

School of Management

**Socio-cultural Impacts of Festivals on Local Residents' Quality of
Life: Sarawak Perspective**

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STATEMENT OF ORIGINAL AUTHORSHIP

Declaration

To the best of my knowledge and belief this thesis contains no material previously published by any other person except where due acknowledgment has been made. This thesis contains no material which has been accepted for the award of any other degree or diploma in any university. None of the reference and person's work has been used without properly acknowledgement in the text of this thesis.

Curtin University Human Research Ethics Committee has approved this thesis with the approval number HRE2018-0697. The survey has been conducted in accordance with the National Health and Medical Research Council National Statement on Ethical Conduct in Human Research (2007).

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ABSTRACT

Past research efforts on festivals and events have been largely directed at examining economic and financial impacts, leaving a gap in knowledge on socio-cultural impacts of festivals on host communities. Therefore, this research aims to study the socio-cultural impacts of festivals on local residents' quality of life, underpinned by the Social Exchange Theory. Sarawak, an eastern state of Malaysia located on the Borneo Island was chosen as the study context. Many efforts have been done by the Sarawak state government for the development of the event tourism industry in the state, and there is a general consensus that the impacts procured by festivals and events are very advantageous to residents' quality of lives. Unfortunately, to date, the success of these efforts is still unknown. Festivals bring about both socio-cultural benefits and concerns to the host communities. Thus, this research examines the local residents' perception of benefits and concerns of festivals and the effects on their quality of life.

This research adopts quantitative research method to address the research questions. This study uses data from a sample of 547 participants who participated in eight different festivals across four cities in towns of Sarawak. This research used the PLS-SEM data analysis tool to interpret the data of the research. Findings indicate that cultural/educational benefits and social participation are positive predictors of local resident quality of life. Findings also revealed that there was no significant relationship between community benefits and the Sarawak residents' quality of life. As for cultural/behavioural concerns and community resource concerns, it was revealed that there was a positive relationship between the two factors and residents' quality of life, thus indicating that the hypotheses were not supported. It was found that this was attributed to the fact that the residents of Sarawak did not find social costs of festivals to be a negative impact towards their quality of lives. The findings of this study contribute to the festival and tourism body of knowledge in study social participation and it impacts the local residents' quality of life. This study could also aid festival organizers, tourism practitioners, policy makers and host communities to better strategize on destination marketing and festival organizing process to achieve enhanced community development as well as service delivery.

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LIST OF ABBREVIATIONS

AVE	Average Variance Extracted
CFA	Confirmatory Factor Analysis
CB-SEM	Covariance-based Structural Equation Modelling
HTMT	Heterotrait-Monotrait Ratio of Correlations
PLS-SEM	Partial Least Squares Structural Modelling
SEM	Structural Equation Modeling
SET	Social Exchange Theory
SPSS	Statistical Package for Social Science
VIF	Variance Inflation Factor

CHAPTER ONE : INTRODUCTION

1.1 Chapter Overview

This chapter introduces the research area and outlines the background and foundation of the present study. It briefly reviews the socio-cultural impacts of festivals and outlines the effect it has on residents' quality of life. The chapter will first provide a background of the study, followed by the problem statement and the research questions and objectives. Then, the research significance will be outlined followed by the research's scope of study. The definition of terms will then be outlined. At the end of the chapter, the thesis structure will be established.

1.2 Background

Governments and community leaders have now viewed tourism in their countries as an important agenda and regularly strategize to diversify the existing forms of tourism as this industry improves the economy, creates employment opportunities, develops infrastructure and generates many other benefits (Getz 2010). Over the years, festivals and event tourism has become a potential, popular tool for tourism development as well as destination promotion (Fredline, Jago, and Deery 2003). They serve as a major contributor to the development of the country's culture, tourism, arts and urban regeneration (Mair and Whitford 2013). Festivals are part of the entertainment business, ultimately being featured in destination marketing and tourism, and have become permanent elements in both popular and high culture (Getz 2010).

Studies in relation to festivals have garnered a particular attention to scholars in many disciplines due to its universality of festivity and the popularity of festival experiences (Getz 2010). Festival studies are also developing as a distinct sub-field in a large part because festivals occupy a special place in almost all cultures and have therefore been researched by scholars in the disciplines of anthropology and sociology (Uysal et al. 2016). Festivals have secured its place in event-related literature due to the associated scope for inspiring creativity, attracting large crowds, and generating emotional responses (Getz 2010, Uysal et al. 2016). However, it is also a common understanding that various impacts from festivals or any tourism development, inevitably affects the quality of life of the host communities.

Recently, the Malaysian government has focused its attention in improving the Malaysian citizens' quality of life (Abidin 2016). This is to address the issue of the "T20, M40 and B40" (Abidin 2016). The household income and basic amenities survey in Malaysia is conducted two times in every five years, the last one was conducted in the year 2016 (Sekaran 2019). It was reported that T20 is the top 20% consist of households with the income of RM 9,620 and above, M40 consists of the middle 40%, with household income of RM 4,360 - RM9,619 and above and B40 which is below 40% of the population with household income of RM 4,360 (DOSM 2017). Comparing household income levels in the year 2014 and 2016, it was found that the household income levels have increased in the year 2017, for instance, in the year 2014, the B40's group consisted households with an income of RM 2,629, in 2016, it was increased to RM 4, 360 (DOSM 2017). It indicates that with the increasing inflation rates in Malaysia, the M40 groups will eventually shift to the B40 group, and these groups will suffer more due to the decreased spending power (The Star Online 2019). Thus, emphasis has been put on improving the quality of life for groups of M40 and B40 (Abidin 2016). The government has allocated budgets in their efforts to help the concerned group, due to the rise of cost of living and stagnation of income and wage growth (Abidin 2016). The government has hopes that the festival tourism development initiatives can help in the betterment of the community quality of life. The general community could benefit through their involvement, participation and voluntarism in the festivals. There is a general agreement that the impacts procured by festivals and events are very advantageous to the Malaysian community's quality of lives (About Tourism Malaysia 2018). Unfortunately, to date, the success of these efforts is still unknown. There has been limited research surrounding the socio-cultural impacts of festivals on the local community's quality of lives, particularly in the context of Sarawak.

Malaysia government has put event tourism development as one of the priorities in its national agenda (About Tourism Malaysia 2018). With the country so blessed with vast protected areas with compelling natural resources, diverse ethnicity and cultural heritage, the country has rendered competitive advantage as a tourist attraction (Ayob 2004). Moreover, after realizing the country's potential to establish itself as a cultural destination, much efforts and resources from the

¹ T20 – top 20, M40 – middle 40 , B40 – bottom 40 (DOSM 2017)

government have been allocated to host international events and festivals (Tan 2018). Great amount of money are being spent on building and repairing expensive modern event facilities and infrastructure, as well as providing event grants and support services (Tee 2019). For example, in the Eastern state of Sarawak, the construction of the Borneo Convention Centre Kuching is the country's establishment of the first state convention bureau (Delivering Successful Events the Borneo Way 2017). Being a multi-racial and multi-ethnic society, Malaysia hosts many interesting and colourful cultural festivals and events (Tan 2018). Every year, major and minor events and festivals are being planned and staged for public community and tourists alike. Around 80-100 festivals are held throughout the year, proudly celebrating the local culture of Sarawak (Events 2020).

According to the state government statistics, it was reported that in the year 2019, there were 2,082,444 foreigners that visited Sarawak, which includes mostly tourists from Brunei, Singapore, China, United Kingdom, Australia, Indonesia and Philippines (The Official Website of Ministry of Tourism, Arts and Culture Sarawak 2019). For nationals however, there were 2,579,975 arrivals from Peninsular Malaysia and Sabah, which is almost as much as the foreign arrivals (The Official Website of Ministry of Tourism, Arts and Culture Sarawak 2019). The most visitor arrivals, in the past few years (2017-2019) were in the months of June and July (The Official Website of Ministry of Tourism, Arts and Culture Sarawak 2019). June and July are the months that most major festivals in Sarawak are held (Sarawak Tourism 2020). It was reported that the Rainforest World Music Festival (RWMF), one of Sarawak's biggest 3-day international event held in Kuching generally in June or July, garnered a turnout of 23, 650 participants from around the world (Borneo Post Online 2020). This iconic event has also maintained its rank in the 8th position in the Global Top 10 of the Transglobal World Music Chart (TWMC) Festival Awards 2019 (Borneo Post Online 2020). Apart from the Rainforest World Music Festival, another iconic event held in Sarawak every year is Borneo Jazz Festival, this annual event is held in Miri and generally garners around 4,000 foreigners and locals (Borneo Post Online 2019). Other well-attended local annual festivals include Borneo Cultural Festival, Kuching Food Festival and Sarawak Regatta, with number of attendees well over 1,000 locals (Wong 2019).

The tourism industry in Malaysia is believed to have contributed significantly to the economy in the year 2019, recording a 6.8% growth in tourist receipts, contributing to RM41.69 billion to the country's revenue during the first half of 2019 (The Star 2019). It is the third largest foreign income generator, after the manufacturing and palm oil industry (The Star 2019). It was also reported that with the encouragement of tourism development, the industry generated up to 15,000 employment opportunities to locals that can consequently improve their quality of life (Ministry of Tourism Sarawak 2016).

In contrast, apart from the vast array of economic impacts studied and reported (Ayob 2004; Wasudawan and Rahim 2017; Puah, Jong, Ayob and Ismail 2018), there is little understanding of socio-cultural impacts of the festivals on host communities, particularly from local residents' perspective. The issue of how festival's socio-cultural impacts on residents influence their quality of life has received very little attention in comparison to the economic impacts that have been widely researched; hence, this research seeks to fill this gap.

1.3 Problem Statement

Festival impacts have been examined in several dimensions that include economic, socio-cultural, environmental and political areas (Getz 2010; Mair and Whitford 2013). A plethora of studies on festival impacts and festival support have been made throughout the years (Arcodia and Whitford 2006; Bagiran and Kurgun 2016; Balduck, Maes, and Buelens 2011; Dwyer et al. 2000; Deery and Jago 2010; Hixson 2014; Laing and Mair 2015; Mair and Whitford 2013; Yürük, Akyol, and Şimşek 2017; Winkle and Woosnam 2014). These studies show that festivals could generate both positive and negative socio-cultural impacts to host communities, affecting the quality of their lives. For example, participation in festivals fosters closer community cohesiveness and unity (Derrett 2003; Winkle and Woosnam 2014; Miyoung 2019), promotes community identity and image (Derrett 2003), and increases personal knowledge and satisfaction (Hixson 2014; Kim 2019). In contrast, festivals may also create pollution, congestion and behavioural concern such as vandalism and deterioration of moral and cultural identity (Dwyer 2000; Derrett 2003). Though there were studies on social cultural impacts of festivals on residents done by prominent authors like Fredline and Faulkner (2000), Deery, Jago, and Fredline (2011), Uysal et al. (2016), these

studies were all conducted in Western countries, leaving the Eastern context to be widely under-researched (Wood 2008; Getz 2010; Cudny 2013). Pavluković, Armenski, and Alcántara-Pilar (2017) have highlighted the importance of recognizing the differences between the social and cultural aspects of the Eastern context and Western contexts as what has been hypothetically accepted in the Western context study may not be the same as the Eastern context. Therefore, there is a need to investigate the socio-cultural impacts of festivals on the local resident quality of life in Sarawak, an Eastern context.

Apart from that, prior studies have also found social participation in events, festivals or activities are greatly beneficial to an individual's well-being (Saggers et al. 2004; McCabe, Joldersma, and Li 2010; Hixson 2014; Zhang and Zhang 2015). It is important to investigate the impacts of an individuals' participation in a festival or event, as these festivals are mostly done for the public's enjoyment and community development. Prior studies found that social participation in festivals have encouraged an enhanced understanding between cultures, promote skill development, personality development and has generated many more benefits (Hixson 2014; Laing and Mair 2015). In contrast, it was also found that social participation in festivals; especially in organizing processes promote social exclusion where men would be given the more prominent roles while women are assigned to menial tasks (Tosun 2000; Finkel 2006; Laing and Mair 2015). With the inconsistency in previous literature, it is necessary to further examine the concept of social participation in festivals' setting. Festival literature reviewers, Mair and Whitford (2013) and Laing (2018), have also further pointed out the importance for researchers to study social participation/inclusion in festival. Moreover, social inclusion/participation has been found to be one of the most influential factors on Malaysian individual's quality of life (Narehan et al. 2014). Therefore, this study intends to answer calls of studying the relationship between social participation in festivals and the impact it has on the local community quality of life, advancing the body of knowledge in festival socio-cultural impacts and community resident quality of life. In Malaysia, many local cultural festivals such as Harvest festivals, Lantern festival and the like have been repackaged to promote tourism, local community leisure and improvement of community relationship (Festivals 2019). These benefits are believed to affect the local community's quality of life (Yolal et al. 2016, Uysal et al. 2016). Both the government and private sectors have made initiatives including hosting more festivals as well as up-scaling local events to

increase their contribution to the tourism industry, community development and ultimately increasing the country's GDP and citizens' quality of life (Borneo Post Online 2018).

Given that the government has been giving increasing attention to the festival industry and the intention to maximize the benefits of festivals, as well as improving the lives of the M40 and B40 income group as discussed earlier, it is prudent that the government has a clear understanding of the impacts of the festivals on the community's quality of life. The lack of study in this particular context makes it difficult for the authorities to implement effective policies for managers and the concerned parties.

Hence, based on the literature review of this study and the underpinning theory of this study; social exchange theory, the following specific research questions were constructed for this study. Research objectives were also developed to address the study's research objectives.

1.4 Research Questions

Based on the preceding discussion, this study will examine the following research questions:

1. What is the relationship between festival's socio-cultural impacts and local residents' quality of life?
2. How participation in a festival may influence local residents' quality of life?

1.5 Research Objectives

The specific research objectives of this study are as follows:

1. To examine the relationship between local residents' perception of community benefits of festivals and their quality of life.
2. To examine the relationship between local residents' perception of cultural/educational benefits of festivals and their quality of life.
3. To examine the relationship between local residents' perception of the festival's social participation and their quality of life.
4. To examine the relationship between local residents' perception of cultural/behavioural concerns and their quality of life.

5. To examine the relationship between local residents' perception of community resource concerns and their quality of life.

1.6 Scope of Study

The scope of study in this research is the festivals in Sarawak. Sarawak is one of the largest states among the 13 other states in Malaysia with the land size almost similar to West Malaysia. Sarawak is situated in the northwest of Borneo Island next to Sabah, Indonesia as well as Brunei. The largest city in Sarawak is the capital city, Kuching, followed by Miri. Sibul and Bintulu are the larger towns of Sarawak. The area of Sarawak covers up to 124, 451 square kilometers and according to the last Census 2010, where there is an overall population of 2,471,140 (Sarawak Population 2019). Kuching, Miri, Sibul and Bintulu were selected for data collection because they were more populated and conduct more festivals in comparison to other towns in Sarawak. Apart from being a food destination, Sarawak is known for their diversity of culture as well as the festivals the 27 different ethnic groups celebrate all year round. Moreover, though Malaysia is rich in its agriculture industry, recently the government has made efforts to shift their focus onto the festival industry, by incorporating the strong cultural root of Sarawak (Borneo Post Online 2018). In line with this, according to the Minister of Tourism, Arts, and Culture, the budget allocated for the tourism industry for the year 2020 is promising, an allocation of RM 212.4 million for tourism-related projects and RM 118 million for organizing of tourism activities, events and festivals (Petingi 2019; Edward 2019). Therefore, Sarawak's future in the tourism industry is booming and going in the right direction to sustainable success.

Many festivals are held in Sarawak throughout the year and festivals comprises of themes such as food, sports, music, art and many more. These festivals are held by the public, private and non-governmental organization, mainly aimed at attracting the local residents' participation as well as tourists' visitation. These festivals celebrate and promote their culture and food that both indigenous and non-indigenous people in Sarawak take pride in. Hence, all festivals situated in the four cities and towns, Miri, Kuching, Bintulu and Sibul will be examined in this research, including festivals that are not held during the data collection period. This study adopts a quantitative method, which is self-administration of questionnaires. The festivals listed in the questionnaire will serve as a filter in the questionnaire; this is to assure that individuals that have taken part in at

least one festival express their opinions on the impacts of festivals in Sarawak. Respondents may also list the festival they have attended in a blank space provided if the festival is not listed in the questionnaire. Local residents that have not yet attended any festivals held in Sarawak are not to be included in this study, as this study adopts social exchange theory and the theory suggests that it is an exchange of an activity, be it a tangible or intangible exchange (Homans 1961). This theory is proven to be an appropriate framework for developing an understanding of residents' perception of tourism impacts (Agbabiaka, Omoike and Omisore 2017). Hence, if an individual has yet to attend a festival, an exchange cannot occur and is deemed to not fit in this context of study. Apart from that, the questionnaires are distributed to local residents of Sarawak only, as the context of the study is focusing on Sarawak and its local residents.

1.7 Research Significance

The theoretical significance of the study is that the study extends to current literature in festival socio-cultural impacts on local residents' quality of life. The existing study will add to the new body of knowledge in socio-cultural impacts of festivals. One of which the variable of social participation is being explored in this research in relation to its effects on quality of life. Apart from festival's social participation which is a tool for community development, authors Laing and Mair (2015) and Laing (2018) have stressed on the importance to study the effects of social participation in festival studies. Hence, to answer calls from these authors, this study extends the literature by studying the social participation as a socio-cultural impact that affects the local residents' quality of life. Other than that, this research can contribute into literature by applying the social exchange theory to examine how socio-cultural impacts of festivals affect the local community's quality of life, particularly in the Eastern context.

The managerial significance of the study is, policy makers and event organizers can use the findings of this research to enhance their decision-making process and positively improve the attitudes of the residents towards hosting festivals. By studying the impacts of socio-cultural impacts, mainly social participation and its effect on the local residents' quality of life, the participation behavior may be enhanced among the community, promoting community pride that may positively affect the preparation as well as success of the festival (Kim and Uysal 2003). Not only that, policy makers can provide investments that are able to better allocate resources and

facilities to evaluate all the festivals and its effect on quality of life. With the findings of this study, the organizer can better plan the event with the consideration of the impact and its effect on the community. With this, positive impacts can be maximized, and the negative minimized alongside community support for festival development. Also, with the findings of this study, it can be examined whether festivals benefit the quality of life of the residents as well as determining whether more government support, such as more funds and facilities, should be given for festival development.

1.8 Definition of Terms

1.8.1 Quality of Life

Quality of life is regarded as an individual's satisfaction or dissatisfaction towards the conditions of life (Dissart and Deller 2000; Smith and Puczkó 2008; Massam 2002; Dolnicar, Lazarevski, and Yanamandram 2013). In the context of this research, quality of life is the subjective assessments of the local residents' lives, for example, their sense of community, sense of safety, happiness, satisfaction with life 'as a whole'.

1.8.2 Festivals

Festival is an event where the local community shares and celebrates that involves the public, with reasons including, but not limited to, showcasing the community's cultural heritage, promotion of destination image, cultural entertainment offerings to local residents as well as improving community's quality of life (Rouba 2012). In the context of this study, festivals are defined as a public and themed event or celebration that is held at a specific period of the year that could be held annually or less frequently that has an effect on local resident's quality of life.

1.8.3 Socio-cultural Impacts

According to Wallstam, Ioannides, and Pettersson (2018), socio-cultural impacts are defined as any positive or negative change in people's lives affected by clearly discernible agents. In this sense, it encompasses everything from the conditions people live, their quality of life to their well-being and happiness (Wallstam, Ioannides, and Pettersson 2018). In this study's context, socio-cultural impacts are defined as both social and cultural impacts of festivals affecting local residents' quality of life. The impacts include the social benefits and social costs of the festival.

1.8.4 Social Benefits

Social benefits are defined as the positive aspect of social and cultural changes caused by an event (Yürük, Akyol, and Şimşek 2017). In the context of this study, social benefits are benefits acquired by hosting a festival that involves community benefits, educational and cultural benefits as well as social participation.

1.8.5 Community Benefits

Community benefits “may be seen as those benefits that relate to the community as a collective, an entity in and of itself, benefits that are shared across the social group that the community represents” (Delamere, Wankel, and Hinch 2001, 21). In this research’s context, community benefits are attained by the festival’s host community that positively affects their quality of life.

1.8.6 Cultural/Educational Benefits

Cultural and educational benefits “shows a tendency to relate more to individual community residents and their interaction with the festival itself” (Delamere, Wankel, and Hinch 2001, 21). In this study, it is the cultural and educational knowledge, appreciation as well as awareness of a community acquired by the hosting of a festival that would positively affect local residents’ quality of life.

1.8.7 Social Participation

Authors have used synonyms for the word “social participation” in their research, for example, social inclusion, social involvement and social participation (Jurowski and GURSOY 2004; Laing and Mair 2015). Therefore, there are many different definitions in literature; however, this study operationalize the term social participation and define it as an individual participating in the event. With this, it will also be investigating on whether it has a relationship on the local residents’ quality of life.

1.8.8 Cultural/Behavioural Concerns

Cultural/behavioural concerns refer to “a grouping of concerns that relate to the disruptiveness and intrusiveness of the festival that may impinge upon resident enjoyment of the amenities they have

grown accustomed to within their community” (Delamere, Wankel, and Hinch 2001, 21). In the context of this research, cultural/behavioural concerns are concerns that are related to the disruptiveness, intrusiveness and cultural concerns of the festival that has an impact on the local residents’ everyday life and quality of life in general.

1.8.9 Community Resource Concerns

Community resource concerns refer to the “distribution of human, financial, power, physical/mental energy resources within the community, and the balance and imbalance present in that relationship” (Delamere, Wankel, and Hinch 2001, 21).

1.9 Thesis Structure

This thesis has been organized to five chapters. Chapter One discusses the fundamentals of the research which includes introduction of the study, problem statement, research objectives and questions, research significance as well as the scope of the study and the definition of terms.

Chapter two will provide a review of the literature related to social impacts of festivals and quality of life, the literature reviewed will serve as a basis to guide this study. The literature review first discusses an overview of festivals, the roles of a festival and the different dimensions of festivals including economic, environmental and social factors. The chapter also discusses about the underpinning theory of the study, which is the Social Exchange Theory. The theory will serve as the primary theoretical foundation to explain the relationships between the socio-cultural impacts and its impact on local residents’ quality of life in this study. Then, a comprehensive review of the variable quality of life is discussed, followed by a brief review on the impact of festivals. The chapter will then have a detailed review of the variables studied in regard to its relationship to the community residents’ quality of life, that include community benefits, cultural/educational benefits, social participation, cultural/behavioural concern as well as community resource concerns in existing literature. Next, the chapter will discuss the conceptual framework of the study and conclude with the hypothesis development.

Chapter three will outline the research methods used to address the research questions developed. The chapter first discusses briefly on existing research methods and the chosen research method of the study alongside the rationale for the choice of methods. Then, the chapter will discuss the

sampling methods, data collection methods, the questionnaire and the instruments used, the pre-testing procedure and conclude with the data analysis technique used for the study.

Chapter four details the findings and discussion on the findings. The chapter will discuss the procedures done to analyse the data collected in this study. First, data preparation and descriptive analysis were done using SPSS version 25 statistics and recorded. Then, analysis of the measurement model and structural model is done using SmartPLS 3.0, results were recorded and discussed accordingly. Finally, the chapter concludes with the discussion of the results in relation to its consistency with past studies.

Chapter five will present on the summary of how the research questions of the study were answered. The theoretical and managerial contributions of this study will also be explored. The chapter concludes with the limitation of the study as well as its recommended future study.

1.10 Summary of Chapter

This chapter provides a brief overview of the study, which is the introduction of the study, problem statement, research objectives and research questions of the study, significance of the study as well as the definition of the terms used in the thesis. Finally, the chapter concludes with a brief explanation of the thesis structure.

CHAPTER TWO : LITERATURE REVIEW AND HYPOTHESES DEVELOPMENT

2.1 Chapter Overview

The present chapter reviews five areas, that includes the overview of festivals and its roles, the theory guiding the study social impact theory, the dependent variable quality of life, a brief review of the different dimensions of festival impacts as well as a comprehensive review of socio-cultural impacts of festival towards residents. The chapter concludes with the conceptual framework of the study and the hypotheses development.

2.2 Festivals

Smith (1990) defined festivals as a public, themed celebration for a limited period that is held annually or perhaps less frequently. There are many different kinds of festivals around the world, the more common ones are themed food, music, folk, art, beer, and film (Yeoman et al. 2004). Along the years, festivals are one of the main ways to promote the countries' image and development (Getz 2010). Hence, festivals are said to be "the cultural resources of an area that make possible the successful hosting of visitors" (Uysal, Gahan, and Martin 1993, 5). In addition Jepson, Wiltshire, and Clarke (2008, 11) added that, local community festivals in its truest sense "serves the needs of local community by allowing them to create a platform for socialization and celebration through an atmosphere of spontaneity, unity and festive spirit". Therefore, it is a common consensus that festivals can positively impact local residents' quality of life.

Festivals are believed to be repeated or sometimes altered to adapt to constant changes off policies and culture (Gerrard 2000; Bagiran and Kurgun 2016). Different festivals serve a different purpose and planned programme, some are public celebration that includes community festivals or community based events that have various activities promoting community pride and cohesion, whereas some are planned for fun, entertainment, leisure, business, socializing as well as competition purposes (Bagiran and Kurgun 2016; Getz 2008). These festivals are known to be a "unique leisure and cultural experience, powerful travel motivators and facilitators of community pride and development' (Getz 1997, 326-327). Festivals offer authenticity and uniqueness to a community, especially when the events held are based on inherent indigenous values; convenient hospitality and affordability; theming and symbols for participants and spectators (Getz 2010).

Festivals hold a few important roles in a town or a region. According to Getz (1997), festivals are identified as attractions, image-makers, animators of static attractions and catalysts for further development. Looking at the community's perspective, elements of community spirit and pride, cooperation, leadership, cultural traditions may be enhanced, while promoting the capacity to control development, social and health amenities improvements as well as environmental quality (Getz 2010). These may be the benefits communities are able to reap from hosting festivals (Getz 2010).

Apart from that, festivals can link natural landscape to lifestyle in simple or complex ways by introducing the human dimension to static spaces, allowing it to become animated (Getz 2010). In other words, transforming an urban or rural area, such as forest, riversides, open fields and purpose-built amenities for festivals without altering much of the original nature of the setting, may allow participants to appreciate both dimensions of landscape and lifestyle (Yeoman et al. 2004). This is because; the establishment of amenities with lasting nature is an attractive facet of community investment, especially in events and festivals, as these events require attractive physical settings (Yeoman et al. 2004). For example in Sarawak, the Rainforest World Music Festival in Kuching is an annual three-day festival that celebrates the diversity of world music, with cultural displays, craft displays and many more where this event is held in "Sarawak Cultural Village" located away from the city in the rural parts of Kuching. This draws local and international crowd in attending this event to enjoy music and meet new people as well as experiencing the different landscape (Rainforest World Music Festival 2019). Not to mention, the media coverage generated by these festivals may help the destination build more confidence and generate a positive image in the community to excel in event planning (Yeoman et al. 2004).

As a conclusion, the impacts that a festival bring about includes social and cultural impacts (Getz 1997; Allen et al. 2012) environmental (Allen et al. 2012) and economic impacts (Bagiran and Kurgun 2016; Crompton and McKay 1994). These are the three dimensions of impacts that can indeed affect the quality of life of the host residents due to the changes made in their everyday life, short term and long term (Getz 2010, Uysal, Perdue, and Sirgy 2012; Kim, Uysal, and Sirgy 2013; Uysal et al. 2016). Studies suggest that festivals provide tangible benefits such as increased income, tax revenues while intangible benefit include community pride and increased image

creation (Ap and Crompton 1998; Bagiran and Kurgun 2016; Kim and Uysal 2003; Stoddard, Pollard, and Evans 2012). The impacts includes a person's quality of life, interpersonal relationships, community services, traditions, culture, and community identity that affects positively and negatively on the community and individuals as a group (Bagiran and Kurgun 2016; Longson 1990). It has been highlighted that different festival type has different impacts on the community (Hixson 2014). Different communities absorb different kinds of social consequences (Reid 2007). This can also be explained by the difference in culture explained by Hofstede (1980). Hofstede (1980) asserted that there are different cultural dimensions, where this is a framework used to understand the differences in culture across countries and this is to distinguish the ways the business is done across different cultures. The different dimensions include power distance, uncertainty avoidance, individualism/collectivism, masculinity/femininity, long-term/short-term orientation as well as indulgence/restraint (Hofstede 1980). For example, Hofstede (1980) identified that Asian countries have higher levels of power distance, collectivism, and uncertainty avoidance meanwhile western countries have lower level of power distance, uncertainty avoidance as well as high levels of individualism. On the contrary, some have found that the Eastern culture's cultural dimensions are beginning to shift (Kueh and Boo 2007; Ji et al. 2010; Noordin and Jusoff 2010; Kim, Sohn, and Choi 2011; Santos, Varnum, and Grossmann 2017). For instance, it is found that Malaysians are shifting towards individualism due to rapid development, structural changes as well as the ever-expanding information technology (Noordin and Jusoff 2010; Ji et al. 2010; Kim, Sohn and Choi 2011).

As highlighted earlier, most previous studies have examined predominantly on Western context, leaving the Eastern context to be widely under-researched. With the potential difference in cultural perspective and dimensions, findings from Western context studies cannot be generalized. With this, it is important to study the different contexts that exists, not only the western as reflected in the literature review but also the Eastern context.

In short, due to the nature of festivals embodying an emotional experience, the emotional responses reciprocated from the event have the potential to lead to both positive and negative outcomes as these festivals affects the quality of life of the people, especially host residents (Yeoman et al. 2004). Hence, it is important that local communities understand these impacts in order to work

together with festival organizers to continue to support the hosting of festivals and minimize the negative impacts as well as embrace the positive impacts rendered. Social exchange theory explains that phenomenon of the extent of support for festival and community development among community residents will depend on the perceived benefits and costs of the festival. The theory will be further discussed in the following section.

2.3 Social Exchange Theory

The underpinning theory of this research is ‘Social Exchange Theory’ (SET). SET is essentially defined as “the exchange of activity, tangible, or intangible, and more or less rewarding or costly, between at least two persons” (Homans 1961, 13). These exchanges are also not limited to just tangible goods like material goods, but also symbolic value such as approval, prestige, satisfaction (Cropanzano and Mitchell 2005). SET was suggested in the early 1960s, and has been interpreted in various disciplines including anthropology, social psychology as well as sociology (Özel and Kozak 2017). It is originally developed by Homans (1961) to elucidate the social behavior of people in economic actions with the incorporation of economics, psychology and sociology. According to the basic assumption of this theory, it is known to be explained as an individual behaving in a particular way to increase the potential to serve in their own interests (Özel and Kozak 2017). In other words, how individuals meet both their basic needs in relations with society as well as behaving in a way that would give them maximum benefit with lesser costs (Chibucos, Leite, and Weis 2005, 136). The theory was first developed by Homans (1961) in studying human behavior, it was then modified by Thibaut (2017) to study social psychology in groups where Blau (2017) applied this theory to study organizational behavior. Blau (2017) also extended the theory to community development, understanding how residents and organizations collaborate in order to maximize their rewards and lessen their costs.

Generally, SET “focuses on the perceptions of the relative costs and benefits of relationships and their implications for relationship satisfaction” (Ward and Berno 2011, 1557). In other words, the theory focuses on how individuals engage in an exchange relationship whereby they put what they expect to get out of the relationship with hopes of maximizing their personal satisfaction (Lee et al. 2014). In the festival context, the costs of the exchange could be time, energy and money

(Thibaut 2017). Whereas, the rewards could be goods, services, information, love, status (Emerson 1962) anger, happiness and prestige (Homans 1961).

SET is a general sociological theory that can be applied to the exchange of tourism resources, travel experiences, and social interactions between tourism stakeholders (Özel and Kozak 2017). This includes, host community residents, tourists, community leaders, as well as tourism developers. Intrinsically, SET provides the conceptual base for the consideration of inter-relationships among perceptions of benefits and costs, negative and positive impacts as well as support for festival tourism (Jurowski and Gursoy 2004; Nunkoo, Ramkissoon, and Gursoy 2013; Perdue, Long, and Allen 1987). SET is one of the most predominant theory in most social impact studies related to festivals (Deery and Jago 2010). This is because satisfaction is most often the preferred outcome of an exchange (Özel and Kozak 2017). Apart from that, it has a explanatory power from the individual to the community level (Nunkoo and So 2016; Boley, Strzelecka and Woosnam 2018). Hence, SET is a widely accepted theory in tourism literature (Özel and Kozak 2017).

SET can be divided into two levels: the individual level and the community level (Chuang 2010; Ward and Berno 2011; Özel and Kozak 2017). It is stated that individuals who receive more direct benefits from the industry, for example, employment, tend to have a more positive attitude towards tourism (Haley, Snaith, and Miller 2005, Haralambopoulos and Pizam 1996). In the community level however, economic, environmental as well as sociocultural domains of benefits and costs have been the classified as the influence on attitudes towards tourism (Andriotis and Vaughan 2003, Gursoy and Rutherford 2004). Due to its focus on exchanges between at least two parties (Homans 1961), SET is deemed appropriate to explain resident attitudes toward the hosting of festivals (Chuang 2010, Ward and Berno 2011, Özel and Kozak 2017). Additionally, it has been found that over the years, almost all theoretical articles of resident attitude studies have applied SET (Özel and Kozak 2017). Researchers have applied SET to tourism studies such as casino development (Vong 2008; Chhabra 2008; Wan 2012; Tam, Tsai, and Chen McCain 2013), tourism development strategies (Jamal and Getz 1995; Andriotis and Vaughan 2003; Chuang 2010; Özel and Kozak 2017), employment (Haralambopoulos and Pizam 1996; Haley, Snaith, and Miller

2005) and attitude towards tourists (Nunkoo and Ramkissoon 2011; Prayag et al. 2013; Song, Xing, and Chathoth 2014).

Therefore, in relation to SET, residents who have positive attitude towards the impacts of festival, would ultimately have a supportive attitude towards the development (Özel and Kozak 2017). This also applies to employment where if an individual obtains any monetary or positive returns, the individual will more likely to support the hosting of festivals; similarly to the employment experience, if the experience is not favorable, then the individual would most likely have a negative attitude towards the hosting of festivals (Haley, Snaith, and Miller 2005). Highlighted by Sirakaya, Teye, and Sönmez (2002), the relationship is not solely depicted by the existence of an exchange but what truly influences the attitudes and perceptions are the nature and value of the exchange. To confirm the assumptions made on SET in the context of community development and festivals, Choi and Murray (2010) proved that the positive and negative impacts perceived on festivals are a critical element in the support for the future of community development activities and the hosting of festivals. Therefore, with the positive and negative impacts of festivals affecting the host residents, it is a common truism that these impacts no doubt affect the quality of life of the community residents. The following section will discuss about quality of life, the dependent variable of the study.

2.4 Quality of life

This section discusses the quality of life as the dependent variable of the study.

2.4.1 Definition of Quality of Life

Smith and Puczko (2008) argues that the term ‘quality of life’ is vague and difficult to define and has over a hundred different definitions. Due to this, scholars disagree on the precise definition of the term ‘quality of life’ (Massam 2002; Dissart and Deller 2000). However, authors agreed that the concept is generally multidimensional and multifaceted (Evans et al. 1985; Smith 1973; Uysal, Perdue, and Sirgy 2012; Dolnicar, Lazarevski, and Yanamandram 2013; Uysal et al. 2016). With the multiple conceptualizations of the term over the years (Beesley and Russwurm 1989), the term ‘quality of life’ was closely defined to the word ‘well-being’, often the terms were used

interchangeably, inconsistently and sometimes used to define one another, neglecting to fully understand the clear conceptual distinction between the two terms (Leo et al. 1998; Jepson, Wiltshire, and Clarke 2008; Langlois and Anderson 2002; Pinto et al. 2017; Uysal et al. 2016).

However, to briefly distinct the two terms, it is proposed by Smith (1973) that well-being is used in the objective life conditions while quality of life is used in the subjective life conditions. For instance, well-being is typically measured with the individual's economic well-being (income), health well-being (life-expectancy), leisure well-being (number of recreational facilities) (Uysal et al. 2016). Meanwhile, quality of life is measured by the subjective life conditions, like the individual's psychological constructs such as, happiness, life satisfaction, sense of safety (Uysal et al. 2016). Though, in recent studies, many scholars have defined quality of life as an individual's perception of their own life's personal situation in terms of the physical, mental and spiritual dimensions and the goals, expectations, standards and concerns in which the individual possesses (Pinto et al. 2017). This assessment on individuals may vary due to the subjective and multidimensional nature of a person in consideration of their different cultural, social and environmental backgrounds (Pinto et al. 2017; Rodgers 2000).

Quality of life has been increasingly used as a significant goal in many contexts such as health, economy, environment as well as practice (Pinto et al. 2017). Research papers on these concepts especially in nursing have established the grounds for theory development (Pinto et al. 2017; Meeberg 1993). The concept of quality of life has gained its popularity and relevance in healthcare context after the Second World War due to the many scientific and technological changes and development as well as the concerns with defense of human rights (Meeberg 1993; Pinto et al. 2017). Authors such as Pinto et al. (2017) and Uysal et al. (2016) have opened new perspectives on the usage as well as framing of concepts in practice, research and education. In conjunction to that, to this date several authors have explored different disciplines to study the concept of quality of life depicting that "in general, people live longer but not necessarily better" (Pinto et al. 2017). In a festival perspective, however, the quality of life goal is defined as the satisfaction of human and developmental needs in a community (Sirgy 1986; Uysal et al. 2016).

In conclusion, it is important to know the difference between the two term, as suggested by Pinto et al. (2017, 11). The terms well-being and quality of life "are not surrogate terms but, rather,

related concepts that share common attributes”. In short, quality of life is a broader concept, relating to satisfaction with life in general (Pinto et al. 2017). Whereby, well-being leans towards psychological or spiritual perspective of an individual (Pinto et al. 2017). In other words, the concept of well-being is better used to explain just the psychological dimension as well as mental health of an individual (Pinto et al. 2017). Whereas quality of life falls under the overall definition of health in all dimensions, since it is a broader concept, it also includes the perception of an individual’s own life (Pinto et al. 2017; Walker and Avant 2005; Rodgers and Knafelz 2000). Hence, the definition used in this thesis for the term quality of life is satisfaction with life as a whole.

2.4.2 Quality of Life in Festival Perspective

Topics relating quality of life in host resident perspective have received attention in hopes to better understand the relationship between the two (Uysal et al. 2016). This is due to the fact that the value of tourism is being used as a tool for social and economic policy (Uysal et al. 2016). Apart from that, festival development is used to facilitate and support quality of life policy requirements such as decreasing poverty in host communities, revitalization of culture and heritage, preservation and protection of cultural and natural resources as well as sustainability, hence, it has been an increasingly important research agenda (Manyara and Jones 2007; Uysal et al. 2016). It is denoted that quality of life is the ‘perception of their position in life in the context of culture and value systems in which they live and in relation to their goals, expectations, standards and concerns’ (World Health Organization 1997, 1). This statement encompasses an individual’s physical and psychological condition, social relationships, personal beliefs, environment, and level of independence as well as culture (Pinto et al. 2017). These factors further conclude that the impacts of festival development have positive and negative effects on community residents’ quality of life. No doubt, the positive dimensions of this impact will improve the community’s quality of life, while the negative dimensions will reduce their quality of life. However, as this also includes personal beliefs social and environmental differences in each individual, the assessment on this concept is deemed to be subjective and multidimensional (World Health Organization 1997). Thus, this research intends to look into the different factors and perception in not only the positive, but also the negative impacts of festivals, and also contribute to literature by studying in an Eastern context.

In this research, the factors affecting quality of life of a resident will be measured through; community benefits, cultural/educational benefits, social participation, cultural/behavioural concerns as well as community resource concerns.

2.4.3 Quality of Life in Malaysia

In the Malaysian context, a study made by Omar (2009), stated that Malaysian's view of good quality of life is the fulfilment of human needs such as satisfactory materialistic needs, clean environment, education, health as well as enjoyment of spiritual and aesthetic needs. Apart from that, a study conducted by Narehan et al. (2014) in quality of life in Malaysia, found that Malaysians prioritizes quality of life. With this, the researcher has decided to use the term 'quality of life' rather than 'well-being' and the preferred definition in this study is "feeling of satisfaction with life in general" (Pinto et al. 2017; Walker and Avant 2005).

The following subsection will outline a detailed discussion on the impacts of festivals in literature.

2.5 Impacts of Festivals

Festival studies are divided into three discourses, that is festival tourism, festival management as well as the remaining discourses that investigates the impacts and meanings of festival in society and culture (Getz 2010). The latter discourse will best describe the research conducted in this study, providing context for the current research into how festivals impact on local residents' quality of life.

As mentioned earlier in the chapter under subheading 2.2, the impacts that a festival bring about includes three different dimensions; that is social and cultural impacts (Allen et al. 2012; Fredline and Faulkner 1998; Getz 1997; Hall 1992; Mayfield and Crompton 1995) environmental (Allen et al. 2012) and economic impacts (Bagiran and Kurgun 2016; Crompton and McKay 1994).

A renowned reviewer in festival and events studies, Getz (2010), found that the most frequent topic in event management research is economic impacts of events (30%), followed by social impacts (just under 20%), event management (13.4%) and tourism impacts (13%).

In a literature review, it was found that a plethora of economic dimensioned festival studies have been conducted throughout the years (Getz 2010). It takes up the largest percentage (30%) in festival impact literature (Getz 2010). Where it is discovered that the economic dimension is one of the easiest dimension to capture as it is assessed through the financial performance indicators of an organization, that includes profit, sales revenue, shareholder value models and return on investment (Stoddard, Pollard, and Evans 2012). Findings in these researches have mostly concluded that festivals have brought many positive economic returns to the destination country (Crompton and McKay 1994; Getz 2010). The main positive economic returns to the country include increased domestic income and foreign currency earnings, economic multiplier effect as well as increased employment (Kumar, Hussain, and Kannan 2015). Some studies have also found negative impacts, these include loss of traditional jobs, seasonal unemployment, higher price for food, drinks, entertainment, transport and many others (Liu, Sheldon, and Var 1987; Kumar, Hussain, and Kannan 2015). These impacts can indeed impact the economic well-being of an individual or a community as a whole (Kumar, Hussain, and Kannan 2015).

It is stated by Stoddard, Pollard, and Evans (2012) that the social and environmental dimensions are much more difficult to assess given that its way of measurement is much more intangible. As such, the methods for evaluating economic outcomes of festivals are well-established in literature and a general consensus exists on the indicators that are used (Gration et al. 2011). Methods to assess the socio-cultural and environment dimensions of festivals' impacts are however less widely agreed amongst scholars (Gration et al. 2011).

Unlike festival's economic and social impacts, the environmental impacts of festivals are more negative than positive. The main negative impacts include increased amount of waste, increased levels of carbon emissions, the diminishing levels of fossil fuels, and poor management of waste (Collins and Cooper 2017; Collins, Jones, and Munday 2009; Collins, Munday, and Roberts 2012). These impacts can especially affect the health and well-being of the resident, and their quality of life in the long term. However, with the growing number of festivals, policy makers and the government are now increasingly aware of the negative impacts of festivals, and have been making an effort to minimize the negative impacts (Collins and Cooper 2017). The efforts include measuring carbon emissions and ecological footprints (Collins and Cooper 2017) in hopes to

manage the growing concern. Ecological footprints are the bioproductive area needed to sustain a population (Hoekstra 2009), in other words the human demand on nature, the demand is tracked using an ecological accounting system (Collins and Cooper 2017). Despite the increasing number of environmental impact evaluation methods, there is still a lack of agreement on which evaluation method should be used for reporting (Collins and Cooper 2017). This is due to the challenges faced in providing quantitative assessment of the environmental impacts of events and festivals (Collins, Jones, and Munday 2009). The challenges include methods that are unable to quantify impacts that happen beyond the site of the festival, indirect impacts associated with resource consumption, uncertainty on the accuracy or applicability to different types of festivals as well as the large amount of time and resources required to (Gibson and Wong 2011). Therefore, it has been highlighted that “any quantitative evaluation method used to assess the environmental impacts of festivals is likely to be partial in scope” and the newest and most utilized method Ecological Footprint is no exception (Collins and Cooper 2017, 150).

Finally, festivals not only bring about economic and environmental impacts, but also social impacts. Social impacts of festivals are described through the “trust, norms and networks needed to facilitate cooperation” of a community (Putnam, Leonardi, and Nanetti 1994, 167). In other words, it is described as an everyday interpersonal interaction and which identifies key dimensions like valuing self and others, connection (social participation), trust, multiple relationships as well as reciprocity of relationships within the community (Onyx and Bullen 2000). Similar to economic impacts of festivals, social impacts have a plethora of benefits and costs, however, studies done on social impacts are far less than studies done on economic impacts. This is because, aforementioned, many scholars find that social impacts are intangible, thus it is difficult to measure, in comparison to the economic and environmental dimensions (Getz 2010). Though there are several studies dedicated to social impact, these studies focusing predominantly on tourism perspectives as a whole or large sports events (Wood 2008; Getz 2010). These previous studies are also focused more on the Western context (Getz 2010, Mair and Whitford 2013). This can be reflected in Table 2.1 where a literature review conducted by the researcher, listed the studies that adopted social impacts of festivals. This list of journals were retrieved using the “Web of Science” database, further stating that they are listed in Clarivate Analytics. The keywords used to attain these articles are “festival impact”, “quality of life” and “social participation” that are relevant to the context of

the study. It can be indicated that the table shows that the past studies relevant to this thesis are mainly done in the Western context. Also, a literature review found that many of the perspectives studied in previous studies are mostly catered to tourists and visitors' perception neglecting the local residents (Kim, Uysal, and Sirgy 2013).

The general socio-cultural positive impacts of a festival reflected in previous studies include community development, enhanced community image, preservation of culture and authenticity and sense of togetherness; while the negative impacts encompasses of rowdy and delinquent behavior, traffic congestion, increased crime behavior, prostitution, over usage of community resources, amenity loss (Getz 2010; Yolal et al. 2016) which will be discussed further in the chapter. With this, previous literature has found that these impacts affect the host residents' quality of life, because according to the theory of SET (Özel and Kozak 2017), the benefits and costs ascertained by the host residents can determine the fate of the host residents' support for hosting festivals. Hence, this research intends to study the relationship between socio-cultural impacts of festival and its effect on local resident's quality of life.

With the increasing attention being put onto social impact studies in literature, scholars have developed a few social impact scales (Fredline, Jago, and Deery 2003; Kim et al. 2015; Wood 2006; Small 2007; Delamere, Wankel, and Hinch 2001). However, a literature review found that many studies have adapted and adopted Delamere, Wankel, and Hinch's (2001) scale on social impacts. In many previous studies, this scale were used to study pre- and post-events perceptions (Balduck, Maes, and Buelens 2011), residents' well-being (Yolal et al. 2016), satisfaction and loyalty (Yürük, Akyol, and Şimşek 2017). Authors such as Robertson, Rogers, and Leask (2009) and Bagiran and Kurgun (2016) tested the scale and found that they are valid and relevant to the context of festivals. Delamere, Wankel, and Hinch (2001) developed a scale that allows the measurement and interpretation of residents' perceptions of social impacts of community-based festivals, especially small regional festivals. They used the "Nominal Group Technique" to determine community-based perceptions of the social benefits and costs relating to festivals where their study has generated a list of items with regards to the social impacts of community festivals. A series of testing was then done to finalize the pool of items. The "Nominal Group Technique" has been used in other fields as a group planning and research process but has been used delicately

in tourism and festival context (Ritchie 1987), proving its reliability in the context of this research. Forty-seven items were finalized as generalized social benefits of festivals and social costs of community festivals (Delamere, Wankel, and Hinch 2001). Further assessments on dimensionality of the items of both social benefits and costs of community festivals were conducted and it was found that there were two sub factors for both social benefits and social costs (Delamere, Wankel, and Hinch 2001). In social benefits, the identified sub factors related to the general areas is “community benefits” and “cultural/educational benefits”. Meanwhile social costs are “community resource concerns and quality of life concerns”. These subfactors were also adopted by prominent authors in festival impact studies including Yolal et al. (2016) and Yürük, Akyol, and Şimşek (2017). Table 2.1 presents literature adopting Delamere, Wankel, and Hinch’s (2001) scale and items for social impact and its findings in their respective studies.

Therefore, this study will also adapt the four subfactors community benefits, cultural/educational benefits, quality of life concerns and community resource concerns.

The following subsection will present a comprehensive literature review on community benefits, cultural/educational benefits, community resource concerns, and cultural/behavioural concerns.

Table 2.1 List of Festival Social Impact Studies in Regard to Quality of Life and Social Participation

Author/Date	Purpose of the study	Country	Adoption factors and Findings
Wood (2005)	To measure the impacts of events and festivals in a systematic and objective manner.	United Kingdom, Blackburn	Enhanced community image, significant Community and pride, significant
Arcodia and Whitford (2006)	To determine the degree to which festival attendance facilitates the augmentation of social capital by drawing upon the literature from various disciplines in order to conceptualize the synergy between festivals and social capital.	NA	Social capital and positive social environment, significant relationship Negative impacts and decrease social capital development, significant relationship
Wood (2006)	To provide quantitative data on the more intangible effects of the event programme.	United Kingdom, Blackburn	Civic Pride, significant
Robertson, Rogers and Leask (2009)	To offer a summary of the synthesis of literature relating to methodologies for evaluating the socio-cultural effects of festivals; to identify emerging themes resulting from existing literature; to present a comparative rating of a UK-wide cross-section of festival leaders of core impacts and their significance	United Kingdom	Traffic level and parking, insignificant Crime levels and disruption, insignificant Community pride, significant Community participation, significant
McCabe, Joldersma and Li (2010)	To explore the relationship between well-being, quality of life and holiday participation among low-income families in the UK.	United Kingdom	Sense of togetherness in family Happiness
Balduck, Maes, and Buelens (2011)	To determine the comparisons of residents' pre and post-event social impact perceptions of the Tour de France	Champs-Elysees, Paris	Cultural image benefits, significant relationship Excessive spending and mobility problems, significant relationship

Kruger, Rootenberg, and Ellis (2013)	To examine the effects of experience brought by the wine festival on quality of life of the attending tourists.	South Africa, Robertson	Satisfaction, service and overall life satisfaction, significant relationship Seniors' psychological well-being and travel, insignificant relationship Experience and activities, visitor and resident overall QOL, significant relationship
Winkle and Woosnam (2014)	To examine the relation between psychological sense of community and perceived social impacts of festival events.	Texas, Caldwell	Fulfillment, social benefits and individual benefits, significant relationship Needs fulfillment and social costs, insignificant relationship
Jepson, Clarke and Ragsdell (2014)	To reveal and understand the factors that either inhibit or facilitate local community engagement in festivals and events.	Hungary, Veszprem	Motivation and participation levels Opportunities and participation levels Ability and participation levels
Yolal et al. (2016)	To investigate how residents' participation in the local festivals may influence their subjective well-being and their quality of life	Turkey, Adana	Community benefits and subjective well-being, significant relationship Cultural/educational benefits and subjective well-being, significant relationship Quality of life concerns and subjective well-being, significant relationship Community resource concerns and subjective well-being, insignificant relationship
Bagiran and Kurgun (2016)	To assess the local residents' perception of the Foca Rock Festival.	Turkey, Foca	Social benefits, , significant relationship Social costs; traffic congestion, pedestrian traffic, ecological damage, litter and overcrowding, significant relationship
Pfzner and Koenigstorfer (2016)	To assess the changes in quality of life of host city residents over the course of hosting mega-sport events.	Brazil, Rio de Janeiro	Physical, social, psychological and environmental health of participants, quality of life, insignificant relationship Social and environmental domains and quality of life, significant relationship
Yürük, Akyol, and Şimşek (2017)	To examine the social impacts of events on participants' satisfaction and whether loyalty is a result of this satisfaction	Turkey, Edirne	Quality of life concerns and satisfaction, significant relationship Attendance to event and satisfaction, significant relationship

	when taking attendance to event into consideration.		<p>Satisfaction and loyalty, significant relationship</p> <p>Community resource concerns and loyalty through satisfaction, significant relationship</p> <p>Attendance to event and loyalty through satisfaction, significant relationship</p> <p>Community benefits and satisfaction, insignificant relationship</p> <p>Community benefits and loyalty through satisfaction, insignificant relationship</p> <p>Cultural and educational benefits and loyalty through satisfaction, insignificant relationship</p> <p>Cultural and educational benefits and satisfaction, insignificant relationship</p> <p>Community resource concern and satisfaction, insignificant relationship</p>
Jepson, Stadler and Spencer (2019)	To examine the potential of local community festivals and events to facilitate social interactions and familial bonding, enhance belonging, increase happiness, create Memorable Event Experiences (MEE) and collective memories, improve physical and emotional well-being and potentially enhance the family's QOL in time.	United Kingdom, Hertfordshire	<p>Event attendance and familial bonding, has a significant relationship</p> <p>Participation in leisure activities is significant to physical and emotional well-being</p>

Kim (2019)	To examine how differently young residents' experiential value and sense of community mediate the perceived positive and negative effects of a convention center on levels of overall community satisfaction in an integrative model based on social exchange theory.	Busan, Korea	Perceived positive convention center impacts, directly and indirectly, affect experiential value, sense of community, and overall community satisfaction Perceived negative convention center impacts, directly and indirectly, affect overall community satisfaction only through experiential value.
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2.6 Socio-cultural Impacts Towards Residents

This section will discuss about the socio-cultural impacts towards residents. A literature review of the independent variables of the study which includes community benefits, cultural /educational benefits, social participation, cultural/behavioural concerns and community resource concerns will be addressed in this section.

2.6.1 Socio-cultural Impact

Literature suggests that in order to conduct a successful event, strategic planning is required; therefore, it is a prerequisite to have an in-depth knowledge of a destination's events and the effects they have on the local community (Brown et al. 2015; Wood 2005). Apart from the promising economic benefits that festivals or any other tourism acts bring about, social and cultural values can be cultivated among attendees and the local residents (Chalip 2006; Delgado 2016; Schulenkorf and Edwards 2012). This is accompanied with the growing recognition of the concern into better understanding the socio-cultural impacts related to events (Arcodia and Whitford 2006; Brown et al. 2015; Fredline, Jago, and Deery 2003; Kim et al. 2015; Wood 2008). It is argued that measuring resident perception is one of the most common way to gauge the social impacts of tourism events like festivals (Ap 1990, Gursoy, Kim, and Uysal 2004, Jurowski, Uysal, and Williams 1997, Kim et al. 2015, Liu 2016, Wallstam, Ioannides, and Pettersson 2018). Therefore, a number of scholars have responded to this call of action, including Arcodia and Whitford (2006), Yürük, Akyol, and Şimşek (2017), Wallstam, Ioannides, and Pettersson (2018), to name a few. Pizam and Milman (1984, 11) defined social and cultural impacts as “the ways in which tourism is contributing to changes in the value systems, morals and their conduct, individual behaviour, family relationships, collective lifestyles, creative expressions, traditional ceremonies and community organization”. This definition has been adapted in festival and event studies upon studying the impact of events or festivals on host communities (Hixson 2014). According to (Murphy 2013, 117), social impacts include the “more immediate changes in the social structure of the community and adjustments to the destination's economy and industry, while the cultural impacts focus on the longer term changes in a society's norms and standards, will gradually emerge in a community's social relationships and artifacts”. It is found that the two main groups are significantly affected socially by festivals, namely residents and visitors (Yürük, Akyol, and

Şimşek 2017). Wallstam, Ioannides, and Pettersson (2018) pointed out that socio-cultural impacts covers a wide area from the living conditions of the people to their quality of life as well as their well-being and happiness. Wallstam, Ioannides, and Pettersson (2018, 4) also pointed out that essentially “any phenomena occurring in and around this event as a result of its presence can be used to gauge its impact”. In Wallstam, Ioannides, and Pettersson’s (2018) research on evaluating social impacts of events, it is also found that community’s quality of life, community pride, social capital, sense of community, community capacity enhancement and facilities have the highest rated indicator of social impact. In support of these findings, this research will cover the listed indicators.

However, many studies have suggested that social impact studies are intangible and complex, thus making it difficult to measure (Bagiran and Kurgun 2016; Balduck, Maes, and Buelens 2011; Dwyer et al. 2000; Fredline, Jago, and Deery 2003; Reid 2007; Wallstam, Ioannides, and Pettersson 2018). Meanwhile, a number of social impact scales have been made and have yet to prove its validity and reliability (Bagiran and Kurgun 2016; Delamere 2001; Dwyer et al. 2000; Fredline, Jago, and Deery 2003). Social impacts are proven to influence the local resident’s quality of life (Uysal et al. 2016), hence, this subject has gained its popularity. Nevertheless, it has been argued by Yu, Chancellor, and Cole (2011) that the social cost dimension has no significant effect on the quality of life of the resident.

In this research, the researcher intends to determine the socio-cultural impacts of the festivals on the local residents’ quality of life that includes social benefits; community benefits, cultural/educational benefits, social participation as well as social costs; cultural/behavioural concerns and community resource concerns.

2.6.1.1 Community Benefits

Community benefits are benefits that “may be seen as those benefits related to the community as a collective, an entity in and of itself, where the benefits are shared across the social group that the community represents” (Delamere, Wankel, and Hinch 2001, 21). Previous studies have showed that holding a festival create an incentive to enhance community image, developing an increased sense of safety, while offering as a platform for outsiders to witness and experience the uniqueness

of a culture as well as contributing to the quality of life of an individual (Getz 2010). Weaver and Robinson (1989), pointed out that festivals can also foster good media attention with the showcase their cultural uniqueness to outsiders which could enhance destination image, revitalize cultural skills, and offer opportunities for visitors (Bagiran and Kurgun 2016) besides developing as well as positive word-of-mouth publicity (Dwyer et al. 2000). Playing host to an event promotes a sense of pride amongst the community, resulting to the community expressing ‘civic pride’, in which this means feeling a sense of excitement about an event that is being held locally (Dwyer et al. 2000; Robertson, Rogers, and Leask 2009). Another important impact that could benefit the quality of life of the local residents are improved police and fire protection (Cecil et al. 2010; Turco 1997; Winkle and Woosnam 2014). This can increase the quality of life of the local residents with the awareness that they are properly taken care of, also, allowing tourists to develop a sense of security towards the destination they visit.

Festivals can also improve the quality of life due to the increasing investment of recreation infrastructure that can be used by both the visitor and the residents (Dwyer et al. 2000). This includes investments in infrastructure such as roads, railways and public transportation that allow the local residents to reap these benefits too. Also, investments in the development or revitalization of tourism related facilities also include development in more eatery outlets, hotels, shopping centers, improved appearance of the destination, rehabilitation and green spaces (Dwyer et al. 2000; Jepson and Stadler 2017), all of which can improve the residents’ quality of life in their own community. Moreover, businesses made by host communities can be boosted with confidence through the increase of business activities and potential development opportunities for import and export of goods and services supplied by local communities (Dwyer et al. 2000; Kumar, Hussain, and Kannan 2015), in which this could all lead to an increase in country’s quality of life through the booming economic impact.

2.6.1.2 Cultural / Educational Benefits

Dwyer et al. (2000) pointed out that festival provides opportunities for participants to exchange ideas and serve as a platform for training and educational purposes. In addition to that, scholars also found that festivals are a vehicle to promote opportunities for the communities to develop their own identity and share their cultural and development with other communities that have a

different ethnic and cultural background (Yolal et al. 2016). This could also encourage cultural exchange and revitalization of local traditions (Clements, Schultz, and Lime 1993; Weikert and Kertstetter 1996; Besculides, Lee, and McCormick 2002; Gursoy, Kim, and Uysal 2004; Robertson, Rogers, and Leask 2009).

The understanding among the community and the visitors is enhanced with the hosting of festival, where this is made possible through the elimination of prejudice and sense of unity (Bagiran and Kurgun 2016). For instance, a study done by Inglis (1996) proved that in Australia, to address issues of prejudice, the country has adopted a broad policy pertaining multiculturalism, as such, earning widespread reputation in its success in multiculturalism (Arcodia and Whitford 2006). With this, there would be an enhanced understanding between community members and visitors from different cultural background (Getz 1997).

Moreover, festivals are proven to provide new venues for participants to fully immerse themselves in local culture, learning, sensory, and emotional stimulations which can enhance their fulfilment and engagement (Getz 2015). A study conducted in a similar context, Taiwan, Chang (2006) found that the most important factor in attracting participants to local cultural festivals are cultural exploration. With cultural exploration, an individual is able to learn and socialize whilst enjoying the benefit of family togetherness, escape and novelty (Manolika Baltzis and Tsigilis 2015). In support to this, Lee, Arcodia and Lee (2012) have also found that cognitive benefits such as learning new things and gaining knowledge and transformational benefits are the few important motivational factors for attending multicultural festivals.

Through embracing their cultural identity with arts and crafts, sports and other leisure activities, arts are beneficial for interpersonal development; they are seen to have lasting and transforming effect on many aspects of the lives of people (Hixson 2014). This statement has not only been tested to be positive in individuals, but also in neighbourhoods, communities and regions (Hixson 2014). With the participation of festivals, it becomes an attempt to preserve the country's ethnic population (Arcodia and Whitford 2006). Hence, when community residents see that their community is preserving their heritage, it encourages a sense of pride in their own cultural heritage which potentially affects positively on their emotional well-being (Kim, Uysal, and Sirgy 2013).

With peace and harmony amongst the community, individuals are more inclined to be satisfied and happy with their lives, thus, an increase in quality of life.

2.6.1.3 Social Participation

Apart from festivals being vehicles to community benefits and cultural/educational benefit, it can be aided through the forming of social participation (Arcodia and Whitford 2006). Social participation is one of the most vital languages in human society, without it, the society is defenceless and susceptible to social bankruptcy (Cox and Weir 1995; Arcodia and Whitford 2006). In short, individuals around the world see each other as competition rather than socially connected human beings (Cox and Weir 1995). Individuals are able to encourage a stronger interaction and cooperation with one another through social participation. In a general view, Jepson, Wiltshire, and Clarke (2008), stated that a celebration with a sense of spontaneity, unity and festive spirit cannot be achieved without successful participation from the local communities. Social participation is sometimes referred to as “activity involvement” and can be defined as “the degree to which an individual engages in an activity” (Lee and Chang 2012, 107). The involvement is typically based on the purchase or use of related products and services (Kerstetter and Kovich 1997; Zaichkowsky 1985), awareness of recreational settings (McIntyre and Pigram 1992), motivation (Kyle et al. 2006), assessment of place attachment (Kyle et al. 2003), as well as prediction of loyalty intention (Kyle et al. 2003; Lee, Graefe, and Burns 2007). In this study, social participation is the activity of individual being aware of the recreational setting and the purchase or use of product and services offered. It has been stated that, with the increase of social participation, individuals are more likely to be sensitive towards the activity attributes, perception of activity importance, recreation commitment as well as loyalty intentions (Bricker and Kerstetter 2000; Gahwiler and Havitz 1998; Lee, Graefe, and Burns 2007). Interestingly, it was found that partaking in the festival experience enables a transitory state of subjective well-being that becomes a part of a person’s identity strengthening process through the strong emotional connection the individual has with music, people and place (Packer and Ballantyne 2011). This consequently leads to a significant implication to the understanding of the behaviours of the participants involved.

Cummins (1996) stated that life satisfaction relates closely to leisure satisfaction, especially in participating leisure activities with other people or with loved ones, hence resulting to higher

quality of life. According to Hofstede cultural dimensions, it is found that Malaysians have high levels of indulgence, asserting that Malaysians put emphasis on leisure activities surrounding their everyday life decisions (Yildirim and Barutcu 2016). In this sense, participating a festival or event would eventually lead to higher leisure satisfaction, life satisfaction as well as quality of life. In relation to relationships, Jepson, Stadler and Spencer (2019) highlighted that families and friends engaging in leisure activities can result to better relationship and a healthy relationship status with loved ones. It was further explained that participating in leisure activities can generate a range of personal, familial, social and cultural meanings (Hutchinson 2004).

Several studies have been dedicated to study the benefits of social participation in festivals and events alike; of specific age groups in the community (Crompton and McKay 1994; Saggars et al. 2004; Hixson 2014; Zhang and Zhang 2015). Studies suggested that activities that include social interaction are important to the lives of young people as it contributes to the forming of their identities, where as they establish their sense of identity in the transitional process, they also explore the process of self-development (Hixson 2014; Saggars et al. 2004). As young people spend much time with their peers, apart from seeing festivals as a form of entertainment, festivals can facilitate valuable social experiences for them as it provides them with the opportunity to interact with friends and meeting new people (Crompton and McKay 1994; Hixson 2014) that plays a significant role in their identity development (Cormack 1992; Hixson 2014). It enhances the young people's quality of life by allowing them to express themselves through their interests (Hixson 2014; Roberts 1983). It also promotes skill development, experience in leadership, or hands-on management skills including the broader areas like hospitality, human resource and logistics in which these skills can enhance their employment prospects (Johnson, Currie, and Stanley 2011; Laing and Mair 2015). This would in future, improve their quality of life by being knowledgeable in the area as well as better employment opportunities.

Apart from that, social participation in elderly people are just as beneficial as they are known to enhance the psychological function of the elderly individual, especially in physical health (Ertel, Glymour, and Berkman 2008; Mendes, Glass, and Berkman 2003; Thomas 2011; Zhang and Zhang 2015), family relations, one's social integration that includes sense of purpose, as well as sense belonging (Zhang and Zhang 2015). With social participation, people are able to interact

across social strata, gender divides and ethnic background (Laing and Mair 2015) allowing a community to live in peace amongst one another, enhancing their quality of life. Generally, volunteering, another form of participation is often driven by pride for their own community of country and its culture, social contact and friendship and the satisfaction to feel needed by one's own society (Minnaert 2011). It serves as an opportunity to improve skills and employability, expansion of social networks, development of tolerance, heightens self-esteem, sense of contribution, increased sense of competence and many of the like (Minnaert 2011; Kemp 2002). As mentioned before, several studies have come up with contradictory theories where social participation poses its own social exclusion in varying degrees (Finkel 2006; Laing and Mair 2015; Minnaert 2011). For instance, service workers (mostly white collar employees) are more likely to do the "job" better, as they are more likely to be interested, as well as conscientiously behavior-ed, disciplined and image-conscious, in which these traits suits the role much better than individuals from socially excluded background that requires more training and support due to the lack of skills and experience for the role (Hiller 2006; Minnaert 2011).

However, it must also be recognized that social participation does not necessarily have positive benefits only. Studies have linked that social participation may also result to social exclusion (Finkel 2006; Laing and Mair 2015). It was found that in the recreation processes, men are more likely to have prominent roles compared to women (Finkel 2006). Women would most often be restricted to only menial tasks, raising power structure issues and dissatisfaction (Finkel 2006; Laing and Mair 2015). Apart from that, studies have also reported that social participation may cause participants to be open and vulnerable to risks, such as physical harm or accidental drug consumption and human trafficking while participating in events or festival (Jepson, Wiltshire, and Clarke 2008; McCabe, Joldersma, and Li 2010). However, findings of these studies did not provide conclusive evidence, as they are only with small sample and specific demographics only. On a similar fashion, many authors have reflected social participation studies on allegiance to sports. Funk and James (2006) and Hixson (2014) indicated that having an interest in a team can be interrelated to an individual's self-esteem and identity. In addition to that, it is reported that those who have increased level of activity involvement and attachment have higher levels of identity salience (Hixson 2014; Laverie and Arnett 2000) meaning to say, through perceiving the festival as an important part of their identity, this could help in the increase of participation in

future festivals. However, different individuals differ in terms of their participation and involvement levels in the festival (Havitz and Dimanche 1997; Hixson 2014), as their roles differ, where some may be a spectator, participant, enthusiast or as an active attendee.

The following subsection will discuss the social costs sub factor that is the cultural/behavioural concerns as well as community resource concerns.

2.6.1.4 Cultural/Behavioural Concerns

While there are many benefits to hosting a festival, there are certain factors concerning the local residents' quality of life. Authors researching on host communities have found that residents perceive a positive association between crime and festivals (King, Pizam, and Milman 1993; Pizam and Milman 1984; Pizam 1978; Rothman 1978; Yolal et al. 2016). With the hosting of festivals, resident's lifestyles are being disrupted, these factors include crime, noise, crowds, property damage, vandalism (Cecil et al. 2010; Dwyer et al. 2000), inconvenience (Yürük, Akyol, and Şimşek 2017), increased alcoholism (Turco 1997) and smuggling (Ap and Crompton 1998), all in which constitutes as cultural/behavioural concerns. It is found that visitors may express a lack of consideration for the local community, due to their different culture and way of life as well as tension and hostility, thus affecting the peace and the satisfactory quality of life of the local residents (Ap and Crompton 1998; Yürük, Akyol, and Şimşek 2017).

Another concern could be criminal activity like theft and prostitution, this is because, there is a negative behavior being exerted or influenced onto them (Ohmann, Jones, and Wilkes 2006; Yürük, Akyol, and Şimşek 2017). With regards to prostitution, Graburn (1983) discovered that prostitutes are normally introduced in hotels through package tours, making sex tourism an 'attraction', especially in Asian countries. Also, it is found that men from around the world visit Asian countries, such as Thailand to search for both sex and wives, where some were even married to foreigners and brought back to their country to be forced or sold into prostitution (Graburn 1983). Also, Boels and Verhage (2016) proved that residents perceive that prostitution brings about 'nuisances', for example sound pollution and loud noises (shouting, hooting, honking), littering (used condoms), bad destination reputation as well as decreased sense of safety and security. The study even pointed out that many crimes that happened in the area were not reported, the 'girls'

(prostitutes) did not bother calling the police for help (Boels and Verhage 2016). Some were even forced to move away from the area to seek better quality of life (Boels and Verhage 2016). These impacts all contribute to an unhealthy and unsafe living environment, disrupting the peace in a neighborhood or community as well as their quality of life. Additionally, some scholars have further studied the relationship between the increase of prostitution and the increase of venereal diseases (Turner and Ash 1975). For instance, Cohen (1988b), noted that the emergence and spreading of AIDS in Thailand is associated with an increase of economic tourism importance and “sex industry” in their country. This denotes that, not only does this negative impact affect the quality of safety but also the quality of their health. However, interestingly, it is found that in some studies, crime, prostitution and social immorality activities of the like had no relationship to tourism development activities like festivals (Haralambopoulos and Pizam 1996). Hence, this study intends to investigate whether crime, prostitution and other crimes have a significant impact on the local residents’ quality of life or not.

Deterioration and commercialization in non-tangible forms of culture have been a major research concern, especially in the festival development context (Haralambopoulos and Pizam 1996; Taylor 2001; MacLeod 2006; Smith and Robinson 2006; Richards 2007). It is believed that the marketing culture in developing countries; including Malaysia has become increasingly bad (Haralambopoulos and Pizam 1996; Richards 2007). For instance, ‘authentic’ experiences have been staged and concocted in order to compensate for the festival’s lack of real cultural experience, in which is a result of ‘intense commercialization’ (Haralambopoulos and Pizam 1996). Worse still, it has been an accepted outgrowth in contemporary tourism (Haralambopoulos and Pizam 1996). In addition to that, many authors believe that deterioration of cultural identity is a social cost to hosting a festival due to the organizers’ attempts to attract tourists (Gursoy et al. 2011; Jepson, Wiltshire, and Clarke 2008; Kim, Uysal, and Sirgy 2013; Richards 2007) leading to altering the authenticity of the festival or culture to better cater to the tourists, degrading destinations’ images. In other words, exploiting and manipulating the festival’s theme for the commercialization purposes would result to the loss of authenticity (Jepson, Wiltshire, and Clarke 2008; Reid 2007; Richards 2007), not to mention the authenticity of the performances or activity that have been showcased in the festival. As pointed out by Jepson, Wiltshire, and Clarke (2008, 7), “many arts festivals have been commercialized which left local exhibitions and artists in the

shadows”. This implies that local artists and performers have limited chances to showcase their “art” due to being “overshadowed” by the appeal of popular mass performers (Jepson, Wiltshire, and Clarke 2008). On another note, it has also been highlighted that the traditional forms of art, craft as well as design are gradually disappearing or are replaced with fake reproduction, which is termed as “airport art” or “phony folk culture” (Cohen 1988; Forster 1964; Graburn 1979; Greenwood 1989; Loeb 1989; McKean 1989; Mathieson and Wall 1982; Haralambopoulos and Pizam 1996).

However, despite the well-researched points on festivals negatively impacting quality of life and cultural expressions of host communities (Turner and Ash 1975; Evans 1976), some authors have argued otherwise (Haralambopoulos and Pizam 1996; Deery and Jago 2010; Balduck, Maes and Buelens 2011; Bagiran and Kurgun 2016). There has been a disagreement on festivals bringing cultural benefits like the cultural revitalization (Balduck, Maes and Buelens 2011). It was indicated that with the “commercialization” of festivals, it has contributed to the “rebirth” of traditional art forms as well as increased tourist expenditures on crafts, souvenirs and many of the like (Andronicou 1979; Forster 1964; Graburn 1979; Greenwood 1989; Loeb 1989; McKean 1989; Mathieson and Wall 1982; Haralambopoulos and Pizam 1996). In a pre and post event survey conducted by Balduck, Maes and Buelens (2011), in the pre-event survey data, it was indicated that the residents were well aware of the costs they would face for hosting a festival. But in the post-event survey data, the residents indicated that the negative impacts were less than they had expected (Balduck, Maes and Buelens 2011). In regards to crowding and congestion, Deery and Jago (2010) found that these impacts do not affect the community and the media, as the safety and security of the community is a higher priority. Recent research conducted by Bagiran and Kurgun (2016) found that festivals do not increase delinquent activities, crimes and vandalism. However, it was also indicated that overcrowding may exacerbate these behavioural concerns like drunkenness, drug use and violence (Getz 1991).

Overall, it is found that the significant factors that are directly associated with the increase rates of crime rates includes perceived loss of local control (Chesney-Lind and Lind 1986), commercialized and depersonalized human relations (Chesney-Lind and Lind 1986; Doğan 1989),

conflicts, enmities and community resentment. Hence, this research intends to study whether it proves to be significant or not.

2.6.1.5 Community Resource Concerns

Community resource concerns include concerns of shortages of goods and services, loss of amenity, increased taxes, inappropriate use of materials and increased price of land and housing. Similar to every other form of development, a festival requires the utilization of a number of resources at the local level (Yolal et al. 2016). It is believed that many touristic events including large and small scale festivals cause the destruction of natural resources, degradation of vegetation and the depletion of wildlife (Ahmed and Krohn 1992; Andereck 1995; Kim, Uysal, and Sirgy 2013; Koenen, Chor, and Christianson 1995; Var and Kim 1989) due to the increasing environmental damaging activities such as deforestation to build the event facilities. Also, it is proven that attempts to promote these events could lead to a waste of printed material, non-reusable crop materials and disposable food and drink containers (Dwyer et al. 2000), which consequently lead the pollution. This raises a growing concern and awareness for festival organizers to be more responsible by practicing greener activities as nature destruction will impact the local residents' sense of health and safety, thus negatively affecting their quality of life.

Other than that, with the increase in festival development, impacts include increased prices or shortage of goods and services may become more common due to the mindset on earning 'foreigners' business (Liu and Var 1986; Turco 1997), making it harder for local residents to afford daily needs. In other words, the residents face an increased cost of living (Ap and Crompton 1998; Deery and Jago 2010). Not to mention, residents also suffer from the increase on land and housing prices and this affect their quality of life et al. 1988; Jurowski and Brown 2001; Kim, Uysal, and Sirgy 2013; Perdue, Long, and Allen 1987; Turco 1997). Many scholars have also argued that the festival-induced inflation as well as housing market competition have placed an on-going strain in the community, causing local residents to be unsatisfied with their living conditions due to the financial constraints (Forster 1964; Boissevain 1979; Valle and Regt 1979; Duffield and Long 1981; Mathieson and Wall 1982; Getz 1986; Peck and Lepie 1989; Tsartas 1989). Mismanagement of public resources, tax burdens and shifts in public funds are also believed to be a result of hosting of festivals (Horne and Manzenreiter 2006; Nunkoo and Gursoy 2016; Reid 2007; Yolal et al.

2016). Furthermore, the funds put into construction for festival facilities have been believed to be a waste of taxpayers' money (Bob and Swart 2009; Yolal et al. 2016). Thus, these beliefs cause the community to feel unsatisfied and affect their quality of life.

Also, Reid (2007) stated that hosting festivals also causes loss of amenities that directly affects the quality of life of residents. Not to mention, Smith and Jenner (1998) argued that a huge amount of debt and many underutilized infrastructures built for specific festivals are operating under losses and have been regarded as an economic burden in the long run (Dwyer et al. 2000). Long (1991), stated that in some countries similar to Malaysia such as Turkey and Mexico, local indigenous communities' right to use public facilities or places like beaches are often occupied and violated by tourism operators, restricting their rights to enter or use a facility that is mainly open to public (Tosun 2000). However, there are also arguments that the investment made into the event facilities can be used by the community before and after an event (Dwyer et al. 2000). For example, after the Olympics, authorities granted access for the residents of Sydney to fully utilize the facilities like the swimming pool and main stadium built for the event (Dwyer et al. 2000). Also, it is believed that the more residents perceive the increased recreational facilities, the more satisfied they are with the sense of community well-being (Kim, Uysal, and Sirgy 2013).

Although, there were many studies strongly indicating the benefits and costs of festival developments; it has been found in some studies that despite being aware of the negative socio-cultural impacts, most of the residents do not oppose the expansion of the industry (Haralambopoulos and Pizam 1996). A study even suggested that economically depressed countries underestimate the consequences of these festival activities and overestimate the benefits they acquire (Liu, Sheldon, and Var 1987), in other words, even with the knowledge of its consequences, the community is willing to put up with it in exchange for "tourism money". In a study conducted by Balduck, Maes and Buelens (2011) also found that in their pre-event survey data, the residents perceived that there were negative impact factors such as disorder and conflicts as well as price increase, but this finding was found to be not consistent in the post-event survey data. Apart from that, though festivals may overtax the available community financial resources, Arcodia and Whitford (2006) argued that these financial resources of festivals can help bring about enhanced quality of life. This is done so by using it for urban renewal through increased tourism

and festival infrastructure as well as the reconstruction or redevelopment of venues. With this, Haralambopoulos and Pizam (1996) and Andereck and Vogt (2000) concluded that with the awareness of the costs of hosting festivals, it does not necessarily result to the opposition of further development of the industry. However, this distinction is outdated, and this study intends examine whether there is a significant negative relationship between community resource concerns and quality of life with the use of the theory SET guiding this study.

2.7 Theoretical Framework

Socio-Cultural Impacts

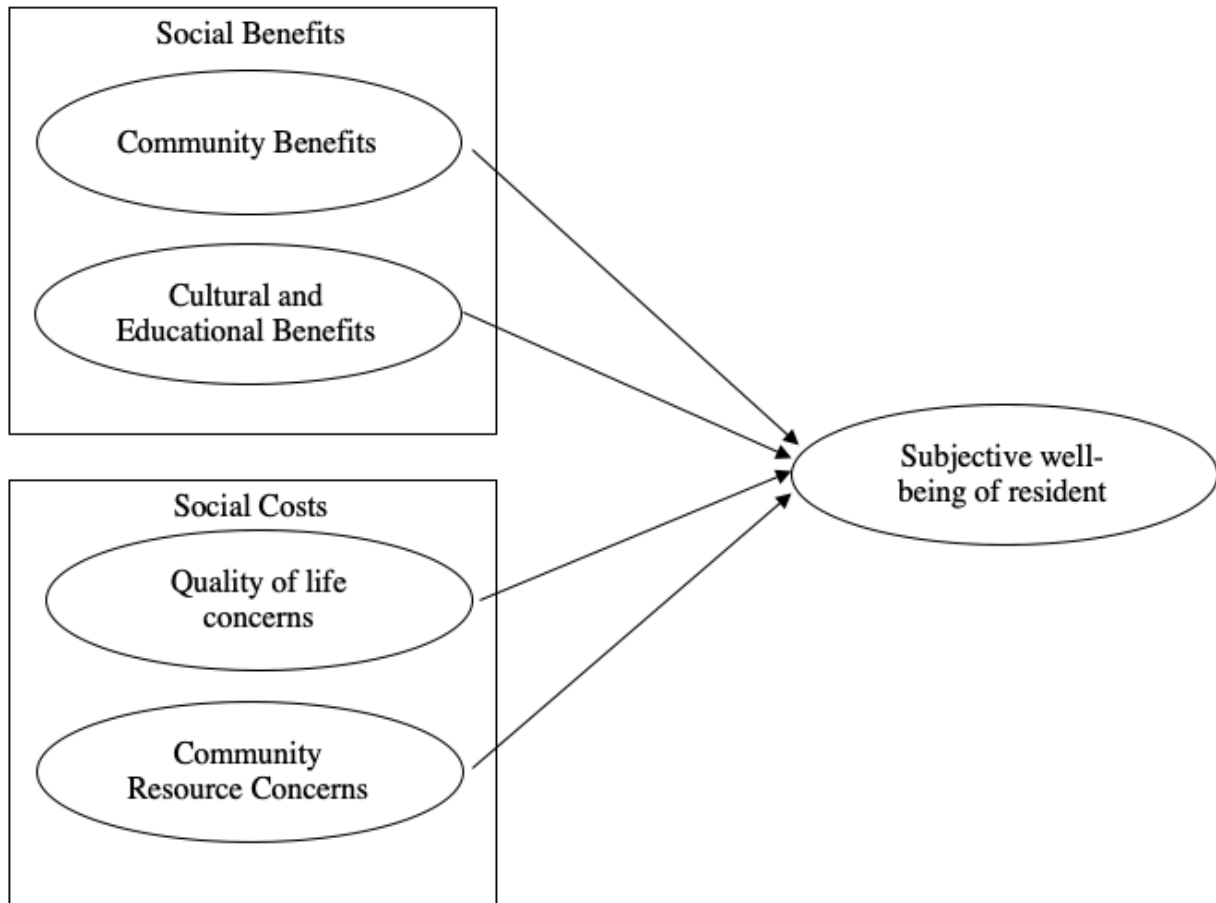


Figure 2. 1 The Theoretical Framework by Yolal et al. (2016)

The above theoretical framework was conceptualised by Yolal et al. (2016) in studying the social impacts of festivals and events on residents' well-being. Their model studies the social benefits (community benefits, cultural/educational benefits) and social costs (quality of life concerns, community resource concerns) of the festivals and uses it to measure the subjective well-being of residents. This study's conceptual framework is adapted from Yolal et al. (2016) and the followings explain the differences between the original Yolal et al.'s model and the adapted model with justification provided. The adapted model is presented at the end of this section.

In this study, social participation concept is added to the model, as it is an element that plays a significant role in an individual and the community (Laing 2018). Similarly, this is researched and supported by Bricker and Kerstetter (2000), Kyle et al. (2003), Arcodia and Whitford (2006), Jepson, Wiltshire, and Clarke (2008), Lee and Chang (2012), Hixson (2014), Zhang and Zhang (2015) and Laing and Mair (2015). Though there are a few studies looking into social participation, to the best knowledge of the researcher, only a few of these studies were used in the festival context (Arcodia and Whitford 2006; Jepson, Wiltshire, and Clarke 2008; Lee and Chang 2012; Hixson 2014). Also, as reflected in Table 2.1 in the earlier part of this chapter, to the best knowledge of the researcher, there is no recent study on this specific topic. To further support this point, in reviewing festival and event studies reviewed, Laing (2018) has called for theoretical lenses to be addressed in the topic of social participation in festivals. It is important to look into the role of social participation in local community festivals, as the local community themselves are the ones who will receive the impacts of these events being held. Apart from that, it is also important to investigate the local's social participation, as it is seen as a factor of the festival's long term success.

Apart from that, the framework suggests that quality of life concerns and community resource concerns pose as a social cost to the well-being of the residents. The items that are used to measure quality of life concerns are “vandalism in my community increases during the festival”, “car/bus/truck/RV traffic increases to unacceptable levels during the festival”, “pedestrian traffic increases to unacceptable point during the festival” (Yolal et al. 2016, 10). The items that were used to measure the construct “quality of life concerns” did not fully measure quality of life concerns per se, but rather just a fraction of it in regards to mobility concerns. A common comment regarding the term “quality of life” has been used interchangeably with the term “well-being”, thus neglecting the true meaning of the terms and causing them to be ambiguous in nature (Uysal et al. 2016). The term quality of life serves as an umbrella term to well-being and life satisfaction (Yolal et al. 2016), in other words, well-being is a concept under quality of life. Hence, due to this, quality of life being an indicator of well-being is incorrect.

Apart from that, the items used to measure the construct of subjective well-being in Yolal et al (2016)'s model were adopted from Diener, Horwitz, and Emmons (1985) and Sirgy (2002). The

authors, Diener, Horwitz, and Emmons (1985) and Sirgy (2002) are quality of life researchers, hence instead of subjective well-being of residents as the dependent variable, “local residents’ quality of life” will be the dependent variable for this study.

Moreover, “quality of life concerns” in previous literature included all aspects of social concerns, including environmental concerns, mobility concerns, socio-cultural concerns and behavioural concerns (Lankford and Howard 1994; Liu, Sheldon, and Var 1987; Reid 2007; Bagiran and Kurgun 2016; Yuruk et. al. 2017). However, this research’s context is only focusing on socio-cultural, addressing concerns related to social and cultural concerns only. Mobility and environmental concerns such as car/bus/truck/RV traffic increases or pedestrian traffic increasing to unacceptable levels during the festivals and ecological damages do not fall under the socio-cultural impacts category, rather it falls under “quality of life concerns” in general as categorized by the scale developer Delamere, Wankel and Hinch (2001). Including these items in this study will not address the research questions and objectives of the study. The author, Delamere, Wankel and Hinch (2001), suggests that “quality of life concerns” are “a grouping of concerns that relate to the disruptiveness and intrusiveness of the festival that may impinge upon resident enjoyment of the amenities they have grown accustomed to within their community” (Delamere, Wankel and Hinch 2001, 21). In this research, the concerns listed by Delamere, Wankel and Hinch (2001) in quality of life concerns constructs are the same. Only mobility concerns and environmental concerns are removed to better represent the context of this study that is “socio-cultural”. Hence, in this conceptual model, the independent variable name “quality of life concerns’ have been changed to “cultural/behavioural concerns”.

As for “community resource concerns”, the relationship between community resource concerns and residents’ subjective well-being is insignificant based on Yolal et al. (2016) study, inconsistent with previous literature (Kim et al. 2015; Yürük, Akyol, and Şimşek 2017). With this, the researcher of this study intends to determine the accuracy of the limitations reviewed in this study, thus, a conceptual framework has been proposed as shown in Figure 2.2.

With the limitations of the original model highlighted, the changes made on the framework are an addition of an independent variable that is “social participation”. The variable

“cultural/behavioural concerns” will replace “quality of life concerns” due to the addition of discussion on culture authenticity deterioration and the exclusion of non-socio-cultural items such as mobility concerns and environmental concerns. The third and final alteration to the model is the dependent variable, switching from “subjective well-being of resident” to “local residents’ quality of life”. Authors such as, Lankford and Howard (1994), Liu, Sheldon, and Var (1987), Reid (2007), Bagiran and Kurgun (2016) and Yuruk et. al. (2017) has also done similar alteration and changes, as well as adoption of scale items used in their research to study the impacts of festivals in different perspectives

Apart from that, this study adopts the theory, SET. SET suggests that it is “the exchange of activity, tangible, or intangible, and more or less rewarding or costly, between at least two persons” (Homans 1961, 13). The purpose of the exchange is to maximize benefits and minimize costs (Özel and Kozak 2017). This framework suggests that through local residents expressing their satisfaction and dissatisfaction towards the impact of hosting festivals and how it affects their quality of life, they are able to maximize the benefits reaped and minimize the costs. Based on the hypotheses that will be developed, the research will examine the relationships between the social benefits and social costs of the festivals with the local residents’ quality of life using the social exchange theory. The significance of this relationship will determine whether the underpinning theory employed is present. This will be discussed in chapter five.

Hence, the researcher opted to add a new independent variable that is “social participation”, replaced the variable “quality of life concerns” with “cultural/behavioural concerns” as well as changing the dependent variable from “subjective well-being of resident to local residents’ quality of life”. The conceptual framework of the research is shown in Figure 2.2 below.

The hypothesis developed for this framework will be discussed in the following section.

2.8 Conceptual Framework

Socio-Cultural Impacts

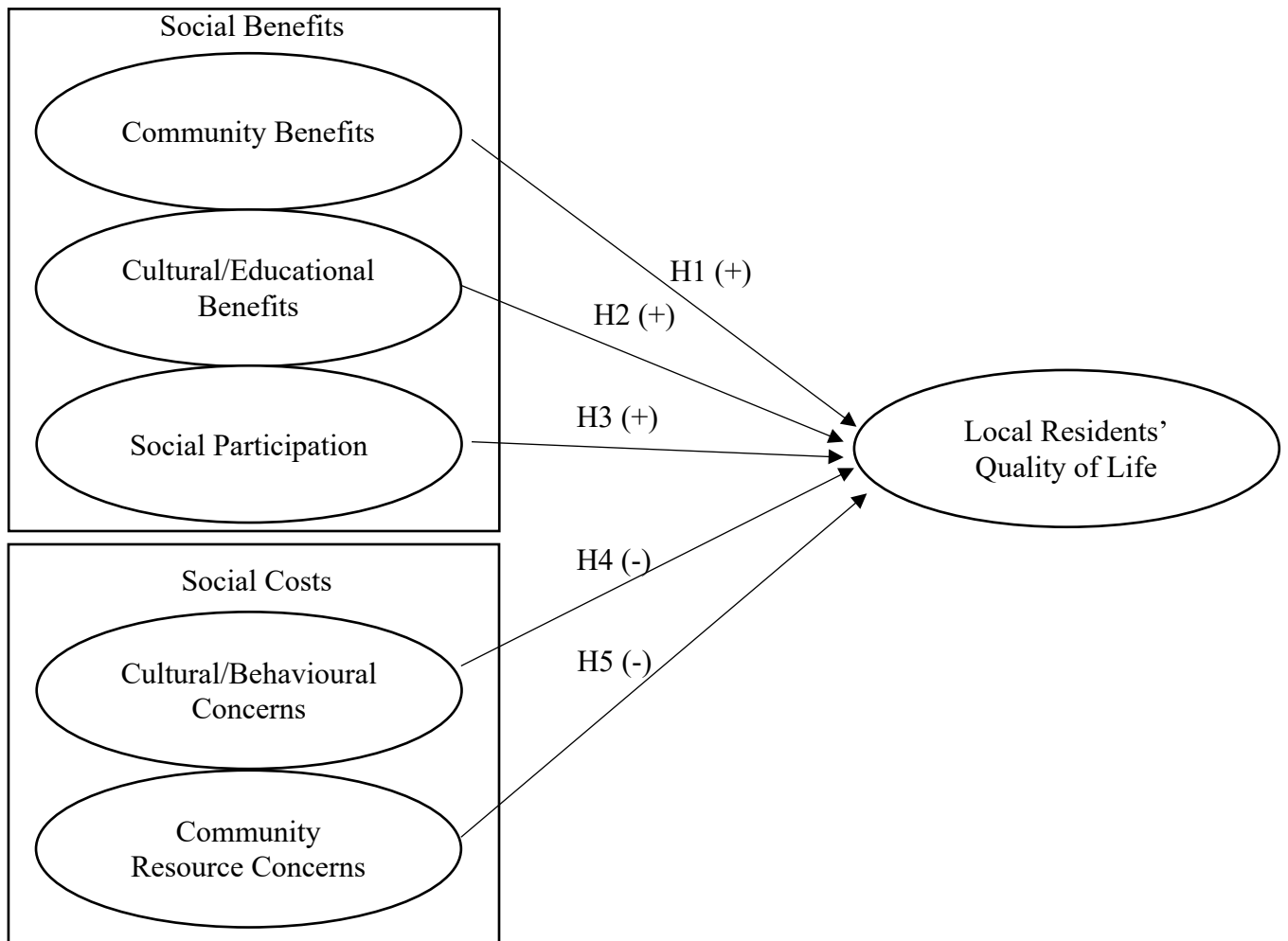


Figure 2. 2 The Conceptual Framework

2.9 Hypotheses Development

This section elaborates on about the proposed hypotheses and how it is developed.

2.9.3 The Impact of Community Benefits on the Local Resident's Quality of Life

Festivals create an incentive to enhance community image, offer as a platform for outsiders to witness and experience the uniqueness of a culture besides contributing to the quality of life of an individual (Getz 2010). Though most studies have concluded that festivals bring about community benefits (Delamere; Wankel, and Hinch 2001; Derrett 2003; Winkle and Woosnam 2014; Yolal et al. 2016), some recent studies have found otherwise (Yürük, Akyol, and Şimşek 2017; Wallstam, Ioannides, and Pettersson 2018), stating that community benefits are not ranked as high of an importance in comparison to other indicators such as quality of life. Due to the inconsistency in literature, this study intends to examine the matter in a Sarawak context. Therefore, it is hypothesized that;

H1: The festival's community benefits positively influence the local residents' quality of life.

2.9.4 The Impact of Cultural/Educational Benefits on the Local Resident's Quality of Life

Through embracing a festival's cultural identity with arts and crafts, life sports and other leisure activities, cultural "arts" are beneficial for interpersonal development, as they are seen to have lasting and transforming effect on many aspects of the lives of people especially in cultural education (Hixson 2014). Bachleitner and Zins (1999) also stated that high degree of regional identification with the history, space and cultural customs of the destination improves the quality of life of the community for at least two years (Yolal et al. 2016). Though most studies in literature have found that hosting festivals have cultural/education benefits (Delamere, Wankel, and Hinch 2001; Yolal et al. 2016; Yürük, Akyol, and Şimşek 2017), it is important to find out whether it is similar in the context of Sarawak. Therefore, it is hypothesized that;

H2: The festival's cultural/educational benefits positively influence the local residents' quality of life.

2.9.5 The Impact of Social Participation on the Local Resident's Quality of Life

Jepson, Wiltshire, and Clarke (2008), stated that a celebration with a sense of spontaneity, unity and festive spirit cannot be achieved without successful participation of the local communities. With the participation of individuals in the festivals, the relationship between the individual and attraction, self-expression as well as centrality dimension of an individual can be strengthened, impacting the quality of life of the individual. However, Finkel (2006) and Laing and Mair (2015) argued that festivals can also be a tool to social exclusion as men are more likely to have prominent roles compared to women being restricted to menial tasks only in the recreation process. Hence, it can be seen that there are inconsistencies in the findings of social participation literature, thus, it is important to examine whether the hypothesis developed will be supported in the context of Sarawak. Hence, it is hypothesized that:

H3: Social participation in festivals positively influences the local residents' quality of life.

2.9.6 The Impact of Cultural/Behavioural Concerns on the Local Resident's Quality of Life

Increased crime, noise, prostitution, heightened tension, vandalism, deterioration of culture authenticity, and inconvenience have been reported as a social cost by many authors (Cecil et al. 2010; Yolal et al. 2016; Yürük, Akyol, and Şimşek 2017). Further stating that with festivals, resident's lifestyles are being disrupted, therefore, affecting the local residents' quality of life. However, it was found that since most festivals last for only a day or a few days, both community and organizers think that the festivals and special events cannot create any major social concern in such a short period of time (Gursoy, Kim, and Uysal 2004). With the inconsistency in literature, it is important to understand whether the impact of cultural/ behavioural concerns have a significant impact on the residents' quality of life. Thus, a hypothesis is developed:

H4: Cultural/behavioural concerns from festivals negatively influence the local residents' quality of life.

2.9.7 The Impact of Community Resource Concerns on the Local Resident's Quality of Life

Similar to every other form of development, a festival requires the utilization of a number of resources at the local level (Yolal et al. 2016). Concerns including misuse of materials, increase in tax, increased cost of living, increased land and housing prices, underutilized infrastructure, in which these fall under community resource concerns that is proven to affect resident's quality of

life. Meanwhile, according to Yolal et al. (2016) in the study of social impact and subjective well-being, their hypothesis on community resource concern and subjective well-being is not supported. However, this finding has not yet been proven in the context of Sarawak. Therefore, it is hypothesized that;

H5: Community resource concerns from festivals negatively influence the local residents' quality of life.

2.9 Summary of Chapter

As illustrated by the literature review in this chapter, it is seen that a large amount of study has been dedicated to investigating the impacts of festivals as well as attitudes towards the hosting of festival and event by the host residents. There seems to be a general consensus on the types of impacts the host residents or communities have experienced. Many scholars have dedicated their research to help policy makers and event organizers to successfully plan, manage and monitor both the positive and negative impacts of festivals, which consequently have an effect on residents' quality of life. This chapter analysed the relevant literature concerning socio-cultural impacts of festivals, both benefit and cost as well as quality of life. This chapter began with discussions on the context of the study that is, festivals, followed by the underpinning theory of the research; social exchange theory. The dependent variable- quality of life, was then introduced and discussed followed by impacts of festivals in literature. Then a literature reviews of all five independent variables naming community benefits, cultural/educational benefits, social participation, cultural/behavioural concerns and community resource concerns. The conceptual framework of this study was then explained, justified and shown subsequently in this thesis. Finally, the hypotheses developed for the study is introduced and discussed.

CHAPTER THREE : RESEARCH METHODOLOGY

3.1 Chapter Overview

The present chapter will outline the research methods used to address the research questions developed in Chapter One. The research methods used will study the festivals' socio-cultural impacts and their effect on quality of life. The chapter begins with a brief overview of the available research designs, which is quantitative, qualitative and mixed method. Then, the justification for the chosen research design will be outlined, followed by the research's sample size, sampling, data collection methods, questionnaire and the instrumentation of the study as well as the pre-test conducted. Finally, the last two sections entail the data analysis used for the study and the ethical considerations of the study.

3.2 Research Design

There are three different types of research designs, that is quantitative, qualitative and mixed methods. Each of these options calls for a different mix of elements to achieve coherence in a research design (Saunders, Lewis, and Thornhill 2016; Bernard 2017). The nature of the research project will also be either exploratory, descriptive, explanatory, evaluative or a combination of both (Bernard 2017).

In a nutshell, one way of differentiating quantitative research from qualitative research is to distinguish between numeric data, and non-numeric data. In this fashion, 'quantitative' is often used as a synonym for any data collection techniques such as questionnaires, or data analysis procedure such as graphs or statistics that generates or uses numerical data to analyse results (Saunders, Lewis, and Thornhill 2016). In contrast, 'qualitative' is often used as a synonym for any data collection technique such as an interview or data analysis procedure such as categorizing data that generates or uses non-numerical data (Saunders, Lewis, and Thornhill 2016, Bernard 2017).

As this study is descriptive in nature and requires relationships between variables to be explained, it is preferable to use the quantitative research method (Saunders, Lewis, and Thornhill 2016). According to Dillman, Smyth, and Christian (2014), there are three types of data variable that can

be collected through questionnaires, these are factual and demographic, attitudes and opinions as well as behaviors and events. As this study aligns with the data variables mentioned earlier, it is suitable that this study employs questionnaires to collect data. The data acquired can be used to look for relationships of cause and effect and thus be used to make predictions (Saunders, Lewis, and Thornhill 2016, Bernard 2017). Apart from that, the data acquired from the questionnaires can be easily measured and predicted as it is based on a numerical basis. Apart from that, aligning with similar past studies done, the quantitative research design has been adopted to study social impacts and quality of life (Kyle et al. 2003, Yolal et al. 2016, Bagiran and Kurgun 2016, Andereck and Nyaupane 2011, Balduck, Maes, and Buelens 2011, Kim, Uysal, and Sirgy 2013, Pavluković, Armenski, and Alcántara-Pilar 2017), further supporting the use of quantitative research design in this research.

3.3 Sample Size

In the state of Sarawak, there is a total of 2.4 million (Sarawak Population 2019). local residents, this figure is used to determine the population size of the study. Using the G*Power analysis program, with 5 predictors in this study (community benefit, cultural/educational benefit, social participation, cultural/behavioural concerns as well as community resource concerns), with 80% statistical power, detecting value of at least 0.15% with 5% probability of error. It was found that the minimum sample size required for this study is 92 to run PLS. However, Krejcie and Morgan (1970) recommended that the sample size (S) of 384 for the population of 1,000,000 and above. According to previous similar studies, the authors have used a total sample size of 400-600 questionnaires (Bagiran and Kurgun 2016: Hixson 2014, Kim, Uysal, and Sirgy 2013: Kruger, Rootenberg, and Ellis 2013: Richards 2007: Yolal et al. 2016). To achieve a more representative data and finding, the researcher has opted to divide the number of target responses across the festivals held in cities and towns of Sarawak. This will be better explained and illustrated in subheading 3.5 and in Table 3.1. Following the recommended sample size from Krejcie and Morgan (1970), 384; and previous studies which is 400-600 (Bagiran and Kurgun 2016: Hixson 2014, Kim, Uysal, and Sirgy 2013: Kruger, Rootenberg, and Ellis 2013: Richards 2007: Yolal et al. 2016), only two festivals from each of the four cities and towns of Sarawak are examined, 80 being the target response for each of the festivals chosen to be collected. The sampling criteria for

choosing only 80 respondents from each festival are similarly practiced by Hixson (2016), meanwhile many other previous studies collect data from only one festival which would not be representative enough (Bagiran and Kurgun 2016; Kruger, Rootenberg and Ellis 2013; Yolal et al. 2016). Therefore, in order to achieve a more representative finding, this research collected 560 questionnaires, 80 from each festival across Sarawak.

3.4 Sampling Technique

In research, it is noted that there are many types of sampling. This includes, probability sampling and non-probability sampling. Under these different sampling methods, there are different respective techniques. Probability sampling or also known as representative sampling it is “associated most commonly with survey strategies where you need to make inferences from your sample about a population to answer the research questions and to meet research objectives” (Saunders, Lewis, and Thornhill 2016, 276). The sampling technique includes, simple random, systemic random, stratified as well as cluster sampling. Non probability sampling, however, is an alternative technique to select samples non-randomly, the majority of which that will include an element of subjective judgment. Non-probability sampling includes quota, purposive, volunteer and Haphazard techniques.

This research will employ Haphazard sampling as the sampling technique. Haphazard sampling is also known as convenience sampling or accidental sampling (Saunders, Lewis, and Thornhill 2016). It is a type of non-probability sampling where the targeted population meets criteria like easy accessibility, geographical proximity, availability at any given time and willingness to participate (Dörnyei 2007). Other examples of convenience sampling include data taken subjectively near camp, around parking areas where density is known to be high (Etikan, Musa, and Alkassim 2016). In this case, it is relevant to use convenience sampling as data will be taken in a festival or festival like event. Convenience sampling was also practiced by prominent authors of similar studies in the field, namely, Yolal et al. (2016), Kruger, Rootenberg, and Ellis (2013), Cecil et al. (2010), Yürük, Akyol, and Şimşek (2017). A review done by Sarstedt et al. (2018), regarding the use of sampling methods, states that a vast majority of studies rely on non-probability sampling which constitutes of 70.2% and convenience sampling being the most used, 59.7%.

560 questionnaires were distributed across four different cities and towns across the state of Sarawak. The cities include, Kuching, Miri, Bintulu and Sibu. These four cities and towns were chosen to collect data due to it being the bigger cities and towns of Sarawak that hosts festivals and events in comparison to the smaller towns of Sarawak. Apart from that, these festivals were chosen because they were held consistently every year. Also, the purpose of collecting data across the four cities and towns of Sarawak is to achieve a more representative sample of a Sarawak, to avoid generalizability of just collecting from one city/town/festival. Data was collected in different types of events and festivals across the four cities and towns. The events and festivals were selected according to the duration of data collection that is November 2018-December 2018. The festivals that were evaluated in this study are either held annually or 6 months prior to data collection period.

3.5 Data Collection

The respondents were approached in 6 different festivals and events across Sarawak. In Bintulu however, respondents were approached in Bintulu's more prominent shopping mall, that is the Time square megamall. This is because there were no festivals or events held at the timeframe provided. Participants were approached outside the venue of the festival and event, as data were collected in public.

Though some festivals and events were held on the same day, causing a clash in schedule, the researcher opted to use four research assistants to assist in the collecting data. Four research assistants across all four cities and towns were assisting the researcher. For the selection of research assistants, four local university students with appropriate knowledge of questionnaire procedures were approached and their resumés reviewed and were personally contacted by the researcher. The research assistants were then briefed thoroughly on what they were required to do. The briefings were held two weeks prior to the starting date of the data collection period that is 19th October 2018. The questionnaires were sent to the research assistants via courier service. The research assistants were required to report to the researcher the number of questionnaires they have collected every two weeks. The target responses of the following locations are tabulated in Table 3.1.

Table 3. 1 Data Collection Sites

City/Town	Event	Date	Complete responses
Kuching	Sarawak Regatta 2018	2 nd – 4 th November 2018	80
	8 th Asemus General Conference	14 th -16 th November 2018	80
Miri	Miri Country Music Festival	24 th November 2018	80
	Indie Coco Music	1 st December 2018	80
Sibu	Borneo Talent Awards 2018	23 rd -24 th November 2018	80
	Christmas Tree Deco Competition 2018	1 st -31 st December 2018	80
Bintulu	Time square megamall	1 st December 2018-31 st December 2018	80

Most of the empirical research on social impacts of festivals and events, have collected data during the event itself (Kruger, Rootenberg, and Ellis 2013, Laing and Mair 2015, Richards 2007, Yürük, Akyol, and Şimşek 2017). However, it is important to know that data collection for impact studies are preferred to be done after the event, as practiced and done by other authors like Bagiran and Kurgun (2016), Balduck, Maes, and Buelens (2011), Fredline, Jago, and Deery (2003), Hixson (2014), Kim, Uysal, and Sirgy (2013), Turco (1997), Delamere, Wankel, and Hinch (2001). That way, participants are well aware of the impact that they have felt pre-event, during event as well as post-event and are able to present data that makes more sense. In past research that have also done similarly, data collected post-event is mailed to the respondents' houses in terms of provinces in selected regions of the country (Ap and Crompton 1998, Bagiran and Kurgun 2016, Balduck, Maes, and Buelens 2011, Fredline, Jago, and Deery 2003, Gursoy, Kim, and Uysal 2004, Kim, Uysal, and Sirgy 2013, Lankford and Howard 1994, Liu and Var 1986, Winkle and Woosnam 2014, Zhang and Zhang 2015). Following this, the questionnaires were distributed after the event.

Due to the objective of the research in studying only the local resident perspective, potential participants were first asked if they were a local resident; a local resident of Sarawak. The

participants were then be briefed on the purpose of the study. A “Participant Information Sheet” was given, and was also given the opportunity to ask questions, their consent was then obtained prior to starting the questionnaire. All participants were informed that their participation were entirely voluntary and that they could withdraw from the study if they wished to, they were then informed that their withdrawal will not affect them howsoever. Participants were assured that all their responses were completely anonymous and confidential. Each participant took at least 12-15 minutes to complete the questionnaire. Research assistants were present at the time to provide assistance to the participants. The research assistants were required to ensure that all questions are properly answered.

3.6 Questionnaire

The questionnaire designed for the study was two double sided pages, with a total of 66 questions categorized into four categories. The four categories include, the filter questions, socio-cultural impacts of festivals, demographic profile and quality of life, as shown in Appendix A.

On the first section, respondents were required to fill up some filter questions. The section includes, asking participants whether they are a local resident, where their current residence is, and which listed among the 13 festivals listed they have attended in Sarawak. The festivals will be listed is to act as a filter question, to determine if the participant has attended any festivals in Sarawak. These filter questions were used to confirm their eligibility to participate in the study. The second section was to measure the perceived socio-cultural impacts of festivals that encompass the five variables such as the community benefits, cultural/educational benefits, social participation, cultural/behavioural concerns as well as community resource concerns. Then, the next section was the socio-demographic characteristics followed by the local residents’ perception of their quality of life.

According to Saunders, Lewis, and Thornhill (2016), rating scales are often used to collected opinion data. It is most frequently used as requiring the respondents about how strongly he or she agrees or disagrees with the statement or series of statements on usually four, five, six and seven rating scale (Bruner, Hensel, and James 2001). The most frequently used category is the 5 point category. There were a few debates amongst authors stating that the 7-point Likert scale has the optimal reliability (Symonds 1924), and if there was any more than 7, the increases in reliability

would be too small and difficult to analyse (Croasmun and Ostrom 2011). But on the contrary, Croasmun and Ostrom (2011) discovered that the five point Likert scale was still found to be reliable and consistent. Thus, this study will still adopt the 5 point Likert scale. Another critic about Likert scales are that it was found that Likert scales tend to force respondents to commit to a certain position, that is to either agree, or disagree even when the respondent may not have a definition preference. Thus, to address this problem, a neutral response option was incorporated. This way response bias can be reduced (Randall and Fernandes 1991, Brown 2000).

As the study is about studying the perspectives and opinions of the local residents, the use of Likert scale is relevant. All items were measured in a five-point Likert scale, being 1=strongly disagree, 2=disagree, 3=neutral, 4=agree and 5=strongly agree. The type of scale used was similarly used in other social impact studies (Yolal et al. 2016, Bagiran and Kurgun 2016, Kim, Uysal, and Sirgy 2013). This is because; most festival impact studies have been measured items using a numerical scale of responses that are often an agreement scale (Bricker 2000, Gursoy, Kim, and Uysal 2004, Andereck and Nyaupane 2011, Bagiran and Kurgun 2016, Yolal et al. 2016, Winkle and Woosnam 2014).

3.6.1 Instruments

Five constructs were measured in this section that was community benefits, educational and cultural benefits, social participation, cultural/behavioural concerns as well as community resource concerns. These constructs measured the independent variables of the study. All items measuring community benefits and educational/cultural benefits, cultural/behavioural concerns as well as community resource concerns were adapted from Delamere, Wankel, and Hinch (2001) and Ap and Crompton (1998).

Social participation measurement item was adapted from author (Kyle et al. 2003). Limited studies have used quantitative survey to collect data in the topic of social participation; many have used qualitative methods such as interviews and focus groups or even mixed methods (Zhang and Zhang 2015, Laing and Mair 2015), see Table 2.3 in Chapter Two. However, authors of recent research like Bricker and Kerstetter (2000) and Hixson (2014), involvement measurement derived by Laurent and Kapferer (1985) and McIntyre and Pigram (1992) to measure the level of involvement

of an individual. Laurent and Kapferer (1985) and McIntyre and Pigram (1992) theorized that social participation is represented by three separate and distinct aspects, in particular, attraction, self-expression and centrality of lifestyle on the activity, in this research's context, the festival. For the attraction dimension, it does not necessarily suggest that an individual's high involvement but also how important and meaningful the activity (festival) is to the individual (McIntyre and Pigram 1992, Kyle et al. 2003). An example of the items that will be used to represent this dimension in this study are "Festivals are important to me.", "Participating in festivals are one of the most enjoyable things I do". For the self-expression dimension, however, reflects the symbolic notion of the activity (festival), like self-representation, what impression the individual is willing to show through their participation (Laurent and Kapferer 1985). The few items that are used in this study to represent this dimension is "When I participate in festivals, I can really be myself" as well as "You can tell a lot about a person when they participate in festivals". Lastly, the centrality dimension, centrality according to Watkins (1987), is defined as the centrality of the activity (festival) in the individual's lifestyle. In other words, it evaluates whether other aspects of the individual's life are organized around the particular activity (McIntyre and Pigram 1992, Kyle et al. 2003). The items used for this dimension in this study are "Participating in festivals have a central role in my life" and "I find a lot of my life is organized around festival activities". Thus, with the three dimensions combined, it makes up an involvement profile linked to the participation of an individual in the particular activity (festival), and consequently indicate the relevance of the three dimensions measuring social participation in this study (Wiley, Shaw, and Havitz 2000, Kyle et al. 2003). The number of items used to measure this variable is shown in Table 3.3.

The third section measures the demographic characteristic of the respondents; this section has 6 questions measuring the demographic of a resident. Such as their gender, age, race, highest level of education, monthly household income as well as employment status.

The socio-demographic characteristic section was situated in between the predictor and criterion variables to control common method bias (Podsakoff, MacKenzie, and Podsakoff 2012). This phenomenon is called temporal, proximal or methodological separation of measurement, typically called temporal separation (Podsakoff, MacKenzie, and Podsakoff 2012). Temporal separation is deemed important for studies that involves attitude-attitude relationships in which this research

studies, temporal separation creates a time-lag between the measurement and “creates a psychological separation by using a cover story to make it appear that the measurement of the predictor variable is not connected or related to the measurement of the criterion variable” reducing common method bias (Podsakoff, MacKenzie, and Podsakoff 2012, 887). It also allows the respondents to think that the measurement of the predictor variable were of different circumstances when they complete the criterion variable (Podsakoff, MacKenzie, and Podsakoff 2012). Interestingly, the technique reduces the ability for respondents to use previous answers that is recalled to answer the subsequent questions; temporal separation allows previously recalled information to leave short-term memory (Podsakoff, MacKenzie, and Podsakoff 2012). Thus, the questionnaire of this research is structured as follows to reduce common method bias.

Finally the last section measures the dependent variable of the research, quality of life. Resident quality of life as well as overall satisfaction with life is measured using the Cummins International Well-being Index. This index encompasses both subjective and objective life domains.

Personal quality of life of residents in Sarawak was measured using the Personal Well-being scale using eight items, shown in Table 3.2. As mentioned in chapter two, the definition of quality of life in this research is “satisfaction with life as a whole”. The eight items used in this scale were deconstructed from the global question; “How satisfied are you with your life as a whole?” (Group 2013, 6).

Community quality of life of residents in Sarawak was measured using the National Well-being Index. Though, as the name suggests, it measures the national well-being of a nation, according to Cummins et al. (2003), the index is applicable to both local and regional level. Thus, this study will adopt the items used in National Well-being Index to measure community quality of life. The National Well-being Index consisted items like satisfaction with economic situation of the country, state of the environment, social conditions, national or local government, business as well as national security (Renn et al. 2009). However, to be in line with the objective of this research, only economic situation, state of environment, social conditions as well as local security is measured.

Five items were used to measure the community quality of life of the residents in Sarawak, items shown in Table 3.2.

To enhance personalization that may increase response rates according to (Fan and Yan 2010, Kim, Uysal, and Sirgy 2013), the name of the researcher and name of researcher's university were stated. Also, a comment section at the end of the questionnaire was included to allow respondents to feel that their opinions other than the ones stated in the questions mattered. This will give the respondents a sense of confidence and the genuinity of the researcher, taking into consideration of their replies and opinions (O'Cathain and Thomas 2004).

Table 3. 2 Items Used in Questionnaire

Variables	Items	Reference
Community Benefits	CB1. The festival enhances the image of the community. CB2. The festival helps me to show others why my community is unique and special. CB3. The festival contributes to a sense of community well-being. CB4. The festival contributes to a sense of togetherness within my community. CB5. I feel a personal sense of pride and recognition through participating in the festival.	(Delamere, Wankel, and Hinch 2001)
	CB6. The festival leads to an improvement of the quality of fire protection. CB7. The festival leads to an improvement of the quality of police protection. CB8. The festival contributes to the increasing availability of recreation facilities/opportunities.	(Ap and Crompton 1998)
Cultural/Educational Benefits	CEB1. The festival provides opportunities for community residents to experience new activities and learn new things.	(Delamere, Wankel, and Hinch 2001)
	CEB2. The festival acts as a showcase for new ideas. CEB3. The festival provides my community with an opportunity to discover and develop cultural skills and talents. CEB4. I am exposed to a variety of cultural experiences through community the festival. CEB5. I enjoy meeting festival performers/workers. CEB6. Friendships are strengthened through participation in the festival. CEB7. The festival leaves an ongoing positive cultural impact on my community. CEB8. Community groups work together to achieve common goals through the festival.	(Delamere, Wankel, and Hinch 2001)
	CEB9. Assisting in organizing the festival help to build leaders within my community.	
	CEB10. The festival helps me improve understanding and image of different communities or culture. CEB11. The festival can help preserve cultural identity of host population. CEB12. The festival can help increase demand for historical and cultural exhibits.	(Ap and Crompton 1998)

Social Participation	<p>SP1. When I participate in festivals, I can really be myself.</p> <p>SP2. You can tell a lot about a person when they participate in festivals.</p> <p>SP3. When I participate in festivals, others see me the way I want them to see me.</p> <p>SP4. Festivals are important to me.</p> <p>SP5. Festivals interest me.</p> <p>SP6. Participating in festivals is one of the most enjoyable things I do.</p> <p>SP7. I really enjoy festivals.</p> <p>SP8. Participating in festivals have a central role in my life.</p> <p>SP9. I find a lot of my life is organised around festival activities.</p>	(McIntyre and Pigram 1992)
Cultural/Behavioural Concerns	<p>CBC1. Criminal activities (e.g theft, prostitution,vandalism) in my community increases during the festival.</p> <p>CBC2. My community is overcrowded during the festival.</p> <p>CBC3. The festival leads to a disruption in the normal routines of community residents.</p> <p>CBC4. Noise levels are increased to an unacceptable point during the festival.</p> <p>CBC5. Community recreational facilities are overused during in which the festival.</p>	(Delamere, Wankel, and Hinch 2001)
	<p>CBC6. The festival leads to an increase in alcoholism.</p> <p>CBC7. The festival leads to heightened tension.</p> <p>CBC8. The festival leads to a deterioration of cultural identity.</p>	(Ap and Crompton 1998)
	<p>CBC9. Litter is increased to unacceptable levels during the festival.</p>	(Delamere, Wankel, and Hinch 2001)
Community Resource Concerns	<p>CRC1. The festival overuses available community human resources.</p> <p>CRC2. The festival overuses available community financial resources.</p> <p>CRC3. The festival leads to a poor management of waste.</p> <p>CRC4. The festival leads to the increased prices and shortages of goods and services.</p> <p>CRC5. The festival leads to increased prices of land and housing.</p> <p>CRC6. The festival leads to increased cost of living/property taxes.</p>	(Delamere, Wankel, and Hinch 2001)
Personal Well-Being Index	<p>QOL1. Overall, I am satisfied with my life as a whole.</p> <p>QOL2. Overall, I am satisfied with my standard of living.</p> <p>QOL3. Overall, I am satisfied with what I am achieving in life.</p> <p>QOL4. Overall, I am satisfied with my personal relationships.</p> <p>QOL5. Overall, I am satisfied with how safe I feel.</p> <p>QOL6. Overall, I am satisfied with my future security.</p>	(Cummins et al. 2003)

	<p>QOL7. Overall, I am satisfied with my spirituality or religion.</p> <p>QOL8. Overall, I am satisfied with feeling part of my community.</p> <p>QOL9. Overall, I am satisfied with my life in Sarawak.</p>	
National Well-being Index (adapted for research site)	<p>QOL 10. Overall, I am satisfied with the state of the environment in Sarawak.</p> <p>QOL 11. Overall, I am satisfied with the economic situation in Sarawak.</p> <p>QOL 12. Overall, I am satisfied with the social condition in Sarawak.</p> <p>QOL 13. Overall, I am satisfied with the local security in Sarawak.</p>	

3.7 Pre-test

Prior to data collection, a pretest was conducted. Sekaran (2003), stated that it is imperative for survey questionnaires to conduct a pretest to confirm that there is no ambiguity in the questions and that respondents were able to fully understand the questions the way they are designed and intended. Essentially, the pretest process “rectifies any inadequacies, in time, before administering the instrument orally or through a questionnaire to respondent, and thus reduces bias” (Sekaran 2003, 249). Kumar, Talib, and Ramayah (2013) further explains that the purpose of a pretesting is to ensure that the questionnaire has correct question wordings, whether additional questions are needed or eliminated, sequence of the questions are correct, questions are not ambiguous, instructions are clear and adequate. All adopted or adapted developed scales or items should be pre-tested to ensure that the questions work accurately in a new setting or context (Kumar, Talib, and Ramayah 2013). A debriefing method was employed for the pretest process, that is, the researcher carefully observed the respondent filling in the questionnaire and then proceeds to ask the respondent to reveal any issues faced with answering the questions upon completing the questionnaire (Hunt, Sparkman Jr, and Wilcox 1982). A sample size between 5 and 15 is sufficient for pretesting (Willis 2004). However, Perneger et al. (2015), argues that a sample size of 5-15 is prone to miss fairly common problems. With a chance of producing unwanted results or difficulty, 10% of the participants cannot be ruled out as the sample size of the pretest is 15 or less (Perneger et al. 2015). To achieve a power of 90%, to detect a problem present from one out of ten respondents, 22 participants are required (Perneger et al. 2015). But Perneger et al. (2015) further states that a sample size of 30 is a reasonable or default value or starting point for pre-tests of questionnaire as a reasonable power of 10% can detect fairly prevalent problems. Essentially, the pretest sample size should be decided based on the length and complexity of the questionnaire, a long and complex questionnaire required a larger sample size compared to short and simple questionnaires (Hunt, Sparkman Jr, and Wilcox 1982). As the questionnaire is only 2 back to back sheets, a small sample size as much as 30 is sufficient and reasonable.

The pre-testing procedure took place two weeks before the data collection period 20th – 23rd October 2018. This was to allow the researcher to make any amendments and changes on the

questionnaires before finalizing and briefing of the research assistants. 30 pre-tests respondents were collected, to correctly represent the sample of the study, the questionnaires of 30 were divided accordingly. 10 of which were from Miri, 10 from Kuching, 5 from Sibul and 5 from Bintulu. These respondents were required to pre-test the questionnaire of study and will not be included in the final pool of respondents for analysis. The pre-test respondents were approached with the help of three research assistants in public malls in Kuching, Miri, Bintulu and Sibul. Prior to starting the questionnaires, the respondents were first required to fill in the filter questions to determine their eligibility to answer the questionnaire such as their local residence and their attendance in at least one festival.

Upon completing the pretests, some minor changes were made to the questionnaire following the comments and feedback given from the pretest respondents. The respondents felt that the items “The festival overtaxes available community human resources” and “The festival overtaxes available community financial resources”, that fell under the construct “community resource concerns” were difficult to understand. Hence, the researcher opted to change the term overtaxes to overuses, per suggestion of the pre-test respondents. The words changed did not affect the meaning of the question as, the term “overuses” is a synonym to “overuses” (Thesaurus.com 2019). Apart from that, the wordings in the item “The festival leads to an improvement in fire protection” that falls under the construct “community benefits” have been changed as well due to its ambiguity. Respondents felt that it would be better to phrase it as “The festival leads to an improvement in fire and safety prevention”, it has therefore been changed. The other change to the change was, an item under “social participation”; “Festivals are pleasurable” have been removed, due to its repetitiveness to the following question; “I really enjoy festivals”. The pre-test respondents felt that it was redundant. Cronbach alpha was used to analyse the reliability of the items measured. The questionnaire yielded a Cronbach alpha of 0.6 to 0.8, as shown in Table 3.3. According to Hinton, McMurray, and Brownlow (2004), 0.5 to 0.7 shows moderate reliability and 0.7 to 0.9 shows high reliability. Hence, with the Cronbach alpha yielded from each constructs, the items in the questionnaire are deemed reliable.

Table 3. 3 Reliability Statistics for All Five Constructs

Study Instruments	Number of items	Cronbach's Alpha
Community Benefits	8	.636
Cultural/educational Benefits	12	.744
Social Participation	9	.832
Cultural/BehaviouralConcerns	9	.836
Community Resource Concerns	6	.769
Local Residents' Quality of Life	13	.874

3.8 Data Analysis

Three attributes of datasets were collected for data analysis, including perception of socio-cultural impacts, residents' socio-demographic characteristics as well as resident personal and community quality of life. Data was stored and analysed using the SmartPLS 3.0 software. All constructs in the proposed model were validated by using confirmatory factor analysis (CFA) as CFA is used for well-established scale and a priori knowledge of the factor structure (Green, Tonidandel, and Cortina 2016) in which the proposed model of the research has.

3.8.1 Descriptive Analysis

Descriptive statistics enables researchers to describe and compare variables numerically (Saunders, Lewis, and Thornhill 2016). It also allows frequency and percentage distributions to be performed to describe the demographic characteristics of the participants. Such demographics include gender, age, educational level, and ethnicity. Descriptive analysis is conducted on all items of community benefits, cultural/educational benefits, social participation, cultural/behavioural concerns as well as community resource concerns. The analysis is done on each of the variables to identify the preliminary information of the sample (Saunders, Lewis, and Thornhill 2016). This includes the frequencies, mean and standard deviation of the results obtained from the data analysis tool (Saunders, Lewis, and Thornhill 2016).

3.8.2 Structural Equation Modeling (SEM)

Structural Equation Modelling (SEM) is the second-generation multivariate data analysis method that has gained popularity amongst social scientists because of its ability to test theoretically supported and additive causal models (Chin 1998, Haenlein and Kaplan 2004). Structural equation

modelling is a combination of path modelling/multiple regression as well as factor analysis (Ramayah et al. 2018).

The two widely accepted second generation data analysis approaches are Covariance based Structural Equation Modeling (CB-SEM) as well as Partial Least Square Structural Equation Modeling (PLS-SEM) (Avkiran 2018, Richter et al. 2016). Each approach is applicable to different research contexts (Ramayah et al. 2018). PLS SEM is applied for exploratory research whereby the theory employed in the research is less developed (Hair, Hult, et al. 2016). The primary focus of PLS SEM is to predict and explain the key target constructs and or to identify the key driver construct (Hair et al. 2016, Rigdon 2012). PLS-SEM is especially useful when analysing models with formative construct, be it combined with a reflective construct or on its own (Hair, Ringle, and Sarstedt 2011, Ramayah et al. 2018). Reasons of choosing PLS-SEM could also be, models with many constructs and indicators can be easily analysed, small sample size as well as non-normal data can be analysed using PLS-SEM (Hair et al. 2016). Softwares that can be used to analyse PLS-SEM are SmartPLS, WarpPLS, PLS-GUI, ADANCO, XL-STAT, GeSCA, PLS-Graph and more (Ramayah et al. 2018).

For CB-SEM however, the main aim is to “assess the fit between theoretical covariance matrix and the observed covariance matrix - how well a proposed theoretical model represents the reality of the context under study” (Ramayah et al. 2018, 7). It is commonly applied for studies that are confirmatory or explanatory (Ramayah et al. 2018). It is especially preferred when the purpose is theory testing, theory confirmation or comparison of alternative theories (Hair, Hult, et al. 2016). Softwares that are used to analyse CB-SEM are LISREL, AMOS, Lavaan, MPLUS, EQS, SEPATH and more (Ramayah et al. 2018).

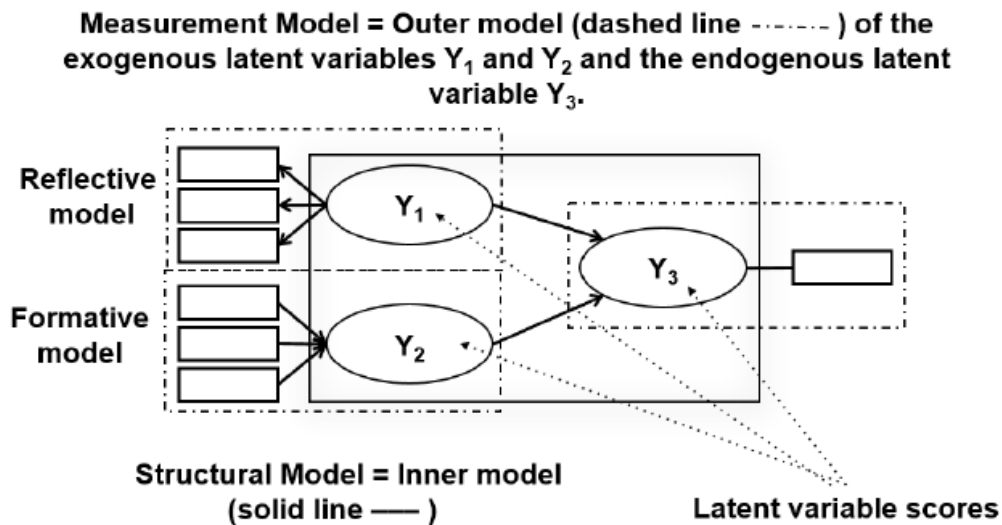


Figure 3. 1 Theoretical SEM and Constructs (Hair et al. 2017)

The statistical model underlying SEM consists of two elements, as shown in Figure 3.1. The inner model which is referred as “structural model” represents the structural paths between the constructs, as well as the outer models which is referred as “measurement models”, represents the relationships between each latent variable construct and the associated indicator variables (Hair et al. 2017). Additionally, there are two types of variables that is the exogenous latent variables as well as endogenous variable, the former explaining about other constructs in the model and the latter, those that are being explained (Hair et al. 2016). The measurement model in this study consists of six latent construct that is; community benefits, cultural/educational benefits, social participation, cultural/behaviouralconcerns, community resource concerns as well as quality of life.

The outer measurement of the model is structured differently depending on the type of measurement (Hair et al. 2017). If the constructs are measured with formative indicators, they are represented by arrows pointing from the indicator to the latent construct (Sarstedt et al. 2016), as illustrated in Figure 3.1. In contrast reflective ‘effects’ variables (Sarstedt et al. 2016), are represented by arrows pointing from the construct to the indicator (Hair et al. 2016). These different relationships for the two measurement models influence the calculation of solutions and if incorrectly specified, bias will occur in the results. In Figure 3.1, Y^1 construct is measured reflectively, while y^2 is measured formatively and Y^3 construct is a single item measure. The

constructs measured in this research are all reflective. Though previously mentioned that reflective measurement models could be analysed using CB-SEM as well, scholars argue that CB-SEM assumes normality of data distributions, which is seldom met in social sciences research (Hair et al. 2017). However, PLS-SEM is non-parametric and not only works well with non-normal distributions, but also very few restrictions on the use of ordinal and binary scales, when coded properly (Hair et al. 2017). With CB-SEM, in order to achieve acceptable goodness of fit, a substantial loss of indicator variables (Hair, Matthews, et al. 2017). Ramayah et al. (2018) states that the deletion of items simply based on the statistics actually jeopardizes content validity, it is stated that one cannot delete more than 20 percent of the total items in the model (Hair, Babin, and Krey 2017, Hair et al. 2006). This could be avoided using PLS-SEM, as the PLS-SEM method enables many indicator items to be retained, resulting to an improvement in reliability and validity of the measurement and structural model results (Hair et al. 2017). Moreover, it is proven that the loadings for PLS-SEM are generally higher than those of CB-SEM, further improving the construct validity with PLS-SEM (Hair et al. 2017). Disciplines such as strategic management (Hair et al. 2012), marketing (Hair et al. 2012), accounting (Lee et al. 2011), and tourism (Valle and Assaker 2016) have all recently published articles on the application of PLS-SEM (Hair et al. 2017).

Essentially, CB-SEM and PLS-SEM are two different approaches, and both have different assumptions. It is important to select the method that is most appropriate for the study. Hence, the researcher has referred to the recommended guidelines, adapted and extended from Hair et al. (2017), illustrated in Table 3.4.

Table 3. 4 Guidelines for Selecting PLS-SEM and CB-SEM (Hair et al. 2017).

<i>Types of analysis</i>	<i>Recommended method</i>		
	<i>PLS-SEM</i>	<i>CB-SEM</i>	<i>Both</i>
Objective = prediction	X		
Objective = exploratory research or theory development	X		
Objective = explanation only		X	
Objective = explanation and prediction	X		
Measurement philosophy = total variance (composite-based)	X		
Measurement philosophy = common variance only (factor-based)		X	
Reflective measurement model specification			X
Formative measurement model specification	X		
Metric data			X
Non-metric data = ordinal and nominal	X		
Smaller sample sizes – N = < 100	X		
Larger sample sizes – N = > 100			X
Binary moderators			X
Continuous moderators	X		
Normally distributed data			X
Non-normally distributed data	X		
Secondary (archival) data	X		
Higher order constructs = two 1st order constructs	X		
Higher order constructs = three of more 1st order constructs			X
Latent variable scores needed for subsequent analysis	X		

As illustrated in Table 3.4, only two types of analysis cannot be done by PLS-SEM, that is the objective of study being explanation only as well as the measurement philosophy being common variance (factor-based) only. Apart from the two, all types of analysis can be done on both, and on PLS-SEM. The common reasons for using PLS-SEM has been prediction (Hair et al. 2014), non-normal data, which is extremely typical in most social sciences studies (Hair et al. 2014), complex models and advanced analyses (Hair et al. 2017, Matthews 2017, Sarstedt et al. 2011) as well as a desire to identify unobserved heterogeneity (Hair et al. 2016, Matthews et al. 2016, Sarstedt et al. 2011) . With the reasons concerning prediction as well as non-normal data, this research will employ a PLS-SEM data analysis approach.

3.9 Ethical Considerations

The research was approved by Human Research Ethics Committee of Curtin University with the approval number of HRE2018-0697. Ethics approval allowed the research to recruit and assess participants for the research. This research conformed to all terms and conditions stated and agreed in the ethics approval.

The questionnaire was done voluntarily and was informed regarding the procedures of the research project as well as potential risks. As all responses were remained anonymous, as per promised by the researcher. All raw data will be securely stored in a locked cabinet at Curtin University and will be retained for seven years. Only research personnel such as the researcher and supervisors will have access to the data.

3.10 Summary of Chapter

The present chapter discussed about the research methodologies used in this research. The three research methods including quantitative, qualitative and mixed methods were discussed briefly. Then, quantitative method was chosen to the research's objective, justifications of why the research used the research method was discussed. Questionnaires will be the main method of data collection that will be used to gather all relevant data. The study site of the research will be located in the four areas of Sarawak, namely Kuching, Miri, Bintulu and Sibul. The study intends to collect 560 questionnaires and will employ convenience sampling as the study's sampling technique. Thorough explanation of questionnaire design as well as instrumentation was discussed. A pretest of 30 participants was conducted and changes were made accordingly, a Cronbach alpha reliability test was employed as well, to check the reliability of the pretested questionnaire, results retained were acceptable. Descriptive analysis of the study as well as PLTabS-SEM was discussed in-depth and was chosen to analyse the data of this study. Finally, ethical considerations of the data collection methods and ways were discussed.

CHAPTER FOUR : DATA ANALYSIS AND RESULTS

4.1 Chapter Overview

This chapter presents the empirical findings of the study. First, a descriptive analysis was conducted using SPSS. Then, assessments on the model were made performed using SmartPLS 3.0, on both measurement model level and the structural model level. All the tests conducted have specific criteria and threshold values, discussed below entails the results of the tests.

4.2 Data Preparation

The data preparation process involved coding and data entry into a database; Microsoft Excel, to undergo filtering and identification of missing responses. A total of 560 responses were recorded. The researcher manually coded the responses into a Microsoft excel. During the coding process, the researcher made active efforts to check for incomplete or invalid data. After thorough checking, the researcher found that there were no incomplete or invalid responses as the researcher have informed the research assistants to be mindful of these potential problems when distributing the questionnaires.

After preliminary scrutiny, 560 usable cases were then loaded into SPSS statistics version 25 for analysis. The database SPSS statistics was used for the following analysis:

1. Generate descriptive statistical reports
2. Generate exploratory analyses on every variable to check for missing or invalid data, and
3. Generate analysis for normality test and common method bias.

The following analysis was done using Smart PLS, to analyse the measurement and structural models of the research. The existing data in SPSS was then exported back to a MS Excel CVS file to generate raw input for PLS data analysis software.

4.3 Descriptive Statistics of Respondents

Descriptive statistics gives an insight of the respondents' demographic profiles. It includes the mean, standard deviation, range of scores, skewness and kurtosis.

Based on the analysis, all 560 questionnaires were returned. Of which 47.3% are males and 52.7% are females. The current residencies of the respondents are 31.3%, 29.1%, 26.8%, 12.9% in Kuching, Miri, Sibul and Bintulu respectively. As for age, majority of the respondents were aged 18-25 comprising of 52.7%, followed by age group 26-35, 30.7%, then age group 36-45, 9.3%, age group 46-55, 4.6%, age group 56-65, 2.1% and age group 66 and above, 0.5%. Apart from that, race of the respondents were also recorded, majority of the respondents were Chinese, comprising of 59.6%, Malay; 13.4%, Iban; 12.5%, Indian; 7.5%, Bidayuh; 4.8% and Melanau 2.1%. The highest level of education amongst the respondents were Masters/PhD comprising of 4.3%, bachelor degree comprising of 49.3% making this level of education the majority, Diploma; 25% and secondary school or lower 21.4%. As for the monthly household incomes of the respondents, it was found that two of the income groups; RM 2,000 and below as well as RM 2,001-RM5,000 were both 41.3%, RM 5,001 – RM 8,000; 10.4% and RM 8,001 and above; 7.1%. Finally, for employment, majority of the respondents were found to be employed comprising of 59.5%, followed by students; 26.1%, unemployed; 6.1%, self-employed; 5.2%, retired; 1.8% and homemakers; 1.4%. Table 4.1 shows the demographic information of the respondents who participated in the study.

Table 4. 1 Respondent Demographic Information

Demographic	Frequency (n=560)	Percentage (%)
Gender		
Male	265	47.3
Female	295	52.7
Current Residency		
Kuching	175	31.3
Miri	163	29.1
Sibu	150	26.8
Bintulu	72	12.9
Age		
18-25	295	52.7

26-35	172	30.7
36-45	52	9.3
46-55	26	4.6
56-65	12	2.1
66 and above	3	0.5
Race		
Malay	75	13.4
Chinese	334	59.6
Indian	42	7.5
Iban	70	12.5
Melanau	12	2.1
Bidayuh	27	4.8
Highest Level of Education		
Secondary school of lower	120	21.4
Diploma	140	25
Bachelor Degree	276	49.3
Masters/PhD	24	4.3
Monthly Household Income		
RM 2,000 and below	231	41.3
RM 2,001 – RM 5,000	231	41.3
RM 5,001 – RM 8,000	58	10.4
RM 8,001 and above	40	7.1
Employment		
Student	146	26.1
Employed	333	59.5
Unemployed	34	6.1
Self-employed	29	5.2
Homemaker	8	1.4
Retired	10	1.8

4.4 Descriptive Statistics of Instrument

Using SPSS version 25, the mean, standard deviation, variance, minimum value as well as maximum value of each indicators were studied. Table 4.2 outlines the descriptive statistic for all indicators of this study. Illustrated in Table 4.2, it can be seen that the mean scores range from 2.49 to 4.24. The social benefits constructs which are the “community benefits”, “cultural/educational benefits” and “social participation” are seen to have mean scores of 3 and 4, this means that the respondents’ responses were more neutral and agreeing. Meanwhile, for the social costs that are the “cultural/behavioural concerns” and “community resource concerns”, scored mean scores of 2 and 3, this means that the respondents’ responses were more neutral and disagreeing. For the dependent variable, “local residents’ quality of life”, scored mean scores of

generally 3, which is neutral and only one of 2 and 4. As for the standard deviation, it can be seen that the standard deviations are relatively low with a range of 0.631 to 1.094. This means that the responses by the respondents' were very polarized.

Table 4. 2 Descriptive statistics of Instrument

Construct	Indicator	N	Minimum	Maximum	Mean	Standard Deviation
Community Benefits	CB1	560	2	5	4.11	0.633
	CB2	560	2	5	4.11	0.668
	CB3	560	1	5	4.06	0.744
	CB4	560	1	5	4.08	0.756
	CB5	560	1	5	3.63	0.860
	CB6	560	1	5	3.18	0.796
	CB7	560	1	5	3.25	0.823
	CB8	560	1	5	3.84	0.682
Cultural/Educational Benefits	CEB1	560	2	5	4.19	0.677
	CEB2	560	1	5	4.28	0.746
	CEB3	560	1	5	4.16	0.694
	CEB4	560	1	5	3.89	0.726
	CEB5	560	1	5	3.70	0.845
	CEB6	560	1	5	4.24	0.780
	CEB7	560	1	5	3.97	0.631
	CEB8	560	1	5	3.97	0.670
	CEB9	560	1	5	3.89	0.830
	CEB10	560	1	5	4.08	0.706
	CEB11	560	2	5	3.98	0.679
	CEB12	560	1	5	3.93	0.670
Social Participation	SP1	560	1	5	3.41	0.798
	SP2	560	1	5	3.49	0.813
	SP3	560	1	5	3.23	0.875
	SP4	560	1	5	3.41	0.817
	SP5	560	1	5	3.71	0.807
	SP6	560	1	5	3.54	0.893
	SP7	560	1	5	3.72	0.844
	SP8	560	1	5	3.00	0.973
	SP9	560	1	5	2.90	1.011
Cultural/Behavioural Concerns	CBC1	560	1	5	3.34	0.962
	CBC2	560	1	5	3.89	0.945
	CBC3	560	1	5	3.40	0.885
	CBC4	560	1	5	3.36	0.921
	CBC5	560	1	5	3.03	0.813
	CBC6	560	1	5	2.96	1.001

	CBC7	560	1	5	2.63	0.979
	CBC8	560	1	5	2.58	1.067
	CBC9	560	1	5	3.72	0.839
Community Resource Concerns	CRC1	560	1	5	3.10	0.758
	CRC2	560	1	5	3.06	0.842
	CRC3	560	1	5	3.60	0.818
	CRC4	560	1	5	3.47	1.094
	CRC5	560	1	5	2.56	0.925
	CRC6	560	1	5	2.55	0.994
Local Residents' Quality of Life	QOL1	560	1	5	3.85	0.716
	QOL2	560	1	5	3.76	0.718
	QOL3	560	1	5	3.65	0.908
	QOL4	560	1	5	3.86	0.869
	QOL5	560	1	5	3.52	0.802
	QOL6	560	1	5	3.38	0.833
	QOL7	560	2	5	3.85	0.747
	QOL8	560	1	5	3.68	0.715
	QOL9	560	1	5	4.02	0.771
	QOL10	560	1	5	3.76	0.885
	QOL11	560	1	5	2.49	0.955
	QOL12	560	1	5	3.40	0.855
	QOL13	560	1	5	3.25	0.843

4.5 Verifying Data Characteristics

This section will discuss the analysis performed to verify the characteristics of the collected data. This is to ensure the data is usable, valid and complete for the higher-level analysis undertaken in PLS. These analyses include verification of any missing values, data normality as well as potential common method bias.

4.5.1 Missing Data

A missing value analysis is a requirement before doing any further analysis. A frequency analysis is undertaken to identify any missing values in the data set. It was found that there were no missing values in the data.

4.5.2 Outliers

After checking for missing data, the data was tested to examine if there were any outliers present. The boxplot was used to identify the outliers, it was found that there were many cases that were

deemed to be outliers. In a boxplot, values more than three inter quartile range (IQR) from the end of the box are labeled as extreme, these are denoted with an asterisk (*), whereas values more than 1.5 IQR but less than 3 IQR from the end of the box are labeled as outliers (o). However, Hoaglin and Iglewicz (1987) found that a 1.5 IQR and 3 IQR is an invalid way to identify outliers. A Mahalanobis distance test has been used to further test the data set for outliers. For this test, the threshold value for the probability of Mahalanobis distance has to be less than 0.001 (Tabachnick, Fidell, and Ullman 2007). In the compute command, a relational expression such as “probability_MD<0.001” returns as a 1, that case is an outlier. In this study, 13 cases were found to be outliers and were removed for the following analyses.

4.5.3 Data Normality

Data normality in this study is examined in two different statistical analysis; the Shapiro-Wilk test and the Skewness and Kurtosis. Both of these normality tests can be yielded in the SPSS software, meanwhile for Shapiro-Wilk test, to achieve a normally distributed data, the threshold value for the p-value is 0.05 (Shapiro and Wilk 1965, Razali and Wah 2011). The results from the Shapiro-Wilk test in this study show that all variables have a p-value of 0.00. This, therefore, means that the data is not normal, not normally distributed. Skewness and Kurtosis values have also been examined. To achieve data normality is to have a threshold z-value of something in between -1.96 and 1.96 (Cramer 2003, Cramer and Howitt 2004, Doane and Seward 2011). In Table 4.3, it is shown some of the z-values have exceeded its threshold value, thus, indicating that the data is not normal. On the same note, the results also further support the use of PLS.

Table 4. 3 Normality Test Results for Variables

Variables	Items	Skewness		Kurtosis		Z-Value (Statistic/Standard Error)		Shapiro- Wilk Test (p- value)
		Statistic	Standard Error	Statistic	Standard Error	Skewness	Kurtosis	
Community Benefits	8	-0.057	0.104	0.414	0.209	-0.548	1.981	0.00
Cultural/Educational Benefits	12	-0.395	0.104	0.228	0.209	-3.79	1.091	0.00

Social Participation	9	0.453	0.104	0.027	0.209	4.356	0.129	0.00
Cultural/Behavioural Concerns	9	0.096	0.104	0.409	0.209	0.923	1.957	0.00
Community Resource Concerns	6	0.199	0.104	0.689	0.209	1.913	3.296	0.00
Local Residents' Quality of Life	13	-0.239	0.104	0.435	0.209	-2.298	2.08	0.00

4.5.4 Common Method Bias

There are some approaches and procedures that are recommended to reduce or to account for common method biases. These include the preventative procedures aimed at minimizing bias (Podsakoff, MacKenzie, and Podsakoff 2012). There are also statistical techniques to identify and control the effects of bias during the data analysis process (Chin, Thatcher, and Wright 2012, Chin et al. 2013). First, in order to minimize common method bias, Podsakoff et al. (2003) have recommended a few procedures to do so. These procedures are divided into five categories. These are;

1. Temporal, proximal, psychological, methodological separation of measurement
2. Obtaining measures of the predictor and criterion variables from different sources
3. Improving scale items
4. Counterbalancing the question order
5. Protecting respondent anonymity

These procedures are to be performed during the design stage of the study and questionnaire instrument development.

This study has adopted three of these procedures that are temporal, proximal, psychological and methodological separation measurement, obtaining measures of the predictor and criterion variables from different sources as well as protecting respondent anonymity. The ways on how the researcher has done so is discussed in Chapter Three. In the data analysis stage, this study deployed the Harman's single factor test. The aim of this test is to 'examine the result of the unrotated factor

solutions to determine the number of factors accounting for the variance in the variables' (Podsakoff et al. 2003, 889). Common method biasness is identified using two criteria; a single factor emerged from the factor analysis and one 'general' factor will account for a majority of the co-variance in the independent and criterion variables (Podsakoff et al. 2003). The test was performed on all 57 items used to assess the research model. The percentage of variance in the extraction sums of squared loadings is only 16.598%. The cut off point for the percentage of variance is 50% (Podsakoff et al. 2003), seeing that the results showed in this test is far from 50%, common method bias is not a significant concern for this study. However, to further prove that the study is free from common method bias. Another statistical test to test common method bias has been done by the researcher, namely, the full collinearity test, it is a comprehensive procedure for the simultaneous assessment of both vertical and lateral collinearity (Kock and Lynn 2012). This procedure involves variance inflation factors (VIF) to be generated for all latent variables in the model, this was fully automated by SmartPLS (Kock 2015). The recommended values for this test was to have a variance inflation factors (VIF) value of less than 3.3, otherwise, it indicates that the pathological collinearity as well as an indication that the model may be contaminated by common method bias (Kock 2015). However, in this research, as illustrated in Table 4.4, all VIFs were lower than 3.3, indicating that the model is considered to be free of common method bias (Kock 2015).

Table 4. 4 Collinearity Results

Constructs	Items	Outer VIF Values	Inner VIF Values
Community Benefits	CB1	1.813	1.681
	CB2	1.844	
	CB3	1.659	
	CB4	1.683	
	CB5	1.154	
Cultural/Behavioural Concerns	CBC2	1.066	1.827
	CBC5	1.573	
	CBC6	1.965	
	CBC7	2.561	
	CBC8	2.391	
Cultural/Educational Benefits	CEB1	1.53	1.630
	CEB2	1.812	
	CEB3	1.495	
	CEB4	1.426	
	CEB6	1.518	

	CEB7	1.651	
	CEB8	1.496	
	CEB10	1.582	
	CEB11	1.559	
	CEB12	1.357	
Community Resource Concerns	CRC1	1.652	1.867
	CRC2	1.58	
	CRC4	1.112	
	CRC5	2.167	
	CRC6	2.269	
Social Participation	SP1	1.789	1.351
	SP2	1.595	
	SP3	1.788	
	SP4	2.165	
	SP5	2.041	
	SP6	2.343	
	SP8	2.711	
	SP9	2.592	
Local Residents' Quality of Life	QOL1	1.293	NA
	QOL5	2.032	
	QOL6	2.21	
	QOL7	1.336	
	QOL8	1.647	
	QOL9	1.905	
	QOL10	1.535	
	QOL12	1.91	

4.6 Measurement Model Assessment

In this study, the research model is evaluated using Partial Least Square Structural Modelling (PLS-SEM). Smart-PLS 3.0 is used to assess the measurement as well as structural model of a study (Ramayah et al. 2018). PLS will first assess the measurement model's validity and reliability using the following analyses; internal consistency reliability, indicator reliability, convergent validity, and discriminant validity. The analysis and finding of the measurement model are presented in the following subsections.

4.6.1 Internal Consistency Reliability

The measurement model meets the satisfactory internal consistency reliability when its composite reliability (CR) of each construct reaches or exceeds the threshold value of 0.7 – 0.9, any more

than 0.9 is not desirable as it indicates that all the indicators are measuring the same phenomenon and are unlikely to create valid reliability assessment of a construct (Ramayah et al. 2018). As shown in Table 4.5, it shows that the composite reliability values range from 0.776 to 0.889, which meets the recommended threshold value of 0.7. Therefore, the results indicate that the items used to represent the constructs have satisfactory internal consistency reliability.

4.6.2 Indicator Reliability

Indicator reliability otherwise known as factor loadings is used to examine the extent to which a set of indicators are consistent with what it attempts to measure (Urbach and Ahlemann 2010). These indicator reliability values represent the proportion of indicator variance that is described by the latent variable (Ramayah et al. 2018). The recommended indicator loading value for measurement models are 0.708. However, according to Hulland (1999) and Byrne (2016) the satisfactory values for indicator reliability loadings are more than 0.7, 0.6, 0.5 or 0.4, only if other items have high scores of loadings to complement the composite reliability and average variance extracted value. Table 4.5 shows the loadings of the indicator reliability. All items have exhibited satisfactory outer loadings as the loadings range from 0.429 to 0.874 and have met the satisfactory threshold value of composite reliability. To meet the satisfactory composite reliability and average variance extracted values, some items were removed. Table 4.5 shows the items deleted, these items carried the lower loadings, these had to be removed for the constructs to reach its' satisfactory composite reliability and average variance extracted values. The researcher removed the items one at a time, starting with the lowest loading, constantly re-running the tests until the threshold values were met (Ramayah et al. 2018).

Table 4. 5 Reliability Statistics

Construct	Item	No. Items Deleted	Outer Loadings	Composite Reliability	Average Extracted Variance (AVE)
Community Benefits	CB1	3	0.721	0.824	0.485
	CB2		0.721		
	CB3		0.636		
	CB4		0.673		
	CB5		0.726		

Cultural/Educational Benefits	CEB1	2	0.653	0.871	0.404
	CEB2		0.672		
	CEB3		0.678		
	CEB4		0.538		
	CEB6		0.613		
	CEB7		0.585		
	CEB8		0.534		
	CEB10		0.669		
	CEB11		0.698		
	CEB12		0.690		
Social Participation	SP1	1	0.823	0.889	0.502
	SP2		0.740		
	SP3		0.788		
	SP4		0.657		
	SP5		0.680		
	SP6		0.669		
	SP8		0.632		
	SP9		0.657		
	Cultural/Behavioural Concerns		CBC2		
CBC5		0.655			
CBC6		0.742			
CBC7		0.830			
CBC8		0.874			
Community Resource Concerns	CRC1	1	0.564	0.776	0.417
	CRC2		0.604		
	CRC4		0.855		
	CRC5		0.560		
	CRC6		0.598		
Local Residents' Quality of Life	QOL1	4	0.429	0.857	0.409
	QOL5		0.717		
	QOL6		0.740		
	QOL7		0.550		
	QOL8		0.705		
	QOL9		0.553		
	QOL10		0.483		
	QOL12		0.724		
	QOL13		0.757		

4.6.3 Convergent Validity

In this study, the measurement model's convergent validity is assessed by examining its average variance extracted (AVE). Convergent validity includes the extent to which individual indicators reflect a construct converging in comparison to indicators measuring other constructs (Urbach and Ahlemann 2010). Whereas AVE represents the grand mean value of the squared loadings of all

indicators associated with the construct (Hair, Gabriel, and Patel 2014). In other words, “it is a degree to which a latent construct explains the variance of its indicators” (Hair, Hult, et al. 2016, 114). Convergent validity is adequate when the constructs have an average variance extracted (AVE) value of 0.5 and above. However, an AVE value of 0.4 and above is also acceptable, provided the composite reliability value is more than 0.6 (Fornell and Larcker 1981). Shown in Table 4.5 there are no composite reliability values that are less than 0.6, hence, an AVE value or 0.4 and above is acceptable in this study. Illustrated in Table 4.5, are the average extracted variance (AVE) value of the study, ranging from 0.404 to 0.547.

4.6.4 Discriminant Validity

Discriminant validity refers to the degree the constructs tested are truly distinct from one another (Ramayah et al. 2018). The measurement model’s discriminant validity can be assessed using three methods that is; 1) Cross loading criterion, 2) Fornell and Larcker (1981) criterion, and 3) Heterotrait-Monotrait ratio of correlations (HTMT).

4.6.4.1. Cross Loading Criterion

The first method to assess descriptive validity is the cross loading criterion. The criterion here is that the loading of the indicators on the allocated latent variable should be higher than the loadings on all the other latent variables in the model (Ramayah et al. 2018). The other criterion is that the difference between the loadings across latent variables must not be less than 0.1 (Ramayah et al. 2018). The results were attained using SmartPLS’s algorithm function and were then tabulated in Table 4.6. The bolded elements in Table 4.7 represent the cross-loading result for the designated latent variable. Based on the study’s cross loading results shown in Table 4.6, the study has met all the criteria stated. Thus confirming the discriminant validity in terms of the cross loading criterion.

Table 4. 6 Cross Loading Results

	Community Benefits	Cultural/ Behavioural Concerns	Cultural/ Educational Benefits	Community Resource Concerns	Local Residents' Quality of Life	Social Participation
CB1	0.721	-0.15	0.463	-0.17	0.1	0.263
CB2	0.721	-0.151	0.462	-0.203	0.089	0.23
CB3	0.636	-0.214	0.431	-0.181	0.078	0.151
CB4	0.673	-0.228	0.485	-0.2	0.108	0.171
CB5	0.726	-0.057	0.312	0.017	0.185	0.442
CBC2	-0.085	0.549	0.051	0.325	0.205	-0.138
CBC5	-0.099	0.655	-0.172	0.47	0.085	0.113
CBC6	-0.166	0.742	-0.198	0.508	0.121	0.128
CBC7	-0.123	0.83	-0.194	0.528	0.154	0.133
CBC8	-0.236	0.874	-0.283	0.604	0.244	0.139
CEB1	0.387	-0.163	0.653	-0.156	0.153	0.182
CEB2	0.454	-0.269	0.672	-0.22	0.114	0.208
CEB3	0.39	-0.113	0.678	-0.116	0.19	0.212
CEB4	0.393	-0.14	0.538	-0.077	0.057	0.282
CEB6	0.327	-0.167	0.613	-0.108	0.145	0.231
CEB7	0.447	-0.197	0.585	-0.177	0.097	0.212
CEB8	0.364	-0.132	0.534	-0.135	0.062	0.238
CEB10	0.374	-0.23	0.669	-0.135	0.135	0.267
CEB11	0.43	-0.175	0.698	-0.1	0.198	0.237
CEB12	0.336	0.02	0.69	0.025	0.268	0.339
CRC1	-0.104	0.419	-0.148	0.564	0.054	0.063
CRC2	-0.025	0.454	-0.12	0.604	0.115	0.149
CRC4	-0.191	0.544	-0.074	0.855	0.297	0.082
CRC5	-0.058	0.339	-0.152	0.56	0.072	0.208
CRC6	-0.079	0.403	-0.224	0.598	0.062	0.209
QOL1	0.21	-0.09	0.333	-0.01	0.429	0.101
QOL5	0.016	0.301	0.076	0.318	0.717	0.182
QOL6	0.036	0.369	0.036	0.341	0.74	0.182
QOL7	0.174	0.017	0.224	0.027	0.55	0.105
QOL8	0.196	0.129	0.276	0.14	0.705	0.21
QOL9	0.236	-0.132	0.35	-0.069	0.553	0.099
QOL10	0.075	-0.092	0.205	-0.026	0.483	0.056
QOL12	0.138	0.24	0.125	0.196	0.724	0.222
QOL13	0.076	0.227	0.12	0.246	0.757	0.216

SP1	0.292	0.12	0.228	0.191	0.273	0.823
SP2	0.186	0.098	0.266	0.212	0.218	0.74
SP3	0.254	0.206	0.223	0.192	0.231	0.788
SP4	0.389	-0.107	0.364	-0.045	0.068	0.657
SP5	0.445	-0.118	0.443	-0.028	0.16	0.68
SP6	0.414	-0.092	0.371	-0.026	0.081	0.669
SP8	0.287	0.019	0.214	0.077	0.044	0.632
SP9	0.301	0.054	0.189	0.097	0.06	0.657

4.6.4.2 Fornell and Larcker's Criterion

The second method used to assess discriminant validity is the Fornell and Larcker's Criterion, the results will also be attained using SmartPLS's algorithm function. The criterion for this test is, "the AVE of a latent variable should be higher than the squared correlation between the latent variable and all other variables" (Ramayah et al. 2018, 85). This can also be assessed by looking at the square root of AVE on the diagonal, it should be higher than the correlation on the off-diagonal (Ramayah et al. 2018). The bolded elements in Table 4.7 represent the squared correlations. Based on the results shown in Table 4.7, the bolded elements are higher than the correlation on the off-diagonal, except for one Cultural/BehaviouralConcern. Hence, this study has not met the criterions stated. However, Henseler (2015), have argued that the cross loading method as well as Fornell and Larcker's Criterion are not as sensitive and reliable. This will be further discussed in the following section.

Table 4. 7 Fornell and Larcker's Criterion

	CB	CBC	CEB	CRC	QOL	SP
Community Benefits	0.696					
Cultural/Educational Benefits	- 0.204	0.739				
Social Participation	0.589	- 0.212	0.636			
Cultural/BehaviouralConcerns	- 0.172	0.662	- 0.159	0.646		
Community Resource Concerns	0.178	0.245	0.258	0.262	0.639	
Quality of Life	0.405	0.086	0.378	0.169	0.258	0.709

4.6.4.3 Heterotrait-Monotrait Ratio of Correlation (HTMT)

The third and most reliable method used to assess discriminant validity is the Heterotrait-Monotrait Ratio of Correlation (HTMT) (Henseler 2015). HTMT refers to the ratio of correlations within the constructs to correlations between the constructs (Ramayah et al. 2018). Henseler (2015, 128)

claimed that the Fornell and Larcker's criterion and assessment of cross loading were found to have a "unacceptably low sensitivity, which means that they are largely unable to detect a lack of discriminant validity". This is because the criteria were found to only work well in favor of high sample sizes and heterogenous loading patterns (Henseler 2015).

As a solution, Henseler (2015, 128) suggested a new set of criteria for discriminant validity that is the "HTMT criteria which on a comparison of the heterotrait-heteromethod correlations and the monotrait-heteromethod correlation, identifying a lack of discriminant validity effectively, as evidenced by their high sensitivity rates". The criteria recommends that the HTMT value should not exceed 0.9, otherwise there is a problem in their discriminant validity (Ramayah et al. 2018). Shown in Table 4.8, the bolded elements are the HTMT values output using the SmartPLS algorithm. The values in Table 4.9, shows that discriminant validity is ascertained in this research. However, to further study HTMT as a statistical test, HTMT inference has to be assessed (Henseler, Ringle, and Sarstedt 2015). HTMT inference is assessed using the bootstrapping technique in SmartPLS, with a significant level of 0.1, two tailed and 90% confidence interval. The output is presented in the table below, Table 4.8. There is a lack in discriminant validity if the confidence interval of HTMT values for the structural paths contains the value of 1 (Ramayah et al. 2018). However, the results in the table shown does not have the value of 1, it means that the discriminant validity of the study is once again ascertained.

Overall, all necessary reliability and validity tests on the measurement model were conducted and have met the recommended criterions. The tests for the measurement model level have confirmed that the indicators of this study is fit and accepted to be used in the structural model analyses.

Table 4. 8 HTMT Criterion Results

	Community Benefits	Cultural/Behavioural Concerns	Cultural/Educational Benefits	Community Resource Concerns	Local Residents' Quality of Life	Social Participation
Community Benefits						
Cultural/Behavioural Concerns	0.315 CI.85 (0.232, 0.369)					
Cultural/Educational Benefits	0.791 CI.85 (0.738, 0.848)	0.341 CI.85 (0.256, 0.401)				
Community Resource Concerns	0.302 CI.85 (0.22, 0.367)	0.832 CI.85 (0.771, 0.878)	0.291 CI.85 (0.218, 0.354)			
Quality of Life	0.269 CI.85 (0.197, 0.315)	0.369 CI.85 (0.305, 0.417)	0.355 CI.85 (0.294, 0.394)	0.272 CI.85 (0.206, 0.299)		
Social Participation	0.478 CI.85 (0.402, 0.54)	0.251 CI.85 (0.208, 0.299)	0.460 CI.85 (0.391, 0.527)	0.294 CI.85 (0.22, 0.355)	0.228 CI.85 (0.169, 0.28)	

4.7 Structural Model Assessment

The following subsections will discuss the tests conducted to assess the validity of the structural model of the study. The tests involved to examine the validity of the structural model includes, lateral collinearity assessment, path coefficients, coefficient of determination, effect size, predictive relevance and hypothesis testing. The results of the above mentioned tests was generated using SmartPLS 3.0.

4.7.1 Lateral Collinearity

Upon the start of the structural model assessment, it is detrimental that the researcher addresses the collinearity issue (Ramayah et al. 2018). Though, the criterions of discriminant validity (vertical collinerity) in the measurement model have been achieved, the lateral collinearity issue may sometime be neglected due to the strong causal effect of the model. With this, it is preferable to assess the set of predictor construct separately (Ramayah et al. 2018). The criterion for the Variance Inflator Factor (VIF) is <3.3 or <5 (Diamantopoulos and Siguaw 2006). If there are variance inflator factor (VIF) values more than 3.3 or 5, it indicates that there is a potential collinearity problem (Diamantopoulos and Siguaw 2006). Illustrated in Table 4.9 is the lateral collinearity assessment results, it can be seen that all variance inflator factor (VIF) are less than 3.3 and 5, demonstrating that there is free from any collinearity problem.

Table 4. 9 Lateral Collinearity Assessment

Construct	Quality of Life (VIF)
Community Benefits	0.130
Cultural and Behavioural Concerns	0.003
Cultural and Education Benefits	0.000
Community Resource Concerns	0.003
Social Participation	0.030

4.7.2 Path Coefficients

Path coefficients must be examined as they represent the hypothesized relationships that links the constructs (Ramayah et al. 2018). However, PLS does not make assumptions about the distribution

of the data as it does a non-parametric analysis, meaning that the t-value will be inflated or deflated leading to a Type 1 error if the data is not normal (Ramayah et al. 2018). Therefore, it is recommended that researchers conduct a bootstrapping procedure. The bootstrapping procedure in this research includes a number 500 subsamples, one-tailed test type and a significance level of 0.05. Path coefficient values are generally standardized on a range from +1 to -1 (Ramayah et al. 2018). If the coefficients are closer to +1, it indicates a strong positive relationship, meanwhile coefficients closer to -1 represents a strong negative relationship. Though, values that are close +1 and -1, they are almost often statistically significant, hence, a standard error is essential to be attained using the bootstrapping feature to test for significance (Hair, Hult, et al. 2016). The significance of each relationships is indicated from the output of the t-statistics. The results of the above-mentioned procedures can be generated using the SmartPLS 3.0. The results of path coefficient (β), standard error, t-value as well as p-value are shown in Table 4.10 and Figure 4.1. Following this, the results will be used to determine whether the proposed hypotheses of the study has been accepted or rejected. Section 4.6.6 will further discuss the testing of the hypotheses.

4.7.3 Coefficient of Determination (R Square)

Following the assessment of path coefficients, the model's predictive accuracy (coefficient of determination score R Square) ought to be examined. This study deploys a SmartPLS algorithm function to generate results for R Square. R Square is a measure of the model's predictive accuracy, it can also be observed as the combination of an exogenous variables on endogenous variables effect (Ramayah et al. 2018). The larger the R Square value, the more predictive accuracy of the model there is (Jin, Chen, and Simpson 2001). The rule of thumb for R Square acceptance levels from Cohen (1992) is 0.26 (26%) that represents a substantial predictive accuracy, 0.13 (13%) a moderate predictive accuracy and 0.02 (2%) weak predictive accuracy. Illustrated in Table 4.11, the R square value in this study is 0.192, that fall under the moderate predictive accuracy.

4.7.4 Effect Size (f Square)

The third assessment of a structural model is the effect size (f Square). The effect size of the predictor constructs can be examined using the Cohen's f square (f^2) (Cohen 1992). F square evaluates how strongly one exogenous construct contributes to explaining a certain endogenous construct in terms of R square (Ramayah et al. 2018). With this, effect size is known as the

difference of the R square values for estimating the model with and without the predecessor construct (Ramayah et al. 2018). Cohen (1992) highlights that a f square value of 0.35 has substantial effect size, meanwhile 0.15 has moderate effects size and 0.02 has small effect size (Cohen 1992). Table 4.11 shows the results of the f square generated by SmartPLS. The effect size of the constructs are; community benefits (0.002), cultural/behaviouralconcerns (0.024), cultural and education benefits (0.050), community resource concerns (0.020) and social participation (0.008), indicating that there is small effect size in producing the R square of Quality of Life.

4.7.5 Predictive Relevance (Q Square)

The fourth assessment of the structural model is the predictive relevance (Q square) of the path model. Q square is often being used to evaluate predictive relevance, it can be attained using the blindfolding procedure (Geisser 1974, Stone 1974). The blindfolding procedure can be done using SmartPLS. The blindfolding procedure “is a resampling technique systematically deletes and predicts every data point of the indicators in the reflective measurement model of the endogenous construct” (Ramayah et al. 2018, 146). A Q square value that is more than 0 indicates that there is predictive relevance between the exogenous construct and the endogenous constructs of the model (Geisser 1974, Stone 1974, Hair, Hult, et al. 2016). Shown in Table 4.11, the Q square value of the study is 0.067. Hence, the value is greater than 0, indicating that the exogenous constructs have predictive relevance for the endogenous constructs.

4.7.6 Hypothesis Testing

To assess the validity of the proposed hypotheses in the study as well as the structural model, the path coefficient between latent variables as well as the confidence interval bias is examined in the study. For the path coefficient, a one tailed test has three different path coefficient rules that is; 1) p value <0.01, t value > 2.33 2) p value <0.05, t value >1.645 3) p value <0.10, t value >1.28 (Hair et al. 2017). As for the confidence interval bias, it further confirms the significance and relevance of the structural model, this result can be generated using the SmartPLS bootstrapping test. If 0 does not occur within the 95% confidence interval bias results, it means that there is a significant relationship. Table 4.11 tabulates the results for the path coefficients as well as the confidence interval bias. Hence, with the above-mentioned criteria met, all proposed hypotheses have been supported, except for hypothesis 1 (H1) hypothesis 4 (H3) and Hypothesis 5 (H5). Table 4.11

tabulates the overall results of the hypotheses testing, and Figure 4.1 illustrates the results of the model. A summary of the overall results is discussed below;

H1: The festival's community benefits positively influence the local residents' quality of life. H1 is not supported because it has a $\beta = 0.058$, $t = 1.127$, $p = 1.127$ which is larger than 0.5, and a 95% confidence interval bias of [-0.024; 0.143].

H2: The festival's cultural/educational benefits positively influence the local residents' quality of life. H2 is supported because $\beta = 0.256$, $t = 4.682$, $p < 0.001$, and a 95% confidence interval bias of [0.159; 0.335].

H3: Social participation in festivals positively influence the local residents' quality of life. H3 is supported because $\beta = 0.093$, $t = 1.883$, $p < 0.05$, and a 95% confidence interval bias of [0.007; 0.156].

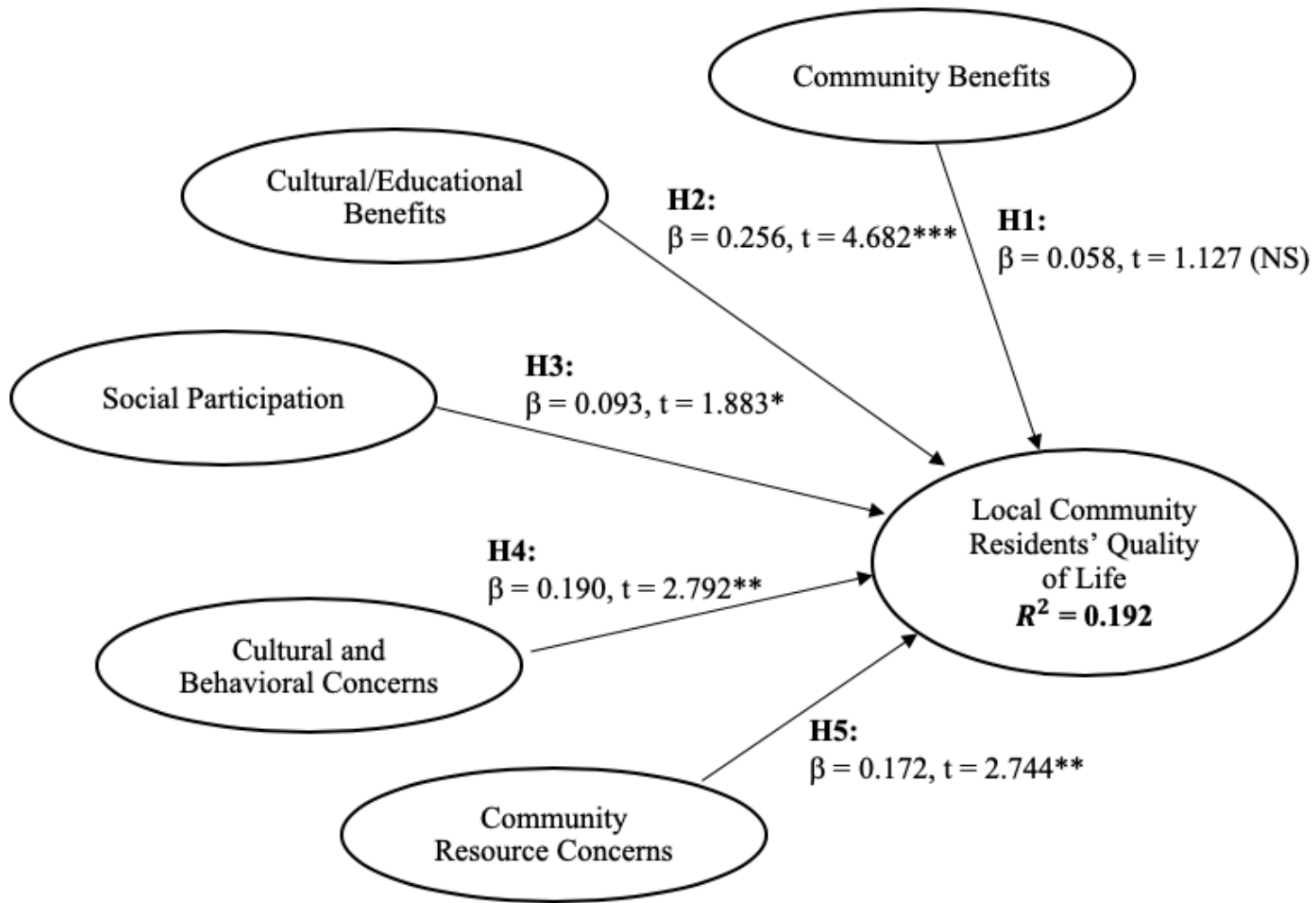
H4: Cultural/behavioural concerns from festivals negatively influence the local residents' quality of life. H4 is not supported because $\beta = 0.190$, $t = 2.792$, $p < 0.01$, and a 95% confidence interval bias of [0.088; 0.288].

H5: Community resource concerns from festivals negatively influence the local residents' quality of life. H5 is not supported because $\beta = 0.172$, $t = 2.744$, $p < 0.01$, and a 95% confidence interval bias of [0.064; 0.249].

Table 4. 10 Results of Hypothesis Testing

Hypothesis	Relationship	Path Coefficient (β)	Std. Error	t-value	p-value	95% Confidence Interval	Decision	R^2	f^2	Q^2
H1	CB -> QOL (+)	0.058	0.052	1.127	0.130	[-0.024; 0.143]	Not Supported	0.192	0.002	0.067
H2	CEB -> QOL (+)	0.256	0.055	4.682***	0.000	[0.159; 0.335]	Supported		0.050	
H3	SP -> QOL (+)	0.093	0.049	1.883*	0.030	[0.007; 0.156]	Supported		0.008	
H4	CBC -> QOL (-)	0.190	0.068	2.792**	0.003	[0.088; 0.288]	Not Supported		0.024	
H5	CRC -> QOL (-)	0.172	0.063	2.744**	0.003	[0.064; 0.249]	Not Supported		0.020	

Note: * $p < 0.05$ ** $p < 0.01$ *** $p < 0.001$ NS - Not Significant
 (+): Positive Relationship, (-): Negative Relationship



Note: * $p < 0.05$ ** $p < 0.01$ *** $p < 0.001$ NS – Not Significant

Figure 4.1 Results for Hypotheses Testing

4.8 Summary of Chapter

SmartPLS 3.0 was used to analyse the data collected and was used to investigate the relationship between socio-cultural impacts of festivals and local residents' quality of life.

Firstly, the measurement model is first analysed and observed. SmartPLS was used to analyse the internal consistency reliability, then the indicator reliability, followed by a convergent validity test and discriminant validity. All results yielded from the measurement model analyses proven to have reached its threshold values and thus have passed the measurement model assessment. This indicates the model is valid and ready for the structural model assessment. Then, a structural model analysis was conducted. Structural model assessment contains a lateral collinearity test, path coefficient test, coefficient of determination (R Square), effect size (f Square), predictive relevance (Q Square) and hypotheses testing. It was found that among five hypotheses, three was not supported, that is H1, H4 and H5; The festival's community benefits positively influence the local residents' quality of life.

CHAPTER FIVE : DISCUSSION AND CONCLUSION

5.1 Chapter Overview

The chapter will first elaborate the discussion of the results, including summary of the main findings and the discussion of survey findings under its respective hypotheses. Then, the chapter outlines the research implications of the study that includes the theoretical and managerial implications. Then, the research limitations and future recommendations are discussed. Finally, the chapter and thesis end with the conclusion of the study.

5.2 Discussion of Results

Based on the research's findings, cultural/educational benefits and social participation found to have a positive influence on the local residents' quality of life. However, this research found that there was no significant positive influence between community benefits and local residents' quality of life. However, it was found that there was a significant positive relationship between cultural/behavioural concerns as well as community resource concerns on local residents' quality of life, which was hypothesized in the other direction.

Table 5.1, is a summary of the research questions that are presented alongside its respective hypotheses.

Table 5. 1 Summary of the Results of Research Questions, Research Objectives and Hypotheses

Research Questions	Research Objectives	Hypotheses		Results
RQ1. What is the relationship between festival's socio-	RO1. To examine the relationship between residents' perception of community benefits of festivals and their quality of life.	H1	The festival's community benefits positively influence the local residents' quality of life.	Not Supported

cultural impacts and local residents' quality of life?	RO2. To examine the relationship between residents' perception of cultural/educational benefits of festivals and their quality of life.	H2	The festival's cultural/educational benefits positively influence the local residents' quality of life.	Supported
	RO4. To examine the relationship between residents' perception of cultural/behavioural concerns and their quality of life.	H4	Cultural/behavioural concerns from festivals negatively influence the local residents' quality of life.	Not Supported
	RO5. To examine the relationship between residents' perception of community resource concerns and their quality of life.	H5	Community resource concerns from festivals negatively influence the local residents' quality of life.	Not Supported
RQ2. How participation in a festival may influence local residents' quality of life?	RO3. To examine the relationship between residents' perception of festival social participation and their quality of life.	H3	Social participation in festivals positively influences the local residents' quality of life.	Supported

5.2.1 RQ1. What is the relationship between festival's socio-cultural impacts and local residents' quality of life?

RO1. To examine the relationship between residents' perception of community benefits of festivals and their quality of life.

5.2.1.1 Influence of Community Benefits on Local Residents' Quality of Life

Community benefits are known to be the very essence of why organizers choose to host festivals (Getz 2010). Festivals are believed to bring communities together to celebrate a common theme (Getz 2008). The community can celebrate whilst enjoying benefits such as an increased sense of civic pride, increased sense of safety and enhance community image (Kim et al. 2015; Uysal et al. 2016; Yolal et al. 2016). With this, previous studies have found that there is a significant positive relationship between community benefits and local residents' quality of life (Gursoy, Kim, and Uysal 2004; Deery and Jago 2010; Yolal et al. 2016). However, this statement is not supported in this study.

It was found that there was no significant relationship between community benefits and local residents' quality of life ($\beta = 0.058$, $t = 1.127$, $p = 1.127$, and 95% confidence interval bias = [-0.024; 0.143]). This therefore means that this finding contradicts with results of previous studies (Dwyer et al. 2000; Gursoy and Rutherford 2004; Robertson, Rogers, and Leask 2009; Deery and Jago 2010; Kim, Uysal, and Sirgy 2013; Yolal et al. 2016). However, this finding is consistent with Balduck, Maes, and Buelens (2011) as they found that community benefits do not pose that great of an influence towards residents' quality of life. This finding is also consistent with Sian et al (2010) finding, stating that a possible explanation of this anomaly could be due to the respondents' age, generation y and z, it is argued that younger residents tend to have weaker sense of community in comparison to older residents. Although in some degree, the government hoped that with the hosting of festivals, there would be an increase in residents' quality of life (About Sarawak 2019), this perception may differ for the residents of Sarawak.

Another explanation for this inconsistency may be the fact that previous studies were mostly done in the Western countries, where the culture is different. Taking Hofstede's cultural dimensions into consideration, the different dimensions of culture are power distance, individualism and collectivism, masculinity and feminism, uncertainty avoidance, long and short-term orientation and indulgence and restraint (Hofstede 1980).

In terms of uncertainty avoidance, uncertainty avoidance is referred to as “the extent to which the members of a culture feel threatened by ambiguous or unknown situations (Hofstede, Hofstede, and Minkov 2005, 167). The levels of uncertainty avoidance in Malaysia is considerably high, meaning that Malaysians tend to avoid uncertainty and risks (Kueh and Boo 2007), where this would explain that the residents are more affected by the negative social impacts than the positive factors (Kim, Uysal and Sirgy 2013). With the potential cost that comes with the hosting of festivals, respondents may have failed to see the benefits, especially when these benefits are meant to not be felt as an individual but a community as a whole. For instance, if a negative impact is perceived, an individual will immediately realize the impact it has on oneself rather than the community. Whereas if a positive impact is perceived and is only directed to the community as a whole, the individual will not think of it as much, as it does not benefit oneself directly. This then leads to the perception where the costs outweigh the benefits. Also, exhibiting the behaviour of SET where the individual maximizes their benefits and minimizes their costs.

Looking into another cultural dimension in Hofstede (1980), the difference in individualism and collectivism between some races may be a reason why. Collectivists are identified as people who are very strongly integrated to cohesive in-groups like their families with absolute loyalty (Hofstede 1980). They put social harmony as a priority and often avoid confrontation (Hofstede 1980). In contrast, individualists are people that have “the interest of the individual prevails over the interests of the group” (Hofstede, Hofstede, and Minkov 2005, 75). They are mostly self-oriented, they emphasize on individual achievement, privacy and autonomy (Hofstede 1980). According to the latest Hofstede country score, Malaysia scores 26 in Individualism score (What About Malaysia 2019). Given Malaysia scored low in Individualism, it means that Malaysia practices a collectivist culture. However, some authors have questioned the generalizability of this statement that Malaysians are collectivists (Kueh and Boo 2007; Sian et al. 2010; Noordin and Jusoff 2010). Sian et al. (2010), found in their study that levels of individualism in Malaysians are increasingly higher in the younger generation. Seeing that youths have contributed the highest in festival attendance, which is the age group of 18-25, it could be a reason to the inconsistent finding. Sian et al. (2010) stated that this could be attributed to the fact that these youth are second and third generation immigrants from other countries where the virtues of cohesiveness and close adherence to their traditional cultural values have been weakened due to the exposure to global modern cultures.

It could be apparent that they may not view community benefits as important as their own self benefit.

Previous literature found that there were a few instances where some countries are shifting from being a collectivist society to individualist society and vice versa (Kueh and Boo 2007, Noordin and Jusoff 2010; Ji et al. 2010; Kim, Sohn, and Choi 2011; Santos, Varnum, and Grossmann 2017). Kueh and Boo (2007), found that generation Y and Z in some Western countries are becoming more collectivist while Asian countries like Hong Kong is becoming more individualistic. This finding is supported by Parker, Haytko, and Hermans (2009). According to Noordin and Jusoff (2010), this is due to the change in rapid economic development and structural changes taken place in Malaysia since Hofstede's studies on individualism-collectivism was published in 1980 and 1984. Apart from economic development and structural changes, Kim, Sohn, and Choi (2011) and Ji et al. (2010) asserted that the information technology as well as social media development could also be attributed to the cause of shift towards individualism in Asian countries. In 1970, Malay businesses consist of 14.2 per cent of all businesses and it has increased to 30.5 per cent by 1985, the growth rate for non-Malay businesses were nearly twice the rate of Malay businesses (Jesudason 1989; Noordin and Jusoff 2010). With this, Noordin and Jusoff (2010) concluded that there is a slight shift from collectivism to individualism in Malaysia with the element of competition being the cause of it. This supports Triandis (1989, 1008) statement on "there appears to be a shift from collectivism to individualism in many parts of the world" and Hofstede, Hofstede, and Minkov (2005) argued that national wealth mediates this shift. Malaysia will be experiencing a similar rapid shift towards individualism, assuming that Malaysia will have a continued expansion of urban-industrialization development, or an increase in B40 income group population (Noordin and Jusoff 2010).

Apart from that, since quality of life in this research is defined as "satisfaction with life as a whole", respondents may interpret life satisfaction as satisfaction towards their overall living conditions and their life accomplishments. Hence, the respondent as an individual may see community benefits like variety of entertainment opportunities and well-built infrastructures merely as contributions to happiness not so much on their satisfaction with life. This fine line of difference between life satisfaction and happiness may explain why community benefits did not have a statistically positive significant effect on influencing the local residents' quality of life. This justification is supported by quality of life prominent author Kim, Uysal, and Sirgy

(2013) as their research found mixed and inconsistent results on residents' sense of well-being in material life, community life, emotional life and health and safety which contribute significantly to satisfaction with life overall.

RO2. To examine the relationship between residents' perception of cultural/educational benefits of festivals and their quality of life.

5.2.1.2 Influence of Cultural/Educational Benefits on Local Residents' Quality of Life

Hypothesis 2 postulated that the festival's cultural/educational benefits positively influence the local residents' quality of life. Many studies have shown that there is an increasing recognition where, through hosting festivals, not only the visitors, but also the local residents are exposed to many different cultural/educational benefits (Var and Kim 1989; Mill and Morrison 2002; Besculides, Lee, and McCormick 2002; Richards 2007; Yan and Bramwell 2008; Yolal et al. 2016; Yürük, Akyol, and Şimşek 2017). Consistent with previous studies, relationship between the cultural/educational benefits and local residents quality of life is found to be significantly positive $\beta = 0.093$, $t = 1.883$, $p < 0.05$, and a 95% confidence interval bias of [0.007; 0.156]. When residents agree with statements such as "The festival provides opportunities for community residents to experience new activities and learn new things" and "the festival provides my community with an opportunity to discover and develop cultural skills and talents", residents feel that there is an increased benefit in terms of cultural/education benefits that can in turn lead to positively impacting their quality of life. As Sarawak has many diverse cultures, it is hard not to miss the obvious difference between cultures, such as food, traditions, arts and handicrafts and many others. As the community lives together, an enhanced understanding between cultures can foster sense of unity and elimination of prejudice. This generates harmonious cohabitation and allows the community to embrace oneness leading to an increase in their quality of life. As Var and Kim (1989) reported, festivals contribute to the renaissance of traditional arts and crafts, and through cultural exchange, enhanced understanding of different people is promoted. Festivals can also help keep culture alive, helps preserve traditional art forms and maintains cultural identity and the transmission of cultural beliefs and rituals to the next generation (Chen, Chu, and Wu 2000).

RO4. To examine the relationship between residents' perception cultural/behavioural concerns and their quality of life.

5.2.1.3 Influence of Cultural/Behavioural Concerns on Local Residents' Quality of Life

Hypothesis 4 hypothesizes that cultural/behavioural concerns from festivals negatively influence the local residents' quality of life. This relationship is found to be significant ($\beta = 0.190$, $t = 2.792$, $p < 0.01$, and a 95% confidence interval bias of [0.088; 0.288]). However, this finding is found to be inconsistent with past findings (Graburn 1983; Ap 1990; Arcodia and Whitford 2006; Kim, Uysal, and Sirgy 2013; Yolal et al. 2016; Jepson and Stadler 2017; Yürük, Akyol, and Şimşek 2017).

Though festivals generate many good benefits to the country and the community, there exists a contradiction on the costs that comes with it (Arcodia and Whitford 2006; Jepson, Wiltshire, and Clarke 2008; Getz 2010). With the exhaustive attempts to commercialize festivals, this may potentially destroy the desired development of socio-cultural values and traditions in a host destination (Arcodia and Whitford 2006). However, findings of this study suggest that cultural concerns do not negatively impact local residents' quality of life. This finding is consistent with previous studies (Gursoy et al. 2004; Richards 2007). It is argued that, in terms of cultural and authenticity concern, it is different in the perspective of the tourists. For the tourists, if the festival or celebration is unique and fun, this makes it authentic even with the absence of pure cultural references (Richards 2007). It also revealed that the residents supported the local identity and building social cohesion from the festival, even when the cultural content is not clearly local. This also proves that SET is present. The reason for this phenomenon is that, even though the festival is changing towards being more commercialized, local residents still perceive it as 'authentic', which supports Cohen's (1998) 'emergent authenticity' statement. "In other words, a cultural product, or a trait thereof, which is at one point generally judged as contrived or inauthentic may, in the course of time, become generally recognized as authentic" (Cohen 1988, 379).

Apart from that, findings suggest that the local residents of Sarawak do not see behavioural concern as a concern or a negative impact towards their quality of life. This finding is also supported by Gursoy, Kim and Uysal (2004); Deery and Jago (2010) and Bagiran and Kurgun (2016). Residents and organizers may not see festivals creating social problems because of the length of the festival (Gursoy, Kim and Uysal 2004). Generally, festivals only last a few days, therefore, residents and organizers feel that these events may not create a major social problem in that short period of time (Gursoy, Kim and Uysal 2004).

RO5. To examine the relationship between residents' perception community resource concerns and their quality of life.

5.2.1.4 Influence of Community Resource Concerns on Local Residents' Quality of Life

Hypothesis 5 assumes that community resource concerns from festivals negatively influence the local residents' quality of life. Findings in this study indicate that there is a significant relationship between community resource concerns and local residents' quality of life ($\beta = 0.172$, $t = 2.744$, $p < 0.01$, and a 95% confidence interval bias of [0.064; 0.249]). However, this finding is inconsistent with Kim et al. (2015), Yürük, Akyol, and Şimşek (2017) and consistent with Arcodia and Whitford (2006), Balduck, Maes and Buelens (2011), Kim, Uysal and Sirgy (2013), Yolal et al. (2016) and Wallstam, Ioannides and Pettersson (2018).

Looking at SET, the theory suggests that when an exchange occurs, individuals tend to behave in a way that can maximize their benefits and minimize their costs (Özel and Kozak 2017). In this sense, the residents are aware that festivals can positively influence their quality of life and urban renewal; hence, they do not mind the community financial resources to be spent on increased tourism infrastructure and the construction or redevelopment of venues. For example, every year, festivals in Sarawak are held at the same place (World Rainforest Music Festival, Borneo Jazz Festival, Sarawak Regatta), the residents may feel that it is important for these facilities to be constantly improved. Besides that, Yolal et al.'s (2016) study indicated that festivals are generally funded by volunteers who do not receive any compensation for their efforts, therefore not agreeing to the statement "the festival overuses available community financial resources".

Yolal et al (2016), also indicated that residents do not agree to the statement "the festival overuses available community financial resources" because most festivals heavily rely on the existing infrastructure without requiring additional significant resource allocation apart from just making minor renovations. Similarly, every year, festivals in Sarawak are held at the same venue and the community is satisfied with that because it has become a norm to them, for the event to be held at the same place every year. Once again, SET is present.

As for the increased cost of living concern, Balduck, Maes and Buelens (2010) pre and post event study found that this concern was a significant predictor of willingness to host events in the future. However, this was not the case in the post-event survey data. It can be seen that the

local residents of Sarawak feel that price increase is not a major concern as festivals are generally held to benefit them economically, improving their quality of life. Following social exchange theory, this finding suggests that, with a small price to pay (price increase), an improved quality of life in the long run is sufficient.

Finally, litter and waste management concern were not a concern to the local residents of Sarawak. This finding is consistent with Kim, Uysal and Sirgy (2013). It is indicated that the festival industry is thought to be a fairly clean industry, compared to other types of industry (Kim, Uysal and Sirgy 2013). This is attributed to the fact that with festivals, there is more urban development and improved facilities, this can in turn improve the physical appearance of the community and the surrounding. Also, festivals are only held for a short period of time, even if there is litter and poor management of waste, it is not perceived as a long term cost, hence, the local residents of Sarawak do not see this concern negatively impacting their quality of life.

With both the hypotheses on social costs to be not supported, it can be implicated that the local residents of Sarawak have economic dependency on festivals and tourism. Knowing that the industry is the second largest contributor to our economy (Borneo Post Online 2018), the residents may feel that they are less troubled by the social costs as long as there the overall benefit including economic benefits and social benefits. The resident may perceive that the overall benefits can outweigh the social costs. This therefore means that SET is present, as the residents are behaving in a way that are maximizing their benefits and minimizing their costs (Özel and Kozak 2017).

5.2.2 RQ2. How participation in a festival may influence local residents' quality of life?

RO3. To examine the relationship between residents' perception of festival social participation and their quality of life.

5.2.2.1 Influence of Social Participation on Local Residents' Quality of Life

Hypothesis 3 postulated that social participation in festivals positively influence the local residents' quality of life. Previous studies have found that there exists a link between participation and well-being and quality of life (McCabe, Joldersma, and Li 2010; Hixson 2014; Zhang and Zhang 2015). In this study, it was found the relationship of the two is

significant ($\beta = 0.093$, $t = 1.883$, $p < 0.05$, and a 95% confidence interval bias of [0.007; 0.156]) and in line with past findings. Social participation has proven to encourage intercultural interactions, peace and understanding, associated social growth and prosperity to host residents (McCabe, Joldersma, and Li 2010). This in turn can promote community cohesiveness among the different cultures in Sarawak through enhanced understanding. It is also noted that social participation is also a means to develop social skills and establish identity (Saggers et al. 2004; Hixson 2014) as well as self-expression and demonstration of interests (Roberts 1983; Bricker and Kerstetter 2000; Lee and Chang 2012; Hixson 2014). Given that most participants of festivals are generally youths, the development of social skills, establishing identity and participating in activities that expresses themselves are important for them. Therefore, this finding suggests that local residents in Sarawak are aware of the benefits they gain from their social participation in festivals towards their quality of life.

5.3 Research Implications

This section discusses the implications of this study. The implications are separated into three facets that include the theoretical implications, the managerial implications and implication for host residents.

5.3.1 Theoretical Implications

Results of the study are added to the body of knowledge dedicated to festival impacts and quality of life. It contributes to the literature on the social impacts of events by providing a means for conceptualizing and identifying how community benefits, cultural/educational benefits, social participation, cultural/behavioural concerns as well as community resource concerns affect the residents' quality of life. Given that most prior studies have mostly been done in the Western context, this study intends to contribute to literature in the Eastern context perspective.

The unique theoretical contribution of this study is that few researchers have included social participation into other socio-cultural impacts and studied it as a whole to predict their impact towards quality of life, and they have found social participation to have a significant relationship with quality of life. This contribution is empirically supported as well as supported Yolal et al. (2016)'s study on the impacts of festival on residents' well-being. This research have enhanced Yolal et al. (2016)'s model by adding the variable "social participation" as a

predictor of residents' quality of life and well-being. Respondents in this study have reported that they think social participation allows them to express themselves and their interest and finds joy in it, which ultimately increases their quality of life. This finding supports Kyle et al. (2003) and Hixson (2014)'s theory that social participation in activities have a beneficial impact on an individual's well-being and quality of life. Moreover, this study demonstrates that the respondents do not think that community benefits have a significant positive relationship to their quality of life; hence, this finding is unique as it is not consistent with literature. This anomaly is accompanied by another unique finding that contradicts to report by Hofstede (1980) concerning Malaysia being a collectivist society, whereby the youths in Sarawak are found to be more and more individualistic. Apart from that, it was found that cultural/behavioural concerns as well as community resource concerns do not negatively influence local residents' quality of life. It can be indicated that the residents of Sarawak overlook the social costs of hosting festivals as they perceive that the benefits of festivals can outweigh the costs. This can contribute to a comprehensive understanding of the determinants of residents' quality of life while helping to examine a purer role of different demographics and their perception of socio-cultural impacts of festivals.

5.3.2 Managerial Implications

Findings of this study imply that the relevant parties of organizing festivals in Sarawak, especially, organizers, private companies as well as the government; should consider the impact of hosting a festival on the residents' quality of life. The results of this study can be of value to local planners, policymakers, and business operators as they can bear in mind of the type, size and complexity of the event.

It can be seen from the finding in this research that the socio-cultural costs have a reverse relationship with local residents' quality of life, in other words the residents did not see social costs to be a concern that can negatively impact their quality of lives. This, therefore, implicates that the residents of Sarawak are still willing to support festival development even with the social costs that comes with it; to them it is a small sacrifice to make for a long-term benefit. Concerned stakeholders should take this finding into consideration and make necessary efforts to maximize benefits and reduce social costs, if they are to maintain the support of the community in the long term as well as the sustainability of the festival.

Although there has been a predominant focus on the economic impact of hosting festivals and events, the perceived success of an event is often determined by the eagerness of the local community (Kim and Uysal 2003). Therefore, this implicates that local authorities should establish strategies to involve the community in the organizing process as this will facilitate social leverage. It can be assumed that the community did not find community benefits to be positively influencing their quality of lives because they were not involved in the organizing process. Without the community's participation in the organizing process, the residents may have felt that there was no sense of community or a sense of pride. Misener and Mason (2006, 46) agreed that "in order to ensure that community values are respected, the local community needs the opportunity to continue to be involved in the overall event hosting process". This will promote more support in hosting and may create a sense of community amongst the residents. As reflected in the findings of this study, the residents of Sarawak feel that social participation positively influences their quality of lives thus implicating that, it is important that the community is involved, be it in the event and the organizing process, which helps them to be more aware of the potential benefits and costs of the events on their own quality of life. Often times, events in Sarawak are mostly organized by private sectors and the government, with little involvement from the local residents. Meanwhile, these events are mostly held to generate economic benefits to a few parties involved rather than promoting community benefits as a whole. Without the local community involved, the organizers may fail to see the possible costs that may come with hosting a festival. This will in turn cause the negative impacts to outweigh the benefits generated in the long term and may potentially damage the image and cohesiveness of the local community. Hence, it is important that the government or festival planners encourage the local communities to be more involved in future activities or even in the planning process to incorporate a more genuine and community-benefit oriented event with more long-term returns.

Apart from that, the insignificant relationship between community benefits and quality of life implicates that the local residents are not aware of the benefits of the festivals to community at large. They view these benefits and costs as an impact to them as an individual rather than as a community. Hence, it is pivotal for the government and festival organizers to educate the public about the importance and benefits of hosting such festivals to local community as a whole, as well as to individual residents. . This can be done by having more press releases and publicity around the event, not only after but before the event. This implication is supported by Hudson, Roth, Madden and Hudson's (2015) study, the researchers suggests that interacting

with the event using social media would encourage emotional attachment and consequently high levels of emotional engagement. Hence, to remain competitive in the industry, the authors suggests that marketers have to aggressively pursue social media marketing strategies in order to maintain loyalty amongst fans. The festivals' marketing communication materials should highlight specific community benefits to instil sense of community and pride (Hudson, Roth, Madden and Hudson 2015). This could potentially encourage the community to be more participative of the events and view it as a good development for their community.

Moreover, it was also implicated in the findings of this study that, the cultural/educational benefits are recognized by the local residents, and are perceived as positively impacting their quality of life. However, Sarawak Tourism Board has recently reported that they are putting more effort into enhancing the tourist attractions, unfortunately resulting to neglecting the cultural richness and the potential it could bring to the country (Lai 2019). With the finding in this study, it is implicated that the community finds the cultural/educational elements of a festival positively impact their quality of life. In order to answer this call for attention, the government that is, Sarawak Tourism Board could consider including more festivals and events that have high contents of cultural show and tell elements. For instance, a 2-day festival themed on showcasing the different ethnic groups of Sarawak and the history of Sarawak. The event could include a range of activities and competition for all to take part in. Programs such as Sarawak history story-telling competition, a modern-traditional costume competition (to inspire young designers), cultural dance competition and many more could be included. This could boost cultural awareness all over the country as well as to tourists. With the appreciation of culture in the country, the local residents may see much more meaning in life and be more satisfied with their life as a whole, not to mention feel a higher sense of community and self-expression (Toyat 2016). In order to improve awareness in new campaigns such as this, paid media advertising as well as social media and viral marketing could be useful too. This is because Sarawak is becoming increasingly familiar with social media marketing, and it has been reported that social media marketing is one of the top 3 new skills in Malaysia (Chia 2019). Marketers can use this social media marketing skill to bring awareness to the campaign, and include more visual imagery or snippets of the event to entice the public to participate. As the community see festivals bringing cultural/educational benefit that positively influence their quality of life, it is imperative that the relevant stakeholders put forth new ideas and attempts to make it a long-term benefit.

Seeing that the previous “Visit Malaysia Year” in 2014, has garnered 28 million visitors, the government intends to continue this endeavour (Visit Malaysia Year 2019). This year’s theme for 2019, and is “Visit Sarawak Year” (Visit Sarawak Year 2019), and it is important that the government is aware that these campaigns are a good opportunity for the government to incorporate more community members in the organizing processes. These events should not only focus on bringing in more tourists, but to promote community cohesiveness. By doing so, the communities are able to see that these events are done in the community benefits’ perspective, and that this idea is communicated to the community. The organizers can achieve this by using the findings of this study. With special attention on resident quality of life, service providers can provide different activities that lead to pleasant experiences and positive emotional states (Jiang et al. 2015). An example could be offering free admittance to selected community groups in B40 to attend festivals like World Rainforest Music Festival and Kuching Waterfront Jazz, as these festivals are held to showcase the community’s culture in celebration of their own culture. As activation theory implies Nickerson and Ellis (1991) stated that when people are engaged in more activities, their quality of lives can be improved, thus, various activities can ultimately enhance their quality of lives. These various programs and activities may potentially broaden their spectrum of experiences and eventually enhance their social engagement, leading to better quality of life. Given that there will be a continuum on the “Visit Malaysia Year” campaign in 2020 (Visit Malaysia Year 2019), it is imperative that policymakers take note of the implications in this research and strategize in advance to achieve a desirable long term community benefit that can positively impact the community’s quality of life.

5.3.3 Implication for Host Community

Finally, as for the host community, the host community should be more open to participating in festivals that they are exposed to. Given that the government has put a budget of RM 1.1 Billion into festival development, it is important that the host community fully utilize this opportunity to embrace their sense of community and sense of pride (Jaafar 2019). The host community could try to include themselves in the organizing process to help represent their community. Apart from that, they can also be the voice of the community, attempting to enhance the community benefits and reducing the costs. To provide both economic and cultural benefits, the community may want to consider creating an atmosphere in which the local indigenous communities in Sarawak can actively participate in caring for and protecting their cultural heritage as well as a place to share their accomplishments with others. The community

could showcase their traditional craftworks and costumes to the public to educate the visitors of their culture and keeping their culture alive. These practices could lead to more desired cultural benefits such as greater appreciation for arts as well as an enhanced sense of community and pride. Given that the government is allocating more budgets to sponsor arts, cultural and heritage activities, it is important that the community fully utilize the aid the government is offering (Tee 2019). With this, it is imperative that host communities participate and take charge of how things are done in their community, in order to achieve sustainable benefit that can enhance their quality of life in the long run.

5.4 Research Limitations and Future Recommendations

There are several limitations in this research that will provide avenues for future research. One limitation of the study is that the sample population of the study only consisted of residents residing in pre-selected cities and towns in Sarawak, which are Kuching, Miri, Bintulu and Sibul. This methodology means that the areas selected may not be a representative of the whole of Sarawak. If more areas have been included in the study such as Limbang, Mukah, Sarikei and other small towns of Sarawak, the magnitude and direction of the relationship between socio-cultural impacts of festivals and local residents' quality of life might be different. However, the findings of this research may still be relevant to other countries that share a similar sociocultural environment to Sarawak. In addition to that, the study is only focusing to the residents of Sarawak.

The other limitation of this research is that the present study is only limited to a sample of festival goers but not non-festival goers. Given that this research is about the residents of Sarawak community, this includes the festival goers and non-festival goers as well as community members of all ages. Future research could consider expanding the sample to include a more representative sample. Data could be collected from shopping malls, public parks or households across Sarawak, in order to reach the non-festival goers and ensure generalizability of the results. The other limitation accompanied by this is that most of the respondents in this study were youths in the age range of 18-25, this is due to convenience sampling, the sampling technique that is employed in this study. Future research should consider using quota sampling instead, this can ensure that all perspectives from different demographic profiles would be included and considered.

Other than that, data was collected at mostly Chinese themed festival as the festivals held during the data collection period were mostly Chinese themed. This then led to most of the respondents being Chinese, lacking opinions and perceptions from other races and ethnicity. Future research could consider incorporating quota sampling into their methods to ensure generalizability and minimize bias. It could be fruitful to investigate the impact of ethnicity and cultural factors in their perception of the socio-cultural impacts of festivals on their quality of life.

Another limitation highlighted is that only the relationship between residents' perception of social benefits, social participation and social costs from festivals on local residents' quality of life were examined. Other factors such as state of the economy, state of the environment, socio-demographic characteristics along with several other factors that may influence the residents' quality of life were not examined. It may be possible that with the inclusion of other factors, there may be some changes in terms of the significance in relationships studied in this research. Therefore, future research should include relevant control variables, moderators and mediators to further examine and improve the model. Inclusion of the mediators such as power distance, or moderators such as level of community development, stakeholders' expectations and among others would be recommended as for further examination of the model.

5.5 Conclusion

This research examines and identifies the socio-cultural impacts of festivals and its effect on local residents' quality of life. In order to attain the research objectives, a questionnaire survey was carried out to gather data from festival goers in Sarawak. The research conducted a comprehensive literature review on the impacts of festivals and its relationship to quality of life, and a thorough examination on the theories used in the research topic. Two research questions were formed; five hypotheses were proposed; and a conceptual framework was developed.

The conceptual framework (refer to Figure 2.2) explains that four out of five paths in the research model are discovered to be significant, two of which is in the proposed direction of the research. According to the research findings, there is a significant influence on

cultural/educational benefits, social participation, cultural/behavioural concerns as well as community resource concerns on local residents' quality of life. Meanwhile, the community benefits have no significant positive relationship on local residents' quality of life. As SET explains that the theory is known as an individual behaving in a particular way to increase the potential that serves in their own interests (Özel and Kozak 2017). It can be seen that SET is present, because the local residents are maximizing their benefits and minimizing their costs by expressing their satisfaction and dissatisfaction towards the impact of hosting a festivals and how it affects their quality of life in this study.

This research contributes to significant implications in theoretical and practical manners. From the perspective of theoretical view, this research found that there is inconsistency with past literature and hence have made it into a unique finding. From the managerial viewpoint, this research provides important knowledge and guidance to the policymakers and organizers and potentially the local community that will be involved in the organizing process. The research findings help them to understand the potential benefits and costs as well as to maximize benefits and minimize costs in order to achieve long term benefits for the respective local residents and help them in better strategizing to generate more benefits.

It is imperative that policy makers, organizers and the community are aware that festivals play a key social role in their lives especially how it affects them in the long term. It is important that researchers are actively researching into this topic to ensure updated trends in festival development. As stated by Deery and Jago (2010, 25), “though research in social impacts have grown substantially over the last decades, societal changes demand that the research is ongoing and open to shifts in influence”.

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Appendix

Appendix A: Ethics Approval Letter



Research Office at Curtin

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26-Oct-2018

Name: Joseph Sia
Department/School: School of Management
Email: Joseph.Sia@curtin.edu.au

Dear Joseph Sia

RE: Ethics Office approval
Approval number: HRE2018-0697

Thank you for submitting your application to the Human Research Ethics Office for the project **Socio-cultural Impact of Festivals on Local Residents' Quality of Life: Sarawak Perspective**.

Your application was reviewed through the Curtin University Negligible risk review process.

The review outcome is: **Approved**.

Your proposal meets the requirements described in the National Health and Medical Research Council's (NHMRC) *National Statement on Ethical Conduct in Human Research (2007)*.

Approval is granted for a period of one year from **26-Oct-2018** to **25-Oct-2019**. Continuation of approval will be granted on an annual basis following submission of an annual report.

Personnel authorised to work on this project:

Name	Role
Sia, Joseph	CI
Chong, Athena Wei Chee	Student
Tiew, Fidella	Supervisor

Approved documents:

Document

Standard conditions of approval

1. Research must be conducted according to the approved proposal
2. Report in a timely manner anything that might warrant review of ethical approval of the project including:

- proposed changes to the approved proposal or conduct of the study
 - unanticipated problems that might affect continued ethical acceptability of the project
 - major deviations from the approved proposal and/or regulatory guidelines
 - serious adverse events
3. Amendments to the proposal must be approved by the Human Research Ethics Office before they are implemented (except where an amendment is undertaken to eliminate an immediate risk to participants)
 4. An annual progress report must be submitted to the Human Research Ethics Office on or before the anniversary of approval and a completion report submitted on completion of the project
 5. Personnel working on this project must be adequately qualified by education, training and experience for their role, or supervised
 6. Personnel must disclose any actual or potential conflicts of interest, including any financial or other interest or affiliation, that bears on this project
 7. Changes to personnel working on this project must be reported to the Human Research Ethics Office
 8. Data and primary materials must be retained and stored in accordance with the [Western Australian University Sector Disposal Authority \(WAUSDA\)](#) and the [Curtin University Research Data and Primary Materials policy](#)
 9. Where practicable, results of the research should be made available to the research participants in a timely and clear manner
 10. Unless prohibited by contractual obligations, results of the research should be disseminated in a manner that will allow public scrutiny; the Human Research Ethics Office must be informed of any constraints on publication
 11. Approval is dependent upon ongoing compliance of the research with the [Australian Code for the Responsible Conduct of Research](#), the [National Statement on Ethical Conduct in Human Research](#), applicable legal requirements, and with Curtin University policies, procedures and governance requirements
 12. The Human Research Ethics Office may conduct audits on a portion of approved projects.

Special Conditions of Approval

None.

This letter constitutes low risk/negligible risk approval only. This project may not proceed until you have met all of the Curtin University research governance requirements.

Should you have any queries regarding consideration of your project, please contact the Ethics Support Officer for your faculty or the Ethics Office at hrec@curtin.edu.au or on 9266 2784.

Yours sincerely



Amy Bowater
Ethics, Team Lead

Appendix B: Participant Information Sheet

PARTICIPANT INFORMATION STATEMENT

HREC Project Number:	HRE2018-0697
Project Title:	Socio-cultural Impact of Festivals on Local Residents' Quality of Life: Sarawak Perspective
Chief Investigator:	Dr. Joseph Sia Kee Ming
Student researcher:	Athena Chong Wei Chee
Version Number:	1
Version Date:	8 October 2018

What is the Project About?

This project is designed to assess socio-cultural impacts of festivals on local residents in Sarawak and how it affects their quality of life. This project will study the socio-cultural impacts of festivals, especially social participation due to the lack of study in this area. This survey allows respondents to voice their opinion to help community planners and policy makers to improve the quality of life in their community.

Who is doing the Research?

This research is conducted by Athena Chong Wei Chee, a Masters candidate with Curtin University. The results of this research project will be used by Athena Chong Wei Chee to obtain a Master of Philosophy at Curtin University. There will be no costs to you and you will not be paid for participating in this project.

Why am I being asked to take part and what will I have to do?

We are looking for participants who have taken part or attended any festivals held in Sarawak.

10 – 15 minutes of your time to fill up the questionnaire. The location of this study will be at festivals held between the period of November 2018- February 2019. We will ask you questions about how you feel about the festivals held and your satisfaction towards your quality of life. The questionnaire will be completed once only.

Completed questionnaires will be collected by hand the moment the participant completes the questionnaire. 10-15 minutes is required to finish the questionnaire.

Are there any benefits' to being in the research project?

There may be no direct benefit to you from participating in this research.

Are there any risks, side-effects, discomforts or inconveniences from being in the research project?

There are no foreseeable risks from this research project.

Who will have access to my information?

The information collected in this research will be non-identifiable (anonymous). This means that we do not need to collect individual names and will not include a code number or name. No one, not even the research team will be able to identify your information. The following people will have access to the information we collect in this research: the research team and, in the event of an audit or investigation, staff from the Curtin University Office of Research and Development. Electronic data will be password-protected and hard copy data will be in locked storage. The information we collect in this study will be kept under secure conditions at Curtin University for 7 years after the research is published and then it will be destroyed/kept indefinitely. The results of this research may be presented at conferences or published in professional journals. You will not be identified in any results that are published or presented.

Will you tell me the results of the research?

If the results of the study are presented at conferences or published in professional journals, you can obtain the full results by accessing the said platforms.

Do I have to take part in the research project?

Taking part in a research project is voluntary. It is your choice to take part or not. You do not have to agree if you do not want to. If you decide to take part and then change your mind, that is okay, you can withdraw from the project. If you choose not to take part or start and then stop the study, it will not affect your relationship with the University, staff or colleagues. You can withdraw their participation prior to submitting their responses. You can do this by returning the questionnaire back to the researcher.

What happens next and who can I contact about the research?

Please take your time and ask any questions you have before you decide what to do. For enquiries, you can contact Miss Athena Chong Wei Chee at athenachong@postgrad.curtin.edu.my

If you decide to take part in this research, we will ask you to sign the consent form. By signing it is telling us that you understand what you have read and what has been discussed. Signing the consent indicates that you agree to be in the research project. Please take your time and ask any questions you have before you decide what to do.

The following statement must be included in every information sheet:

Curtin University Human Research Ethics Committee (HREC) has approved this study (HREC2018-0697). Should you wish to discuss the study with someone not directly involved, in particular, any matters concerning the conduct of the study or your rights as a participant, or you wish to make a confidential complaint, you may contact the Ethics Officer on (08) 9266 9223 or the Manager, Research Integrity on (08) 9266 7093 or email hrec@curtin.edu.au.

Appendix C: Questionnaire

Socio-cultural Impact of Festivals on Local Residents' Quality of Life: Sarawak Perspective

Please read the following and tick if you agree.

- I have received information regarding this research and had an opportunity to ask questions. I believe I understand the purpose, extent and possible risks of my involvement in this project and I voluntarily consent to take part.

Please fill up the following section by crossing (X) in each question.

1. Are you a local resident in Sarawak?

Yes

No

*If you have selected no, please return the questionnaire to the research assistant.

2. Where is your current residency?

Kuching

Miri

Sibul

Bintulu

Others (Please specify) _____

3. Please indicate which festivals in Sarawak you have attended. (Answers can be more than one)

*If you have not attended any of the festivals listed below, please specify which you have attended in the box given.

Borneo Jazz Festival (Miri)

Rainforest World Music Festival (Kuching)

Borneo International Kite Festival (Bintulu)

The Sarawak Regatta (Kuching)

Borneo Cultural Festival (Sibu)

Bario Food and Cultural Festival (Bario)

Miri Country Music Festival (Miri)

Kuching Intercultural Mooncake Festival (Kuching)

Kuching Waterfront Jazz Festival (Kuching)

Neon Beer Festival Miri (Miri)

Sibu International Base Jump (Sibu)

Sibu International Lantern and Food (Sibu)

Others (Please specify): _____

Please circle one number (e.g. 1,2,3,4 or 5) in each question. Please bear in mind that the questions answered are based on all the festivals in Sarawak.

		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	The festival enhances the image of the community.	1	2	3	4	5
2	The festival helps me to show others why my community is unique and special.	1	2	3	4	5
3	The festival contributes to a sense of community well-being.	1	2	3	4	5
4	The festival contributes to a sense of togetherness within my community.	1	2	3	4	5
5	I feel a personal sense of pride and recognition through participating in the festival.	1	2	3	4	5
6	The festival leads to an improvement in fire safety and prevention in my community.	1	2	3	4	5
7	The festival leads to an improvement in police protection in my community.	1	2	3	4	5
8	The festival contributes to the increasing availability of recreation facilities/opportunities.	1	2	3	4	5
9	The festival provides opportunities for community residents to experience new activities and learn new things.	1	2	3	4	5
10	The festival acts as a showcase for new ideas.	1	2	3	4	5
11	The festival provides my community with an opportunity to discover and develop cultural skills and talents.	1	2	3	4	5
12	I am exposed to a variety of cultural experiences through community the festival.	1	2	3	4	5
13	I enjoy meeting festival performers/workers.	1	2	3	4	5
14	Friendships are strengthened through participation in the festival.	1	2	3	4	5
15	The festival leaves an ongoing positive cultural impact on my community.	1	2	3	4	5
16	Community groups work together to achieve common goals through the festival.	1	2	3	4	5
17	Assisting in organizing the festival help to build leaders within my community.	1	2	3	4	5

18	The festival helps me improve understanding and image of different communities or culture.	1	2	3	4	5
19	The festival can help preserve cultural identity of host population.	1	2	3	4	5
20	The festival can help increase demand for historical and cultural exhibits.	1	2	3	4	5
21	When I participate in festivals, I can really be myself.	1	2	3	4	5
22	You can tell a lot about a person when they participate in festivals.	1	2	3	4	5
23	When I participate in festivals, others see me the way I want them to see me.	1	2	3	4	5
24	Festivals are important to me.	1	2	3	4	5
25	Festivals interests me.	1	2	3	4	5
26	Participating in festivals is one of the most enjoyable things I do.	1	2	3	4	5
27	I really enjoy festivals.	1	2	3	4	5
28	Participating in festivals have a central role in my life.	1	2	3	4	5
29	I find a lot of my life is organised around festival activities.	1	2	3	4	5
30	Criminal activities (e.g theft, prostitution,vandalism) in my community increases during the festival.	1	2	3	4	5
31	My community is overcrowded during the festival	1	2	3	4	5
32	The festival leads to a disruption in the normal routines of community residents.	1	2	3	4	5
33	Noise levels are increased to an unacceptable point during the festival.	1	2	3	4	5
34	Community recreational facilities are overused during in which the festival.	1	2	3	4	5
35	The festival leads to an increase in alcoholism.	1	2	3	4	5
36	The festival leads to heightened tension.	1	2	3	4	5
37	The festival leads to a deterioration of cultural identity.	1	2	3	4	5
38	Litter is increased to unacceptable levels during the festival.	1	2	3	4	5
39	The festival overuses available community human resources.	1	2	3	4	5
40	The festival overuses available community financial resources.	1	2	3	4	5

41	The festival leads to a poor management of waste.	1	2	3	4	5
42	The festival leads to the increased prices and shortages of goods and services.	1	2	3	4	5
43	The festival leads to increased prices of land and housing.	1	2	3	4	5
44	The festival leads to increased cost of living/property taxes.	1	2	3	4	5

Demographics

Please fill up the following section by crossing (X) in each question.

1. Gender

- Male Female

2. Age

- 18-25 26-35 36-45
 46-55 56-65 66 and above

3. Race

- Malay Chinese Indian Iban
 Melanau Bidayuh Others (Please specify) _____

4. Please indicate the highest level of education you have completed.

- Secondary School or lower Diploma Bachelor Degree

- Masters / PhD Others (please specify) _____

5. Which statement best describes your monthly household income?

- RM 2,000 and below RM 2,001 – RM 5,000
 RM 5,001 – RM 8,000 RM 8,001 and above

6. What best describes your employment?

- Student Employed Unemployed Self-employed
 Homemaker Retired

Please circle one number (e.g. 1,2,3,4 or 5) in each question.

This section is going to ask about how you feel about your own life and the general situation of Sarawak.

		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	Overall, I am satisfied with my life as a whole.	1	2	3	4	5
2	Overall, I am satisfied with my standard of living.	1	2	3	4	5
3	Overall, I am satisfied with what I am achieving in life.	1	2	3	4	5
4	Overall, I am satisfied with my personal relationships.	1	2	3	4	5
5	Overall, I am satisfied with how safe I feel.	1	2	3	4	5
6	Overall, I am satisfied with my future security.	1	2	3	4	5
7	Overall, I am satisfied with my spirituality or religion.	1	2	3	4	5
8	Overall, I am satisfied with feeling part of my community.	1	2	3	4	5
9	Overall, I am satisfied with my life in Sarawak.	1	2	3	4	5
10	Overall, I am satisfied with the state of the environment in Sarawak.	1	2	3	4	5
11	Overall, I am satisfied with the economic situation in Sarawak.	1	2	3	4	5
12	Overall, I am satisfied with the social condition in Sarawak.	1	2	3	4	5
13	Overall, I am satisfied with the local security in Sarawak.	1	2	3	4	5

If you have any comments you would like to add regarding the hosting of festivals in your community, please write them in the space given below.

Thank you!

Thank you for your participation. If you have additional questions about this survey, please email athenachong@postgrad.curtin.edu.my