

## CHAPTER FOUR

### COMMUNITY INVOLVEMENT IN CULTURAL HERITAGE MANAGEMENT

#### 4.0 Introduction

This chapter is designed to discuss the issues and phenomena relating to local community involvement towards cultural heritage management. First it begins by conceptualising the definition of community and community involvement. Second, the movement of community participation is discussed in general and narrowed towards this specific research case study. Third, the advantage of community involvement is discussed beyond the context of economic impact. In particular, social and political aspects are discussed to link each point made towards community involvement. Fourth, community participation is categorised according to established typologies from previous studies. Fifth, the relationship between a community's place attachment and involvement is examined to observe whether these two aspects are interrelated. Finally, the dilemma associated with collective community involvement is debated from a broad perspective and suggestions towards comprehensive solutions are made in order to cope with several community 'dilemmas' identified through this research.

#### **4.1 Definitions of 'Community' and 'Community Involvement'**

The New Oxford Dictionary of English (Pearsall, 1998, p. 371) defines community as a group of people 'living together in one place' or 'having a religion, race, profession, or other particular characteristics in common'. The group of people can also be identified as 'the people of a district or country considered collectively, especially in the context of social values and responsibilities' or still 'a body of nations or states unified by common economic interests'. Within sociological literature, there are three broad meanings that can be attached to the concept of 'community' (Worsley, 1987). The first is described as 'community as a locality', which exists within a fixed and bounded local territory. Secondly, community is also used to indicate a 'network of interrelationships' (Stacey, 1969). In this usage, community relationships can be characterised by conflict as well as by mutuality and reciprocity. In the third usage, community can be seen to refer to a particular type of social relationship; one that possesses certain qualities. This infers the existence of a 'community spirit' or 'community feeling'. It can also be based on a sense of shared purpose, interest and common goals, built on heritage and cultural values and shared among community members. This usage comes closest to a common-sense usage and does not necessarily imply the existence of a local geographical area or neighbourhood (Jary & Jary, 2000). In general, community is defined by both sociologists and geographers as any set of social relationships operating within certain boundaries, locations or territories.

Meanwhile, the term 'community involvement' and 'community participation' in sociology and psychology are used interchangeably as there are no significant differences in the meaning of these words in the English language. The word 'involvement' is defined by Oxford English Dictionary (1983) as 'the act or instance of involving; the process of being involved'. In the same dictionary, the meaning of 'participation' is defined as 'to share or take part (in)'. In

addition, according to the New Shorter Oxford Dictionary (1993), the word 'involvement' is 'the action or process of involving something or someone; the fact or condition of being involved; concerned, caring, committed', while the term 'participation' is defined as 'the action or fact of having or forming part of; the fact or condition of sharing in common; association as partners; the action or an act of taking part with others (in action or matter), especially the active involvement of members of a community or organisation in decisions which affect them'.

From the context of this research, the term of community involvement is widely used in the tourism and heritage management which recently agreed that local benefits (i.e economic, social) can be gained from active participation (Aas *et al.*, 2005; Robinson *et al.*, 2005; Tosun & Timothy, 2003). In addition, most of these disciplinary literatures defined participation as an approach to empower local people to engage with heritage maintenance (Arazi, Faris and Mahmoud, 2010) and conservation (Keitumetse, 2009; Landorf, 2009) with regard to sustainable tourism and management. Certainly, this is through decision making and controls implemented to the planned activities or events that possibly change their lives (Mohamed and Mustafa, 2005; Khwaja, 2004).

The main principle of community involvement or participation is to empower people in making a decision in order to perceive positive effects on their lives socially or economically. Moreover, a participation approach is to provide people with skills and confidence to analyse their situation, reach consensus, make decisions and take action, so as to improve their quality of life. As Sandoval (2001) suggests, the influence of the participation process is part of human growth in terms of self-confidence, pride, initiative, responsibility and cooperation. This research, however, argues that the influence of human growth is through the people's sense of belonging to a place or setting. People with greater attachment value are believed to engage with

participation development (Manzo & Perkins 2006; Mowen, Graefe and Virden, 1997). According to Olick (1999), there is one factor that enables people to form a consensus toward place attachment which is by referring to the aggregation of socially framed individual memories widely known as collective memory. Indeed, the term collective memory has become a powerful symbol of the many political and social transitions currently underway, though there is also something broadly epochal about our seemingly pervasive interest in memory. These key indicators regarding community involvement will be discussed in the next sections.

## **4.2 The Participation Movement**

The issue of participation is rooted to the power relation between the government (power holders) and the public (local community). Certainly, it implies a contest between the two of power negotiation as possible in the decision making process. Each member of the public tries to gain as much power influence in the decision making process (bottom-up approach); meanwhile, the power holders try hard to retain their authority (top-down approach). To date, there are a larger number of researchers who have written on the participation issues involved in decision making processes (e.g. Torres & Lukensmeyer, 2006; Irvin & Stansbury, 2004; Sanoff 2000; DeSario & Langton, 1987; Dennis, 1977; Sewell & Coppock, 1977; Cole 1974; Arnstein, 1969).

With respect to the 'Participation Movement', authors such as Kwan (2010) and Torres & Lukensmeyer (2006) have identified several factors that emanate from both local community and government in regard to the usefulness of growing scepticism over participation, namely the influence of the people over technocratic government decision (i.e government policy). Mannarini *et al.*, (2010) called this 'conscientisation' which is an increasing awareness and critical thinking among the local community towards the participation process. There is now an

increasing doubt among the public about current government initiative to solve social-mixed problems. DeSario & Langton (1987) argued that the government's technocratic approach has not only failed to resolve the issues, but in the first place, this initiative or approach by the government has created additional problems to the community. This is because the public suspected that the assigned expert or professional during their 'consultation' approach had a considerable influence on their interests (see Section 4.4). For example, the Malaysian government decided to 'control' the involvement of people in a decision to demolish Pudu Jail (see Figure 3.16). This is because the market value of this land and property was incredibly high due to its strategic location within the golden triangle in Kuala Lumpur (capital city of Malaysia). Therefore, the government must have an economic 'interest' towards this land in terms of generating an income by re-developing this land-property into a long-term market investment (i.e office spaces, commercial centre, hotel and exhibition centre).

Secondly, alienation and distrust towards officials and elitism have been identified as factors that make people sceptical about participating in high level of community involvement that would involve increased (level of) time. The distrust issue is not a new thing in relationship to community involvement (Inglis, 2008; Spennemann, 2006; Aas, *et al.*, 2005; Beierle and Konisk; 2000; Chanan, 1999). A lack of community trust in an authority's decision towards planning and management has always been cynically viewed by the community due to the authority's reluctance to admit mistakes, allow negotiation, and provide the public with full details. Therefore, as suggested by Collier and Berman, (2002) 'acceptable motive, realistic strategies and effective regulation are prerequisites for building trust, but perhaps the most importance factor is openness'.

In addition, in an effort to built-up a degree of trust, reliability of trust is another factor that needs to be efficient and competent so that its promises mean something to the community. This participation movement is similar to Tosun and Timothy's (2003) proposition towards public involvement that 'the encouragement of community participation is part of the process to help and trust tourism professionals to design a better tourism plan that could bring benefits for both parties (government and local community)'. Moreover, an international Non-Government Organisation (NGO) known as ICOMOS in their International Cultural Tourism Charter, in their fourth principle regarding *Managing Tourism at Places of Heritage Significance*, has highlighted the importance of community involvement in planning for conservation and tourism (ICOMOS, 1999). This apparently shows international recognition of the need to engage with international communities so as to involve them in the 'involvement process' in order to establish a healthy relationship between the authority and community. Therefore, an issue of alienation or distrust between both parties should be resolved in whatever ways possible.

The third factor is referring to the issue of a community's trust towards the authority. In order to develop or regain confidence from the community, Kwan (2010) and Aas *et al.*, (2005) suggest one should open and establish channels of communication as a strategy to engage with community views. A lack of a communication strategy is often quoted as one of the factors in provoking public mistrust and alienation towards government (Simpson, 2001). The channel of communication is not only between the community and authority, but it is in the existing form of communication and accountability between residents' representatives and other residents and how they disseminate the information from the top (i.e government) to the bottom (i.e resident) levels. Therefore, the choice of media and communication technologies are important to ensure local communication is well established. However, it should be noted that the channel of

communication can also be used by the public to propagate or against the government to undermine the final results in regard a particular proposed development.

Fourth, as the government try to retain its power of control, the current practice of community participation is still at the stage of conventional public consultation. As Hampton (2005) indicates, although this approach tends to gain an input from the community, in reality it is not often that the community voices are heard. In addition, Aas *et al.*, (2005) noted that most of the authority's projects (i.e tourism development) fail to include what the community needs. For example, basic facilities and infrastructure should be developed if the authority wants to utilise community spaces as tourist destinations. This is because the local community deserved to see benefits from the authority if they want to use local space and facilities as a form of tourist attraction.

Finally, despite the issue of community distrust of the government, the authority's personnel should trust the community as well. This is a way for the government to share some of their power control by empowering the community to contribute their 'ability' in decision making. Ozden (2005) and Lim, Lee, Noraini and Tan (2008) suggest that in order to establish an effective participation mechanism, the government cannot do it alone; this is because the government is rarely able to meet all the needs of the affected communities. A common challenge exists for government in dealing with limited local resources such as local knowledge, skills, and capacities. Therefore, by believing in the community's ability, and harnessing their potential a relationship can be built between government and community. This strengthening of shared goals and respect could improve sustainable development in the future (Keitumetse, 2009).

However, in reality, this level of mutual co-operation and trust rarely occurs especially in developing countries (Tosun & Timothy, 2003; Lea, 1988). For example, studies by Din (1993) and Mohd Saad (1998) in relation to resident participation in tourism planning of Langkawi Island, Malaysia, found that the participation process occurred in the early stage (i.e disseminate information to the residents) but not in the decision-making process. A decade after Din's (1993) and Mohd Saad's (1998) studies, Azizan (2008) re-visited the same research found that the lack of resident engagement toward tourism planning still occurred. In addition, he has identified three key problems that related to the lack of resident engagement. One of which was due to idealistic limitation from local authority in engagement with the local residents. The author argues that this is, due to the government's conventional 'top-down' administration system in both state and local levels. Certainly, the Malaysian government policies regarding planning and management is too focused on sharing the economic benefits with the resident rather than trying to involve them in decision-making. Apparently, government official believe that people in rural areas lack knowledge about tourism and administration. Meanwhile, in a similar situation, but in the context of heritage conservation in Georgetown's heritage city, Malaysia, Lim *et al.*, (2008) found that the enthusiasm of state and local government to involve and register the city into the UNESCO World Heritage List neglected the voices of local residents. The government's failure to engage with residents was due to their belief that residents would be happy with their overarching managerial decision. Certainly, the government would decide what is best for the community in terms of implications for their economic income. However, in terms of resident satisfaction and 'happiness' towards official decision making, this is often far from what the resident expected.

Overall, the factors that influence participation are economic, political and social. However, this research focuses on the social factors due to their being little knowledge drawn from domestic



or international studies, particularly in a Malaysian setting. Certainly, the social context is a dynamic factor because the humanitarian problems often change over time. Therefore, in order to 'control' the influence of the social aspect over time, a model of place attachment was chosen to investigate the local community involvement in heritage management (Brehm, *et al.*, 2006; Jing, *et al.*, 2005). Moreover, this research believes that the understanding of place attachment value could break the gridlock of the involvement mechanism and perhaps enlighten the government (Malaysia) to give more weight to local community in terms of engagement in the decision-making process.

As a brief, place attachment is not a new dimension in assessing people's values in terms of involvement. These issues are widely explored in the field of tourism and recreation, especially for the United States. For example, the place attachment value is used to investigate activity involvement among the users in recreational settings (i.e natural environment and urban park area). The place attachment value is commonly constructed from individual attitude and behaviour (Mowen, *et al.*, 1997; William and Vaske, 2003; Williams, 2000; Williams and Roggenbuck, 1989). From the perspective of cultural heritage management, the understanding of people's place attachment values towards heritage assets in Malaysia is still not widely explored. Hence, this research attempts to fill this gap in knowledge in relation to community involvement in the experience of Malaysian heritage and development.

### **4.3 The Advantages of Community Involvement**

There is a wide acknowledgement from academicians and heritage practitioners that the involvement of local community may bring long-term benefits to the people who live in an affected environment. Certainly, there are plenty of benefits to be gained by the community

through participation. In the context of this research, these benefits will be discussed within the context of economic and social aspects.

Undoubtedly, if the authority decides to use or utilise the community's resources (i.e heritage and cultural assets) and market the resources as tourist destination, the implications (i.e negative or positive) of the authority's decision will have direct impact on the community (Kotuwegoda, 2010; Thwala, 2010; McGehee *et al.*, 2002). In addition, if the authority engages with the community at a high level of participation (see Section 4.4), besides the economic benefits received by the authority (i.e via tax income from tourism providers), benefits can be gained by the community as well. For example, the increasing employment opportunities, and opportunities for business related to tourism may create additional opportunities for the community.

Indeed, support from the community is essential for the success of sustainability (i.e development, management). It also helps the government with limited ground staff in terms of collecting information or in term of enforcement with regard to conservation and management at heritage sites. Hence, through an effective involvement process, more genuine and accurate information can be gathered and collected from the community. Certainly, this is because the community is tangibly living and experiencing the situation daily regarding local heritage matters. According to Kotuwegoda (2010), in order to make a success of any tourism project, the support (involvement) from the local community is not only to enhance the knowledge about tourism planning, but it should enlighten the residents about potential benefits that can be received from tourism planning or development. In consequence, according to Social Exchange Theory (Emerson, 1976), residents are involved in a series of exchanges (i.e tourism) and their perception of the outcome of this exchange will determine their satisfaction. Meanwhile, the

cost/benefit model (Olson, 1965) highlighted both public understanding and motivation towards the participation process (Mannarini, *et al.*, 2010). The motivation is in regard to individual's collective action, and the evaluation of the act after considering the advantages and disadvantages of participation. For example, the 'cost' from community involvement is not only in regard to economic loss (due to inequity of economic distribution) and time wasted (i.e. volunteerism work), but also to possible social conflicts (e.g. clashes between the communities), while the 'benefits' are not only concerned with financial benefits (Xu, 2007), but aspects of psychological and social benefits, for example the increasing level of satisfaction (Robinson, *et al.*, 2005), sense of belonging (Grimwade & Carter, 2000) and rewards of social status.

More importantly, an active engagement from the authority supposedly gives a sense of privilege to the local community in sharing an equitability of power control over the management of all aspects of their own heritage (Prangnell *et al.*, 2010). Therefore, from a positive output of the 'exchange' process, the issue of distrust between the community and government officials can be eliminated (see Section 4.3). Hence, by the shifting of a community's attitudes and perceptions of the government through the engagement with an effective community involvement process, one can stimulate the value of community ownership.

The value of ownership can be determined from the perspective of people's attachment to place (Inglis, *et al.*, 2008). However, as highlighted by Xu (2007), the community cannot be always assumed as a homogenous entity. For example, in the case of this research, the communities living within the Melaka World Heritage Site are varied in terms of their socio-demographic profile (See Chapter Three: Background of Malaysia). Each community may have different values in terms of their sense of belonging and engagement with heritage

(Spennemann, 2006). The only way to integrate between ownership and involvement is by collectively distinguishing the value commonly attached to the community. Then, a sense of ownership will be naturally achieved when residents feel welcome or acknowledge the importance of their participation.

In addition, a Theory of Reasoned Action (Ajzen & Fishbein, 1975) distinguishes the root of the value of ownership and sense of belonging. The first attempt by Ajzen and Fishbein was to explain the belief, attitudes, intentions and behaviour in their assumption that humans are reasoning beings that systematically process available information, allowing them to consider the implications of their actions, so that their behaviour is rational and consistent with their belief (Ham & Weiler, 2003). Hence, the magnitude of community involvement is depended on how their belief system works and is based on the extent of the authority's willingness to engage with them.

Therefore, if positive attitudes or behaviour can be embedded into a community's belief, perhaps the community would be more open to sharing their heritage and culture with the public (i.e tourist). For example, according to Edwards and Steins, (1998) in their understanding of the development of Common Property Theory, a common property resource is natural or man-made goods and managed by a 'common property regime' (i.e community, authority). This property or resource is then used (i.e tourist) to gain the benefits (i.e economic, social). In particular, the common property resource is an identified property right which is already allocated to the users. Hence, in order to understand and identify the appropriate property rights; Edwards and Steins (1998) and Berkes and Farvar (1989) outlined the classification to distinguish between the resource and regime (Table 4.1).

**Table 4.1: Types of property rights regimes to common property resources**

Property regime	Descriptions
Open access property	Free-for-all: Freely available to any user.
State/public property	Ownership and management control is held by the nation state or crown. Use rights and access right have not been specified.
Communal property	Resource is controlled by an identifiable group and not privately owned or managed by government. Rules concerning on who may use it, who is excluded from using it, and how the resource should be used.
Private property	Owned by an individual, household or company, who may allocate various right of use to groups of individuals to use the resource in common.

Source: Edwards and Steins, (1998) and Berkes and Farvar, (1989)

Apparently, the involvement process doesn't only provide the benefits to the community, but these benefits will be recognised if the participation is genuine. Therefore, consistency and integration between the authority and community is required to ensure the participation process creates a positive relationship. More importantly, the success of an involvement process is via the efficiency of both parties working together as a team, recognising the ability of each other, establishing an effective channel of communication.

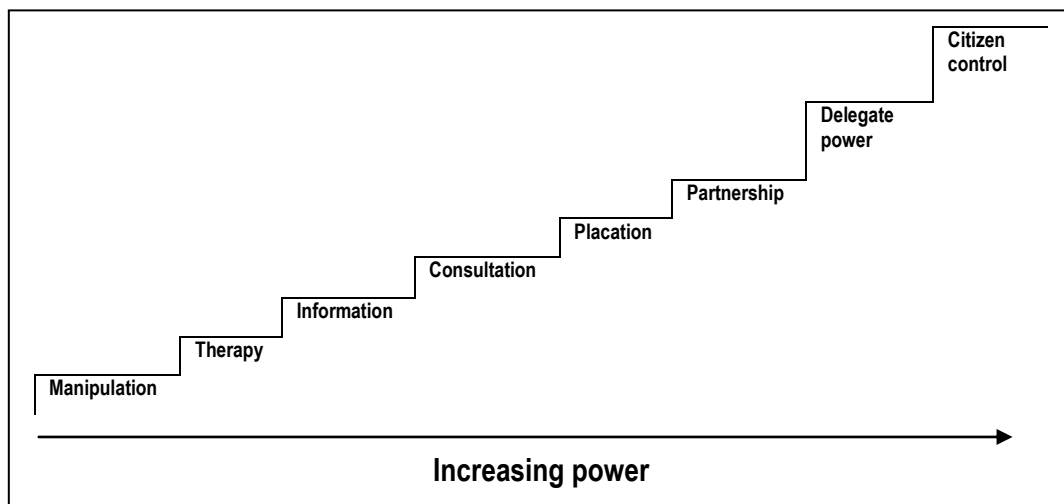
#### 4.4 Typologies of Participation

Participation is a crucial part of the government's democratic policy to provide better 'treatment' of local people; however, the only way to ensure this is through people getting involved in community participation. According to Beresford and Croft (1993), this kind of participation can be divided into two categories. Firstly, it can be called reactive, which refers to participation as redressive action when things have gone wrong. Secondly, there is pro-active participation meaning a continuing participation that can prevent things going wrong in the first place.

A common philosophy or principle for participation is widely known to be a good thing for both government (authority) and citizen (local community) to resolve the issues of management, planning, development and services. However, there is a concern as to whether this approach actually results in power distribution or whether it is just another political tool towards the authority's manipulation of participation as a government mechanism for community control. For example, a study by Kwan (2010) examined the stakeholder's engagement in Cultural Heritage Management (CHM) in Hong Kong. It argued that the government used the term of 'new engagement' as a window-dressing ritual to placate stakeholders by giving them an illusion that they were playing a larger role in the decision-making process of CHM. In reality, however, practising stakeholder engagement in CHM is only a 'technical trick', which has been used as a tactic to settle political instability due to an 'uproar' amongst the stakeholders in managerial aspects of heritage assets.

Therefore, it is essential to understand on 'what' or 'which' level of participation has been played by the government to represent their 'authority power' with local people. Several established models of citizen participation from different research areas and studies were gathered to understand how the concepts of participation have evolved from the top level (authority power) to the bottom level (citizen power). For instance, there is a classic model by Arnstein (1969) which examines levels of participation, that was known as a phenomenal discovery within the discipline of sociology. Arnstein had developed 8 types of characteristics regarding citizen participation which she illustrated as a ladder, each rung corresponding with the extent of citizen power in determining public plans or programmes (Figure 4.1). Moreover, Arnstein views citizen participation as a term for citizen power within society by dividing her attention into two distinct categories. Citizens are viewed as either 'haves', who possess the power to influence their future and secondly, or 'have-nots' who are considered powerless to

affect public decisions. Arnstein (1969) argues that citizen participation involves 'the redistribution of power that enables the 'have-nots' citizens, presently excluded from the political and economic processes, to be deliberately included in the future. She means by which they can induce significant social reform, which enables them to share in the benefits of the affluent society'.



**Figure 4.1: The participation 'Steps'. Adapted from Arnstein (1969)**

Moreover, Arnstein suggests that in many cases, the 'have-nots' are engaged in an empty ritual of participation, having no real power to affect the outcome of the process. This has highlighted a frustrating process for the powerless citizen (have-nots) as the redistribution of power seems to maintain the status quo. For that reason, Arnstein developed a theory of steps of the ladder to illustrate a series of simple points to illustrate exclusion and inclusion of citizen participation.

In detail, the eight participation stages proposed by Arnstein are mainly encompassed by 3 (main) categories. Firstly, a combination of two rungs ('manipulation' and 'therapy') are characterised as non-participation. Secondly, a degree of tokenism consists of three steps,

which are 'information', 'consultation' and 'placation' respectively. Tokenism here is being interpreted as the practise of making only a token effort or doing no more than the minimum. The three final stages, which are 'partnership', delegated power' and 'citizen control', are considered to reach a degree of citizen power control, as explained in Figure 4.2.



Typology		Characteristics of each typology
Non-participation	Manipulation	It is one of the lowest forms of participation or, in fact, non-participation. Manipulation is often where advisory committees or boards are manipulated, "outfoxed" or fooled into believing they 'participated' in the process, when in fact, they were used to demonstrate "grassroots" individuals or citizen were involved.
	Therapy	Attention is diverted from the larger issue to focus on the 'pathology' of the individual, and how it may cured. Common examples involve public housing programmes promoting control-your-child campaigns. Responsibility is placed on the tenant rather than, arbitrary evictions, segregation or maintenance issues.
Tokenism	Information	This level of public participation is the transition between non-participation and degrees of tokenism. Often is a one way flow of information from officials to the citizens, with no opportunity for comments or negotiation. Informing is, however, an important step toward citizen participation though it often occurs too late in the process. In addition, professionals often try to discourage citizens, using technical jargon to confuse the issues.
	Consultation	This is a legitimate step towards participation, although due to no assurance of these ideas or concerns being taken into account, is usually a "sham". Arnstein refers to this as 'participation in participation'.
	Placation	At this level citizens begin to have some degree of influence over decisions. Placation is where selected individuals are placed on boards and/or committees as a 'token'. The problem lies in who makes the final decisions and if the selected individuals hold a large proportion of the seats. Often these 'worthy' individuals are not accountable to a constituency in the community and the traditional power elite hold the majority of seats; in this case the 'have-nots' can be easily outvoted or outsmarted.
Citizen power	Partnership	The first step into true citizen power is redistribution of negotiations between citizen and power holders.
	Delegated power	Citizens are the dominant decision-making authority over a particular plan or programme. In this instance, to resolve differences power holders must start the bargaining process rather than respond to pressures.
	Citizen control	This is the highest degree of citizen power. At the highest rung, the citizen participation is at its maximum.

**Figure 4.2: Arnstein's Ladder of Citizen Participation**

Source: Arnstein, 1969; Sandoval, 2001.

Pretty's (1995) develops Arnstein's model in terms of clarifying the motivation for those who adopt and practise a participatory approach in shaping interventions. For example, both Arnstein's and Pretty's typologies describe a spectrum defined by shifting control from the authority to people or citizen control; yet the end-points of both models are rather different. Citizen control (see Figure 4.2) goes much further than self-mobilisation (see Figure 4.3). As Pretty notes 'self-initiated mobilisation may or may not challenge existing distributions of wealth and power'. This highlights that local self-mobilisation may be actively engaged by the state or international agencies as motivation that is entirely consistent with a political view that is concerned primarily with the development of economic growth.

A further typology, put forward by Butler (1999), presents a proposal on the concept of integration of tourism into a community to support the concept of participation. As a result, Butler's typology has become a common and frequently used term (integration) in tourism literature. He argues that community participation and tourism planning should be integrated as an effective way to solve conflict on decision making or inequality in the allocation of benefits from tourism development. Figure 4.4 illustrates Butler's five rungs of typology is similar with Arnstein's and Pretty's typologies in terms of level of participation characteristics. The range proposed from 'imposition' through to 'equality', reflects to a large degree the nature of decision making in the host country and community.

Typology	Characteristics of each typology
Manipulative participation	Participation is simply pretence, with 'people' representatives on official boards but who are unelected and have no power.
Passive participation	People participate by being told what has been decided or has already happened. It involves unilateral announcements by an administration or project management without any listening to people's responses. The information being shared belongs only to external professionals.
Participation by consultation	People participate by being consulted or by answering questions. External agents define problems and information gathering processes, and so control analysis. Such consultative process does not concede any share in decision-making, and professionals are under no obligation to take board people's views.
Participation for material incentives	People participate by contributing resources, for example labour, in return for food, cash or other material incentives. Farmers may provide the field and labour, but are involved in neither experimentation nor the process of learning. It is very common to see this so called participation, yet people have no stake in prolonging technologies or practices when incentives end.
Functional participation	Participation seen by external agencies as a means to achieve project goals especially reduced costs. People may participate by forming groups to meet predetermined objectives related to the project. Such involvement may be interactive and involve shared decision making, but tends to arise only after major decisions have already been made by external agents. At worst, local people may still only be co-opted to serve external goals.
Interactive participation	People participate to joint analysis, development of action plans and formation of strengthening of local institutions. Participation is seen as a right, not just the means to achieve project goals. The process involves interdisciplinary methodologies that seek multiple perspectives and make use of systematic and structured learning process. As groups take control of local decisions and determine how available resources are used, so they have a stake in maintaining structure of practices.
Self-mobilisation	People participate by taking initiatives independently of external institutions to change system. They develop contacts with external institutions for resources and technical advice they need, but retain control over how resources are used. Self-mobilisation can spread if governments and NGOs provide an enabling framework of support. Such self-initiated mobilisation may or may not challenge existing distribution of wealth and power.

**Figure 4.3: Pretty's Typology of Participation**

Source: Pretty, 1995

According to the models presented above, it can be argued that, based on experiences from many developing countries in the participation process, this approach is still at the minimum stage in these countries (Aas *et al.*, 2005; Tosun, 2000). This is because, most of the governments are still viewing the top-down administration as their main power control (Spennemann, 2006; Hampton, 2005). An empirical study from Aas, *et al.*, (2005) towards the UNESCO's initiative in developing a cooperation model among stakeholders in Luang Prabang, Laos as World Heritage Site provides a good example for this phenomenon. The authors found

that the level of participation of the community was at the stage of 'imposition' (Butler 1999) or 'informing' stage (Arnstein, 1969). Apparently, the decision-making process in this country was highly centralised, and ultimately took place at a high government level.

Typology	Characteristics of each typology
Imposition	Clearly the least desirable, and probably the least effective, form of integration is where it is forced upon a community without input from the community. In such cases the development is normally controlled and financed from outside the community and has the support of external and higher levels of government.
Petition	Whereas the previous category implied a total absence of local involvement in the decisions on location, scale, design and other elements of integration of development, this category suggests an opportunity for input. However, that input is made without obligation on the part of the decision-making agencies to accept such input or to modify their intentions. In these cases the proposal is presented to local communities for comment only after demands and petitioning for such an opportunity has been made and often at a point at which major decision have been made.
Advice	This category represents a situation in which local advice is sought as to the ways in which the development could be designed, located and operated in order to make it more integrated into the community, although the final decision-making authority still remains outside the community. There is the opportunity for local expertise and priorities to be reflected in the development, not only in its scale and operation but also in its design and location. Integration that is effective is more likely to be achieved at this level and beyond in that there is for the first time the opportunity for adjustment to achieve integration on both the part of the developers and of the local communities.
Representation	At this stage the communities have formal rights to be involved in the process of integration through planning and operation of the development. This may take the form of representation on local boards or agencies to oversee the design, construction and even operations of the development. With involvement from an early stage, local expertise can be incorporated more fully into design and operational procedures and the effects of development and use on the environment be minimised. The greater the sharing of knowledge about local environment and the operation of the development, the greater the opportunity for avoiding conflict and incompatibility as tourism develops.
Equality	True equality in the integration of tourism development is rare. It can be taken to represent the situation in which the proponents and recipients of developments are treated as equals and all elements of the integration process are agreed to by all parties. Adjustment in the design and operation of developments are as likely, or perhaps even more likely than adjustments in the operation of existing activities and lifestyles. Decision-making rests in both locations, the communities and the source of the development.

**Figure 4.4: Butler's Typology of Participation**

Source: Butler, 1999

Meanwhile, from the experience of many developed countries, Townshend and Penlebury, (1999) claimed that since the late 1960s, public opinion has increasingly played an important role in the success of heritage conservation in the UK. However, most of the participation approach during that period was at 'consultation' level. For example, a study conducted by Robinson *et al.*, (2005) found that the involvement of local communities in the regeneration of their neighbourhoods through the scheme of New Deal for Community (NDC) was often across the United Kingdom delivered at the level of 'tokenism'.

Apparently, both developed and developing countries have experienced the differing levels of engagement in participation initiatives in different aspects (i.e economic, politic, social, and education). However, it is important to emphasise in the context of this research that the focus on community involvement is to understand the role of psychological factors in the development process. The influence of community's attitudes, perceptions, and motivation will be investigated to examine the significance of the community participation process in relation to the Melaka World Heritage Site in Malaysia.

#### **4.5 Relationship between Place Attachment and Community Involvement**

A place attachment dimension has been used by scholars in a number of fields to describe the phenomenon of human-place bonding (Kyle *et al.*, 2004). For example, in the field of geography, it referred to the study of the relationship between geography, architecture and the environment to people's psychological impressions (Manzo and Perkins, 2006; Shiu, Chuan, and Huei, 2005). Recently, this variable has been applied to determine the level of involvement. However, a clear theoretical understanding or definition of the phenomenon of place attachment is still lacking especially from the context of involvement in cultural heritage management. For example, the development of place attachment is used in order to examine

the attitudinal change of individuals in relation to involvement in planning and management aspects (Manzo and Perkins, 2006; den Camp and Du Cross, 2006).

The term of place attachment relates to a relationship between people and place that is associated with the local experience and the 'meaning' of place to them. The experience with the place may involve economic, social, political aspects, for example, the usage of natural resources in generating a source of income. Social interaction among the community also enriches people's experience with the concept of place.

Meanwhile, the 'meaning' of place is related to the importance of the place in terms of how this place is symbolic to them. This may sometimes evoke personal meanings as in a childhood 'stomping ground' or may be very abstract as in the way this place symbolises their history or heritage. This 'meaning', apparently, is an importance key indicator in determining people's emotional feelings toward a place. Hence, as people experience a place, the meaning of that place merges, it creates some intrinsic value that represent people's personal attitude towards place. In addition, socio-demographic characteristics (i.e. age, length of residency, ethnic groups, education background, religious beliefs, etc) play an importance role in terms of specific personal and communal values and attitudes towards specific locations. For example, Hester (1993) has found the importance of 'sacred places' among the community of Manteo in the United States encouraged them to preserve and protect this place. Therefore, in response to this attachment, the local authority carefully designed a strategic plan to ensure that this place was preserved and embedded in the new development plan. Furthermore, Hay (1998) and Milligan (1998) suggested the development of place attachment was influenced by a number of factors. For example, place bonds may develop over time in response to individual interaction with a particular 'place'.

To simplify, Williams and Roggenbuck (1989) have divided place attachment into two sub-dimensions: 'place dependence' and 'place identity'. One dimension refers to people's attachment to the place that has functional implication that meets his/her needs (place dependence). The other dimension highlighted the people's emotional connections with the place (place identity). Meanwhile, Kyle *et al* (2004) conceptualised the place attachment as an attitudinal construct that consists of three components: affect, cognition, and behavioural intention. According to authors' conceptualisation, the 'affect' component referred to 'emotional responses or activity in the sympathetic nervous system' (Jorgensen and Stedman, 2001). The cognitive component referred to beliefs, and knowledge structures that relate to the object or place (p. 442). Finally, the behavioural intention refers to behavioural commitment or an action that effected both 'affect' and 'cognitive' components (p. 442).

In regard to the relationship between place attachment and involvement, an assumption can be made, which is: the greater or higher the level of place attachment values towards an object or place, the more the community demands to be engaged in the involvement process. As Proshansky *et al* (1983) emphasises, the greater people's recognition in terms of belief, feeling or value toward the place, the stronger people and place will be bonding. Obviously, at the early stage, people may not be concerned about their role in the involvement. However, they will realise their role if there is a disruption to the object or place that is important to them. For example, Fazwi and Lim, (2002) highlighted the latent attachment among the community when the Melaka State government attempted to package and market historical and cultural elements of the city in order to attract tourist dollars. Therefore, due to the concern that this place has brought some value in terms of emotional feelings (affect), and in the belief (cognitive) that no other place can replace those feelings, an action (behavioural intention) will be initiated in order to prevent or protect their place of identity and dependency.

Apparently, little attempt has been made to explore the place attachment in the context of community involvement in cultural heritage management in Malaysia. This is perhaps due to psychological studies receiving less attention. Moreover, there is less recognition and a greater lack of understanding with regard to 'intra-psychic' phenomena and how they can contribute important insights into community dynamics which is mostly derived from Malaysian researchers.

In addition, most Western researchers have examined the relationship between involvement and place attachment. However, most of these studies were mainly from the field of leisure behaviour (Halpenny, 2006; Reser and Bentrupperbaumer, 2005), tourism (Ritchie and Hudson, 2009; Gross and Brown, 2008; Trauer, 2006), and recreational activities (Inglis, Deery and Whitelaw, 2007; Mowen *et al.*, 1997; Williams *et al.*, 1992). For example, Warzecha and Lime (2001) conducted a questionnaire survey in Canyonlands National Park by using a concept of place attachment as a potential resource management tool for understanding resource conflicts and identifying key stakeholders. The authors claimed that by identifying the value of place amongst recreational users, it would lead to better resource management and enriched user experience through recreation opportunity. Hence, by providing a 'real' recreation opportunity to the user, the authors suggest that users were more likely to support potential management action such as minimising the impact on natural resources.

Meanwhile, Gross and Brown (2008) tried to shift the common application of involvement and place attachment in leisure and recreation contexts to a tourism context with tourist activities and settings. The authors examined visitors' attitudes towards tourist experience in five South Australian tourist regions. The data was then tested with a Structural Equation Modelling (SEM) to measure predictive relationships between the construct of involvement and place



attachment. The results indicated that a combination between involvement and place attachment is important for the concept of tourism industry. Hence, the authors suggested, the use of this combination could make a significant impact on destination management such as marketing and promotion of tourist destinations.

Apparently, the examples above showed the dynamic use of variables and attributes of place attachment and involvement and have been conceptualised in a different context of research disciplines. For example, the nearest field of research that relates to this research is from residential environmental studies (i.e house, neighbourhood, community). Most of this research uses the variable of place attachment to revitalise the community towards the governance of neighbourhood renewal (SMARTe, 2010; Robinson *et al.*, 2005).

This has shown a clear argument that the core concept of place attachment is strongly associated to people's attitudes towards the place. Such relationships are a critical aspect of people's involvement in their local community. A greater theoretical understanding of place attachment will help to identify a link between a person's attachment to place and local community involvement. This is because the current community involvement is often relying on the socio-demographic factor. Therefore, it needs a comprehensive variable (place attachment) to investigate the influence of community involvement. For example, as the majority of researchers (Belisle and Hoy, 1980; Husbands, 1989; Mok *et al.*, 1991; Allen *et al.*, 1993; Brown and Giles, 1994; Ryan *et al.*, 1998; Brayley and Fox, 1998; Tomljenovic and Faulkner, 2000) suggest, socio-demographic characteristics on their own do not show any significant relationship to explain variations of residents' attitudes towards involvement. Thus, by understanding and integrating attachment variables into the development process, it could help

the authority to determine suitable strategies for community involvement in heritage management.

#### **4.6 Community Dilemma towards the Involvement in Cultural Heritage Management**

The involvement of the local community in Cultural Heritage Management (CHM) is an essential requirement for a place (i.e urban setting) to be considered as a World Heritage Site. Certainly, the integration between local community involvement and CHM showed a need for partnership towards conservation and preservation of heritage assets. However, in contemporary society, the involvement of the local community in CHM is often treated as a mechanism to encourage local support for cultural heritage tourism assets (Ho and McKercher, 2004). Moreover, a management plan in Melaka World Heritage Site, (2008) has included tourism management as one of the 'Programmes for Action' (p. ii) to protect its Outstanding Universal Value (OUV). "The management plan is not just about conservation. It is about facilitating change to ensure that Melaka Heritage is kept intact at the same time it continues to thrive as a dynamic living city" (Melaka WHS management plan, 2008 p. 1). Besides, the component of tourism should be included to balance the conservation and its setting with the demand for economic development of the affected area (Simpson, 2001; Champasak Heritage Management Plan, 1999). However, there is little empirical evidence to examine the effectiveness and the role of local community involvement in both cultural heritage and tourism management in practice (Landorf, 2009; Simpson, 2001; Hodges and Watson, 2000).

In addition, den Camp and du Cross (2006) claimed "local governments often promote their World Heritage sites actively to tourists but lack sufficient efforts to promote its importance to the local community and the recognition of community participation in the management process". Tosun (2000) suggests that this is mainly because of an elite domination. This is still to be seen in some developing countries that have little democratic practice. Meanwhile, in

some other developing nations, although there is a formal structure of constitutional and democratic experience, the authorities are not sharing their institutions and regulations with the public. That is to say, there are a variety of types of situations evolving around local community participation and it depends on how the context of participation is approached. However, the debates about the importance of community involvement in the aspect of planning (Caspersen, 2009; Ladkin and Bertramini, 2002; Simpson, 2001; Timothy, 1999), management (Walker, 2010; Ozden, 2005; Grimwade and Carter, 2000; Millward, 1987) and development (Tosun and Timothy, 2003; Hall, 2000; Selin, 1999; Timothy, 1999) share similar issues regardless of the range of research disciplines.

It is commonly known that the community involvement in CHM is based on two perspectives. Firstly, direct involvement with the local community will help the authority make better decisions. Secondly, due to the nomination of WHS, the highlight of iconic markers in the local area has simultaneously created a niche for tourism development. Obviously, the growth of the tourist industry has promised plenty of benefits to both authority and local community either economically or socially. Certainly, community involvement is expected to create sustainable heritage conservation and provide equality in the distribution of the benefits (i.e via tourism) to the local community and authorities.

However, in reality, these two perspectives are difficult to achieve. This is because there are challenges from multiple aspects, such as, political, economic, and social that limit community involvement. Tosun (2000) suggests three main challenges that contribute to the barriers between community participation and heritage and tourism planning and management. These are at the operational levels, structural, and cultural. Tosun identified these limitations based on his observation in the context of developing countries. Since then, many Malaysian researchers

have used Tosun's findings to examine the relationship implication of politics, economic and social development in their studies that mainly relate to heritage and tourism from different settings or landscapes (Asnarulkhadi and Fariborz, 2011; Azizan, 2008; Ahmad Puad, 2005; Triana, 2005).

#### **4.6.1 Limitation at Operational Level towards Local Community Involvement**

Firstly, at the operational level, the political environment in Malaysia is seen to create a huge gap between the authority's administration and the local community. One such example where this issue can be seen is a study conducted by Ahmad Puad, (2005) in relation to community involvement in tourism development in Malaysia. The author found "active local participation in planning is compounded by the technocratic planning system and highly centralised government structure" (p. 3). In fact, it is the scenario currently being practiced by the Malaysian government.

In addition, Azizan (2008) argues that the interference of political interest and administration in the participation process is often affecting the democratic process and power sharing in making a better decision. Asnarulkhadi and Fariborz (2011) suggested the limitation of community participation in Malaysia can be divided according to macro and micro levels. At the macro level, the politico-bureaucratic mechanism was in-built within the community development process. Meanwhile at the micro level, it is structurally associated to government policy where it is under the auspices of the respective state's agencies.

However, it should be noted that this does not mean that community participation does not take place at all within government's decision. A local community would be approached if the government believed the community had the ability to make change based on their own needs

(Asnarulkhadi and Fariborz, 2011). Moreover, the local community should be involved because of the ownership of heritage assets. However, according to 'Common Property Regimes' (see Table 4.1), the heritage assets belong to the public resources (due to nationalisation) (Gurung, 2005). The government still holds supreme power as to whether or not to include local community participation in their decision making process.

The 'conflict' between the government's own agencies, in terms of co-ordination and cohesion, has strained and alienated the existing bond of trust between local community and government. Apparently, this 'conflict' occurs due to the lack of understanding, or overlap in responsibilities between local agencies regarding legislation and operational process. Tosun (2000) labelled this issue 'bureaucratic jealousy', when two or more agencies cannot tolerate each other in regard to disagreement over territory. In fact, the success of CHM is based on the effective partnership amongst key stakeholders in order to achieve sustainability (Al Rabady, 2006; Jamal and Hill, 2004; Robinson, 1999; Jamal and Getz, 1995). Therefore, as some agencies cannot work as a team, it may distract from the implementation of successful community involvement. Moreover, with regards to administrative clashes between government agencies, a lack of communication has been identified as a root cause and has likewise been associated with limiting interaction between government agencies and local community involvement (Aas *et al.*, 2005). This lack of communication often occurs when the information about the authority's decisions fails to be disseminated to the community. Likewise, there was no established channel for the community to voice their concerns over certain issues.

In the case of Melaka World Heritage site, the State government's decision to invite foreign investors to this city has created a dilemma among the local community. This initiative could bring benefits to both state government (i.e income taxes) and local community (i.e job

opportunity) (Dani & Ho, 2008), as when the Chief Minister of Melaka announced the opening of the 'Hard Rock Café' within the Melaka World Heritage Site boundaries (Old Quarter Zone) at the end of year 2012. These premises will be constructed by blending together the corporate classical architectural design with surrounding heritage features (The Star, 2011). Although the International WHS committee did not object to this project, it had a negative impact on the surrounding community. For example, a change of tourist profile to this destination might effect local businesses, such as, food and beverage entrepreneurs. This is to say the community may not fully engage with the government's decision. Though the State government might assume this project would boost the tourist industry by increasing the number of tourists, this shows little consideration of the implications environmentally on the site (WHS) or economically on the community.

#### **4.6.2 Structural Limitation towards Local Community Involvement**

Secondly, a structural limitation has been identified that creates a barrier to local community involvement. This is associated with power structures, legislative, and economic systems (Prangell *et al.*, 2010; Atuhaire, 2009; Raik *et al.*, 2008; Lukes, 2005; Tosun, 2000). In the context of institutional and power structures, the attitude of the authority's personnel towards community involvement is often regarded as negative and it creates tension between the parties involved. Hence, the authority's personnel are developing a good professional relationship with the local community. For example in Malaysia, Shamsudin (2000) claims that fresh graduates were recruited to replace retired staff; some of them have a lack of communication skills to deal with the public. Therefore, some of these professional experts would rather not accept the importance of community participation in the 'quality' of their work due to their lack of close contact with the local community. Likewise, Desai (1995) argues that the 'old generation' of government personnel may have been trained in traditional techniques

for planning or management which do not require direct involvement with the local community. As a result, when direct participation from the community is involved, these staff may have little experience of how to incorporate the 'outsider' into their work. Meanwhile, Goh (1991) found that the participation process in Malaysia is more in the form of informing rather than sharing power or working together to decide on policies and strategies.

Furthermore, in the context of CHM, especially from a site described as WHS status, the requirement for community involvement is highly demanded by the International WHS committee (UNESCO, 2012). Therefore, training is needed to equip the government personnel with skills (i.e communication) to create a close relationship with the local community. Indeed, this initiative should be constantly conducted in order to gain effective results. However, Leask, (2006) and Leask *et al.*, (2002) argued that the main concern of government to deal WHS 'requirement' (training) is to stimulate the growth of the tourism industry. Therefore, training initiatives may be able to improve existing levels of engagement with local community in terms of gaining additional benefits from tourism in relation to both government and local community. However, the existing approach for community involvement in CHM in Malaysia is rather to be seen as an 'illusion' to community rather than a serious attempt of engaging with the local communities.

Meanwhile, with respect to elite domination that was argued as merely to 'reject' local community participation in planning and managing, there is a rumour about the corruption among these elites, especially at the top-level of administration. For example, a city that holds a status of WHS has apparently marked its identity and popularity globally. In consequence to this, the industry of tourism will be booming due to an increasing number of tourists. Therefore, a lot more infrastructures and public facilities need to be built in order to support the capacity

for increasing tourists. It means that more development projects should be constructed to improve the experience of tourists and bring the site's identity to global attention. Furthermore, since these elites are busy to bid for more development projects to earn more income, the attention paid to the community has been completely neglected. As a result, local community is more likely to suffer from inequality of 'luxury' infrastructure or facilities that were purposely built to meet tourist's needs and wants. Certainly, these focused developments can be seen in tourist destination such as World Heritage Site. For example, the improvement on public transportation has only been focused within tourist destination areas (Long, 1991). However, for the community who lived outside these tourism areas, they are still 'fighting' to voice their demand for better infrastructure development and improvement.

Besides, the limitation of community involvement is partly due to the perception that there is a high 'cost' involved in implementing and engaging in the participation process. In this regard, the factors of time, money and skills are to become primary reasons for most government and private agencies not to include local community in their development projects. Certainly, most private sector agencies have a set of goals in terms of investment criteria to be maintained and achieved. Therefore, in terms of time and skills, lack of trained human resource is also limiting the involvement in the project related to planning and management. In the context of CHM, conservation work requires a lot of money and specialist skills due to some of the heritage assets being too sensitive and in need of a delicate 'touch' professionally. Therefore, by involving the unskilled person for this work, it is not only slowing down the working process but it may affect the quality of the fine conservation product. This is to say the involvement of community is not necessarily important to every aspect that relates to their lives, but the involvement of local community in a certain area would bring more realistic benefits to them. In this regards, Plummer *et al.*, (2005) and Reed (1999) suggested an adaptive management for



conservation management to look at collaboration planning in heritage and tourism settings. Adaptive management is the integration of design, management and monitoring in conservation work and inline with the learning process (adapt and learn) when addressing power relations in heritage and tourism settings.

#### **4.6.3 Cultural Limitation towards Local Community Involvement**

Finally, perhaps the most influential aspect that limits the involvement process comes from the local community itself. This is more related to cultural factors. Certainly, the issue of community awareness towards participation is widely discussed in various disciplines of research (Kam, *et al.*, 2011; Azizan, 2008; Aas, *et al.*, 2005; Robinson, *et al.*, 2005; Tosun & Timothy, 2003; Tosun, 2000). The lack of community awareness is usually referred to the limited knowledge and training that are supposed to be provided by the government. In consequence, community may not be able to understand the important role of their involvement as they are not party to the full picture (den Camp & du Cros, 2006). Therefore, the community is only seeing the involvement in terms of a volunteerism activity that requires their time and commitment to do conservation and preservation work (Townshend & Pendlebury, 1999).

In contrast, Putnam (2000) in Holroyd and Burgess (n.d) identified four factors that encourage the community not to become involved in partnership programmes. Firstly, a working pattern of households where both partners work full-time. These authors suggested that this group is likely to have less sense of belonging to their neighbourhood. Hidalgo and Hernandez, (2001) explained that people tend to show low attachment and participation to neighbourhoods due to lower extent of the activities carried out in the neighbourhood. However, the authors pointed out that people who live in the city have high attachment. But this attachment was with regards to physical attachment rather than social attachment. This may be associated to distribution of

length of residency, age and income to define community sentiment and social ties (Williams, McDonald, Riden and Uysal, 1995). Furthermore, Caiazza (2001) supports this notion, by revealing education levels as a factor that plays an important role to determine women's (i.e housewife) attachment and participation in neighbourhood areas in the United States. The author reveals that women with high educational qualifications tend to become involved in neighbourhood communities compared to women with less educational qualification. This suggests that the community's socio-demographic characteristic play an important role towards local community participation.

Secondly, there is a trend for people to live in suburbia. People are happy to stay on the outskirts of a city, although it is slightly away from local amenities, such as supermarkets, post offices or working places. It can be assumed that this trend is associated with providing them with a quality of life and indeed influenced by perceptions of financial stability. In regards to financial stability, people at least can afford to own a car to commute from residential areas to other destinations (working place, local amenities). Meanwhile, in relation to the participation context, Mannarini and Fedi (2009) suggested that people who had participation experience in a previous community setting which was too stressful or ineffective were likely to withdraw into private life. Furthermore, if people feel that their participation entails more costs than benefits, they might as well want to stay away from any participation process.

Another reason people may decide to move out from the city is due to urbanisation pressure, such as cost of living, compact neighbourhood area, traffic congestion, environmental and health issues, and crime rates. However, in the case of Malaysia, there is little evidence to support the argument as mentioned earlier. Malaysia is one of the fastest growing countries in Asia and presents a large market in and out of the city (Runckel and Associates, 2006).

Therefore, according to Phua and Soo (2004), people who are migrating from a rural area and live and work in the big cities want to have better educational and work opportunities. As a result, much of the residents of major Malaysian towns and cities such as Kuala Lumpur, Penang, Johor Bharu and Ipoh were born elsewhere and moved to these big towns. Hence, with respect to people's attachment towards participation process, it can be agreed with Hidalgo and Hernandez, (2001) that people choose to live in urban settings because of high values of attachment and this could lead to their community participation in relation to preserving and caring for their surrounding settings. However, as the authors emphasised earlier, the physical attachment is greater than social attachment.

Meanwhile, the third factor is associated to the role of media in disseminating information at both local and national levels (SMARTe, 2010; Heritage Lottery Fund, 2009; Creighton, 2005). To date, the growth of mass media and (inline with media) technologies have broadened the information and reach of dissemination to large audiences. Moreover, the growth of social media is now a 'global phenomenon' and it has a global impact too. For example, a consumer market survey conducted by Ofcom (2011) aimed to benchmark the usage of social media between the UK and 16 Western countries reveals "women and younger age groups with a social networking profile are the most likely to discover breaking news stories via social networking websites". Meanwhile, social media can also be used to express opinions or issues due to freedom of press and freedom of information.

However, Guy (2011) emphasises that in order to utilise the effectiveness of media, it is essential to choose which types of media are appropriate to specific target groups. For example, by exposing the government abuse in an article written in English may not have any effect on the community if the target audience is a rural community not familiar with the English

language. Furthermore, it should be noted that the usage of traditional media such as print, radio or television may have limitations as these are state-controlled or censored. For example, in Malaysia, there are laws such as Printing Presses and Publications Act, (1984) and Broadcasting Act, (1988) that function to control and monitor the activities of mass media in Malaysia to avoid exposing government secrets or information against government policies. It can be suggested that there is a tight relationship between the press and ruling party, as one of the legal requirements for broadcasting is to comply with government acts and renew with government approval their license on a yearly basis (Wang, 2001).

In the context of participation, the use of media to expose government abuse, such as, corruption or mismanagement may encourage public engagement and ultimately lead to more dynamic and demanding societies (Guy, 2011). In particular, a survey conducted by Helium (2011) found by 108 out of 129 votes that the role of media to expose government abuse had lead the public to reform. Likewise, a study by Ferraz and Finan (2005) reported that the Brazilian government used the role of media to disseminate information about municipal expenditure in order to engage with public voters. This is to say that the role of media can be used in many forms according to what purpose the information is to be disseminated. Therefore, the opportunities for participation could be publicised through a variety of media as a channel of communication to bridge the gap between local community and authorities.

Finally, the issue of lack of local community involvement is related to social background. Previous studies have shown that there are various types of people who are likely to be involved in the participation process. Personal characteristics such as gender, educational and income levels, occupation, ethnicity, residential status have been important factors to distinguish people's involvement. For example, the majority of studies in Western societies of

local community involvement found that the majority of people involved in participation programmes were wealthy, worked in a professional positions, with high levels of education (Rubin and Rubin, 2001; McGehee, Andereck and Vogt, 2002). Moreover, McGehee *et al.*, (2002) found that factors such as length of residency and residential setting such as location, and population size have also contributed to encouraging community involvement. However, a study by Qingwen (2007) found a contradictive result regarding personal characteristics in relation to community involvement in Beijing, China. In particular, the results showed that the residents living in a family of several generations (i.e. length of residency) had lower preference for participation. However, the residents with lower levels of education and those who lived in a lower-income family had a stronger preference for community participation.

This comparison between Western and Asian countries highlighted different results and patterns of local community participation. Hence, there are several limitations in order to transfer findings in best practice and knowledge of local community involvement in Malaysia because each country may have different cultural and community background as well as geographical settings.

However, it can be argued that there is a common pattern within social background for both continents where young people have been seen to be less interested in the participation process (UNICEF, 2008; Calenda and Meijer, 2007; White, Bruce and Ritchie, 2000). The best assumption of this situation is certainly related to people's attitudes and perceptions towards participation. For example, White *et al.* (2000) identify four factors that mainly disengaged the participation of young people towards political interest. Firstly, this is because young people perceive this subject as boring and irrelevant to their lives. Secondly, this is because of a lack of knowledge about political matters. Thirdly, there is a lack of trust in politicians to tell the truth

and keep promises. Hence, this has turned the younger generation away from politics. This is maybe associated with Ofcom's discovery about the usage of social media among young people to access information. Finally, "there is a lack of opportunities for young people to engage in the political process until the age of 18, and the perceived failure of politicians to be responsive to the needs of young people, have also contributed to low levels of political interest" (p. vi).

Furthermore, with regard to community awareness towards the importance of CHM, several authors argued that the development of people's awareness in protecting and preserving their heritage and identity is forced by the values or sense of belonging towards the objects or place of attachment (Hawke, 2010; Hou, *et al.*, 2005; Mazumdar & Mazumdar, 2004; Williams, *et al.*, 1995). Again, this is most related to the attitudinal characteristics. For example, place attachment values have made people more concerned about the place or object and what it means to them. However, there is a misunderstanding as to what exactly this value means in terms of their participation in protecting or managing the place or object. To illustrate, in the Melaka WHS, the local government has shown some initiative to involve the community in tourism development and planning. This is by allowing the resident to make slight changes to their heritage property when converting into or renovating touristic attractions. However, there are rumours saying that the residents have overexploited the heritage resources by turning residences/products into a fake identity (Teo & Huang, 1995) or hybrid property (Nurulhalim, 2006; Triana, 2005). For example, there are several souvenir shops around Melaka WHS selling 'local products' that do not exactly represent the city's heritage features. Some of these products are manufactured and imported from China. Obviously, the authentic local products have been overshadowed by these 'fake' products. Moreover, at the large scale, the common situation to see the 'fake identity' is through tourist accommodation. In order to accommodate

increasing tourist demand for budget accommodation, a modification for the exterior and the interior has been made by property owners as a marketing strategy to attract profiled tourists (Chandler, 2004). In tourism perspective, it is an appropriate approach to increase tourists to this area. However, from the tourist point of view, this may create a frustration among the tourists who want to see authentic heritage features in Melaka WHS.

Meanwhile, in terms of cultural identity, there is a conflict in terms of local cultural influences on personality. There is an issue of certain people imitating others culturally in order to gain more benefits (i.e tourism businesses). For instance, in the same case study area, authentic local resident life-style (i.e Baba and Nyonya – see Section 3.4.1) such as appearance and dialect of spoken language was widely imitated by Chinese's descendents (not genuine Baba & Nyonya descendent). This marketing strategy has been practised to attract tourist to their premises (Research preliminary survey, 2011). On the bright side, this imitation may bring the identity of authenticity of local culture, but if it has a poor reputation (i.e inappropriate behaviour, attitude to the tourists), it is not only frustrating for the tourist but has a negative impact on the genuine community.

Conversely, Lim, Lee, Yusof and Tan (2008) found a contradictive situation in the Georgetown WHS (see Chapter Three: Background to Malaysia), where there is a positive movement from the local community to become involved in conservation work. However, the authors found that there is also a demand from a majority of the local community to live in modern neighbourhood areas. This is obviously not achievable within the World Heritage Site. Therefore, one suggestion is to promote the use of conserved buildings as business premises and switch the local community from WHS to modern housing area in order to facilitate both requirements.

Indeed, Fisher (2006) found by turning the conservation area into a business quarter had a successful outcome in Grainger Town, UK, in terms of development.

Overall, the above arguments about the limitation to community involvement show the complexity of the issue which can not be regarded as a single issue as it has social, politic, environment, economic outcomes. However, there are various aspects and components (i.e. local agencies, stakeholders, tourism operators, etc.) that can influence the community to get actively involved. Therefore, in order to consider all the issues discussed in this chapter, this study proceed to a case study of social, economic and political influences through the convergence of current practice of local community involvement in Melaka heritage trail development as part of heritage management in Melaka WHS.

#### **4.7 Conclusion**

The concept and definition of community participation was discussed in the context of tourism and heritage management in regards to empowering the community in the decision making process towards sustainable heritage and tourism management. The influence of community participation is strongly related to their sense to place. Therefore, a series of participation movements has been identified regarding power negotiation between the authorities and local people towards decision making. This chapter has further highlighted the relationship between place attachment dimensions and community involvement via individual attitudes and perceptions towards cultural heritage management. The next chapter will discuss in detail the context of cultural heritage management in Malaysia.