Unit 5
Influencing Visitor Behaviour and Experience

New ‘enemies’ the Roman emperor never envisioned

In 1240, the Holy Roman Emperor Frederick II built his military fortress, Castel del Monte, on a lonely hill in central Puglia, where he had a perfect view of approaching enemies. He probably never envisioned it would become a major destination—or that the enemies might be tourists. But these days, the old castle has been polished clean, and hundreds of multicolored Pullman buses snake up the winding roads to its grounds, now scattered with T-shirt stands, Coca-Cola signs and a 200-car parking lot.

By Barbie Nadeau, Newsweek International

Disruptive visitors?

Tourists are guilty, so we are frequently told, of a number of crimes: upsetting the ecological balance of Mount Everest, parking wads of chewing gum under the benches of museums and art galleries, wearing unsuitable T-shirts in Notre Dame, debauching the local peasantry and generally lowering the tone of everywhere they choose to set their benighted feet.

Peter Mayle, author of best-selling "A Year in Provence" and, most recently, "Confessions of a French Baker."
Unit 5
Influencing Visitor Behaviour and Experience

Learning Objectives

This unit is designed to provide you with:

- Knowledge of the impacts visitors bring to heritage sites and host communities
- Knowledge of how to influence and encourage responsible visitor behaviour
- Knowledge of how to use and develop codes of responsible conduct for visitors
- Ability to enhance the quality of visitors’ experience

Contents

This unit is organised as follows:

Core Knowledge:

5.1 Visitors to World Heritage sites
5.2 Visitor impact on heritage site and host communities
5.3. Encouraging responsible visitor behaviour
5.4 Developing and communicating a Code of Responsible Conduct for visitors
5.5 Creating a quality experience for visitors

Case Studies
Worksheets
Practical Applications
Key Readings
Unit Summary
Facts and FAQs
Core Knowledge

5.1 Introduction: Visitors to World Heritage Sites

While the conservation and sustainability of sites are of paramount importance, heritage sites also provide many opportunities for visitors to gain different experiences from which they can benefit. These experiences can be entertaining, enjoyable, informative, educational, emotional, inspiring, and at times spiritual. However, allowing visitors to experience the heritage sites bring with it a host of problems that may undermine their conservation and sustainability. Heritage sites are often managed therefore with the goal of weighing and balancing the costs and benefits of allowing visitors access to the site. It is in this regard that heritage guides play an important role in heritage tourism. In this unit, heritage guides will learn:

1) What impacts the presence of visitors have on heritage sites and the host community

2) What steps to take in order to influence and encourage visitors toward adopting responsible behavior during their visit (and even afterwards)

3) How to use and develop codes of responsible conduct for visitors at heritage sites

4) How to enhance the quality of visitors’ experience?

Exercise:

Exercise 5.1: What impacts that visitors cause on heritage sites and the host community can you identify? [Use Worksheet 5-1]
5.2 Visitor impacts on heritage sites and host communities

The effects and impacts visitors may have on heritage sites and the host community can be differentiated between economic and socio-cultural and physical impacts.

Economic, social, and cultural impacts of visitors

Heritage sites form part of the cultural and social fabric of the society in which it is located. Where conditions allow for visitation at such sites, visitors bring substantial benefits to the site and the community, especially if many visitors come from the local community. By paying entrance fees, visitors help support the management, maintenance and upkeep of the site. By visiting the community near the site, local businesses and residents benefit from economic activities aimed at satisfying visitor needs such as their need for accommodation, food, transport, information, and recreation. Visitors to heritage sites get the chance to know more about the culture and history of the place they are visiting, to experience it in great visual and experiential detail. They often find great fulfilment and personal satisfaction in being able to be physically present at sites especially if they consider it to be of great historical, cultural, or even religious significance. In many instances, visitors come back to witness or take part in cultural festivals and events especially if these are held at heritage sites. Visitors can spur the development of local arts, dances, and traditional crafts of a community but there are also risks when locals produce these primarily for the benefit or purchase of visitors, and in the process degrade or diminish the authenticity of such cultural art forms.

There are several ways in which visitors can negatively influence a host community:

**Demonstrating inappropriate attitudes**

This occurs when visitors insist on speaking their own language, express a preference for their own food and drink, demand or expect levels of amenities and facilities similar to that they are normally accustomed to at home. Such behaviors on the part of visitors tend to affect locals’ sensitivities and may offend their hospitality and welcome.

**Demonstrating an overly materialistic consumer culture**

Visitors may not know it, but locals tend to see how visitors are dressed as well as what products and objects they use and bring with them while traveling. At times, and unknowingly, visitors may display behaviors such as excessive and carefree spending, drinking, eating or even dressing inappropriately, sometimes bordering on nudity. Such demonstration of consumption patterns tends to influence the tastes and desires of locals, thereby undermining tradition and demand for local made or traditional goods and objects. They also highlight at times the significant gap in incomes between visitors and locals.
**Demonstrating disrespectful behaviour**

Visitors may take photographs of locals in their natural setting without asking their permission or without regard for their privacy. Locals may object to being seen as oddities to being considered “exotic” by tourists. Because heritage sites are located in beautiful settings, they sometimes naturally attract visitors to display affection for each other even in public. These are mostly inappropriate especially in the presence of other visitors or locals in the vicinity of the site, even if conducted afar but still within viewing distance of others. At times, visitors may smoke cigarettes not knowing that it may put the heritage structure at risk of fire, but detracts from the solemn or sacred atmosphere of the site (or during an event), and may annoy other visitors (or even residents) that are also visiting the area.

**Trivializing cultural manifestations of heritage and the heritage site**

Often times, visitors do not consider that the site they are visiting is sacred or laden with deep and significant meaning to locals. It could be a site where rituals or cultural activities take place and visitors may behave in ways that trivialize or show lack of respect while in the site. This is manifested frequently by visitors’ inappropriate dressing and behavior such as when they jostle for a good viewing spot during a festive or ritual event, unmindful of the locals nearby. Inappropriate remarks, comments, and humor may sometimes be inadvertently expressed by visitors that may easily be misunderstood or construed wrongly by locals.

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**Physical impacts of visitors on heritage sites**

One of the most visible ways visitors impact a heritage site is the physical effect visitation has on the heritage sites. These physical effects can be varied and numerous and include:

(a) **Theft, removal or pilferage**

This involves the removal of artefacts from or pieces of the physical fabric of the site, often times for one’s own safekeeping or as a souvenir. Theft and pilferage represent serious threats to many heritage sites and may ultimately lead to closure of the site from public visitation.

(b) **Vandalism**

Vandalism involves deliberately writing or painting graffiti on walls or on other parts of the site’s physical structure. This not only diminishes the significance of the site and ruins the setting but also endangers the site if such painting and graffiti are made with permanent ink, requiring more potent means of removing them.

(c) **Accidental and intentional damage and decay**

Visitation brings with it other types of physical impact on sites such as damage and decay. The presence of large number of visitors, especially on enclosed sites or where narrow paths and corridors have to be traversed to enter galleries or areas, may undermine the physical foundation of the site’s structure, weakening and rendering it more fragile. The physical structures of
many sites were not originally designed to absorb the weight of many visitors. The presence of visitors also increases humidity in enclosed spaces and vibration on fragile wooden or earthen structures. Photographic lights may also hasten the fading of colours, paintwork, or decorated surfaces. To protect and preserve the structural integrity of heritage sites, management agencies sometimes implement drastic measures that may diminish visitors’ experience of the site. See Example 5.1.

(d) Pollution

Pollution can be manifested in terms of noise, rubbish, and soiling of different areas of the site. Majority of visitors to heritage sites are aware of avoiding pollution but they may, at times, face unavoidable situation especially if heritage sites lack proper facilities (such as rubbish bins) or adequate conveniences such as washrooms and lavatories. Inadequate control on the number of visitors entering the site at once may lead to more noise and could be disruptive especially if events and rituals are taking place.

(e) Crowding

Crowding of visitors at heritage sites often lead to noise and physical damage. At times, and if not controlled, crowding may actually put the safety of visitors at risk especially at peak visitation times when many tour groups congregate at the heritage site. This danger is enhanced especially during periods when festivities and special events are taking place at the heritage site. In normal circumstances however, the presence of crowds of visitors may incite resentment from the locals undertaking routine activities in or around the heritage site. One of the negative effects of visitor crowding at heritage sites is that it makes local residents eventually avoid the heritage site or the surrounding areas (and in other cases, even emigrate from the community altogether), deterred by the noise, behaviour, and activities of visitors. When this happens, it usually is the beginning of community decay in which locals are “displaced” by visitors, leaving the heritage site “lifeless” and without the rich intangible heritage that cultivated it in the first place. To counteract the negative effects of overcrowding, site management agencies usually employ crowd control measures especially during peak visitation times.

To summarize, visitors to host communities bring forth economic, social and cultural benefits as well as possible harm. Physical impacts of visitors on sites are largely negative. Local government and site management agencies usually employ a site management plan incorporating measures and actions designed to alleviate the negative impacts. Heritage guides must be aware of these plans and adjust their own activities in accordance with the plans’ objectives and suggestions.

Why the graffiti on the wall?

Although they represent a very small minority of all visitors to heritage sites, unscrupulous visitors tend to “leave a memorial” of their visit to historic or culturally significant sites in the form of graffiti etched, engraved or even chiselled on wood, stone, or other structural surfaces. To counteract this tendency, some heritage sites provide a guest book or visitors’ log where visitors can leave their names and write a few words or memoirs of their visit. (It also provides a way for visitors to give comments that may be useful for heritage site managers; interpreters and heritage guides may find the feedback obtained from such records also very useful since they provide information regarding visitors’ emotional and educational experiences arising from their visit.)

This bas-relief from Angkor has become smooth due to the countless times it has been rubbed. Some religious icons or objects are rubbed by devotees either for good luck or as a matter of devotion.

(Source: Lower Hudson Regional Information Center; http://www.lhric.org/cambodia/gj/ruin_rub.html)
Overcrowding in and around heritage sites may cause pollution and irritability among residents of the host community. Numerous buses that park near the site structures cause vibrations that could undermine their stability. Photos courtesy of Arq. Francisco Pinheiro

5.3 Encouraging responsible visitor behaviour

The different impacts on heritage sites and the host community discussed above are caused in great part by the behaviour of visitors during their visit. It must be acknowledged that a great majority of visitors at heritage sites are very responsible, mature, and well-informed individuals. They approach heritage sites as places of great historical and cultural value and recognize that appropriate behaviour is needed while visiting. Visiting school children, for example, are usually well briefed and instructed in advance by their teachers as to how to behave, what to look for, and what not to do while visiting. Nevertheless, heritage guides should have adequate knowledge of the following:

1) What factors influence visitors’ behaviour?
2) What can heritage guides do to encourage responsible visitor behaviour?

1) Factors influencing visitor behaviour

Visitors to heritage sites can be influenced by a variety of factors, leading them to behave in one way or another. These factors can usually be grouped into the following: (1) psychological, (2) social, (3) cultural, as well as (4) situational factors. See Figure 5.1.

<table>
<thead>
<tr>
<th>Psychological factors:</th>
<th>Cultural factors:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Motivation and purpose for visiting</td>
<td>• Values and beliefs regarding heritage and one’s relationship with the site</td>
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<tr>
<td>• Level of interest in heritage</td>
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<td>• Attitude toward heritage sites</td>
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<td>• Type of experience sought</td>
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</tbody>
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<table>
<thead>
<tr>
<th>Social factors:</th>
<th>Personal and situational factors:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Size and composition of groups</td>
<td>• Situational (time of day; weather; visitor fatigue; the environment; time available)</td>
</tr>
<tr>
<td>• Expectations (group norms)</td>
<td></td>
</tr>
<tr>
<td>• Information and word-of-mouth</td>
<td>• Personal (age; educational level; gender, professional background)</td>
</tr>
</tbody>
</table>

**Figure 5.1** Factors influencing visitor behaviour at heritage sites

a) Psychological factors

Psychological factors include visitors’ purpose or motivation for visiting heritage sites, their level of interest in heritage, and their
attitudes toward heritage sites. Overall, we can refer to visitors’ level of motivation, interest, and attitudes as measures of how much involved they are in regard to their visit. Guides can expect different types of behaviour from visitors with varying levels of involvement toward visiting the site. For example, visitors that are highly involved, that is, those visiting the site for educational or learning purposes, show a lot of interest and a positive attitude toward heritage sites can be expected to be spend a lot of time visiting the site, demonstrate a higher degree of sensitivity, pose more questions, and find more fulfilment in the overall visiting experience.

b) Social factors

Social factors include the size and composition (or characteristic) of visitors especially if they are visiting as a part of a group. Guides can expect visitors to behave differently depending on how big the group is and whether members of a touring group are very similar in some characteristic such as age, gender, or educational background. The more similar their characteristics, the more uniform their behaviour can be expected. Aside from the size and composition of groups, however, visitor behaviour is often influenced by how individuals expect other visitors in their group would tend to behave or accept a certain kind of behaviour. For example, if a visitor sees that other members are smoking while visiting a heritage site, he may consider smoking to be an acceptable behaviour and follow suit even if he is aware that smoking is not allowed within the site. Finally, visitors can be influenced by the source and type of information they receive from their peers or “word-of-mouth”, sometimes more so than the information they receive from the heritage guides, because they consider their peers as more reliable and trustworthy sources of information than anyone else.

c) Cultural factors

Cultural factors generally pertain to how visitors see the heritage site as being meaningful or important to their personal values and beliefs and whether they regard the heritage site as having a high degree of personal significance or “sacredness” to them. Visitors to sites considered to be very meaningful or regarded in high personal significance will tend to be more conscious of their behaviour, seek a more solemn and purposeful way of visiting the site and be more sensitive of proper ways of behaving. In contrast, those who do not regard the site as being of high personal meaning and significance can be expected to be less aware of their behaviour and impact and probably demonstrate a more indifferent form of behaviour while visiting.

d) Situational and personal factors

Visitor behaviour is also highly influenced by situational and personal factors such as age, the length of allotted time for the visit, level of fatigue, and other personal characteristics. Children, for example, may consider the site boring and show no interest even as their parents find it fascinating. A group of visiting seniors may have just reached the site after a long tiring walk and will be in no mood for listening to interpretative stories. Visitors
experiencing nostalgic memories from the site’s setting may want a less intrusive approach from guides and will probably need more time at one particular point in the site tour.

2) What can heritage guides do to encourage responsible visitor behaviour?

Heritage guides can play a vital role in informing, educating, and influencing visitors in the proper way of conduct that would minimize the impact of their presence on the site and the host community, enhance their learning and educational experience, and at the same time even influence them to somehow contribute toward the sustainability and conservation of the site. Guides can follow three steps in encouraging responsible visitor behaviour. They are:

Step 1: Determine the desired behaviour from visitors

This step pertains to what specific goals you have in mind in influencing visitors. What would you like to see from your visitors? What actions and behaviour would you like them to change or adopt during the visit?

The most important thing to remember is to anticipate in advance what potential impacts visitors may have during the visit and prioritise which desired behaviour is most important to influence. Guides will not be able to change a person’s entire behaviour over the course of a brief visit to heritage sites. Still, guides should seek to do what they can in order to influence visitors even if they will be in contact only for a few minutes or hours. It is much better to focus on one or two behavioural changes that you feel would be most beneficial to the site, to visitors, to residents of the host community, and to other visitors of the site.

Step 2: Assess the situation

This requires that you find out who your visitors are going to be, their profile, and preferences. In this regard, the information in the previous section (on “factors influencing visitor behaviour”) will be useful. Find out whether your visitors will be motivated or not, what the purpose of their visit is, the situation surrounding the date of their visit, how much time they have for the visit and other such details. Information regarding the nature of their visit, the time, group size, composition of the group, as well as information regarding their background will also be very useful. Assessing the situation will help you plan activities that will influence visitors before, during, and even after the visit has occurred.

Step 3: Choose the most appropriate influence practices and approach to employ

Guides can employ several practices or influence approach to encourage responsible behavior from visitors. Different practices and approaches can be employed depending on information obtained from Steps 1 and 2.

It's good to keep in mind three general desired behavioural outcomes:

Compliance

The primary objective is to see it that visitors follow the rules and guidelines for visiting the site.

Identification

The primary objective is not only to secure compliance from visitors to follow rules and guidelines but to have them identify with individuals such as guides, peers, and other people who respect and care for heritage sites and the host community. This is of course not an easy outcome to achieve but certainly worthwhile achieving. This outcome seeks to create a longer lasting “bond” between the visitor and the site, making him or her a part of the site especially after the visit and enlisting the visitor as a role model for others to follow.

Internalization

The primary objective is to influence a visitor’s beliefs and attitudes about himself and the heritage which he or she seeks to visit, and making the visitor adopt an internal long term goal of appreciating and supporting heritage conservation and sustainability, even possibly becoming an advocate or volunteer of heritage causes and programs.
Practices

Practices are activities and programs that guides normally perform with the aim of influencing the behaviour of visitors. One can influence the behaviour of visitors significantly via a learning process and learning takes place only when an individual shows a permanent change in behaviour. When conducted regularly by guides, the following practices work effectively in aiding visitor learning which in turn can influence their behaviour. Different influence practices can include:

a) Informing or orienting visitors
b) Reminding visitors
c) Educating visitors
d) Monitoring visitor behaviours
e) Modelling good and responsible behaviour
f) Involving and engaging visitors
g) Inspiring visitors to prefer, change, and adopt responsible attitudes and behaviours not only during the visit but even afterwards
h) Identifying with and caring for visitor needs
i) Rewarding visitors and offering them incentives

Examples and descriptions of each of the above practices are as follows:

1. Informing or orienting visitors

Providing information, advice and guidelines, especially about responsible conduct during the visit. This information is normally in the form of rules and regulations enforced by the management of heritage sites. Briefing and orienting visitors before arriving at the site or before entering will signify to them how important it is to prepare and behave responsibly. This practice enhances visitor awareness and sensitivity.

2. Reminding visitors

Even after visitors have been briefed and informed, information is often forgotten so guides must constantly work to remind visitors of maintaining responsible behaviour, especially during the visit.

3. Educating visitors

Educating visitors involves more than simply conveying information, advice, or a list of do’s and don’ts. This activity requires conveying more specific and detailed instructions to visitors regarding how to perform certain behaviour and actions within or near the heritage site. Examples of these are proper ways of communicating and interacting with locals, how to conduct themselves when shopping at local stores, proper modes of transport to use. Topics may also include how visitors can best appreciate the site and how to experience it best and use its facilities. In cases where heritage sites are open or near areas

Every site attracts particular kinds of visitors. They have different interests, may speak different languages and have different motivations for visiting the site. Some are on a patriotic journey, others are on pilgrimage. Some come out of curiosity, others to make another check-mark on a personal list of conquests. Some come out of a lifelong wish, others come to be off the beaten track.

(Cultural Tourism: Tourism at World Heritage Sites: The Site managers’ Handbook, p.69.)
designated for recreational use, instructions can be given to users of such areas as to how to minimize their impact. Finally, educating visitors involves communicating and explaining the consequences of visitor actions.

4. Monitoring visitor behaviours

This practice involves supervising and observing visitors especially during their visit. This practice doesn’t require having to be personally close to visitors but rather being visible and accessible, approaching visitors when necessary to oversee their activity.

5. Modelling good and responsible behaviour

This practice involves guides serving as models of responsible and good behaviour, which visitors can emulate and refer to. This practice requires close personal contact with visitors.

6. Involving and engaging visitors

This practice seeks to transform visitors from being passive to active learners. Effective guides tend to interact a lot with visitors, asking them questions throughout the visit (rather than just visitors asking questions to the guide) and sometimes even giving them a challenging goal or task to accomplish during the visit. This practice not only engages visitors toward learning but makes them feel personally responsible for the site. An example of this practice enlists visitors to be “junior conservationists” or “temporary heritage guides” and help report damage they observe during their visit or empowering them to discourage other fellow visitors from behaving in destructive ways.

7. Inspiring visitors to prefer, change, and adopt responsible attitudes and behaviours not only during the visit but even afterwards

This practice involves presenting behavioural standards and ideals for visitors to uphold, advocating the cause of conserving and sustaining heritage, and inspiring them toward achieving long term goals of caring for and conserving heritage and to volunteer. Individuals are normally reluctant to adopt minimal impact behaviour because they feel that it will not matter much or that it won’t make a difference.

8. Identifying with and caring for visitor needs

Visitors would be much more willing to adopt minimal impact behaviour if they see heritage guides not only as “enforcers” or “policemen” of site rules and regulations but as professionals that recognize and tend to visitors overall needs. Guides that effectively influence visitor behaviour tend to win their friendship, trust, and

Which influence style is best to use?

It depends on how knowledgeable, experienced, or able your visitors are on the one hand and how willing and motivated they are in behaving responsibly on the other. Adopting a “telling” style of influence is best if guides expect visitors to be unable or not motivated to behave responsibly. A “selling” style is best if visitors are willing and motivated to behave responsibly but may not be knowledgeable or experienced in doing so. A “participating” style is best used when visitors are mature, experienced, and knowledgeable but not so willing or
confidence that arise from demonstrating a genuine concern for visitors’ welfare and needs. Guides can offer visitors assistance in many other regard such as helping or directing them toward their next destination, offering advice and sometimes even going out of their way to accompany visitors safely to reach other places they wish to visit next.

9. Rewarding visitors and offering incentives to visitors

Visitors may not necessarily be motivated by intrinsic factors such as the benefits arising from protecting and conserving heritage sites, especially when their primary motive for visiting the site is for leisure and recreation. They may be motivated more by extrinsic factors or rewards such as being recognized or being acknowledged for adopting minimal impact behaviour. Guides can be creative in this regard as rewards do not need to be very costly. A signed certificate or a low-cost souvenir (e.g., badges or small flags) can be awarded to visitors who displayed the best examples of minimal impact behaviour during the visit.

Guides can adopt any of the above practices anytime before, during, or after the guided visit but must also recognize that it is not always possible to practice all depending on limitations in the time available for the visit, the size and characteristic of visiting groups, and other situational factors. Nevertheless, guides should strive to be knowledgeable in demonstrating and applying as many of these practices as often as possible. Some practices, when combined together, increase the efficacy of influencing visitors. When practiced regularly and after gaining more experience, the above programs and activities become second nature to heritage guides who can then easily employ which practice is best suited to visitors depending on the nature of each situation.

Influence styles

Heritage guides can adopt any of several basic approaches in influencing and persuading visitor behaviour at heritage sites. These different approaches serve as different communicative styles of exerting influence on visitors. Heritage guides can influence visitors by:

- **Telling**, whereby guides provide specific instructions and closely supervising and directing the behaviour of visitors.

- **Selling**, whereby guides explain the need to behave in accordance to codes of responsible conduct and allow visitors to clarify or ask questions as to the reasons or nature behind these required behaviours.

- **Participating**, whereby guides collaborate with visitors and make them partners, seek their input as to the best way to behave and encouraging them to

Finally, a “monitoring” style may work best in cases where visitors are both knowledgeable, experienced, mature and at the same time are committed and highly motivated to behave responsibly.
participate

- **Monitoring**, whereby the guide simply observes or monitors the behaviour of visitors, intervening only when necessary.

To summarize, heritage guides should follow three steps if they wish to be able to influence the behaviour of visitors and ensure that the heritage site and the surrounding community are not adversely affected by visitors’ behaviour and presence. These steps are depicted in Figure 5.2.

**Figure 5.2**

<table>
<thead>
<tr>
<th>Step 1</th>
<th>Step 2</th>
<th>Step 3</th>
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<tbody>
<tr>
<td>Determined desired visitor behavior</td>
<td>Assess the situation</td>
<td>Select tools, practices and influence style to apply</td>
</tr>
<tr>
<td>- Analyze the impact of existing behavior</td>
<td>- Determine profile and preferences of visitors</td>
<td>- Adopt best practices to employ</td>
</tr>
<tr>
<td>- Identify specific behaviors to target</td>
<td>- Obtain information regarding the nature of visit, time available, etc.</td>
<td>- Use appropriate influence style</td>
</tr>
<tr>
<td>- Aim for compliance, identification, or internalization</td>
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**Encourage responsible and minimal impact behavior from visitors**

Steps for influencing visitors to adopt responsible behaviour at heritage sites

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**Case Study 5-1: Uluru-Kata Tjuta**

Read this case study regarding visitor related problems at Uluru. Be prepared to discuss with your group members and present your ideas before the class.
5.4 Developing and communicating a Code of Responsible Conduct for visitors

A code of responsible conduct (CRC) is very instrumental in influencing visitor behaviour. Communicative tools, practices and styles of influence such as those discussed in Section 5.2 will not be effective unless they convey the core standards, principles, and values that govern how visitors should act and behave when visiting heritage sites and the host community. Codes of responsible conduct also embody the preferences and desires of the host community. It is the task of heritage guides to remember the 3A’s in regard to using codes of conduct:

- **Assist** in developing and specifying codes of responsible conduct in cooperation with heritage site management
- **Advocate** and communicate to visitors of the need to adopt responsible behaviour and minimal impact practices embodied in the code
- Ensure that visitors are informed of and that they **adhere** to adopted codes of conduct

**Developing a code of responsible conduct**

Codes of responsible conduct usually incorporate behavioural standards, principles and values that include, but are not necessarily limited to, the following aspects of behaviour:

a) Photography  
b) Transport and arrival  
c) Personal hygiene  
d) Communicating and interacting with fellow visitors and locals  
e) Body language, customs and rituals that may be required of visitors  
f) Exhibiting emotions  
g) Shopping at local stores, buying souvenirs, and other consumption behaviour  
h) Appropriate dressing and attire  
i) Visiting the site  
j) Contributing to the host community

Examples and descriptions of codes of conduct for each of the above aspects are as follows:

**Photography**

- Request permission before photographing people, events, or objects;  
- Recognize that locals may desire privacy and do not wished to be photographed  
- Some sites, especially sacred ones, restrict photography or the use of photographic lights  
- If you offer to send copy of pictures to locals, follow through with this commitment  
- Be considerate in finding a vantage spot for photography; avoid elbowing others and avoid crossing through set boundaries

**Transport and visiting**

- Visitors should travel to sites using a mode of transportation with the most minimal impact  
- Many sites issue advisories on the best way to travel to the site, often providing shuttle or other services designed to minimize and avoid the impact of huge numbers of tour buses on the atmosphere and...
the structure of the site.

- Consult site management or site bulletins of scheduled rituals, events or religious or cultural festivities by locals to be held at the site. While these are often open for visitors to witness, some may be closed or preferred by locals not to be too much open. These preferences are to be respected and observed. Should these events be open for visitors, organizers usually designate areas specially for non-participants (i.e., visitors or mere spectators).

Personal hygiene

- Leave no trace of yourself or of the products you use and dispose of these properly; “if you pack it in, pack it out”
- Take steps to make sure that litter, plastic and paper, foils, water bottles, and even ticket stubs are not dropped or left. Some tissue papers or paper handkerchiefs, when improperly disposed of, take a long time to decay.
- Avoid contact with visitors or locals if you are not feeling well or are ill; re-schedule the visit if possible or cancel altogether for your own health and that of others.
- If necessary, bring along bag to temporarily store your waste and other rubbish until you encounter properly designated trash receptacles, as some sites may not have enough bins along guided paths or in all areas of the site.
- Do your bit in picking up the refuse of other, less responsible, visitors.
- Strictly observe site rules and regulations regarding litter, eating, drinking and picnicking; most sites will have designated areas allowing for these activities.
- Spitting, coughing, belching, or loud yawning is not only unhealthy, and disrespectful, but may disgust locals as well as other visitors in the site; in a few designated places, these activities are even liable to a fine.
- Use restrooms where these are provided; plan ahead before entering sites, especially when children or seniors are in the group.

Communicating and interacting with fellow visitors and locals

- Avoid making comparisons with or referring to your own culture when conversing with locals.
- Even when taking care of what is said to locals, visitors might accidentally intimate or imply how much more advanced or developed their way of doing things compared to local practice.
- Observe and model the etiquette and conversational approach of heritage guides and adopt them in your interaction with locals.
- Be careful of expressions and the kind of language that you use; some locals are keen to learn from visitors and may inadvertently adopt inappropriate words, terms, and expressions. If there is any aspect of the site, the environment or local food or practices annoy or disturb you, avoid verbally expressing this even if indirectly or by your body language. Simply turn away without expressing anything. Remember that what is unacceptable practice to you may be acceptable practice to locals.
- Remember to offer praise and express appreciation to locals for what you find unique, beautiful, admirable, and wonderful in their community (especially by making reference to the heritage site). This will inspire them to maintain their way of life, be proud of their unique heritage and instil a greater urgency for them to preserve their rich cultural resources and traditions.
- Always communicate in a genuine and forthright manner.
- Strive to learn useful expressions, terms and phrases of the local language without trivializing its use. Seek to learn these in a genuine
manner and if it so happens that your language learning skill is no longer as good as it used to be and you risk communicating the wrong message, it is much better to avoid doing so at the risk of insulting local residents.

- Avoid discussing or asking questions on sensitive matters especially on topics of politics, religious beliefs, and local customs except when conducted in the proper context.
- As a matter of principle, avoid offering sweets to children and cigarettes to others if only to gain their friendship and confidence, most specifically if these items are from your place of origin. Locals receiving these may find them attractive, become attached, and continue to want these products even if they are not locally available.

### Body language, customs and rituals that may be required of visitors

- Learn in advance what gestures and body language are acceptable and unacceptable to locals.
- Learn the customs, rituals, and practices for greeting locals, or when entering homes, shops or sacred premises; be sensitive of other special practices for greeting, showing respect, or interacting with elders, religious persons, or other respected individuals or authorities in the local community; though universally recognized or accepted, reaching out to shake hands—even if done out respect—may not be the best gesture to greet locals.
- Learn how to address locals politely, especially in cases when it is difficult for visitors to pronounce correctly the names of locals.
- Some communities find some physical contact to be offensive so visitors should take care not to touch, pat, or hold local residents even in the context of a very friendly encounter. Some customs require a certain distance to be maintained between individuals when engaged in conversation.

### Exhibiting emotions

- Avoid public displays of intimacy and affection; even if visitors consider themselves to be quite a distance from the site, locals, or other visitors, they may still be visible and inadvertently annoy others.
- Avoid exhibiting anger, impatience or annoyance in instances when you feel bothered by the curiosity of locals, or when it seems to you that you are viewed with suspicion or ignored; demonstrate patience and understanding especially when you find it difficult to communicate or get some messages across to locals with whom you are interacting.
- Avoid inappropriate and boisterous laughter, humour or playfulness especially in sacred, spiritual, hallowed, or religious sites.

### Shopping at local stores, buying souvenirs, and other consumption behaviour

- Purchase only at shops and stores that use local materials and employ residents of the host community; ask heritage guides or, if possible, seek out recommended and socially responsible commercial establishments that contribute back to the community or support social and heritage sustainability and conservation.
- If possible and where information is provided, seek to purchase souvenir items that are authentic in the materials used to produce it, the process by which it was produced, and the craftsmanship and respectful use of human labour; in other words, buy souvenirs that are genuinely designed and produced by locals.
- Some heritage artefacts or objects may be stolen or pilfered from the site, even by locals, who aim to profit by selling these to unwitting
visitors or collectors; if visitors suspect these objects were indeed illegally obtained, they should refrain from buying and report the matter to authorities

- Avoid exhibiting materialistic or overly acquisitive behaviour; purchase handicrafts and traditional products for their beauty, not as “collector’s goods”
- Consume food and drink moderately and avoid commenting how “cheap” or affordable the local cuisine is; appreciate local cuisine and other products for their intrinsic value
- Avoid drinking or seeking to purchase alcohol especially in areas where these are prohibited

**Appropriate dressing and attire**

- Avoid immodest dressing and nudity altogether
- Respect and adhere to the dress standards of the host community
- Before arriving at the host community, research what is considered acceptable and unacceptable forms of clothing or consult local heritage guides
- Be wary of symbols, signs, or even branded images, logos and words usually printed on items of clothing which can be misconstrued or considered offensive by the host community
- Bringing, wearing, or carrying items such as fashion accessories, jewellery, or even functional accessories like mobile phones, PDAs, video cameras and the like can be extravagant, useless, and may easily get lost; it may also incite an unhealthy interest from locals curious about the latest fashion; it is best to leave these at home and wear a simple outfit
- Visitors must be ready to comply when asked to remove slippers or footwear upon entering holy sites, or to wear additional clothing such as veils; be prepared to be barred from entering sites if your attire is deemed not suitable

**Visiting the site**

- Do not stray away from trails and guided pathways; sticking to such trails ensures that visitors do not trample or apply pressure on sensitive areas of heritage sites
- Maintain proper decorum during the visit; avoid yelling, shouting or talking loudly; avoid the use of mobile phones which can degrade the atmosphere and setting and irritate residents as well as other visitors
- Never touch, rub, handle, or manipulate objects, artifacts, or parts of the structure of the heritage sites as these can be damaged
- Never remove or take anything from the site, however small, as a keepsake or souvenir
- Some areas of the site or community may be designated for the exclusive use of local residents only; this must be observed and strictly respected by visitors
- Adhere to site regulations if these prohibit smoking, eating, or drinking

**Contributing to the host community**

- Give back to the host community in ways other than buying an entrance ticket to heritage sites, museums, or spending at local establishments; ensure that products and services you use benefit the local economy and community
- Consult local heritage guides or residents of host communities as to how or what causes you can donate or be of assistance to even after your visit; take home some freely distributed guides and information so you can do your bit in disseminating information, awareness, and
understanding of the heritage site and the host community

Not all of the above codes of conduct may be applicable for all heritage site settings and context; neither would they be as comprehensive, detailed or as numerous. In many instances, heritage management agencies will already have published a code of conduct or a set of rules and regulation specific for each site. Most likely these will already highlight kinds of behavioural conduct that the local community and heritage site management identify to be of the highest priority in urging visitors to adopt. Heritage guides must be aware of these published codes of conduct and convey them accordingly. At the same time, heritage guides must also be flexible in communicating, highlighting and emphasizing other behavioural standards, principles, and values from the extensive list above especially in instances when the heritage guide anticipates the need given (a) his assessment of the situation, (b) knowledge gained from his past guiding experiences, and (c) his own understanding of the behavioural profile of visitors he will be guiding.

Heritage guides must appreciate that codes of conduct for responsible behaviour at heritage sites are not a static set of rules, guidelines, etiquette, and conventions. They must be reviewed and updated to reflect the needs and priorities surrounding the continuous yet dynamic changes in the relationship between the heritage site, the host community, and visitors. Heritage guides can perform a vital role in this regard.

Exercise 5-2:
Working with group members, develop a Code of Responsible Conduct that would be most applicable for visitors at your country’s relevant World Heritage Site. [Use Worksheet 5-2]

Case Study 5-2: Machu Picchu
What’s the best way to travel to a heritage site?
5.5 Creating a quality experience for visitors

Heritage guides seek not only to influence visitors and encourage them toward adopting responsible behaviour but are also tasked with creating a quality experience for them before, during, and even after their visit at heritage sites. The core of the heritage experience for many visitors will be the interpretation they receive from guides or from the various interpretative exhibits, displays, and installations in the site—which is centred on the significance and value of the heritage site—and how such interpretation is conveyed to visitors (see Unit 4). But the overall experience of visitors at heritage sites is not merely dependent on the core interpretation itself but also on other key factors that usually accompany or envelop the core interpretation. These include factors pertaining to (1) how guides can manipulate various aspects of the experience of visitors (i.e., techniques or setting) and (2) the visitors. But what constitutes “quality experience” for visitors at heritage sites?

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Exercise 5-3: Hallmarks of a Quality Experience at Heritage Sites
[Use Worksheet 5-3]

1) Defining “quality experience” for visitors at heritage sites

Heritage practitioners, educators, professional guides and veteran heritage visitors agree on certain attributes and characteristics of what constitutes good quality experience at heritage sites. Visitors having quality experience at heritage sites usually:

- Learn more from their visit
- Express satisfaction with their visit
- Enjoy the visit
- Become interested in discovering more about the topic or place resulting in greater understanding
- Become inspired to change and adopt minimal impact behaviour and practices
- Become more appreciative of the heritage site

Other indicators that visitors are having a quality experience can be somehow measured by how much:

- Attentive visitors are to exhibits and to the communication of guides
- Interested visitors are for interpretative content
- Visitors can recall from the interpretative material

One author sums it all up and link the above experiences with the concept of “mindfulness”—a state in which visitors experience the site that leads them to be active, interested, questioning, and capable of reassessing the way they view the world.

2) Operating principles for influencing the experience of visitors

Heritage guides can use several operating principles to enhance the quality of visitors’ experience at heritage sites. Some are listed below, organized according to the stages of a visit:

Before the visit

1) Provide enough pre-visit information to prepare visitors mentally, emotionally, and physically
2) Plan the route or trail consistent with the interpretative theme but also takes into account visitors’ fatigue
3) Create initial conflict and ambiguity using questions
4) Program and plan for variety and novelty

During the visit

5) Appeal to all senses
6) Highlight the unexpected and surprising
7) Pose a challenge or activity and offer a reward for accomplishing it
8) Make the experience personally relevant
9) Give visitors control using interactive and participatory approaches
10) Provide continuous physical and cognitive orientation

After the visit

11) Ask what visitors have learned and elicit a commitment
12) Introduce visitors to other places of interest and heritage features of the community linked to the site
13) Provide care and advice for visitors’ onward destinations

Examples and descriptions of each of the above operating principles follow:

1. Provide enough pre-visit information to prepare visitors mentally, emotionally, and physically

Provide information and readings regarding the site before visitors arrive, if possible. Upon arrival, but before entering the site or the vicinity of the host community, brief visitors comprehensively on codes of responsible conduct and minimal impact behaviours (see previous section in this unit). Advise visitors on conditions in and around the site (temperature, weather, crowdedness, special events or festivals taking place, etc.) that will help them prepare better for the experience. Anticipate special needs of those with children, elders, and disabilities.

2. Plan the route or trail consistent with the interpretative theme but also takes into account visitors’ fatigue

Care for the well-being of visitors; plan enough rest periods or stops during the visit; adjust the guided experience according to the mood and physical condition of visitors. Remember that the visit to the heritage site may be only one program of several others scheduled for the day for a particular visiting group.

3. Create initial conflict and ambiguity using questions

Guides can raise questions that generate conflict and ambiguity that the interpretative story can later clarify; such questions challenge visitors’ pre-determined worldview and familiar, oft-repeated perspectives of the past or of themselves. Raising unsettling questions will move visitors to seek more knowledge and thus increase their interest.

4. Program and plan for variety and novelty

Don’t stick to routine delivery; plan to vary the delivery of your content and message; visitors may already expect the same formula based on their previous experiences with other sites. Deliver your content in a way that they won’t expect. For example, guides can shroud the interpretative story in mystery or reveal it in small measure building up to a certain peak.
5. Appeal to all senses

Don’t rely only on visual or aural senses to stimulate your visitors; where and when possible, let visitors touch, smell (and even taste) objects, artefacts, flora, or food related to the content of your interpretation. Heritage guides can be very creative in this regard and may sometimes bring these objects along, revealing them at an appropriate time and passing them around to everyone in the group. These objects can be replicas, stones, plant leaves in the area, photographs and even a book—practically anything can be used as long as they can be incorporated into the interpretative story line. Some sites designate areas where visitors can directly interact with objects and other significant aspects of the site. More visitor-centred sites also offer visitors the chance to dress into period costumes and role-play.

Exercise 5-4: [Use Worksheet 5-4]

Learn how to manage groups and keep them together during guided tours.

6. Highlight the heritage values and significance of the site

Highlight knowledge, stories, or details regarding the site’s cultural and historical value and significance. This is perhaps the most value adding activity of heritage guides: To bring vividness and detail to the site's story which visitors may otherwise not know or appreciate if they were not accompanied by guides.

7. Pose a challenge or activity and offer a reward for accomplishing it

Posing a simple challenge sets a goal for visitors to achieve and may motivate and raise the level of interest. Both the challenge posed and the associated reward for achieving it can be simple, for example, asking visitors to count or identify architectural details or historical information they can find during the visit or posing a question about the story of the site which they can answer in the end. Rewards can take the form of certificates, souvenirs, a badge or even having visitors’ name added onto a roster or membership of others who have succeeded in the challenge.

8. Make the experience personally relevant

Establishing a personal connection between the site and visitors goes a long way to enhance the quality of their experience; link the site’s story using analogies and metaphors that visitors can link with their daily experiences. Identify and describe characters and personages in the site’s story that visitors can relate to on a personal level.

9. Give visitors control using interactive and participatory approaches

Guides risk “overloading” visitors with too much content. In such instances, visitors “tune out” and disengage from learning actively. The opposite problem is that guides may provide too little or sketchy content in which case visitors will also tend to disengage. Both problems can be prevented by avoiding one-way communication and by allowing ample opportunities for visitors to ask questions, interact, and participate.

10. Provide continuous physical and cognitive orientation

Visitors can easily lose their way and become disoriented, especially if the area in which the heritage site is located is large or consists of several complexes or galleries and where signs and maps are inadequately provided or designed. In this case, heritage guides should see to it that...
visitors receive orientation as to where they are and where next they should go. The other kind of orientation that guides should provide is cognitive orientation whereby guides provide a structure onto which visitors can organize and relate new information they receive as they go through their visit. If not provided, visitors risk disengaging because they will not be able to relate or process new information from those they have already processed.

After the visit

11. Ask what visitors have learned and elicit a commitment

Reinforce, review, and remind visitors what they have learned by asking them precisely what they have learned. Attempt to link it with the interpretative themes you set out at the beginning. Seek to draw out some resolutions or values and principles from visitors. Encourage them to join an online mailing list to receive future information, news, and updates about the site.

12. Introduce visitors to other places of interest and heritage features of the community linked to the site

Guides can do much even after the visit by advising visitors of interesting places in the community; guides can provide advice on shops that sell authentic crafts or other commercial establishments like restaurants and cafes that benefit or employ members of the community. Highlight other historic places, monuments, and sites. Of most interest to visitors is getting to personally know or be acquainted with people in the community, especially if they have a personal link with the heritage site.

13. Provide care and advice for visitors’ onward destinations

Dispense advice on other places of interest (especially heritage sites) and what to look out for and how best to prepare for the next destination in their itinerary; show genuine concern for visitors’ well-being and safety.

3) Things to consider

Not all operating principles may always lead visitors toward achieving a quality experience. Some principles may work better in one situation than others. Heritage guides must consider four visitor-centred factors before selecting the most appropriate operating principles to use:

1. Visitors’ level of interest or familiarity with the heritage site
2. Whether or not visitors have a personal connection with the heritage site or the culture of the host community
3. Visitors’ level of fatigue, and
4. Visitors’ motives for visiting (either principally for education or for recreational, social, or other motive)

Case Study 5-3: Macao’s World Heritage

How can the quality of heritage visitation be improved at Macao’s World Heritage Sites?
Cambodia mulls special shoes requirement for Angkor Wat tourists

PHNOM PENH: Tourists to Cambodia's historic Angkor temples may soon be required to rent out special shoes to prevent further damage to the complex, officials said Monday. The kingdom's Apsara Authority, which manages Cambodia's premier tourist attraction, has signed a contract with an unnamed firm to provide temple-friendly shoes to Angkor's visitors, possibly for a fee.

"We have had the plan a long time already, but due to technical issues we have not yet worked it out," Tep Henn, Apsara's deputy director-general of tourism, told AFP, adding that experts were conducting tests and would provide feedback to the authority. "We will work with the company on the technical aspects related to the situation in Angkor," he said.

Tep Henn declined to explain how the shoes would reduce wear on the stone temples, and said he did not know when the programme would begin or how much they would cost visitors. Moeung Sonn, director of the National Association of Tourism Enterprises, welcomed the idea but said the shoes should be issued free because entrance tickets to Angkor were already expensive.

"Tourists have complained that package tour costs to Cambodia are higher than in neighbouring countries," he said. Tickets to Angkor cost 20 dollars per adult per day, or 40 dollars for three days.

The special shoes would mark the second proposed fee increase at Angkor in recent months. Apsara in May announced a three-dollar entrance fee increase, ostensibly to help cover costs of a free guidebook for tourists, but the hike was rescinded, in part due to criticism from travel agencies.

Angkor Wat is Cambodia's most treasured landmark. Construction of the complex of some 100 stone monuments began in the ninth century and lasted some 500 years.

Source: Agence France Press, posted 6th June 2005
(http://www.channelnewsasia.com/stories/afp_asiapacific/view/151281/1.html)
Example 5.2

Bad luck forces return of sacred souvenirs

By Kathy Marks

Sydney - The managers of Uluru, the giant monolith formerly called Ayers Rock, are being inundated with rocks and dirt stolen from the site and sent back by tourists who claim they have been plagued by bad luck.

Many of the packages received daily by national parks staff from as far afield as Europe and the US are accompanied by contrite notes and apologetic letters. Most of the pieces of rock pocketed are fragments, but some weighing up to 9kg have arrived in the post.

One British tourist who returned a small chunk of red rock wrote: "Things were good in my life before I took some of Ayers Rock home with me, but since then my wife has had a stroke and things have worked out terribly for my children - we have had nothing but bad luck."

The man, quoted in yesterday's The Australian newspaper, added: "I am so sorry I took the rock. Please return it to its rightful place."

Park managers foster the notion that rock removed from Uluru is cursed, in order to deter tourists tempted to take a souvenir. They display pieces of returned rock - called "conscience rocks" - outside the Uluru cultural centre, together with letters detailing a litany of tragic events, including kidney failure and divorce.

Selissa Armstrong, a trainee ranger and member of the local Anangu tribe who are traditional owners of Uluru, said: "It's probable that the rock could have that sort of effect. Most people like to collect things like sand and stuff from different places to show that they have been there, but this is a sacred place.

"In the past 18 months, rangers have filled 20 large boxes with rocks, sticks and soil sent back from guilt-ridden tourists.

Last year a piece weighing 7kg arrived from Germany, while a 6kg chunk was posted from New South Wales last month.

Some visitors say they took the souvenirs before Uluru was handed back to the Anangu and the cultural significance of the site was properly understood.

(http://www.thestar.co.za/index.php?fSectionId=132&fArticleId=292557)
ACTIVITY TYPE: Case Study 5-1

TITLE: Uluru-Kata Tjuta

OBJECTIVES: To understand visitor problems at World Heritage Sites

Rising 1,100 feet above the Australian desert, the red sandstone monolith known as Uluru is an international tourist destination. For some people, Uluru is a symbol of Aboriginal cultures and their struggle for land rights, and a model for collaborative indigenous-governmental land management. Uluru and its neighbor Kata Tjuta, a series of 36 rock domes, comprise an area of spiritual significance to Anangu, the local Aboriginal people whose belief system is intertwined with the landscape. Once appropriated by the Australian government for commercial tourism development and renamed “Ayers Rock” and “Mount Olga,” Uluru and Kata Tjuta are now the centerpiece of a 330,000-acre National Park owned by Anangu and jointly managed with the Parks Australia. Uluru-Kata Tjuta National Park is governed by a unique, precedent-setting law, the Northern Territory Aboriginal Sacred Sites Act of 1989 and many of the sacred places around Uluru are off limits to tourists and photographers. According to one traditional elder: “This place, Uluru, is sacred. Don’t say that it is sacred only for a short time. It is a sacred object. We, Anangu, are the keepers of it.”

History

The Traditional Owners of Uluru-Kata Tjuta National Park speak Pitjantjatjara and Yankunytjatjara and call themselves Anangu — “we, Aboriginal people.” Anangu lived in the deserts of Central Australia for tens of thousands of years before the arrival of white settlers, leading a nomadic hunting and gathering way of life rooted in a spiritual relationship with the land. At the heart of this relationship is their Tjukurpa (law and culture). Anangu believe that the world as it is today was created by heroic ancestral beings that roamed the land before humans existed, during the Tjukurpa, or the creation period. As these beings moved from place to place—meeting friends, fighting, having adventures, performing ceremonies—they shaped the landscape and left some of their spirit behind. Thus, the exploits of Anangu’s spiritual ancestors are mapped throughout the land in topographic features like waterholes, rock formations, caves, hills and gorges, and these features are regarded as sacred places. Iwara, the paths their ancestors created as they traveled the land, link these sacred places and are an important element of Anangu belief and culture, both as means of travel and social connection and as a spiritual link to the past and its stories. As Anangu travel the iwara, they recount ancestral tales in the form of song cycles that take days to sing. Uluru and Kata Tjuta are two important sacred centers, containing more than 40 named sites and countless other secret sites, and numerous iwara crisscross the area.

Anangu call their creation period tjukurpa, and this name also represents their way of life as a whole—their law, philosophy and religion; relationships among people, animals, plants and land formations; and the understanding of what these relationships mean and how they should be maintained. Tjukurpa shapes their system of morality, and the symbolic stories of tjukurpa guide daily life, from land management to social relationships. Essential to the law of tjukurpa is Anangu’s responsibility as caretakers of the natural environment. The knowledge of tjukurpa is maintained and passed on through oral narratives, song cycles, ceremony and art, all of which are interconnected with the landscape.

In the 19th century, British colonization began to disrupt the Australian indigenous way of life. Faced with Aboriginal resistance, colonizers
forced many of the native people off their lands and into controlled settlements. Because of its limited commercial potential, much of Central Australia was designated as Aboriginal reserve territory and remained relatively unaffected by colonization until the early- to mid-20th century. But with the establishment of large pastoral homesteads and gold and mineral mining operations, business interest in the territory became significant. Uluru’s tourist appeal was realized as the region’s roads and infrastructure grew, and businesses waged a prolonged campaign to open the region to tourism. In 1959, the area of the reserve that included Uluru and Kata Tjuta—known then as Ayers Rock and Mount Olga by white settlers—was excised for use by tour companies, and Anangu were forced from the area. By the 1970s, Ayers Rock-Mount Olga was the most famous stop on the outback tourist circuit. Motels and shops had sprung up, and visitors were free to tramp through secret ceremonial sites and camp on top of the rock, which Anangu do not climb because of its spiritual significance. Meanwhile, some Anangu had returned to the area and established a camp at the base of the rock, and in the face of the uncontrolled development, it became clear that they needed to reassert their traditional tie to the land in order to protect their sacred sites.

In 1979, the Central Land Council (CNC) lodged a claim on behalf of Anangu under the Aboriginal Land Rights Act of 1976. The culmination of decades of indigenous struggle for land reform, this law set a benchmark as the first government act to legally recognize the Aboriginal system of land ownership, which is communal and inalienable. It designated all reserve land as Aboriginal-owned, and it enabled Aboriginal people to lay claim to unused government land or land to which they can prove traditional ownership. The claim for Uluru-Kata Tjuta, however, was deemed invalid because the area had been designated a National Park in 1977 and could only be returned to Anangu ownership if the Land Rights Act was amended. The CNC and Traditional Owners immediately launched a campaign to change the law, give the land title to Anangu, and establish the Traditional Owners as a majority on the Park’s Board of Management. In 1983, the Australian government agreed to these requests; two years later, the title papers were signed over to Anangu, who in turn leased the park to Parks Australia under a joint management agreement. Significantly, the terms of the lease allow for its termination if the government enacts legislation that is detrimental to the interests of the park’s owners. It also allows tourists to climb to the top of the sacred rock. In 1995, in acknowledgement of Anangu ownership and their relationship with the area, the name of the park was changed from Ayers Rock-Mount Olga to Uluru-Kata Tjuta, its traditional name.

Current Challenges

Although the Anangu have regained ownership of Uluru-Kata Tjuta National Park, numerous issues, primarily related to the impacts of tourism, continue to undermine their right to preserve their spiritual and cultural heritage. Some 400,000 people visit the park annually, and this high and increasing number creates multiple strains on the park. There are concerns about the existing tourism infrastructure. For example, the road that surrounds the park runs close to some sacred sites. Yulara, the resort town 12 miles outside the park that accommodates almost all visitors, has been praised by some for its environmental sensitivity—it is built entirely below the level of the highest bordering sand dune—but others criticize it as an overpriced, culturally insensitive sprawl. Furthermore, Anangu have no part in Yulara’s management and expansion decisions. Inside the park, overcrowding, especially during the peak season, robs the park of its atmosphere of solitude and sacredness. Photography is a very sensitive issue, and signs forbid photography and hiking near a number of sacred sites. There are also concerns that the introduction of certain species of plants and animals, some of which arrive via park visitors, threaten natural species in this fragile desert.
A major challenge is that of discouraging visitors from climbing Uluru. To Anangu, climbing Uluru is a violation of tjukurpa. (The route of the Uluru climb is the traditional trail taken by ancestral Mala men upon their arrival to Uluru.) Climbing the rock is also dangerous: heat and winds pose a significant threat, and at least 37 people have died while making the climb since tourism has operated in the park. For these reasons, Anangu request that visitors do not climb the rock, there is no official records kept but it is estimated that nearly half of all visitors choose to climb, and visitor surveys indicate that the challenge of getting to the top pulls people like a magnet. Although Anangu tolerate climbing on Uluru, it is clear that commercial pressures have kept the rock open. In 2001, after the death of an elder, Anangu closed the path for a 10-day mourning period, which elicited protests from some government officials and members of the region’s tourist industry. Many feared that the temporary closure might lead to a permanent ban, but to date, no such plan is in place. Echoing the U.S. National Park Service and Plains Indians at Devils Tower in Wyoming, the Uluru Park Web site states: “Anangu have not closed the climb. They prefer that you—out of education and understanding—choose to respect their law and culture by not climbing.”

Anangu are also concerned about their opportunities to share in economic benefit from the tourism they permit on the land. Although they receive a share of rent and entry fees and control commercial enterprises within the park, overall Anangu involvement in commercial uses of the park and its surrounding tourist infrastructure is limited. Their challenge is to make tourism an opportunity for economic sovereignty rather than another manifestation of colonial exploitation.

Preservation Efforts

International recognition and national law help to preserve Uluru-Kata Tjuta National Park and its sacred sites. The park is listed as a United Nations World Heritage Site for both its natural and cultural heritage. Among the World Heritage values for which the park is listed is the recognition that Anangu land management practices, governed by tjukurpa, have sustained the ecosystems and biodiversity of the area. The park is protected under Australian law by the Environment Protection and Biodiversity Conservation Act 1999. The Northern Territory Aboriginal Sacred Sites Act of 1989, perhaps the only law in the world that explicitly protects indigenous peoples’ sacred lands, provides further safeguards.

Anangu form a majority on the park’s Board of Management and are employed as rangers and cultural interpreters. They have established management practices, based on tjukurpa, to preserve the spiritual, cultural and ecological integrity of the park, and to ensure that their rights and knowledge are respected. To that end, access to certain sacred areas of the park is restricted and photography is prohibited in others. Overnight camping in the park is prohibited. To discourage climbing Uluru, a visitor education program explains the concept of tjukurpa and why it is against Anangu belief to climb the rock. Issues of overcrowding and infrastructure deficiencies are being assessed in current management planning processes.

DISCUSSION POINTS:

1. What are the visitor problems at Uluru?
2. Discuss with your group members and present your ideas to others.
OBJECTIVES: To understand effects of travel on World Heritage sites

Machu Picchu, an Inca citadel located in the Andes Mountains of Peru, is one of the world’s most well known sacred places. A marvel of human engineering melded perfectly into a natural setting of profound beauty, it’s no wonder this place has been adopted as a pilgrimage destination for spiritual seekers of all races and beliefs. But in becoming a tourist mecca and significant source of revenue for Peru, this shrine of stone has lost its connection with the descendants of the people who created it. As visitor numbers and the infrastructure to support them have grown, so has the burden on the site and its surrounding ecosystem. An indigenous woman whose family lived for generations in a valley below Machu Picchu described the situation: “Since ancient times, this land has been preserved as sacred. The guardian spirits do not want roadways or industry, or people who pollute the land. These are sacred areas. It was there the deities built the ancient city of Machu Picchu.”

History

The Machu Picchu citadel is named for the mountain on which it sits, whose name means “old peak.” It looms 2,000 feet above the serpentine Urubamba River in the tropical mountain forest of the upper Amazon basin. The city’s finely hewn granite blocks comprise dwellings, agricultural terraces and storehouses, plazas and temples. It is recognized as a feat of architectural planning, engineering and stonemasonry and was built without the use of iron tools or draught animals.

Machu Picchu was constructed around 1450, at the height of the Inca empire, and was abandoned less than 100 years later, as the empire collapsed under Spanish conquest. Although the citadel is located only about 50 miles from Cusco, the Inca capital, it was never found and destroyed by the Spanish, as were many other Inca sites. Over the centuries, the surrounding jungle grew to enshroud the site, and few knew of its existence. It wasn’t until 1911 that Yale historian and explorer Hiram Bingham brought the “lost” city to the world’s attention. Bingham and others hypothesized that the citadel was the traditional birthplace of the Inca people or the spiritual center of the “virgins of the sun,” while curators of a recent exhibit have speculated that Machu Picchu was a royal retreat. Regardless, the presence of numerous temples and ritual structures proves that Machu Picchu held spiritual significance for the Inca.

To the Inca, the world and its environment were sacred. “Pachamama,” mother earth, cared for them, and they in turn were responsible for her care. The Inca believed the spirits of their creator resided in the natural elements—the sun, the moon, the earth, mountains, rivers, rocks, trees, wind—and they erected temples and other ritual spaces to honor these spirits, including many at Machu Picchu. The Incas’ harmonious relationship with nature is evident in the way the structures of Machu Picchu blend rather than compete with the extraordinary natural beauty of the setting. Although they were forced to convert to Catholicism after the Spanish conquest, the region’s indigenous people have maintained their traditional beliefs as well. However, because many ancestral sacred places are archeological sites and tourist attractions, the indigenous people have little access or control over them today. This is certainly the case at Machu Picchu.

Current Challenges
Machu Picchu is a UNESCO World Heritage Site. As Peru’s most visited tourist attraction and major revenue generator, it is continually threatened by economic and commercial forces. In the late 1990s, the Peruvian government granted concessions to allow the construction of a cable car to the ruins and development of a luxury hotel, including a tourist complex with boutiques and restaurants. These plans were met with protests from scientists, academics and the Peruvian public, nearly half of which is indigenous. Critics worried that the proposed facilities would not only destroy the beauty of the site but would enable far greater numbers of visitors, which would pose tremendous physical burdens on the ruins.

In 1999, the United Nations sponsored a fact-finding mission to assess the situation. Its final report voiced unequivocal opposition to the cable-car project. It also expressed concern that the visual integrity of the area around the citadel was already seriously affected by the existing tourist infrastructure—which includes a small hotel, bathrooms, ticket office, terrace restaurant and bus parking lot—and recommended that current facilities be reduced. Bowing to national and international pressure, the Peruvian government announced the indefinite suspension of the cable-car project in 2001. To date, the project has not been revived, but it was never officially cancelled and some fear it may be re-introduced. Site management has not implemented the UNESCO recommendations to reduce current facilities.

Some fault the Peruvian National Institute on Culture (INC), which is charged with safeguarding Peru’s national heritage, for failing to protect Machu Picchu in the face of the cable-car project and other threats. In 2000, the INC permitted an advertising agency to film a beer commercial at the site. During the shoot, a crane smashed into and chipped one of the site’s most significant sacred structures, the Intihuatana or “hitching post of the sun.”

After repeated recommendations from the World Heritage Committee, Peru established a master management plan and managing body for the Machu Picchu Historical Sanctuary in 1998. However, the management plan has never been implemented. The main issue appears to be lack of funding, despite the fact that park entrance fees, which are collected by the INC, should be sufficient to cover implementation of the plan. To date, there is no monitoring system or evaluation to determine why the plan has not been implemented.

A great cause for concern is the site’s increasing number of tourists, which has grown from 200,000 to more than 500,000 annually over the past decade. The INC estimates that Peru may see 2 million annual visitors by 2005, most of whom will visit Machu Picchu. Tourists reach Machu Picchu via railway to the town of Aguas Calientes, at the base of the mountain, or by hiking the 20-mile Inca Trail, which winds through protected land. Aguas Calientes has mushroomed in size as more hotels and restaurants are built to accommodate the needs of tourists, and the burden is evident in the heaps of garbage piled along the banks of the Urubamba River. The Inca Trail, which is dotted with other small Inca sites, has also suffered the impact of years of unrestricted use.

Although Aguas Calientes, the Machu Picchu Hotel and the means of transport to Machu Picchu are all within the boundaries of the Machu Picchu Historical Sanctuary and World Heritage Site, they are outside the control of the management authority. Thus it is impossible to manage tourism and its impacts within the sanctuary. Furthermore, the carrying capacity of the sanctuary has never been determined through a technical approach, nor have restrictions been placed on visitors regarding access to, and behavior within, the sites considered to be sacred.
In addition to threatening the preservation of Machu Picchu, tourism has also served to disconnect the region's indigenous people from their spiritual and cultural heritage. The costs associated with visiting the site, which are geared toward foreign tourists' income levels, make it practically inaccessible to the Inca's descendants. Furthermore, indigenous groups play no role in determining management policies. Also of concern to indigenous groups is the desecration of burial sites and the removal and display of human remains from Machu Picchu and other Andean locations. In October 2002, archaeologists discovered the first full burial site at Machu Picchu, and administrators say the remains will be put on display to further stimulate tourism.

Yachay Wasi, an organization representing the region's indigenous communities whose name means "House of Learning" in Quechua, describes the challenge: "Will world governments, scientists, nonprofit sponsors and tourists respect Indigenous Peoples' spiritual heritage: religion, burial sites and human remains, and will the international community respect and allow them to protect their sacred sites?"

Natural threats also exist, most significantly fires. According to the UNESCO report, one-third of the forests in the protected area surrounding Machu Picchu have been affected by fire, often set by small-scale farmers attempting to clear land. In 1997, a fire destroyed vegetation immediately surrounding the ruins and reached the lowest terraces of the site. Landslides are another serious natural hazard. At times they have covered different sections of the railroad line, and the potential danger to Aguas Calientes is high. In addition, the ground on which the ruins stand is subsiding, causing the destruction of several buildings.

**Preservation Efforts**

The Historic Sanctuary of Machu Picchu was inscribed as a UNESCO World Heritage cultural and natural site in 1983 and comprises about 80,000 acres. Its protection is mandated under the U.N. convention as well as Peruvian law.

Programa Machu Picchu, a conservation program funded through a debt-swap arrangement with the Finnish government, is being implemented to strengthen the administration of the sanctuary and establish strategies for protecting the environment and the development of the town of Aguas Calientes. Its accomplishments to date include the implementation of fire-prevention and waste-management plans.

In 2000, the Peruvian government introduced regulations to reduce the impact of tourism on the Inca Trail and at Machu Picchu. The law limits the number of people on the trail each day to 500 (previously during the high season, as many as 1,000 hiked the trail each day) and stipulates that all tourists trek with registered companies, which helps ensure that hikers adhere to trail conservation rules. The suspension of the cable-car project was a major success story for preservationists, and there are presently no signs of the project's renewal. Peru's current president, Alejandro Toledo, seems supportive: He took office in July 2001 with a traditional ceremony at Machu Picchu and pledged to protect indigenous cultural heritage and sacred places.

Perhaps most importantly, the indigenous people of Peru are actively involved in working to preserve their spiritual and cultural heritage. The nongovernmental organization Yachay Wasi, based in Cusco, works on cultural and sustainable development programs to benefit the region's indigenous communities. Since 1996, it has campaigned for the recognition and protection of the spiritual heritage of Peru's indigenous people. In 2001, Yachay Wasi sent a letter to the UNESCO World
Heritage Centre requesting that Machu Picchu be recognized as a sacred site and that indigenous peoples play a major role in its protection so that incidents such as the chipping of the Intihautana by advertising agency film crews don’t happen again. As a result, Yachay Wasi was invited to take part in the proposed UNESCO World Heritage Indigenous Peoples Council of Experts in 2001 and participated in sessions of the U.N. Permanent Forum on Indigenous Issues in 2002 and 2003, with the aim of ensuring that indigenous concerns, including sacred site protection, be included in U.N. agendas.

DISCUSSION POINTS:

What's the best way to travel to a heritage site?
**Activity Type:**

**Title:** Macao's World Heritage: Facts, Trends and Visitor Impacts

**Objectives:**

i) To provide facts and figures about tourism trends at Macao’s World Heritage Sites

ii) To illustrate the different aspects about the on-site impacts of high levels of visitation

iii) To highlight activities which distract the visitor experience at Macao’s World Heritage Sites

1. **Introduction: Facts and Trends**

Macao lies on the west side of the Pearl River estuary on a peninsula of the Chinese district of Foshan in the Guangdong province. More than 90% of Macao's population are Chinese and Macau reached the height of its significance as a centre of Portuguese trade in 1600.

Much of this Portuguese influence is reflected in the Historic Center of Macao (see Photo A). This cluster of historically significant building embodies one of the earliest and longest lasting encounters between the East and West. It was inscribed on the World Heritage List on 15 July 2005.

Following this WHS inscription and the rise of domestic tourism from mainland China, several popular World Heritage attractions (most notably St Paul’s Ruins and Senado Square, see Photo B) are currently under great visitor pressure. In addition to domestic tourists from mainland (54.8%), tourists from Hong Kong (31.3%) and Taiwan, China (8.3%) make up the majority of visitors to Macao (Du Cros and Kong, 2006) and during the 2005 Asian Games 19.2% of these are estimated to have had visited World Heritage attractions (East Asian Games Survey).

2. **Different impacts of high visitation**

This high level of tourist arrivals is taking toll on the tourist infrastructure and the World Heritage attractions.

**Traffic congestion**

At St Pauls, there is a severe lack of packing facilities. There is, according to the police, only 30 legal bus parking spaces. When tour buses arrive at the attractions, the most common entry point is the end of a road (Rua Horte de Compania) behind the ruins. Tour guides interviewed in a study conducted by IFT (du Cros and Kong, 2006), reported that the parking area is often at or beyond its capacity. As a result, the roads leading to the attraction often experiences bottlenecks.

**Use of vehicles in the attractions**

In addition to the problem of tour-bus-induced traffic congestion, smaller automobiles have also created problems for the site. Motorbikes, cars and lorries have access to the roads just next to the Façade of St Paul's (see Photo D). This causes unnecessary vibrations and tremors to be generated in near proximity of the building structures of the magnificent façade of St Paul's. This is detrimental to the conservation of the structure.

**Accidental and intentional damage and decay at sites**

There is also damage to the structures and sites as a result of accidental and intentional visitor actions. Parts of the supporting sections of the Façade of St Paul’s have been observed to have been chipped (Photo E). The chipped portion showed no signs of biological decay or chemical or rain action. Hence, visitors who lean and knock (intentionally) on the structure are likely to have caused this damage. The pillars in the front section of the façade appear to have been subjected to damage by visitors (Photo F).
3. Activities which distract visitor experience

There are some activities on-site which disrupt and distract the visitor experience.

**Increased commercialization**

Souvenir shops and other tourist-related commercial activities have been bustling in the vicinity of the attractions. While these are good for distributing and sharing the benefits of heritage tourism, efforts must sustained to regulate these commercial activities so that the heritage sites do not evolve into a big cultural shopping mall.

**Falungong**

The Façade of St Paul’s, like all iconic structures, focuses the tourist gaze and the cinematic lenses of heritage visitors. Falungong, a religious-political group, has been leveraging on the popularity and iconic value of the precinct of St Paul’s Ruins, to disseminate their political views. Posters displaying their political critiques of the ruling party in China are displayed (at the time of writing) at the front area of the ruins. Recorded audio messages of the Falungong political worldview also competed with the heritage interpreters for the often very limited attention span of mass tourists.

*Story and Photo: Chin Ee Ong*

**DISCUSSION POINTS:**

1. What could be done to help mitigate some of the impacts highlighted?
2. Do you observe similar impacts and problems at the WHS in your home country?
3. What other inappropriate visitor behaviour did you observe through the course of your heritage guiding?

**REFERENCES:**


The East Asian Games Exit Poll Survey Report
**TOPIC:** IDENTIFYING IMPACTS THAT VISITORS CAUSE ON HERITAGE SITES AND HOST COMMUNITIES

**Worksheet 5 - 1**

**INSTRUCTIONS:**

1. Identify and make a list of impacts that visitors can cause when visiting heritage sites. Impacts can be those relating either to the heritage site itself or the host community. Afterwards, RANK the impacts in terms of how important and urgent they have to be addressed.

2. Engage members of your group in a discussion and compare your list with theirs. After discussion, work with your group members to develop a common list of impacts to which all members agree and then rank the impacts according to how importance they are, how urgent they need to be addressed, or how much priority should be placed in solving them.

<table>
<thead>
<tr>
<th>Your own list of impacts (Ranked according to importance and urgency)</th>
<th>Group consensus list (Ranked according to importance and urgency)</th>
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**NOTES:**
TOPIC: DEVELOPING A CODE OF RESPONSIBLE CONDUCT

Worksheet 5 - 2

INSTRUCTIONS:

1. Review examples of codes of responsible conduct for visitors in Unit 5.
2. Review the elements usually included in codes of conduct for visitors.
3. Working together with your group members, develop a Code of Responsible Conduct that would be most appropriate for visitors to a World Heritage Site nearest your community. Use the table below.
4. Discuss a 3-point plan as to how you would communicate and disseminate the Code you just developed.

Code of Responsible Conduct for Visitors at:

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NOTES:
TOPIC: **HALLMARKS OF A QUALITY EXPERIENCE AT HERITAGE SITES**

**Worksheet 5 - 3**

**INSTRUCTIONS:**

1. Working together with your group members, put yourselves in the role of a visitor and try to define what makes a good guided experience at heritage sites.

2. It will help tremendously if you refer to your own experiences of visiting heritage sites. It will also help you to recall experiences in which you did NOT have a good experience at heritage sites.

3. Come up with a consensus with your group members as to what are the 5 things that contribute towards a good quality experience at heritage sites. List them down in the table below. Prepare to discuss your list with the rest of the class and elaborate on your answers.

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<th>Top 5 characteristics of a great experience at heritage sites</th>
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**NOTES:**
TOPIC: MANAGING GROUPS OF VISITORS

One of the most demanding skills required of heritage guides is to be responsible keeping visitors together in a group. Keeping visitors together is important because whenever members of groups disperse, they risk impacting the sites inadvertently since they proceed without proper guidance and supervision. Visitors that wander away from the group also lose the chance to learn from the interpretation and education being delivered by the guide. How can guides keep members of the group together and prevent them from wandering around?

Problem: A guide has just conducted the first 20 minutes of his interpretive talk to a group of 35 visitors when he notices that only a core of about 15 remain close by to him while other members have begun wandering nearby, taking pictures, and talking in smaller groups of two or three people. A few have gone to look for the washroom. While delivering his talk at the present juncture of the guided tour, he recognizes the problem that he is losing control of the group and starts thinking what to do. He is very worried because there is still another 20 minutes of guiding to complete.

Task: Suggest 3 effective ways to manage the group to keep them together and provide a brief explanation. Write your suggestion in the space provided. Prepare to share your answer with others.
Responding effectively to difficult questions is one of the most important skills heritage guides need to develop. Heritage guides must be prepared to receive a variety of questions from visitors. Questions raised can range from the very informative to the very ignorant. In some cases, questions can be inadvertently offensive or insensitive at the very least. Such difficult questions arise most likely due to ignorance or a lack of education, awareness, or understanding of culture (which is why heritage guides play an important role!) and are not intended to be offensive. What should heritage guides do when they are asked these “difficult questions”?

**Respect the visitor and don't be dismissive**

Although questions raised may sound offensive, provocative, or even rude, heritage guides must remain respectful and courteous. It’s most likely that the person posing the question has done so innocently, unaware that he/she has just posed an inappropriate question. Each of us at some point accidentally state something unsuitable or insulting at the wrong moment or place. In such cases, guides should be understanding and be prepared how to handle such questions when they do arise.

**Acknowledge the question, but rephrase it to change the focus into a more appropriate one**

Some questions sound offensive or laden with bias because the visitor raising the question already have preconceived notions or well-established personal preferences about the topic but which he or she is unaware of. Example: “Why are temples in _______ not as beautiful as those in __________?” This question reveals the established preference or bias of the one raising it, that he or she thinks that temples in one place are more beautiful than in another place.

One way to deal with this kind of inappropriate question is for guides to acknowledge the question but paraphrase in order to change the focus: “It’s very good that you notice the differences in styles between temples in ________ from temples in __________. Did you mean to ask why the styles from the two areas differ? This is a good introduction for us to see how subtle differences in beliefs lead to different manifestations of art and architecture…..” Most of the time, the person raising the question as well as other members of the group will have realized the awkwardness of the original question and would instead refocus their inquiry toward the question you rephrased.

**Redirect the question**

When an inappropriate question is raised, guides can redirect the question to the rest of the group to answer. What usually happens is that other members of the group may state their opposition or disagreement to the question (most likely because it is deemed inappropriate). When that happens, it opens up a chance for the guide to take a middle road and become a moderator, preventing him being locked into a position of opposing the visitor or counter-arguing. This is a good way to “neutralize” the offensive or inappropriate question, as it will involve majority of the group.

**Discourage pursuing the question**

In this technique, guides can say something like: “That’s an interesting question that you raise but I’m afraid it will take us far away from the present topic. Perhaps I can meet you after the tour and answer it in detail…” An alternative is
to ask others in the group whether or not they prefer to deal with the question. Most likely, because of the question’s inappropriateness, majority in the group would rather move on with the main topic of the tour, thus making it unnecessary to answer the question.

**Probe rather than criticize or putting down**

When an inappropriate or offensive question is asked, guides can “throw back” a counter question that leads the one questioning to probe the issue further, rather than declaring that the one inquiring is “wrong” and putting him/her down. Example: “Why can’t people living near tourist famous heritage sites help themselves out of poverty?” In this case, guides can ask another probing question (after acknowledging the question): “That’s an interesting point you raise. (Direct to all the group members): What factors do you think contribute to poverty around places near heritage sites? Does the mere presence of numerous visitors at sites guarantee better livelihood? How do we exactly define what is poverty in the eyes of locals here?” These probing questions generalize the original, biased, question asked by the visitor, making it broader and assists the one asking it to utilize a more appropriate line of questioning, perhaps leading him (and the whole group) to a more correct answer.
Practical Applications

**Tip 1: Plan ahead and know restrictions at heritage sites**

Heritage guides must be aware of any site management agency guidelines or visitor-control measures in place. Some measures either restrict the number of visitors going into a site, require pre-visit booking, or impose time limits and activities that can be done within the site. Heritage guides must know these measures and guidelines in advance and plan their activities accordingly, advising their charges if need be of any changes and requirements they must meet prior to visiting the site. Guides are responsible to orient and instruct visitors before they visit the site.

**Tip 2: Be versatile in influencing visitor behaviour**

What practice or activity is most effective in influencing visitor behavior? No one activity is universally effective given the diversity of visitors as well as situations heritage guides may face. Although the most generally practiced program are informative and educational activities (e.g., to raise awareness or knowledge of visitors to negative consequences of irresponsible behaviour), they may not be the most necessary, say, if one is guiding a group of already conscientious and responsible heritage enthusiasts with already some knowledge about the site. In this case, the guide may focus more on other practices such as involving or engaging them, perhaps with the aim of encouraging some of them to do volunteer or advocacy work for the heritage site. In principle, heritage guides should be cautious and refrain from simply adopting practices without analyzing their effectiveness in each situation.

**Tip 3: Ask others involved what standards of behaviour must be followed**

What behavioural standards should guides emphasize for visitors of a particular heritage site? How do I know which ones are the most important to highlight and emphasize? All codes of responsible conduct at heritage sites seek to minimize the impact of visitors on the site. In order to determine which ones are the most important to stress, (1) consult published codes of conduct and rules and regulation at the site, (2) keep abreast of conservation and preservation programs, activities and priority issues of the site and seek to adapt your communication of behavioural standards to visitors accordingly, (3) ask residents of the host community what activities or behaviour of visitors irritate or annoy them and would like to see changed, (4) ask site managers and consult with other guides and tour operators what they would like to highlight in codes of conduct, and last but not least (5) ask other visitors what behaviour and activity they would like to see more (or less) of from their fellow visitors.

**Key Readings**

**Reading 5 –1**
Responding to Difficult Questions
Unit Summary

Heritage guides need to know and understand how visitors and visitor behaviour impact heritage sites and the local community. These impacts are usually negative, wide ranging, and very difficult to amend once they have occurred.

A host of analytical and practical tools are available for heritage guides in order to encourage more responsible behaviour from visitors at heritage sites. Analysis involves knowing the various psychological, cultural, social and personal factors that influence visitor behaviour. To influence visitor behaviour, guides can adopt certain practices or communicative styles.

One effective tool that guides can use in influencing visitor behaviour is to promote and communicate Codes of Responsible Conduct to visitors even before they arrive. Codes encapsulate what standards of behaviour are expected from visitors. Many destinations and heritage sites have these established codes of conduct but many more have none thus far developed. Guides should be proactive in helping develop codes and communicating them to visitors.

Heritage guides should ensure that visitors under their care receive a good quality experience. Visitors to heritage sites should, at the end of their experience, find it a memorable, learning, enjoyable and inspirational experience. To this end, heritage guides can follow several operating principles that they can perform before, during, and even after the visit.

Facts and FAQs

What is the main threat to most World Heritage Sites?

Very often, the main threat to heritage places is irresponsible visitor behaviour and unregulated mass tourism at these World Heritage Sites.

Isn’t managing the heritage sites the job of the site manager? Why should guides be involved?

Yes. The management of the site is the job of the site manager. However, the site can only benefit when guides and managers work together. As guides work on the ‘frontline’, guides can influence and shape visitor behaviour more effectively.

So should we ban tourism at these places?

No. Many of these heritage sites are meant to be appreciated by a universal audience. Furthermore, when well-managed, visitation can help conserve these sites as the visitor and tourist spending can benefit local communities.

How effective are Codes of Responsible Conduct?

Codes of responsible conduct are but pieces of paper. They can only be effective if guides help remind the visitors to practice what the codes advocate. The codes are a good first step to helping visitors adopt responsible behaviour at the sites.