

The Effectiveness Of Tour Guide's Interpretation In Creating Mindful Tourists: A Study On The Penang World Heritage Sites

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The number of tourists to heritage sites has increased tremendously in recent years and has contributed to the growth of the nation's economy since heritage tourism has become the central focus of Malaysia's attraction to outsiders especially after the declaration of Malacca and Penang as world heritage sites by UNESCO in 2008. When planned and managed effectively heritage tourism can realize positive impacts but when poorly managed heritage tourism can be devastating and causing damage to resources from inappropriate treatments and uncontrolled visitation. Therefore, this study intends to analyse how can effective interpretation provide by tour guide can create mindful tourists which is tourist who has greater learning, high satisfaction and more understanding in order to give positive impact to the heritage tourism. With the greater learning experience and knowledge gain by the tourist from the interpretation by the tour guide, they are able to understand the place more and tend to appreciate the place better as they are able to distinguish their actions that may have impact at the heritage sites hence the heritage can be conserved.

Key words: heritage tourism, tour guide, interpretation, mindfulness

Introduction

Tourism is one of the largest industries that developed rapidly in Malaysia. According to Chui et al., (2011), tourism industry has become the second highest contribution to Malaysia's economic growth. What is surprisingly, heritage tourism become more and more popular nowadays and has been identified as one of the fastest growing tourism segments. Museums, National Park and historic places have generally noted an increase in visitor numbers, and feature strongly in any list of a country's most visited locations (Ryan & Dewar, 1995). Based on Hargrove (2002), families, seniors, groups, and even international visitors choose to frequent heritage attractions when on vocation.

With an urban history of more than 200 years, Georgetown, the capital city of Penang is well known for its heritage building. These buildings are mainly low-rise two or three-storey buildings in which the residents used to work downstairs typically

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in their family businesses and live upstairs (NorAini, Mui, Meng & Fern, 2007). According to Khoo (1994), almost 10% of the pre-war houses in Georgetown were from the 1850s, around the 30% from the 1850s to 1900s, with the remaining 60% were built between 1900 and 1930. Although with the population growth and development pressure, the real properties in the inner city of Georgetown have remained essentially unchanged since they were built in the late 1800s and early 1900s.

When we talk about heritage tourism, the fundamental components involved are Interpretation and education with appropriate planning and management. These two components represent effective long term and comprehensive solutions to combating destruction and vandalism of archaeological and historical sites. Besides that, they can be used to promote environmental awareness and stewardship as well as cultural awareness and sensitivity and to establish a framework for understanding multicultural perspectives (Pinter, 2005).

Interpretation based on The Society for Interpreting Britain's Heritage can be define as the process of communicating to people the significance of a place or object so that they enjoy it more, understand their heritage and environment better and develop a positive attitude toward conservation (Reisinger and Steiner, 2006).

According to Ooi (2002), tourists nowadays tend to interpret everything they experience in their own way, influence both by initially formed ideas and expectations or upon regarding the concrete tour beneficial to them. Thus, Cohen in Rabotic (2010) sees this function of guides in International Transcultural Tourism is oriented at interpretation. Tour guides use interpretation to convey tourist intellectually speaking, from the sphere of unknown into the sphere of well known. In the other hand, tour guides also are in a potentially influential position to modify and correct visitor behaviour to ensure that it is environmentally responsible and contributes to environmentally sensitive attitudes (Armstrong & Weiler, 2002)

In the heritage tourism, Interpretation is trying to produce mindful visitors, visitors who are active, questioning and capable of reassessing the way they view the world (Moscardo, 1996). Langer and Moldoveanu (2000) identify several advantage of mindfulness. People who are mindful have greater sensitivity to the environment, more openness to new information, and creation of new categories for structuring perception and enhance awareness of multiple perspectives in problem solving.

The Problem

According to Salma and Halim (2009), for decades, George Town's heritage was missed by tourist heading for the beaches and still, ignored and neglected by the locals. This phenomena start to change when in July 2008, George Town were jointed inscribed on the World Heritage List by the UNESCO. Starting from that time, many tourist either local or foreign start to attract to the heritage sites in Penang as their tour destination.

Thus, there must be a balance in sustainability and tourist development to ensure that consequences by tourist actors lead to responsible behaviour. Responsible behaviour by the tourist can avoid vandalism to occur at the heritage sites. This is important because according to Moscardo (1996), one of the dangers to built heritage sites arguably results from the inappropriate behaviour of visitors such as touching delicate surfaces, littering and vandalism. Therefore, the lack of responsibility and careless packaging of tourism destinations as mass tourism can be damaging to the tourism industry in the long run (Chui et al., 2011).

Based on Al-hagla, (2010) sustainability of tourism development in historic areas depends on the communications among all of the visitors, the host place, the locals and the key players in cultural tourism. Hence, by providing tourist with information on where to go, how to behave, and highlighting the consequences of behaviour that creates a negative impact on environment are important because heritage sites are non-renewable resources that are fascinating links to a diverse past.

Thus, without suitable presentation and appreciation of what is being conserved, heritage sites potentially become meaningless and understanding of human history is lost and some people do not recognize or respect the heritage values of the site as perceived by the majority of the community. They see it more as a place for basic human needs (Grimwade & Carter, 2000).

In the other hand, according to Schouten (1995), visitor does not come to the museums, visitor centre and heritage sites to learn something although they still insist on saying so in all the visitor survey. Visitors behaviour at the heritage sites is more akin to window-shopping than to the intelligently acquisition of new knowledge. Thus, many tourists seem to need a guide since such visitors frequently break social rules and intrude upon others privacy (McDonnell, 2001).

Therefore, according to Ap and Wong (2001), tour guides are one of the key front-player in the tourism industry, hence, through their knowledge and interpretation of a destination's attractions and culture, and their communication and serve skills, they have the ability to transform the tourists visit from a tour into an experience. Besides that, tour guides play an important role in producing mindful visitor who have greater learning, satisfaction and thinking about new approach to behave in recreation-based settings (Frauman & Norman, 2004) from their effective interpretation.

Research Objectives and Research Questions

The overall objective of this study is to analyse the effectiveness of tour guides interpretation of the heritage sites in creating mindful tourist amongst the local and foreign tourists.

Specifically the objectives of the research are as follows:

- To examine the level of tourists mindfulness with the presence of tour guide as interpreter at the heritage site
- To examine the most effective interpretation by tour guides in creating mindful tourists.
- To examine the effects of mindfulness towards the tourists satisfaction at the heritage sites
- To examine the effects of mindfulness towards the tourists learning experience at the heritage sites
- To examine the effects of mindfulness towards the tourists understanding of the heritage sites.

Based on these directions, the research questions can be formulated as follows:

RQ1: What is the state of tourist mindfulness at the heritage sites after the tour with tour guides as interpreter?

RQ2: What is the most effective tour guide's interpretation in creating mindful tourist at the heritage sites?

RQ3: What are the effects of mindfulness towards the tourist's satisfaction at the heritage sites?

RQ4: What are the effects of mindfulness towards the tourist's learning experience at the heritage sites?

RQ5: What are the effects of mindfulness towards the tourist understands of the heritage sites?

Literature Review

Penang as Heritage Tourism

According to Zeppal and Hall in Chhabra (2010), heritage tourism can be define as a special interest travel whose aspects range from the examination of physical remains of the past and natural landscapes to the experience of local cultural traditions. Besides that, heritage tourism has also seen as travel that provides an authentic experience and communicates the lives, events or accomplishments of past people (Pinter, 2005). The same definition was given by The National Trust for Historic Preservation in Hargrove (2002) with Pinter, heritage tourism is travelling to experience the places, artefacts and activities that authentically represent the stories and people of the past and present.

Thus, Poria, Reichel and Biran (2006) identified two approaches that can be answered the question of what heritage tourism is. The first approach was by Garrod and Fyall. They emphasize on the presence of the individual in spaces exhibiting historic artefacts or at locations classified as heritage spaces. The next approach is by Poria, Butler and Airey. They in the other hand were emphasizing on the link between the individual and the heritage presented; this is the perception of the site in relation to the individual's own heritage. For Bonn et al (2007), heritage tourism, whether defined as visits to cultural settings or visits to spaces considered by the visitors as relevant to their own heritage, is one of the fastest growing tourism sectors.

Penang is one of the top destinations tourism in Malaysia that receives over 3 million tourists that come from both domestic and international. With an urban history of more than 200 years, Georgetown, the capital city of Penang is well known for its heritage building. These buildings are mainly low-rise two or three-storey buildings in which the residents used to work downstairs typically in their family businesses and live upstairs (NorAini, Mui, Meng & Fern, 2007). According to Khoo (1994), almost 10% of the pre-war houses in Georgetown were from the 1850s, around the 30% from the 1850s to 1900s, with the remaining 60% were built between 1900 and 1930. Although with the population growth and development pressure, the real properties in the inner city of Georgetown have remained essentially unchanged since they were built in the late 1800s and early 1900s.

George Town, the historic capital of Penang was inscribed as the UNESCO World Heritage Site alongside with Malacca on 7 July 2008. It is officially recognized as having a unique architectural and cultural townscape without parallel anywhere in the East and Southeast Asia region. Penang Cultural Traits and Heritage represents a mature. Starting from that time, many tourist either local or foreign start to attract more to the heritage sites in Penang as their tour destination.

When planned and managed effectively heritage tourism can realize positive impacts that include building community pride, enhancing a community's sense of identity, contributing to community stability, providing employment opportunities, and ensuring that cultural and historic sites are preserved and maintained. When poorly managed heritage tourism can be devastating, leading to culture commoditization, encouraging gentrification that displaces long-established residents

and undermines local traditions and ways of life and causing damage to resources from inappropriate treatments and uncontrolled visitation (Pinter, 2005).

Interpretation at the Heritage Sites

For the heritage sites, interpretation in Grimwade and Carter (2000) is primarily about explaining significance and meaning. It requires research, planning and strategic consideration of what are the best media forms to use and the principle messages to be conveyed to targeted audiences. It must present the meaning behind the artefact, or site which crates value and significance.

Moscardo in Rabotic (2008), all similar definition of interpretation have in common three features. Firstly, interpretation is more often viewed as a form of communication whose aim is to stimulate with the public an interest in self learning and the ability of observation. Secondly, helping people to understand a place or culture, interpretation generates support for the preservation of the place and culture. Thirdly, interpretation can be seen as a management strategy of tourism, recreation, natural and cultural resources.

Along the process of interpretation, it involves two components, both a programme and an activity (Alderson and Low, 1987). The programme establishes a set of objectives for the things that we want our tourist to understand. The activity has to do with the skills and techniques by which that understanding is created. Therefore, in order to monitor continually the effectiveness of interpretation programmes, it would be helpful if it can measure the tourist retention of knowledge. Within the interpretation environment, the two keys of variables are the tangible physical components of setting and the intangible service component of the presenter who seeks to make sense or interpret the setting for the audience (Ryan and Dewar, 1995).

Thus, Knudson, Cable and Beck in Wearing, Archer, Moscardo and Schweinbergh (2007) listed six objectives for interpretation indicating the wide scope of activity inherent in the concept. They are 1) To increase the visitors understanding, awareness and appreciation of nature of heritage and of site resource. 2) To communicate messages relating to nature and culture, including cultural and historical processes, ecological relationships and human roles in the environment. 3) To involve people in nature and history through first hand (personal) experience with the natural and cultural environment. 4) To affect the behaviour and attitudes of the public concerning the wise use of natural resources, the preservation of cultural and natural heritage, and the respect and concern for the natural and cultural environment. 5) To provide enjoyable and meaningful experience and 6) To increase the public understanding and support for an agency's roles.

In the other hand Putney and Wagar in Ryan & Dewar (1995) cited that the objectives of interpretation are enhancing visitor enjoyment, orientation of the public to the facilities of attraction of the areas, alerting visitors to the positive and negative effects of environmental modification, obtaining public involvement in protection and conservation and informing the public of the resource management activities as being appropriate a view that many would maintain.

Interpretation typically can be divided into verbal and non verbal interpretation, or a combination of both. According to Zeppel and Muloin in (Lo & Hallo, 2011), Non-verbal interpretation can be seen in printed material of tourist attractions and physical settings at the site. Brochures and onsite interpretive signs and displays are very common in both indoor and outdoor attractions, such as

museums and theme parks. Non-verbal interpretation can influence visitors' understanding and emotional experience of the visited attraction.

Verbal interpretation in the other hand is mostly provided by tour guides or on-site interpreters. Good verbal interpretation should meet some requirements, such as using specific terms in order to widen visitors' awareness of the history of the site and to help to give a sense of place to visitors and presenting the site and its culture through acquired knowledge and personal experience in order to enhance the level of authenticity. Although non-verbal interpretation plays an important role in educating visitors about the attraction, verbal interpretation seems more direct and important in not only providing visitors with information, but also improving their experience and meeting management objectives in terms of tourist behaviour and tourist respect toward the site

Kong (2010) in contrast highlights interpretation into factual style and interpretive style. Factual style is just like giving factual information to recipients without further explanation about the object being discussed. This type of knowledge transfer tends to be one-way communication and makes the tourists feel bored during the tour. Interpretive style on the other hand, reveals an interesting form of narration and conveys meaningful message to the recipients compared to the factual style which simply telling factual information (Nurbaidura, Abdul Ghapar, Badaruddin & Hairul Nizam, 2012)

Some scholars claim interpretation as an important educational tool for providing visitors with sufficient information in environmental or nature based tourism (Moscardo et al., 2004). Interpretation provides quality information on the natural environment for tourists, while programmers help in developing informative trails, information packs, brochures, signs and all sorts of materials about the local environment and nature. In educative component of the visitor experience still represents a primary motivation for their work as interpreters and indeed as custodians of a county's culture. If therefore, interpreters play roles in order to entertain, it is because it is seen as a means to educate (Ryan & Dewar, 1995).

Reisinger and Steiner, (2006) suggest that interpretation is an educational activity which aims to reveal meanings and relationships to people about the places they visit and the things they see 'through the use of original objects, by firsthand experience, and by illustrative media, rather than simply to communicate factual information. Tourists that are able to understand the place, tend to appreciate the place better as they are able to distinguish their actions that may have impact at the heritage site

Tour Guide as Interpreter

Tourists nowadays tend to interpret everything they experience in their own way, influence both by initially formed ideas and expectations or upon regarding the concrete tour beneficial to themselves (Ooi, 2002). Thus, Cohen in Rabotic (2010) sees this function of guides in International Transcultural Tourism is oriented at interpretation. Tour guides use interpretation to convey tourist intellectually speaking, from the sphere of unknown into the sphere of well known. In the other hand, tour guides also guide is in a potentially influential position to modify and correct visitor behaviour to ensure that it is environmentally responsible and contributes to environmentally sensitive attitudes (Armstrong & Weiler, 2002)

Not only that, The guides tour is a powerful tool in ensuring that visitors adhere to the designated paths and walkways, and the communication skill of the

interpreters are important in retaining the interest of visitors and reinforcing predispositions not to stray from marked paths(Ryan & Dewar, 1995).

Therefore, tour guides seems to play a role as a heritage interpreter which is an individual who interacts with participants to provide interest, to promote understanding, and to encourage a positive experience of a natural, historical, or cultural theme. The interpreter presents information by relating the subject to the participant s frame of reference, through, for example, culture, ethnicity, or language. Interpreters can work at, but are not limited to, parks, museums, aquariums, historic sites, art galleries, zoos, industrial sites, interpretive centres, botanical gardens, cultural centres, adventure travel sites, nature sanctuaries, and tour companies. (Heritage Interpreter (HEI) 2.0, May 2007).

Reisinger and Steiner (2006) in the other hand argued that guide tours could be effective instruments used by governments to control tourists and their contacts with a host society and to disseminate images and information preferred by the authorities. Not only that, Some scholars point out that tour guides may have their own agendas based on their country's social cultural, historical political and economic contexts or on their employment situation(Ap & Wong, 2001). Their interpretation may be self-serving or conformist narratives but Lo and Hallo (2011) identify because of the insufficient information is provided at the heritage site, tourists are likely to turn to tour guides for more information. Thus, tour guides become important for educating tourists about the significance of the heritage sites.

According to Poria, Reichel and Biran (2006), tourists seek the different interpretation for the different experience. Therefore, tourists who went to the historic settings are a heterogeneous segment and as such, they need a various interpretation in order to meet their expectation more successfully.

Therefore, According to Reisinger and Steiner (2006), by using clear, simple explanations to reduce the gap between the information and visitor's current knowledge also humour, analogies, metaphor, opportunities to ask questions, provision of variety and structuring logically presented information help to build links between the interpretative content and the everyday experience visitor can provide a good interpretation to the tourists. Besides that, a knowledgeable, well structured commentary delivered in an interesting manner is an essential ingredient of coach tourist satisfaction. The respondents are more than happy with the cultural interpretive information given by the guide (McDonnell, 2001).

Moscardo (1996) in the other hand, identifies three main ways in which interpretation can contribute to the quality of visitor's experience. These are: 1) providing information on the available options so tourists can make the best choice what they do and where to go. 2) Providing information to encourage safety and comfort so tourists know how to cope with and better manage encountered difficulties and understand message given by the warning sign. 3) Creating the actual experience so tourists can participate in activities such as guide walks, eco tours, visit art galleries, fauna sanctuaries or zoos and learn in areas of educational interest, therefore, several principles for designing more effective interpretation can be derived. They are variety, personal connection, participation, clear content and accommodating to tourist's characteristics (Moscardo, 1998).

Research from Nurbaidura, Abdul Ghapar, Badaruddin and Hairul Nizam(2012) on Heritage awareness among tour operator in heritage sites : A case study of rickshaw pullers in Melaka identify attributes that indirectly will influence the interpretation or storytelling and the quality of tourists' experience while visiting the heritage city of Melaka. There are six characteristics identified by the

researchers: 1) Two-way communications 2) Respond to audience need 3) Speak more than two languages 4) Friendly 5) Good listener 6) Happy to take questions. In this study it proves that interpreters are able to increase the quality of tourists' experience through their good interpretations.

In the addition, among different forms of interpretation, tours by heritage guide have the most influence on the visitors' experience, understanding and enjoyment of heritage. Good interpretation will not only improve tourists' experience but also encourage repeat visitation by the tourists as it will generate sustainable economy to the local community. (Nurbaidura, Abdul Ghapar, Badaruddin & Hairul Nizam, 2012).

A good interpretation by tour guides as interpreters are important for the visitor at the heritage sites since it will help them discover and understand the meanings of these sites. For those visitors who already relate to the site, interpreters offers opportunities to discover a broader understanding, to see the sites with new eyes (Larsen et al., 2007). Other than that, study by Wearing and Archer (2002) in "The Case of Adventure Tour Guiding" show that the interpretive space and the experience becomes a place for interaction and learning and the participant does not damage or destroy the space but can expand self to allow nature to become part of self. Hence interaction between the visitors and tour guide forms an exchange of influence that creates a social value of the site for the participant involved that effects a change in self and identity.

Rabotic (2008) in the other hand found out those tourists from other countries frequently quitting tours before the end because it was difficult and not interesting enough to listen the commentary with no elementary knowledge of local history even when the guides had an excellent command of a foreign language in order to translate the interpretation.

Moscardo(1996), identifies that interpretation is trying to produce mindful visitors, visitors who are active, questioning and capable of reassessing the way they view the world. McArthur and Hall as cited in Moscardo (1996) state that interpretation can help control the access of sites to tourists and control how tourists move through sites. This can help preserve sites by ensuring that the sites' respective carrying capacities are not exceeded. They found that tourists who had mindful predispositions were more likely to be influenced by 'nature orientated activities' and 'mindful' information services. They also found that mindful tourists desired experiences that encouraged learning, spending time with family, excitement, and escape.

Mindfulness

Mindfulness is an ancient concept (Dane, 2011) which is originated in Buddhist philosophy (Thomas, 2006). It is an English translation of the Pali word; "*sati*" connotes awareness, attention and remembering (Siegel, Germer and Olendzki, 2008). The roots of mindfulness lies in various lines of thought extending back over two millennia (Brow et al, 2007). Mindfulness in Buddhist tradition occupies a central role in a system that was developed as a path leading to the cessation of personal suffering (Silananda, 1990).

According to Siegel, Germer and Olendzki, (2008), the definition of mindfulness has been somewhat modified for its use in psychotherapy and it now encompasses a broad range of ideas and practices. In the Buddhism definition of mindfulness, the whole idea is about awareness, attention and remembering. Dane

(2007) has pointed out that awareness, attention and remembering are present when a sniper with malice in his heart, aims at the innocent victim. From Siegel, Germer and Olendzki (2008) point of view, they see that awareness is inherently powerful and attention which is focused, awareness is still powerful. Just by becoming aware of what is occurring within and around us, we can begin to untangle ourselves from mental pre-occupations and difficult emotion.

In contrast, Germer et al (2005) suggest that to define mindfulness, the important elements that we need to mention are 1) awareness, 2) of present experience and 3) with acceptance. Hence, the definition given by Kabat-Zinn (2005) is consist the elements that suggested which is mindfulness as an open hearted, moment to moment, non-judgmental awareness or the maintenance of awareness on the present moment with the quality of that awareness being one of acceptance and compassion.

Other than that, mindfulness also can be defined as a state of consciousness in which attention is focused on present moment phenomena occurring both external and internally (Dane, 2011). Mindfulness entails attending to external and internal phenomena because they are both part of the present moment (Brown & Ryan, 2004). According to Ansburgh and Hill (2003), in a state of mindfulness, individuals are attend to a relatively large number of external and internal phenomena which suggest that with regard to its intentional breadth on the number and range of stimuli attended during a given period of time. In contrast, Bishop et al. (2004) argue that mindfulness mainly has relevance to situation in which there are no external demand to negotiate

To be mindful, Boyatzis and McKee (2005) suggest that we must first wake up to our inner experience and attend consciously to these insights. But it doesn't stop there; mindfulness includes paying attention to what happening around us that is being acutely aware and seeking deep understanding of people, our surrounding, the natural world and events. Then we must do something with our perceptions, feelings and thoughts. Langer and Moldoveanu (2000) identify several advantage of mindfulness. People who are mindful have greater sensitivity to the environment, more openness to new information, and creation of new categories for structuring perception and enhance awareness of multiple perspectives in problem solving.

In the heritage tourism, Interpretation is trying to produce mindful visitors, visitors who are active, questioning and capable of reassessing the way they view the world (Moscardo, 1996). Moscardo, in the journal *Mindful visitor: Heritage and tourism* (1996) proposed mindfulness model of visitor behaviour and cognition at built heritage site (Figure 1)

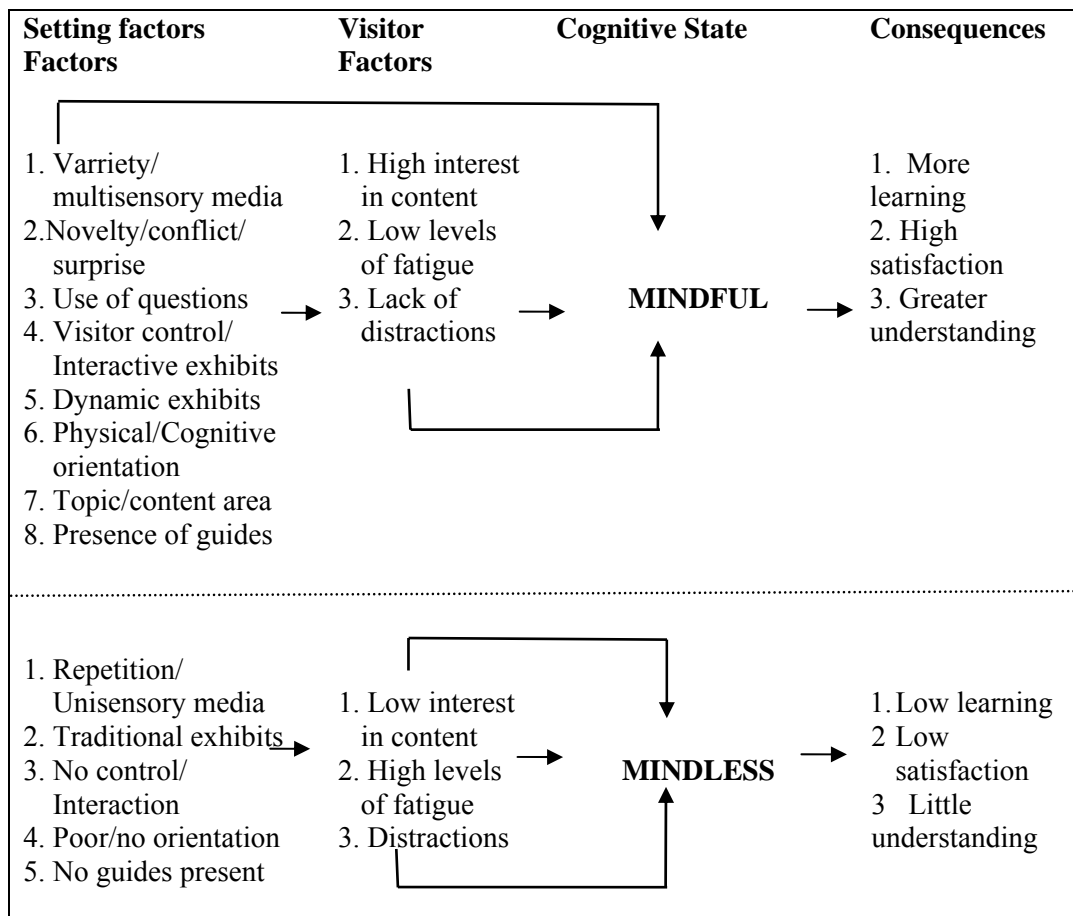


Figure 1: Mindfulness model (Moscardo, 1996)

Theoretically, interpretations are closely related to mindfulness (Moscardo & Pearce, 1986). McArthur and Hall (1993), as cited in Moscardo, (1996) state that interpretation can help control the access of sites to tourists and control how tourists move through sites. This can help preserve sites by ensuring that the sites' respective carrying capacities are not exceeded. They found that tourists who had mindful predispositions were more likely to be influenced by 'nature orientated activities' and 'mindful' information services. They also found that mindful tourists desired experiences that encouraged learning, spending time with family, excitement, and escape.

Method

The method use in this study is quantitative method utilising a survey of tourists at the heritage sites in Penang. The main rationale for selecting this method is the use of numbers and statistics. The quantifying abstract concepts provide a way to isolate variable and gain knowledge about concepts that would otherwise remain hidden. This study took place over 3 week period in October 2012 at the Penang World Heritage Sites. Two hundred tourists who tour with tour guide were chosen as the respondents for this study. Self – administered surveys were distributed to the tourists after they tour with their tour guide. The survey consists of 2 section where the section A involved demographic questions and for the section B tourists were ask to

indicate on a scale from 1 to 5 from strongly disagree to strongly agree about the tour guide's interpretation developed by Moscardo (1998) that consist five factor of effective interpretation. The factors are variety, personal connection, participation, clear content and accommodating to tourist characteristics. The mindfulness scale developed by Moscardo (1992) and used by Frauman and Norman (2003,2004) was also included in the questionnaire. The questions asked the tourist "when tour with the tour guide i....." and followed by seven items intended to measure mindfulness. (Had my interest captured, searched for answers to questions i may have, had my curiosity aroused, inquired further about things, felt involved in what was going around me and felt in control of what was going on around me). Last but not least, tourists were asked about their learning experience, level of understanding and level of satisfaction. These are all the sequences of the mindful tourist.

Results

The majority of respondents were female (59%), between age 16-25 (48.5%), and finished their secondary and high school (45.5%). Most of them are Malaysian (59%) and had 1 time experienced (47%) visited Penang World Heritage Sites.

To see the relationship between tour guide's interpretation and tourist's level of mindfulness, regression analysis was carried out. The dependent variable under examination was the mindfulness factor and the dependent variable included were variety, personal connection, participation, clear content and accommodating to tourist characteristics. All the independent variables have relationship with the dependent variable with the correlation value above .3. For the correlation between each of the independent variable, all the value of bivariate correlation for each independent variable is less than .7; therefore all variable will be retained in the model. The R square value was .460 means that the overall model explained 46% of the variance in Mindfulness and the Sig value was .000 where $p < .0005$, thus the model in this research had the statistical significance.

In the other hand, the data also shows that the variable that made the strongest unique contribution to explain the Mindfulness were clear content followed by participation, personal connection, variety and last but not least was accommodating to tourist characteristics.

The relationship between level of mindfulness and learning, level of mindfulness and understanding, and level of mindfulness and satisfaction were analyzed by conducting regression analysis on one by one where learning, understanding, and satisfaction were the dependent variable and mindfulness scale was the independent variables. Result indicated that level of mindfulness did effect tourist learning ($p < .000$) and explained 38.5% of the variance in learning, level of mindfulness also did effect tourist understanding ($p < .000$) and explained 51.7% of the variance in understanding and lastly for the satisfaction, level of mindfulness also did effect tourist satisfaction ($p < .000$) and explained 52.9% of the variance in satisfaction.

Conclusion

These present study provides some support for the mindfulness model presented by Moscardo (1996). Tour guide's interpretation as one of the setting factor in Moscardo model (1996) did affect the level of tourist's mindfulness, which in turn affects the tourist's learning, understanding and satisfaction. The result of this study shows that

there was a significant relationship between tour guide's interpretation and creating mindful tourist, and their learning, understanding and satisfaction. Moscardo (1998) suggested that 5 principles for designing effective interpretation and it is supported by present study where the most effective tour guide's interpretation preferred by the tourist's in order for them to be mindful are clear content followed by participation, personal connection, variety and last but not least was accommodating to tourist characteristics. Effective interpretation prepare by tour guide is very important since it will develop a rich and meaningful appreciation for a place even when they have only been at the destination for a very short time (Stewart et al., 1998) and it is also can create tourist who not only appreciate the site but who have some understanding of the region or nation that the site is a part of and can make a substantial contribution to the sustainability of tourism in general (Moscardo, 1996).

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