

Enhancing The Tourism Industry In The Lenggong Valley Via A Mindfulness Approach

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Tourism destinations should be planned and designed to play a role in enhancing the state of mindfulness among visitors. Mindfulness refers to a state of mind of visitors who are actively engaged with the surroundings in processing information and is associated with greater learning and satisfaction. This paper will suggest how tourism destinations can be promoted and can enhance visitors' positive attitudes, appreciation and empathy towards the sites they visit. Ultimately, mindfulness can induce them to develop a sense of attachment and stewardship towards the conservation of the places they visit. Learning theories and communication factors will be used to formulate a strategic perspective for the mindfulness approach to result in creating tourists with more knowledge, satisfaction and a higher level of understanding and interpretation towards the Lenggong Valley. In the final analysis, this paper assesses the challenges and processes of how tourism products, as in the case of the Lenggong Valley archaeological sites, can be narrated, interpreted and presented in a manner which can inculcate mindful tourists and induce them, in turn, to assist in the promotion of sustainable tourism in the area.

Key words: heritage tourism, mindfulness approach, learning theories, communication factors

Introduction

Tourism is often cited as the world's biggest industry. According to the World Travel and Tourism Council (WTTC), the combined direct and indirect economic contribution of tourism generates almost 11% of global GDP and employs over 200 million people (World Travel & Tourism Council, 2004). The World Tourism Organisation (UNWTO) reports that tourism transports nearly 700 million international travellers per annum (United Nations World Tourism Organisation, 2005a), and that figure is set to grow. In addition, this figure does not include the large number of domestic tourists in individual countries, particularly developed nations. With the development and growth of the industry comes a range of diverse and far reaching impacts and all these will, to some extent, have an effect on the places that they visit.

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The Malaysian government has decided to seek a declaration for the the Lenggong Valley in northern Perak to be a World Heritage Site (WHS). An application was made to the UNESCO for such declaration and subsequently on 30 June 2012 the declaration was made official.

Consequent to these activities and development, a pertinent question which has been raised here is whether the uniqueness of this area and the region is recognised by the community and the Malaysian population as a whole as something which they should be proud of and are willing to work together to protect and preserve? Other related questions which can be included here are: Can Lenggong be promoted as a tourism destination? If yes, what image and identity can it promote? How much knowledge and mindfulness can it provide to visitors?

The issue of community engagement with the heritage site is critical in the light of the region being declared a WHS. In most modern societies, heritage awareness has often been on the decline because of the rapid pace of life which provides a limited time for interest in heritage conservation and preservation. Since heritage awareness and interest as well as its maintenance are critical to the success of Lenggong, when bestowed with such a status, it is imperative that heritage awareness be maintained at the highest level possible and be made an issue in the daily lives of the people. Furthermore, people often associate the issue of heritage conservation and preservation as the purview and responsibility of the government because heritage is seen as a matter of public domain and its protection therefore should be handled by the appropriate authorities.

Research Objectives

The overall objective of this study is to explore the actions to be taken in order to promote the development of the Lenggong Valley World Archaeological Heritage Site as a premier sustainable tourist destination site amongst foreign and local tourists; this will not only turn it into an important tourist site in Malaysia but will also produce mindful tourists who are more educated, experienced, appreciative and who understand the local culture, customs and environment. And most importantly, the study aims to find out how a mindfulness approach could contribute in achieving these objectives. Specific objectives are as follows:

- a. To examine the existence and presence of the dichotomy of mindful and mindless visitors within the context of the Malaysian tourism industry.
- b. To help improve the usage of interpretation in the field of tourism so that tourists visiting the Lenggong Valley World Archaeological Heritage Site will become more educated and more appreciative of the need to support heritage conservation and behave in a responsible manner.
- c. To identify the types of communication factors which will enhance learning and appreciation of Malaysian heritage, culture and environment that can promote a cognitive state of the mindfulness amongst the tourists.
- d. To identify and recommend the types of exhibits and displays to be used in the Lenggong Valley World Archaeological Heritage Site which can improve and enhance learning and understanding associated with mindful tourism.
- e. To stimulate stewardship among Malaysians in promoting and preserving its archaeological heritage.

Research Questions

- RQ1: What mindful tourist activities can be created for the Lenggong Valley World Archaeological Heritage Site?
- RQ2: What are the characteristics and features of mindful and mindless tourists and how does one differentiate one from the other in order to introduce quality tourism trade in the Lenggong Valley World Archaeological Heritage Site?
- RQ3: What are the steps and measures to be taken by the archaeological area management in order to attract not only an increased number of tourist arrivals but also quality visitors?
- RQ4: What materials, information, data and resources available in the area can be used for the promotion of interpretation and sustainable tourism in the Lenggong Valley?
- RQ5: What communication tools and activities are more suitable to be used in order to improve the learning and experience of the visitors to the area?
- RQ6: What types of exhibits and displays related to the area can be put up to improve and enhance learning and understanding associated with mindful tourism?

Literature Review

Lenggong and Mindful Archaeological Tourism

Situated in Perak, the Lenggong Valley is regarded as one of the earliest sites of human civilisation in Southeast Asia. The Lenggong Valley was declared by UNESCO as a World Heritage Site on 30 June 2012. Following this declaration, Lenggong will be looked as a new tourist destination in Malaysia which has archaeological tourism value. This value ought to create tourists to return from Lenggong with some good facts and significant information and at the same time to attract different range of tourists.

To be sure, tourists are often more interested in hedonistic pleasures and conspicuous consumption than in education and cultural understanding (Crick, 1989). How then does one make archaeological sites, such as that located in the Lenggong Valley, attractive to a diverse range of tourists, such as the pure excitement seekers, education seekers and the leisure seekers, and at the same time, balance the goals of education, sustainability and conservation?

This research will investigate the ways to utilise the various settings of communication factors to result in a mindful experience. To this end, various analyses will be conducted to understand the setting factors that are specific to archaeological sites. The dearth of information on the needs and wants of archaeological site visitors also necessitates an array of analyses that will be used in developing market segmentations as an important step towards building the marketing and branding strategy for archaeological tourism in Malaysia.

Several problems related to mindfulness have been identified and will be addressed in this research. First and foremost, archaeological exhibitions and promotions are often presented based on the perspective of archaeologists rather than visitors. Professional interpretations from archaeologists are of course important and should be a prominent feature of archaeological exhibitions. However, the value and priorities of archaeologists may be different from those of visitors. For example, while archaeologists may be interested in the artefacts and architectural features of the

Lenggong archaeological site, visitors may be more interested in the social and cultural aspects of people who had lived in the area. In such an example, the stories of the people should be interwoven into the interpretation of the ancient site. An audience analysis, therefore, should be first conducted to determine the best strategies and techniques to be used in communicating information to the visitors that satisfies their needs without sacrificing the goal of educating them. A constructivist approach has been recommended in presenting archaeology to the public (Copeland, 2004). In this approach, visitors are encouraged to decipher the meaning of the archaeologists' interpretations in their own way based on their past experience, knowledge and motivations.

Secondly, the current promotion and presentation of archaeological sites in Malaysia mostly revolves around education, making them appealing to those who are genuinely interested in archaeology or history but not to those whose motivation is far from learning when they are on vacation. Typically, a visit to an archaeological site entails visiting the museum and viewing the artefacts found on the archaeological site with visitors moving from one exhibit to another, guided by either audio/visual presentations or a tourist guide. This approach, however, has low appeals to adventure, entertainment and leisure seekers who require experiences that are more involving. To cater to these groups, activities at the museum and the archaeological sites have to be highly interactive, such as getting visitors to get involved in stone tool-making activities to demonstrate the Archulean or Clovis technology, or experience first-hand (or with the help of simulators) the techniques used in archaeological excavations. Children can get involved in games or puzzles that relate to archaeology. The idea is for visitors to get actively involved to increase interest and avoid mental fatigue. In this research, various innovative ways in presenting archaeological heritage will be explored.

Thirdly, the traditional practice is to promote archaeological artefacts separate from the immediate environment. To turn an archaeological visit into a mindful experience to a wider range of tourists, activities involving the surrounding environment can be incorporated as part of the tourist experience. These activities may include social-cultural experiences (e.g., interacting with the locals and embarking on a food safari in Melaka to highlight the *peranakan* heritage) and eco-based activities (e.g., trekking, bird watching, kayaking in the Bukit Bunuh area to explore the meteorite crater that was central to the archaeological discoveries). Getting visitors to interact with the environment not only promises a mindful experience but also encourages them to interpret the archaeological heritage in connection with the environment. Visitors will learn that archaeological artefacts result from long-term and complex cultural interactions with the environment (Walker, 2005). Just as importantly, the environment-based activities will offer wide opportunities for locals to participate in small and medium businesses.

Mindfulness

Living mindfully can be applied to effective communication in our daily interactions with other people. The concept of mindfulness and mindlessness has been integrated into various aspects of human communication since a few decades ago. Research in the area of mindful versus mindless behaviour began in 1974 with most of the early work focusing on basic characteristics of mindfulness. Other studies that are relevant which have integrated this concept are health, business, work performance, leadership and education.

Mindfulness communication is a term that originates in Buddhist philosophy and became popular in the West due to the work of Dr. Jon Kabat-Zinn. Mindfulness communication means to listen and speak with compassion, kindness and awareness. This statement is similar to one put forward by Brown and Ryan (2003), reinforcing the view that the concept of mindfulness has roots in Buddhism and other contemplative traditions where conscious attention and awareness are actively cultivated. It is most commonly defined as the state of being attentive to, and aware of, what is taking place in the present.

Mindfulness has also been described as “bringing one’s complete attention to the present experience on a moment-to-moment basis.” (Marlatt and Kristeller, 1999) in Baer (2003). The concept of mindfulness has been introduced as a possible tool for destination providers to meet the needs of both visitors and natural, cultural, and historical resources. Some literature on heritage and sustainable recreation and tourism (Langer 1989; Langer and Moldoveanu, 2000 in (Frauman and Norman, 2004) has considered mindfulness to represent a state of mind expressed by “actively” processing new information within the surrounding environment.

According to Langer and Moldoveanu (2000), mindfulness is a concept that is not easy to define. Mindfulness can be described as the process of drawing novel distinctions. The importance of the information is not given emphasis as long as the information or item is new to the viewer. Actively drawing these distinctions keeps us situated in the present. It also makes the viewers more aware of the context and perspective of our actions than if we rely upon distinctions and categories drawn in the past. The process of drawing novel distinctions can lead to a number of diverse consequences, including (1) a greater sensitivity to one’s environment, (2) more openness to new information, (3) the creation of new categories for structuring perception, and (4) enhanced awareness of multiple perspectives in problem solving. Mindfulness is not a cold cognitive process. When one is actively drawing novel distinctions, the whole individual is involved. This is similar to the view of Woods and Moscardo (2003) that the conditions for mindful learning to occur are that the learner needs to be attentive to the environment, reacting to new information and creating new routines, behaviours and views of the world. Langer, Blank, and Chanowitz (1978) stated that mindfulness is not any harder work compared to mindlessness. It will certainly lead individuals to be more receptive to learning opportunities. Individuals who mindfully process information are able to independently and mindfully reconsider using it or applying it in the future. On the other hand, those who process information mindlessly will not likely be able to subject it to serious analysis in the future. This is because in the mindless mode, individuals rely on categories that have already been formed and distinctions that have already been drawn.

Mindfulness is suggested as a product of both intrapersonal and situational factors by Langer and Moldoveanu (2000) in (Frauman and Norman, 2004) after their 25 years of research history. Frauman 1999; Langer and Moldoveanu 2000; Moscardo 1999 mentioned that mindfulness might not only be influenced by personality traits and special interests towards a topic, it is likely to be induced when a setting: (1) is varied, interactive and involving; (2) facilitates perceptions of control; (3) appears relevant to one’s interests; and (4) is perceived as new, different, or unique.

Langer (1989) noted that mindfulness keeps us situated in the present. Hence, a mindful individual should be perceived as more genuine than a mindless individual, irrespective of whether he/she behaves in a gender-traditional or non-gender-traditional way. Langer further illustrated that while mindless responses can impart a

sense of stability and certainty, many studies have found that increasing mindful responses result in greater competence, health, positive effects, and creativity and reduces burnout. Van Winkle and Backman (2009) pointed out that mindfulness is both a method of responding and a basic state of mind. Therefore, this concept is a combination of situational and interpersonal factors. Using the new information that is obtained, the individual who in a mindful state is able to create and distinguish multiple perspectives and is aware of different contexts to be adapted in a proper responsive method.

The research by Timmerman, (2010) concluded that media richness and social influence factors appear to be equally effective at determining which medium is used in a mindful state. This research indicates that participants at high levels of mindfulness may be those who are experiencing extreme novelty, requirements for additional effort, interference, changing rewards or costs and insufficient knowledge. Hence, distinguishing between mindless and mindful states may provide a means for reconciling some of the discrepant findings that exist among media selection studies. Besides, this research also indicates that this concept has emerged into the field of communications.

Mindful tourists are liable to be knowledgeable and have more understanding regarding a heritage site which may contribute readily to sustainable tourism. This statement can be related to one made by Moscardo (1999) that mindfulness is thought to be associated with greater learning, satisfaction and thinking about new ways to behave in recreation-based settings (in Frauman and Norman, 2004).

According to Moscardo (1996), Langer defined mindfulness as "... a state of mind that results from drawing novel distinctions, examining information from new perspectives, and being sensitive to context". When we are mindful, we recognise that there is not a single optimal perspective but many possible perspectives on the same situation.

Langer and Piper (1988) (in Moscardo, 1996) stated that information and the question of what is going on in a setting are actively processed by mindful people. Mindfulness allows individuals maximum control over their own behaviour and the situations they find themselves in. People are most likely to be mindful when they have an opportunity to control and influence a situation, when they believe that available information is relevant to them and/ or when variety, novelty or surprise arises in a situation.

Communication Factors

Woods and Moscardo (2003) stated that mindful people pay attention to the world, react to new information, and create new routines, behaviours and views of the world. Therefore, mindfulness is necessary (although not a completely sufficient condition) for learning to occur.

Mindfulness is experienced in every situation; it is about how individuals process information in their surroundings (Langer and Moldoveanu, 2000). According to Reid (2007), when tourists are at cultural sites, they are engaged in various activities and behaviours that have potential to both benefit the destinations and negatively impact the sites. In applying mindfulness to tourism, Moscardo used the mindfulness model for communicating with visitors to demonstrate how effective this communication can be. Through this model, we can delineate the communication factors that encourage a cognitive state of mindfulness or mindlessness.

As shown in Figure 1, Moscardo (1999) offered the model to encourage visitors to be mindful. She made the assertion that mindfulness is a necessary requirement for learning new information. In simple terminology, mindfulness is defined as paying attention to the world around us. Theoretically, it is defined as a mode of functioning through which the individual actively engages in reconstructing the environment via the creation of new categories or distinctions, thus directing attention to new contextual cues that may be consciously controlled.

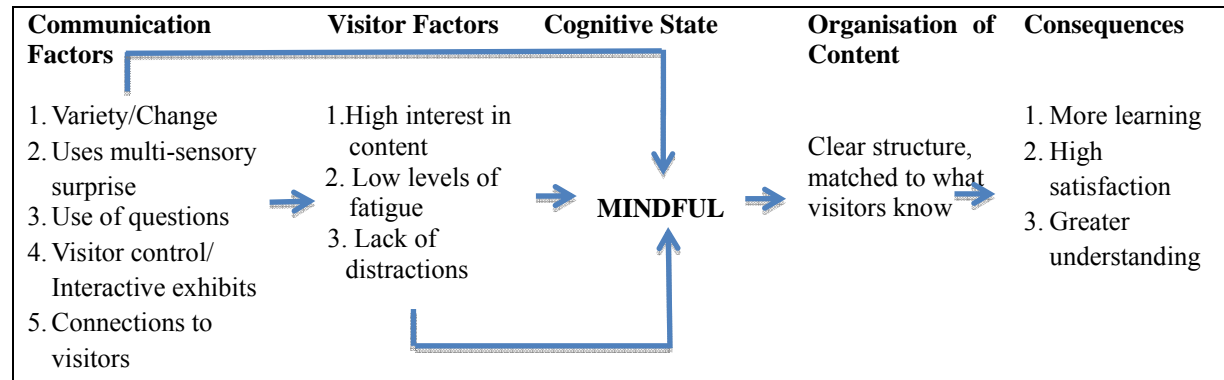


Figure 1: The mindfulness model for communicating with visitors
 Source: Woods and Moscardo (2003, p.99)

The above figure shows that communication factors include the use of variety and change, multi-sensory media, novelty, conflict and surprise, visitor control, connections to visitors and the use of questions. From these factors, the interpretive setting can be achieved through the design of the exhibit itself, the design and wording of texts or the design of presentations.

Based on the model, there are two sets of factors influencing visitors. The communication factors which are looked at in this study refer to the features of the interpretation. The model suggests that the application of the identified interpretation principles can stimulate interest and connections. According to Moscardo (1999), there are five principles that encourage mindful visitors and effective communication: (1) helping visitors to find their way around, (2) making connections with visitors and getting them involved, (3) providing variety, (4) telling a good story that makes sense, and (5) knowing and respecting visitors.

While communication factors consist of exhibits and displays, guided tours, signs, maps, guidebooks, brochures and walks, visitor factors consist of high interest in content, low levels of fatigue and lack of distraction. The combination of these two sets of factors will determine whether visitors are mindful or mindless. Mindful visitors will be more likely to enjoy their visits, express satisfaction with these visits, learn more from them and be interested in discovering more about a topic or specific place. Not only that, mindful visitors will also be more aware of the consequences of their behaviour and be more appreciative of the visited heritage sites.

Based on the model, repetitive and traditional exhibit/signage media and/or tour designs are deemed as communication factors that induce mindlessness. This is because repetition allows visitors to quickly develop and use a mindless script or routine. Moreover, exhibits or tour designs that have no space for the visitors to control the information they receive are considered as inanimate and/ or static exhibits. According to Moscardo (1996), this prediction seemed to be supported by several observational studies undertaken by Bitgood (1988b), Melton (1972), Serrell (1977), Falk, Koran, Dierking and Debrow (1985) and Weiss and Boutourline (1969).

The studies found and provided evidence that repetition consistently results in decreasing attention paid to exhibits.

On the other hand, mindfulness happens when there is variety of exhibits media including multisensory exhibits and exhibits that contain extreme physical properties. At this point, the content perceived by the visitors ought to be personally relevant, vivid or affectively charged and the interpretation content and/or the exhibit media should be novel, unexpected or surprising. Besides, the questions asked are used to create conflict or ambiguity and give the visitors the opportunity to control the information that they receive. Therefore, this part is considered as interactive/participatory exhibits or tours. Further explanation for this matter would be that visitors have more opportunity for direct contact with objects/ topics if the exhibits are dynamic or animate. This factor also has a structure underlying the organisation of the interpretive content.

Predictions are also included in this model about the influence of physical orientation systems (effective maps and signages). These predictions are actually derived from research in environment psychology indicating that people who have difficulty orienting themselves experience feelings of loss of control and anxiety (Pearce, 1988; Pearce and Black, 1984 in Moscardo, 1996). According to Moscardo, in the prediction that people may not be mindful about their orientation in a situation with poor orientations systems, this factor is viewed as interfering with the attention they pay to the exhibits. The prediction of the model is therefore that built heritage sites with poor physical orientation systems (ineffective maps and signages) will be more likely to induce mindlessness in their visitors than those with effective systems.

Besides the predictions to be noted, this model has also introduced the idea that mindfulness and subsequent learning would be induced by a structure underlying the content or organisation of the exhibits (known as the cognitive orientation system), combined with novelty, surprise or conflict. The act of observing new distinctions increases the positive effect and also increases interest in the event, object, behaviour or situation (Langer & Pietrasz, 1995). Actively noticing new things in the environment (or actively noticing new aspects of things previously taken for granted) is a hallmark of mindful thinking. As active mental exploration becomes a way of life, it becomes easier to explore those aspects of self that have previously been kept hidden or avoided.

At the same time, it also argued that mindfulness will not result in enhancing cognitive performance if there is too much of novelty, conflict or information in a setting, as extensive active information processing might turn into overloaded information. On the other hand, mindlessness is likely to be induced if there is too little information in the setting as well as visitors could easily create a routine to deal with the setting.

Apart from communication factors, several visitor factors that can determine the visitors' cognitive state have been included. When there is a high level of interest in the content area among the visitors and an absence of fatigue, they tend to be more mindful. Conversely, visitors are likely to be mindless if they are fatigued and/or have a low level of interest in the content area.

The model also proposes that a combination of these two factors in a number of ways could play a role in determining a visitor's cognitive state. For example, a visitor with a high level of interest in a topic may be mindful regardless of the communication factors whereas a visitor with no interest at all in a topic and/or is fatigued may be mindless regardless of these factors. This also indicates that a visitor with a low level of interest may become mindful in a setting where it is easy to find

one's way around, with a variety of media and the opportunity to interact with exhibits.

Based on the discussion and understanding, the authors are of the opinion that the communication factors and visitor factors consist of interpretation which has its own elements. Even the use of media can be linked to interpretation as tourists need media tools for interpretation about heritage sites. Indirect use of media is shown as helpful in constructing mindful tourists. The interpretation and understanding of the tourists at a specific heritage site may lead them to encounter different kinds of tourism experiences. According to Poria et. al., (2009), interpretation can be defined as the transmission of information from the presenter to the viewer in an attempt to educate the latter. Alternatively, Murray and Graham (1997) argued that the meaning assigned to a site (whether religious or secular) is related to an individual's visitation pattern. Ryan and Dewar (1995) noted that the objectives of interpretation are to gain the enjoyment of the visitor, orientation of the public to the facilities of the attractions, alerting visitors to the positive and negative effects of environmental modifications, obtaining public participation in protection and conservation and informing the public of the resource organisation activities as being appropriate. This is a view that many would still maintain.

The displays, exhibits or artefacts presented at heritage sites play a vital role in creating or leading tourists to be more mindful. Therefore, it is important that displays are placed appropriately at the heritage destinations.

Ryan and Dewar (1995) further reinforced the point of entertainment. It is the role played by interpreters which is seen as a means to educate the tourists. The educative component of the visitor's experience still represents a primary motivation for the interpreters as their work, and indeed, as mediators to spread the culture of the country. Moscardo (1986) (in R. Prentice, Guerin, et al., 1998) argued that certain settings are able to induce mindful tourists, namely, those that are interactive, multi-sensory or dynamic, those which include questions and those where physical orientation is present.

In general, where the interpretation in built heritage sites is concerned, the use of guides will assist mindful visitors. According to Pond (1993) in Reisinger & Steiner (2006), tour guides play a role in helping tourists to understand the places they visit. This can be supported by statements (Cohen, 1985; DeKadt, 1979; McKean, 1976; Nettekoven, 1979; Schuchat, 1983) in Reisinger & Steiner (2006) wherein tour guides are described as information givers, sources of knowledge, mentors, surrogate parents, pathfinders, leaders, mediators, culture brokers and entertainers. From this, we can infer that tour guides form part of the media in promoting heritage sites. Their job in leading a tour and the explanations they render can bring changes to the behaviour and thinking of visitors towards the sites. Indeed, according to the report of Wang et al. (2002), the presentation skills of a tour guide can make or break a tour.

There are other definitions for tour guides that can be used to justify their classification as a medium in promoting heritage sites. According to the International Association of Tour Managers (IATM) and European Federation of Tourist Guide Association (EFTGA, 1998), a tour guide is a person who interprets the cultural and natural heritage and environment in an inspiring and entertaining manner and in the language of the visitors' choice. He/she who leads groups while providing interpretations and commentaries is referred to as a tour guide by the Professional Tour Guide Association of San Antonio (1997).

The interpretive work of tour guides plays a vital role in enhancing visitors' experience and understanding of a destination and its culture (Ap and Wong (2001)

and Kimmel (undated) in Reisinger & Steiner (2006). Further, Ap and Wong (2001) shared the view that tour guides transform tourists' visits from tours into experiences through their communicative skills and their knowledge and understanding of a destination's attraction and culture.

Not only that, integrating new media or adapting the usage of media at the heritage sites further aids in enhancing successful and effective interpretation. Prentice, Guerin and McGugan, (1998) postulated that in order to create mindful tourists, effective interpretation is essential, together with the appropriate characteristics and media. Lehn and Heath (2005) further asserted that the content provided by the media, such as information about exhibits or the process of their production, will secure the interest of the visitors. Besides, these new media are being deployed to further draw discussion and sharing of information among the tourists.

The authors believe that communication factors provided with adequate explanations certainly help in increasing mindfulness among tourists, resulting in the promotion of sustainable tourism. In addition, from the literature review, it can be seen that interpretation of the communication factors is also required in enhancing mindfulness.

Alderson and Low (1985) stated: "*How well the visitor can understand the important meanings and relationships of our site depends on the programme and activity that together make up the interpretation*" (p. 5). This is because at the heritage sites, visitors would be exposed to various activities. Integrating the concepts of mindfulness is important for the operators in terms of sustainability and identifying the interpretation of each event. Hence, it is important to emphasise the importance of the interpretation to the tourists at the heritage sites.

According to Alderson and Low (1985), interpretation is both a programme and an activity where the programme establishes a set of objectives for the things we want our visitors to understand and the activity focuses on the skills and techniques by which that understanding is created. As defined by the historic subcommittee of the American Association of Museums, interpretation is "a planned effort to create for the visitor an understanding of the history and significance of events, people, and objects with which the site is associated" (as cited in Alderson and Low, 1985). It is also defined as "an educational activity which aims to reveal meanings and relationships through the use of original objects, by first-hand experience, and by illustrative media, rather than simply to communicate factual information" by Freeman J. Tilden, the pioneering author of *Interpreting Our Heritage* (as cited in Alderson and Low, 1985).

The two definitions mentioned above are clearly not contradictory. Both authors have stressed that the occurrence of understanding will only happen if meanings and relationships have been revealed. The *planned effort* and *an activity* is the only difference found in the definitions, one being a programme and the other a process by which the programme is carried out.

The activity of revealing meanings and relationships is essential to understanding; yet without a programme, an activity lacks direction. Hence, both are necessary to heritage site interpretation. This is because interpreters could waste time in creating a visitor's complete understanding of secondary or minor details if there is no planning.

Effective interpretation can play a central and significant role in sustainable tourism in general and more specifically in the effective management of visitors to built heritage sites. This statement is derived from the earlier study done on creating mindful visitors for sustainable tourism. The study's finding indicates that interpretation plays a critical role in sustainable tourism by educating tourists about

the nature of the host region and culture, informing them of the consequences of their actions, enhancing their experience and encouraging them to engage in sustainable behaviours.

Besides, interpretation is an important factor in creating mindful tourists and enhancing the quality of heritage conservation. Tilden (1977) in Moscardo (1996) described interpretation as “an educational activity which aims to reveal meanings and relationships”, as “an art” and as “revelation based upon information”. It is also suggested that its aim is “not instruction but provocation”. Tilden (1977) also made the assertion that interpretation should connect a topic or place “to something within the personality or experience of the visitors”.

As for the area of heritage management, Hall and McArthur (1993:13) in Moscardo (1996) stated “that the visitor experience should be placed at the centre of any heritage management process” and that traditional management that has focused on the heritage resource is “deficient because it generally takes inadequate account of the human element in heritage management and especially the significance of visitors”. The two core goals of interpretation offered by these authors in support of their argument are (1) to enhance the visitor experience and consequently ensure public support for heritage conservation, and (2) through education, to encourage visitors to behave in appropriate ways.

The above suggests that spoken, written and audio visual forms of communication are not only received from the interpretation staff but also some sensory and intellectual perceptions gleaned through the quality of restoration, authenticity of furnishings and effectiveness of exhibits. There may be a variety of reasons for a visitor to go to a heritage site but the significant part is that the goal is achieved when the visitor gains an understanding of the reasons why the heritage site is important to the community, state, nation, world and most of all, to the individual visitor himself/herself.

Heritage Tourism

Heritage tourism is a broad field of specialty travel, based on nostalgia for the past and the desire to experience diverse cultural landscapes and forms. It includes travel to festivals and other cultural events, visits to sites and monuments, travel to study nature, folklore or art or pilgrimages (Zeppel and Hall, 1992).

The word “heritage” in its broader meaning is generally associated with the word “inheritance” that is, something transferred from one generation to another. Owing to its role as carrier of historical values from the past, heritage is viewed as part of the cultural tradition of a society. The concept of “tourism” on the other hand, is really a modern form of consciousness (Nuryanti, 1996)

At the community level, heritage tourism is defined as the process of enhancing a community for the residents as well as for the tourists. It includes local handicrafts, language, gastronomy, art and music, architecture, sense of place, historic sites, festivals and events, heritage resources, the nature of work environment and technology, religion, education and dress.

Heritage tourism connects authenticity, promotion, site development, interpretation, visitors services, and economic development where related professionals and the private owners work together to develop the industry.

World Heritage Sites

Throughout the world, there are cultural and natural heritage sites that are considered to have special importance to humankind. Among these sites, some are considered to be of outstanding value to humanity. A site becomes a World Heritage Site when it is inscribed on the United Nations Educational, Scientific and Cultural Organization's (UNESCO) World Heritage List for its outstanding universal value.

According to the *Operational Guidelines for the Implementation of the World Heritage Convention*, "Outstanding universal value means boundaries and to be of common importance for present and future generations of all humanity". World Heritage Sites are the testimony to the natural wealth of the earth and the cultural excellence of humankind. They represent the best and most important examples of our cultural and natural heritage. By focusing on World Heritage Sites, we are protecting our most valuable heritage.

Method

This study has used both quantitative and qualitative instruments for the purpose of preliminary data collection. Construction of a structured interview schedule was designed fundamentally to obtain data pertaining to tourists who visit major tour destinations. The data to be collected through this instrument include: (I) Who are the tourists, (ii) Their expectations when they visit a site and whether these expectations are met, (iii) The education and experience they obtain from the visits, (iv) Their opinion about the exhibits and displays they see during the visit and what they prefer to see as an alternative, (v) Their understanding and appreciation of Malaysian people, culture and its environment, (vi) Whether their experience make them return. These will be used to collect materials, information and data to lend support to the interpretation of all artefacts/exhibits/venues which are identified as tourist attractions in the Lenggong Valley. Other than that, case studies have been done in this preliminary research to obtain data to delineate the communication tools and activities which can promote the interactive learning and experience of the visitors. Hence, to facilitate such studies, visits to renowned sites which currently are able to attract tourists in great numbers were made. Some preliminary observations were made on the Sangiran Archaeological Heritage Site in Solo Indonesia to examine the possibility of benchmarking Sangiran as a model to be used for the development of a similar site located in Perak Malaysia, which is our Lenggong Archaeological Heritage Site

Results

Limited preliminary fieldwork has been carried out to see how a mindfulness approach could contribute towards creating more knowledgeable, satisfied and understanding tourists. Fundamentally, Sangiran and Lenggong have several similarities, including the existence of artefacts that have been excavated as well as the absence of heritage monuments to eventually attract the tourists. In the absence of monumental structures like Angkor (Cambodia), Borobodur and Prambanan (Indonesia), these two sites have an interesting challenge of drawing visitors simply based on the existence of archaeological artefacts and historical value.

Within the context of promoting mindful tourism, we made a thorough observation inside and outside the Sangiran Museum in order to understand what it

offers to visitors. As a communication factor, information provided by the museum to visitors is critical to ensure understanding of the human evolution and the contribution of Sangiran to human evolution. Where first-time visitors are concerned, it is critical for the museum to create the highest level of understanding so that the sojourners will make a return visit or at the very least, tell their friends what they learned. Concomitantly, the information provided should be bold, adequate, meaningful, interesting and easily understood.

In our observation, we found the museum offers facets that are required to create intelligent visitors. Based on the numerous interviews conducted with the visitors, there appears some level of satisfaction at what they observed. Most expressed satisfaction with the given information which had made them more knowledgeable and mindful on the contribution of Sangiran to the evolution of man. This applied to all types of visitors we met, including students, academicians, researchers and the general public. Repetitive information could affect and sustain attention and interest (Moscardo, 1996) and this is provided by the museum. Most of the visitors said that the information provided was short and precise, prompting them to keep seeking for more information and not be tired of reading the signages on display.

At this point, it can be said that the way the information provided for every display in the museum managed to deliver its own message and can easily be understood by the visitors especially the first timers. Visitors felt that they gained knowledge of the place; thus the history through the effective information provided can raise the level of mindfulness of the visitors.

One drawback of the museum, however, is the language used for the displays. While attempts have been made to present the exhibits in dual languages (Indonesian and English), there are instances when only Bahasa Indonesia is provided due to limited space. Thus, a lesson learned here is that language is important in ensuring that the message is delivered widely and adequately to everyone. It is relevant nevertheless to note that most visitors to the Sangiran Museum are Indonesians; the Indonesian language has accordingly been given priority.

At the same time, the visitor factor should also be taken into consideration. According to Moscardo's Model of Communicating with Visitors (in Woods and Moscardo, 2003), a lack of attempt in communicating with visitors would cause decreased interest and also distraction which will lead to mindlessness. In order to avoid mindlessness, it is suggested that visitors' need are taken care of in certain matters. For example, information in multiple languages should be provided for the convenience of the tourists from different countries. Despite the limited information space for the displays, brochures or pamphlets in multiple languages containing similar information could be distributed. At the same time, wordings that have been used in any display or exhibit should also be clear, simple and attractive to increase legibility and readability.

Beside adequate information and well-written wordings, there are also other communication factors that have been observed in the museum. According to Frauman and Norman (2004), a mindful tourist is induced if the setting is varied, interactive and involving. The Sangiran Museum has elicited 100% of satisfaction from the visitors based on how the artefacts and fossils are displayed. Displays and presentations are provided in an interactive way via multi-sensory and interactive media. For example, some significant artefacts displayed in 3Ds and 2Ds are very interesting.

Additionally, interactive media such as computerised information tools or digital computer based tools are also provided to enable visitors to find information about various artefacts □ they can browse through the pages and websites provided on the screen. Most are made convenient via touch-screen tools. Another interesting and appreciated step taken by the Sangiran management is educating the visitors via audio-visual information about the history and contents of the museum. Visitors are given a chance to watch interesting videos that narrate the story of Sangiran. The videos presented are easily understood by all. Again, the messages seem to be legible and readable and visitors say that they have gained more knowledge and experience; they have also become more mindful since they are aware of what is happening around them and they know the kind of information they are seeking in that particular surrounding.

Besides the interactive media, the mannequins displayed for each story are carved as real as possible to transmit a positive interpretation and impression to viewers. They are creatively positioned to portray actual situations in the narrations on the display boards; this enhances the interest level of the viewers. Indeed, the management spared no expense to make them look almost human; for this purpose, Elisabeth Baynes, a leading expert in the process of hominid reconstruction, was hired to bring the historic ancestors “back to life”.

This is a good lesson to be learned from the Sangiran Museum as it has fulfilled certain communication factors that could induce mindfulness. This observation is supported by our discussion with the visitors. They have expressed their overall satisfaction with how the artefacts and fossils have been displayed. In essence, this factor is one of the main reasons which may have encouraged visitors to return. Most of them feel that all the displays have novelty and value. Displays of new-found artefacts and fossils are always highlighted. This makes the community and local visitors proud of their culture and history. In a nutshell, the design and structure of the museum can be seen to have relevance for the preservation and sustainability of the heritage and could eventually induce mindfulness among visitors since they are aware of the place and value their surroundings.

Moreover, inducing mindfulness through communication factors includes having well- designed signages, good brochures, maps, pamphlets and other types of printed materials. These materials are used as communication tools to connect with tourists in a way. Many tourists prefer to find their own way without the help of tour guides. In order to assist them and make their expedition stress-free yet interesting, well-designed and strategically located signages should be showcased. The tourists can then find their own way easily with the aid of the strategically placed signs. The Sangiran Museum has fulfilled these criteria as well □ many respondents had no difficulty finding their own way inside and outside the museum. On the other hand, our observations through the interviews also showed that a few visitors to the museum feel that the management should provide them with printed materials such as maps, flyers and brochures to assist them even further.

The Sangiran Museum also projects good physical orientation through the capabilities of its tour guides. They are well trained and informed, readily interpreting the history of Sangiran to the visitors who use their services. Sound interpretation and explanation from tour guides create ready understanding among the visitors towards the places they visit. Such understanding will culminate in the appreciation of the destinations which leads to the enhancement of awareness as well as the promotion of sustainable tourism.

The Hindu temple of Prambanan draws many foreign tourists. When interviewed to gauge their points of view regarding certain facilities that have been provided at the heritage site, similar answers were received. The foreign tourists are mainly Germans and Japanese.

Tourists from Germany seem to be visiting Prambanan with interest as their main purpose. Many of them travel readily in the absence of jobs. Desiring to learn more about the Hindu temple entices them to the heritage site where they hope to learn more from the site management. Many expressed disappointment regarding the inadequate provision of information. Their decision in not hiring a tour guide could be one of the reasons.

Not being provided with adequate information appears to be their main dissatisfaction despite their excitement in viewing the uniqueness of the temple's architecture. Displays accompanied by clear explanations are expected to create better understanding and interpretation among foreign tourists. The availability of information provided in different languages is another main concern of the tourists as pictorial maps in themselves are not adequate for the dissemination of required information and satisfactory interpretation. The intention to learn more about the background and history that lie beneath the beautiful and unique temple makes information seeking their main concern. Despite the dissatisfaction, their mindful behaviour creates the desire to visit Prambanan again in future hoping that information provision would be improved. This is an important factor for tourists who wish to be more mindful and knowledgeable about the places they visit besides deriving satisfaction from available conveniences.

In a similar vein, the tourists from Japan mentioned that knowledge gained from studies about Prambanan during their school days was only basic. Hence, their interest to learn more has led to a visit. As they could not understand nor interpret the information displayed adequately, they stated that the services of tour guides could help in overcoming this problem. Clearer messages can be conveyed in two-way communication between tour guides and tourists with questions being posed and answered more clearly, achieving better understanding and satisfaction regarding an issue. Suggestions were also given, one being that the number of Japanese tour guides could be increased. More attractions and activities should be held at the heritage sites and wider promotions provided.

As for the communication tools, maps and brochures appear to be useful when the visitors wish to find their own way around the heritage site without the help of tour guides. This is because the information provided in the brochures is clear and easily understood by tourists. Tourists' interest and determination in gaining knowledge will increase their mindfulness through communication factors such as good information provision, existence of tour guides, communication tools provision (maps, brochures, flyers, etc.), and interaction during information sharing, usage of interactive media, etc.

On the other hand, the local tourists from Central Jawa (Jawa Tengah) have shown a mindless act. It was extremely disappointing to learn that they have not heard about Prambanan and the reason for them to visit the monuments is just a way to spend their leisure time. They have no desire to seek out any stories about Prambanan.

The same applied regarding the tourists in Borobudur. The data show that most of the foreign and local tourists are motivated to visit the Buddhist temple only because of its physical beauty and Yogyakarta is always branded with the name of Borobudur. The foreign tourists consist of Germans and Thais.

Some Thai tourists showed mindfulness when they expressed their sadness that some rocks and statues have been vandalised. These feelings show that they are aware of, and they do care about, the value of the heritage legacy. Suggestions have been made that the authority or management should take action against defaulters who might ruin the beauty of the temple. As for branding and publicity, Borobudur is renowned. The Thai tourists also said that Borobudur's history was taught during their school days and it is also well publicised via television programmes in Thailand. This is the background as to how tourists from Thailand know about Borobudur. Their education and media have played a significant role in promoting Borobudur. However, it was told that the information provided is not adequate as there are limited brochures distributed. Detailed information and explanations are accordingly expected by these tourists to enable them to learn more about Borobudur. However, not everyone can afford to pay the service charges for tour guides. Hence, heritage sites should consider placing information outlets to ensure easy information accessibility by the tourists. For example, the provision of information at heritage places in Thailand and Kyoto is given as comparison to Borobudur, the information provided there being of a higher quality and creating satisfaction in them as tourists.

The tourists from Germany came to know about Borobudur from their Indonesian friends and colleagues. Information on Borobudur is found in websites which everyone can access to search for information. Some do not feel it necessary to hire a tour guide during their visit to the heritage site as they have been well informed or have adequate explanations provided by their Indonesian friends or colleagues. Besides, the information gained through the brochures at information counters is considered adequate according to them. The information is found to be clear, straight forward and easily understood.

On the other hand, feedback from the locals about Borobudur still shows that they are less mindful. Most of them have heard about Borobudur from community leaders. They state that their motivation to visit Borobudur, however, is primarily for leisure purposes and to look at the physical beauty of the ancient monument. They do not have interest in learning about its history although they have no knowledge on it at all. So, they are not concerned about the information provision nor the communication tools provided. They have no complaints and prefer things to remain as they are.

From the findings, it can be said that foreign tourists ought to be more mindful; to encourage the creation of more mindful tourists, factors that lead to mindfulness should be taken into consideration by the site management. The preferences, needs and expectations of the tourists should be studied in order to make improvements; this will go a long way to ensure the sustainability of the heritage site. Tourism, consisting of mindful tourists, is sustainable tourism. This will also ensure the learning of different cultures which will lead to knowledge enhancement; at the same time, appreciation towards heritage legacy could be instilled among tourists. This will also indirectly contribute to the development of heritage tourism.

Another preliminary research which was deployed was to review the relationship between the tour guide's interpretation and the tourist's level of mindfulness. The data indicated that the level of mindfulness did affect tourist learning ($p < .000$) and explained 38.5% of the variance in learning. The level of mindfulness also affected tourist understanding ($p < .000$) and explained 51.7% of the variance in understanding. Lastly, the level of mindfulness affected tourist satisfaction ($p < .000$) and explained 52.9% of the variance in satisfaction.

The deployment of tour guides is one of the characteristics of communication factors. Hence, the data proved that the availability of tour guides, which is a communication factor, contributes towards increasing the level of mindfulness. Tourists who strive to gain more knowledge, satisfaction and understanding meet the requirements of people who wish to be mindful. From this data, we can say that communication factors do contribute to mindfulness.

Conclusion

This paper attempts to explore how a mindfulness approach can be developed in the tourism industry of the Lenggong Valley, creating significant value by promoting tourists who are more knowledgeable, satisfied and understanding. The exploration will eventually bring us to understand and know in detail what is sought and required by tourists when they visit heritage places. The matters addressed are factors that will encourage visitors to be mindful which results in their getting satisfaction, finding out new information and achieving a higher level of understanding. Tourists will then appreciate the surroundings and efforts undertaken to preserve the heritage sites and also to be part of the preservation. At the same time, the findings are expected to provide guidance to the proper authority of heritage sites to consider and emphasise the issues necessary for the improvement of the communication factors and other settings provided at their heritage sites in accordance with the needs and expectations of tourists.

For example, in the absence of a monument or a structure to attract tourists, Lenggong can learn from Sangiran by erecting a similar museum to exhibit and display the findings: the stone tools dating as far back as 1.83 million years. If this is accepted, the museum must be positioned as an important archaeological museum which caters for research and promotes knowledge and understanding on the history of human evolution and the contribution of Lenggong to the evolution. In order to create learning and mindfulness, the exhibits must be presented legibly, clearly and coherently via multi-sensory, interactive and verity media. To improve on what have been seen in the Sangiran Museum, the Lenggong counterpart should be equipped with modern computer-based media including tablets, 3D/4D presentations and other gadgets commensurate with current up-to-date multi-media facilities. Learning from Sangiran, every effort should be made to present these exhibits in as many languages as possible to ensure learning by visitors of different nationalities.

This is to assure that our heritage sites are capable in attracting more tourists and creating mindful tourists which is integral to, and enhances, learning and educating every citizen and visitor alike on the importance of our heritage sites.

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