World Academy of Science, Engineering and Technology
International Journal of Economics and Management Engineering
Vol:8, No:11, 2014

Is the Sense of Community towards Participation in Tourism Development among the Minorities in Multiracial Countries the Same?

Nur Shahirah Mior Sharifuddin, Mohd Salehuddin Mohd Zahari, Muaz Aizuddin, Mohd Hafiz Hanafiah

Open Science Index, Economics and Management Engineering Vol:8, No:11, 2014 publications.waset.org/10001547/pdf

***Abstract*—**This paper investigates and compares the community support for tourism development between two groups of minority ethnic descendants in Malacca, Malaysia, namely the Baba-Nyonya and Portuguese. A descriptive research design using a quantitative method with self-reported and self-administered questionnaires through across-sectional approach was applied. Through the descriptive and inferential statistics, some significantly useful insights pertaining to the issue investigated were obtained. The research outcomes indicate that the sense of community is somewhat more effective in small communities in terms of togetherness, closeness and a sense of belonging compared to the slightly bigger minority group. In addition, the sense of community attributes through membership, influence, integration and shared emotional connections contributes to community participation in tourism development regardless of which ethnic group one belongs to.

***Keywords*—**Participation, minority, tourism, development.

I. Introduction

THE continuous development of tourism industries worldwide is not only for the purpose of expanding contemporary products and cultural values, but also for sustaining traditional resources [39]. The combination of these two elements directly boosts the economy of the country, situational contexts and the local communities without exception, as tourism development is closely associated with the communal efforts of all parties. Reference [40] contends that tourism destinations could not be achieved by solely depending on government initiatives without the participation of the private sectors, industry players, NGOs and the local communities. In regard to the local communities, [15] states that the essential successful element in tourism development, tourism planning and other aspects concerning a tourism destination is, without doubt, community support. Similarly, to achieve sustainable tourism there is always the need for support from the host community [37].

An approach called community-based tourism (CBT) has been introduced and practised in many developed and developing and third world countries in accelerating the tourism industry. Researcher [17] reported that areas that have successfully practiced CBT are usually in prime areas that have good proximity to established tourism accessibility and links to the private sector, as well as local communities. However, in many instances, CBT has not been successfully achieved due to the limited involvement of the community in the main tourism development process [12]. It is therefore crucial for any tourism destination to allow the engagement of their local communities in tourism development and [37] argues that the best way to recognize a destination is by identifying the communities themselves as they are part of the host destination and are familiar with the resources of the destination that can be used as tourism products. In fact, the urge for the participation and involvement of the local communities in tourism development not only occurs in single nation countries, but is explicitly apparent in multiracial or multi ethnic countries. A similar development is taking place in Malaysia whereby, besides major ethnic groups such as Malay, Chinese and Indian, the minority ethnic groups such as Baba-Nyonya, Portuguese descendants and other minority indigenous groups are strongly encouraged to participate in the local and urban tourism development.

The participation and involvement of the minority local communities in any tourism development could not be achieved without the presence of a sense of community or community capacity buildings among the community. In this context, a sense of community is related to the interdependent relationship between an individual and a community [36] or the feelings of belonging felt by the community which means that all the members matter to one another. Reference [3] stated that a sense of community such as the feelings of obligation and commitment of an individual towards other members of the community develops over time through an understanding of collective values, beliefs and interests among community members. It is also developed from societal forms of socialization with a shared set of three categories in line with the prior statement, namely values, beliefs and interests. In short, a sense of community or community capacity buildings cannot be ignored, not only for community development, but for significantly relevant tourism development.

From the aforementioned notion, a few critical questions may be probed. What are the levels of a sense of community among the minority ethnic groups towards their community participation in tourism development? Are there any

Nur Shahirah Mior Sharifuddin and Muaz Aizuddin are with the Universiti Sultan Zainal Abidin, 21300 Kuala Terengganu, Terengganu, Malaysia. (phone: 609-6688301; fax: 609-6687895; e-mail: shahirahmior@unisza.edu.my, muazazinuddin@unisza.edu.my)

Mohd Salehuddin Mohd Zahari is with the Universiti Teknologi MARA, Shah Alam, 40450 Selangor, Malaysia. (phone: 603-55435680; fax: 603-55435698; e-mail: salehuddinm@salam.uitm.edu.my)

Mohd Hafiz Hanafiah is with the Universiti Teknologi MARA, Shah Alam, 40450 Selangor, Malaysia (phone:603-55435699; fax; 603-55435698; e-mail: hafizhanafiah@salam.uitm.edu.my)

Open Science Index, Economics and Management Engineering Vol:8, No:11, 2014 publications.waset.org/10001547/pdf

differences in the sense of community among minority ethnic groups toward their community involvement in tourism development? To date, the available studies have focused on the practicing approaches of the local community participation towards tourism development [35]; ways of enhancing local community participation through environment-friendly tourism [16], the potential of local communities in developing rural tourism products [14] and allowing the local communities to be part of the decision making for the tourism development [1] with rather less investigation into the sense of community among the minority ethnic groups towards tourism development. With that, this paper is empirically investigating the level and compares the sense of community in their participation in tourism development among and between the two Malacca (one of the states in Malaysia) minority ethnic groups, namely Baba-Nyonya and Portuguese descendants.

Baba-Nyonya is the term used for the descendants of late 15th and 16th-century Chinese immigrants. Members of this community in Malacca address themselves as “Baba-Nyonya". Nyonya is the term for the women and Baba for the men. The culture uses the Baba language or Baba Malay, which is a mixture of the Malay language with particular words borrowed from Chinese, especially Hokkien, as well as Portuguese, Dutch, Tamil and English. Regarding the Portuguese, a record from the Malacca Tourism Promotion Division revealed that Malacca is the only state with settlements founded by the Portuguese in 1930 with the settlement called Padre Sua Chang and Bishop Estate as the founder. Another settlement was built in 1933, on 11 hectares of land in *Ujong Pasir* and known as Saint John's village. The local community includes Kristang, mixed Portuguese, and Malay and possibly mixed with Indian or Chinese ancestry, which arose during the Portuguese colonial period in the 16th to 17th century through cross-cultural marriages [19].

II. Literature Review

A. Sense of Community

In the initial stage, a sense of community is described as the interdependent relationship between the individual and a community [36]. Then, ranges of definitions and theoretical constructs are developed further to capture the core or essence of the sense of community itself. Some refer it as a feeling of belonging felt by the community that means that each of the members matters to the others. This is reflected in the sharing of faith in an effort to foster a very strong relationship with their community which eventually leads to the fulfillment of their needs [23]; [29]. As a sense of community is basically about a feeling of belonging to a community, which entails the interaction of one to another within the community, it is, therefore, found in every individual, neighbourhood, school, congregation or other places where similar goals, responsibilities and face-to-face relationships are the components [7]; [27]. Reference [6] states that there is a sense of community is the quality of human relationships that makes it possible for people to live together in a healthy and sustainable way and the ability of the local people to participate in development activities, while [3] deducing a sense of community as the feeling of obligation and commitment of an individual towards other members in the community that develops over time through an understanding of the collective values, beliefs and interests among community members. Some studies and practices in psychology and other disciplines still view a sense of community negatively, perhaps as an advertising slogan, or at worst as manipulation by politicians to build antagonism between groups [31]; [12].

Despite various definitions, [23] provides an established platform for extrapolation from most of the studies on the psychological sense of community. They divided the sense of community into four elements, namely membership, influence, integration and fulfillment of needs and shared emotional connections. The first element is the membership which is defined as the feeling of belonging or sharing the sense of personal relatedness, while the second element, which is influence, means a sense that one matters, or makes a difference to a group and any group mattering that relates to the members. The third element is reinforced with the meaning of fulfillment of needs in which the members’ needs are met by being a part of the membership of the group. The final element is shared emotional connection that is reflected in the community commitment towards their beliefs in sharing the same history, commonplaces, time spent together and mutual experiences.

B. Membership

Early scholars construed membership as a feeling of belonging to the righteous person who has invested part of himself in becoming a member [2]; [8]. Interestingly, there is the existence of boundaries for the members as to who belongs to the group and who does not. The existence of boundaries is to provide the members with the emotional safety necessary for meeting their needs and removing the feeling of being exposed as well as developing intimacy between one another [5]; [13]. Therefore, the presence of boundaries is relevant to a neighborhood community in separating “us” from “them”. Reference [26] denoted that there are numerous communities in which individuals are involved. For instance, the typical citizen may be involved with the community in the workplace, in the neighborhood, at the church or at the mosque. In a simple explanation, the sense of community may come from different sources such as feelings of belonging to any groups that matter to certain individuals [25]; [24].

As stated, membership has five attributes: boundaries, emotional safety, a sense of belonging and identification, private investment, and a universal symbol system [23]. The sense of belonging and identification, on the other hand, comes from the feelings, beliefs and expectations that one experiences in the group where they have a place, or the feeling that they are accepted by the group and the willingness to sacrifice for the group [23]. Personal investment is the feeling that one has earned a place in the group that creates an emotional connection [28]. The standard symbol system, on the other hand, is recognized as a strong integrative function

Open Science Index, Economics and Management Engineering Vol:8, No:11, 2014 publications.waset.org/10001547/pdf

of collective representation such as myths, symbols, rituals, rites, ceremonies, and holidays. Thus, the symbols create boundaries that differentiate between members and non-members of the group. Symbols for a neighborhood may reside in its name, a landmark, a logo, or the architectural style. On a national level, holidays, the flag, and the language play an integrative role, and, on a broader scale, basic archetypes unite humankind [23]; [31].

C. Influence

Influence in the sense of a community context concerns the group cohesiveness which first includes the members seeking to be influential towards the community in terms of the group members [23]. Influence in this sense, is the capacity to have an effect on the character, development or behavior of someone. It means that someone can have an impact on the community itself. However, it goes in both directions whereby the community can affect the character, development or behavior of an individual member, or members need to feel that they have some influence in the group, and some influence by the group on its members is needed for group cohesion. There is a positive relationship between cohesiveness and conforming to the community's influence. The conformity is the indicator of cohesiveness and the force of being close to each other [28]. Equally importantly, it must be understood that the nature of the relationship between the community and the members works both ways in pertaining to influence. Recent findings in rural and urban communities have found that a sense of community is a major factor in development and influence is the capacity to have an effect on the character, development or behavior of someone [11]. Influence might appear to be contradictory but, in fact, works in both directions simultaneously [23].

D. Integration and Fulfillment of Needs

The integration and fulfillment of needs, also known as reinforcement, are apparently related to the urge for any group members to maintain a positive sense of togetherness and feel rewarded by the group itself [23]. The integration and reinforcement work as a motivator for individual behaviour and by participation in any association, members of the group expect to be rewarded or receive something beneficial to them in various ways [34]. The integration and reinforcement can also be strengthened with the adoption of shared values of the culture and when sharing values with similar needs that satisfy the needs of the members, an integrative force for cohesive communities could be achieved. With the possibility of determining the reinforcement that binds people together in a community, two reinforcers are identified. First, a group can succeed in bringing the members together with their status of being members [30]. Secondly, there is competence which is the capability of others to capture the attention that is beneficial because people are attracted to the rewards offered by the group members [18].

E. Shared Emotional Connections

A shared emotional connection is the commitment and belief that members have shared and will share the history, commonplaces, and time together and similar experiences [23]. In other words, shared emotional connection is based, in part, on a shared history. Although, shared history and shared participation are definitive elements of a true community, it is unnecessary for the group members to have experienced or participated in the history as long as they can manage to identify and share the value of it through contact with one another. In facilitating the strength of the community, the members interact in shared events and the specific attributes of the events. In short, [23] outlines seven features of the shared emotional connection:

i. The more members in the community interact, the more likely they are to become close.
ii. The higher the quality of community interaction, the stronger the bonds formed.
iii. Group unity is weaker when interaction lacks definition and community tasks are left unfinished.
iv. The more important an event is to those communities participating in it; the stronger their ties will be to one another.
v. The community is more important to those who invest more time, energy or emotional risk in it.
vi. Honouring or rewarding someone in front of the community makes them more attracted to it. Likewise, humiliating someone in front of the community makes them more adverse to it.
vii. Spiritual bonds are also important in all communities.

In sum, to build a strong community there is a need to offer members positive ways to interact, important events to share and ways to resolve them positively, opportunities to honour members, opportunities to invest in the community and opportunities to experience a spiritual bond among members.

F. Community Participation toward Tourism Development

Community participation is denoted as the creation of a democratic system and procedure to enable community members to become actively involved and to take responsibility for their own development, to share equally in the fruits of community development and to improve their decision-making power [22]. Community participation refers to the people's engagement in activities within the community [33]. It is also known as the mechanism for active community involvement in partnership working, decision making and representation in community structures [10]; [9]; [38] and increases people's sense of control over matters that affect their lives and also promotes self-confidence and self-awareness in portraying their community as individuals and a group [26]. To achieve community capacity and to resolve community problems, community participation is needed to empower people to take part in the development [21].

Reference [21] contended that knowledge and skill, local culture, tradition and pride in community heritage can be upheld and created through community participation in tourism development. In addition, besides the economic contribution, the local communities' participation in tourism can as well be beneficial to tourism development, as it can create an effective environmental stewardship that builds on

Open Science Index, Economics and Management Engineering Vol:8, No:11, 2014 publications.waset.org/10001547/pdf

indigenous, local and scientific knowledge, social empowerment, the protection of cultural heritage and the creation of interpretive and nature-based experiences for tourist learning and cross-cultural appreciation [20]. Community participation in tourism is the mechanism for active community involvement in partnership working, decision-making and representation in community structures [10]. The sense of community and community participation are the main factors that can aid the processes of tourism development and without it tourism development could not be achieved [4]. The sense of community, in fact, plays an important role in fostering community support for tourism development and may enhance its long-term sustainability as a broad basis for tourism development planning [15].

Despite being urged, according to [33] three dimensions limit the participation of the local communities in tourism development in developing countries namely (1) operational limitations which include centralization of public administration of tourism, lack of coordination, and lack of information, (2) structural limitations dealing with attitudes of professionals, lack of expertise, elite domination, lack of an appropriate legal system, lack of trained human resources, the relatively high cost of community participation and lack of funds and (3) cultural limitations associated with the limited capacity of poor people, along with apathy and low levels of awareness in the local community. Reference [32] on the other hand produced a model called a tourism development chain. This model explains the relationship and how a sense of community that comprises the attributes (membership, influence, integration, shared emotional connections) contributes to community participation and community development and tourism development.

III. Methodology

A descriptive research design using a quantitative approach through a cross-sectional study was applied to a self-reported and self-administered questionnaire. As this study is specifically looking among and between the two of Malacca's most popular minority ethnic groups, namely Baba-Nyonya and Portuguese descendants, the unit analysis was an individual community of these two groups. With that, two popular Baba-Nyonya and Portuguese settlements were chosen for the data collection settings.

The survey instrument contains three major sections with the first section requiring information on gender, race, and age group, marital status, highest educational level attained, occupation, length of stay and the tourism activity participated in. The second section was created to assess the sense of community among the Baba-Nyonya and Portuguese communities, while the third section measures their community participation in state tourism development. For the second and third parts, individuals of both communities were required to translate their views on a five type Likert scale ranging from 1 with "strongly disagree" to 5" strongly agree. Due to different age ranges, questions used in the instrument are short and straightforward, simple, clear and consistent and not difficult to answer. A pilot study was initially conducted to verify and confirm the reliability and validity of the items used. All comments and recommendations were considered, and some further changes were made before arriving at a final version of the survey instrument.

Prior to the actual survey, the Malacca State Tourism was initially contacted to identify the Baba-Nyonya and Portuguese communities in the Malacca state. A short discussion was subsequently held, and the Malacca State Tourism was most interested in participating in the research survey. This was evident when two officers were assigned to assist the researchers in the data collection process. With the assistance of the two state tourism officers, the survey was successfully conducted with one hundred and seventy-seven (177) questionnaires collected. The reliability test was then undertaken in the second section, which produced a Cronbach's Alpha value of 0.90 with 0.95 for the third section.

IV. Results and Discussion

A. Respondent Profile

Based on frequency tests, 63.8 percent (n=113) of community members were males from both the Baba-Nyonya and the Portuguese ethnic groups compared to 36.2 percent (n=64) of females. 55.9 percent (n=99) were Baba-Nyonya, and 44.1 percent (n=78) were Portuguese descendants. 28.8 percent (n=51) among the adult group were aged between 30-39 years, followed by 27.7 percent (n=49) with the age range between 40-49 years old, while 19.2 percent (n=34) were in the 50 years of age and above group, 13.6 percent (n=24) represented the 20-29 years age group and 10.7 percent (n=19) were among the 16-19 years. 64.4 percent (n=114) of respondents were married against 35.6 percent (n=63) who were single. 64.4 percent (n=114) attained secondary school followed by the undergraduate degree level with 18.6 percent (n=33), diploma 13.6 (n=24) and masters degree around 3.4 percent (n=6). 42.4 percent (n=75) were working in private organizations; 32.2 percent (n=57) were self-employed and 25.4 percent (n=45) were in the government sectors. With regard to the length of stay, 28.8 percent had been in the settlement for more than 40 years (n=51), 16.9 percent (n=30) for more than 30 years, 5.1 percent (n=9) more than 20 years and 27.1 percent (n=48) more than 10 years, 6.8 percent (n=12) for 6-10 years and 15.3 percent (n=27) around 1-5 years. 59.3 percent (n=105) of the Baba-Nyonya and Portuguese communities participated in traditional festivals, 23.7 percent (n=42) were operating a homestay business, 13.6 percent (n= 24) were selling arts and crafts and 3.4 percent (n=6) were involved in other activities.

B. Comparison on the Sense of Community

In comparing the sense of community between the two Malacca minority ethnic groups (98 respondents from Baba-Nyonya and 77 respondents from the Portuguese descendants), an independent sample t-test was undertaken based on its dimensions namely membership, influence, integration and shared emotional connections.

Open Science Index, Economics and Management Engineering Vol:8, No:11, 2014 publications.waset.org/10001547/pdf

C. Membership

Looking at Table I, out of six items, five of the items were found to have statistically significant differences between the Baba-Nyonya and the Portuguese.

TABLE I
DIFFERENCES BETWEEN PORTUGUESE AND BABA-NYONYA RESPONDENTS ON MEMBERSHIP DIMENSION

Item	Race	Mean (*m*)	S.d	T-value	Sig 2-tail
1.	Baba Nyonya	4.33	.535	-1.22	.222
	Portuguese	4.46	.848		
2.	Baba Nyonya	4.24	.701	-3.46	.001
	Portuguese	4.58	.570		
3.	Baba Nyonya	4.24	.701	-3.41	.001
	Portuguese	4.58	.570		
4.	Baba Nyonya	4.21	.689	-3.76	.000
	Portuguese	4.58	.570		
5.	Baba Nyonya	4.21	.689	-3.76	.000
	Portuguese	4.58	.570		
6.	Baba Nyonya	4.21	.732	-4.422	.000
	Portuguese	4.65	.554		

Scale: 1= strongly disagree, 2= disagree, 3= slightly disagree, 4= neither, 5= slightly agree, 6= agree, 7= strongly agree

TABLE II
ITEMS ON MEMBERSHIP DIMENSION

No.	Item
1.	Being a member of this community makes me feel good.
2.	When I have a problem, I can talk about it with members of this community.
3.	Being a member of this community is a part of my identity.
4.	Fitting into this community is important to me.
5.	I am with other community members a lot and enjoy being with them.
6.	People in this community get along with one another.

Both ethnic respondents had the same agreement that being a member of their community makes them feel good (M=4.46 for Portuguese and M=4.33 for Baba-Nyonya, p=.222). Nevertheless, Portuguese descendants gave a higher level of agreement to members of their community listening to their problems (M=4.58) compared to Baba-Nyonya (M=4.24, p=.001) and more strongly believed that being a member of the community is a part of their identity (M=4.58) than Baba-Nyonya (M=4.24, p=.001).With the strong feelings among the Portuguese ethnic group, it is not surprising that they strongly agreed that it is important for them to fit into the community (M=4.58) as opposed to Baba-Nyonya (M=4.21, p=.000) and it is enjoyable for them to be a part of the community (M = 4.58) compared to Baba-Nyonya (M=4.21, p=.000). Finally, the Portuguese ethnic group strongly agreed that people in their community get along with one another (M=4.65) compared to the Baba-Nyonya community (M=4.21, p=.000). These differences brought a few distinctions between Portuguese and Baba-Nyonya, particularly relating to the membership and kinship among them.

D. Influence

This sub- section of the analysis compares the views of the Baba-Nyonya and Portuguese ethnic groups based on influence as part of a sense of community attributes. Results in Table III revealed that five out of six items show statistically significant differences between these two groups.

TABLE III
DIFFERENCES BETWEEN PORTUGUESE AND BABA-NYONYA RESPONDENTS ON INFLUENCE DIMENSION

Item	Race	Mean (*m*)	S.d	T-value	Sig 2-tail
1.	Baba Nyonya	4.33	.535	.29	.766
	Portuguese	4.31	.610		
2.	Baba Nyonya	4.24	.701	-2.23	.027
	Portuguese	4.46	.574		
3.	Baba Nyonya	4.24	.701	-2.23	.027
	Portuguese	4.46	.574		
4.	Baba Nyonya	4.21	.689	-2.93	.003
	Portuguese	4.50	.575		
5.	Baba Nyonya	4.21	.689	-3.36	.001
	Portuguese	4.53	.574		
6.	Baba Nyonya	4.21	.732	-3.23	.001
	Portuguese	4.54	.574		

Scale: 1= strongly disagree, 2= disagree, 3= slightly disagree, 4= neither, 5= slightly agree, 6= agree, 7= strongly agree

TABLE IV
ITEMS ON INFLUENCE DIMENSION

No.	Item
1.	I care about what other community members think of me.
2.	I can trust people in this community.
3.	If there is a problem in this community, members can get it solved.
4.	I feel hopeful about the future of this community.
5.	Members of this community care about one another.
6.	It is important to me that I am valued or accepted by others in this community.

As such, both Baba-Nyonya and Portuguese respondents had similar view regarding what other community members think about them (M = 4.33 for Baba-Nyonya and M = 4.31 for Portuguese, p=. 766). On the contrary, Portuguese respondents agreed that they trust the people in their community (M = 4.46) more than the Baba Nyonya respondents did (M= 4.24, p=. 027) and more perceived members of the community can get their problems solved (M = 4.46) compared to the Baba-Nyonya (M = 4.24, p=. 027).

Portuguese respondents also agreed more that they felt hopeful about the future of their community (M = 4.50) compared to the Baba-Nyonya respondents (M = 4.21, p=.003) and they firmly believed that members of this community care about one another (M = 4.53), in contrast to Baba-Nyonya respondents (M = 4.21, p=.001).Therefore they strongly believed that they were accepted by others in the community (M = 4.54) in comparison to the Baba-Nyonya (M = 4.21, p=.001).The outcomes of this analysis indicate that a sense of community has a more significant influence on a small community in term of togetherness, closeness and sense of belonging compared to a slightly bigger community. In the context of this study, this referred to Portuguese descendants compared to the Baba-Nyonya ethnic group.

E. Integration

A number of patterns were identified which indicated some distinctions between Portuguese and Baba-Nyonya community

perceptions relating to integration as part of a sense of community attributes. Out of five items, four items had statistically significant differences between Baba-Nyonya and Portuguese respondents.

TABLE V
DIFFERENCES BETWEEN PORTUGUESE AND BABA-NYONYA RESPONDENTS ON INTEGRATION DIMENSION

Item	Race	Mean (*m*)	S.d	T-value	Sig 2-tail
1.	Baba Nyonya	4.18	.676	2.80	.006
	Portuguese	4.46	.638		
2.	Baba Nyonya	4.30	.580	3.14	.002
	Portuguese	4.58	.570		
3.	Baba Nyonya	4.24	.701	1.41	.163
	Portuguese	4.38	.629		
4.	Baba Nyonya	4.24	.701	3.01	.003
	Portuguese	4.54	.574		
5.	Baba Nyonya	4.36	.543	2.69	.008
	Portuguese	4.58	.497		

Scale: 1= strongly disagree, 2= disagree, 3= slightly disagree, 4= neither, 5= slightly agree, 6= agree, 7= strongly agree

TABLE VI
ITEMS ON INTEGRATION DIMENSION

No.	Item
1.	My important needs are met because I am part of this community.
2.	This community has been successful in getting the needs of its members met.
3.	It is important to me that my thoughts and opinions are valued.
4.	I get many benefits from being active in this community.
5.	I feel my involvement is rewarding.

Again, Portuguese respondents agreed more that their important needs were met in being a part of the community (M = 4.46) compared to Baba-Nyonya (M = 4.18, p=.006) and gave a higher level of agreement that the community has been successful in getting the needs of its members met (M = 4.58) compared to the Baba-Nyonya (M = 4.30, p=.002).In fact they are more certain that they get many benefits from being active in the community (M = 4.54) as opposed to the Baba-Nyonya (M = 4.24, p=.003) and more strongly believed their involvement in the community is rewarding (M= 4.58) than the Baba-Nyonya (M = 4.36, p=.008). These findings suggest that the Portuguese descendants have greater confidence in the integration from the sense of community as it acts as a motivator to maintain the togetherness.

F. Shared Emotional Connections

A similar test was undertaken on the shared emotional connection dimension. According to Table VII, all five items show statistically significant differences between the Baba-Nyonya and the Portuguese respondents.

Portuguese respondents have a greater level of agreement that they and community members value many things (M = 4.54) than the Baba-Nyonya (M = 4.24, p=.004). The Portuguese strongly perceived that people in their community have similar needs, priorities and goals (M = 4.58) as opposed to the Baba- Nyonya (M = 4.21, p=.000) and strongly believed that their community has symbols and expressions of membership such as clothes, signs, art, architecture, logos, landmarks, and flags that people can recognize (M = 4.62) compared to the Baba- Nyonya (M = 4.27, p=.001).

TABLE VII
DIFFERENCES BETWEEN PORTUGUESE AND BABA-NYONYA RESPONDENTS ON EMOTIONAL CONNECTIONS DIMENSION

Item	Race	Mean (*m*)	S.d	T-value	Sig 2-tail
1.	Baba Nyonya	4.24	.701	-2.90	.004
	Portuguese	4.54	.638		
2.	Baba Nyonya	4.21	.689	-3.76	.000
	Portuguese	4.58	.570		
3.	Baba Nyonya	4.27	.711	-3.47	.001
	Portuguese	4.62	.564		
4.	Baba Nyonya	4.24	.701	-3.41	.001
	Portuguese	4.58	.570		
5.	Baba Nyonya	4.24	.656	-4.18	.000
	Portuguese	4.62	.490		

Scale: 1= strongly disagree, 2= disagree, 3= slightly disagree, 4= neither, 5= slightly agree, 6= agree, 7= strongly agree

TABLE VIII
ITEMS ON EMOTIONAL CONNECTIONS DIMENSION

No.	Item
1.	Community members and I value many things.
2.	People in this community have similar needs, priorities, and goals.
3.	This community has symbols and expressions of memberships such as clothes, signs, art, architecture, logos, landmarks, and flags that people can recognize.
4.	Members of this community have shared important events together, such as holidays, celebrations or disasters.
5.	This community and I maintain our cultural heritage practices.

With that feeling, it is not surprising that Portuguese respondents placed greater agreement on members of their community having shared important events together such as holidays, celebrations or disasters (M = 4.58) than Baba-Nyonya (M = 4.24, p=.001) and more strongly believed their community maintains its cultural heritage practices (M = 4.62) than Baba-Nyonya (M = 4.24, p=.000). Again, the result of this section analysis indicates that a small minority group shares good emotional connections in terms of values, needs and cultural heritage.

G. Community Participation

Comparisons of both ethnic groups' views were further undertaken looking at community participation in tourism development. Three out of nine items have statistically significant differences.

It is interesting to note that the Baba-Nyonya agreed that their participation in the community gives an opportunity for them to learn new skills and knowledge in the tourism industry (M = 4.33) more than the Portuguese respondents who slightly agreed on this matter (M = 3.96, p=.000).Baba-Nyonya agreed more that participation in the community gives an opportunity for them to be directly involved in tourism sector activities such as homestay, arts and crafts and traditional festivals (M = 4.24) than the Portuguese (M= 4.42, p=.050).In addition, the Baba-Nyonya also agreed that their participation in the community gives an opportunity to get support from central and state tourism authorities (M= 4.42) more than the Portuguese (M=4.04, p= .000).

Open Science Index, Economics and Management Engineering Vol:8, No:11, 2014 publications.waset.org/10001547/pdf

TABLE IX
DIFFERENCES BETWEEN PORTUGUESE AND BABA-NYONYA RESPONDENTS ON COMMUNITY PARTICIPATION DIMENSION

Item	Race	Mean (*m*)	S.d	T-value	Sig 2-tail
1.	Baba Nyonya	4.33	.535	4.38	.000
	Portuguese	3.96	.591		
2.	Baba Nyonya	4.24	.656	-1.92	.050
	Portuguese	4.42	.570		
3.	Baba Nyonya	4.39	.550	1.04	.299
	Portuguese	4.30	.542		
4.	Baba Nyonya	4.27	.667	-1.58	.115
	Portuguese	4.42	.570		
5.	Baba Nyonya	4.42	.497	4.05	.000
	Portuguese	4.04	.763		
6.	Baba Nyonya	4.27	.711	-.67	.503
	Portuguese	4.35	.736		
7.	Baba Nyonya	4.36	.543	-1.23	.220
	Portuguese	4.46	.502		
8.	Baba Nyonya	4.27	.667	-1.58	.115
	Portuguese	4.42	.570		
9.	Baba Nyonya	4.42	.497	-1.00	.318
	Portuguese	4.50	.503		

Scale: 1= strongly disagree, 2= disagree, 3= slightly disagree, 4= neither, 5= slightly agree, 6= agree, 7= strongly agree

TABLE X
ITEMS ON COMMUNITY PARTICIPATION DIMENSION

No.	Item
1.	My participation in the community gives an opportunity for me to learn new skills and knowledge in the tourism industry.
2.	My participation in the community gives an opportunity for me to be directly involved in tourism sector activities such as homestay, arts and crafts and traditional festivals.
3.	My participation in tourism activities through community participation improves my lifestyle, economy, and income.
4.	I believe that my participation in tourism activities through community participation helps to boost the state tourism image.
5.	My participation in the community gives an opportunity to get support from central and state tourism authorities.
6.	I believe that my involvement in tourism activities through community participation helps to recognize my ethnic culture.
7.	My participation in tourism activities through community participation contributes to the improvement in the standard of living in my community area.
8.	My participation in tourism activities through community participation allows the young generation to uphold my ethnic community practices.
9.	I believe that my participation in tourism activities through community participation helps to increase my ethnic image.

As for their lifestyle, economy and income, both ethnic groups agreed that these components are improving as a result of participating in tourism activities (M = 4.39 for Baba-Nyonya and M = 4.30 for Portuguese, p =.299). Thus, both ethnic groups perceived that their participation in the tourism activities through community participation helped to boost the state tourism image (M = 4.27 for the Baba-Nyonya and M = 4.42 for the Portuguese, p =.115). Owing to that reason, both ethnic groups believed that their involvement in tourism activities through community participation helped to recognize their ethnic cultures (M= 4.27 for the Baba-Nyonya and M= 4.35 for the Portuguese, p=.503). Both ethnic groups also shared the same view that their participation in tourism activities through community participation contributes to the improvement in the standard of living in their community area (M =4.36 for the Baba-Nyonya and M=4.46 for the Portuguese, p=.220), their participation in tourism activities through community participation allows the young generation to uphold their ethnic community practices (M=4.27 for Baba-Nyonya and M =4.42 for the Portuguese, p =.220) and believed that their participation in the tourism activities through community participation helps to increase their ethnic image (M =4.42 for Baba-Nyonya and M =4.50 for the Portuguese, p =.318).What could be said from this analysis is that participation in the community not only gives opportunities to learn new skills and knowledge in the tourism industry, but creates opportunities to be directly involved in this industry sector activities, thus improving their lifestyle, economy and income.

V. DISCUSSION, IMPLICATIONS, AND CONCLUSIONS

As mentioned in the literature, a sense of community is the feeling of belonging tied to the feeling of interests, motivation, health, and happiness or common interests shared by a community. Those are the feelings people seek in order to feel like a member of the community. Similar feelings were expressed by the two minority ethnic groups of Baba-Nyonya and Portuguese descendants as the sample of this present study. Both minorities have a strong sense of community and being a member of their community is considered essential not only for social bonding and togetherness, but in projecting their actions and behaviour concerning their community.

Despite this, a sense of community is slightly better built among the smaller or minority ethnic group. In the context of this study, the Portuguese descendants as a small community seem to have a stronger sense of community either on membership, influence, integration and shared emotional connection than the ethnic group of the Baba-Nyonya. The Portuguese descendants have a greater commitment towards their community integration and confidence that a sense of community acts as a motivator to maintain the togetherness. This result clearly strengthens the other researchers' notion that togetherness among small ethnic groups is much more intact with participation by their community members being obvious, thus allowing the community to preserve and sustain their cultural heritage and customs.

Another remarkable and most important finding is that the sense of community attributes through membership, influence, integration and shared emotional connections contributes towards community participation in tourism development. Being part of the community not only gives benefits to members in personal matters but to the community as a whole through tourism projects or activities, as government assistance is normally channeled through the association. In the case of the study, homestay businesses, traditional festivals, arts and crafts are some of the examples of tourism activities undertaken by the minority Baba-Nyonya and Portuguese that contribute to Malacca state tourism development, in addition to other major ethnic products like Malay, Chinese and Indian. Both minority ethnic groups believed that participation in the community led them to new skills and knowledge, opportunities to be directly involved in tourism industry activities, improved their lifestyle, economy,

Open Science Index, Economics and Management Engineering Vol:8, No:11, 2014 publications.waset.org/10001547/pdf

Open Science Index, Economics and Management Engineering Vol:8, No:11, 2014 publications.waset.org/10001547/pdf

and income and thus helped to boost the state tourism image.

In line with the above notion, the Ministry of Tourism Malaysia and the Malacca Tourism Promotion Division which are responsible for tourism development should continually encourage each minority community association to attract more individuals to be part of their members. These authorities should impart information on the importance of minority contribution and participation (Baba-Nyonya and Portuguese descendants) to Malacca state as well as Malaysia tourism development. In fact, the treasures from these two ethnic groups, besides other attributes, are considered core to Malacca's image and identity.

As for the Baba-Nyonya and Portuguese minorities, they should not be abandoned valuable treasures but take proactive action together with the majority to position and maintain the Malacca as one of the heritage cities in the world [39]. In addition, the key players in the tourism industry should also take into consideration the minority communities' wellbeing as their presence is vital in representing their culture and ethnic group in tourism development.

As a conclusion, it would be a great loss and detrimental to the communities and any country's tourism if there were no reciprocal relationship between all parties, as direct involvement of all communities is fundamental not only in creating a harmonious and prosperous society but for future tourism development as well.

ACKNOWLEDGMENT

The authors wish to thank the Ministry of Education, Malaysia for funding the research project through the Fundamental Research Grant (FRGS) and the Research Management Institute (RMI), Universiti Teknologi MARA Malaysia (UiTM) for the administrative support.

REFERENCES

[1] Apleni, L. (2013). A Missed Opportunity: Community Participation in Tourism in South Africa. Sustainable Development Program for Africa Institute of South Africa.(Online) Available www.polity.org.za

[2] Aronson, E. & Mills, J. (1959). The effectof severity of initiation on liking for a group, Journal of Abnormal and Social Psychology, 59,177-181

[3] Aref, F., Redzuan, M., & Gill, S. (2010). Dimensions of community capacity building: A review of its implications in tourism development. Journal of American Science, 6 (1), 172-180.

[4] Aref, F. (2011). Sense of community and participation for tourism development. Life Science Journal, 8 (1), 20-25.

[5] Bean, H. B. (1971). The effects of a role-model and instructions on group interpersonal openness and cohesiveness. Unpublished doctoraldissertation, West Virgins University, Morgantown, WV.

[6] Bopp, M., GermAnn, K., Bopp, J., Baugh, Litt1ejohns, L., & Smith, N. (2000). Assessing community capacity for change. Red Deer, Alberta: David Thompson Health Region and For World CenterDevelopment Learning

[7] Buckner, J. C. (1988). The Development of an Instrument to Measure Neighborhood Cohesion. American Journal of Community Psychology, 16(6), 771- 790

[8] Buss, A. H., & Portnoy, N. W. (1967). Pain tolerance and group identification. Journal of Personality and Social Psychology, 6, 106-108.

[9] Burns, D., Heywood, F., Taylor, M., Wilde, P., & Wilson, M. (2004). Making Community Participation Meaningful: A Handbook For Development And Assessment. Bristol, UK: Policy Press.

[10] Chapman, M., & Kirk, K. (2001). Lessons for Community Capacity Building: A summary of the research evidence. Scotland: Scottish Homes

[11] Chigbu, U.E. (2013). Fostering rural sense of place: the missing piece in Uturu, Nigeria. Development in Practice, 23 (2): pp. 264-277. http://www.tandfonline.com/doi/abs

[12] Cooper, G (2004). Community based tourism experiences in the Caribbean: Lessons and Key Consideration. Paper presented at the Caribbean Tourism Organization Sixth Annual Caribbean Conference on Sustainable Tourism Development:Keeping the right balance – Land and Sea Encounters. Havana, Cuba, April 27-30, 2004

[13] Ehrlich. J. J., &Graeven, D. B. (1971). Reciprocal self-disclosure in a dyad.Journal of Experimental Social Psychology, 7, 389-400.

[14] Ertuna, B. & Kirbas, G. (2012). Local Community Involvement in Rural Tourism Development: The case of Kastamonu, Turkey. Revista de Turismo Patrimonio Cultural, 10 (2), 17-24

[15] Feighery, W. (2002). Community Participation in Rural Tourism Development: A Social Representations Approach. Paper presented at Tourism Research 2002: An Interdisciplinary Conference in Wales Cardiff, September 4-7, 1-11

[16] Ghimire, S. & Upreti, B. (2011) Community Participation for Environment-friendly Tourism: The Avenue for Local Peace. The Journal of Tourism and Peace Research, 2(1), 55-69

[17] Hitchens, R. & Highstead, J. (2005). Community-based Tourism in Namibia – A Discussion Paper, The Conmark Trust, University of Sussex, Brighton.

[18] Hester, L. R., Roback, H., Weite, L. J., Anchor, K. N., & McKee, E. (1976). The supervisor — supervisee relationship in psychotherapy training from the perspective of interpersonal attraction. Comprehensive Psychiatry, 17, 671-681.

[19] Ismail, M. (1992). Tourism of Historic City ofMalacca in Peninsular Malaysia. Retrieved from http://eprints.uitm.edu.m

[20] Jamal, T. & Stronza, A., 2009, 'Collaboration theory and tourism practice in protected areas: Stakeholders, structuring and sustainability', Journal of Sustainable Tourism, 17 (2), 169-189.

[21] Lacy, T. D., Battig, M., Moore, S., & Noakes, S. (2002). Public / Private Partnerships for Sustainable Tourism. In Delivering a sustainability strategy for tourism destinations: Asia Pacific Economic Cooperation APEC Tourism Working Group.

[22] Levi, Y., & Litwin, H. (1986). Community and cooperations in participatory development. Aldershot: Gowe

[23] Millan, D.W., & George, D.M. (1986). Sense of community: A definition and theory. Journal of Community Psychology, 14(1), 6-23.

[24] Mutz, D. C. 2002. "The Consequences of Cross-Cutting Networks for Political Participation." American Journal of Political Science, 46, 838-55.

[25] Mutz, D.C., and J. J. Mondak. 2006. The Workplace as a Context for Cross-Cutting Political Discourse.Journal of Politics, 6, 140-55.

[26] Nampila, T. (2005). Assessing community participation–the Huidare informal settlement. University of Stellenbosch.

[27] Nasar, J. L.,& Julian, D. A. (1995). Physical and Psychological Factors in Sense of Community: New Urbanist Kentlands and Nearby Orchard Village. Environment and Behavior, 36, 313-340,

[28] Nash, V & Christie, I (2003). Making sense of community Victoria Nash with Ian Christie. Institute for Public Policy Research: London,

[29] Osterman, K. F. (2000). Students' need for belonging in the school community. Review of Educational Research, 70, 323-367.

[30] Peterson, J. A., & Martens, R, (1972). Success and residential affiliation as determinants of team cohesiveness. Research Quarterly, 43, 63-76.

[31] Pretty, G., Bramston, P., & Patrick, P., & Pannach, W. (2006). The relevanceof community sentiments to Australian rural youth's intentions to stay in their home communities. American Behavioral Scientist, 50 (2), 1-15.

[32] Phillips, R., & Pittman, R. (2008). An Introduction to Community Development. New York, NY: Taylor & Francis.

[33] Putnam, R. (2000) Bowling Alone: The Collapse and Revival of American Community, New York: Simon and Schuster.

[34] Rappaport, J. (1977). Community psychology: Values, research and action. New York: Rhinehart and Winston.

[35] Sanchez, J. (2009). Local Participation as a Tool for Tourism Development in La Guajira, Colombia. MA European Tourism Management, 1-97.

[36] Sarason, S. B. (1974). The psychological sense of community: Prospects for a community psychology. San Francisco: CA: Jossey-Bass Publishers.

[37] Sustainable Tourism Cooperative Research Centre (STCRC) (2010). Sustainable Tourism – Destinations and Communities. Queensland: Sustainable Tourism'. Online. http://www.sustainabletourismonline.com
[38] Talbot, L., Verrinder, G.K., 2014, Promoting Health. The Primary Health Care Approach 5th Edition Sydney: Elsevier.
[39] UNESCO (2008). Malacca and George Town, Historic Cities of the Straits of Malacca - UNESCO World Heritage Centre. (Online) Available http://whc.unesco.org
[40] Vourc'h, A. (2003) Tourism and Local Agenda: Capital letter also for subtitle. Kenya: United Nations Publication.

Open Science Index, Economics and Management Engineering Vol:8, No:11, 2014 publications.waset.org/10001547/pdf