dolhareubang in someday. | -3 |
| Cluster E: Liker Look Dolhareubang attractive and has favorable belief about Dolhareubang. Strong agree with outlook attractiveness of Dolhareubang and agree with most of positive image. | | |
| Distinguishing Statements: | | Scores |
| 34 | Dolhareubang is prestige. | 4 |
| 35 | Dolhareubang's shape is appealing. | 4 |
| Unique characterizing statements: | | Scores |
| 35 | Dolhareubang is me entertained. | 2 |
| 41 | Dolhareubang is not special and have no difference with other stones. | -4 |

quantified images, thus, it can be more meaningful based guidelines for online destination images that include both factual descriptions (Hendry, 2005) and covered representations indicating specific intentions (Edwards, 1996). In this vein, in the future, this research is able to be developed by expanding

the research target, for example, from a simple symbol to a general destination, thus the future research result will be more practically useful and also theoretically provide several further issues to be focused, a destination image measured by conative methodology.

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