Qualitative analysis of residents' generativity motivation and behaviour in heritage tourism

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ABSTRACT

Macau is known to the world primarily as a gaming capital, but the city is also rich in heritage resources and historical relics, which are the result of over 400 years of accumulation. These legacies are the name cards of the city and should be passed on to future generations. Residents of this city are motivated and willing to participate in the process of ensuring this generativity. This study explored Macau residents' perception and behaviour through a qualitative approach. Twenty interviews revealed that the residents' main generative motivation arise from their concern for the next generation, community development and the identity pride that is associated with the heritage resources of the city, apart from the common desire of transmission. The residents' involvement in generativity actions centre on 'preservation' and 'promotion' activities. Implications are also discussed.

1. Introduction

Heritage tourism is one of the most crucial and fastest growing components of tourism (Chen & Chen, 2010; Chen & Wu, 2019; McKercher & Du Cros, 2002; Richards, 2018). It is also one of the oldest forms of tourism (Timothy & Boyd, 2003). The history of heritage tourism dates back to ancient times involving ancient explorers, sailors, traders and adventurers. Currently, heritage tourism is one of the most notable and widespread types of tourism in terms of visitors and attractions, and it draws hundreds of millions of visitors annually (Timothy & Boyd, 2006). World Tourism Organization claims that almost 40% of all international trips undertaken are related to heritage and culture and that the demand for these increases by 15% per annum (Richards, 2018).

As a centuries-old Western colony in the Far East, Macau has inherited the rich European flavour manifested in the city's different aspects of everyday life (Vong, 2013). Silva (2002) referred to Macau as a 'melting pot of the East and West' that lauds a delightful blending of cultures, leading to an inimitable architectural inheritance; it is 'an exotic flower in the blossoming garden of diverse Chinese architecture'. Clayton (2003) even used the title 'City of Museums' to describe the richness of Macau's culture and heritage to the outside world. Wu (2002) described the architectural inheritance of Macau as 'an exotic flower in the blossoming garden of diverse Chinese architecture'. Lung (2002) stated that Macau has many unique historic buildings and sites,

and almost each one possesses great cultural significance and a distinct character. These tributes indicated that Macau has potential for heritage tourism. In totality, Macau's tangible heritage resources include 52 monuments, 44 outstanding buildings, 11 sets of buildings, and 21 sites scattered around this small city (Ung & Vong, 2010). Amongst these tangible heritage resources, Macau has five famous heritage sites, namely, St. Paul's Ruins, Senado Square, A-Ma Temple, Carmel Gardens and Taipa Praia and Village. These historic sites have been advertised by the local tourist board as 'must-visit' heritage sites (Vong & Ung, 2012). Given Macau's tangible heritage, the city has many unique historic buildings and sites, and almost each one possesses great cultural significance and a distinct character (Luo & Lam, 2017).

The Macau government issued a decree in 1976 to start protecting the city's tangible heritage (Ung & Vong, 2010). Driven by the booming gaming industry, the Macau government further expanded its heritage tourism appeal by promoting its 500-year-old heritage assets that combine Chinese and Western features (Luo & Lam, 2017). In the 1990s, the Pacific Tourism Association (PATA) partnered with the then Macau–Portuguese government to explore ways to promote Macau as a short holiday destination, and one of the options was to take full advantage of Macau's green spaces, historic neighbourhoods, relaxed lifestyle and small size (PATA, 1994). This plan was included in Macau's tourism master plan after more than 10 years, and the Macau Tourism Board described Macau as a City of Culture when advertising Macau (Macau Government Tourism Office, 2020). In 2005, the History Center

of Macau was successfully inscribed on UNESCO's World Heritage List, making it the 31st designated World Heritage Site (WHS) in China (Zhang, Yu, & Yang, 2011). Macau's status as a World Heritage City further creates opportunities for the city to develop its heritage tourism businesses. This international recognition also strengthens Macau's historical appeal and makes Macau a diversified tourism destination.

In 2011, the 12th Five-Year Plan for National Economic and Social Development announced the central government's support for making Macau the 'World Centre of Tourism and Leisure'. In 2016, the 13th Five-Year Plan reassured this positioning. As a bridge for mutual understanding and cultural exchanges between the East and West, Macau has developed into a global tourist destination (Luo & Lam, 2017). Currently, the government of the Macau Special Administrative Region (SAR) is positioning Macau to become the 'World Centre of Tourism and Leisure'. To achieve such a goal, the Macau SAR government established the Committee for the Development of the World Centre for Tourism and Leisure chaired by the Chief Executive (Luo & Lam, 2020). The government has also drafted the Five-Year Development Plan (2016–2020) for Macau SAR with the goal of stabilising economic growth, accelerating the city's transformation into the World Centre of Tourism and Leisure and improving the livelihood of local residents (Macau SAR, 2016).

Research on heritage attractions has become a major theme of studies about tourists, host communities, attraction management and history presented (Poria, Reichel, & Biran, 2006). Prior studies pointed out residents' involvement, attitude, and behavior in developing heritage tourism are important to heritage tourism development (Chen & Chen, 2010; Jimura, 2019; Nunkoo & Ramkissoon, 2010; Rasoolimanesh, Jaafar, Ahmad, & Barghi, 2017). Rather than rationally evaluating heritage tourism development by considering costs and benefits, researchers should understand that residents' behaviours are influenced by emotional responses related to individual differences in preference, knowledge and experience towards tourism (Zheng, Ritchie, Benckendorff, & Bao, 2019). However, to the best of our knowledge, no attempt has applied generativity to understand residents' motivation and behaviour towards culuture and heritage resources. To fill these gaps, the present study attempts to explore residents' generativity motivation and behaviour with regard to heritage tourism. The study's objectives are summarised as follows:

◆ To identify residents' generativity motivation regarding the World Heritage Sitein Macau;
◆ To analyse residents' behaviour and behavioural intention towards heritage tourism development;
◆ To provide recommendations for heritage tourism development and management in Macau.

2. Literature review

2.1. Residents' attitudes and behaviour towards heritage tourism development

Several studies have examined the impact of tourism development on residents' attitudes and behaviour(Hwang, Stewart, & Ko, 2011; Jimura, 2011; Jimura, 2019; Long, 2012; Nunkoo & Ramkissoon, 2010; Okech, 2010; Turker, 2013; Vareiro & Mendes, 2015; Vareiro, Remoaldo, & Cadima Ribeiro, 2013; Xiang & Wall, 2015; Yen & Kerstetter, 2008). In general, tourism development within a host community often impacts the community both in negative and positive ways. These impacts are often classified into economic, socio cultural and environmental impacts (Jimuara, 2010; Long, 2012; Turker, 2013; Vareiro & Mendes, 2015). Hwang et al. (2011) found a positive relationship between tourism development and residents' behaviour. This relationship arises partly because tourism connects tourists (outsiders) and the residents. Residents' behaviours are manifested in many forms, such as town meetings, formal organisation of residents, petitioning,

public demonstrations and legal actions. Yen and Kerstetter (2008) included attitudes towards tourism development in their examination of the impact of tourism development on residents' behaviour. The authors found that the benefits of tourism development positively affect residents' support for tourism development. In addition, tourism attitude positively affects residents' support for tourism development. Nunkoo and Ramkissoon (2010) used the theory of planned behaviour to explain tourism development. The authors reported that the perceived impact of tourism development affects people's attitude. When people have a positive attitude, they tend to support tourism development.On the other hand, residents are likely to oppose tourism development when they perceive more costs than benefits brought about by the tourism development (Chen & Chen, 2010).

Many studies have examined how heritage tourism and WHS affect residents' behaviour (Jimura, 2011; Su & Wall, 2014; Xiang & Wall, 2015). Residents' behaviour is important to the sustainable and revivable development of heritage tourism and WHS (Nicholas, Thapa, & Ko, 2009; Rasoolimanesh & Jaafar, 2016) because the life of residents will be improved and heritage sites will be preserved if tourism in the area develops (Sirisrisak, 2009). Many factors contribute to this process, and these factors must be identified so that we can understand residents' behaviour, facilitate tourism development and establish sustainable conservation programs for such development (Jaafar, Noor, & Rasoolimanesh, 2015). However, limited studies have explored the relationship between tourism development and community participation in heritage management (Jepson, Clarke, & Ragsdell, 2014). Generativity is one of the factors that affect resident participation in heritage tourism development.

3. Residents' generativity motivation and behaviour

Gruen, Osmonbekov, and Czaplewski (2007) and Rasoolimanesh, Jaafar, and Barghi (2017) described motivation as a state of individual readiness, willingness or interest to become involved in the decision-making process. Therefore, residents are motivated to participate in tourism development and destination promotion which is management of tourism development to minimise the commodification of culture. When a WHS becomes popular worldwide, the inscription and attractiveness of the corresponding destination increase (Su & Wall, 2014). Therefore, WHSs and their surroundings are important to economic development (Jaafar et al., 2015) because they result in increased income and job opportunities, enhanced living standard and public infrastructure and increased recreational and entertainment facilities (Látková & Vogt, 2012). As the tourism of a city develops, many activities, including cultural ones, are performed. These activities can preserve local cultures and increase people's pride and cultural identities (Andereck et al., 2007; Jaafar et al., 2015). For residents to become motivated and involved and for them to support tourism development, they must perceive that they have the authority to make decisions, control the process and hence affect the knowledge, awareness and economic benefits of tourism development (Rasoolimanesh, Jaafar, & Barghi, 2017).

The history of generativity can be traced back to the theory of human life cycle proposed by Erik Erikson 50 years ago (Urien & Kilbourne, 2011). According to this theory, human life can be divided into eight stages, amongst which generativity is the seventh. It usually occurs during the middle of adult life (Erikson, 1963). Generativity can build the next generation through various activities (Erikson, 1963). Kotre (1984) was the first to develop the theory proposed by Erikson (1963) by providing the definition of generativity. The author defined generativity as the desire to live in a certain form, such that people would want not only for themselves but also for other people after their life. Snarey (1993) reported two classifications of generativity. The first is physiological generativity, which basically pertains to genetics, and the second one is social generativity, which refers to the growth of the next generation. McAdams and de St Aubin (1992) argued that

generativity is a desire (or motivation) deep within an individual. This desire can be traced to agentic and communal motivations. The authors also identified seven features of generativity, namely, cultural demand, inner desire, concern, belief, commitment, action and narration. On the one hand, generativity is important to the health of adults; on the other hand, it is a commitment of the present generation to future generations (McAdams & Logan, 2004). Generativity can be demonstrated in many ways, such as teaching, mentoring, volunteer work, charitable activities, religious involvements and political activities. Clark and Arnold (2008) presented four themes of generativity: productivity, focusing on families, interpersonal awareness and leadership. Peterson and Stewart (1996) found a positive relationship between generativity and parental satisfaction of females who do not work for a living. Instead of parental satisfaction, Pratt, Danso, Arnold, Norris, and Filyer (2001) examined the relationship between generativity and the quality and effectiveness of parenting. In addition, Kanfer and Ackerman (2004) claimed that generativity is an important but usually neglected motivation of the elderly.

Studies that focused on examining the relationship between generativity and residents' behaviour are limited. Nevertheless, several studies have suggested that the two are related. Wells, Taheri, Gregory-Smith, and Manika (2016) explored the relationship between generativity and environment-friendly behaviour. The authors found a significant relationship between generativity and environment-friendly behaviour of employees. Urien and Kilbourne (2011) examined a similar relationship amongst university students instead of workers. Their results showed that students exhibit a similar pattern in terms of the relationship between generativity and environment-friendly behaviour, that is, people with high generativity usually engage in environment-friendly activities. Meanwhile, people with low generativity are reluctant to change their current behaviour. Lacroix and Jolibert (2015) focused on the behaviour and attitude of people who are generative. Lacroix & Jolibert (2017) extended their previous studies to the behaviour and attitude towards a luxury watch brand. The authors found that the relationship between generativity and behaviour is not linear and one-dimensional and that personal legacy is a mediating variable between generativity and behaviour. Recently, Luo and Ye (2020) studied the relationship between tourist generativity level and tourist behaviour in museums. They discovered that generativity directly affects tourist behaviour and visit intention.

4. Method

The current study employed the interpretivism paradigm. Interpretivists believe that people create reality (Rossman & Rallis, 2003, pp. 1–30). Interpretive researchers attempt to understand a phenomenon from the interviewee's perspective, and the means to achieve this is through in-depth interviews. This study used a semi-structured questionnaire with open-ended questions to assist in the collection of interviewees' personal data and experience. The questionnaire has two sections. The first section aims to gather demographic information, and the second section assesses resident motivation and behaviour from the generativity perspective. Several questions "How important the World Heritage Sites are?", "Will you recommend those World Heritage Sites to others?" "How would you promote the World Heritage Site?" "What do you think about generativity?", "How generativity is related to your daily life?" "How do you feel when you are living in a historical city?" "How would generativity affect you in the future?" were included in the interview protocol. The development of the above questions was inspired by literature on generativity, prior studies on residents' attitude toward, as well as the development status of heritage tourism in Macau.

The selection of the interviewees followed purposeful sampling, with two key criteria. First, the interviewee has to be a Macau resident. Second, the interviewee's main residence place is Macau, so that he/she has good understanding of the development of the WHSs in Macau over

Table 1
Demographic information of interviewees.

No.	Sex	Age	Position	Level of education	Living in Macau (Years)
1	M	25–34	Director	Master	25
2	M	25–34	Supervisor	Master	30
3	F	35–44	Director	Master	44
4	M	25–34	Freeland	Bachelor	25
5	F	18–24	Student	Bachelor	10
6	M	35–44	Chief	Diploma	10
7	F	25–34	Supervisor	Bachelor	29
8	F	35–44	Housewife	Bachelor	35
9	F	18–24	Student	Bachelor	12
10	M	18–24	Student	Bachelor	4
11	F	25–34	Supervisor	Bachelor	12
12	M	45–54	Artist	Bachelor	14
13	M	25–34	Manager	Master	10
14	M	55–64	Director	Bachelor	35
15	M	65 +	Retired	Primary School	65
16	M	35–44	Government Officer	Diploma	35
17	F	55–64	Clerk	High School	58
18	M	55–64	Artist	High School	41
19	F	35–44	Director	Diploma	12
20	F	65 +	Promoter	High School	66

the years. Apart from these two criteria, the researchers attempted to achieve a good diversity of the interviewee profiles. All walks of life were included, ranging from college students to retired residents, from people who hold freelance jobs to those working in the government departments, and from housewives to senior managing staff in major companies in Macau. In addition, the researchers also tried to achieve a good mix of age groups. The number of interviewees was not pre-determined, instead the researchers went on with the interviews until a noticeable saturation was identified, i.e. there was no new information related to this topic coming out from the interviews. The average duration of each interview was 20–30 min. As all interviewees indicated that Chinese was the preferred language, all the interviews were conducted in Chinese language. All interviews were recorded upon obtaining consent from the interviewees and transcribed verbatim immediately after each interview was completed. Transcripts were sent to the interviewees to ensure accuracy (Mabuza, Govender, Ogunbanjo, & Mash, 2014). After the content of the transcript was verified, the corresponding information was inputted into NVivo 12.0 for further analysis. Altogether, this study conducted 20 interviews (Table 1).

Content analysis was then performed to analyse the data. Content analysis allows researchers to investigate the text without any influence or direction from any 'a priori' theory or concept; thus, what is revealed from this study is open for discussion (Jennings, 2001). In addition, researchers work collaboratively until consistent and similar results are achieved and no additional information is discovered from the interviews.The coding process was conducted in a bottom up manner. The researchers worked invidually on the transcript at the initial coding process. The coding process followed four stpes: 1) identifying meaningful text units; 2) developing the text units into different codings (sub-nodes in NVivo); 3) categorising the codings into broader themes (nodes in NVivo); 4)interpreting the themes. Taking the following statement for example,

"St. Paul's Ruins in Macau is just like Tiananmen Square in Beijing. It represents Macau and is a symbol of Macau …" (I2)

The first half of the texts was labelled "landmarks", and the second half of the texts was labelled "symbols of Macau". Since the sentiment behind this sentence is associated with a sense of identify and pride, these labels were put under the category of "Identify and pride", which was established when the researchers identified a group of relevant codings. Tables 2 and 3 shows the details of the codes and categories.

Table 2
Macau residents' motivation for generativity.

Motivations (Frequency)	Salient points
Desire for transmission and immortality (20)	Carrying on the legacies from ancestors
	Carrying on history recorder from generation to generation
	Cultural continuity
	Keeping the meaning
Identity and pride (13)	Landmarks and symbols of Macau
	Spiritual accumulations
	Pride in this identify
	Pride in the fact that this place is well recognized
Sustainable tourism resource (9)	The importance of tourism industry in Macau
	An important diversifying element
	Main attractions for tourists
Posterity concerns (6)	Benefits for the next generations
	Educational significance for the next generations
Concern for community development (4)	Community life extended from these legacies
	Pushing community development

5. Findings

The content analysis performed using NVivo software (12th version) generated interesting findings, which can be categorised into residents' motivation for generativity and their subsequent behaviour of participation in heritage tourism development in Macau. The residents' motivation for generativity mainly stemmed from their desire for transmission and immortality, perception of identity and pride, sustainable tourism resource, concern for community development and posterity concerns. The residents expressed their willingness to participate in heritage resource conservation and tourism development in various ways, including knowledge spreading and tour guiding behaviour, formulating expectations on conservation, educating and influencing the next generation, organising and/or participating in relevant activities and further learning behaviour. The following section presents the details of these findings.

5.1. Residents' motivation for generativity

The interviewees expressed relatively strong motivation for generativity. Their motivation stemmed from different concerns. Several interviewees focused on the sustainability of the tourism resource, which is the main industry in Macau. Others concentrated on spiritual continuity, such as the desire for transmission and immortality. A few were concerned about community development and the wellbeing of their offspring. Table 2 presents a summary of the salient points for

each motivation and the citation frequency (i.e. number of interviewees who have touched upon this item).

5.1.1. Desire for transmission and immortality

Starting from the most frequently mentioned item, all respondents showed their desire for transmission and immortality via this topic. This motivation probably has little to do with what particular heritage resources Macau has up until this era, but it is more about the desire to carry on the legacies that ancestors have left. Most legacies are not only legacies per se; they also serve as history recorders or era markers for mankind. History should be remembered, and the remaining heritage legacies are the loudest witness of what has happened in the past. Thus, they should be preserved and protected from any potential damage. Moreover, the legacies transmitted through generations contribute to cultural continuity and make a place or destination different from others. The following statements are typical quotes from the interviewees about this motivation.

'Attractions, such as St. Paul's Ruins and A-Ma Temple, are important legacies left by our ancestors, and they should be passed on from generation to generation. If we fail to keep them, we would forget about our ancestors'. (I2)

' … people should remember the meaning of history. For example, St. Paul's Ruin is the remainder of the church after three severe fires in history. We only have this wall now, but it reminds us of the meaning behind it'.(I1)

'These legacies represent memories of every era. Whether they are positive or negative, they mark civilisation in each era'. (I14)

5.1.2. Identity and pride

The heritage resource in destinations makes these places unique and different from others, which leads to residents' perception of their identity and the pride associated with such identity. Several interviewees emphasised that the heritage resources in Macau helped shaped the unique feature of this place and its people. A few went beyond the tangible parts of the legacies and stated that spiritual accumulation is another factor that makes this city different from others.

'St. Paul's Ruins in Macau is just like Tiananmen Square in Beijing. It represents Macau and is a symbol of Macau … '.(I2)

'They represent Macau not only in a tangible way, but also spiritually … they denote spiritual accumulation in this place'. (I1)

The interviewees took particular pride in their identity and what they have in Macau. Such pride stems from the fact that the place is well-recognized worldwide. The interviewees enjoy having this reputation and are thus moved to carry on these legacies to the next generations. The following quotes demonstrate this pride well.

Table 3
Residents' behavior/behavioral intentions in heritage tourism.

Behavior or behavioral intention (Frequency)	Salient points
Knowledge spreading and tour guiding (15)	Taking friends and relatives to the heritage sites
	Telling stories behind Sharing information and spreading knowledge
Educating and influencing the next generation (14)	Organising student tours to visit the heritage sites
	Integrating the artwork from the heritage sites into school learning
	Bringing younger family members to the heritage sites
Organising and/or participating in relevant activities (13)	Participating in promotional activities
	Organising relevant activities
	Joining relevant association
Expectation on conservation (8)	The importance of conservation well recognized
	More investment is needed
	Government action is expected
Further learning behavior (8)	Receiving training on heritage management
	Learning more on these heritage sites
	Conducting research on heritage management

'These legacy represents 400 years of civilisation. Multiple cultures co-exist here. We use at least four languages, and we have different religions, customs and lifestyles … '. (I10)

'The historical areas are now listed in UNESCO. People can see these legacies everywhere in this peninsula, and this makes this place unique. This is our home'. (I11)

5.1.3. Sustainable tourism resources

Residing in a tourism destination, the interviewees seemed to be highly aware of the importance of heritage legacies to the tourism industry of the city. Macau is known to the world as a city of gaming and has been constantly compared with Las Vegas in the USA. However, Macau is remarkably different from Las Vegas. The former is a city of history and full of stories, whereas the latter is built on a desert. Macau has abundant historical resources, which demonstrate great potential to diversify the city in terms of tourism resources and attractions, thereby enriching tourists' experience greatly. For the interviewees, the idea is simple: if heritage resources can be preserved well and properly maintained, then tourists will be attracted to Macau in a sustainable manner, which will in turn sustain the economy in Macau. Recognising the attractiveness of Macau's heritage resources, Interviewee 11 provided the following comments:

'Mainland Chinese make up the largest source market for Macau. For Mainland Chinese, these cultural heritage resources, which combine the west and the east, are unique and attractive. Going to these places is indeed experience-enhancing and helps them know Macau better'. (I11)

5.1.4. Posterity concern

Similar to residents in other cities, the interviewees expressed their concern for the future generations. People need to learn about the past in order to build upon what they have. History is an important subject that everyone learns. Although history is abstract, the heritage legacies remaining in Macau can serve as effective teaching materials for future generations.

' … kids need to know what has happened here and why Macau is like this. If we preserve our legacies better, then kids may understand better … '. (I19)

5.1.5. Concern for community development

The last motivation identified is related to the interviewees' concern regarding community development. The current community and its lifestyle are the result of more than 400 years of accumulating and witnessing ups and downs in history. Heritage sites are witnesses of what has happened in the past. They explain the status and condition of current life in the community and provide guidance for future development. However, compared with the other items, 'concern for community development' was expressed less explicitly. Most interviewees indirectly expressed their concern for community development, which also leads to their motivation for heritage generativity behaviours. Many heritage sites in Macau are still functioning and playing important roles in the residents' community life. For example, most of the hundreds-year old churches are still the venues where residents practice their religious beliefs. The wedding couples find it a blessing that they can get married in these sacred places, and they would like their next generations to enjoy these privileges as well. For another example, Interviewee 3 said, "… all of these products and artworks, not just buildings, are extended from heritage and other intangible aspects as well. These have been part of life here … '.(I3).

5.2. Residents' behaviour/behavioural intentions in heritage tourism

The interviews revealed that the above-mentioned motivations for generativity led to the interviewees' positive attitude towards heritage generativity and their behaviour or behavioural intentions in heritage resource preservation and tourism development. The most frequently mentioned behaviour or behavioural intentions included knowledge spreading and tour guiding behaviour, formulating expectations on conservation, educating and influencing the next generation, organising and/or participating in relevant activities and further learning behaviour. Table 3 presents a summary of the findings in this sub-section.

5.2.1. Knowledge spreading and tour guiding

Having recognized the importance and value of the heritage sites in Macau, most of the interviewees stated that they often volunteer to be a tour guide to show their friends and relatives around heritage sites and tell them stories behind each site.

'I will drive them to heritage sites. These sites are unique and cannot be found anywhere … '.(I11)

Several interviewees even take an extra step in sharing in-depth knowledge about the history of Macau to people who are interested. For example, Interviewee 2 expressed that he has become a volunteer that provides regular service in tour guiding and speaking in seminars. This behaviour is linked to their sense of pride in their identity. They think that these places are worth seeing, and the experience is akin to telling their friends about who they are.

5.2.2. Educating and influencing the next generation

Educating and influencing the next generation was the second most frequently mentioned item. Schools regularly organise tours to visit heritage sites, and this is a regular activity for most high schools in Macau. Several schools even integrate these heritage sites into their art teaching. Interviewee 15 said, 'there are many art subjects in schools, but places such as Casa de Lou Kau have retained good artworks, and these can be integrated into school education'.

Apart from organised educational activities, residents also talk to their younger family members about the importance of these heritage sites, what has happened in the past and why Macau is what it is now. Even those who did not have children at the time of the interview expressed their plan to educate their future children in this manner.

5.2.3. Organising and/or participating in relevant activities

Macau is a city with many kinds of associations. These associations are developed for certain purposes. People join these associations for common interests and purposes. The interviewees mentioned about joining relevant associations to promote heritage generativity in Macau. These associations organise various activities, such as cultural festivals in heritage sites, to commemorate and celebrate different occasions. They take their children to the activities as well.

'I am a member of the Macau Innovation and Cultural Association. We have recently organised a competition with the theme "Me and Macau: short videos about heritage sites'. (I3)

5.2.4. Expectations on conservation

The interviewees expressed their expectations on the conservation and restoration of heritage sites. The feasibility of fulfilling this task is low for individuals, especially those without expertise in this area; therefore, the interviewees put their expectations on the government. For example, the government can devote additional funds to the conservation and restoration of heritage sites. Long-term planning about conservation and restoration should be implemented, and promotions of the importance of conservation should be increased. For example, Interviewee 16 put it in a straight forward manner, "The Cultural Bureau and the Macao Government Tourism Office really should have a

long-term planning on the conservation and development of these WHSs. Now we have so many tourists. There should be some plans on capacity management, so that the WHSs will not be ruined by over-crowding …"

5.2.5. Further learning

A few interviewees expressed their desire to know more about the heritage sites, and others had even started learning about heritage management. One interviewee said that he had attended a tour guiding class organised by the Cultural Promotion Association and wished that he could serve others by acting as a professional guide when necessary. Another interviewee (I12) excitedly shared, 'I am currently attending a training program organised by the Ministry of Culture and Tourism, PRC, on heritage management. I am learning how to promote this cultural tradition to the world'. Taking an extra step, Interviewee 9 expressed his plan to conduct research on these heritage resources.

6. Discussion and conclusion

The participation of residents is important in successfully preserving WHSs and developing heritage tourism. Previous studies have shown that generativity affects consumer behaviours (Lacroix & Jolibert, 2015, 2017), employee behaviour (Wells et al., 2016), and tourist behaviour (Luo & Ye, 2020). This study explored residents' generativity motivation and behavioural intention regarding the development of heritage tourism. The results revealed five generativity motivations, namely, desire for transmission and immortality, identity and pride, sustainable tourism resource, posterity concerns and concern for community development. Six generativity behaivors or behavioural intention, namely, knowledge spreading, tour guiding, educating and influencing the next generation, organising and/or participating in relevant activities, expectations on conservation and further learning behaviour, were also identified.

While motivations, such as identity and pride, is discussed in prior studies (e.g.Andereck et al., 2007), the rest, such as posterity concerns and concern for community development, is less touched on in the existing literature, especially when it comes to the tourism context. Unlike many heritage sites in other contexts where the sites are protected and preserved only for the sake of preserving, the WHSs in Macaou are still part of the residents' life (such as the religious sites, and even the theatre) and are something that the residents rely on and would like their offsprings to continue this life style. Consequently, the residents' behaivors or behavioral intentions in preserving the WHSs come in various forms, including even further learning in heritage preservation. The above findings also suggests that when the WHSs are in closer interaction with the residents' daily life, their motivation for preservation tends to be higher.

The above has enriched our understanding on how people's generativity can influence their behavior when it comes to a specific context such as the WHS preservation, apart from a generic understanding as mentioned by Snarey (1993) and McAdams and Logan (2004) indicating that generativity is people's commitment to the future generation. For Macau residents, generativity can also be realized through the preservation of the WHSs. It is an important finding that heritage tourism developers and other stakeholders can capitalize on.

On the other hand, this study provides a new perspective for understanding the importance of community participation in heritage tourism. Traditional theories, such as the theory of planned behaviour, explain residents' behaviour from a single perspective (Jaafar et al., 2015; Nunkoo & Ramkissoon, 2010). Meanwhile, this study suggests that generativity can also explain residents' behaviour. We posit that the characteristics of generativity include elements of 'dividuality', a term adopted from communities participating in heritage tourism. Although earlier theories on generativity have been used in research and in conceptualising the marketing scope, we believe that we should further develop existing approaches to establish a community-situated

framework for understanding generativity. The perspectives proposed in this study enable researchers to answer key questions about generativity and self-concept between motivation and behaviour intention. The results of this study enhance tourism literature, particularly research related to community participation in the conservation of WHSs and development of heritage tourism.

From the perspective of the government and practitioners, the results of this study can encourage residents to support heritage tourism development. For example, this study confirmed identity and pride as motivation factors from the generativity perspective. Therefore, WHS can be used as the identity of a destination in a marketing campaign. In addition, the marketing campaign and WHS can enchance the pride of the residents (Long, 2012). Macau tourism office can recruit local residents to their WHS tour guide program since our results indicated that residents have knowledge spreading and tour guiding motivation. Furthermore, the study results showed that residents are motivated to educate future generations. Therefore, the government or practitioners could develop certain activities, such as WHS workshops or guiding tours, which allow parents and children to preserve WHS collectively. These activities can enhance residents' generativity motivation and behavioural intention. Thus, tourism managers must consider both generativity and motivation, which are crucial elements affecting people's behaviour or behavioural intention. In conclusion, through this qualitative and interpretive study, our understanding of resident generativity motivation and behaviour in heritage tourism is enhanced methodologically and theoretically. Heritage tourism is a generativity experience amongst residents and tourists, and it warrants further understanding.

7. Limitations and future research directions

This study has several limitations that encourage additional investigation. Firstly, the demographics of the interviewees who participated in this study could be diversified further. Many stakeholders, such as community groups, developers, government workers, business owners, neighbourhood leaders and commission members, were not included in this study. Secondly, this study is at a preliminary stage, and only the qualitative approach was adopted. Future research could build on the findings of this research and develop a measurement scale for residents' generativity and their behaviour in heritage preservation so that quantifiable results can be obtained.

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Declaration of competing interest

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