

# **MINDFULNESS AND TOURISM: THE CASE OF PENANG WORLD HERITAGE SITES IN MALAYSIA**

**Tan Poh Ling**  
**School of Communication**  
**Universiti Sains Malaysia**  
aleena\_85@yahoo.com

**Shuhaida Md Noor**  
**School of Communication**  
**Universiti Sains Malaysia**  
shuhaida@usm.my

**Hasrina Mustafa**  
**School of Communication**  
**Universiti Sains Malaysia**  
hasrina@usm.my

## **ABSTRACT**

It has been propounded that tourists who are mindful are able to value and understand heritage sites better compared to those who are mindless. Mindfulness is a concept that helps tourist build interpretation that will enhance the quality of experience and create a sustainable connection between the tourists and the heritage sites. Mindful tourists are tourists who are actively engaged with the interpretation of the heritage sites resulting in greater learning and understanding. Conversely, a mindless individual is an individual who follows a routine, pay limited attention to what he or she is doing and trapped in a rigid mindset. Past research, however does not indicate an availability of measures of mindfulness in tourism. Thus, this research aims to identify, construct and validate the measure of mindfulness in the context of heritage tourism. This research utilised the quantitative research method and is carried out in Penang, a destination listed under the UNESCO World Heritage Sites. The item questions, to measure mindfulness were developed based on extensive review of past literature. Data were collected through the distribution of questionnaires to 150 local and international tourists. To generate the measure of mindfulness, factor analysis was conducted. Results revealed from the study suggested four distinct factors in measuring mindfulness, namely curiosity and attention, alertness, emotional engagement and openness and flexibility. These key findings derived from the study offer new insights in understanding and quantifying the concept of mindfulness and further improve the model of mindfulness for future application especially in heritage tourism.

**Key words:** Mindfulness and heritage tourism

## INTRODUCTION

The heritage tourism in Malaysia has bloomed especially after the declaration of the world heritage sites by UNESCO in three places namely Malacca and Penang in 2008 (The Star, 2008) and in 2012, Lenggong Valley was added to the list. Tourists nowadays would prefer and in search their travelling in experiencing something different that entailed intellectual engagement and being pampered with some novel situation, ideas, space and activities (Rahimah, 2009; Bodger, 1998). Several researcher asserted that, heritage tourism is viewed as travels that are related to experiencing cultural environments, including landscapes, the visual and performing arts, and special lifestyles, values, traditions and events (Tighe 1986, Endresen 1999; Garrod and Fyall, 2001; Howard, 2003).

Looking at the current trend, heritage tourism has been seen as one of the fastest growth area in tourism. According to Global Heritage Fund (2012) the worldwide tourism activities at global heritage sites are growing eight to twelve percent per year on average and in many developing countries, heritage sites generate more foreign exchange income than other industries. Therefore, in generating long-term income and investment for the country in future, heritage sites can be considered as a potential sustainable resource (Global Heritage Fund, 2012). In line with this, Ryan & Dewar (1995) who state that in many countries, historic places such as museums and National Parks have generally shown an increase in the number of visitors and it is also noted that those heritage places are most visited locations.

The number of tourists arrival to Malaysia has rise from 20.97million in 2007 to 22.05 million in 2008 after the declaration of the heritage sites by UNESCO in 2008 (Tourism Malaysia, 2014. According to a local news reporting in News Straits Times in 2012, the tourism industry in Malaysia has become the second largest contributor to the country's economy in terms of foreign exchange, particularly for holidays and travel incentives and in 2010 alone, 10.35 million people visited the historical state and spent RM6.33billion during their stay.

The declaration of the World Heritage Sites (WHS) has played an important role in capturing the attention of the tourists from all over the places in the world and they become the core segment in the tourism industry in Malaysia. This is because, places that are listed and being accredited on the World Heritage List can quickly draw the attention of the people around the world to the site and become a main tourists attractions. The heritage tourism provide a vast opportunities to allow the tourists to experience the past in the present. According to Werry (2008) states that travel offers one of the few contemporary opportunities outside of the education industry where explicitly designated, non-vocational learning about other times, places, and peoples takes place.

Besides, another main reasons that would boost the industry is that people travel to certain places to experience something that they do not have it in their own country. Tourists would be able to discover other cultural and social customs in the foreign countries. This is because, according to Endresen (1999) culture and cultural heritage are fundamental in illustrating people's identity, self-respect and dignity. The role of

heritage resources is to create and maintain the individual's and community identity and also the value of heritage resources in the education of children. Cultural heritage also play a role in representing the foundations of human society and provide the best examples of the historical and cultural development of humanity (Global Heritage Fund, 2012).

The economics contributions from the tourism industry are relatively important as the industry are able to provide jobs opportunities, brings foreign exchanges and provides income to support local development it is also undeniable that it would also to certain extend contribute to the degradation of the environment. According to Chawla (2005) the increasing number of tourists to certain places can put pressure on scarce local resources such as land and water, pollute file environment and reduce biodiversity. Thus, with the escalating demand in heritage tourism, there is also a rising concern towards the awareness of at the heritage attractions (Pinter, 2005). Resaech by Global Heritage Fund, (2012) revealed that tourism is one of the man-made threats that are negatively affecting significant archaeology and heritage sites in Asia.

The uncontrolled tourism development can have major negative impacts at the heritage sites need to be given attention and it is vital for us to learn and adopt methods in preserving and valorisation heritage sites in Malaysia. This is because, the sustainability of the heritage sites is important because heritage tourism contribute significantly to the country's economy. WHS belong to everyone and should be preserved for future and the common method adopted to protect the heritage sites is by the enforment of the law and policies by the government. For example, Malaysia has formulated the National Heritage Act 2005 and created the post of "Heritage Commissioner" to supervise, preserve and maintain the value of heritage sites (Netto, 2012) and the United Kingdom government has implemented a policy to protect, manage, present and transmit to future generations (Department for Communities and Local Government, 2008). At the same time, to ensure that the sustainabilities are taken care from the grassroot, this study introduces the concept of mindfulness as a possible tool for destination providers in managing visitors at heritage tourism destinations.

The concept of mindfulness would introduce the mindful tourists at the tourism destinations. Mindful tourists are tourists who are actively engaged with the interpretation of the heritage sites that lead to greater learning and higher satisfaction (Moscardo, 1996, 1999). Interpretation and tourism seems to be strongly related. This is because, interpretation in the context of tourism is mainly concerned with providing information to tourists at tourist attractions. To connect the terms of interpretation and tourism together, Moscardo (2003) used the terms such as "providing visitors with information" and "giving visitor's knowledge" implying that interpretation is closely linked to communicating and education. At the same time, the definition of "interpretation" is also focused on the importance of visitor enjoyment, on raising curiosity and contributing to conservation (Moscardo, 2003)

According to Moscardo (1999) and Frauman & Norman (2004) mindful visitors at a natural, cultural, or historical based setting view and interpret the site information differently compared to those who are not very mindful of the setting. This is because, a mindful visitor is more attentive to his or her environment while a mindless visitor

will not pay much attention to his surroundings. Being able to create attentive tourists will benefit the heritage sites as the tourists will behave in the way which will generate greater learning and will be more likely to protect the heritage sites. They are also aware of the consequences of their actions at the heritage sites.

## **LITERATURE REVIEW**

### **The Concept of Mindfulness in Tourism**

Mindfulness was initially conceptualised based on the practice of Buddhism which focuses and emphasises on awareness and remembering, that is, being aware of the surroundings and also remembering to pay attention to the surroundings. To be mindful, Buddhism highlights the importance of intention so that the individual is able to fully control their activities and will not cause any problem to others. This intention can be practiced by paying attention to every moment an individual come across (Phra Ajahn Pilen Panyapatipo, n.d). This means an individual need to be conscious beforehand of whatever they do. (Shapiro, 2009, pg 556) defines mindfulness from the contemporary Buddhist perspective as “to remember to pay attention to what is occurring in one’s immediate experience with care and discernment”. In line with this, (Brown & Ryan, 2003) reinforce that the concept of mindfulness has roots Buddhism and other contemplative traditions where conscious attention and awareness are actively cultivated. Mindfulness from the Buddhism practice is most commonly defined as the state of being attentive to and aware of what is taking place in the present.

A mindful individual is an individual that is actively engaged in reconstructing the environment through the creation of new categories of knowledge, thus directing attention to new contextual cues that may be consciously controlled.

Carson and Langer (2006) defined mindfulness as:

“A flexible cognitive state and results from drawing novel distinctions about the situation and environment. When one is mindful, one is actively engaged in the present and sensitive to both the context and perspective”

The common themes shared in mindfulness are (a) active engagement (b) alertness and (c) novelty production. The key principal of the state of mindfulness include awareness of multiple and/or alternative perspectives, alert to new information, a sensitivity to differences in situations and a focus on the present situation rather than on previous experiences (Langer & Moldoveanu, 2000; Woods & Moscardo, 2003; Boyatzis & McKee, 2005; Carson and Langer, 2006; Djikic & Langer, 2007 ;Van Winkle & Backman, 2008). To be mindful an individual must have the key principal and are aware of different contexts and adapt in the proper responsive method using the information they process.

Mindlessness, on the other hand, refers to,

“A state of rigidity in which one adheres to a single perspective and acts automatically. When one is mindless, one is trapped in a rigid mindset and is oblivious to context or perspective” (Carson and Langer, 2006).

The individual who is in this state are usually trapped in a rigid mindset and is unaware of context or perspective they are situated in (Carson and Langer, 2006). According to Langer, (1989) mindlessness are influenced by three factors: (a) over-reliance on existing categories, (b) premature cognitive commitment, and (c) over-learned behaviour. A premature cognitive commitment happens when one thinks that there is a single, suitable interpretation or action without considering other options

The construct of mindfulness is being integrated into the tourism industry to produce mindful tourists which in turn will help enhance the quality of the tourism industry. The fundamental component in tourism is the tourist experience which is subject to the mental state whereby tourists construct and build meaning. A tourist would need to identify the essential feature of a tourist attraction which includes the physical setting, social interaction, expectation and information provision. These features are addressed in the concept of mindfulness and have been applied by scholars in analysing tourist's behaviour and cognition (Moscardo, 2008).

Mindfulness is a concept that helps tourist to build interpretation that will enhance the quality of the experience and create a sustainable link between the tourists and the heritage sites (Moscardo, 1999). Mindfulness is thought to be associated with greater learning, satisfaction, and thinking about new ways to behave in the tourism setting. Visitors exposed to “mindfully”-presented information in a setting could theoretically benefit from an educational and satisfaction perspective more so than a visitor who is not exposed (Moscardo, 1999). This is because, mindful tourists are tourists that are actively engaged with the interpretation of the heritage sites that lead to greater learning and higher satisfaction. There are close relationship between interpretation and tourism. The concept of “Mindfulness” provides useful insight in terms of learning from interpretive material. Mindfulness is necessary for tourists to learn, for increased awareness and for changes in attitudes and behaviours. It is believed that effective interpretation by tourists at heritage sites is crucial in creating quality tourist experience and for the sustainability of the sites (Moscardo, 1996, 1999).

Mindful tourists are able to contribute to the tourism management at various levels (Moscardo, 1996 and 1999). At the basic level, tourists who are mindful are more attentive to and understand management and safety requests while on-site. Mindfulness is important at the basic level to manage the tourist's behaviours that are potentially harmful to themselves, others and the setting. At the higher level, mindfulness is necessary for the tourists to learn, for increased awareness and for changes in attitudes and behaviours. Hence, at the tourism attractions it is necessary to create mindful tourists to ensure that they would have ‘insightful’ experience. McIntosh (1999) notes that insights refer to the personal meaning, sense of place, and appreciation that tourists can derive from their experience in heritage environments. Indeed, it could be argued that mindfulness is a necessary condition for visitors to have the kinds of engaging experiences that have been described as motivating travel (Breejen, 2007). Furthermore, mindful tourists would also be more satisfied, have better recall of the settings and

features of their experiences and be more capable of sharing their experience with others.

Using the new information that is obtained, the individual who is at a mindful state is able to create and distinguish multiple perspectives and are aware of different contexts to be adapted in the proper responsive method using the information they process. Therefore, the individual would be able to use the new information that is obtained to create and distinguish multiple perspectives and are aware of different contexts to be adapted in the proper responsive method using the information they process (Van Winkle and Backman, 2009). The individual will also be able to include the continuation of new categories to be merged with the previous information that they have obtained to further change or increase their knowledge (Sellnow, Ulmer, Seeger, & Littlefield, 2008).

It is noted that a visitor who is mindful regarding the site should be more informed and aware of the changing environment he or she is in and, in turn, more likely to support destination efforts that further inform and educate all concerned parties. On the other hand, the less mindful is not thought to be cognitively debilitating, it is a state of mind characterised by a type of disengagement from one's surroundings where information is either not recognized or receives little attention (Moscardo, 1999). Thus, if a particular environmental setting is not structured to facilitate a mindful visit, the likelihood of a destination meeting some of its resource management goals (e.g., eliminate touching the display or exhibits) may be diminished as well (Moscardo, 1999). Alternatively, when mindful cues are present in the environment, the likelihood of a less mindful person becoming more mindful may increase, thereby, increasing knowledge of the setting and potentially influencing overall satisfaction with the experience (Moscardo, 2008).

According to Moscardo (2008) tourists use information available to them in a setting to make choices about activity participations and build meaningful memories that are often presented as stories. Hence, it is important to ensure and recognise the experience and interpretation that the tourists would gain to obtain the positive characteristic at the attractions. This is because, different kind of people may want different types of holiday experience. According to Cohen (1979) tourist do not exist in a type, but it consisted of various different kinds of people because each of them may have different modes of tourism experience.

Tourists who are able to understand the value of the attractions tend to behave in a manner that they will preserve the sites better. Thus, to understand the place better the tourists first need to be mindful of the environment at the attractions and this is significant especially in the heritage sites. This line of thought is reflected in Tilden's (1977) statement: "Through interpretation, understanding; through understanding, appreciation; through appreciation protection" (in Poria, Biran, & Reichel, 2009). Effective interpretation by the tourists at the heritage sites is crucial in creating a quality tourist experience. The key roles that interpretation can play in attractions are building rewarding experiences and supporting sustainability. Thus, tourists that are mindful will tend to interpret effectively.

The model that is proposed by Moscardo (1996) and revised in 2003 by Woods & Moscardo puts forward two sets of factors that influence visitors state of mindfulness of built heritage sites: Setting Factors and Visitor Factors. The setting factors include, (1) variety (2) uses of multi-sensory media (3) novelty/conflict/ surprise (4) use of questions (5) visitor control (6) connection to exhibits and (7) good physical orientation. In addition to the Setting Factors, the model includes several visitor factors that can influence the visitors' cognitive state. Specifically, the visitor factors are (1) high level of interest (2) visitors with educational goals (3) familiarity (4) visiting companions and (5) cultural background.

The model are illustrated as below:

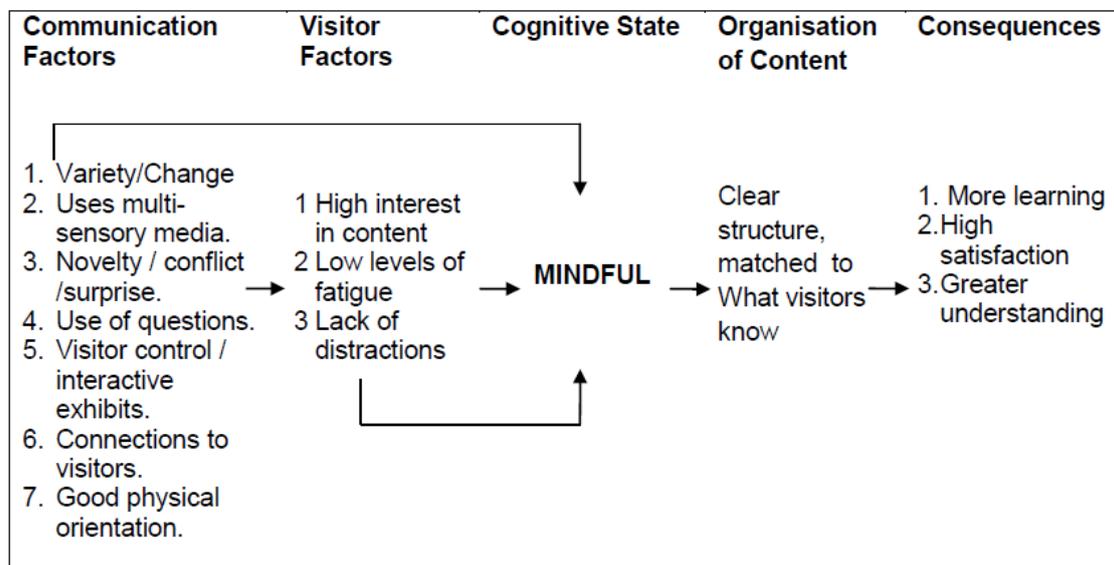


Figure 1: Mindfulness Model of Communicating with Visitors

Source: Woods and Moscardo, 2003, p.99

The framework that are proposed by Moscardo (1996, 1999) include the visitors factors as one of the variables that would enhance mindfulness, however, visitor factors are considered as a conditional factor and there is no clear or concrete research evidence on this factor. Several scholars has applied this concept in their research which included heritage and natural environments (Moscardo & Ballantyne, 2008; Woods, Moscardo, & Greenwood, 1998), wildlife-based tourism (Woods and Moscardo, 2003) management

of the tourism destinations (Frauman & Norman, 2004) and cultural event (Van Winkle & Backman, 2009).

In addition, these researchers in their research viewed mindfulness as a state that are usually aroused through external stimuli using the similar scale that are proposed by Moscardo in 1996. Thus, in this study, the factors that contribute to mindfulness will be studied to ensure that the factors that are put forward are comprehensive enough. This is because, there might be more factors that exist at the current situation at the heritage sites and the researcher aimed to revise the factors in the current situation at the heritage sites in Malaysia because the factors might be different compared to those proposed earlier. With the increasing demand and also the knowledge of the visitors, the factors that contribute towards mindfulness may vary from those found in previous studies.

According to the conceptual framework, setting factors are the direct factors that can be controlled by the site managers. Setting factors have been extensively tested in various research (Moscardo, 1996; Woods & Moscardo, 2003; Frauman & Norman, 2004), visitors factors however have yet to be fully explored. Moscardo (1996) argues that visitor factors are more complex, most of the time visitors have different interests and experience when they visit sites and these do not remain consistent throughout the whole visitation. This research therefore aims to enhance the existing model of mindfulness by providing a more extensive account on the visitor factors.

## **STUDY OBJECTIVES**

The conceptual framework of mindfulness offers the service providers a tool in resource management, and in ensuring positive behaviours since they encounter various issues such as vandalism and looting at the surrounding area. Thus, the primary objectives of this research is to uncover new factors that contribute to mindfulness towards achieving effective interpretation.

## **METHODOLOGY**

To explore the factor structure of the derived scale in mindfulness, a questionnaire comprising the list of items representing mindfulness was designed according to the past literature and data were collected using quantitative research method which is self-administered questionnaire. The questionnaire was produced in two languages: English and Bahasa Malaysia. The targeted samples are both local and international tourists who visited Penang, a destination listed under the UNESCO World Heritage Sites. To explore the factor structure of the derived scale, it was completed by a sample of 150 tourists. To generate and validate the factors of Mindfulness, factor analysis was utilised using Statistical Package for Social Sciences (SPSS). In the study, the respondents were asked to rate their experience at the heritage sites based on a 5-point semantic differential scale which represented by 1=strongly disagree to 5=strongly agree.

## **RESULTS**

In this study, the Principle Component factor analysis using Varimax Rotation was first conducted to obtain the number of factors contributing to Mindfulness. In order for the

factor to be fit in as a factor, the benchmark are at least an eigenvalue of 1, primary loadings of at least 0.40, with secondary loading above 0.20 difference. Besides, in deciding the number of factors to be included in the scale, screen plot was used. From the factor analysis, there were 16 factors generated and it was then reduced to 4 factors after eliminating questions that did not fulfil the criteria set earlier. There are some item that were removed due to the poor fit together with other items in the same factor. For instant, item “I find difficult to stay focused on what's happening at the place” and also “I am aware of what I think about the place” were removed because they were conceptually inconsistent with the other items in the same factors. Due to high cross loading values between the main factor and the secondary factor most items were removed. After elimination of items, the final analysis produced only 4 factors that would lead to mindfulness.

After conducting the factor analysis, the reliability of the contributing factors are tested. It is important to test the reliability of the scales before applying any statistical tools. The Cronbach’s alpha computing is used to test the internal reliability of the items and it is suggested that (Cronbach, 1951) a minimum alpha of 0.6 sufficed for early stage of research. For this study, all items in the scale had acceptable reliabilities of greater than 0.7 which is 0.88 indicating the strong factors in Mindfulness. All score are based on the sample of data (N=150).

Statistically, there are four factors that are revealed show significant contributions towards Mindfulness scale, namely Curiosity and Attention, Alertness, Emotional Engagement and Openness and Flexibility.

<b>Scale Item : Curiosity and Attention</b>	<b>Factor Loading</b>
I like to investigate new things	.627
I like to figure out how and why certain thing happen	.683
I try to think new ways of doing things	.635
I am always open to new ways of doing things	.816
I like to search for an answer to questions I may have	.860
I like to search for an answer to questions I may have	.785
I like to have my curiosity aroused	.799
I like to inquire further things at the sites.	.816

Table 1: Factor Loading for Curiosity and Attention

<b>Scale Item : Alertness</b>	<b>Factor Loading</b>
My mind wonders off and I am easily distracted	.412
I don't pay attention to what's happening to the place	.668
It seems that I am "running on auto" without much awareness of what I'm doing	.840
I find myself doing things without paying attention	.794

I do not actively seek to learn new things	.658
I am rarely alert to new development that I discover at heritage site	.737

Table 2: Factor Loading for Alertness

<b>Scale Item : Emotional Engagement</b>	<b>Factor Loading</b>
My mind wonders off and I am easily distracted	.412
I don't pay attention to what's happening to the place	.668
It seems that I am "running on auto" without much awareness of what I'm doing	.840
I find myself doing things without paying attention	.794
I do not actively seek to learn new things	.658
I am rarely alert to new development that I discover at heritage site	.737

Table 3: Factor Loading for Emotional Engagement

<b>Scale Item : Openess and Flexibility</b>	<b>Factor Loading</b>
I was receptive to unpleasant thoughts and feelings	.642
I approached each experience by trying to accept it, no matter whether it was pleasant or unpleasant	.632
I was open to taking notice of anything that might come up	.680
I like to be challenged intellectually	.415

Table 4: Factor Loading for Openess and Flexibility

The results of factor loadings for all items are shown in Table 1. Table one shows that the first factor, consisted of eight items and was labelled as Curiosity and Attention. The factor explained 22.26% of variance with total mean of 3.32. The second factor that emerged from the analysis consisted of six items and explained 14.75% of the variance with total mean of 2.31. The factor was labelled as the Alertness factor. According to the table, the third factor which comprised of five items, was labelled as the Emotional Engagement factor. This factor explained 12.23% of variance with total mean of 2.88. Followed by another factor that emerged from the analysis consisted of four items and was labelled as the Openness and Flexibility. This factor explained 7.58% of variance with total mean of 3.33. The remaining item questions from the original pool of 54 items were dropped from further analysis because they either failed to load on either factor or loaded equally on both factors.

## DISCUSSION

Overall, from the factor analysis conducted the results of this study shows that there are certain element that are parallel with the common themes shared in mindfulness as defined in the literature earlier. The common themes shared in mindfulness that are

mentioned earlier are (a) active engagement (b) alertness and (c) novelty production. The themes engagement and also alertness emerged in the factor analysis in the current research. The other two factor Curiosity and Attention and also Openness and Flexibility seems to be related as well as a results of novelty production. This is because to be mindful an individual must have the key principal and are aware of different contexts and adapt in the proper responsive method using the information they process. A novel situation would be able to arouse the curiosity and capture one's attention. Additionally, to be able to encounter a novel situation one must be open and flexible in accepting the new situation or encounter.

The key principal of the state of mindfulness include awareness of multiple and/or alternative perspectives, alert to new information, a sensitivity to differences in situations and a focus on the present situation rather than on previous experiences (Langer & Moldoveanu, 2000; Woods & Moscardo, 2003; Boyatzis & McKee, 2005; Carson and Langer, 2006; Djikic & Langer, 2007 ; Van Winkle & Backman, 2008). The key principal that are found in the previous literature are similar with the emerged results which reinforced the finding of the literature review. Thus, mindfulness is defined as an individual who is open and flexible in the situation, actively engage with the current environment, are curious and pay attention to the different situation, alert to the surrounding and also being emotionally engaged to the situation.

The dimension, Curiosity and Attention is emerged by eight questions which are (1) I like to investigate new things, (2) I am very curious at the heritage place, (3) I like to figure out how and why certain thing happen, (4) I try to think new ways of doing things, (5) I am always open to new ways of doing things, (6) I like to search for an answer to questions I may have, (7) I like to have my curiosity aroused and (8) I like to inquire further things at the sites. Curiosity and Attention is defined as the sense of eager to find out something. In the learning process, the basis to learning is to be curious because wanting to to find out something and construct meaning towards the encounter. This is because, the human mind is very unique in constructing meaning incorporate information from knowledge and experience (Bransford, Brown, & Cocking, 2000). Thus, this factor is seen to be related to mindfulness because in order to be mindful an individual would want to learn and as a result the individual would have better understanding and more learning. This is according to Werry (2008) the presence and sensuous immersion of the current situation incorporated together will tend to attract the and make the individual 'being there' at the place to be attentive made vividly memorable experience endowed with great personal value by its participants.

Another factor that emerged, Alertness factor. This factor is emerged with six questions which are (1) My mind wanders off and I am easily distracted (2) I don't pay attention to what's happening to the place (3) It seems that I am "running on auto" without much awareness of what I'm doing (4) I find myself doing things without paying attention (5) I do not actively seek to learn new things and (6) I am rarely alert to new development that I discover at heritage site. Being alert means to be attentive towards the surrounding which in this context at the heritage site, the individual needs to be alert or attentive at the heritage site that they visit. This is because, to be mindful an individual needs to according to Brown & Ryan (2003) have complete attention to the experiences occurring in the present moment. This implies that the individual needs to be alert and

pay full attention towards the encounter. Further more, in line with the previous literature, one of the key principal that are found is alertness.

The next factor that emerged is Emotional Engagement and Openness factor and it is emerged with five questions. The questions are (1) I'm good at finding words to describe my feelings (2) I think some of my emotions towards the heritage sites are bad or inappropriate and I shouldn't feel them (3) I can usually describe how I feel at the moment in considerable detail (4) I disapprove myself when I have irrational ideas and (5) I notice subtle changes in my mood. Staying engaged emotionally within the heritage site will lead the individual to be engrossed with the place. In line with this, Salovey, Mayer, Goldman, Turvey, and Palfai (1995) state that to think clearly, an individual needs to be keep their emotions in check which will lead to the human intelligence. This is because, when an individual is engaged emotionally to a particular things or place the individual would be interested to find out more on the place and to further understand on the place. Thus, keeping the emotional engaged at the heritage sites would contribute towards the individual to be mindful.

The factor, Openess and Flexibility is emerged with four questions. The questions that emerged in this factors are (1) I was receptive to unpleasant thoughts and feelings, (2) I approached each experience by trying to accept it, no matter whether it was pleasant or unpleasant, (3) I was open to taking notice of anything that might come up and (4) I like to be challenged intellectually. Openess and flexibility is seen to be related to the aspects of mindfulness because openess to experience involves receptivity to and interest in new experiences. Openess is more likely to corresponds to the verbal intellect factor, including unconventionality and behavioral flexibility. Receptive attention would appear to support the contact with and assimilation of feelings and new ideas, for example (Filip De Fruyt, Robert R. McCrae, & János Nagy, 2004). Openess and flexibility does not seems to relate directly to mindfulness but given the role for an individual to be able to accept and learn new things, both openess and flexibility is necessary to ensure that an individual would want to accept new information into their current knowledge or experience. This factor, openess and flexibility when is combined, it is somewhat related to mindfulness as an individual need to keep their mind open and flexible in order to accept and take in information from surrounding and also information that they encountered.

## **CONCLUSION**

This study presented in this article were designed to explore the contributing factors towards the nature of mindfulness. Relatively, there are four main factors emerged in measuring mindfulness, which are Curiosity and Attention, Alertness, Emotional Engagement and Openness and Flexibility. As defined earlier, a mindful individual is an individual that is actively engaged in reconstructing the environment through the creation of new categories of knowledge, thus directing attention to new contextual cues that may be consciously controlled (Carson and Langer, 2006). The factor emerged in measuring mindfulness are relatively intertwined. The results demonstrated as suggested, mindfulness should be measured in terms of inter- and intraindividual. This study shown to be a reliable and valid instrument for measuring mindfulness of an individual at the heritage sites with both internal and external factors. Past research by

Moscardo (1999, 2003) illustrate that mindfulness are mainly being measured by external factors and thus the current study has enhanced the previous measure by adding the internal characteristic as a significant role in inducing mindfulness in an individual.

## REFERENCES

- Bodger, D. (1998). Leisure, Learning and Travel. *The Journal of Physical Education, Recreation and Dance*, 64(4), 28–31.
- Boyatzis, R. E., & McKee, A. (2005). *Resonant Leadership*. Boston: Harvard Business Review Press.
- Bransford, J. D., Brown, A. L., & Cocking, R. R. (2000). *How People Learn: Brain, Mind, Experience, and School*. Washington DC: National Academies Press.
- Breejen, L. den. (2007). The Experiences of Long Distance Walking: A Case Study of the West Highland Way in Scotland. *Tourism Management*, 28(6), 1417–1427.
- Brown, K. W., & Ryan, R. M. (2003). The Benefits of Being Present: Mindfulness and Its Role in Psychological Well-Being. *Journal of Personality and Social Psychology*, 84(4), 822–848.
- Chawla, R. (2005). *Responsible Tourism*. New Delhi, India: Sonali Publication.
- Cohen, E. (1979). A Phenomenology of Tourist Experiences. *Sociology*, 13(2), 179–201. <http://doi.org/10.1177/003803857901300203>
- Cronbach, L. J. (1951). Coefficient Alpha and the Internal Structure of Tests. *Psychometrika*, 16(3), 297–334.
- Department for Communities and Local Government. (2008). *The Protection & Management of World Heritage Sites in England*. London: Communities and Local Government Publication.
- Djikic, M., & Langer, E. J. (2007). Toward Mindful Social Comparison: When Subjective and Objective Selves Are Mutually Exclusive. *New Ideas in Psychology*, 25(3), 221–232.
- Endresen, K. (1999). *Sustainable Tourism and Cultural Heritage: A Review of Development Assistance and Its Potential to Promote Sustainability* (pp. 1–89). NWHO. Retrieved from [http://www.nwhf.no/files/File/culture\\_fulltext.pdf](http://www.nwhf.no/files/File/culture_fulltext.pdf)

- Filip De Fruyt, Robert R. McCrae, & János Nagy. (2004). The Five-Factor Personality Inventory as a Measure of the Five-Factor Model Belgian, American, and Hungarian Comparisons with the NEO-PI-R. *Assessment*, 11(3), 207–215.
- Frauman, E., & Norman, W. C. (2004). Mindfulness as a Tool for Managing Visitors to Tourism Destinations. *Journal of Travel Research*, 42(4), 381–389.
- Garrod, B., & Fyall, A. (2001). Heritage Tourism: A Question of Definition. *Annals of Tourism Research*, 28(4), 1049–1052.
- Global Heritage Fund. (2012a). *Saving Our Vanishing Heritage* (pp. 1–68). California, United State of America: Global Heritage Fund.
- Global Heritage Fund. (2012b). *Saving Our Vanishing Heritage: Asia's Heritage in Peril*. United State of America: Global Heritage Fund.
- Howard, P. (2003). *Heritage, Management, Interpretation, Identity*. London: Continuum.
- Langer, E. J., & Moldoveanu, M. (2000). The Construct of Mindfulness. *Journal of Social Issues*, 56(1), 1–9.
- Moscardo, G. (1996). Mindful Visitors: Heritage and Tourism. *Annals of Tourism Research*, 23(2), 376–397.
- Moscardo, G. (1999). *Making Visitors Mindful: Principles for Creating Sustainable Visitor Experiences through Effective Communication*. United States of America: Sagamore Publishing.
- Moscardo, G. (2003). Interpretation and Sustainable Tourism: Functions, Examples and Principles. *Journal of Tourism Studies*, 14(1), 112–123.
- Moscardo, G., & Ballantyne, R. (2008). Interpretation and Attractions. In A. Fyall, B. Garrod, A. Leask, & S. Wanhill (Eds.), *Managing Visitor Attractions: new directions* (pp. 237–252). Oxford, UK: Elsevier.
- Netto, A. . (2012, June 8). Our Heritage in Danger of Being Extinct. *The Star*, p. 36. Malaysia.
- New Straits Times. (2012). Retrieved July 2, 2012, from <http://www2.nst.com.my/opinion/editorial/malaysia-now-has-four-world-heritage-sites-1.101377>
- Pinter, T. L. (2005). Heritage Tourism and Archaeology: Critical Issues. *The SAA Archaeological Record*, 5(3), 9–11.
- Poria, Y., Biran, A., & Reichel, A. (2009). Visitors' Preferences for Interpretation at Heritage Sites. *Journal of Travel Research*, 48(1), 92–105.
- Rahimah, A. A. (2009). Heritage Conservation and Sustainable Heritage Tourism: Showcasing Langkawi Geopark Malaysia. In *Proceedings of the 3rd International Colloquium on Tourism and Leisure (ICTL) 2009* (pp. 1–7). Bangkok, Thailand.
- Ryan, C., & Dewar, K. (1995). Evaluating the Communication Process Between Interpreter and Visitor. *Tourism Management*, 16(4), 295–303.
- Salovey, P., Mayer, J. D., Goldman, S. L., Turvey, C., & Palfai, T. F. (1995). Emotional attention, clarity, and repair: Exploring emotional intelligence using the Trait Meta-Mood Scale. In J. W. Pennebaker (Ed.), *Emotion, disclosure, and health* (pp. 125–154). Washington, DC: American Psychological Association
- Sellnow, T. L., Ulmer, R. R., Seeger, M. W., & Littlefield, R. (2008). Towards a Practice of Mindfulness. In *Effective Risk Communication: A Message-Centered Approach*. Springer Science & Business Media.

- Shapiro, S. L. (2009). The Integration of Mindfulness and Psychology. *Journal of Clinical Psychology, 65*(6), 555–560.
- Shelley H. Carson, & Langer, E. J. (2006). Mindfulness and Self-Acceptance. *Journal of Rational-Emotive & Cognitive-Behavior Therapy, 24*(1), 29–43.  
<http://doi.org/10.1007/s10942-006-0022-5>
- The Star. (2008, November 23). [Online Newspaper]. Retrieved July 23, 2014, from <http://www.thestar.com.my/story.aspx/?file=%2f2008%2f11%2f23%2fnation%2f2626422&sec=nation>
- Tighe, A. J. (1986). The Arts/Tourism Partnership. *Journal of Travel Research, 24*(3), 2–5. <http://doi.org/10.1177/004728758602400301>
- Tourism Malaysia. (2014). Retrieved July 24, 2014, from [http://corporate.tourism.gov.my/research.asp?page=facts\\_figures](http://corporate.tourism.gov.my/research.asp?page=facts_figures)
- Van Winkle, C. M., & Backman, K. (2008). Examining Visitor Mindfulness at a Cultural Event. *Event Management, 12*(3-4), 163–169.
- Werry, M. (2008). Pedagogy of/as/and Tourism: Or, Shameful Lessons. *Review of Education, Pedagogy, and Cultural Studies, 30*(1), 14–42.  
<http://doi.org/10.1080/10714410701566207>
- Woods, B., & Moscardo, G. (2003). Enhancing Wildlife Education Through Mindfulness. *Australian Journal of Environmental Education, 19*, 97–108.
- Woods, B., Moscardo, G., & Greenwood, T. (1998). A Critical Review of Readability and Comprehensibility Tests. *The Journal of Tourism Studies, 9*(2), 49–61.