REVISITING THE MINDFULNESS FRAMEWORK IN HERITAGE TOURISM

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REVISITING THE MINDFULNESS FRAMEWORK IN HERITAGE TOURISM

by

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LIST OF ABBREVIATIONS

WHS	World Heritage Site
UNESCO	United Nations Educational, Scientific and Cultural Organisation
WMF	World Monument Fund
CAMS-R	Cognitive and Affective Mindfulness Scale
FMI	Freiburg Mindfulness Inventory
SMQ	Southampton Mindfulness Questionnaire
MAAS	Mindful Attention Awareness Scale
PMQ	Philadelphia Mindfulness Scale
FFMQ	Five Facet Mindfulness Questionnaire
TMS	Toronto Mindfulness Scale
MMS	Mindfulness/Mindless Scale
KIMS	Kentucky Inventory of Mindfulness Skills
PDA	Personal Digital Assistants
GDP	Gross Domestic Product
SEM	Structural Equation Modelling
PLS	Partial Least Square
EFA	Exploratory Factor Analysis
CFA	Confirmatory Factor Analysis
PCA	Principal Component Analysis
KMO	Kaiser – Meyer Oklin
LI	Level of Interest
F	Familiarity
V	Visualisation

EC	Emotional Connectedness
SB	Sense of Belonging
CV	Connection to Visitor
SPSS	Statistical Package for Social Sciences Programme
CMB	Common Method Bias
CB-SEM	Covariance-based SEM

KAJIAN SEMULA KERANGKA KONSEP MINDA KETARASEDAR

DALAM PELANCONGAN WARISAN

ABSTRAK

Pelancong yang mempunyai minda ketarasedar mampu menghargai dan bertindak dengan lebih bertanggungjawab berbanding dengan pelancong yang tidak ketarasedar. Kerangka konsep minda ketrasedar yang dicadangkan oleh Moscardo (1996) telah diperakui penting, namun begitu, terdapat beberapa isu dalam mengaplikasikan kerangka konsep ini: kekurangan penerangan dalam Faktor Pelawat dalam mempengaruhi minda ketarasedar dan masih belum ada pengukuran yang khusus untuk minda ketarasedar dan interpretasi dalam konteks pelancongan. Secara keseluruhannya, objektif kajian ini adalah untuk penambah baikan kerangka konsep minda ketarasedar dalam kajian pelancongan untuk menjelaskan hasil tafsiran pelancong. Kajian ini bertujuan untuk menyelidik pengaruh Faktor Pelawat dan Faktor Persekitaran terhadap minda ketarasedar. Kajian ini telah dijalankan di Pulau Pinang, satu destinasi yang telah diiktirafkan oleh UNESCO sebagai bandaraya warisan kebudayaan dunia. Kajian ini menggunakan kaedah soal selidik yang diurus sendiri dengan kaedah persampelan kuota dari 390 responden daripada pelancong dalam dan luar negara telah dikumpul. *Partial Least Square* (PLS) telah digunakan untuk menganalisis data untuk mendapatkan model struktural dan model pengukuran penilaian. Daripada analisis, semua konstruk mempunyai kebolehpercayaan komposit yang melebihi 0.7 dan menunjukkan kesahihan konvergen dan diskriminan yang mencukupi dengan perbezaan nilai purata diekstrak besar daripada 0.50. Cadangan model kajian mempunyai tahap *Goodness of Fit* (GoF) dengan nilai sebanyak 0.606. Secara keseluruhannya, kerangka konsep ini menunjukkan nilai penjelasan yang tinggi

dengan R^2 sebanyak 0.628 (62.8%). Ini menunjukkan bahawa minda ketarasedar membantu sebagai pengantaraan terhadap hasil tafsiran. Keputusan yang diperolehi daripada ujian Q^2 menunjukkan hasil tafsiran dapat diramalkan oleh model kajian. Hasil kajian menunjukkan minda ketarasedar membantu sebagai perantaraan antara *Uses of Questions* (Faktor Komunikasi), *Level of Interest* dan *Visualisation* (Faktor Pelawat) dan hasil tafsiran. Ini telah menunjukkan bahawa dalam konteks pelancongan warisan, hanya tiga pembolehubah yang penting dalam mempengaruhi minda ketarasedar bagi menyokong hasil interpretasi. Minda pelawat banyak dipengaruhi apabila rasa ingin tahu mereka direspond dan mereka dapat mengambil bahagian secara interlektual terhadap hasil penemuan mereka. Ini telah melengkapkan kerangka konsep dalam memahami hubungan antara Faktor Komunikasi dan Pelawat serta hasil tafsiran melalui peranan minda ketarasedar.

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IN HERITAGE TOURISM

ABSTRACT

It has been propounded that mindful tourists are able to appreciate and act responsibly at heritage sites, as compared to tourists who are mindless. The mindfulness framework suggested by Moscardo (1996, 1999) has been acknowledged as important, however, there are few gaps in the application: lack of explanation on Visitor Factor in influencing mindfulness and lack of specific measure of mindfulness and interpretive outcome in tourism context. The overall research objective of this study is to enhance the mindfulness framework in explaining tourist interpretative outcome. This research examine the influence of Visitor Factors and Communication Factors on mindfulness. This research is conducted in Penang, a destination listed under the UNESCO World Heritage. A self-administered questionnaire using quota sampling method with 390 usable responses from local and international tourists were gathered. Partial Least Square (PLS) was employed for data analyses: measurement and structural model assessment. From the analysis, all the constructs have composite reliability value of more than 0.7 and have demonstrated adequate convergent and discriminant validity with an average variance extracted value greater than 0.5. The proposed model of mindfulness has a high level of Goodness of Fit (GoF), with a value of 0.606. The overall framework shows a strong explanatory power with R^2 of 0.628 (62.8%). The results from Q^2 tests suggest that interpretive outcome is well predicted by the model. The findings reveal that mindfulness mediates the relationship between Uses of Questions (Communication Factors), Level of Interest and Visualisation (Visitor Factors) and interpretive outcome. This has demonstrated that, in the context

of heritage tourism, only these three variables are significant in influencing mindfulness in supporting desirable interpretive outcome. Visitors are highly influenced if we respond to their curious mind and make them engage intellectually in their encounter. This has provided a comprehensive framework in the understanding of the relationship between Communication and Visitor Factors and interpretive outcome through the mediating role of mindfulness.

CHAPTER 1

INTRODUCTION

1.1 Background of Study

According to the past literature, the mindfulness framework are able to explain and understand on the factor that contribute to mindfulness. However, it is not competent in explaining the relationship between mindfulness and interpretive outcome. Thus, this research would like to extend the understanding of mindfulness in influencing interpretive outcome. In reviewing this framework, both the Communication Factors and Visitor Factors will be revisited to explore on the effect of the variable to mindfulness and interpretive outcome. In addition, this research will also look at the role of mindfulness in the framework in influencing interpretive outcome.

This study aims to strengthen the mindfulness framework used to explain the tourist interpretation in tourism research. The concept of mindfulness will first be re-visited to provide greater understanding on the underlying mechanism that underpins the concept. Next, the Communication and Visitor Factors in the mindfulness framework will be investigated to provide greater understanding on how they influence mindfulness and how it affects interpretive outcome. Finally, the study will explore on the effects of mindfulness on interpretive outcome. This research focuses on mindfulness at hertitage sites.

In recent years, the number of tourists who visited heritage sites has increased and this has contributed to the growth of Malaysia's economy. Heritage tourism is capable of

generating large economic impact as it has higher public interest (Strauss & Lord, 2001 and Bowitz & Ibenholt, 2009). Heritage has become one of the Malaysia's key attraction to outsiders, especially after the twin declaration of Malacca and Penang as World Heritage Sites (WHS) by United Nations Educational, Scientific and Cultural Organisation (UNESCO) in 2008 (The Star, 8 July 2008). The number of tourist arrival in Malaysia has increased from 22.05 million in 2008 to 25.03 million in 2012 (Ministry of Tourism Malaysia, 2012). In 2008, for Penang alone, the number of tourist's arrival hit 6.31 million after George Town was officially recognised as a UNESCO WHS. The arrival of tourists then subsequently slowed down but held steady at between 5.96 and 6.09 million tourists up till 2012 (Penang Monthly, January 2016). The other UNESCO listed WHS in Malaysia are Gunung Mulu National Park in Sarawak, Kinabalu Park in Sabah and the latest being the Lenggong Valley, Perak (New Straits Time, 2 July 2012). The WHS status has elevated both Malacca and Penang to international status in terms of cultural heritage tourism and is expected to draw more tourists to both sites. Heritage tourism is viewed as travels that are related to experiencing cultural environments, including landscapes, the visual and performing arts, and special lifestyles, values, traditions, and events (Tighe 1986, Endresen 1999; Garrod and Fyall, 2001; Howard, 2003; Caton & Santos, 2007).

Heritage is regarded as one of the most significant and rapidly growing components of tourism in many developed economies (Li, Wu, and Cai, 2008). In line with this, Chen & Chen (2010) asserted that heritage tourism is consistent with more general global trends in cultural tourism and has emerged as one popular form of tourism. Various researchers (Endresen, 1999; Strauss & Lord, 2001 and Al-hagla, 2010) highlighted that the WHS are important tourist attractions and they form the backbone of the

tourism industry. Indeed, the places which are listed on the World Heritage List can quickly draw attention from many people around the world to the site, ultimately becoming a major tourist attraction which potentially creates high linkages with the local economy. Heritage tourists are observed to spend more than other segments of tourists (Kerstetter, Confer, & Graefe, 2001 and Nicolau, 2011).

Heritage tourism offers opportunities to depict the past in the present. It provides an infinite time and space in which the past can be experienced through the perspective of the endless possibilities of interpretations (Nuryanti, 1996 ; Global Heritage Fund, 2012). Heritage tourism reflects a desire to experience something unique and beautiful that represents the self or others' most valued inheritance. One of the reasons that people would want to travel to cultural heritage sites is to experience something that they do not have in their own country Heritage also represents the foundations of human society and provides the best examples of the historical and cultural development of humanity (Global Heritage Fund, 2012).

Nevertheless, tourism has been identified as one of the major threats to heritage sites (Global Heritage Fund, 2012). The growth of the tourism industry has detrimental effects on heritage sites to a certain extent. A study by the World Monument Fund (WMF) showed that tourist activities are as damaging to heritage as war or rising sea levels. Approximately one-third of the heritage sites were diagnosed as being 'in danger' mainly from tourist activities (World Monuments Fund, 2010). Thus, in overcoming this issue, the host country would include sustainability efforts in their tourism plan to ensure on-going economical income and the protection of the heritage sites.

In ensuring sustainability of the heritage sites, the most common method is to enforce law and policies to protect these heritage sites. For example, Malaysia has formulated the National Heritage Act 2005 and created the post of "Heritage Commissioner" to supervise, preserve and maintain the value of heritage sites (Netto, 2012), and the United Kingdom government has implemented a policy that meets the obligations to protect, manage, present and transmit to future generations for the heritage sites (Department for Communities and Local Government, 2008). Agencies such as the United Nation often inspect and examine closely heritage sites to ensure their integrity and "outstanding universal value". Hence, if the host of the heritage sites fails to maintain the sustainability of the sites, the United Nations' cultural agency would propose to label the heritage sites on its list of world heritage sites in danger (Carrell, 2008).

At the macro level, law and policies are engaged to facilitate the management of heritage sites such as carrying capacity, tour operator's conducts and tourist conducts. Laws and policies, however, do not address issues at the micro level, such as the attitude and behaviour of individual tourists. The ability in managing tourists at the micro level will assist the management of heritage sites at the macro level.

At the micro level, one of the ways to help ensure the sustainability of the heritage sites is by producing mindful tourists. Mindful tourists are tourists who are actively engaged with the interpretation of the heritage sites that will lead to greater learning and higher satisfaction (Moscardo 1996 and 1999). Interpretation and tourism are closely related. Interpretation in the context of tourism is mainly related with providing information to tourists at tourist attractions. To connect the terms of interpretation and

tourism together, Moscardo (1998) used the terms such as "providing visitors with information" and "giving visitors knowledge", implying that interpretation is closely linked to communication and education. Current research on the other hand, adapts definition that is aligned to visitor's perspective, stating that interpretation creates an opportunity for the visitors to construct meaning personally through their intellectual and emotional connections through their encounter (Larsen, Mayo, Wolter, Bliss, & Barrie, 2009). This would enable the visitors to make connection between their own experience and the encounter at the attraction.

The concept of "Mindfulness" provides useful insight in terms of learning from interpretive material (Moscardo, 1996). A mindful individual is an individual who is actively engaged in re-constructing the surrounding through creating new categories, thus drawing their attention to new contextual cues that may be consciously controlled. A mindful tourist would be able to distinguish the differences. A mindful tourist would be able to distinguish the differences. In contrast, a mindless individual is an individual who behaves through the routine, pay limited attention to what they are doing and trapped in a rigid mind-set. Mindfulness is a concept that helps tourist to build interpretation that will enrich the value of the experience and generate a sustainable connection between the tourists and the heritage sites (Moscardo, 1999).

According to Moscardo (1999) and Frauman and Norman (2004) visitors who are mindful may value and understand the information of the place that they have visited differently despite being at a natural, cultural or historical based setting compared to those who are not so mindful. A mindful individual is more attentive to his or her surrounding while a mindless visitor will not pay much attention to his or her

surroundings. Being able to produce attentive tourists will benefit the heritage sites as the tourists will behave in ways which will generate greater learning and eventually lead to greater protection towards the heritage sites. They are also aware of the consequences of their actions on the heritage sites.

An outcome of a mindful tourist with effective interpretation is to learn something new such as the culture, lifestyle and history, which will add a new perspective into their lives and so on. Learning is therefore a vital part of the interpretation process. In the process of interpreting, the individual is digesting the information and trying to connect to their previous experience or existing information or perhaps creating new cues in themselves. Learning while travelling often brings benefits to both the visitors and the places visited. It can drive to the advancement of knowledge, understanding and satisfaction with the visit. Kuh (1995) argued that travel is one of the most influential variables in developing basic skills for some learners. Werry (2008) supported the idea and claimed that travel offers one of the most contemporary opportunities outside of the education industry where people learn about other times, places and cultures.

Davis, Sumara, and Luce-Kapler, (2000) suggested learning as a creative process of change in a person as an individual, social and community level. Learning is often facilitated by a wide range of tools which are dynamic between a person and "something". Learning is an essential part of human, both consciously and unconsciously, and is linked to identity and sense of self. In the dimension of communication, Mezirow (2003) stated that communicative learning refers to understanding what someone means when they communicate with you. This

understanding includes becoming aware of the assumptions, intentions and qualifications of the person communicating.

It has been proposed that in the process of interpretation of the information, visitors tend to gain new insights (Moscardo, Woods and Saltzer, 2004 and Larsen et al., 2009). Effective interpretation plays an important role in learning and understanding the information provided at the heritage sites. Effective interpretation would help tourists in gaining more knowledge and at the same time enjoying their visit. In the present study, effective interpretation is measured based on several dimensions of interpretive outcomes, namely cognitive, affective and behavioural dimensions. Therefore, it is important to investigate the aspects of mindfulness which contribute to desirable interpretive outcome.

In addition, this research aims to improve the current framework of mindfulness in tourism proposed by Moscardo (1996, 1999) and revised by Woods and Moscardo (2003). The existing framework is unclear in terms of explaining the factors influencing mindfulness and how mindfulness produces better interpretive outcome among visitors. The framework also does not have a clear explanation on how mindfulness would support interpretation in producing individuals with desirable interpretive outcome. Hence, this research will enhance the current conceptual framework of mindfulness. The research will also address and evaluate both the Communication and Visitor Factors which influence the level of mindfulness and how mindfulness will help in producing desirable interpretive outcome.

1.2 Problem Statement

In the mindfulness literature, there are lack of understanding on the heritage environment and context that relate to both the Communication and Visitors Factors. To ensure that the factors influencing mindfulness are comprehensive, the researcher aims to review and re-visit the variables in the existing framework at heritage sites because the variables might be different compared to past research and application of mindfulness by Moscardo in different contextual environment such as the nature environment (Moscardo and Ballantyne, 2008; Woods, Moscardo, and Greenwood, 1998) and wildlife-based tourism (Woods and Moscardo, 2003). There might be other variables which may influence mindfulness that have not been considered.

Furthermore, the measurement of mindfulness in tourism research has been vague. The measurement offered by Moscardo (1996) emphasised on the influence of the Communication Factor on visitor's interpretation. Uriely (2005) argued that, the present notion of tourist experiences has shifted from the display objects placed by the industry to the subjective negotiation meaning of the tourists. This implies that the interpretation of the heritage sites also depends on the experience of the particular individual. As such, to address this problem, this study aims to examine the state of mindfulness in relation to the internal state of the visitor (Visitor Factors) and also the external stimuli (Communication Factors) contributing to interpretive outcome.

Additionally, the framework for mindfulness in tourism proposed by Moscardo does not seem to be able to accommodate well to complex situations such as what and which factor influence mindfulness at heritage sites. According to the framework,

mindfulness is related to Visitor Factors. However, there is a dearth of strong evidence in terms of data supporting the relationship. To Moscardo, Visitor Factors is a conditional factor contributing to the state of mindfulness. However, Brown & Ryan (2003) argued that an individual, at any one point in time, can be in a particularly mindful or mindless state. The state of mind of an individual plays a role in influencing mindfulness. This means, the visitor aspect is a significant condition contributing to the state of mindfulness. However, unlike the Communication Factors, Visitor Factors has not been thoroughly investigated to explain its dimensions and how it influences mindfulness. To address this problem, this research will explore the Visitor Factors more in-depth on how it influences mindfulness.

Moreover, past research has not clearly established the relationship between mindfulness and interpretive outcome. In this research, the relationship between mindfulness and interpretive outcome will be examined. Understanding this relationship is important because making heritage places understandable and meaningful to visitors, and heritage interpretation has now been firmly established as a central component of modern heritage tourism (Prentice, Guerin, & McGugan, 1998 and UNESCO, 2007). Also, Moscardo, (1996; 1999) claims that, mindful tourists would enhance their learning experience and tend to share a positive attitude, appreciation and empathy towards the sites they visit, in developing a sense of attachment and stewardship towards its conservation after the visit. Mindful tourists are ones who are able to appreciate heritage attractions so that they will be dynamically processed the information and questioning what is going on in their surroundings. However, there is no substantial evidence in showing the outcome of the interpretation. Hence, the current research will address this gap by examine mindfulness as the

mediational influence to interpretive outcome.

In summary, the current framework of mindfulness in tourism has not been adequate to address the multidimensionality and complexity of heritage tourism. Therefore, this framework has to be revisited to understand more fully on the relationship between Communication and Visitor Factors, mindfulness and interpretive outcome.

1.3 Research Objectives and Research Questions

The overall objective of this research is to develop a model of mindfulness that will help the understanding of how mindfulness supports interpretive outcome among visitors at heritage site.

Specifically, the objectives of the research are as follows:

RO1:   To explore, identify and validate the measure of Mindfulness in the context of heritage tourism.

RO2:   To examine the factors that influence mindfulness among tourists at heritage sites.

RO3:   To test the effects of Communication Factors and Visitor Factors on interpretive outcome.

RO4:   To examine the relationship between mindfulness and interpretive outcome.

RO5:   To examine mediating effects of mindfulness on the relationship between Communication Factors and interpretive outcome, and Visitor Factors and interpretive outcome.

RO6: To propose a comprehensive framework of Mindfulness in the context of heritage tourism.

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

RQ 1: What are the dimensions that made up mindfulness?

RQ 2: How does the Communication Factors influence mindfulness among tourists at heritage sites?

RQ 3: How does the Visitor Factors influence mindfulness among tourists at heritage sites?

RQ 4: What are the key factors likely to contribute towards mindfulness at heritage sites?

RQ 5: What are the key factors likely to contribute towards interpretive outcome at heritage sites?

RQ 6: To what extend mindfulness mediates on the relationship between Communication Factors and interpretive outcome?

RQ 7: To what extend mindfulness mediates on the relationship between Visitor Factors and interpretive outcome?

RQ 8: Does mindfulness contribute towards interpretive outcome?

1.4 Research Significance

This study would be able to generate new insights on the mindfulness framework. Through this study, the researcher will be able to identify the contribution to the formation of mindful tourists in promoting better experience and learning to tourists

through interpretation. The current tourism promotion and marketing are highly focused on the number of arrival of visitors and use these numbers as a measure of their success. Numbers alone, however, do not contribute to quality. Instead, it can contribute towards negative impacts: overcrowding, congestion, littering, vandalism and destruction of heritage artefacts. According to Moscardo (1996), tourist is often referred as the roots of the negative impacts and there are not much discussions on the ways in improving the nature and behaviour of the tourists.

With the identification of variables from both the Communication and Visitor Factors, more accurate understanding on factors contributing towards mindfulness can be established. The measurement of the conceptual framework proposed by Moscardo (1996) currently only explains the influence of Communication Factor on mindfulness. Thus, this research will help to provide better understanding on how the Communication and Visitor Factors contribute towards mindfulness.

Additionally, this research is also able to enhance the conceptual framework of mindfulness. This research provides a better understanding on mindfulness and its contribution towards desirable interpretive outcome among tourists at heritage sites. This study will help to further establish the conceptual framework of mindfulness in a new research context. This is because, most of the previous studies were in Western countries. Applying the conceptual framework of mindfulness in the heritage setting of Malaysia is a new context of research.

Heritage sites are important in representing the foundations of the culture and society of our country to other people as well as our future generations. This research will aid

as an alternative method in facilitating the heritage sites towards encouraging sustainable visitor's behaviour. With the rising numbers of tourists and tourism activities, the sustainability of the heritage site become major concerns from both perspectives of practitioners and academics. Hence, a well-managed heritage tourism seeks to achieve a balance between the preservation of heritage resources and providing economic development opportunities for local community and country.

CHAPTER 2

LITERATURE REVIEW

2.1 Overview

In this chapter, the researcher first discusses the literature on heritage tourism to provide the context to the research and then proceed to the focus area of investigation that is the heritage tourism in Penang. The heritage setting is selected because of the escalating numbers of the tourist arrivals and also the declaration by UNESCO as the WHS in 2008. Additionally, heritage sites are something inherited and serve as a socio-cultural assets in order to attract visitors to the host country. It is important for us to keep conserving our heritage assets for our future generations and also as a sustainable economical assets. Specifically, this research will examine the factors that influence the level of mindfulness, and how mindfulness relates to interpretive outcome at the heritage site in Penang, Malaysia. Review on the origin and definition of mindfulness and its application in tourism are then provided. The framework of mindfulness is also reviewed to understand more on the existing framework and the gap of the framework.

The literature also review interpretation from various points of view and also the objective and outcome of interpretation. The researcher then discusses the necessity in conserving the heritage sites in Malaysia, highlighting the advantages and disadvantages in heritage tourism and its impacts towards heritage sites. There are several methods in encouraging the understanding of the preservation of the heritage sites and one of the methods is through interpretation. In interpretation, the conceptual framework of mindfulness is applied. The history and definitions and the background

of the concept of mindfulness is discussed to explain its importance and connection to visitor's interpretation.

2.2 Heritage Tourism

Heritage tourism has shown exponential growth in tourism. According to Global Heritage Fund (2012) the worldwide tourism activities at global heritage sites is growing from eight to twelve percent per year on average and in most of the developing countries, heritage sites generate more foreign exchange profits compared to the other sectors. Heritage sites in many countries and historic places such as museums and National Park can be considered as a sustainable resource, generating long-term revenue and investment far into the future (Ryan & Dewar, 1995; Global Heritage Fund, 2012).

Heritage site especially with the status listed by UNESCO as World Heritage Site is increasingly becoming the central focus in many tourist destinations. Heritage tourism is presently one of the most outstanding and widespread types of tourism in terms of visitors and attractions, attracting hundreds of millions of people every year (Timothy, 2011). This is because, many tourists are in search to experience something different that entails intellectual engagement such as new ideas, space and activities (Rahimah, 2009 and Bodger, 1998). Hence, travel provides one of the few contemporary opportunities outside of the education industry for people to experience non-vocational learning about times, places, and peoples of different background (Werry, 2008).

Heritage sites represent the past and traditions values to many of us. Heritage is a set of ideas, symbols and events that has been established and serve as the reinforcement of the social cohesion and identity (Knudsen & Greer, 2008). Destinations that offer heritage tourism, highlights the destination's historic, natural, and cultural value (Boyd, 2002) and goes beyond a simple interest in prehistoric and historic roots (Global Heritage Fund, 2012). Heritage Tourism is related in terms of experiencing cultural environments, including landscapes, the visual and performing arts, and special lifestyles, values, traditions, events (Tighe 1986, Endresen 1999; Garrod and Fyall, 2001;Boyd, 2002; Howard, 2003).

Given the wide range of conceptualisation of heritage tourism available, the table below provides the conceptualisation from various scholars:

Table 2.1: Conceptualisation of heritage tourism

Source	Conceptualisation	Dimension
Boyd (2002)	Taking on the identity of an interest in the past, an interest in cultures, buildings, artefacts and landscapes of both the past and present	• Identity of the past
Fyall & Garrod (1998)	An economic activity that makes use of socio-cultural assets to attract visitors	• The use of socio-culture assets
McCain & Ray (2003)	It includes tourism related to what we have inherited. This may mean interest in our connections to anything from history, art, science, lifestyles, architecture, to scenery found in a community, region, population, or institution that we regard as part of our collective lineage.	• Identity of the past

Table 2.1 Continued

Source	Conceptualisation	Dimension
Prentice (2001)	Tourism constructed, proffered and consumed explicitly or implicitly as cultural appreciation, either as experiences or schematic knowledge gaining.	• Appreciation as experience of schematic knowledge
Silberberg (1995)	Visits by persons from outside the host community motivated wholly or in part by interest in historical, artistic, scientific, lifestyle/cultural heritage offerings of a host community, region, group or institution.	• Interest in historical, artistic, scientific, lifestyle or cultural heritage
UNESCO (2007)	The experience, understanding and enjoyment of the values of cultural heritage by the visitors at heritage sites.	• Understanding and enjoyment of the values of cultural heritage

In this study, heritage tourism is specifically defined according to the definition by UNESCO as the experience, understanding and enjoyment of the values of cultural heritage by visitors at heritage sites. This definition is adapted in this current research because the definition by UNESCO has the associations of key concept with the understanding and enjoyment of the heritage site which the current framework for this study is also to look at the interpretation of the visitors. Heritage interpretation is a vital part of heritage tourism whereby it is about communicating the meaning of a heritage site, understanding and appreciation of sites by the public as well as creating awareness on the importance and protection of the heritage sites (UNESCO, 2007). This is similar to the framework of the current research that would look at effective interpretation.

Heritage sites are being classified based on the "geographical identity" focusing on the link between concepts such as heritage, place, and space and the fact that a single location holds, or may hold various meanings (Howard (2003) and Poria et al., (2003).

According to Poria et al., (2003) these meanings, will further affect the visitors on-site who have an interest in its interpretation. This is because, according to Faulkner, Moscardo, & Laws (2001) and Poria et al., (2009) interpretation is based on the interest of the visitors and the interpretation of the heritage sites varied from one to another.

Cultural heritage is valuable because it represents the cultural identity of communities, groups and individuals or social cohesion (Silverman & Ruggles, 2007; Gillman, 2010). That is, cultural heritage is regarded as more than just simply tourism that stresses on the past, it is an interest that is determined by the sets of values and criteria that are integrated into it and the values which differ over time, space and across society. This is because, usually cultural heritage setting must be able to tell a story, makes it assets comes lively, make it relevant to the visitors that comes and provide the sense of authenticity (McKercher, Ho, & du Cros, 2004).

Cultural heritage tourism is a specific types of tourism that is enjoyed by a special group of people and several research has segmented and profile the tourists. Research by Kerstetter, Confer, & Bricker (1998) and Kerstetter, Confer, & Graefe (2001) revealed that cultural tourists are more interested to have education-oriented experiences and spend longer time at the destinations and are willing to spend more money. Kim & Jamal (2007) also found that cultural tourists are usually mature, wealthy, highly educated and encompass a higher percentage of females. Tourists are also looking forward for better and greater depth of experiences than in the past, because the conventional vacation is no longer acceptable and they are more sophisticated and therefore expects more than the ordinary experiences (Kaufman &

Weaver, 2006). The increase in the demand for heritage tourism has been attributed to higher level of education and experience orientation.

In recent years, many heritage attractions have transformed. The past decade has seen an important paradigm shift for many of these types of attractions, being transformed into educational centres and a space to learn, as opposed to a place that merely display the artefacts (Cook, 2001). A research by Poria, Butler, & Airey, (2004) has discovered that the educational element is one of the main motivations for visitors to visit heritage sites, and this information has caused a paradigm shift for many heritage attractions worldwide. Many of these sites have adopted a more scientific and technological focus, evolving into interactive multi-sensory exhibit in which multimedia displays are the norm where the visitors are able to come and participate and interact, rather than simply look at exhibits and read the information displayed to them. As explained by Falk, Ballantyne, Packer, & Benckendorff (2012) learning is effectively shaped by the inside world of our past experiences, but equally by the outside world.

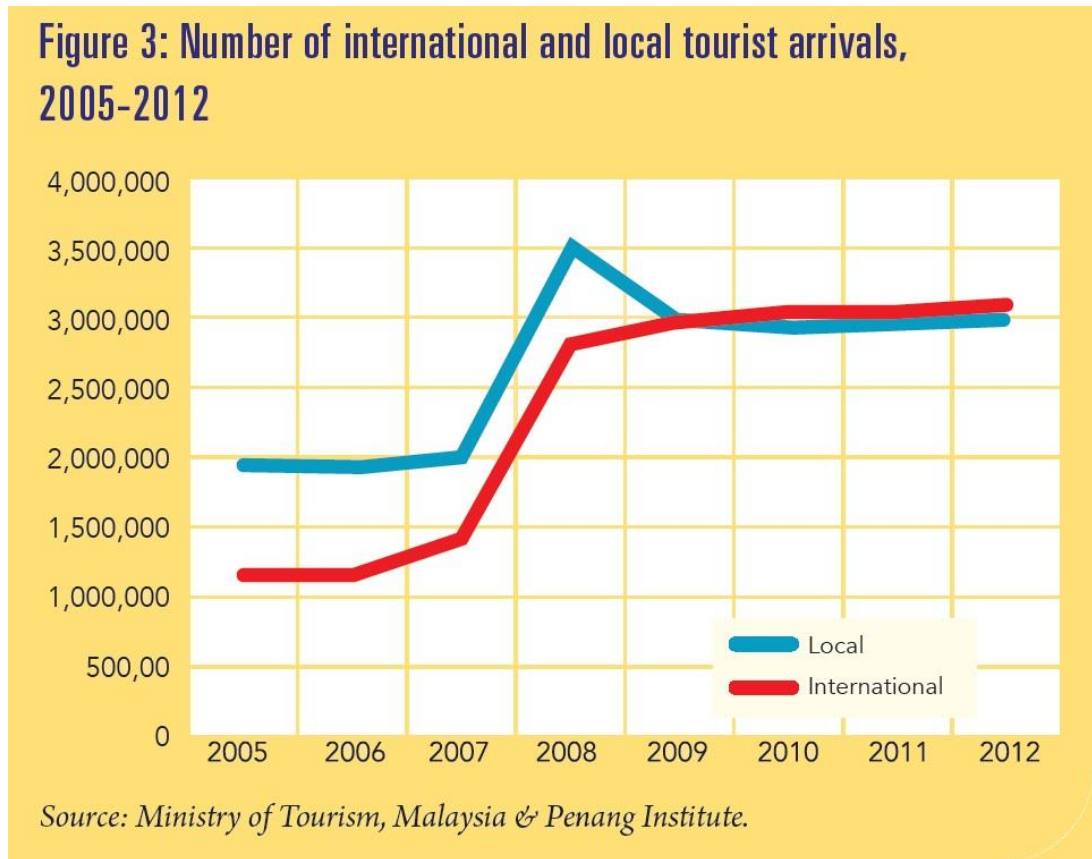To summarise, heritage tourism not only offers the past to the present (Raivo, 2002) but also offers the learning opportunities (Cook, 2001). The learning component in tourism is often related to the interpretation about the sites and setting. Learning take place when travellers enthusiastically engage with interpretation and also from the outcome of the interpretation that they engaged earlier (Falk et al., 2012).

2.3 Cultural Heritage Tourism in Penang

The tourism industry is one of the largest contributors to Malaysia's economics in terms of foreign exchange. According to the then Tourism Minister Datuk Seri Dr Ng Yen Yen, the United Nations World Tourism Organisation revealed that Malaysia is the ninth most travelled destination in the world with 23.65 million tourists a year (*The Star*, 18 September 2010). In a separate article by the local newspaper, The Star, Penang is listed as one of the top 10 islands in the world "You must see before you die." by Yahoo! travel writer (Manjit Kaur, February 18, 2011). George Town, Penang is listed as the "Holiday Hotspots: Where To Go In 2014" published on 3 January by a newspaper in London, (The Guardian, 2014).

The number of tourist's arrival to the Penang has increased with the accreditation by UNESCO. After the declaration of Malacca and Penang as World Heritage Sites (WHS) by UNESCO in 2008 (The Star, 8 July 2008), the arrival of tourist's in 2008, for Penang alone, is 6.31 million then subsequently decreased down but held steady at between 5.96 and 6.09 million tourists up till 2012 (Penang Monthly, 2014). The figure below illustrates the number of tourist's arrival in Penang.

Figure 3: Number of international and local tourist arrivals, 2005-2012

Source: Ministry of Tourism, Malaysia & Penang Institute.

Figure 2.1: Number of International and Local Tourist Arrival, 2005-2012
(Penang Monthly, January 2016)

One of the most prominent contributors to the tourism revenue in Malaysia is the heritage tourism in Malaysia. In 2012, the Gross Domestic Product (GDP) contribution of the Malaysian tourism sector has achieved up to 7% and there were 811,500 jobs opportunities generated by the same sector (World Travel and Tourism Council, 2013). This positive economic growth has provided a much needed boost for many local communities and creates many job opportunities. According to some rough estimation, between 50 and 80 per cent of all domestic and international travel encompasses some components of culture such as visiting museums and historic sites, enjoying music and arts, or being immersed in the living culture of a destination (Timothy, 2011).

Both Melaka and George Town, the Historic Port Cities of the Straits of Malacca that qualified were bestowed the UNESCO World Heritage Site for their historic townships, religious pluralism and multicultural living heritage forged by mercantile and cultural exchanges at the crossroads of civilisations (Nasution, 2008). These unique elements can be seen around the towns in the houses of worship and the peaceful co-existence of various religions, combination of Asian and colonial architectures and multicultural heritage exhibited in the rituals, trades and cuisine of the city community.

The history of Penang begins in the late 19th and early 20th centuries, during the age of the trans-oceanic steamship. At that time, Penang played a role as a trading hub for the Malay States, Sumatra, Southern Thailand and the Mergui archipelago up to Rangoon, the town grew into one of the region's premier cities, setting the pace for education, business, technology and the aesthetics of modernity. The capital, George Town, was a cosmopolitan city where diverse peoples lived and worked, traded and transacted and worshipped. Each day there were many travellers, pilgrims and migrants that would arrive and leave (Nasution, 2008). Penang heritage tourism emphasis on the cultural diversity, a cultural treasure combining Malay, Chinese, Indian and other heritages (Worden, 2001).

Over many years, the merging of these cultural influences has brought in the dominance of British colonial architecture within the island. Upon the independence of Malaysia, Penang has become a state of its own and Georgetown has become the capital of the state. Currently, the different ethnic groups of Georgetown still exist and can be traced through their heritage buildings, diverse cultures and languages

(Nasution, 2008; Farahani, Abooali, & Mohamed, 2012). With the recognition from UNESCO, Penang has transformed many people's perceptions. Various groups of people showed a surge of interest which include tourists, tourism players, investors and even the Penang Diasporas who were previously more interested in hawker food than heritage. The listing gave a tremendous boost to Malaysian pride and local confidence (Nasution, 2008).

The heritage building and culture has a very significant value to Penang as a World Heritage City. Having too many tourists per year without proper management, this cultural diversity can be lost in many forms. According to Nasution (2008) in recent years, the historic interiors of Straits Chinese homes have been stripped bare, calligraphic plaques which used to grace house entrances have disappeared and many rare Jawi Peranakan bungalows have been demolished. Meanwhile, the survival of historic minorities, such as the mosque community at Acheen Street, or the Catholic community behind the Eurasian church, is also cause for concern.

2.4 Preservation of Heritage Site

Tourism will lead to mixed impacts. On the bright side of tourism, this sector offers jobs opportunity, brings foreign exchanges and generates income to support local development. On the other hand, this sector will also causes degradation to the environment. The damage that tourism made to people, economy and environment of the host area, especially in the long run remains hidden from the tourist (Moscardo, Woods, & Saltzer, 2004 and Chawla, 2005).

In 1972, World Heritage Convention of UNESCO launched an initiative in to preserve heritage sites considered to be of great value to humanity by listing many cultural and natural heritage sites in different countries in order to protect them. In the process of industrialisation of economic development many of the heritage sites were increasingly threatened. For the protection of these heritage sites the Convention enacted an international treaty called "The Protection of the World Cultural and Natural Heritage". The safeguard of these heritage sites however often remains incomplete at the national level, especially in developing and least developed countries (Huang, Tsaur, & Yang, 2012). To ensure the protection of these heritage sites, UNESCO has declared many heritage sites in different countries as WHS in order to consistently monitor the condition of the heritage sites. The figure below illustrates the core zone and the buffer zone gazetted in Penang that has been nominated by UNESCO:

Figure 2.2: George Town Heritage Zone

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