

A 'MINDFUL' TRANSFORMATION

A study on how heritage sites can transform into 'mindful' tourist experiences.



A case study of Stenegård, Järvsö, Sweden

A MSC THESIS HUMAN GEOGRAPHY BY

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*“How can we get from extensive to intensive travel,
From devouring miles to lingering,
From ticking off items in the travel guide to stopping and thinking,
From rush to leisure,
From aggressive and destructive to creative communication,
From camera-wearing idiots to people with the third eye,
I believe these are the important and burning issues.
For we are all looking for meaning and humanity.”*
(Krippendorf 1987: 141).

Prologue

Dear reader,

You are on the verge of reading the master thesis: *A 'mindful' transformation: a study on how heritage sites can transform into mindful tourist experiences*, which has been written as a graduation assignment for the Master 'Human Geography' at the University of Utrecht. This thesis has been worked on between March 2022 and February 2023.

During my bachelor I discovered my great interest in tourism geography, which has led me to write my bachelor thesis about a tourism related topic. In line with my interest and my desire to start the second master 'Tourism, Society & Environment' in September 2022, I decided to write my master thesis on a tourism related topic. This choice has matched me with my supervisor Egbert van der Zee, who has been a great help in developing this thesis.

As I have a special connection to Sweden, I tried to investigate opportunities to do my thesis abroad. After some rejections, I ended up in a small town in the middle of Sweden named Östersund. I was welcomed by ETOUR research centre to join one of their projects on sustainable tourism. They gave me the freedom to pick a topic of my interests related to their research in the town Järvsö. After some changes of topics, I came to my final subject which is on the transformation of heritage sites into mindful tourist experiences.

Writing your thesis is not always easy, especially when you are abroad. Luckily, I was blessed with having such a nice supervisor, who has always motivated me and provided me with useful perspectives. I want to thank him for the pleasant cooperation. I could not have wished for a better supervisor. Moreover, I want to thank all the staff at the ETOUR Research Centre for their warm welcome and giving me the opportunity to write my master thesis in one of my favourite countries. This opportunity has taught me a lot about academic research, the Swedish culture and myself. I especially want to thank Lusine Margaryan for facilitating everything in Östersund and helping me a lot with my research. Furthermore, I want to thank Charlotta Netsman, Anna-Lena Wallin, Linnéa van Wagenen, and Anders Hansson for taking their time to talk with me and conduct the interviews. Lastly, I want to thank my family and friends and everyone else who has supported me in this process.

It has been a rollercoaster, but I am happy that I can finally present you this thesis. I hope you will enjoy reading this piece and it will hopefully leave you inspired.

Thank you! Bedankt! Tack så mycket!

Myrthe van Galen, 1st of February 2023

Introduction

Tourism is vital for the success of many economies around the world. In 2019, prior to the pandemic which set hold on all tourism activities, the tourism sector accounted for 10.6% of all jobs (334 million) and 10.4% of global GDP (US\$9.2 trillion) (WTTC, 2019). Moreover, international visitor spending amounted to US\$ 1.7 trillion in 2019 (WTTC, 2019). Another crucial factor of economic successes within the tourism sector is the ability of tourism to geographically spread economic activities, from urban areas and coastal towns to the hinterlands in which traditional industries have declined (Archer & Fletcher, 1990). Therefore, tourism can be seen as an important driver for economic development. Tourism is considered as a developmental catalyst, functioning as a driver for rural and urban economic regeneration in the developing world (Telfer & Sharpley, 2008). While the sector used to be mostly focussed on economic development, nowadays, tourism is also praised for its socio-cultural benefits. For instance, tourism can encourage interconnections between people, generate greater cultural alternatives in lifestyles which can eventually lead to multiculturalism (Shaw & Williams, 2014). Even though tourism can foster economic development and stimulate intercultural connections, the phenomenon is also responsible for many negative externalities, which are driven by the excessive growth of the sector. For instance, tourism contributes to about 8% of anthropogenic emissions, whereby 50% due to transport. Besides transport emissions, electricity used by hotels and restaurants, and the production of material goods consumed by tourists are other major sources of emissions (Becken, 2019). Additional sustainability implications of the tourism sector are the disproportionate use of water, the conversion of land for tourist infrastructure and excessive food consumption (Gössling & Peeters, 2014). Furthermore, the tourism industry is accountable for many socio-cultural impacts, such as the loss of culture and authenticity, displacement of residents, homogenization of places and exploitative relationships between the tourist sector and the local community (Shaw & Williams; Mbaiwa, 2008).

Concerns about the negative externalities of tourism are not a new phenomenon, but date from the 1950s. One of the most influential scholars on the negative impacts of tourism is Jost Krippendorf. As he noted in (1987): *'For many years people fought for more leisure time and holidays for everyone. Today we have to fight the effects of their success'* (p.20). When Krippendorf (1987) wrote this paper, international arrivals were only at a level of around 165 million (Dodds & Butler, 2019). This number has increased up to 2 billion in 2019, which can be partly explained by the fact that travel is more affordable and the emergence of a new group of tourists, particularly from China and India (Dodds & Buttler, 2019). Moreover, within the past decade, people have increased leisure time and duration of holidays, which has resulted in a change of travel patterns, one in which shorter trips are becoming more popular, resulting in the boom of urban tourism (Pavlic, 2009). The unrestricted growth of tourism and the changing perception of tourists as intruders among local communities in recent decades has led to the introduction of a new concept and subsequently an academic debate of 'overtourism'. Goodwin (2017) has defined overtourism as " the excessive growth of visitors leading to overcrowding in areas where residents suffer the consequences of temporary and seasonal tourism peaks, which have enforced permanent changes to their lifestyles, access to amenities and general well-being" (Goodwin, 2017, p.1). Consequently, overtourism can damage the reputation of a destination as the presence of excessive numbers of tourists can lead to perceptions of inauthenticity (Rickly, 2019). This growing perception of tourism as a catalyst for negative problems and the academic debate of overtourism has resulted in a critical reflection on tourism

practices. Many tourist destinations are aware of the negative effects and are hence implementing policies to mitigate the state of overtourism and counter the negative externalities.

Furthermore, tourism is still embedded in the growth paradigm which is built on the neoliberal beliefs in infinite economic growth, as the main objective is to generate as much money (Becken, 2019). As has been described by Nieuwland (2022), neoliberal thinking often seems to prevail amongst policymakers, which is not beneficial for stimulating sustainable tourism. Therefore, a substantial shift towards limiting tourism impacts is desirable (Becken, 2019). The corona pandemic, which provoked an almost complete halt on tourist activities, functioned as a perfect opportunity to critically reflect on the sector and to rethink innovation for sustainable recovery strategies (Abbas, Mubeen, Iorember, Raza & Mamirkulova, 2021). Moreover, it has been assumed that tourists after the corona-pandemic will engage in more sustainable tourism practices and are more aware of the negative impacts caused by their travel behaviour. A study of Eichelberger et al. (2021) found out that tourists experienced the corona pandemic as the trigger for reflection on their travel behaviour. Consequently, this internal reflection of tourists of their behaviour opens a door for new forms of tourism, in which self-reflection is at the heart.

One approach to a more sustainable form of tourism in which self-reflection is at the centre stage and which has received a lot of attention among academic is mindful tourism. The latter can be described as a way of travelling and getting to know other places and cultures in a way that is environmentally friendly and respectful to the local communities (Ling, Noor, Mustafa & Kiumarsi, 2019). As Stankov, Filimonau & Vujcic (2020) state, mindfulness-driven tourism has the potential to set an important long-term sustainability of the tourism and travel industry. According to Stankov & Filimonau (2021), it is claimed that the corona pandemic may have stimulated the collective commitment to engage in more mindful-driven tourism activities.

Mindful tourism is not a new phenomenon. One of the most influential scholars in this field is Gianna Moscardo, who demonstrated that mindful behaviour of tourists is encouraged by a set of visitor- and setting factors (Moscardo, 1996). For example, Moscardo (1996) suggests that mindful behaviour is more likely to occur when there is a variety of exhibit media, an effective orientation system and when visitors have a high interest in the content. Yet, existing studies have rarely focused on visitor factors, combined with setting factors, especially how these factors might influence visitors' state of mindfulness on site. Moreover, Moscardo (2008) argues that limited research has focused on how visitors respond to setting factors at a heritage site.

As has been mentioned, tourists pro-covid are more likely to engage in more sustainable forms of practices and are more aware of the negative externalities of the sector. In combination with the increasing demand of destination managers and DMO's for sustainable tourism to counter the negative impacts, more insights and tools on how to create mindful tourism experiences are needed. Therefore, this research will ought to fill the research gap by focusing on tourists as research subjects and study the relation between visitor- and setting factors and the state of mindfulness. Nevertheless, as Ling et al. (2019) argue, a better understanding of how visitors respond to existing interpretations presented at heritage sites is needed to encourage mindful behaviour at heritage site. Consequently, the spatial interaction between visitors and the heritage site will be studied using the spatial triad of Lefebvre (1991). As tourists have the potential to contribute effectively to a more

responsible form of tourism, a bottom-up approach focusing on tourists provides a framework for exploring mindful tourist behaviour with a goal of improving tourism' sustainability (Eichelberger, Heigl, Peters & Pikkemaat, 2021).

Hence, the aim of this study is to provide insights into the mindful behavioural patterns of tourists. These insights will contribute to a better understanding on how to implement successful sustainable tourism policy and therefore play a significant role in the crucial shift towards a more sustainable form of tourism. This study will take place in Järvsö, a rural-tourist destination in Sweden, with the ambitious goal of becoming a global example of sustainable tourism. A special focus will be on a heritage centre Stenegård, since mindfulness-driven tourism activities are especially important for heritage sites as they are more vulnerable to extensive tourism growth (Moscardo, 1996).

The following research question is formulated to study the mindful behaviour at heritage sites:

- How can heritage sites transform into mindful tourist experiences and to what extent do the attempts of heritage site planners to transform heritage sites change the behaviour of tourists?

The following sub-questions are drawn up to support the main question:

- To what extent do the stakeholders of Stenegård stimulate mindfulness by applying the model of Moscardo?
- How mindful perceive tourists themselves and to what extent does this perception match with their actual behaviour when visiting a heritage site?
- How can this transformation contribute to social sustainability?

The questions are answered by using a mixed-methods approach in which quantitative and qualitative methods are combined to understand the bigger picture. To answer the drafted research questions, the thesis starts with a theoretical framework, in which the key concepts are introduced. Afterwards, the applied methods of this research will be illustrated. The thesis continues with the results section, in which the outcomes of the quantitative and qualitative research are demonstrated. The interpretation of the results is outlined in the discussion section. After the discussion section, the research question will be answered in the conclusion.

Chapter 2: Theoretical framework

In this theoretical framework several concepts will be introduced, which will start with the broad definition of heritage sites and heritage tourism. After this introduction, the structural and cultural impacts of tourism at heritage sites will be outlined. Subsequently, sustainable forms of tourism will be highlighted, with a special focus on mindful tourism which is the central theme in this thesis. Afterwards, the theoretical framework will continue with an analysis of sustainability and mindful tourism by looking at previous done research. Moreover, the 'Model of Moscardo' will be introduced, which is used in this thesis to study the elements which stimulate mindful tourist behaviour at heritage sites. As previous done research has highlighted that there is a lack of research on the visitor perspective of mindful behaviour, another framework will be introduced, namely the spatial triad of Lefebvre. This framework is used to understand how space is produced, which is particularly interesting as it gives different perspectives on how heritage sites are conceived, perceived, and lived. These perspectives are useful to study as it reveals how visitors respond to the actions taken by the heritage site stakeholders and if these actions possibly change their behaviour.

2.2 Heritage sites

Heritage is a broadly used concept with a plethora of definitions. Timothy (2018) defines heritage as 'an inheritance from the past that is valued and utilized today, and what we hope to pass on to future generations' (p.177). Another widely used definition is the one from Harrison (2010) who argues that heritage can be seen as 'property that is or may be inherited' or something that can be 'passed from one generation to the next, something that has historic or cultural value (p.9). In this thesis the definition of the United Nations Educational Scientific and Cultural Organization (UNESCO) has been adopted: 'The legacy of physical artefacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations.'

Heritage sites can be divided into two distinct types of patrimony: the tangible and the intangible, in which the former is subdivided into cultural and natural heritage. Cultural heritage is the past created by humankind and its various tangible and intangible manifestations (Timothy, 2020). Additionally, natural heritage site concern sites with an outstanding natural value untouched by the work of man such as natural features, geological and physiographical formations, and natural sites (Katan, 2012). Thus, tangible heritage sites include cultural landscapes, historic cities, natural sacred sites, underwater cultural heritage, and museums (Dela Santa & Titacto, 2019). Intangible heritage sites on the other hand are defined by UNESCO as 'the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces associated therewith – that communities, groups and in some cases, individuals recognize as part of their cultural heritage' (Harrison, 2013), p. 134). Thus, intangible heritage sites include celebrations such as 'Day of the Dead' in Mexico (Harrison, 2013).

Heritage sites are not only important to attract visitors to a specific location but are according to Harvey (2001) also integrated in social life as they construct ideas of individuality and group identity. Moreover, heritage can be seen as an ideological construct that helps 'regulate, maintain, or challenge social relations' (p.15). The identity of heritage as both a social as well as an ideological construct can result in several conflicts as the dominant discourse (the state) may have different

intentions of the heritage than the community (Smith, 2006). In other words, not all stakeholders of the heritage share the same understanding of the heritage site. For instance, a study of Muzaini (2017) showed how local people and tourists have used their own experiences to adjust the official hegemonic narrative created by the government. In their research village, local people go beyond the appreciation/critiquing of formal representations of culture to engage in their own narratives as a means of enhancing personal resonance (Muzaini, 2017).

Heritage tourism

Heritage tourism emerged thousands of years ago when pilgrims - people who travel in search of spiritual experiences or religious reasons – visited places that were important from a religious or spiritual perspective (Timothy, 2020). During the Greek and Roman empire, the elite classes travelled to the Seven Wonders of the Ancient World with for example the Pyramids of Giza. From the 1600 to 1800, another historical era of heritage tourism started when young men in Europe travelled with tutors to classical art cities and architectural wonders of Switzerland, Belgium, Germany, and Austria with the purpose to becoming cultured nobility (Timothy, 2020). This era of traveling, referred to as the Grand Tour can be seen as one of the first forms of pre-packaged and mass-produced cultural tours of Europe.

The first modern forms of heritage tourism were driven by the ‘father’ of modern travel agents, tour operators and group tours, Thomas Cook. He was the founder of “package tours” bringing the basic services of travelling all together for an inclusive price (Ali Polat & Arslan, 2019). The introduction of the package tours by Thomas Cook was a major step for the definitive shift from the aristocratic forms of vacation to the mass mobility of workers spending their paid holidays travelling, which pioneered the development of mass tourism (Conti & Perelli, 2007).

Nowadays, the heritage of humankind is one of the main resources upon which travel is based and forms the motives for many people in the world to engage in tourist activities. Nearly all package tours worldwide include heritage sites, which makes the appeal that most of the tourist attractions and destinations are based on heritage (Timothy, 2020).

Heritage tourism has been defined as visits or experiences of both material and immaterial remnants of the past, such as monuments with a significant value from the perspective of history, culture, or art as well as existing cultures, folkways, or everyday scenes (Park, 2016; Dela Santa & Titacto, 2019).

The heritage tourist

Within heritage tourism, visitors play a key role, as the visitor’s personal connections with cultural artefacts influence the quality of heritage tourism experiences. According to Stebbins (1996), heritage tourists can be divided into two groups: the serious heritage tourist and the casual heritage tourists. The serious heritage tourist is someone who visits heritage sites or cultural events because it is their hobby: they want to learn something new or expand their personal horizons, and they are enthusiastic about heritage (Stebbins, 1996). Thus, the visit to a heritage site is not a laid-back stop-over at a castle, but a desired and actively pursued experience. On the other hand, the casual heritage tourist is not an active seeker of heritage places and cultural experiences. Instead, they decide to attend out of curiosity, or they have been convinced by relatives or friends to visit the heritage site (Stebbins, 1996). However, it is important to note that the two groups are rather

extreme and between these two extremes lie many levels of devotion to culture and heritage (Timothy, 2020).

Consequently, heritage tourism can be seen as a social phenomenon that is created from below, through the personal narratives and discourses visitors experience during their visits (Park, 2014; Dela Santa & Titacto, 2019). For example, according to Urry (1990) heritage sites are being transformed by the ‘tourist gaze’, in which places are filtered according to a universal process of simplification and standardization to help individuals orient themselves in the world (Katan, 2012). Thus, a tourist-gaze version of heritage sites which is constructed by marketing of specific places will tend towards fixed stereotypes, which can result in several negative drawbacks.

Tourism has resulted in the reconstruction and restoration of many historical and cultural sites following tourist specification. However, these transformations to heritage sites can also cause problems, which will be elaborated on in the next paragraph.

Negative sides of tourism

The tourism sector is accountable for many negative outcomes, which are driven by the excessive growth of the sector. The unrestricted growth of tourism and the changing perception of tourists as intruders among local communities in recent decades has led to a state of overtourism in many tourist destinations around the world. Thus, overtourism can damage the reputation of a destination as the presence of excessive numbers of tourists can lead to perceptions of inauthenticity (Rickly, 2019).

As heritage sites are among the most visited places on our planet, overtourism is seen as a major problem for heritage sites. Some of the problems associated with overtourism and overcrowding include traffic and parking problems in historic cities, residents’ irritation, rising costs of living for locals, visitor dissatisfaction and damage to the heritage (Adie, Falk & Savioli, 2019).

According to Hugo (2020) heritage sites are especially vulnerable for much of the damage the drawbacks of the tourism sector are causing. This is because heritage sites are characterized by their historic, religious, or spiritual importance related to vital traditional customs that cannot be replaced once they have been damaged. The impacts of tourism on heritage sites can be divided into two categories: structural impacts and cultural impacts, which are summarized in table 1 (Hugo, 2020).

Structural impacts	Cultural impacts
Vandalism (writing or carving one’s name into a feature of the site or tourists acting carelessly and causing destruction)	Commercialization and commodification of cultural goods and services by exploiting cultural symbols or traditions
Litter which makes the place unattractive contaminates the soil and attracts bugs	Cultural appropriation such as copying aspects of a culture and modifying them for financial gain
Theft of valuable artefacts but also items from nature	Loss of traditions which is caused by the idea that the adjustment of a tradition will attract more tourists
Degradation and erosion caused by the overuse of stairs, stones etc	Adjustment of societal norms such as the adaptation of behaviour to the norms of the tourists

Table 1: Structural and cultural impacts of tourism on heritage sites, Hugo (2020).

2.3 The emergence of sustainable tourism

The previous section has introduced the dangers of the heritage site and its community caused by the tourism industry. In general, the negative impacts of tourism have long been ignored by governments as the emphasis was based on the neoliberal beliefs of attracting more tourists to gain more revenue. However, in line with the sustainable development paradigm, governments nowadays are starting to become more aware of the problems that mass tourism development is responsible for and therefore seek solutions for improving the situation (Egresi, 2016). Worldwide there is a trend to move away from mass tourism and embrace alternative forms of tourism.

One of the most popular alternative forms of tourism, which emerged in the 1980s, is sustainable tourism. Sustainable tourism has been defined in many ways, but one of the most cited definitions by the World Tourism Organization is as follows: 'Tourism which leads to management of all resources in such a way that economic, social, and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity, and life support systems'. Thus, tourism would no longer focus only on economic growth, but rather emphasize the demand for an unspoilt environment, the needs of local people and bottom-up policies (Diamantis, 2010). The concept of sustainable tourism is built upon three important pillars: economic sustainability, social sustainability, and environmental sustainability. The focus within this thesis is on social sustainability.

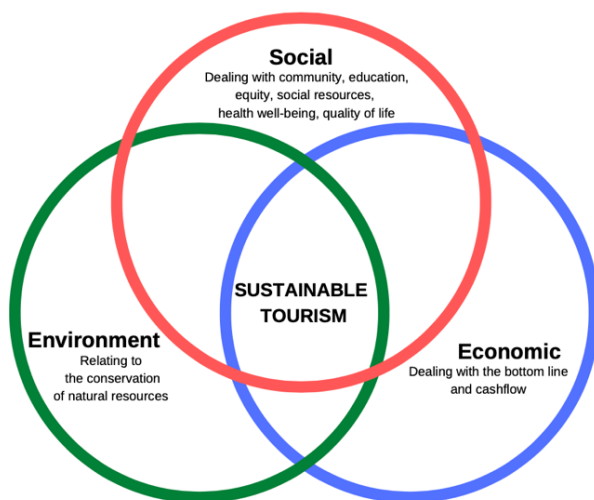


Figure 1: The three pillars of sustainable tourism (Haibo, Ayamba, Udimal, Agyemang, Ruth, 2020).

Economic sustainability

As has been outlined before, the tourism sector is one of the most important economic sectors in the world. The economic sustainability pillar calls for economic gain from the tourism activities in which most of the income generated by tourism stays within the local community and is being used to reduce the negative impacts from tourism development in the area (Gospodinova Dimitrova, 2018).

Environmental sustainability

Tourism can cause serious environmental drawbacks including pressure on natural resources, pollution, land degradation and the disturbance of ecosystems (Camarda & Grassini, 2003; Dolcinar, 2020; Gössling & Peters, 2014). Therefore, the environmental sustainability pillars are engaged with reducing these environmental impacts the tourism industry is responsible for (Gospodinova Dimitrova, 2018).

Social sustainability

Social sustainability topics are engaged with the ideas of human rights and social justice. The concept of social sustainability has been defined by only a limited number of scholars. Sachs (1999) defines it as: 'a strong definition of social sustainability must rest on the basic values of equity and democracy, the latter meant as the effective appropriation of all human rights – political, civil, economic, social and cultural – by all people.' Polese and Stren (2000) define it as 'development that is compatible with harmonious evolution of civil society, fostering an environment conducive to the compatible cohabitation of culturally and socially diverse groups while at the same time encouraging social integration, with improvements in the quality of life for all segments of the population.'

The social sustainability component of the sustainable development paradigm is according to Kandachar (2014), neglected. The different dimensions of sustainable development have not been equally prioritized by policy makers within the sustainability course as well as tourism policy makers (Drakakis Smith, 1995). As the tourism sector is still embedded in the neoliberal growth paradigm in which economic gain is seen as the most important facet of tourism, the real challenge of sustainable tourism lies in the social sustainability component (Young & Markham, 2020). The emphasis on economic growth can cause negative drawbacks for local communities, such as the commodification of places and cultures which inevitable results in the rise of rents, displaced locals, and the reduction of the quality of life by increased congestion and crowding (Brandon, 1996; Young & Markham, 2020). These drawbacks can be prevented by correctly implementing the pillar of social sustainability in sustainable tourism practices.

In the context of tourism, social sustainability can be translated into the following definition as stated by Gospodinova Dimitrova (2018): *The ability of the local community to keep functioning without the creation of disharmony caused by visitors* (p.5). Accordingly, the pillar of social sustainability within a tourism framework consists of five dimensions (Gospodinova Dimitrova, 2018; Sachs, 1999; Chambers & Conway, 1992):

Dimensions of social sustainability	Definitions
Equity	Equal outcomes for all members of the community, including the most vulnerable
Diversity	Community promotes and encourages diversity
Social cohesion (interconnectedness)	The community provides processes, systems and structures that promotes connectedness within and outside the community at formal, informal and institutional level.

Quality of Life	The community ensures that basic needs are met and fosters good quality of life for all members at the individual, group, and community level
Democracy and governance	The community provides democratic processes and open for accountable governance structures

Table 2: Dimensions of Social Sustainability (Gospodinova Dimitrova, 2018)

The 'New' Tourist

The trend towards more sustainable forms of tourism is not only driven by the industry itself, but also by the tourists. Tourists nowadays are more sensitive to the environmental impacts their travel activity can cause (Ventriglia & Rios-Morales, 2013; MacInnes, Grün, Dolnicar, 2021). Therefore, tourists demand higher quality holiday settings and are moving away from the collective 'Disneyized tourist gaze' apparent between the 1950s and 1980s (Esgresi, 2016). Furthermore, in contrast with the motives of the 'mass' tourists, the 'new' tourists are seeking 'escapist experiences' that allow them to immerse themselves in the everyday life of their destinations. The emphasis is on local people, local products, and local hospitality (Richards, 2014). Thus, in contrast to the homogenous experience's tourists tended to have in the mass tourism era, tourists nowadays prefer tailor-made, more specialized and individual unique experiences (Mihajlovic & Koncul, 2014).

Mass Tourism (Fordian Tourism)	New Tourism (Post-Fordian Tourism)
Collective consumption by undifferentiated tourists	Consumers increasingly dominant and producers must be much more consumer-oriented
Collective gaze of tourists	Greater volatility of consumer preferences
Demands for familiarity by tourists	Increased market segmentation
Undifferentiated product - similarity of facilities and experiences (McDonaldization)	Growth of a consumer's movement
Rigidity of production	Increased preferences expressed for non-mass forms of consumption > growth of green tourism
Low prices	Development of many new product
Large numbers of tourists related to a circuit of mass production	Consumption as less and less functional and increasingly aestheticized

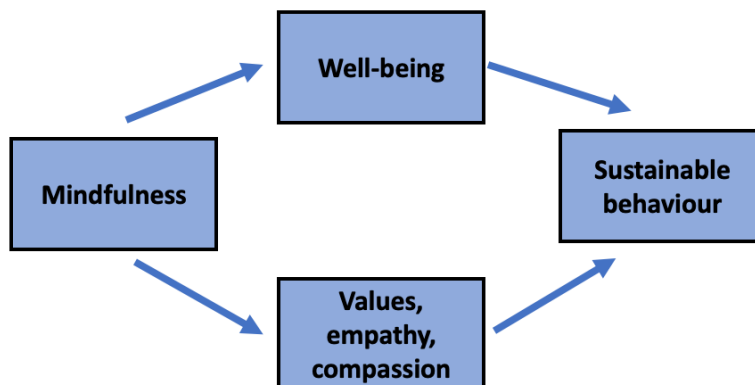
Table 3: The Characteristics of Mass Tourism and New Tourism (Shaw & Williams, 2014).

2.4 Mindfulness and sustainability

As the corona pandemic has shone light on the negative sides of sustainable tourism, new approaches to sustainable tourism are getting increasingly more popular. As Ericson, Kjørstad and Barstad (2014) argue: 'a transition to sustainability requires a shift from materialist to post-materials values, from anthropogenic to ecological worldviews' (p. 74). In combination with a collective travellers' demand for more meaningful authentic travel experiences described in the previous paragraph, there is one form of tourism, namely, mindful tourism, which has gained a lot of attention. Mindful tourism is seen as having the potential to set an important agenda for the long-term sustainability of the travel industry is mindful tourism (Stankov et al., 2021).

The practice of mindfulness is derived from the practice of Buddhism which focuses and emphasizes on awareness and remembering, as in being aware of the surroundings and paying attention to the well-being of others. For a person to be mindful, the individual is according to the Buddhism principles able to fully control their activities without causing any harm to others (Ling, Noor & Mustafa, 2019). Thus, the concept of mindfulness can be understood as 'an approach for increasing awareness and responding skilfully to mental processes that contribute to emotional distress and maladaptive behaviour' (Bishop et al, 2006, p.230). The key principles of mindfulness are (1) active engagement (2) alertness and (3) novelty production. Those principles stem from the notion of Langer (1993), who argues that mindfulness behaviour is likely to occur when environments are characterized by novelty, surprise, complexity, or ambiguity. In contrast, mindlessness refers to 'a state of rigidity in which one adheres to a single perspective and acts automatically. When one is mindless, one is trapped in a rigid mindset and is oblivious to context or perspective'. (Carson & Langer, 2006, p. 30). Mindlessness is influenced by three factors (1) over-reliance on existing categories (2) premature cognitive commitment (single suitable interpretation or action without considering other options) (3) over-learned behaviour.

The reported effects mindfulness practices have on individuals including increased well-being, value clarification, empathy, awareness, and compassion could be seen as a useful way of supporting a transition toward sustainability as summarized in model 1 (Ericson et al, 2014). As Shah et al. (2012) argue, the well-being of individuals has a positive effect on sustainable behaviour. For instance, when one is experiencing stress, depression, anxiety, one is less likely to consider societal concerns such as climate change, loss of biodiversity, inequality, or racism. Thus, people who are more mindful are likely to care about societal issues. Moreover, O'Brien (2008) believes that mindfulness practices result in 'sustainable happiness' – the pursuit of happiness that does not exploit other people, the environment, or future generations. Additionally, mindfulness practices can contribute to the adoption of values which are not based on materialism and consumption and can therefore stimulate sustainable behaviour (Ericson et al, 2014). Furthermore, mindfulness has proven to be effective in stimulating empathy, which in turn has a positive effect on increasing sustainability. As Markowitz and Shariff (2012) argue, increasing identification with and empathy for future generations and people living in other places, could boost recognition of climate change.



Model 1: Mindfulness and sustainable behaviour, Ericson et al. (2014).

A few studies have demonstrated the effect of mindfulness practices on sustainable behaviour. For example, a study of Amel et al. (2009) showed a positive relationship between the one of the facets of mindfulness ‘acting with awareness’ and pro-environmental behaviour. Moreover, Brown and Kasser (2005) state that: ‘a mindful consideration of one’s inner states and behaviour along with a set of values oriented more toward intrinsic than extrinsic aims appear to simultaneously benefit both individual and ecological well-being’ (p. 231).

Mindful tourism

One of the main barriers for progress towards sustainable tourism is the poor support from visitors to change their behaviour. As research has showed, there seems to be a tendency that tourists, who despite their declared positive attitudes towards sustainable tourism, have a hard time engaging in sustainable tourist behaviour (Budeanu, 2007; MacInnes, Grün, Dolnicar, 2021; Juvan & Dolnicar, 2014) . Only a few tourists act accordingly to their environmental beliefs by buying responsible tourism products, choose environmentally friendly transportation and behave responsibly towards local communities (Budeanu, 2007).

Thus, tourists drop their environmentally conscious behaviour from the home to the vacation context, which is referred to as the attitude-behaviour gap (MacInnes, Grün, Dolnicar, 2021). A study of de Bruijn, Driven, Eijgelaar & Peeters (2013) showed that sustainable behaviour habits such as recycling, saving water, sustainable consumption all drop while travelling. Their study showed for example that the carbon footprint of Dutch tourists doubled while on vacation. A study of Juvan and Dolnicar (2014) found that although respondents were actively involved with environmental organizations, their behaviour while traveling changed significantly, resulting in non-environmental conscious behaviour. Furthermore, surveys among tourists done by CREM (2000), Grankvist (2002) & Yan et al., 2006) indicate that tourists are aware of environmental and social problems caused by tourism, and they have positive attitudes towards efforts to reduce them. However, even though 70-

80% of tourists state the importance for eco-social protection, only 10% convert this concern to purchasing decisions.

However, mindful tourism has the potential to encourage sustainable tourist behaviour through the reduction of the attitude-behaviour gap (Geiger, Fischer & Schrader, 2014). In the context of tourism, mindfulness is integrated to produce mindful tourists which in turn help enhance the quality of the industry (Ling et al 2019). Mindfulness in the tourism industry has been advocated for its beneficial effects on tourists' wellbeing and transformative influences on tourist experiences (Chen, Scott & Benckendorff, 2017). Moreover, mindfulness practices in the tourism domain have a potential positive impact on the industry's sustainability agenda and its employees' performance (Jang, Jo & Kim (2020). A study by Ling, Noor, and Mustafa (2019) showed that mindful tourists can contribute to the tourism management at various levels. At the basic level, mindful tourists are more likely to understand management and safety requests while on site, which is important to manage the tourist' behaviours that are potentially harmful for themselves, others, and the tourist site. On a higher level, mindfulness can contribute to increased awareness and for changes in attitudes and behaviours among tourists (Ling et al, 2019). Furthermore, a study of Errman, Kim, Lee, Seo and Lee (2021) showed that mindful tourists tend to be less materialistic, which makes it more likely to engage in environmentally friendly behaviour. Overall, mindfulness fosters an awareness and a non-judgemental openness to environments, cultures, and worldviews, which results in more pro-environmental behaviour (Errman et al, 2021).

Thus, in a post-pandemic world, the tourist industry would benefit from more mindful conscious consumers, who are aware of their unsustainable behaviours and purchasing patterns. Therefore, according to Stankov et al. (2018) the travel industry should attract mindfulness-driven tourism as this has the potential of socially and responsible travelling.

The importance of mindful tourism on heritage sites

The strive for mindful tourists is especially important for heritage sites as they are more vulnerable. Namely, the danger to heritage sites mostly results from destruction for tourism development, crowding and congestion and the inappropriate behaviour of visitors including touching delicate surfaces, littering and vandalism (Moscardo, 1996). As Moscardo (1996) argues, mindful tourists are actively engaged with the interpretation of the heritage site that leads to greater learning and higher satisfaction. Interpretation in this context is referred to 'as an educational activity which aims to reveal meaning and relationships through the use of original objects, by first-hand experience, and by illustrative media rather than simply to communicate factual information' (Tilden, 1977, p.8). According to the ideas of Tilden (1977) on interpretation, effective environmental interpretation has six principles: (1) must relate what is displayed to the experience of the visitor; (2) is revelation rather than information, (3) is a teachable art: (4) provokes rather than instructs; (5) relates parts to an underlying whole and that (6) children will need a qualitatively different interpretive approach from adults. By effective interpretation mindful tourists are produced (Langer, 1989).

Thus, effective interpretation and animation play a critical role in developing sustainable tourist experiences, since the visitor will gain an in-depth understanding and knowledge of the area, the landscapes and its people and will hence become concerned and therefore, protective of the host area (Lane, 1991). This is in line with the statement of Moscardo (1996) who argues 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. Additionally, effective interpretation is especially crucial for relieving crowding and congestion, alter behaviour and can therefore mindful tourism can be seen as a facilitator of public support for conservation and built heritage sites through positive visitor experiences (Moscardo, 1996). Thus, attracting mindful visitors to a heritage site will result in more sustainable tourism.

The model of Moscardo (1996)

The following model presents the mindfulness model of visitor behaviour and cognition at built heritage sites. According to Moscardo (1996), two factors (setting factors and visitor factors) influence the visitors at built heritage sites. The setting factors refer to exhibits and displays, guided tours, signs, maps, guidebooks, brochures, and walks. The visitor factors include familiarity with the place and with heritage sites in general, motivation for the visit and companions. Moscardo (1996) argues that these two different factors determine whether a visitor will be mindful or mindless.

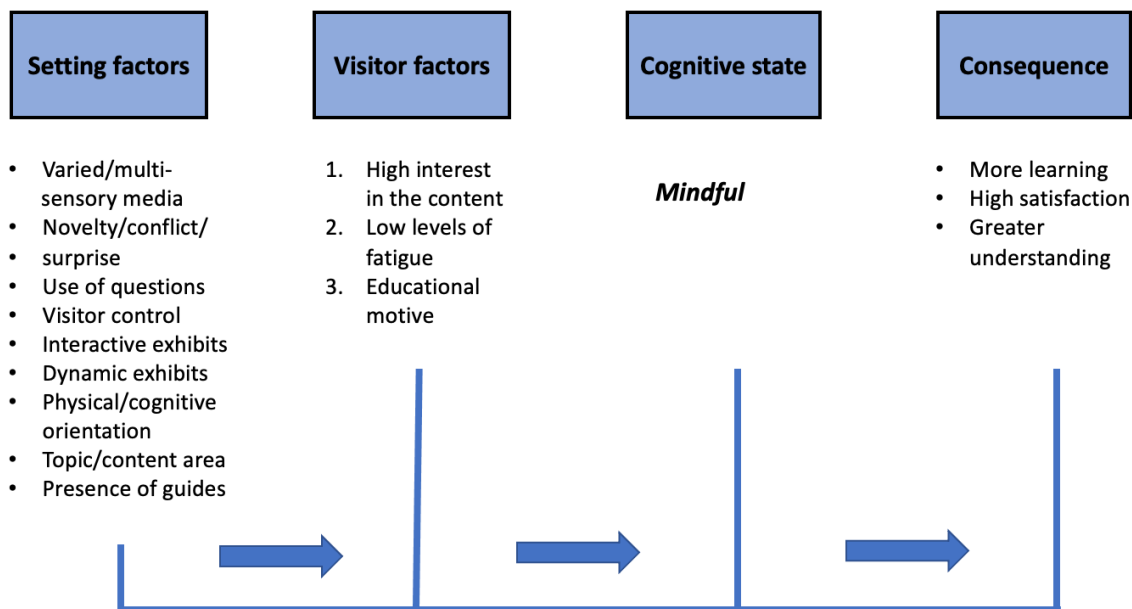
The model suggests that mindful behaviour is more likely to occur when there is for example a variety of exhibit media, there is content perceived by the visitors to be personally relevant and interpretation content is novel, unexpected or surprising. Several studies have tried to explore the relationship between mindfulness behaviour and type of information providence. In line with the argument of Moscardo, a study of Carr (2004) noted that mindful behaviour is more likely to occur when heritage sites offer audio-visual interactive exhibits as the visitors can control themselves which information they want to receive. A study by Vom Lehn and Heath (2001) stressed that newer technologies, such as interactive media exhibitions, will enhance the mindfulness behaviour among visitors. In line with this constatation, Moscardo (2008) argues that while traditional methods of sharing interpretations usually involve simply reading or looking at a display, new technologies often involve the senses of touch and other sense, which provides the visitor with a variety of options through which to experience the heritage site.

Furthermore, the model of Moscardo (1996) suggests that built heritage sites with poor physical orientation or ineffective maps will be more likely to induce mindlessness visitor behaviour. As described by several scholars, people who have trouble orientating themselves while visiting a heritage sites, are more likely to experience feelings of loss of control and anxiety. These feelings are not beneficial for developing mindfulness behaviour. Therefore, it is important for heritage sites to have well-functioning maps so visitors can easily orientate themselves (Moscardo, 1996; Pearce & Stringer, 1991; Pearce & Black, 1984).

Additionally, the model suggests that the use of guides will be conducive to mindful visitors as guides provide physical orientation and can present personally relevant information for visitors as they are able to ask their personal questions (Moscardo, 1996). Ap and Wong (2001) argue that tour guides can be seen as the key front-players, as through their knowledge and interpretation of a destinations'

attractions and history combined with their communicative skills, tour guides have the ability to transform a visit into an experience. Moreover, Moscardo (1996) stresses that the presence of a tour guide will not only develop a rich and meaningful interpretation of the heritage site among visitors, but will also enhance the understanding of the region and can make a significant contribution to sustainability in general. A study of Hanani, Mohamed & Noor (2013) showed that the presence of tour guides in heritages sites resulted in more mindfulness behaviour among heritage site visitors. A similar study has also been done by Manwa, Boemah-Dlamini & Coetzee (2017), who found in their study on the context of wildlife tourism in Southern Africa that tour guides should be at the forefront of interpretation of cultural or wildlife encounters, because they can encourage tourists to be more mindful.

In terms of visitor factors, the model predicts that visitors are more likely to be mindful if they have a high level of interest in the area and if they are not fatigued (Moscardo, 1996). Another visitor factor which stimulates mindfulness is the specific goal of the visitor. Moscardo (1996) suggests that visitors with educational goals will be more mindful than those with social goals.



Model 2: The Model of Moscardo, Moscardo (1996)

The model of Moscardo applied in tourism research

The effectiveness of the model of Moscardo has been studied by several scholars, such as Noor, Rasoolimanesh, Ganesan & Jaafar (2015). They studied the effectiveness of several communication factors, such as exhibitions, guided tours and printed materials. Visitors of Malacca City, a heritage site in Malaysia, were asked to fill in a questionnaire. The findings were in line with the model of Moscardo (1996) stating that 'communication factors such as variety, personal connection and interactivity used in the applied media at heritage site can improve the overall state of mindfulness behaviour at heritage sites' (Noor et al, 2015, p. 276). The research revealed that the most effective medium in stimulating mindfulness behaviour is the use of printed materials, which is in contrast with the idea of Moscardo (1996) who argued that interactive media is the most effective.

Moreover, the study found that the presence of tour guides had a relatively low effect on stimulating mindfulness behaviour.

Additionally, a study by Ling, Noor, Rasoolimanesh & Mustafa (2019), once again based in Malaysia, suggested that visitor mindfulness could be improved by incorporating questions, multisensory media, level of interest and visualization in the design of the visitor experience at the heritage site. For instance, visitors who have interest in the heritage tend to exhibit greater mindfulness, which can even be enhanced by the opportunity to ask questions to a tour guide. These findings also suggest that the presence of a tour guide of personnel stimulate mindfulness behaviour. Furthermore, Noor et al. (2019) argues that multisensory experiences – encompassing local tastes, sounds, tactile impressions, and visual images – leads to greater visitor satisfaction and can result in more effective visitor interpretations, which further enhances mindfulness behaviour at heritage sites (Agapito, Mendes & Valle, 2013).

However, as has been described by Noor et al. (2019) the existing studies on mindful behaviour mostly focus on the setting factors of the model of Moscardo. As Ling et al. (2019) argue, there is a lack of information how visitors respond to existing interpretations at heritage sites. In other words, the spatial dimension on how mindful tourism can be stimulated is missing, which forms a research gap. Therefore, this thesis will incorporate a spatial dimension to understand how heritage sites can transform into mindful tourist experiences, which will be done by applying the spatial triad of Lefebvre (1991).

2.5 Organisation and experience of space in heritage sites

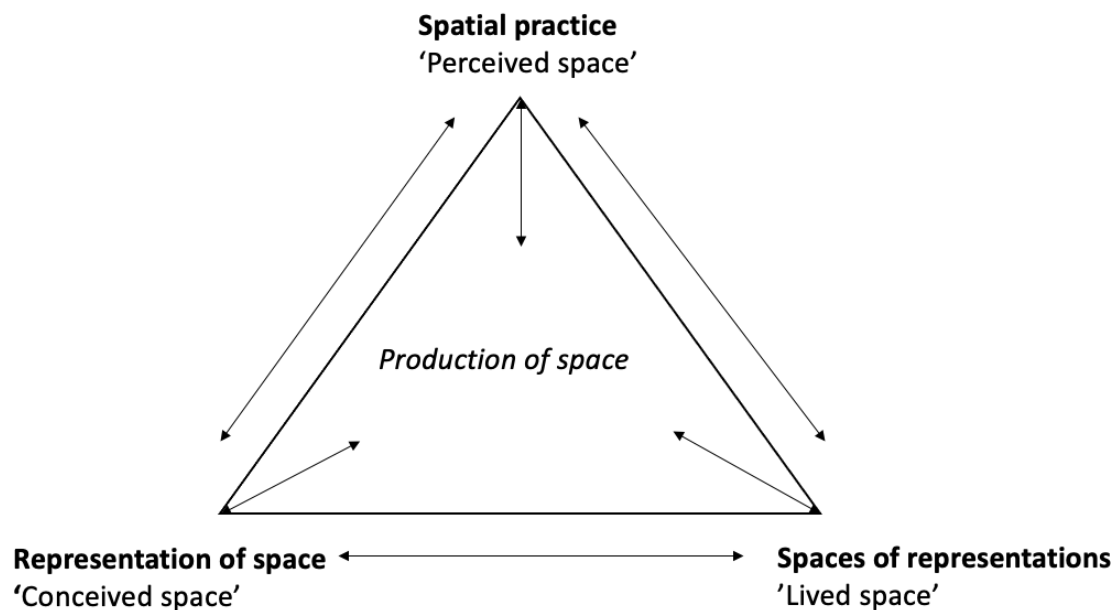
One of the most fundamental theories on space is the ‘the Spatial triad’ by Henri Lefebvre (1991), who argues that space is not a static entity but is formed by social relations. Rather than acknowledging social processes and relations occurring in an empty container of space, Lefebvre (1991) argues that space is constituted by social relations which are in turn constituted by space. In other words, space should be seen as an entity which is constantly being reproduced by the daily routines of its users (Whaley, 2018; Learey, 2009). To understand the production of space, Lefebvre (1991) introduced the spatial triad, which consists of three different elements: *spatial practice*, *representations of space* and *representational space*. According to Lefebvre (1991), these spatial modes are in an ongoing state of mutual reproduction and transformation, as a dialectical interplay of perceived-conceived-lived space (Whaley, 2018) (model 3).

Spatial practices or perceived space consist of three elements. First, there is the material space, which includes the buildings, infrastructures and “routes and networks” which link up places of work, private life, and leisure (Lefebvre, 1991, p.38). This element of space is also referred to as empirically observable and so the ‘*perceived space*’. Additionally, spatial practice consists of the ‘daily routines of practices of everyday life’, such as the journey one makes from work to home. Lastly, there are the socio-economic processes by which the material space is reproduced, and which are in relation to the other modes of spaces of the spatial triad (Lefebvre, 1991, p.38).

In sum, spatial practice concerns the processes of production of the built environment and the resulting built environment (Learey, 2009).

Representations of space, or conceived space, is the space of scientists, planners, policymakers, urbanists, and social engineers and is therefore tied to the relations of productions of space. It is as stated by Lefebvre (1991, p. 38): ‘the technocratic space of scale drawings and the technical bureaucratic documents of public policy, the dominant space in any society’. In other words, the conceived space represents the intentions of stakeholders for the interpretation of spaces. However, these intentions are not always met as different stakeholders have different visions (Lefebvre, 1991). Consequently, the interpretation of the conceived space and the actual perceived space usually do not match.

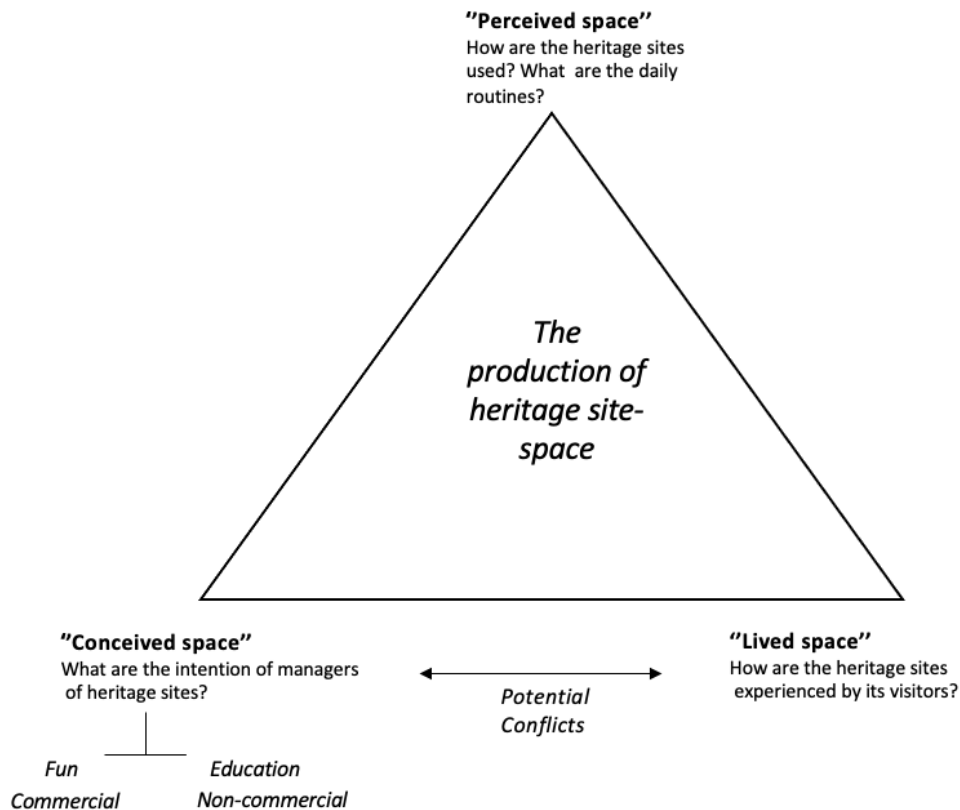
Spaces of representation or lived space are space as directly ‘lived’ through images and symbols forming a representation that ‘overlays physical space’ (Lefebvre, 1991, p. 39). Hence, it is the space of inhabitants and users of towns and cities and is different from one another, as we all have different embodied experiences and memories attached to a specific space. Or as Healey (2007) adds: ‘spaces of representation are the emotional and artistic interpretations of city space imbued with cultural meaning which values places in ways that run counter to the dominant representations of space and can lead eventually to the production of counter-space’ (p.204)



Model 3: Spatial Triad (Lefebvre, 1991)

The spatial triad can also be applied for heritage sites, which is shown in model 4. The perceived space or spaces of representations are all the material elements which make up the heritage sites, such as the buildings, the artworks, and the paths. Moreover, the perceived space refers to the daily routines which takes place in the heritage site. For instance, during the day the heritage site is overrun by tourists, whereas during the night it is practically abandoned. The conceived space or the representations of space are the heritage sites as planned by the municipality, heritage site managers and other involved stakeholders. It represents the ideas and plans these stakeholders have

about the organization of the heritage site. Lastly, the lived space in the context of heritage site considers the experiences of the visitors of the heritage sites, it represents the values they attach to the heritage sites. These values can be different for every visitor as every visitor has a different embodied experience.



Model 4: The production of heritage site-space based on Lefebvre's spatial triad (1991)

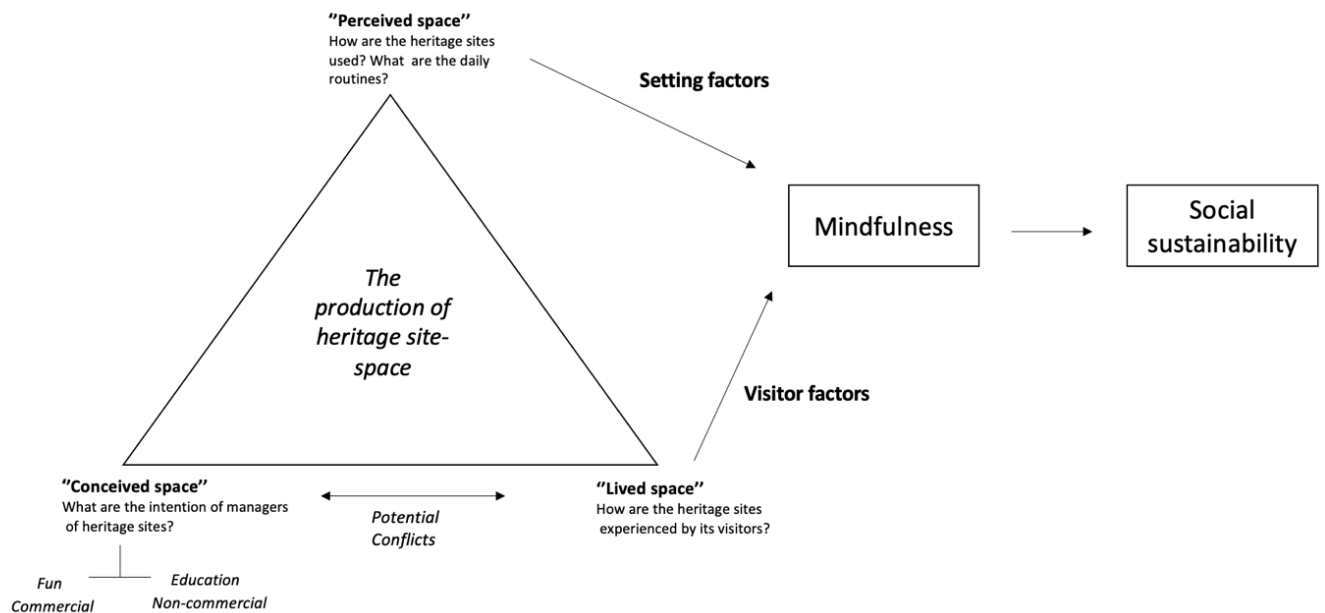
Even though the three spatial modes are equally significant in the production, Lefebvre (1991) notes that the representation of space revolves around power relations. The planners, urbanists, artists, and others who are responsible for the design of the abstract space are planning space in a way which is most beneficial for them. As we live in a consumerist capitalistic world, places are designed to be profitable, which is especially the case for tourist destinations as in essence tourism revolves around commodifying places, experiences, and cultures. As Hugo (2020) argues, one of the biggest threats to heritage sites is the commercialization of cultural goods, which can be caused by designing heritage sites for solely profit-making incentives. Hence, conflicts or mismatches can arise between the plans of the policymakers and the users of space, which are highlighted in model 2.

These conflicts can eventually lead to the production of a counter-space (Healey, 2007). Counter spaces are defined by Tonkiss (2005) as sites that question the dominant organization of space, and which refuse a predatory logic of capital: they are places valorised in terms of use value rather than exchange value. Moreover, conflicts can occur within the lived space as different users have different kinds of motivations to visit heritage sites. For example, the tourists visiting a heritage site all have the same tourist gaze, which Urry (2000) defines as the idea that tourists' way of seeing

places and people and the selection of those sights is directed and organized by the tourism industry'. This 'tourist gaze' can be experienced as 'an intrusion' on the everyday lives of local people. Thus, in this respect, conflicts can occur between the different representational space of different users of the tourist space, which all have different embodied experiences.

2.5 Conclusion

This theoretical framework has introduced the main concepts of this thesis, which are summarized in the conceptual model (model 5). Mindful tourists have the potential to have a positive impact on the sustainability of the sector. As described by Moscardo (1996), a set of setting factors and visitor facts can stimulate mindful behaviour at heritage sites. Several scholars have successfully applied the model of Moscardo. However, these studies are mostly focused on the setting factors, neglecting how visitors themselves respond to setting factors on heritage sites. Therefore, this study will ought to close the research gap by not only focusing on the setting factors, but also to the visitor factors, which will be done by applying the Spatial Triad of Lefebvre (1991). In this way, a better vision on how heritage site space is produced and perceived by visitors will be developed, which can be a starting point for understanding how heritage sites can transform into mindful tourist experiences.



Model 5: Conceptual Model

Chapter 3: Methods

3.1 Research Questions

One form of tourism, mindful tourism, has recently been highlighted to promote sustainability within the sector (Stankov, Filimonau & Vujicic, 2020). The strive for mindful tourism is especially important for heritage sites, as they are more vulnerable to mass tourism developments and the negative drawbacks of tourism in general (Moscardo, 1996). Furthermore, scholars argue that mindful tourism can enhance the sustainability of the sector as it can enhance especially social sustainability. Therefore, the application of mindful tourism within heritage sites is being promoted. The model of Moscardo offers a starting point for the transformation into a mindful heritage site. However, it is unclear how visitors of heritage sites respond to the setting factors of the model of Moscardo. Therefore, the following thesis will ought to close the research gap by evaluating the Model of Moscardo using the 'spatial triad' of Lefebvre (1991), which allows the researcher to get a more holistic view on how spaces are produced and experienced by different visitors. Hence, the following research question has been formulated:

How can heritage sites transform into mindful tourist experiences and to what extent do the attempts of heritage site planners to transform heritage sites change the behaviour of tourists?

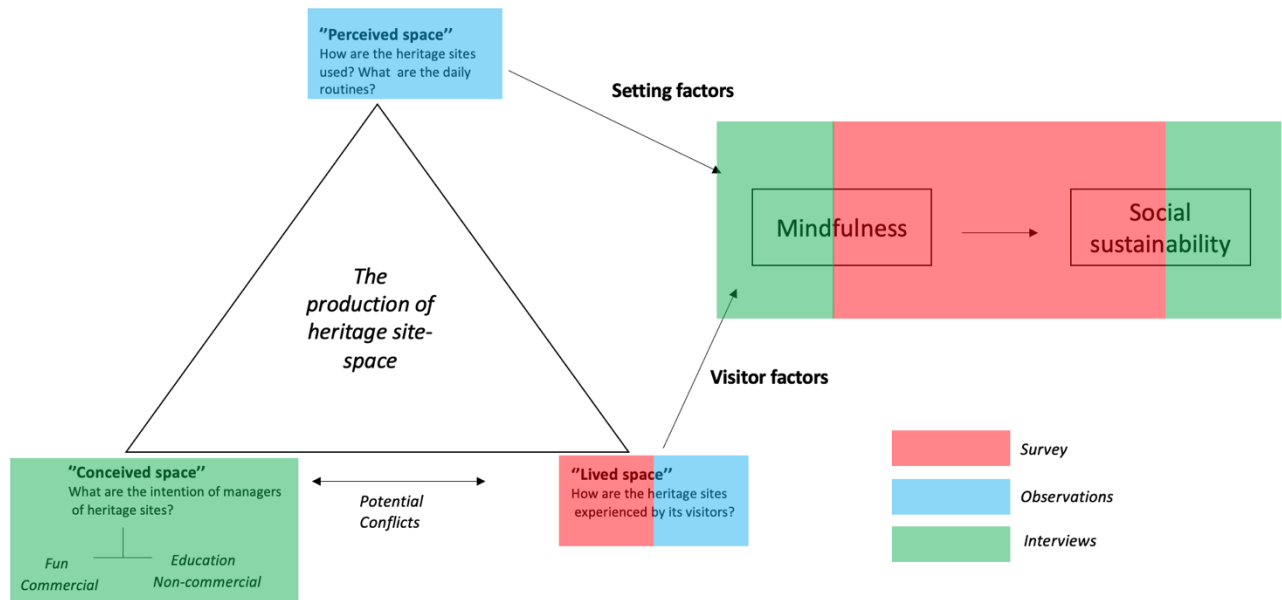
The research questions will be answered by taking the following sub-questions into account:

- To what extent do the stakeholders of Stenegård stimulate mindfulness by applying the model of Moscardo?
- How mindful perceive tourists themselves and to what extent does this perception match with their actual behaviour when visiting a heritage site?
- How can this transformation contribute to social sustainability?

The research questions are answered by applying a mixed-methods research strategy, which can be explained as *'studies that are products of the pragmatist paradigm and that combine qualitative and quantitative approaches within different phases of the research process'* (Tashakkori & Teddlie, 2008, p. 22). One of the main reasons of choosing this research strategy is because it allows the researcher to study the inquiry from different perspectives, which can deepen the interpretation of the data and subsequently the research question (Regnault, Willgos Barbic, 2018). This approach is especially useful for this research as the different spatial dimensions and the elements of the Model of Moscardo ask for different research approaches.

As has been described, this research includes qualitative as well as quantitative research approaches, which are presented in the extensive version of the conceptual model (model 6). Expert-interviews are chosen to get more insights into the wider context of heritage site tourism and to explore the 'conceived space' of heritage sites, which are the different ways in which heritages sites are planned and governed. Moreover, the insights of the different stakeholders will contribute to the question how heritage sites can contribute to social sustainability. Additionally, surveys are conducted to explore how mindful tourists perceive themselves and behave when visiting a heritage site and will thereby contribute to answer the second sub-question. Moreover, the surveys will

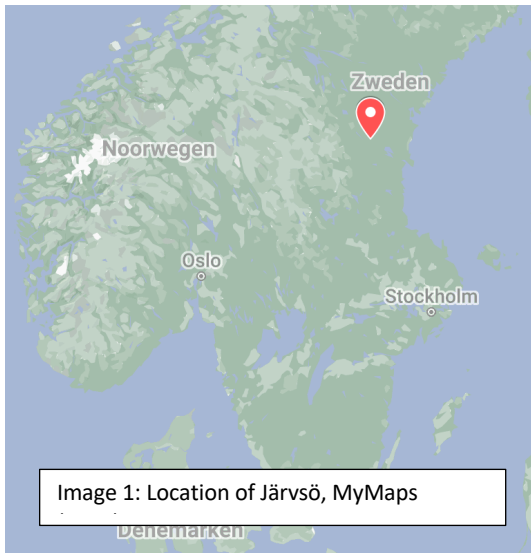
explore the 'lived space' of the spatial triad of Lefebvre (1991). Lastly, participant-observations are carried out to determine the state of mindfulness of heritage sites by applying the model of Moscardo, and therefore ought to answer the second sub-question. Furthermore, the participant-observations will help to understand how heritage sites are 'perceived', thus the material practice of the place as well as the daily routines which take place in the heritage sites. Lastly, the participant-observation will explore the ways in which tourists use the heritage site.



Model 6: Conceptual model and applied methods.

3.3 Research design

This study uses a case-study design to study the state of mindfulness of tourists of a heritage site. A case study design is built to focus on a bounded contemporary statement, which is referred to as the 'case' and can be useful for a detailed and intensive analysis of this specific 'case' (De Urioste-Stone, McLaughlin, Daigle & Fefer, 2018; Bryman, 2015)). Furthermore, Yin (2014) argues that a case study design is valuable since it allows the researcher to gain deep insights into real-life experiences. Case-study designs are formed by five different components, which should make the research design reliable; (1) a case always rests in a wider context (2) engaging in an in-depth study of the case (3) need to triangulate across multiple data collection (4) it involves more variables and contingent relationships of interests (5) methodology is versatile and robust (De Urioste-Stone et al., 2018).



The case study of this research is Järvsö, a popular tourist destination in rural Sweden. As Järvsö tries to be the most sustainable tourist destination of Sweden, it forms a perfect case study of this thesis as the tourist sites are willing to transform and visitors are expected to be somewhat mindful and environmental conscious. Within Järvsö, this research has focused on one tourist site, namely Stenegård, which is the most popular destination of the region. Stenegård is home of the heritage site information centre for the UNESCO world heritage site 'decorated farmhouses' of the region Hälsningland. A mixed-method strategy, combining qualitative as well as quantitative data is chosen to enrich the data collection.

3.4 Type of research and data collection

The data in this thesis has been drawn from different sources to ensure triangulation, which is a way of data collection in which different data methods or sources of data are used (Bryman, 2016). As De Urioste-Stone et al. (2018) argue, triangulation is important in a case study research design to guarantee reliable and valid outcomes. Additionally, triangulation is crucial to avoid misinterpretation and by using different sources potential mistakes are more likely to come to light (Bryman, 2015).

Qualitative approach

Expert interviews

First, expert interviews have been used to gain a deeper understanding of the ways heritage sites can contribute to social sustainability and to give more context to the research sites. The expert interviews are conducted with Charlotta Netsman, who is the manager of Stenegård heritage center. The other expert interview is conducted with Anna-Lena, who works for the DMO Järvsö. Her insights were helpful to give context to the case-study Järvsö and its sustainability goals. Furthermore, an interview with Anders Hansson has been conducted. Anders Hansson is an expert on heritage sites in Jämtland/Härjedalen. Lastly, an interview has been conducted with Linnéa van Wagenen who works as the head of sustainable and strategic sustainable development for the municipality Ljusdal. The interviewees were found using snowball sampling, whereby the chosen interviewees have suggested other participants who could also be relevant to the research (Bryman, 2015).

The conducted interviews followed a semi-structured interview approach, which allowed the researcher to improvise follow-up questions based on participant's respondents (Kallio, Pietila, Johnson & Kangasniemi, 2016). Before the interviews, the researcher developed an item list to give structure to the interview, which can be found in the appendix. The semi-structured approach to the interview resulted in more detailed outcomes as the researcher was not restricted by a predefined question-list, which provided more space for follow-up questions.

Interviewees	Position
Charlotta Netsman	Manager Stenegård
Anna-Lena Wallin	Destination Developer, DMO Järvsö
Linnéa van Wagenen	Head of Strategic and Sustainable Development, Ljusdal Municipality
Anders Hansson	Heritage site planner / archaeologist, Jämtli open-air museum

Table 4: List of interviewees

Participant-observation

Furthermore, this research used participant-observation as a first way to explore the ways in which tourists behave in heritage sites. Participant-observation is described by Belsky (2004) as gaining in-depth understanding of a situation in its natural or usual social context, especially by providing a sense of what has been called an ‘insiders’ perception. The participant-observation has been taken place in the UNESCO-World Heritage Center Stenegård to examine the behaviour of tourists in the ‘tourist’ space and to explore the ways in which the heritage site stimulates mindfulness-driven tourist behaviour according to the model of Moscardo (1996).

The observations within Stenegård have mostly focused on determining the appearance of certain **setting factors**, such as informational booklets, signs, maps, which would according to Moscardo (1996) provoke mindful tourist behaviour. Moreover, the observation has tried to explore the behaviour of visitors by identifying which places within Stenegård visitors tend to visit the most. The participant-observation have taken place between the 25th and 1st of July 2022 during different time slots to capture the different users and usages of the place. The researcher has placed itself mostly at the central part of the heritage site to have a good overview over the park. Additionally, the researcher has walked around and had some informal conversations with the visitors to gain more information about their experience and motivation to visit Stenegård. The observations are structured by using the observational models (see table 5 and 6) and additional notes. Moreover, fieldwork notes are drawn up after every fieldwork day, which can be found in the appendix.

Case	Heritage site	Date	Time	Special event	Weather
1	Stenegård			Yes / no	
2	Stenegård			Yes / no	
3	Stenegård			Yes / no	
4	Stenegård			Yes / no	

Table 5: Observational model: descriptive cases.

(Setting) factors	Observations	Language possibilities
Variety of multisensory media	Yes / no	
Possibility of a guided tour	Yes / no	
Presence of personnel	Yes / no	
Possibility of audio tour	Yes / no	
Clear signs	Yes / no	
Maps	Yes / no	
Information signs	Yes / no	
Interactive exhibits	Yes /no	
Availability of brochures	Yes / no	

Table 6: Observational model: setting factors

Quantitative approach

Additionally, this research follows a quantitative approach to explore the characteristics of the visitors of Stenegård and on the question how mindful tourists in heritage sites are. The most important reason for adding a quantitative approach is to be able to explore the relation between the different variables, namely the relation between **visitor factors** (dependent variable) and the state of mindfulness (independent variables) (Scheepers, Tobi & Boeije, 2016). Moreover, a quantitative approach allows the researcher to generalize the results to a wider population, which makes it easier to draw conclusions (Scheepers et al, 2016).

The quantitative data has been collected by spreading surveys face-to-face among visitors of Stenegård. The visitors have been given a flyer with a QR-code which invited them to fill in an online survey after their visit to Stenegård (flyer can be found in the appendix). One of the advantages of personally approaching the respondents is the higher response rate researchers tend to have (Schröder, 2016). By giving the visitors the opportunity to conduct the survey online, the data is according to Nayak & Narayan (2019) more reliable, because respondents do not feel the pressure of the presence of the researchers, which can prevent the respondents from giving socially desirable answers.

Additionally, a paper version of the survey has been spread out to the people who did not have access or expertise to conduct the survey online. By doing so, the older visitors of Stenegård were enabled to participate in this research, which lead to a higher response rate and had simultaneously a positive effect on the representativity. Moreover, the paper versions of the survey allowed the respondents to ask questions to the researcher in the case an unclear question or language barrier. A negative consequence of the paper version of the survey is the possibility of giving socially desirable answers caused by the presence of the researcher.

Thus, the presence of the researcher can have positive outcomes for the quality of the data collection. However, the physical presence of the researcher can also cause negative outcomes on

the data quality. One of the biggest risks is the interviewer bias, which can arise when the response behaviour of certain respondents depends on specific characteristics of the interviewer.

The survey consists of five parts: Demographics, visitor factors, setting factors, state of mindfulness and state of sustainability. Each part consists of different statements in which the respondents must state to what extent they agree with the specific statements (see appendix). The survey statements on visitor factors and setting factors are drawn up by evaluating the model of Moscardo (1996). The statements on mindfulness are compiled by using the study of Ling, Mustafa & Kiumarsi (2019) who did research on mindful tourism at heritage sites in Malaysia. The statements on sustainability are drawn up by evaluating studies of Lee, Jan, Yang (2013), Hines, Hungerford & Tomera (1987) and Vaske & Kobrin (2001).

Population and sampling method

This research followed a simple random sampling approach, which is a randomly selected subset of a population, in this case the visitors of Stenegård. By using this sampling method, every member of the population has an equal chance of being selected, which increases the internal and external validity of this research as it characterizes the entire population (Bryman, 2015). However, it is important to acknowledge that certain groups of the population did not have an equal chance to participate in this study, as the survey was only conducted in English. Nevertheless, as Sweden always ranks remarkably high on the English Proficiency Index for non-native speakers, it is expected that this did not cause any significant issues in terms of sampling (Nikel, 2019). Another challenge of the sampling in this research is the limited knowledge of using a QR-code for certain populations, especially the older people. To prevent this, the people who were not able to use the QR-code were given the opportunity to fill in the survey on paper. Thus, it is important to realize that even though this study ought to be randomly selected sampling approach, selection can still occur as certain groups had limited access to the conducted survey.

General characteristics respondents

The survey has been spread between the 25th of June and the 1st of July and had 91 responses, from which 5 can be categorized as missing data and are therefore not represented in the data analysis. The questionnaire is over presented by women, as 62,1% identify as a woman (figure 3). In term of the origin of the visitor, the data shows a substantial proportion of Swedish visitors, namely 92%. Regarding the educational level, most respondents are highly educated (57,5%) from which most have obtained a university degree. Moreover, most of the respondents are domestic tourists and do not live in Järvsö (figure 2). From the 92% Swedish respondents, only 8% lived in Järvsö. However, it is important to acknowledge that a lot of respondents did not permanently live in Järvsö, but do have a holiday house in the region, so they are familiar with the place.

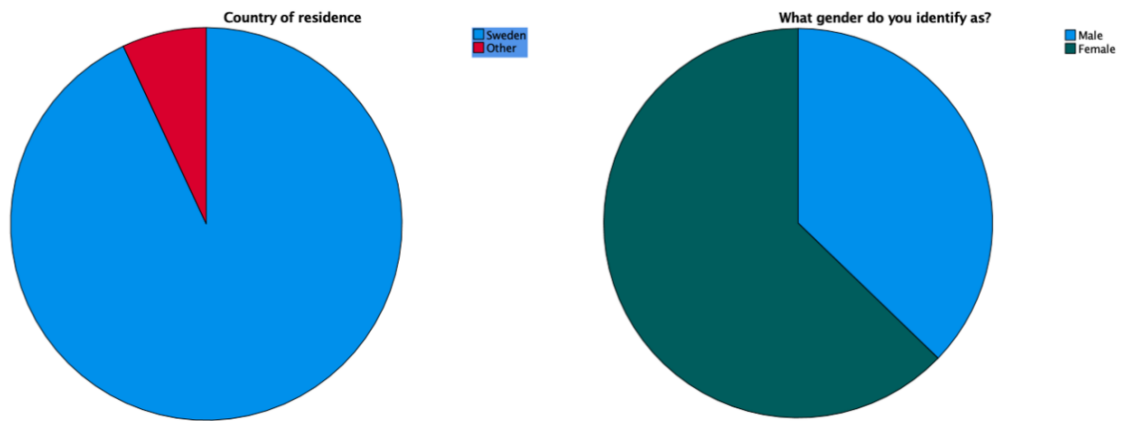


Figure 2 & 3: Country of residence & gender of visitors Stenegård, based on survey

3.5 Data analysis

Qualitative analysis

The qualitative data, which consists of the observations and the interviews, have been analysed by using the program NVivo, which allows the researcher to analyse qualitative data in a structured way. The data has been analysed by implementing a 'thematic analysis' approach, which can be explained as 'a method for systematically identifying, organising and offering insights into, patterns of meaning (themes) across a dataset.' (Braun, 2012, p.2).

For this thesis, the themes were divided by the different elements of the spatial triad: conceived space, perceived space and lived space. For each of these scale levels, some general themes were constructed, such as 'organization' 'conflicts organization' 'challenges organization'. Other big themes which have been analysed are 'visitor experiences', 'visitor motivation', 'visitor state of mindfulness' (figure 4).

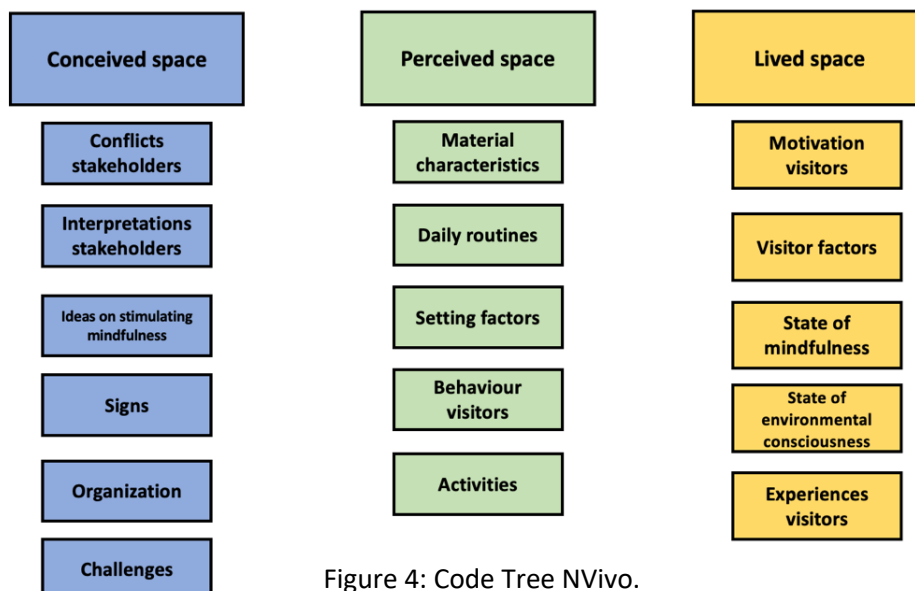


Figure 4: Code Tree NVivo.

Quantitative analysis

The quantitative data on the other hand has been analysed by using the statistical program SPSS (Statistical Package on Social Science). The results of the survey, which has been constructed by the program Qualtrics, were first uploaded into SPSS. Before starting the analysis, the missing values were deleted and some of the variables were made analysable by transforming them into 'ordinal' or 'categorical' variables. For instance, the variable 'age' was transformed into a categorical variable with different categories. After the transformation of some variables, the data was plotted into diagrams or graphs by using SPSS descriptive and frequencies. As the survey has a limited number of respondents, there has been chosen to only use the descriptive data. Statistical calculations such as multiple regression are not included in the results of this thesis as most of the calculations were not significantly valid.

3.6 Reliability and validity

The reliability of a study is concerned with the question whether the research is repeatable, while the validity refers to the extent to which the research is measuring what the research was ought to measure (Bryman, 2015). By building on existing frameworks, such as the Model of Moscardo (1996), this thesis will ensure reliability as well as validity as this model has proven to be useful for studying mindfulness behaviour among tourists in heritage sites. Moreover, the results of this thesis are compared to other studies, such as the study of Ling et al. (2019) studying the mindfulness behaviour at a heritage site in Malaysia. Nevertheless, there are still a few challenges regarding the reliability and validity of this research.

One of the main challenges of this research is the social desirability bias, which occurs when participants give socially desirable answers which make them look good. As this research is based on a few reflective questions, such as 'how mindful do you consider yourself' and 'how environmental conscious do you consider yourself?', it is likely that the social desirability bias has affected the collected data (Bryman, 2015). One strategy to counter the social desirability bias is anonymity and self-administered questionnaires. People tend to give more truthful answers when the questionnaire is anonymous and when the participants can decide for themselves when they want to fill in the survey. As the survey was spread out with a QR-code, participants were allowed to fill in the question anytime they want. By doing so, the reliability of this thesis has been tried to guarantee as much as possible.

Another significant issue which can decrease the reliability and validity of this research is the relatively low number of participants, which affects the generalizability. Research with a relatively low generalizability is considered less reliable than studies which can be generalized by a wider population. However, as this research did not only rely on quantitative data, but also on qualitative data, the reliability and validity has been ensured as the interviews and participant observation give the data more meaning and context.

3.6 Ethical Constraints & Researcher positionality

Since this research has dealt with several participants, it is important to critically reflect on the potential ethical issues to guarantee their well-being. A few things are considered to avoid any harm to the participants. First, as the guidelines of the ESRC's highlight, participants must normally be informed about the purpose, methods and intended possible used of the research, what their participation in the research entails and what risks are involved (Bryman, 2015). For this thesis, all participants have been asked to participate to guarantee their voluntary participation. Furthermore, the participants have been asked if they are content with the interviews being recorded for analysis purposes. The second main ethical concern is anonymity. In this thesis, the identities and recordings of the interviews, survey results and observations will be maintained confidential and will not be shared with third parties to ensure the anonymity of the participants. Data pseudonymization has been used to describe the participants in this research. By doing so, the identifying information about the participants are replaced with pseudonymous. By taking the ESRC's principles into account, any harm to the participants has been tried to avoid.

However, unwillingly the researcher can misinterpret the information gained from interviews, surveys, or observation, which can be explained by looking at the researcher positionality. According to Tribe (2005), research is influenced by one's positionality as it determines how we make construct the world and interpret the collected data. Our different facets of our 'embodied self' such as gender, interests, race/ethnicity, socio-economic class shape our understanding of the world and influence our research simultaneously (Tribe, 2005). My position as a Dutch person in a foreign country can potentially have led to misinterpretation of the collected data. Thus, when reading the results, it is important to take into account the researchers' positionality.

Chapter 4: Introduction to the case of Stenegård

4.1 The sustainable tourism agenda in Sweden

The tourism sector is an important driver of economic growth for a lot of regions in Sweden. In 2018, the tourism sector in Sweden accounted for 3,4% of total employment (OECD (Organisation for Economic Co-operation and Development), 2020). The Swedish tourism industry is mainly driven by the domestic market, whereas the international market is mainly dominated by visitors from Germany, Norway, and Denmark (OECD, 2020).

One of the general goals in tourism in Sweden is the development of a long-term strategy which promotes sustainable tourism development (OECD, 2020). The 'Sustainable Product Program' aims to stimulate product development in seven tourism destinations to promote sustainable nature-based or culture-based tourism. The initiative targets support for small tourism businesses, encouraging the development of sustainable tourism practices. The sustainable tourism agenda seems to be successful, since Sweden was awarded in 2021 by ranking first at the Euromonitor International Sustainable Travel Index (2022), which has classified 99 countries worldwide through the lens of sustainable tourism.

Most of the tourists in Sweden visit the major cities Stockholm, Gothenburg, and Malmö. However, tourism is also seen as a catalyst for regional growth and development in the declining rural areas. The decrease of rural areas has been prominent in Europe, which is caused by the decline of traditional rural businesses such as agriculture resulting in changing population compositions. The megatrend driving this, is the out-migration of younger people to urban areas, while the rural population is declining and aging (Bogason, Karlsdóttir & Brandt Broegaard, 2020). A lot of rural areas in Sweden are as a result facing structural problems, unemployment, and poor economic performances (Almstedt, Lundmark & Petterson, 2016). In an attempt to counteract this negative development, tourism is being presented as a tool for development in rural areas. Public policy plans in Sweden are focusing on tourism as the catalysator of bringing economic sustainability to rural areas. In combination with the increasing demand of nature-based tourism in recent years, rural tourism has gained popularity in Sweden (Bogason, Karlsdóttir & Brandt Broegaard, 2020).

4.2 Background information Järvsö

This case-study will take place in Järvsö, a small rural town in the province Gävleborg län. Järvsö is situated 300 km north of Stockholm and has approximately 1400 residents (Järvsö, 2021).

The case of Järvsö is a good example of a typical Swedish rural town, which developed a tourist industry as a counteraction to the out-migration of youngsters and the related population decline. In 1980, the residents of Järvsö noticed that the population was declining and realized that they somehow needed to reverse this trend. The association of Järvsö Lyftet was established to create more jobs in town and prevents young people from migrating out of the area (Lucas, 2018). This locally driven association saw the potential of developing tourism to create more jobs and make the area more attractive. Therefore, they expanded the existing ski slope as an attempt to attract more visitors, which can be identified as a typical example of a neoliberal approach of developing tourism with the underlying motive of capital accumulation.

The project can be seen as successful as Järvsö has become a popular tourist destination. The population of Järvsö is slowly growing and is responsible for the creation of jobs in the area (Lucas, 2018). Nowadays, Järvsö is one of the most popular all-year round rural tourist destinations in the area and is mainly known for its down-hill ski area 'Järsvöbacken', Järvsö Zoo and the UNESCO Stenegård Heritage Center. Destination Järvsö has a strong commitment to sustainability. In 2012, Järvsö ambitioned to become Sweden's first eco-certified destination and has therefore implemented several strategic sustainable development policies aiming at mitigating climate change impacts caused by tourism (Järvsö, 2021).

In 2021, Järvsö was the first destination in Sweden to receive the Earth Certificate Check issued by the Global Sustainable Tourism Council (GSTC) which is based on the UN (United Nations) Agenda 2030. The certificate is only issued to a few destinations globally as the criteria which addresses three dimensions of sustainability (ecological, economic, and socio-cultural) are quite strict (Ljusdal Kommun, 2020). Destination Järvsö, Ljusdal municipality and local actors have a 'Green Team' which organizes meetings four times a year to promote sustainability. The aim of the 'Green Team' is to



Image 2: Tourist map of Järvsö (DMO Järvsö, 2022)

ensure that the environmental and climate impact from activities connected to Destination Järvsö is as low as possible by working with sustainable energy, reducing the use of fossil fuels, protecting natural environments, developing waste management, and informing and educating companies, organizations, and individuals.

Destination Järvsö in cooperation with the municipality of Ljusdal has run different projects aiming at reducing the climate change impact. For instance, a project between 2016 and 2018 was aimed at developing bicycle tourism and stimulating visitors to choose the train to travel to Järvsö as an alternative for the car. Moreover, Järvsö has developed sustainable cycle paths in the forest to reduce erosion. Social sustainability is also high on the agenda of Järvsö. It hopes to accomplish inclusive cooperation between local communities, companies, associations, and the municipality. In terms of economic sustainability, Järvsö encourages its visitors to consume locally produced food and items (Järvsö, 2021).

4.3 Stenegård UNESCO World Heritage Center

Among the most popular destination within Järvsö and the greater region of Hälsningland is Stenegård, which is a unique place situated in the old centre of Järvsö. Stenegård started as a farm inaugurated by Julius Brun, in the late 1800s, which was seen as a model farm for the region which included a pharmacy, doctor's surgery, and bank (Region Gävleborg, 2022).

Nowadays, the specific decorated farmhouses located in Hälsningland are famous in the whole of Sweden and are pointed out as a World Heritage Site since the summer of 2012. As the farmhouses are situated in the whole county, Stenegård is pointed as the center of the UNESCO world heritage of the decorated farmhouses (Stenegård, 2022).



Picture 1: The Central Square of Stenegård



Picture 2: The garden of Stenegård

However, Stenegård is more than a world heritage site. The website of Stenegård states the uniqueness of the place: “En plats som Stenegård är nästan omöjlig att sammanfatta – A place like Stenegård is almost impossible to summarize”. Stenegård nowadays consists of many parts: an UNESCO world heritage visitor center for the decorated farmhouses of Hälsningland, a gallery, a restaurant, a garden café, a museum, a large garden, and a children’s area and therefore attracts a wide diversity of visitors. Additionally, Stenegård hosts a lot of events, like the weekly auction, the annual Midsummer celebration, a farmer’s festival, a Christmas market, and many other small events organized by local stakeholders.

Chapter 5: Results

In the theoretical framework an introduction to mindfulness driven tourism and its positive impacts on sustainability aspects for heritage sites has been given. However, as highlighted, it is still unknown how heritage sites can transform into mindful tourist experiences and which elements are important for achieving this transformation. In this results section, an evaluation of the conducted interviews, surveys and observations will be given to answer the research question central in this thesis. The results section will be constructed by looking at the different ways space can be produced and experienced as Lefebvre (1991) has outlined. In this way, the different intentions of Stenegård of both visitors and policymakers are separated and form a framework which can be used to answer the main question of this research: *'How can heritage sites transform into mindful tourist experiences and to what extent do the attempts of heritage site planners to transform heritage sites change the behaviour of tourists?'*

5.1 The organization of heritage site space

The conceived space or representation of space is as argued by Lefebvre (1991) the conceptualized space, the space as planned by the scientists, urbanists, managers, or architects. In the case of Stenegård, the conceived space is characterized by the ideas of the DMO, heritage site planners and the municipality, who have certain ideas about the development of the place. These ideas are often the dominant discourse of the place, as the stakeholders are the most powerful and therefore develop the space according to their wishes. Every stakeholder has their own wishes, which can sometimes result in conflicts about the interpretation of heritage sites (Lefebvre, 1991). In this paragraph, the conceived space of Järvsö and particularly Stenegård will be evaluated by analysing the interviews with the keypersons for heritage development.

Dominant discourses in heritage site planning

The foundation of (heritage site) tourism development in rural Sweden is brought by the population decline, which started in the late 20th century. The urbanization trend has caused the decrease of traditional rural businesses and the out-migration of young people to urban areas (Bogason, Karlsdóttir, Brandt & Broegaard, 2020). Therefore, rural towns in Sweden use tourism as a catalyst for regional growth and development, which also became clear in the interviews with the several stakeholders.

As Linnea, sustainable strategist Ljusdal municipality, mentioned:

"I mean tourism is to us a tool to develop the town. They've sat down in what is it, the 80s and thought, 'How can we make sure that this town flourishes? And doesn't like to many other of the towns around here, kind of fallen into obscurity. Lose access to a lot of social services, like what's our ticket out of this and they decided that tourism is the way to go.'"

Linnea, Ljusdal Municipality

This way of thinking is still the dominant discourse in planning tourism development in rural Sweden, which was stressed by Annalena, DMO Järvsö, who stresses that the biggest challenge of a small municipality like Järvsö is the outflux of people to the bigger cities. By focusing on tourism

development as a way to counteract the decline, the sector does not only hope to generate income from tourists and keep the town alive, but also as a way to show the local residents that their place matters. Anders, heritage site developer, argues that developing heritage sites is also an effective way for making it attractive for people growing up here to stay here:

“To feel that, maybe you go to some kind of big city, Stockholm or Gothenburg or whatever. But then come back, because they think ‘Ok, that was fun, but now I wanna settle down, why not settle down where I had a good time when I was growing up?’. That’s also a big part of working with these heritage sites, whether it’s just a small village or whole municipality, making it an attractive place to live and show the advantages that really are if you find them.’

Anders, heritage site development

Besides the population decline, which started the development of tourism in Järvsö, another discourse became popular in the last decade, the sustainable tourism discourse. Järvsö has a strong commitment to sustainability. In 2021, Järvsö became the first destination within Sweden to receive the Earth Check Certificate. By achieving this, Järvsö wants to be exemplary for other destinations in Sweden. This sustainable tourism discourse has also been prominent in the interviews with the different keypersons and can be seen as another important interpretation of heritage sites, which can be demonstrated by the following quote of Anders. When asking about the main goal of heritage site development, he gives the following answer:

‘Respect for planet earth. Because it’s not endless. It’s not a resource, we cannot use as much as we want. So that’s the main message. Understanding the complexity of the planet and its dynamic, and it’s vulnerable, because ehm the resources we think as resources will not be there forever. So, that’s the main goal. And how dependent we humans are on the landscape.’

Anders, heritage site development

Anders highlights the important role heritage sites can play in making people more aware of our planet and its limitations to its resources. In the case of Järvsö, the following quote is a good example of the stand of Järvsö in the sustainable tourism development discourse:

‘So, this (the Earth Check Certificate) is a way for us to get a hold of our development and how to make it sustainable in a long-term way. If we are going to grow as a society, this will be our lead flag, our skeleton on how to maintain that development in a good sense of way.’

Anna-Lena, DMO Järvsö

Within Järvsö, Anna-Lena thinks that Stenegård can be at the forefront of promoting sustainable tourism as she states that Stenegård is one of the most sustainable places they have in Järvsö. Anna-Lena believes that Stenegård has the potential for being the place to talk about sustainability issues or as she puts it ‘as our showroom for sustainability’.

The potential of Stenegård as a showroom for sustainability for Järvsö is also known by Charlotta, who has a lot of ideas to transform Stenegård into a sustainable tourist destination.

'For ecological sustainability, we would like to produce our own energy, we still have an old system that we use in the winter when it is cold. We want to get rid of that and change to a sustainable solution.'

Charlotta, manager Stenegård

Moreover, Charlotta is aware of not only focusing on ecological or economic sustainability, but also on social sustainability, which is equally important to her. Stenegård already runs a lot of initiatives, which stimulate social sustainability. For instance, the people they hire oftentimes have had a burn-out and their work at Stenegård helps them get back on their feet. Furthermore, Stenegård hires people with a migration background. By working for Stenegård they can get acknowledged with the Swedish language and culture. Additionally, Charlotta thinks that Stenegård can be transformed into a place where mindfulness can be practiced.

'We started to address that [attracting mindful visitors] when the pandemic started. And we thought, why should people come here? But then we realized, we have a big, green, outdoor space and we also have a garden. And then we started with hammocks in the trees, so started to open this place for visitors that would be attracted by that.'

Charlotta, manager Stenegård

Another way in which Stenegård contributes to sustainability is its garden, in which visitors get the opportunity to learn about how different plants grow. Stenegård does also have a collaboration with the local schools as Charlotta highlights in the following quote:

'We already grow carrots for the schools and that is, also, we want to ehm, organize a pedogic meeting with the kids and the older people. We have talked about, maybe, to grow the carrots and to harvest and have the school kitchen cook carrots soup or something. They could make it here [at Stenegård] and the children can learn where it has grown, and the older and younger people could meet.'

Charlotta, manager Stenegård

The importance of an educational component for (local) school children within a heritage site is also highlighted by Anders, who argues that working with school is extremely important to teach kids in an interactive way about the limitations of our planet. As Charlotta wants to create a more sustainable Stenegård, she aims at attracting more mindful visitors as they are the type of visitors they strive for.

'We think it will be a nice development for this place and also seeing people ehm.. Many people are interested in such things, and it would be nice for Järvsö to have a place like this, where people can try and learn and do things together, that is also about cultural heritage and sustainability. We like to make this place where we relax or where we have like a mindful time.'

Charlotta, manager Stenegård

Conflicts within the conceived place

The previous paragraph has highlighted the dominant discourses which are at play in Järvsö, and which determine the intentions of all the stakeholders. However, as the organization of heritage sites is complex, a lot of different conflicts arise between the interpretations of several stakeholders. The heritage site developers on one side are mostly focused on attracting tourists to generate money. Nevertheless, the interviews with the different keypersons have shown the importance of planning for locals in heritage sites. Heritage sites should not only be planned with the neoliberal motive of attracting more tourists to stimulate capital accumulation but should also focus on creating meaningful places for the locals. Moreover, even though heritage sites like Stenegård want to transform into mindful- or sustainable tourist destinations, they still rely on other stakeholders, who may have different ideas on the interpretation of the place. Generally, a lot of different stakeholders are involved when developing heritage sites, such as the municipality, the historical society, the Swedish Tourism Board, the landowners, and the local entrepreneurs. It is not surprising that those stakeholders have different intentions about a place:

“Often there is the historical society on one side and then we have the landowners surrounding that specific site. Sometimes they agree and sometimes they do not, because they have completely different ideas of what that place is. They don’t dislike each other or each other’s definition of that landscape, but it’s completely different. What is a development for one party, is a disaster for the other.”

Anders, heritage site developer

Anders emphasizes the importance of a participatory decision-making process, in which also local communities are involved. As Anders explains, oftentimes there is planning for the visitors and planning for the locals. The stakeholders are mostly focused on attracting tourists to generate money. Anders highlights that this intention of the municipality or other stakeholders is not necessarily what the local community wants:

“Their argument [municipality] is often that it’s so nice and then it would attract some tourists, visitors, but that is what they [municipality] want and think. It’s not what the local community wants. No tourists are gonna be attracted by some cow which used to live here, of course not. But it’s extremely important for the people living here, because it’s their history.”

Anders, heritage site developer

The importance of heritage sites for the local community has also been prominent in the case of Stenegård. Anna-Lena, Charlotta and Linnea all highlight the important role Stenegård fulfils in the local community. As has been best described by Anna-Lena:

“So, I think it’s for the people who live here, it’s a place in our hearts, in our souls, I think. The place means much to, to most persons living here.”

Anna-Lena, DMO Järvsö

Therefore, it is important that local communities are also involved in the decision-making process as they have different wishes than the municipality or other stakeholders, who are mostly concerned with attracting a big number of tourists. In the case of Stenegård, Charlotta is aware of the

importance of including locals in the decision-making process as she notes that Stenegård wants to take it closer to the community and involve them in the process.

However, just like the situation Anders sketches, there are a lot of different stakeholders involved, which makes it hard to take every wish into account. Stenegård is owned by the municipality, which rents out different stores and restaurants to local entrepreneurs. Charlotta explains that she and her team are responsible for the development of the place and for the maintenance of the 'no-mans land' as Charlotta explains:

"We take like care of things that are on the border to others, so in the 'no-man's land' between haha different things that happen on the same place. So, we kind of take care of what others don't really think about, but they are really important. Also, one big part of our work is to talk to all the people here and to cooperate with them and make small projects to team up and develop things together."

Charlotta, manager Stenegård

The quote above shows the complex system of the governance of Stenegård. There are a lot of different stakeholders involved in the development of Stenegård, which all have their own stakes at the site. It is no surprise that conflicts are part of the everyday practices within Stenegård. As has been described by Charlotta, companies and associations that organize events are not interested in the garden or cutting the lawns, which creates tensions between different stakeholders. One example of a small conflict between the different stakeholders is about the opening times. Generally, Stenegård applies summer opening times and winter opening times. However, the different companies within Stenegård can decide for themselves whether they follow the general opening times or not, which leads to several conflicts. When one shop decides to open for the winter and the restaurants decide not to open during winter, conflicts can arise.

Additionally, a lot of conflicts about the interpretation of heritage sites comes down to monetary issues. As shown in the previous section, Charlotta would like to transform Stenegård into a mindful tourist destination. However, for this transformation she is reliant on other stakeholders, such as the municipality, which in the end determines how much money Stenegård can invest. For Charlotta and her team, this is quite frustrating as she cannot make the changes she wants to make, which became clear in the following quote:

'We are trapped in what you call that, ehm, a poverty trap. You want to do it, but you can't do it, because you can't afford it. If I look back on the years here, I think we have had so ehm little resources and sometimes I am frustrated, often I am frustrated. There is so much you can do if you look at sustainability.'

Charlotta, manager Stenegård

An example of a project Charlotta wants to initiate is a big parking lot for bicycles. Right now, almost every visitor arrives by car. Partly, because of the poor bicycle infrastructure at Stenegård. By investing in a modern bicycle parking lot, Stenegård hopes to stimulate people to come by bike. However, no one is willing to invest in such a project and the municipality alone does not have the resources.

Ideas on stimulating mindful behaviour

As became clear in the previous section, one of the main objectives for Järvsö in general and Stenegård specifically is the strive for sustainable tourism. However, the stakeholders have different ideas on how to attract sustainable tourists and stimulate mindful behaviour at the tourist site.

Anna-Lena, DMO Järvsö argues that the process of attracting sustainable tourists starts even before arrival:

'We are actively working to make sure that people who come to Järvsö learn about sustainability even before they get here. So that they know that they are coming to a sustainable tourism destination, and we want to talk about what that means. We want to highlight the spirit in which they should travel.'

Anna-Lena, DMO Järvsö

As a heritage site planner, Anders has a lot of knowledge about how visitors within heritage sites behave and which elements on site contribute to stimulating sustainable or mindful behaviour. Anders states that often people are not so much interested in learning about the history of a place or the heritage on site. People mostly visit a place to have fun and have an enjoyable time with family or friends. Therefore, there seems to be a mismatch between the interpretation of heritage site planners and the motivation to visit a heritage site of visitors.

'Very few people answer that they come here to learn about history. No one comes to a place like this to necessarily learn something about the 18th century. It is for having a good time with your family, with your friends or just going by yourself and enjoying the landscape and the buildings, and the people.'

Anders, heritage site planner

This mismatch between the interpretation of heritage site planners and the motivation to visit a heritage site of visitors has also been noticed by Charlotta in the case of Stenegård. Namely, Charlotta notes that most people don't think about the fact that Stenegård is a heritage site. They just pass by and stop out of curiosity.

Anders argues that heritage sites should be planned accordingly as people tend not to read every sign, which he highlights with the following anecdote:

'You have to be very careful with language because nobody would read it. I know someone who is making these signs. And at the bottom of the sign, they had this final sentence of that you could go to a specific shop and get the gift. Nobody collected the gift, because nobody ever read the whole text.'

Anders, heritage site planner

Thus, according to Anders, if you want to stimulate mindful behaviour the message on a sign should be concise and on point. Moreover, Anders highlights the use of interactive media as it makes people more engaged with the presented content. This idea is in line with the ideas of Moscardo (1991) who argues that one of the setting factors contributing to mindful behaviour at heritage sites is the use of novelty and interactive multimedia systems.

As was highlighted before, Stenegård has a lot of different ideas on how to stimulate mindfulness behaviour but is constrained by the lack of financial resources. However, Charlotta stressed that the signs within Stenegård will be replaced as she notices that a lot of visitors do not take the time to read them. The signs will be replaced with signs which will also educate the visitor on how to recycle, how the plants grow, etc.

In summary, this paragraph has stressed the different intentions of the several stakeholders when planning a heritage site, which can be summarized in the below listed table. The dominant ideas of heritage site form the 'conceived space' as conceptualized by Lefebvre. In the case of Stenegård, the heritage site is mostly developed as a 'tourist site'. However, Stenegård is aware of the key role the site has for the local community. Moreover, the stakeholders of Stenegård ought to make it a sustainable tourist destination. However, the complexity of the organization causes some conflict about the interpretation or 'conceived space', which make it hard to transform the site into an actual place for mindfulness tourism. Even though Stenegård has a lot of ideas on how to transform it into a mindful tourism experience, due to a lack of financial resources, no action can be taken.

Stakeholders	Objectives of organization of space (conceived space)
Municipality	Planning focused on attracting tourists Stimulating sustainable tourism
Stenegård	Planning focused on stimulating sustainable tourism Involving local community Planning focused on stimulating mindfulness Planning focused on stimulating social sustainability
DMO Järvsö	Planning focused on attracting tourists Stimulating sustainable tourism

Table 7: Summary of conceived space

5.2 The 'lived space'

The previous paragraph showed the intentions of Stenegård as seen by the developers of the place. The municipality as well as the private stakeholders of Stenegård have certain ideas about the development of the place and the strategy for attracting mindful tourists. However, the intention of those stakeholders can be in contrast with the way the visitors are using the place. In this paragraph, the "lived space" which can be taken as the place in which social relations take place and in which space is experienced in everyday life, will be explained by analysing the survey results (Lefebvre, 1991).

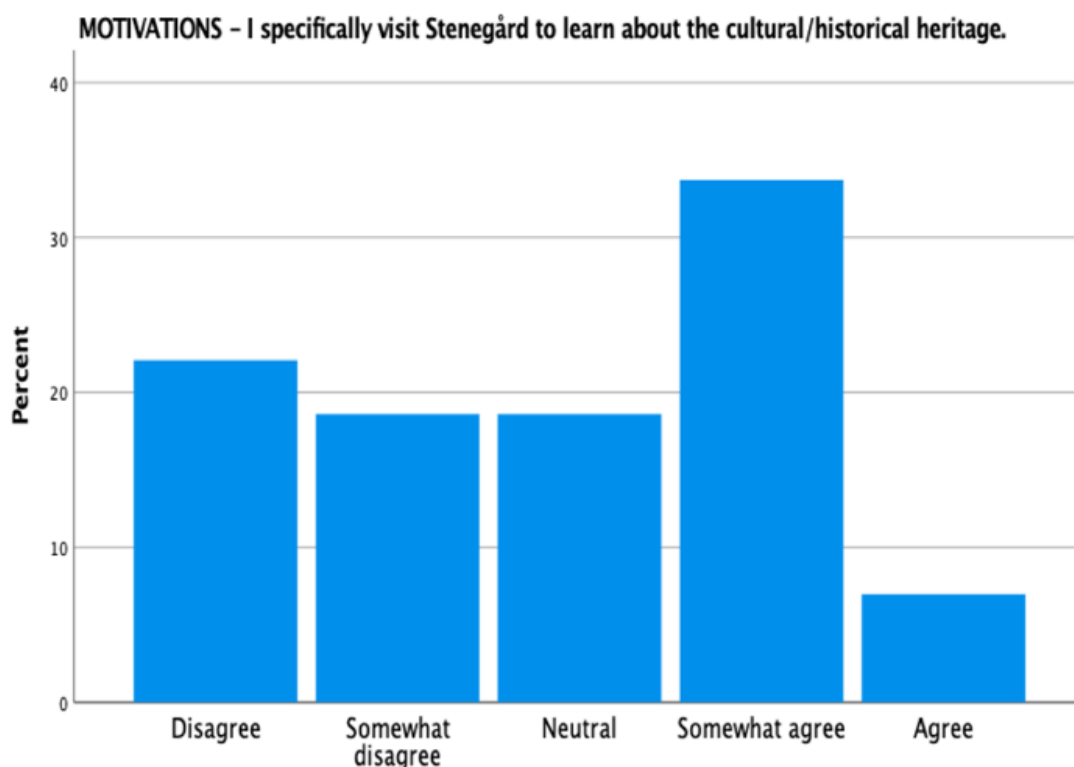
Visitor motivations to visit Stenegård

As a way to indicate the state of mindfulness of respondents, the respondents were asked to fill in questions related to their motivations and intentions to visit Stenegård. Stebbins (1996) divided heritage site tourists into two groups: the serious heritage tourist and the casual heritage tourist. These groups are related to the theory on visitor factors of Moscardo (1996), who suggests that 'serious' heritage tourists, thus people who are eager to learn something and intentionally visit heritage sites to broaden their horizons, are more likely to engage in mindful behaviour.

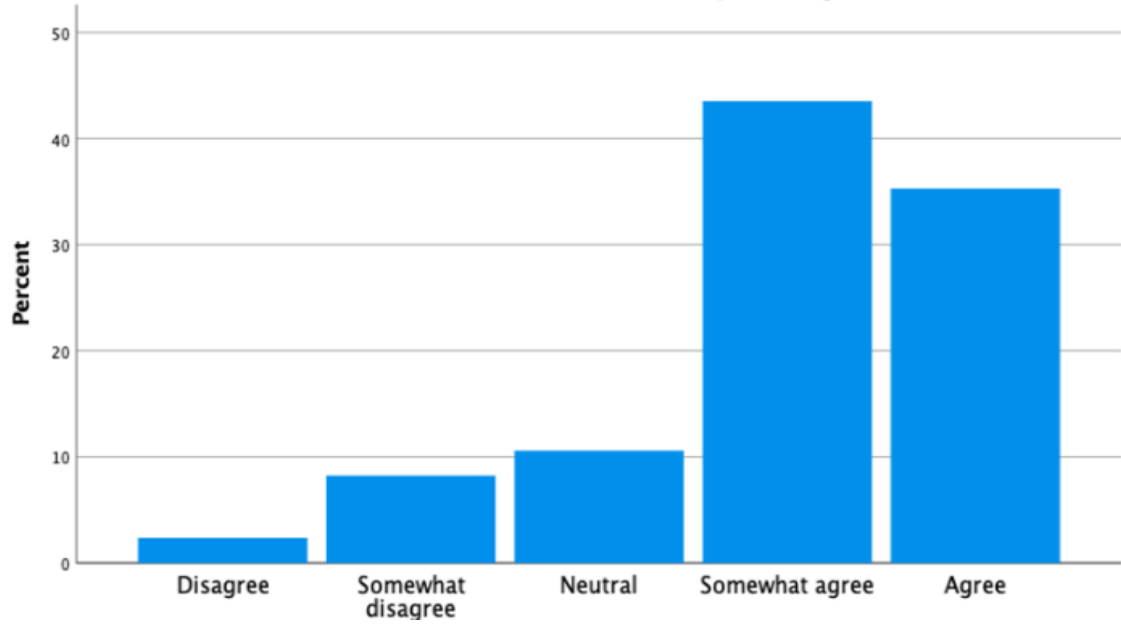
The survey has tried to identify the nature of the visitor of Stenegård to identify the various factors contributing to mindful behaviour among tourists, which will be described in a later stage of this chapter.

When looking at the different motivations and intentions of the respondents, a few different patterns can be identified. First, the survey results show that a respectively low share of respondents specifically visit Stenegård to learn about the cultural or historical heritage (see figure 4). Moreover, the survey showed that a large percentage of respondents (42,5%) have not planned to visit Stenegård way in advance. In terms of the motivation to visit Stenegård, most respondents indicate that they visit Stenegård to spend time with friends and family (44,8%). Another important motivation for people to visit Stenegård is to engage in fun activities. Furthermore, it becomes clear that a lot of people are interested in learning about the history of Stenegård (figure 5).

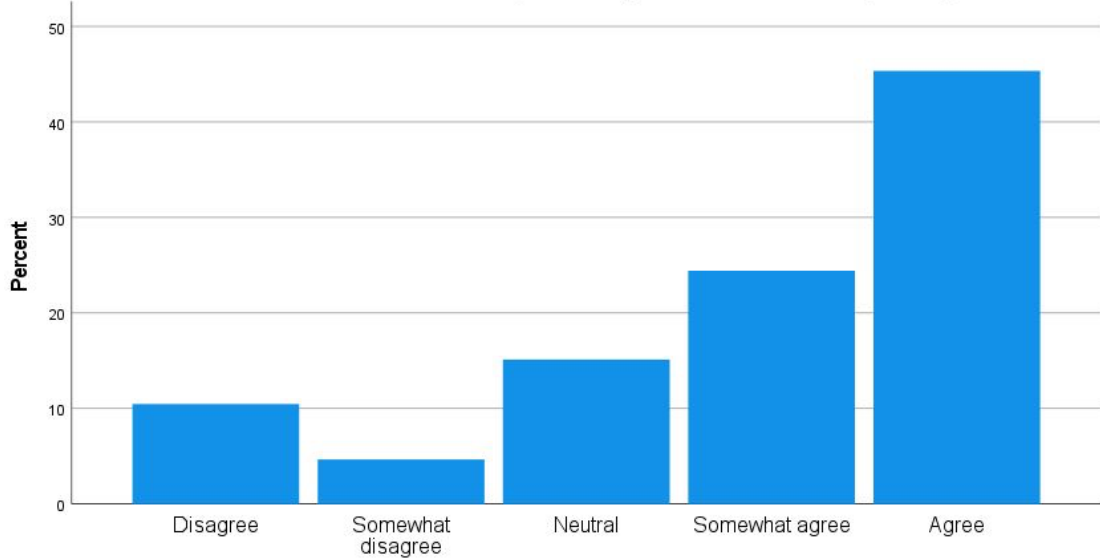
Figure 4 t/m 7: Visitor motivation to visit Stenegård (N=86)



MOTIVATIONS - I am interested in the history of Stenegård.

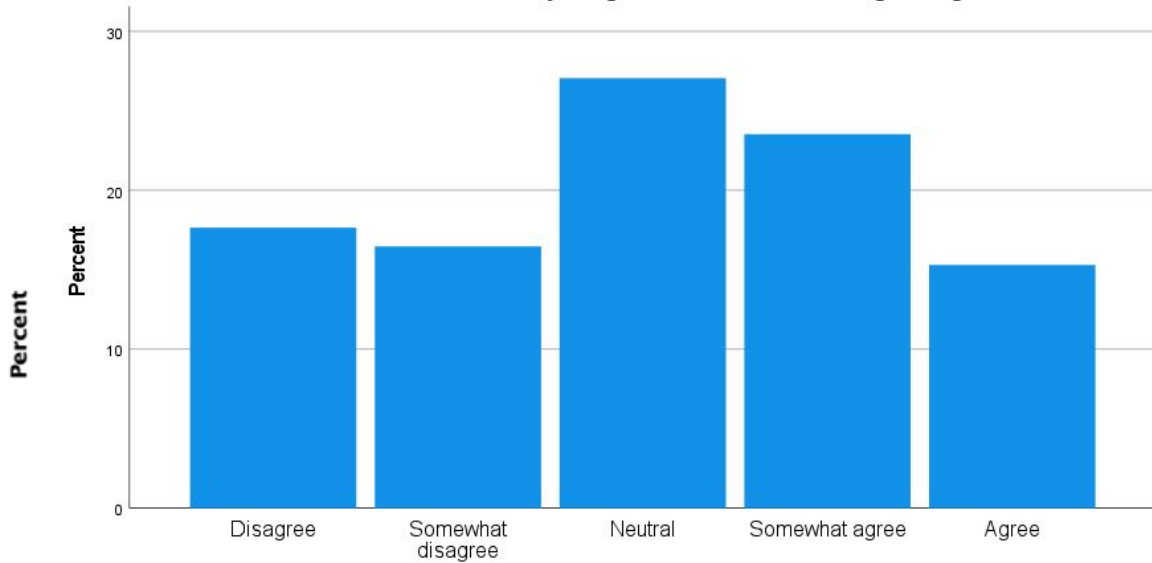


MOTIVATIONS - I am interested in meeting with family or friends while visiting Stenegård.

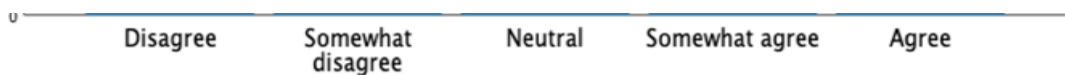


MOTIVATIONS - I am interested in meeting with family or friends while visiting Stenegård.

MOTIVATIONS - I am interested in joining fun activities while visiting Stenegård.



MOTIVATIONS - I am interested in joining fun activities while visiting Stenegård.



These results became also clear in the observations on site (box 1). When talking to different visitors, the visitors indicated that the main reason for them to visit Stenegård is to engage in fun activities. For instance, a conversation with a Dutch couple indicated that they visited Stenegård to just *'walk around'*. An older couple from Sundsvall only visited Stenegård to have lunch. They state: *'The restaurant is really good; they have handmade local food'*. When asking if they have visited other places within Stenegård, they argue that they have not visited other places and specifically come for the restaurant. Another group of visitors were elderly on a bus tour. Stenegård functioned as a stopover before heading back to Stockholm or heading up north. The elderly had lunch at the restaurant and oftentimes walked around Stenegård afterwards. Interestingly, most of them were more interested in learning about their youth idol in the 'Lil-Babs Museum' than to learn about the heritage of Stenegård. As told by a 70-year-old Swedish woman living in Switzerland: *'A lot of Swedish people know Jarvsö thanks to Lil Babs. People of my generation come to Stenegård to learn about Lil Babs'*. Thus, another important motivation to visit Stenegård is to learn about Lil Babs. These conversations on site thus show that most people visit Stenegård for other reasons than to learn specifically about the history or about the heritage and are therefore in line with the survey results. The results of the survey and observations are in line with the study of Schouten (1995), who suggests that visitors do not necessarily visit heritage sites or museums to learn something. She states that *'visitors behaviour at heritage sites is more akin to window-shopping than to intelligently acquisition of new knowledge'*.

Another way of making sense of the motivation of respondents is the different activities they have engaged in or the different places they have seen within Stenegård during their visit. Moscardo (1996) describes the importance of physical orientation as a factor which stimulated mindful behaviour among tourists. Thus, clear maps are important for a heritage site as they can be an effective way of improving the physical orientation among visitors. The survey suggests that only 50% of the respondents have used the maps of Stenegård during their stay, which could possibly be explained by the fact that a lot of respondents have visited Stenegård more than once and are therefore familiar with the place. Throughout the heritage site, Stenegård has informational signs to make its visitors familiar with the history of the place, the different buildings, and the different kinds of plants in the garden. The survey results show that most of the respondents have read the informational signs (72,4%), which is in line with the beforementioned finding of people interested in the history of Stenegård. An important place within Stenegård to learn about the heritage of the place is the heritage information centre. Here, one can find booklets about the different heritage farms of the region, one can visit a replica of the interior of an old farm, buy souvenirs and ask questions about the heritage of Stenegård to the personnel. Interestingly, most of the respondents of Stenegård did not visit the heritage centre, only 34,5% did, which can suggest that people are not so much interested in learning about the heritage of Stenegård. Another interesting finding of the survey is the fact that the audio tour is not popular among the visitors. Only 1% of the respondents has indicated that they have listened to the audio guide.

State of mindfulness of respondents

Mindful tourism has a potential positive impact on the tourist industry' sustainability agenda. (Geiger, Fischer & Schrader, 2014; Jang Jo & Kim, 2020). As Ling (2019) argued, mindful tourists are more likely to engage in environmentally friendly behaviour. Therefore, the travel industry should actively seek mindful tourists. Järvsö, awarded with the Earth Check Certificate for its efforts in terms of sustainable practices, is trying to attract more mindful tourists. As Linnea, Sustainable Strategist for Ljusdal municipality highlights:

"We are actively working to make sure that people who come to Järvsö, even before they get here, know that they're coming to a sustainable tourist destination and know what that means. We wanna highlight, not just you can't do this, but rather talk about the spirit in which they should travel."

Linnea, Municipality Ljusdal

This quote shows the willingness of Järvsö to engage more visitors in sustainable and mindful practices, even before they have arrived at the destination. However, the question is to what extent visitors of Stenegård see themselves as mindful tourists. Therefore, the survey has tried to get an overview about the state of mindfulness of visitors of Stenegård. In the survey, respondents were asked to fill in a Likert-scale with statements such as: 'I like to investigate new things', 'I like to search for an answer to questions I may have', 'I actively seek to learn new things', 'I am eager to learn about new heritage or culture', 'I am eager to learn about the history of the places I visit' and 'I pay attention to what's happening to the places I visit'. According to Ling et al (2019), these statements can be used to determine the state of mindfulness among visitors of heritage sites.

The responses to this question suggest that most of the people who visit Stenegård like to investigate new things, namely 28,7% indicate that they somewhat agree to the statement and even 59,8% indicate that they fully agree to the statement. Moreover, the visitors of Stenegård are curious people as they state that they like to search for an answer to questions that they may have (somewhat agree 33,3%; agree 51,7%). The other statements also show the willingness to learn about new heritage or the history of the places people visit (See table 8). Another way of determining the self-proclaimed state of mindfulness among visitors was the final question of the survey, in which the respondents were asked to indicate on a scale from 1 to 10 how mindful they are. The results suggest that visitors perceive themselves as mindful persons (figure 8).

	Disagree	Somewhat disagree	Neutral	Somewhat Agree	Agree
I like to investigate new things	0%	1,1%	5,7%	28,7%	59,8%
I like to search for an answer to question I may have	0%	2,3%	10,3%	33,3%	51,7%
I actively seek to learn new things	0%	1,1%	8,0%	29,9%	58,6%

I am eager to learn about new heritage or culture	0%	2,3%	12,6%	47,1%	35,6%
I am eager to learn about the history of places I visit	1,1%	2,3%	6,9%	39,1%	48,3%
I pay attention to what's happening to the places I visit	2,3%	5,7%	12,6%	42,5%	34,5%
I am alert to new developments that I discover at a heritage site	2,3%	2,3%	28,7%	42,5%	21,8%

Table 8: Frequencies Mindfulness Statements (N=86).

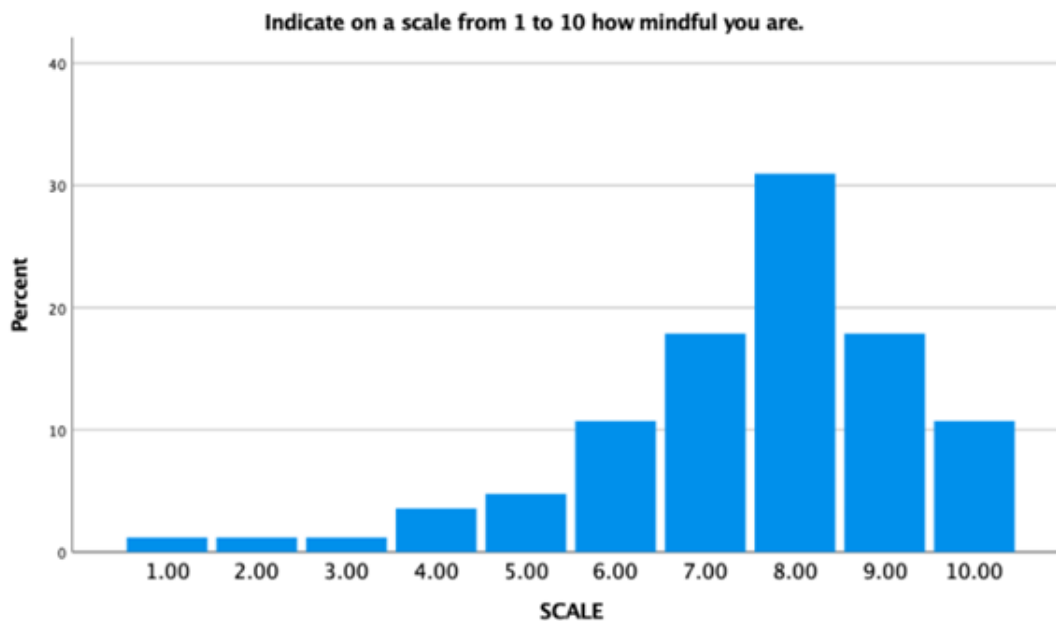


Figure 8: State of mindfulness visitors of Stenegård based on survey data (N=86).

Based on the survey results, one would suggest that visitors of Stenegård are mindful. However, it is important to keep in mind that tourists tend to believe that they are mindful or environmentally conscious, while in reality they are not. In the next section, the perceived space will be outlined, in which the model of Moscardo will be evaluated and applied to the case of Stenegård. Moreover, based on the observations analysing the daily routines of Stenegård, there will be analysed if visitors really engage in mindful behaviour at the heritage site.

5.3 The “Perceived Space”

The “perceived space” or the spatial practice can be referred to as the material place, which includes the buildings, infrastructures and “routes and networks” which link up places (Lefebvre, 1991, p.38). Thus, the perceived space is the empirically observable space. In the case of Stenegård, the perceived space consists of the daily routines which take place in Stenegård, the several buildings and the infrastructure within the place. The ‘perceived space’ can be connected to the setting factors of the model of Moscardo. According to Moscardo (1996), effective interpretation, ‘an educational activity which aims to reveal meanings and relationships’ and ‘revelation based upon information connected to something within the personality or experience of visitors’, form the basis for creating mindful visitors (Tilden, 1977, p. 9). This effective interpretation can be achieved by certain setting factors and visitor factors (see model 3), which successfully combined determine the state of mindfulness among visitors. In this paragraph, the setting factors of Stenegård will be evaluated to determine which factors are important for the transformation of heritage sites into mindful tourist experiences.

Stenegård as material place

Stenegård consists of several different buildings, which are also shown on the map in picture 1. Most of the buildings are small shops which sell local products or crafts. Moreover, Stenegård consists of some offices, a hairdresser as well as a physiotherapist. One of the most important buildings is the ‘Besökcentrum Världsarvet’ - visitor center world heritage – which is situated at the back of the site. On the right side of the main square within Stenegård is the garden situated. The garden is followed by the ‘Barnens Stenegård’, the playground of Stenegård, in which children can play in miniature versions of the famous Halsingland's farms. Additionally, Stenegård consists of two restaurants/cafes: Järvsö Klämman and Gårdsrestaurangen. Furthermore, Stenegård accommodates Lil Babs Museum, which commemorates the famous singer Lil Babs. Lastly, Stenegård has a small theater, which is being used during the summer months.

Picture 3 & 4: The bakery and the garden of Stenegård



Another facet of the ‘perceived space’ as described Lefebvre (1991) are the daily routines of a place. The daily routines of Stenegård are described in box 1.

Box 1: The daily routines of Stenegård

It's a warm summer day in the early high season of Stenegård. It's 10 o'clock in the morning, there are no other visitors, which brings a certain calmness to the place. I hear the birds chirping and smell the flowers and the herbs from the public garden. When I look at the left side, I see a squirrel jumping from the tree into the high grass. I am starting to understand why Annalena described Stenegård as the place where you can find your inner peace.



After my walk, I am positing myself at one of the picnic tables facing the parking lot and entrance. It's 10.45, just 15 minutes before the shops, heritage center and restaurant at Stenegård open. There are still no visitors at Stenegård. At 11.00, the first people arrive. Most of the people first visit the shop which is located at the entrance of the park. Afterwards, they walk towards the main square where one can find the overview map and the signposts. From this square, people can walk in three different directions: to the left in the direction of the shops, restaurant, and Lil-Babs Museum, straight towards the UNESCO world heritage information center and more shops or left in the direction of the Café, the garden and the 'Barns Stenegård'.



Towards the restaurant, museum Towards the world heritage center Towards the garden and playground and shops

The visitors of Stenegård can be distinguished into different groups. The biggest group of people are families. These families are often big, parents with children and grandparents. They usually head straight to the 'Barns Stenegård' without paying attention to anything else they encounter on the way. They are arriving with picnic baskets, which they enjoy when the children are playing. Then there are the older people, often arriving in their campervan. They are actively taking pictures and are also overly present in the heritage center. The other group are the locals with a goal. They are not visiting Stenegård for entertainment, relaxation or to learn about the heritage. They visit the bakery to buy 'tunnbröd' or visit the physiotherapist or the hairdresser. You can recognize them as they walk faster and know where they are heading to. Then, there are the people who are only visiting Stenegård for the restaurant. With full determination they walk towards the restaurant. Lastly, there is the group of (older) people arriving by tour-bus. They are oftentimes walking with difficulties. They are visiting Stenegård as a break from their bus-tour. The bus tour is mainly accompanied with older women. Their main reason is also to eat at the restaurant and depending on their time, they stroll through the rest of Stenegård.

Setting factors

The model of Moscardo suggests that certain setting factors can contribute to the stimulation of mindfulness behaviour among visitors. One of the most important factors which determines the state of mindfulness or the state of mindlessness among visitors of heritage sites is the influence of physical orientation systems. As described by several scholars in the field of environmental psychology, people who have trouble to orient themselves are more likely to experience feelings of loss of control and anxiety, which indicates that it is important for heritage sites to have well-functioning maps so one can easily orientate themselves (Moscardo, 1996; Pierce, 1988; Pearce & Black, 1984). Regarding the ability of visitors to physically orient themselves in Stenegård, it is based on the observations questionable if Stenegård has a well-functioning orientation system. Stenegård has only one big map placed near the entrance (see picture 5). Next to the map, a signpost can be found which visitors can use to orientate themselves (picture 6). Yet, there are no signposts throughout the site. When observing the behaviour of people, the visitor looked oftentimes lost, which is in line with the theory of Pearce and Black (1984) about the likelihood of feeling of lost and anxiety when sites have a poor orientation system.



Picture 5: The map of Stenegård located in the centre of the site.



Picture 6: The signpost located in the center of Stenegård.

Furthermore, the model of Moscardo indicates that the presence of personnel or tour guides is another important factor to positively influence the sense of orientation. A study of Ap & Wong (2001) highlighted that tour guides can be seen as the key front-player, hence, through their

knowledge and interpretation of a destinations' attractions and history and their communicative skills, they can transform a visit into an experience. Furthermore, as Hanani, Mohamed, Noor & Khor (2013) state, the presence of a tour guide effectively stimulates mindful behaviour among visitors of heritage sites. Additionally, the study of Frauman & Norman (2004) also showed that tour guides play a significant role in producing mindful visitors. However, based on the observations and interviews, it became clear that Stenegård does not offer a tour with an actual tour guide, even though they are planning to experiment with dramatized tour guides in the future as Charlotta indicated during the interview:

'We have developed manuscripts and we have worked with that for many years, but we paused for a moment as we are focusing on the big theatre show this summer'.

Charlotta, Manager Stenegård

According to Anders, who works for a museum in which dramatized guides play a significant role, the use of such guides is an effective way of engaging visitors. Heritage site visitors, who as argued before do not necessarily come to learn about the history, will be engaged with the history or heritage of a site in a fun and entertaining way.

'It is a good idea to let visitors travel back in time and show them how it used to be, to make people more aware. So that's why we have all these actors during the summer. It works, people do not really learn something, there is also a lot of laughter.'

Anders, heritage site planner

Even though Stenegård does not offer the opportunity for visitors to be shown around by a tour guide (yet), visitors can go to the heritage site visitor centre where there are personnel who are happy to answer any questions or talk about the history of Stenegård. According to Moscardo (1996) the presence of personnel can be seen as another factor which can stimulate effective interpretation and therefore mindfulness behaviour among visitors.



Picture 7: The World Heritage visitor centre in Stenegård

In addition, the model of Moscardo suggests that having interactive exhibits and multisensory media and novelty is another way of promoting mindfulness behaviour among visitors of heritage sites. According to a study of Carr (2004) mindfulness behaviour among visitors is most likely to occur

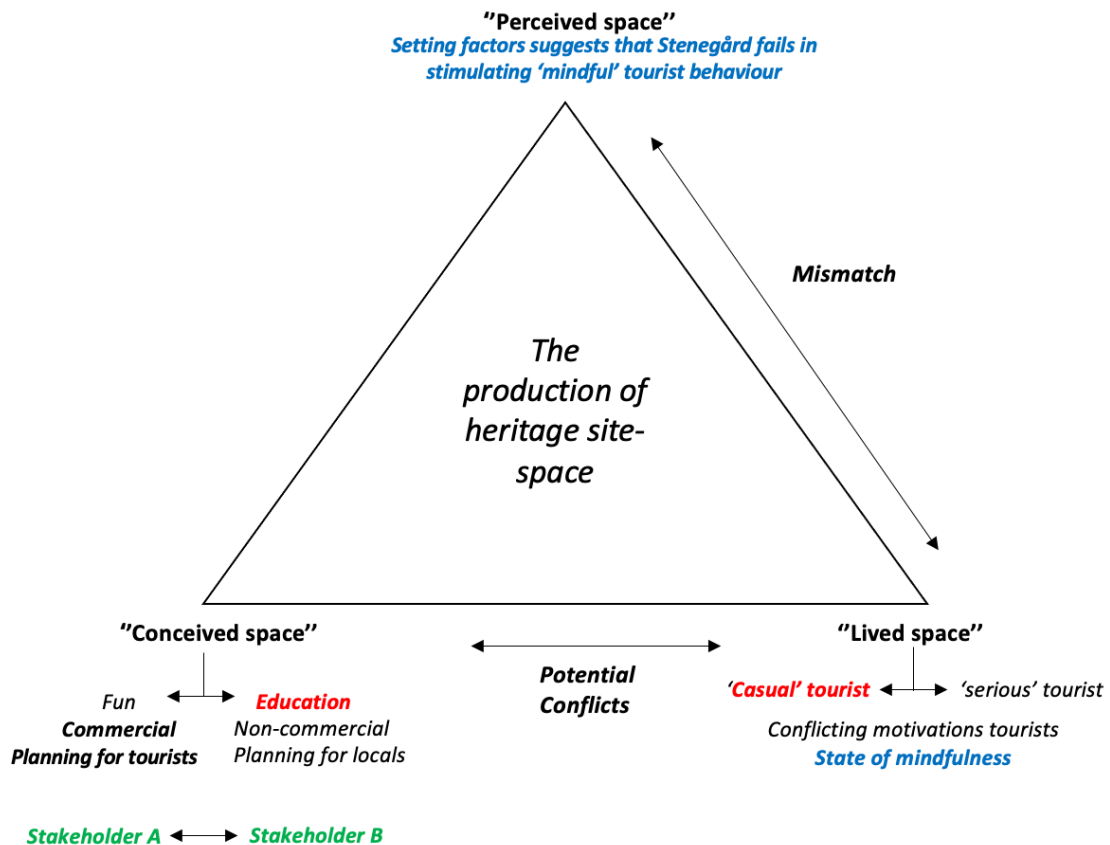
when visitors are presented audio-visual displays. Law and Ting (2011) stressed that interactive exhibits can stimulate mindfulness behaviour as the visitor can control the type and amount of information they want to receive. Nevertheless, Stenegård does not offer interactive exhibits or multisensory media at their heritage site. There are information signs spread out over the site, but those are all rather static and are far from being interactive (see picture 8 & 9).



Picture 8 & 9: The signs within Stenegård

5.4 Conclusion

Based on the results, the conceptual model in which the spatial triad is applied to heritage sites can be updated as the data suggests that there are several conflicts between the different spatial nodes. These conflicts can be summarized in the below-listed model.



Model 7: Summary of results.

Chapter 6: Discussion

The tourism sector needs to adapt to counter the negative outcomes, which are driven by the industry, such as anthropogenic emissions, the loss of biodiversity, the homogenization of places and exploitative relationships between the tourism sector and the local community (Shaw & Williams; Mbaiwa, 2008). Alternative forms of tourism have been advocated, yet, these alternative forms based on the notion of 'sustainability', are still embedded in the growth paradigm which is built on the neoliberal belief of unlimited growth (Becken, 2019). Scholars argue that new forms of tourism should be focused on attracting mindful tourists as mindful tourists are more likely to engage in environmentally conscious behavior (Stankov, Filimonau & Vujicic, 2020).

This thesis has aimed to study the transformation of heritage sites into mindful tourist experiences by reflecting on the model of Moscardo (1996), who suggested that mindful tourist behaviour can be encouraged by a set of visitors- and setting factors. Previous studies have mostly focused on the visitors' factors and have therefore neglected how tourists respond to setting factors at a heritage site. Embedded in the 'spatial triad' of Lefebvre (1991) which is used to study how visitors react to setting factors, this thesis has tried to answer the following research question:

How can heritage sites transform into mindful tourist experiences and to what extent do the attempts of heritage site planners to transform heritage sites change the behaviour of tourists?

The question has been studied using Stenegård, a heritage site in the rural Swedish town Järvsö. Järvsö can be seen as the perfect case study as it has a strong sustainability commitment. It has implemented several sustainable development policies and has been rewarded with the Earth Check Certificate. The study followed a mixed methods research strategy, in which interviews were used to gain a deeper understanding of the sustainability policies made by the policy makers. The observations were used to analyse the behaviour of visitors as well as analysing the setting factors of the model of Moscardo (1996). Lastly, surveys among visitors were used to study the setting factors of Moscardo and to determine the state of mindfulness and the state of environmental consciousness. The different research methods allowed the research to be embedded in the spatial triad of Lefebvre, who argued that space is produced by three facets 'conceived space' (interviews), 'perceived space' (observations) and 'lived space' (surveys).

According to Moscardo (1996), a set of setting factors (interactive media, novelty/surprise, use of questions, dynamic exhibits, the presence of guides and physical orientation) combined with a set of visitor factors (high interest in the content, low levels of exhaustion, educational motive) will enhance the mindful behaviour of heritage sites visitors. Previous studies, such as the study of Noor, Rasoolimanesh, Ganesan & Jaafar (2015) and Ling, Nood, Rasoolimanesh & Mustafa (2019) revealed a positive relationship between several setting factors such as interactive media, novelty, interactivity, personal connection, and the state of mindfulness among visitors. The results of this thesis are largely in line with these outcomes. For instance, Anders, heritage site planner, highlighted the importance of using guides to engage visitors in more mindful behaviour. Moreover, he emphasized the significance of attractive signs which spark the attention of visitors by using

interactive media or novelty/ surprise. However, Stenegård did not offer tour guides and, still visitors according to the survey results consider themselves to be mindful, which could potentially be explained by the attitude-behaviour gap of visitors. On the other hand, it poses the question if mindful behaviour is also encouraged by other factors, which are not drawn up in the model of Moscardo (1996).

The study of Ling, Noor, Rasoolimanesh & Mustafa (2019) has also focused on the relation between the state of mindfulness and the visitor factors, which is a unique study as most studies do not focus on the perspective of the visitor. The results suggest that visitor mindfulness can to a large extent be explained by level of interest in heritage and history. This thesis has also found that a high level of interest in heritage sites or history can be a factor for the state of mindfulness among visitors. Nevertheless, the results of this thesis are unique as they are embedded in the framework of the production of space of Lefebvre (1991), which results in a few new insights which have not been identified by other scholars.

First, there seems to be a mismatch between the 'conceived space' and the 'lived space'. As Moscardo (1996) has argued, several setting factors can contribute to mindful tourist behaviour. Heritage site planners, developers and other stakeholders develop heritage sites as a place for education, where one can learn about heritage. Even though for a lot of visitors, learning about heritage or history is important, it does not seem to be the main goal of their visit. The observations and survey results show that most visitors head straight to the restaurants, Barns Stenegård (playground) or one of the shops. Additionally, only 1% of the respondents have listened to the audio tour, which indicates relatively low interest among visitors in learning about the history of Stenegård.

Moreover, the outcomes of this study found a contradiction within the 'conceived space'. Based on the interviews with the key stakeholders, one can suggest that even though heritage sites managers want to attract mindful tourists, they do not always have the capacity to do so. As Anders has argued, heritage site developers in the first place want to attract many tourists to their site as they are the engine for the local economy. The wishes of the local people are often neglected. Moreover, this dominant discourse, which is the most powerful in determining the development of heritage sites, obstructs the transformation of heritage sites into mindful tourist experiences. Charlotta highlights that Stenegård is stuck in a poverty trap. Even though they want to transform into a mindful tourist destination, they do not get funded to do so as the most powerful stakeholder does not see economic opportunities in the transformation. In other words, the conflict between stakeholders within the 'conceived space' can constrain the transformation into a mindful tourist destination.

The model of Moscardo (1996) thus suggests that a combination of a set of setting and visitor factors would enhance mindful behaviour among tourists. As mentioned before, even though Stenegård has ideas about transforming it into a mindful tourist destination, they are still stuck in a 'poverty trap' preventing them in developing setting factors such as tour guides, interactive media etc. Based on the 'perceived space' - the daily routines and spatial practices – one can conclude that Stenegård does not meet the criteria of the setting factors of Moscardo.

Yet, visitors of Stenegård do consider themselves mindful people as based on the survey they give themselves an 8 on a scale of 10 to determine their state of mindfulness. This result indicates a mismatch between the 'perceived space' and the 'conceived space'. Even though the 'perceived space' of Stenegård does according to Moscardo (1996) not stimulate mindful behaviour, the results of the 'lived space' show that visitors of Stenegård are mindful in a way. On the other hand, the observations suggests that even though visitors do perceive themselves as mindful, they do not always engage in mindful behaviour, which could be explained by the fact that visitors do not necessarily have the motivation to behave mindfully. They mostly want to have fun and spend time with their families when visiting heritage sites. These findings highlight the importance of looking at the spatial dimension of the development of mindful tourism in heritage sites as it allows to investigate the different perceptions on space by different users. As the model of Moscardo currently lacks a spatial dimension, this thesis has emphasized the importance of applying a spatial dimension when developing a heritage site for mindful tourism.

The literature review suggested that mindful tourists can contribute to the sustainability of the sector. For instance, a study by Amel et al. (2009) revealed a positive relationship between one of the important factors of mindfulness 'acting with awareness' and pro-environmental behaviour. The conversations with the different stakeholders also revealed how a mindful tourist destination can enhance the state of sustainability of the tourist sector. Charlotta noted that Stenegård is a place where a variety of people of different backgrounds work together. For instance, Stenegård offers a place where migrants can improve their Swedish or where people with a burn-out or another illness can get back on their feet. Moreover, the garden of Stenegård can bring locals and tourists together, which can foster an awareness and a non-judgmental openness to environments, cultures, and worldviews (Errman et al, 2021). Additionally, the garden within Stenegård can become a site where local children can learn about harvesting their own food. In this way, Stenegård does something back for the local community. The various examples show the potential of 'mindful' heritage sites in enhancing the sustainability of the sector.

Considering the limitations of this thesis, the aforementioned results should be interpreted with some caution. First, it is important to consider that there was only a limited time available to engage in fieldwork. One week of fieldwork is not representative of the whole tourist season. Another potential problem of this thesis is the relatively low sample of surveys, which makes the results hard to generalize. However, as this thesis followed a mixed methods approach, the survey results are only used for descriptive data, and are combined with qualitative data enhancing the overall validity of the study. Moreover, one should be cognizant of the fact that this study took place on a particular heritage site with its own unique features, which makes it hard to draw conclusions about the transformation of heritage sites into mindful tourist experiences. What works for one place, could be a failure in another place.

This thesis has highlighted that even though some of the criteria of the Model of Moscardo are not met, visitors still consider themselves as mindful tourists. These results are not in line with other studies. The discrepancy of similar studies with this thesis could possibly be explained by the social

desirability bias, which occurs when participants give socially desirable answers which makes them look better. In this thesis, participants could have given themselves a relatively high grade on the scale of state of mindfulness, even though they are not that mindful. It is therefore beyond the scope of this study to make conclusions about the 'genuine' state of mindfulness of visitors.

Despite the interesting results of this thesis, there are still a few questions unanswered at present. To develop a full picture of the state of mindfulness of visitors and the factors which play a role in encouraging mindfulness behaviour, it is necessary to do a follow-up study.

To counter the limitations of the small sample size and the limited time available, further research should be on a larger scale examining the visitors of heritage site for a longer time. A longitudinal study could possibly prevent visitors from giving a socially desirable answer. Moreover, a longitudinal study can be implemented to study the relation between state of mindfulness and state of environmental consciousness. Additionally, further research should take place in different types of heritage sites across different countries to determine if the model of Moscardo is applicable in a different range of settings. Furthermore, as Stenegård will undergo a transformation in the next year, it would be interesting to replicate this study to see if there are possible changes in the state of mindfulness of visitors and the motivations of visitors to come to Stenegård. Lastly, further research should study the possible relation between the mindfulness of visitors and the environmental consciousness of visitors. This thesis has tried to highlight how the transformation of heritage sites into mindful tourist experiences can contribute to social sustainability, but this data was only built on data from the interviews. The future should be built on these results by studying the quantitative relationship between mindful tourists and state of sustainability.

Even though there are still some unanswered questions, the results of this thesis form a good starting point for the transformation of heritage sites into mindful tourist experiences. Therefore, the following policy recommendations can be drawn up. First, heritage sites should as be described by the Model of Moscardo (1996) implement interactive media exhibits, have good physical orientation, offer tours with guides as a way to engage visitors and encourage mindful behaviour. As this research found a contradiction between different intentions of heritage site planning, it is important to involve all stakeholders in the heritage site design.

Moreover, this study found a mismatch between the interpretations of heritage site planners and how heritage sites are experienced by its visitors. As heritage site planners and other stakeholders assume that visitors come to heritage sites to learn about history and culture, the sites are planned accordingly with the intention of teaching visitors. However, most visitors do not necessarily come to learn about the heritage or history but want to engage in fun activities. The results show that visitors will usually not read signs if they are too long or not engaging. It is therefore important to combine the learning component with a fun component. For instance, the use of dramatized guides or interactive exhibits. Lastly, the local community should be included in the decision-making process, as they have other insights. The case of Stenegård showed the importance of planning for the local community as it can enhance the mutual understanding between tourists and locals. Besides the specific recommendations outlined above, this thesis has highlighted the importance of applying the spatial dimension by for example using the Spatial Triad of Lefebvre in transforming heritage sites into mindful tourist experiences.

Chapter 7: Conclusion

The current research aimed to contribute to the transformation of heritage sites into mindful tourist experiences, which would enhance the sustainability of the sector.

The central question for this research was as follows:

How can heritage sites transform into mindful tourist experiences and to what extent do the attempts of heritage site planners to transform heritage sites change the behaviour of tourists?

This question has been tried to answer with the following sub-questions:

- To what extent do the stakeholders of Stenegård stimulate mindfulness by applying the model of Moscardo?
- How mindful perceive tourists themselves and to what extent does this perception match with their actual behaviour when visiting a heritage site?
- How can this transformation contribute to social sustainability?

The results suggest that Stenegård does not meet every criterion of the Model of Moscardo regarding the encouragement of mindful visitor behaviour in heritage sites. Stenegård has ideas about the transformation to a sustainable/mindful tourist site but is constrained by the dominant interpretations of how heritage site should look like according to more powerful stakeholders focusing on economic incentives. Therefore, the current state of the heritage sites lacks certain elements of the setting factors of the Model of Moscardo, such as interactive media, presence of tour guides, novelty etc. Additionally, this thesis gave insights into the interaction between space and the visitors, which can according to the results form a barrier for the transformation into mindful tourist experiences.

Based on these results and using the principles of the Model of Moscardo, one would expect that visitors of Stenegård are not considered as 'mindful'. Nevertheless, the results of this thesis showed that visitors of Stenegård do consider themselves as mindful persons. Visitors of Stenegård responded positively to statements, which determine according to Ling et al (2019) their state of mindfulness. Moreover, visitors of Stenegård give themselves on average a 7.5 (on a scale of 10) with regards to their 'state of mindfulness'. These results show that it is important to look beyond the Model of Moscardo to determine how heritage sites can transform into mindful tourist experiences as there are most likely other factors determining the state of mindfulness among visitors.

This study argued that it is useful to understand how space is produced and reproduced when studying the transformation of heritage sites. The 'spatial triad' of Lefebvre is a helpful framework to start with because it helps to understand the constraints which form a barrier for the transformation into a mindful tourist experience. For instance, conflicts within the 'conceived space' (how heritage sites are planned) can be explained as factors which restrict the transformation into mindful tourist experiences. Moreover, a mismatch between the 'conceived space' and the 'lived space' (the space is used/experienced by the visitors differently than the heritage site planners or developers had in mind) can be another explanation why the Model of Moscardo is not always legitimate in determining the state of mindfulness.

The research has contributed to the academic debate about the transformation to a more sustainable form of tourism. This thesis has emphasized mindful tourism as a starting point of this transformation. The results of this thesis to some extent confirm the importance of the setting factors and the visitor factors contributing to mindful behaviour among visitors of heritage sites as proposed by Moscardo (1995). However, this thesis also highlighted by using the 'spatial triad' of Lefebvre (1991) that it is important to look beyond the model of Moscardo and consider the spatial dimension when planning a heritage site.

Additionally, this thesis gave new perspectives how heritage sites can contribute to (social) sustainability. The example of Stenegård employing migrants or people with a burn-out are good examples how mindful tourism can contribute to social sustainability. The education component of the garden within Stenegård is also a good example as it teaches the local community how to harvest their own food while simultaneously engaging with tourist enhancing mutual understanding. These results highlight the potential for tourism as a bridge between different cultures, fostering the culture awareness and intercultural understanding.

However, there are still a lot of unanswered questions regarding this thesis, which can be a good starting point for future research. First, a follow-up study should focus on understanding the different factors which determine the state of mindfulness among heritage site visitors as this study showed that the Model of Moscardo is not sufficient. Additionally, further research should focus more on the relation between the state of mindfulness of visitors and the state of sustainable consciousness, which could potentially be done with a longitudinal research design.

Moreover, as this study was done on a small-scale, further research should be done with a larger population and for a longer period. It could also be useful to look at different heritage sites in different part of the world to get a holistic view on the transformation from heritage sites into mindful tourist experiences.

In sum, this thesis has tried to contribute to the academic debate by studying how heritage sites can transform into mindful tourist experiences. The results suggest that is important to look beyond the model of Moscardo, since the embeddedness of this research in the 'spatial triad' framework showed that different conflicts and contradictions between stakeholders and users occur when designing a heritage site.

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[Appendix](#)

Logbook Fieldwork

28th of April 2022

Today marked the first day of observations in Järvsö. I had a meeting with Charlotta, the manager of Stenegård. During the meeting we talked mostly about the issue of Stenegård, namely the contradiction of being an accessible public space and the need for income. It seems like the social sustainability and the economic sustainability were in great contrast with each other. Charlotta told me that the municipality demands money, otherwise Stenegård will need to transform. Charlotta also told me about the five-year plan, which was based on the sustainable development goals. They are planning to hire a new gardener, who will be focusing on the ecological aspect and with the goal of educating its visitors on growing food. They are also planning about implementing nudges in the future to encourage sustainable behaviour. Charlotta also told me about the importance of Stenegård for the local community. Stenegård is one of the only free accessible places in Järvsö, which has not yet been commercialized like the restaurants and the supermarket in town. Moreover, Stenegård employs refugees and people with a burn-out who will slowly be reintegrated into the working society. Additionally, Stenegård organizes a lot of events, both for tourists as for locals. The commercialisation of the site will be a great loss for the local community.

After the conversation with Charlotta I concluded that my initial research plan might not be relevant in practice. As the five-year plans with the nudges are still in development, there are no nudges to study and setting up my own experiment seems impractical. Nevertheless, the conversation gave me a lot of exciting new ideas, for example studying the growing contradiction between social sustainability and economic sustainability, and the inevitable conflicts between the local community and the tourist industry. The question arises if sustainable tourism can even exist, there seems to be a great paradox.

The town itself is a typical touristy town. The town is built around amenities for tourists. There is a brand-new supermarket, which I think is specifically modernized for the expected tourists. The skiing season has just ended, and the summer season has not started, so it also felt a bit like a ghost town. I was one of the only 'tourists' roaming around. I do understand why Järvsö attracts a lot of tourists. It is a typical Swedish town, with the cute red houses surrounded by a lot of nature.

29th of April 2022

This morning I had another meeting with the manager Annalena of the marketing agency of Järvsö, destination Järvsö. I had prepared some questions, but since my conversation with Charlotta the other day, all my preparation seemed irrelevant. Therefore, I decided to talk about the background of Järvsö as a tourist town. Annalena told me about the history, about the Earth Check Certificate they have received, the type of tourists Järvsö attracts, the challenges of Järvsö as a destination and the future of Järvsö. Annalena also told me about the pressure on social sustainability, especially when Järvsö will grow more, which will inevitably happen. There seems to be a contradictory relationship between the locals and the tourist industry. On the one hand they rely on the industry as their whole economy is built on tourist activities. On the other hand, it is destroying their authentic lifestyle and for some residents living in Järvsö will even be impossible in the future as the prices of basically everything are rising. Annalena told me about a survey they are spreading out to the local community this week to see how they view the tourist development in town.

After my conversation with Charlotta I felt like I really had to let go of my initial plan of studying nudges. It just does not seem relevant in practice as there is another striking issue occurring, namely the growing conflict between the tourism sector and the locals.

25th of June 2022

I am happy that I finally made it back to Järvsö. After my corona infection I had to postpone my visit with a few days. Unfortunately, I missed the big Midsummer celebration on Friday. I started the day with walking around Stenegård, which looked a lot nicer now during the summer. [I took some pictures about the different sites, the garden, the information centre, the signposts etc. After that I sat at the entrance for a while to study what kind of people entered Stenegård. I noticed a lot of young families and older people. Later I started to](#) ask people if they are willing to participate in my study. It went surprisingly well. A lot of people were curious and wanted to help me. The flyers with the QR-code worked well. It allowed people to do the survey later when they were at home. Today, 20 people filled in the survey, which is a good start of the research week!

26th of June 2022

I went to Stenegård a little bit later today because I learnt that people only start to arrive around 11.00, when the shops open. It was another really hot day. I started again by observing what kind of people were coming through the entrance. The people were a little bit more mixed, which might be due to the fact that there was an auction today. A lot of people came with chairs and with picnic baskets full of food. They were planning to stay for a while. After some observations I started to ask people if they wanted to participate. The start was a bit hard since I met quite some people who did not speak English or didn't want to help me out. Later, I found a good flow and lots of people wanted to participate.

27th of June 2022

It is another really hot day in Stenegård. I arrive around 11.00, a little bit worried that today might be a really hard day to spread the surveys, because the café is closed. Luckily the restaurant and the

shops are open, so there are still people coming. In the beginning, I notice that there are a lot of people just walking in and out the place, probably to just buy something in the shop. I talk to a local who tells me that she indeed just went to the shop to buy some postcards. Today, also some youngsters seem to get some sort of job training, they will probably be working at Stenegård during the summer. There are again a lot of older people and at 12.45 a bus arrives with a lot of seniors. Unfortunately, most of them don't speak English, so they can't help me. They are however sweet and smile to me. I am sitting at the entrance for a long time to ask everyone who is leaving Stenegård to help me out, which seems to be a good strategy.

28th of June 2022

Another ordinary weekday in Stenegård, with again some hot weather. I start the day by walking around Stenegård to see what is going on and what kind of people are already there. There are barely any people (around 11.15). I hear music coming from the Barnens Stenegård. There are two youngsters playing songs and later I found out that they play every now and then here at Stenegård. I talk to quite some people today and most of the older people just come to Stenegård for the restaurant. Around 13.00, a bus arrives again at Stenegård. They walk straight to the restaurant. At 14.00 I have an interview with Charlotta. It is an interesting conversation and while I am listening to her story, I am already trying to connect the dots of my literature research, observations, and the things she told me. After the interview I place myself at the entrance again to spread the surveys.

29th of June 2022

When I walk on the parking lot in the direction of the entrance to go to my usual spot, there are already a lot of cars as well as two touring buses. It is way more crowded around this time (11.00) than the previous days. I sit there for a while with my notebook and today I get way more attention: 'Vad skriver du om?' (What do you write about?) asks an old lady sitting next to me on the bench. In my best Swedish I explain to her that I am doing research. I give her the survey in the hope she could help me out, but unfortunately, she doesn't speak English. I have a lot of other fun conversation with the visitors, today everyone seems very curious what I am doing and most of them are happy to help.

30th of June 2022

Today feels like a repetition of all the other days and I really need to encourage myself to start speaking to the visitors of Stenegård. I got a lot of rejections in the beginning, but after a while I am in the good flow again. Unfortunately, the people today seem less interested, and I don't have nice conversations as I had the days before. Still, I feel like I encouraged quite some people to fill in the survey, so when I am leaving Stenegård around 15.15, I am happy with the progress I made today.

1ST of July 2022

I wanted to go to Stenegård today to spread the last surveys. Unfortunately, the weather is horrible. It is raining dogs and cats and it does not seem like it will get any better today or tomorrow. I therefore have decided to leave a few hours earlier.

Operationalization models

Operationalisation scheme 1

Concept	Definition	Indicator
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Mindfulness	A flexible cognitive state and results from drawing novel distinctions about the situation and environment. When one is mindful, one is actively engaged in the present and sensitive to both the context and perspective (Carson & Langer, 2006)	<ul style="list-style-type: none"> • Awareness of multiple and/or alternative perspectives • Alert to new information • Sensitivity to differences in situations • A focus on the present situation
Mindlessness	a state of rigidity in which one adheres to a single perspective and acts automatically (Carson & Langer, 2006)	<ul style="list-style-type: none"> • Over-reliance of existing categories • Premature cognitive commitment • Over-learned behaviour
Mindful tourist	those who pay attention to the present moment, attending to the actual somatic sensation lived at the destinations in an open, non-active and non-judgmental way	<ul style="list-style-type: none"> • Curiosity and attention • Alertness • Emotional engagement • Openness and flexibility

Indicator Mindful tourist	Factors /survey statements
Curiosity and attention	<ul style="list-style-type: none"> • I like to investigate new things • I like to figure out why and how certain things happen • I am always open to new ways of doing things • I like to have my curiosity aroused • I like to inquire further things at the sites
Alertness	<ul style="list-style-type: none"> • My mind wanders off and I am easily distracted • I do not actively seek to learn new things

	<ul style="list-style-type: none"> • I am rarely alert to new development that I discover at a heritage site
Emotional engagement	<ul style="list-style-type: none"> • I don't pay attention to what's happening to the place • It seems that I am 'running on auto' without much awareness of what I am doing
Openness and flexibility	<ul style="list-style-type: none"> • I was receptive to unpleasant thoughts and feelings • I approached each experience by trying to accept it, no matter whether it was pleasant or unpleasant • I was open to taking notice of anything that might come up • I like to be challenged intellectually

Concept	Definition	Indicator
Heritage	The legacy of physical artefacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations.	Tangible heritage <ul style="list-style-type: none"> - Natural heritage - Cultural heritage Intangible heritage
Heritage tourist	Those who engage in heritage tourism – visit or experiences of both material or immaterial remnants of the past, such as monuments with a significant value from the perspective of history, culture, or art as well as existing cultures, folkways or everyday scenes.	Serious heritage tourist Casual heritage tourist
Indicator	Survey statement/interview question	
Tangible heritage / intangible heritage	<ul style="list-style-type: none"> • What kind of heritage sites are Jämtli and Stenegård? • Why are they from cultural/historical importance? 	
Serious heritage tourist / casual heritage tourist	<ul style="list-style-type: none"> • What is the main motive of visiting Jämtli/Stenegård? 	

	<ul style="list-style-type: none"> • 'I frequently visit heritage sites' • 'I have planned to visit Jämtli/Stenegård way in advance' • 'My relatives/friends have dragged me to Jämtli/Stenegård' • 'I actively seek to expand my personal horizons'.
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Operationalization model 3

Concept	Definition	Indicator
Spatial triad	Space is constituted by social relations which are in turn constituted by space forming a spatial triad.	<p>Spatial practice (perceived space)</p> <p>Representation of space (conceived space)</p> <p>Spaces of representations (lived space)</p>

Indicator	Factors	Interview questions/survey statement
Spatial practice	The buildings, the exhibitions, routes, networks, everyday routines of the heritage sites (Setting factors of Model of Moscardo)	See observation model 2
Representations of space	Plans made by heritage site managers	<ul style="list-style-type: none"> • Can you tell me about the different exhibitions you have? • What is the intention behind the exhibitions? <ul style="list-style-type: none"> ➤ Ideas about the behaviour of visitors
Spaces of representation	Experiences of visitors	<ul style="list-style-type: none"> • What is the reason for your visit?

		<ul style="list-style-type: none"> • Which activities do you engage in while visiting a heritage centre? • How do you use the 'tourist' space? • How do you feel while visiting the heritage centre?
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Operationalization model 4

Concept	Definition	Indicator/dimension
Social sustainability	The ability of the local community to keep functioning without the creation of disharmony caused by visitors	Equity Diversity Social cohesion Quality of life Democracy and governance

Indicator /dimension	Interview questions
Equity	Can you tell me a bit about the equity issues Jämtli and Stenegård are currently facing? (e.g commercialisation, touristification)
Diversity	How diverse are the visitors of Jämtli and Stenegård?
Social cohesion	How can heritage sites contribute to social cohesion? Why are Stenegård and Jämtli important for the local community? How is the relation between the locals and the tourists?

Quality of life	How do heritage sites improve the quality of life? What role do heritage site play in education?
Democracy and governance	How is Stenegård governed? To what extent do locals participate in the decision-making process of the heritage sites?

Interview questions

Interview questions Annalena (Järvsö Destination)

General questions:

- Can you tell me a bit about your work at Destination Järvsö?
- What are the functions/tasks of Destination Järvsö?
- Which are the most important actors of Järvsö and to what extent are there conflicts between the different concerns of the actors?
 - o What kind of conflicts?

Järvsö:

- Can you tell me a bit about the history of Järvsö?
- What makes Järvsö an attractive tourist destination?
- What is one of the biggest issues/challenges of Järvsö as a tourist destination?
- What is the biggest potential of Järvsö as a tourist destination?

Visitors:

- How diverse are the visitors of Järvsö?
 - o What kind of tourist visit Järvsö?
- To what extent do you think visitors of Järvsö are mindful/sustainable?
- What do you think is the most effective way of making visitors more mindful or environmental conscious?
- How is the relation between the tourists and the local community?

Stenegård:

- What makes Stenegård an attractive tourist site?
- Why is Stenegård part of the world heritage?
- How do you think Stenegård contributes to (social) sustainability?
- How do you think Stenegård can contribute to social cohesion?
- What makes Stenegård an important place for the local community?
 - o Are there conflicts in the way Stenegård is used?
- What is one of the biggest challenges for Stenegård according to you?

- How do you think Stenegård could stimulate mindful behaviour?

Interview Anders (Jämtli)

General questions:

- Can you tell me about your job at Jämtli?
- What kind of heritage sites are you working with and why are they from cultural or historical importance?

Planning:

- Which actors are responsible for the planning of heritage sites and to what extent are these conflicts between the different concerns of the actors?
- Which conflicts arise when planning a heritage site?
- What is the most important intention/concern of heritage sites > fun or education vs commercial/non-commercial?
- To what extent do local parties participate in the decision-making process of heritage sites?

Visitors:

- How mindful are visitors at heritage sites in your opinion?
- To what extent is there a mismatch between the plans of the managers of heritage sites and the way visitors use the space/experience the heritage sites?
- What do you think is the most effective way of stimulating sustainable/mindful behaviour at heritage sites?
- How do you engage visitors in heritage sites, e.g audio tours/guides?

Challenges and goals:

- What is the most important potential of heritage sites?
- What is according to you the biggest challenge in governing/planning heritage sites?
- What is according to you the biggest threat to heritage sites?
- What role do heritage sites play in education?

Social sustainability:

- How do you think heritage sites can contribute to social cohesion?
- To what extent do you think attracting mindful tourists will improve the social sustainability of a heritage site?

Interview Charlotta (Stenegård)

General questions:

- Can you tell me a bit about your work for Stenegård?
- How is Stenegård governed?
- Which are the most important actors of Stenegård and to what extent are there conflicts between the different concerns of the actors?
 - o What kind of conflicts?

Visitors:

- How diverse are the visitors of Järvsö?
 - o What kind of tourist visit Järvsö?

- To what extent do you think visitors of Järvsö are mindful/sustainable?
- What do you think is the most effective way of making visitors more mindful or environmental conscious?
- How do you engage visitors? E.g audio tours/guides etc.
- How is the relation between the tourists and the local community?

Stenegård:

- What makes Stenegård an attractive tourist site?
- Why is Stenegård part of the world heritage?
- How do you think Stenegård contributes to (social) sustainability?
- How do you think Stenegård can contribute to social cohesion?
- What makes Stenegård an important place for the local community?
 - o Are there conflicts in the way Stenegård is used?
- What is one of the biggest challenges for Stenegård according to you?
- How do you think Stenegård could stimulate mindful behaviour?

Interview Linnea

General questions:

- Can you tell me a bit about your work in for Ljusdal municipality?
- Can you tell me about your role in the 'Green Team' of Jarvso?
- What is the biggest potential of Jarvso as a tourist destination?
- What is the biggest challenge for Järvsö regarding the sustainability issues?

Visitors:

- How diverse are the visitors of Järvsö?
 - o What kind of tourist visit Järvsö?
- To what extent do you think visitors of Järvsö are mindful/sustainable?
- What do you think is the most effective way of making visitors more mindful or environmental conscious?
- How do you engage visitors? E.g audio tours/guides etc.
- How is the relation between the tourists and the local community?

Stenegård:

- Which are the most important actors of Stenegård and to what extent are there conflicts between the different concerns of the actors?
 - o What kind of conflicts?
- What makes Stenegård an attractive tourist site?
- What do you think is the main reason for people to visit Stenegård?
- Why is Stenegård part of the world heritage?
- How do you think Stenegård contributes to (social) sustainability?
- How do you think Stenegård can contribute to social cohesion?
- What makes Stenegård an important place for the local community?

- Are there conflicts in the way Stenegård is used?
- What is one of the biggest challenges for Stenegård according to you?
- How do you think Stenegård could stimulate mindful behaviour?

Observational models

Observational model – descriptive cases

Case	Heritage site	Date	Time	Special event	Weather
1	Stenegård			Yes / no	
2	Stenegård			Yes / no	
3	Stenegård			Yes / no	
4	Stenegård			Yes / no	

Observational model 2 – Setting factors

(Setting) factors	Observations	Language possibilities
Variety of multisensory media	Yes / no	
Possibility of a guided tour	Yes / no	
Presence of personnel	Yes / no	
Possibility of audio tour	Yes / no	
Clear signs	Yes / no	
Maps	Yes / no	
Information signs	Yes / no	
Interactive exhibits	Yes / no	
Availability of brochures	Yes / no	



A STUDY BY
UNIVERSITY OF UTRECHT AND
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**IN NEED FOR
RESPONDENTS**

**HELP MY
RESEARCH!**



Scan me!

HEJ! ARE YOU VISITING STENEGÅRD? I AM LOOKING FOR YOU! I AM A MASTER STUDENT FROM THE NETHERLANDS, STUDYING HOW VISITORS EXPERIENCE STENEGÅRD. I WOULD REALLY APPRECIATE IT IF YOU COULD FILL IN THIS SURVEY. IT TAKES ONLY 10 MINUTES.



Code tree Nvivo

