

CHAPTER 2

WORLD HERITAGE SITES

2.1 Introduction

Around the world, there are a number of cultural and natural heritage sites that are claimed as special and important to all people (UNESCO,2003). Among these sites, some are considered to have outstanding values to the humanity. A site is called a World Heritage (WH) site when it is put on the United Nations Educational, Scientific and Cultural Organization's (UNESCO) World Heritage List for its outstanding universal value (OUV).

This chapter discusses about World Heritage (WH) sites, which requires an essential understanding of outstanding universal value (OUV) that was defined in the Convention 1972 in the first part. This is followed by identification of heritage cities in Asia and Pacific regions. This part also outlines the general characteristics of Melaka and George Town WH cities- properties area and their cultural properties. This background is important as it partly contributes to the significance of the cultural properties with three criteria demonstrate at both Melaka and George Town World Heritage (WH) sites, which are the subjects to the second part. The last part of this chapter discusses on guidelines (internationally) on the conservation of historic cities to understand the reason for continuous presence of an increasing challenges in monitoring the state of conservation, as both cities constantly faced development pressures, where the authenticity and integrity for the inclusion of cultural properties on the WH list is affected.

2.2 World Heritage Sites

Heritage, in the context of conservation, means our legacy from the past, what we live with today and what we pass on to future generation. Our cultural and natural heritage is both an irreplaceable source of life and inscription (UNESCO, 2004).

World Heritage (WH) site is the term applied to sites with outstanding universal value (OUV) for cultural or natural significance, which are included in the World Heritage List. The WH site is either an area or structure designated by UNESCO as being of global significance and conserved by a country that has signed a United Nations convention promising for its protection. Therefore, WH sites belong to all the peoples of the world, regardless of the territory on which they are located (UNESCO, 2005). WH sites in Malaysia are equally belong to Malaysian and other people from India or China, as mentioned in the General Conference of the United Nations Education, Scientific and Cultural Organization meeting, 1972. As the Convention stated:

Without prejudice to national sovereignty or ownership, constitute a world heritage for whose protection it is a duty of the international community as a whole to cooperate (UNESCO, 1972).

Fielden & Jokilehto (1993) supported that WH, either cultural property or natural property, is an invaluable and fragile treasure that cannot be replaced once it is gone. The lost of cultural heritage will led to the lost of heritage not only to the country, but also to the international community. However, there should be some common reference in order to justify issues of internationally-shared assessments. There are relevant documents to be referred to. They are:

- 1) Universal Declaration of Human Rights, where everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing, medical care and social services. The United

Nation Millennium Declaration defines the fundamental value of humanity is referred to freedom, equality, solidarity, tolerance, respect for nature and shared responsibility.

Therefore, values are not there to serve philosophers or theologians, but to help people live their lives and organise their societies. Globalisation is a phenomenon that has brought people closer to each other. At the same time, the people do not have balance share of benefits and burdens of this globalization.

ii) The World Heritage Convention (UNESCO, 1972) notes that universal value is a notion of universality, where the heritage of humanity is a product of culture and the well-being of all human society. And also recognised by;

- The UNESCO Declaration on Cultural diversity (UNESCO, 2001).
- Convention on the Protection and Promotion of Cultural Expression (UNESCO, 2005) that recognizes the commonality of the heritage of humanity in maintaining pace by contributing to the solidarity and tolerance, as well as calling for shared responsibility.

The universal value of cultural and natural heritage has gradually found its modern recognition in the international doctrine. In the context of WHC, the definition was given in 1998:

The requirement of OUV characterizing cultural and natural heritage should be interpreted as an outstanding responsible to the issues of universal nature common to or addressed by all human cultures (WHC, 1998).

According to the Operational Guidelines for the Implementation of the World Heritage Convention (UNESCO, 2012, Paragraph 155; p. 29):

OUV should include a summary identifying the criteria under which the property was inscribed, including the assessments of the conditions of integrity or authenticity, and of the protection and management in force and the requirements for protection and management (UNESCO, 2012, p. 29).

Definition of OUV means “cultural and/or national significance which is exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity” (UNESCO, 2008). Jokilehto (2006) defines the concept of value is produced through cultural-social process, learning and maturing of awareness. Jokilehto (2010) again stressed that from the cultural point of view, OUV is not in the technical globalisation of building forms and techniques, but rather in the culturally varied expression that have been safeguarded in older historic cities (UNESCO, 2010, p.55).

Until the end of 2004, in Decision 6 EXT.COM 5.1, the World Heritage Committee had decided that all nominated sites must be of "outstanding universal value" and meet at least one of the ten criteria made by the Government of the country where the site is located. Therefore, the site should meet one or more of the following criteria and the test of authenticity.

Table 2. 1: Summary of criteria of outstanding universal value (OUV)

Categories	Criteria	
Cultural Heritage	(i), (ii), (iii), (iv), (v), (vi)	
Natural Heritage	(vii), (viii),(ix), (x)	

Those ten criteria as the references for the Committee to justify the inclusion in the list only in exceptional circumstances or in conjunction with other cultural or natural criteria.

A. Cultural Criteria

There are six criteria as the references for the Committee to justify the inclusion in the list only in the exceptional circumstances or in conjunction with other cultural heritage criteria (UNESCO, 2012):

- (i) To represent a masterpiece of human creative genuine, or*
- (ii) To exhibit an imprint interchange of human values, over span of time or within a cultural area of the world, on developments in architecture, monumental arts, town-planning and landscape design; or*
- (ii) To bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared; or*
- (iii) To be an outstanding examples of a type of building or architectural ensemble or landscape which illustrates (a) significant stage(s) in human history; or*
- (v) To be an outstanding example of a traditional human settlement or land-use which is representative of a culture (or cultures), especially when it has become vulnerable under the impact of irreversible change; or*
- (vi) To be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal value significance (the Committee considers that this criterion should justify inclusion in the list only in exceptional circumstances or in conjunction with other criteria cultural or natural) (UNESCO, 2008, p.20-21)*

B. Natural Criteria

There are four criteria as the references for the Committee to justify the inclusion in the list only in the exceptional circumstances or in conjunction with other natural heritage criteria (UNESCO, 2008):

- (vii) To be outstanding examples representing major stages of Earth's history, including the record of life, significant on-going geological process in the development of landforms, or significant geomorphic or physiographic features; or*

- (viii) *To be outstanding examples representing significant on-going ecological and biological process in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals; or*
- (ix) *To contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance; or*
- (x) *To contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation (UNESCO, 2012, p.20-21)*

The sites selected for the WH listing are inscribed on the basis of their merit to represent the best and the most important examples of our cultural and natural heritage. To be deemed of outstanding universal value, a property must also meet the conditions of integrity and/or authenticity and must have an adequate protection and management system to ensure its safeguarding Operational Guidelines (OG) (UNESCO, 2012).

To be listed in the World Heritage List, the towns are not only being recognized for their architecture interest as a basis, but attention is also given to the basis of the values from criteria (vi) as mentioned in Paragraph 77 (vi) of Operational Guidelines 2012. For inscription in the list, organization of spaces, structures, materials, form and function of the group of buildings which ever necessary must be presented as one. They are categorized into four types:

- a. *Towns which are typical of a specific period or culture, which have been preserved as a whole and remained unaffected by any development;*
- b. *Towns that picture the changed of characteristic lines though sometimes in the mist of exceptional natural surroundings with spatial arrangements and structures that are typical to that history. Clearly defined the historic part that being precedence over the contemporary environment;*
- c. *As the definition “Historical centre” but now being enclosed within modern cities(as a case of Macao Historical Centre). It is crucial to draw lines precisely to limit the historical dimensions and to make suitable provision for its surroundings;*
- d. *Due to nature, sectors, areas or built structures that survive may provide evidence of character of historic town which has disappeared (case of Historical City of Melaka, left with A Famosa). These surviving areas or buildings witness sufficiently to testify the former whole of the area. (UNESCO, 2012).*

Listing of historical centre and historical areas is only done when they consist of a large number of ancient buildings of monumental importance, which provide the characteristic feature of the area. Another aspect for nomination as in the Operational Guidelines, 2012 p. 88 of Annex 3 is:

Properties that are located within the limited space but have great influence on the historical planning (UNESCO, 2012).

(iii) New towns of the twentieth century which paradoxically have something in common with both the aforementioned categories: while their original urban organization is clearly recognizable and their authenticity is undeniable, their future is unclear because their development is largely uncontrollable

Presently, only small or medium size urban areas are given the preference for inscription on the World Heritage List. This is because mega cities cannot provide sufficient and satisfactory information for their inscription. (UNESCO, 2008). Jokilehto (2007) further commented as saying:

Our modernity depends on our values and culture, as well as being based on our inheritance from the past, just architecture in other period. Assessing the significance of something usually take time in the case of modern heritage (Jokilehto, 2007 :108).

In a view of listing each historic town as the world heritage site, it brings a big impact for the future. 'Listing' means that a step forward on legislative and administrative measure are taken to ensure the protection of historical built structures and its surrounding environment. Awareness among the local community is important not only to the conservationist that adore the conservation of heritage.

As of September 2012 (since 1972), there are 962 properties in 190 countries that have been inscribed on the World Heritage List, including 745 cultural, 188 natural and 29 mixed properties as shown in Table 2.2. This list includes 34 sites of World Heritage properties threatened by serious and dangers such as development projects, armed conflict, or natural disaster .

Table 2.2: Number of properties inscribed on World Heritage List at 2012
(Source: UNESCO, 2012)

Type of property	Total number
Cultural properties	745
Natural properties	188
Mixed cultural and natural properties	29
Total	962

These countries have been divided by the World Heritage Committee into five zones: Africa, Arab states, Asia and Pacific, Europe and North America, and Latin America and Caribbean. Table 2.3 shows the tabulation of the World Heritage sites (WHS) and WH towns according to five zones.

Table 2.3: Tabulation of WH Sites around the world in 2012
Source: World Heritage Centre, UNESCO and OWHC, 2013 (reproduced by Author,)

Zone/Classification	Natural	Cultural	Mixed	Total	%	States	Town (OWHC)
Africa	33	42	3	78	9%	27	11
Arab States	4	60	1	65	7%	16	20
Asia Pacific	48	129	9	186	21%	27	25
Europe & North America	56	375	9	440	50%	49	142
Latin America & Caribbean	35	83	3	121	14%	25	40
Total	188	745	29	992	100%	145	238

European countries have the highest number properties inscribed, either natural or cultural heritage on the WHL, which contributes about 50% of the total sites. This is followed by Asia and Pacific countries with 21% sites and 14% from Latin America and

Caribbean, while Africa and Arab States are not less important 9% and 7% respectively, of the total sites inscribed on the list as being mentioned earlier. For WH cities, most of them are located in the European and North America (142 sites), followed with a big gap by cities in Latin America and Caribbean (40 sites), and closely followed by cities located in Asia and Pacific (27 sites), Arab States (20 sites) and historical cities in Africa (11 sites).

2.3 World Heritage Cities in Asia and Pacific Region

To date, there are 27 countries in Asia and Pacific Region inscribed on World Heritage List. China and India are two countries remain with the highest heritage properties inscribed in this region. Out of 188 properties, only 28 are categorized under historic town. The sites can be referred to World Heritage Center website. (www.worldheritagecenter.com)

Table 2.4: List of World Heritage sites/cities in Asia and Pacific Region
Source: World Heritage Centre, 2013 (reproduced by Author)

Item	Year of inscription	Properties/Country	Criteria					
			(i)	(ii)	(iii)	(iv)	(v)	(vi)
1	1979	The Katmandu Valley, Nepal			√	√		√
2	1979	Yandong, South Korea			√	√		
3	1979	Chengde, China						
4	1997	Lumbini (Patan), Nepal		√	√			
5	1993	Historic Centre of Bukhara, Uzbekistan		√		√		√
6	1993	The Complex of the Hue Monuments, Vietnam				√		
7	1994	The Historic Monuments of Ancient Kyoto, Japan		√		√		
8	1995	The Town of Luang Prabang, Laos		√		√	√	
9	1995	The Historic Villages of Shirakawa-go and Gokayawa, Japan				√		√
10	1997	The Old Town of Lijiang, China		√		√	√	
11	1997	The Ancient City of Ping Yao, China		√	√	√		

Table 2.4 continued

12	1998	The Historic Monuments of Ancient Nara, Japan		√	√	√		√
13	1988	The Sacred City of Kandy, Sri Lanka				√		√
14	1988	The Old Town of Galle and Its Fortifications, Sri Lanka				√		
15	1999	The Historic Town of Vigan, Philippine		√		√		
16	1999	The Ancient Town of Hoi An, Vietnam The Historic City Of Hoi An (2008)		√		√		
17	2000	Historic Centre of Shakhrisyabz			√	√		
18	2001	The City of Samarkand, Uzbekistan	√	√		√		
19	2004	Bam and Its Cultural Landscape, Iran		√	√	√	√	
20	2005	The Historic Centre of Macao, China SAR		√	√	√		√
21	2008	Historic Cities of the Strait of Malacca: Melaka and George Town, Malaysia		√	√	√		
Total			1	13	9	19	3	5

Source: UNESCO, 2011 (reproduced by Author)

The first site in Asia and Pacific region that was inscribed on the WH list was the Katmandu Valley, Nepal in 1979. During the inscription, the site was known as the Katmandu Valley World Heritage Site (KVVHS). The site consists of seven monument zones with three historical palaces: Kathmandu, Patan and Baktapur, with two of those are Hindu Centres and also Buddhist Centres. This was followed by the Complex of the Hue Monument in Vietnam fourteen years later in 1993 and then by ten others in 2000. The cities were inscribed in the new millennium, starting with the City of Samarkand in Uzbekistan, which was inscribed in 2001. The Historic Centre of Macao, China SAR was inscribed in 2005 and the latest was the Historic Cities of the Strait of Malacca, Malacca and George Town, Malaysia was inscribed in 2008.

In Asia, there are a number of non-monumental sites and historic towns that have been recognized for the value of their urban setting and for their human traditions such as the Historic City of Hoi An, Vietnam, Historic City of Vigan, Philippines, and Historic Centre of Macao, Macao. Table 2.5 shows the tabulation of historic cities in Asia, while Figure 2.1 shows ASEAN countries and the location of WH sites (including Malaysia).

Figure 2.1: Map of ASEAN countries and location of WH sites



Table 2.5 : Tabulation of World Heritage cities in South East Asia
Source: UNESCO, 2011 (reproduced by Author)

No	Countries	World heritage sites	
		Natural Heritage	Cultural Heritage
1	Cambodia	-	1 Angkor Watt (1992)
2	Indonesia	1 Ujong Kulon National Park (1991) 2 Komodo National Park (1991) 3 Lorentz National Park (1999)	-
3	Laos	-	1 Town of Luang Prabang (1995) 2 Vat Phou and Ancient Settlement (2001)

Table 2.5 continued

4	Malaysia	1 Gunung Mulu National Park (2000) 2 Kinabalu Park (2000)	1 Historic Cities of the Straits of Malacca: Malacca and George Town (2008) 2 Lenggong (2012)
5	Myanmar	-X	-X
6	Philippines	1 Tubbataha Reef Marine park (1993) 2 Rice Terrace of cordilleras (1995) 3 Puerto-Princesa River National Park (1999)	1 Baroque Churches (1993) 2 Historic City of Vigan (1999)
7	Thailand	1 Thungyai-Huai Sanctuaries (1991) 2 Ban Chiang Archaeological Sites (1992)	1 Historic Towns of Sukhothai (1991) 2 Historic City of Ayutthaya (1991)
8	Viet Nam	1 Ha Long Bay (1994/2000) 2 My Son Sanctuary (1999) 3 Phong Nha Ke Bang National Park (2003)	1 Complex of Hue Monuments (1993) 2 Historic City of Hoi An (1999)
Total		13	11

Source: UNESCO, 2011 (reproduced by Author)

There are 24 heritage sites in the Southeast Asia as of 2009, with the first inscription was the Complex of the Hue Monuments, Vietnam in 1993 as the World Heritage Cities. However, the Town of Luang Prabang, Laos that was inscribed on the World Heritage List in 1995 is an active living city unlike Vietnam, which was presented by ancient monuments. In 1999, Vigan and Hoi An were listed on the World Heritage List. Both cities are active living settlements from the 16th centuries to the present days. The Historic Cities of the Strait of Malacca: Melaka and George Town, Malaysia were inscribed on the World Heritage List in 2008.

2.4 World Heritage City of Melaka and George Town

In July 2008, Melaka and George Town are historical towns that were jointly inscribed on the World Heritage List under criteria (ii), (iii) and (iv) of Operational Guidelines

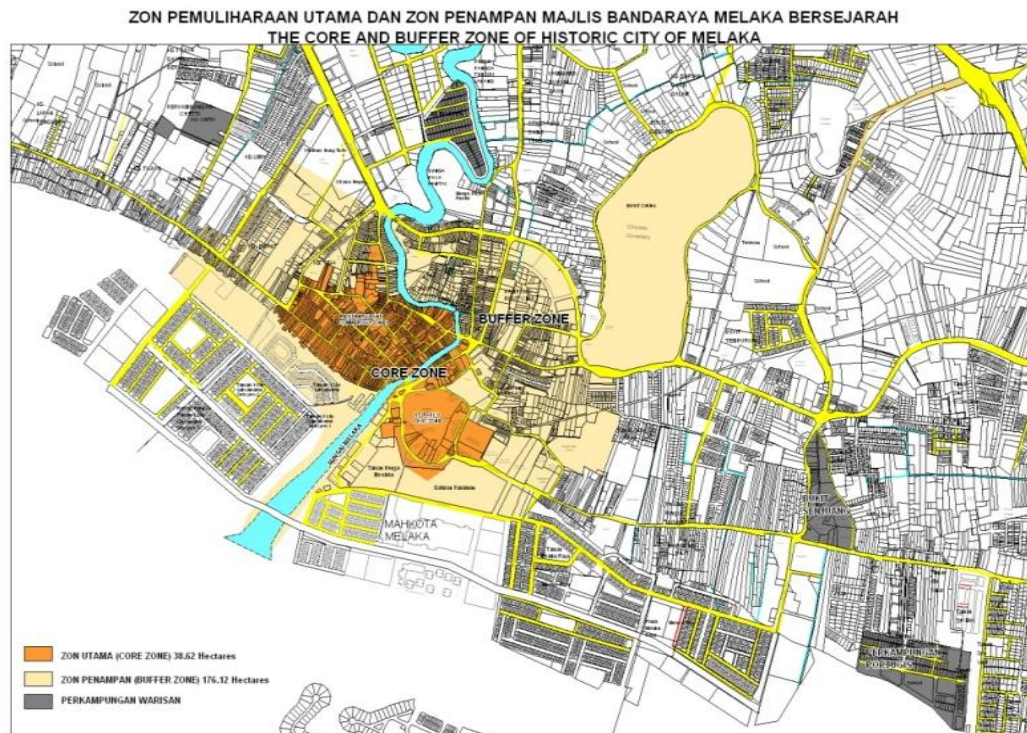
2005 (UNESCO, 2008) UNESCO (2008) stated that both Historic Cities of Melaka and George Town are two of the most extensive historic port settlements in Malaysia. Their urban fabrics, dating from the 16th century for Melaka and 18th century for George Town, together with the monumental facades and the urban pattern, are still largely intact, which constitutes a cultural property of interest and mankind. The areas designed for cultural properties are Historical City of Melaka in Melaka and Historical City of George Town in Penang.

2.4.1 Historical City of Melaka

The Core Zone of the Historical City of Melaka comprises of two major areas:

- St Paul's Hill Civic Centre Zone, which has a number of government buildings, museum, churches, urban square and original fortress town from the 16th century of Portuguese and Dutch Period.
- Historic Residential and Commercial Zone have more than 600 shophouses, commercials and residential buildings, religious buildings and tombs on four mains streets, which are Jalan Tun Tan Cheng Lock (Heeren street), Jalan Hang Jebat (Jonker Street), Jalan Tokong/Jalan Tukang Emas/ Jalan Tukang Besi and Jalan Kampong Pantai, as well as on four perpendicular streets of Lorong Hang Jebat, Jalan Hang Kasturi, Jalan Hang Lekiu and Jalan Hang Lekir.

The Core Zone is protected by 134.03 hectares of Buffer Zone, bordered by Jalan Merdeka, Jalan Laksamana, Jalan On Kim Wee, Jalan Tan Cheng Yan, Jalan Munshi Abdullah, back lots of Kampong Banda Kaba, Jalan Chan Koon Cheng and Jalan Merdeka. Figure 2.2 displays the conservation area in Historical City of Melaka with its distinctive flavour, buildings characteristic, socio-fabric and cultural ambience.



2.4.2 Historic City of George Town

The Core Zone of the Historical City of George Town covers an area of 109.38 hectares, bordered by the Strait of Malacca on the north-eastern cape of Penang Island, Lorong Love (Love Lane) to the north-west and Gat Lebu Melayu and Jalan Dr. Lim Chwee Leong to the south-west corner. There are more than 1,700 historic building within this Core Zone align on four main streets of Pengkalan Weld, Lebu Pantai, Jalan Masjid Kapitan Keling and Lorong Love and several perpendicular streets of Jalan Tun Syed Sheikh Barakbah, Lebu Light, Lebu Bishop, Lebu Gereja, Lebu China, Lebu Pasar, Lebu Chulia, Lebu Armenian and Lebu Aceh.

The Core Zone is being protected by 150.04 hectare of Buffer Zone (this zone does not to include sea buffer), bounded by stretch of sea area around the harbour, Jalan Perangin to the south-west corner and Jalan Transfer to North –west corner. Figure 2.3 displays the conservation area in Historical City of George Town, Penang.



Figure 2.3. Map of properties area in George Town
(Source : Gov. of Malaysia, 2007)

The cities of Melaka and George Town still maintain their architectural heritage including various types of heritage buildings such as traditional Malay houses, traditional shophouses, terrace houses, Malay mosques, churches, Chinese temples, Hindu temples and Colonial buildings from the periods of Portuguese, Dutch and British. Apart from the heritage buildings, the cities of Malacca and George Town also retained some of their existing old roads, streets, river, open spaces and town squares. The properties of each city comprises of core and buffer zones, in which the total number of buildings for both cities can be summarized shown in Table 2.6

Table 2.6 : Total properties area and total number of buildings in Melaka and George Town

Source: Government of Malaysia, 2007

Name	Area Core Zone (ha)	Area Buffer Zone (ha)	Total Area (ha)	Total Buildings
Melaka	38.62 (22.36%)	134.03 (77.64%)	172.65 (100%)	1,878
George Town	109.38 (42.16%)	150.04 (57.84%)	259.42 (100%)	4,665
Total Area (ha.)	148.00 (34.25%)	284.07 (65.75%)	432.07 (100%)	6,543

2.5 Outstanding Universal Values (OUV) of Cultural Properties at World Heritage Cities of Melaka and George town

The outstanding universal value (OUV) is important as it partly contributes to the significance of the sites and keeping its value intact and challenges due to the development pressures and tourism. The introduction of uncontrolled activities on site might affected the integrity and authenticity of the properties on sites. This will affect the OUV, which is responsible to keep the WH cities listed under UNECSO.

By definition and categories according to Operational Guideline January 2008, historical towns and town centre, which are still inhabited and which, by their very nature, have developed and will continue to develop under the influence of social-economic and cultural change, may face the situation that renders the assessment of their authenticity more difficult and any conservation policy more problematical.

The significance of historical towns and town centres were examined under the factors as outlined in the Operational Guidelines, January 2005, Annex 3

To qualify for the inscription, towns should compel recognition because of their architectural interest and should not be considered only on the intellectual grounds of the role they may have played in the past or their value as historical symbol under criterion

(vi) for the inscription of cultural properties, as referred to Operational Guidelines in Paragraph 77 (vi)

- a. *Towns which are typical of specific period or culture;*
- b. *Towns that have evolved along characteristic lines and have preserved;*
- c. *Historic centres that cover exactly the same area as ancient towns and now enclosed within modern cities; and*
- d. *Sectors, areas or isolated units which even in the residential state, but they have survived.*

The significance of the cultural properties with three criteria is demonstrated at both cities of Malacca and George Town World Heritage (WH) sites.

The enlistment of Melaka and George Town into the World Heritage List is based on the criteria stated in Paragraph 77 of the Operational Guidelines for the implementation of the World Heritage Convention, under **criteria (ii), (iii), and (iv)** of the Operational Guideline 2005, which can be summarised as:

- The influence of the civilisation exchanged;
- The exchange of civilisation, cultures and religions; and
- The shophouses as an outstanding example of an architectural type.

2.5.1 The Influence of The Civilisation Exchanged

Criteria (ii): *To exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.*

Melaka and George Town represent exceptional example of multi-cultural trading towns in East and Southeast Asia, forged from the mercantile and exchanges of Malay, Chinese and Indian cultural and three successive European colonial powers for almost 500 years, each with its imprints on the architecture and urban form, technology and monumental art. Both towns show different stages of development and the successive changes over a long span of time and are thus complementary (Gov. of Malaysia , 2007).

The Historical Cities of Melaka and George Town are few historic cities in the world that experienced a succession of a colourful past from the Malay Sultanate, the Chinese, the Portuguese, the Dutch, the British and the post-colonial period, with each of this period managed to inscribe its print on the scroll of its evolution. However, in terms of its urban form, none of this age succeeded in erasing the imprint of its predecessors.

Although the physical evidence of the Malacca Malay Sultanate is not available, ancient graveyards and tombstones belonging to the warriors of the Sultan such as Hang Jebat and Hang Kasturi that can be found in the Core Zone of Malacca provide evidence of the period. The Portuguese who comes from a unique Eurasian community who speaks an ancient dialect of the Portuguese language and profess the Roman Catholic faith; they also left behind the inherited ruins of the church on St. Paul's Hill and the remains of the 'Porta de Santiago' (Figure 2.4), the only artifact left of the infamous 'Fortaleza de Malacca'.

Melaka is unique in being the only town in Malaysia to have been ruled by three Western colonial powers. Already a wealthy port and an important centre of trade by the early 16th century, it attracted Westerners who came to the East to set up trading posts. In 1511, a fleet led by Alphonso d'Albuquerque, the Portuguese Viceroy of India, conquered Malacca, thus establishing a long period of colonial rule which began with the Portuguese, followed by the Dutch, then the British, that lasted for almost 450 years. The most tangible legacy of the colonial period are a number of buildings which exhibit the architectural styles of the colonials (UNESCO, 2008).



Figure 2.4: Ruins of St. Paul Church, Melaka
(Gov. of Malaysia,2007)

The Dutch legacy can be seen in the design of the town square, surrounded by architectural masterpieces in the form of the Old Dutch administrative building called Stadthuys, the Christ Church and the Post Office building. The Dutch also left behind a unique array of townhouses in Heeren Street and Jonker Street, as well as an urban pattern that is unique due to the regulations imposed on the buildings fronting a street (Gov. of Malaysia, 2007).

The British, who ruled Penang (George Town) from 1786 and Melaka from 1824 until the country reached independence in 1957, left with a morphological framework that influences the modern city today, as well as excellent administrative and religious buildings, and also an administrative and legal system used by the independent Malaysia (Gov. of Malaysia, 2007)

During the 171 years of British occupation in Malaya (1786-1957), they left a profound influence on the country's political system, administration, architecture and lifestyles of

the country. Many great buildings, mainly public, administrative and religious buildings are still standing in their original glory days in both Melaka and George Town. One of them is the St. George's Church (Figure 2.5), the State Assembly Building in George Town, built in early 19th century according to the Anglo-Indian classical style, which features triangular pediment and cylindrical columns and the City Hall of George Town in classical style (Gov. of Malaysia, 2007).



Figure 2.5: St. George's Church, George Town, Penang (Author, 2009)

During this period (19th century), the Malayan 'bungalow' emerges, which is a mixture of European and local features, such as timber posts and thatched roofs. This include the shophouses and temples built by the Chinese immigrants who were mainly brought in by the British to help open-up the mining lands, and later the Indian temples were built by the Indian community who came to Malaya to help the British in rubber plantation and

involved in the works of building infrastructure (Gov. of Malaysia, 2007). Figure 2.6 shows Syed Al-Attas Mansion, which is one of the Malay bungalow buildings found in the George Town WH city.(Khoo, 2007)



Figure 2.6: Syed Al-Attas Mansion (Author, 2009)

Juxtaposition of different building styles and typology from those built by the Portuguese, the Dutch, the British, the Malay, the Chinese and the Indian mainly, has created rich mixture of urban fabric, both in Melaka and George Town. They remained as multi-cultural heritage towns until the present days, thus justify for the outstanding story of interchange of human values over the countries.

2.5.2 The Exchange of Civilisation, Cultures And Religions

i. Religious Buildings

Criteria (iii) : *To bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.*

Malacca and George Town are living testimony to multi-cultural heritage and tradition of Asia and European colonial influences. This multi-cultural tangible and intangible heritage is expressed in the great variety of religious buildings of different faiths, ethnic quarters, the many languages, worship and religious festivals, dances, costumes, arts and music, food and daily life (UNESCO, 2008).

The Historical City of Melaka and George Town represent exceptional example of a multi-cultural trading towns in East and Southeast Asia, forged from the mercantile and civilization exchanges of Malay, Chinese, Indian and European cultures.

Being the seat of the first well-documented Malay Sultanate and the centre of Malay empire, Malacca became the founder of Malay and customs. The founding of Malacca and the height of its glory was never short of its legendary tales, which were held almost as sacred narratives by the Malay society until today. In spite of the fact that Melaka had lost the Sultanate and was ruled by four colonial administrations, she has actually not lost her lustre. Different architectural designs of buildings and traditional crafts that remained are testimony of the wealth of historical phases of the past. Similarly in the Historical City of George Town, there are different communities, such as the Malays, Chinese, Indians, Arabs, Baba-Nyonya Peranakan and Eurasians. These different types of population, each practicing their own cultural and beliefs, are the strongest factor of the cities attraction today (Gov. of Malaysia, 2007).

As a place where the greatest religions and cultures met, as well as have their built forms, both retaining clear identities and allowing a fusion of ideas unified through a predominant respect for scale and continuity. This makes the urban landscape of value, not only the buildings as such, but their juxtaposition within the historical urban fabric of both cities.

The different cultural groups and traditions have helped to enrich further the beautiful traditions and customs of these historic cities. The fact that these various peoples are living side by side with one another but practicing their own individual traditions and

customs, make both Melaka and George Town as the most vibrant and interesting living multi-cultural heritage towns in East and Southeast Asia.

Within the Core and Buffer Zones of Melaka and George Town, there are 57 (20 in Malacca and 37 in George Town) religious buildings, mainly Malay mosques, Chinese temples, Indian temples and churches. Most of these religious buildings are located on the same road, in particular on Masjid Kapitan Keling Road or only a couple blocks away between each other. All of these buildings are still functional as they were hundreds of years ago, where the communities perform prayers and other religious activities on daily basis.

There is a special place in Penang, dubbed as the 'Street of Harmony'. Here, houses of worship representing various world religions are lined up along an axis. The place illustrates a history of peaceful religious co-existence and cultural exchange among the followers of the great faiths of Islam, Buddhism, Hinduism, Christianity, as well as the Chinese religion, which combines Confucianism, Taoism and Buddhism (Khoo Salma Nasution 2007)

Some of the important religious buildings in George Town are presented in Table 2.7.

Table 2.7. Religious buildings in George Town WH city
 Source : Gov. of Malaysia (2007) and (Author 2009)





<p>Church of the Assumption, <i>Lebuh Farquhar</i></p>  <p>The oldest Catholic church in Penang, formed in 1786 by the Eurasians of southern Thailand and Kedah. The church building dates from 1860. The church was elevated to the Cathedral of the Diocese of Penang in 1955.</p>	<p>St. George's Church, <i>Lebuh Farquhar</i></p>  <p>The oldest Anglican Church in Southeast Asia. The building dates from 1818 and was designed by Captain Robert Smith of Madras Engineers, who painted the famous early views of Penang. The Anglican follow the tradition developed by the Church of England.</p>
<p>Hainan Temple, <i>Lebuh Muntri</i></p>  <p>Also known as the Temple of the heavenly Queen or Thean Ho Keong, this temple is dedicated to the goddess Mar Chor, the patron saint of seafarers. Built in 1866 by the migrating group from the Island of Hainan in South China. This temple was restored by the craftsmen from China in 1995 with elaborate stone carvings and swirling dragon pillars.</p>	<p>Saint Francis Xavier Church, <i>Penang Road</i></p>  <p>The church is named after Saint Francis Xavier, the famous 'Apostle of the Indies' who brought Christianity to the non-European people of Portuguese Malacca in the 16th century.</p>

Table 2.7 continued

Goddess of Mercy Temple, *Kapitan Keling Road*



Founded around c1800, this temple architecture features a sweeping roof with ornate decorated copings and ridges. Oracle sticks are a special features of this temple. Chinese opera or puppet theatre is performed on the granite-paved forecourt on feast days, three times a year.

Carpenters' Guild Temple, *Love Lane*



The Carpenters' Guild Temple is dedicated to Lo Pan, deity of carpenters and other building artisans. Many of George Town's heritage buildings were constructed by the members of this guild. In the 19th century, all Cantonese carpenters coming from China would first call at this Carpenter's Guild before proceeding to other towns Malaysia.

Yap Kongsí Temple, *Lebuh Armenian*



The Yap clan hails from Hokkien (Fujian province in southern China) and the temple is dedicated to the clan's ancestors and patron deities. Next to the temple is the ancestral hall, dating from 1924, designed by the Straits Chinese architect Chew Eng Eam.

Teo Chew Temple, *Lebuh Chulia*



Built in 1870 by the Chinese originating from Teo Chew community (Chaozhou) in southern China. It is a temple dedicated to the Teo Chew community's patron deity and ancestors. Teo Chew opera and music are occasionally performed here.

Table 2.7 continued







<p>Cheah Kongsii Temple, <i>Lebuh Armenian</i></p>  <p>A charming double-storey Chinese clan temple with an open balcony and sweeping roof. British lion-heads decorating the temple symbolize the loyalty of the Straits Chinese to the British colonial regime during the Straits Settlements day.</p>	<p>Khoo Kongsii Temple, <i>Medan Cannon</i></p>  <p>The Khoo Kongsii Temple is one of the best examples of Chinese temple architecture and craftsmanship in Southeast Asia. Built in 1906, the temple displays fine stone carving, wood carving, painting on wood and fresco painting.</p>
<p>Kapitan Keling Mosque, <i>Kapitan Keling Road</i></p>  <p>Crowned with onion-shaped domes, this mosque is the largest historic mosque in George Town. Founded in 1801, this mosque has been enlarged several times. Henry Alfred Neubronner, the German Eurasian architect gave the mosque its British Raj Moghul revival appearance and an elegant minaret in the 1910s.</p>	<p>Acheh Mosque, <i>Lebuh Aceh</i></p>  <p>Founded in 1808 by a wealthy Arab merchant prince who became the Sultan of Aceh. In the old days when the Muslim pilgrimage to Mecca was made by the ship rather than by airplane, Aceh Street was the centre of haj travel. Pilgrims came from North Sumatra and Southern Thailand to purchase their tickets, shop and attend religious classes while waiting for the Haj ship.</p>

Table 2.7 continued

<p data-bbox="316 255 799 286">Sri Maha Mariamman Temple, <i>Lebuh Queen</i></p>  <p data-bbox="300 779 884 958">Built in 1833, this temple is dedicated to the Hindu goddess Sri Maha Mariamman. Historically, it catered to the Tamil community of traders and stevedores originating from South India. The temple is the focus of two annual festivals, Thaipusam on January/February and Chitrapuram in April/May.</p>	<p data-bbox="922 255 1254 286">Benggali Mosque, <i>Leith Street</i></p>  <p data-bbox="906 779 1458 987">The Indians from Bengal first came to Penang in the late 18th century as ‘sepoy’ and convicts with the East India Company. This mosque was built in 1803 for this Bengali community and has been active as the centre for the Tablighi movement, where the main languages used are Urdu, Malay and Tamil.</p>
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Similarly, the same type of religious buildings of Malay mosques, Chinese temples, Indian temples and churches can also be found in the Historical City of Malacca. There are 20 of these buildings in the Core and Buffer Zones of Malacca. The most important religious buildings in the Historical City of Malacca are shown in Table 2.8.

Table 2.8: Religious buildings in Melaka WH site
 Source: Gov. of Malaysia, (2007) and (Author 2009)







<p>Kampong Keling Mosque</p>  <p>The Kampong Keling Mosque is a Sumatran-style building with a three-tiered wooden roof. The mosque was built in 1748 and the outer wall was completed in 1868. The styling of the building is highly eclectic. It is one of the few mosques with a pagoda instead of a minaret. The arcade around the prayer hall is a series of Corinthian columns, reflecting European influence.</p>	<p>Kampong Hulu Mosque</p>  <p>Built in 1720 by Dato Samsuddin Bin Arom, a representative for the Malays during the Dutch colonial period. During that time, religious pluralism was allowed to flourish, and the local populations headed by “Kapitans” constructed places of worship according to their needs. This building is fairly unusual for a mosque, inspired obviously more by Sumatran architecture than by the Arab prototype. The roof is a dome made of carved sea tones</p>
<p>Francis Xavier Church</p>  <p>This Gothic church was built by the French priest Father P. Fabre in 1849. It is dedicated to St. Francis Xavier who was one of the earliest Catholic missionaries active in Southeast Asia. The church sits where an old Portuguese mission once stood.</p>	<p>Christ Church</p>  <p>Christ Church is the oldest functioning Protestant church in Malaysia. The construction began in 1741 on the centennial of the Dutch occupation, and it was completed in 1753. Before this date, the Dutch used the old Portuguese church atop St. Paul’s hill for their religious services. Christ Church bears all the hallmarks of 18th century Dutch architecture: a rectangular plan, massive walls, red granite plinths and Dutch roof tiles.</p>

Table 2.8 continued

<p>Cheng Hoon Teng Temple</p>  <p>Cheng Hoon Teng temple was founded in 1645 by Lee Wei King and is the oldest functioning Chinese temple in Malaysia. The main hall was built by Chan Ki Lock in 1704 and was rebuilt in 1801 by Kapitan China Chua Su Cheong. Inside the main hall on the central altar is a statue of Kuanyin, the goddess of Mercy.</p>	<p>Sri Poyyatha Temple</p>  <p>Sri Poyyatha is a Hindu temple standing on the same street as Kampong Hulu Mosque and Cheng Hoon Teng temple. The coexistence of these three distinct faiths is a testament to the religious pluralism of Melaka. Erected in 1781, this temple enshrines the deity Vinayagar and has become the most important Hindu temple in the Core Zone of Malacca.</p>
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2.5.3 The Shophouses And Townhouses

Criteria (iv) : To be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

Melaka and George Town” reflect a mixture of influences which have created a unique architecture, culture and townscape without parallel anywhere in East and South Asia. In particular, they demonstrate an exceptional range of shophouses and townhouses. These buildings show many different types and stages of development of the building type, some originating in the Dutch or Portuguese periods (UNESCO, 2008).

As the important hubs of both regional and global trade in the Southeast Asia from 16th to 19th century, the cities of Melaka and George Town still maintain their architectural heritage including various types of heritage buildings. This includes the traditional Malay houses, mosques, churches, Chinese temples, Hindu temples, colonial buildings and large number of shophouses and townhouses.

The most remarkable type of houses built within the Core Zones of Melaka and George Town is the shophouses. Currently, there are more than 2,000 shophouses, mostly two- and three-storey buildings that align on both sides of the street. Most of them are still function as they were decades ago – the ground floor is used for commercial purposes, whereas the top floor(s) are residential purposes – some of these shophouses have been sensitively restored by the local authorities and private individuals for new uses such as hotels and restaurants.

The emergence of these shophouses can be traced to the influx of Chinese immigrants from the southern coastal provinces of China in the 18th and 19th century until the World War II. They brought with them both knowledge and methods of house construction which are then adapted to the Malaysian urban shophouses.

Generally, these shophouses feature common characteristics :

- Rectangular plan form, measures between 6-7 m wide and 30 meters deep, sometimes extending to about 60 m deep.
- Always built in rows with uniform facades and continuous covered “five foot way” in front.
- Brick walls plastered with lime, wooden timber structures and clay roof tiles.
- The shop front on the ground floor has no permanent wall, instead panels of doors are used to close the shop.
- Jack-roof, an elevated roof segment above the main roof, is used to allow hot air to escape, as well as to allow light to penetrate the inner rooms.
- Linear plan form, punctuated with one or more open courtyards, allowing natural ventilation and light to happen.
- The design of the front facades of these shophouses varied, some are much more elaborated in design, depicting different styles and influences, both western and eastern styles.
- The front windows are normally full length from floor to ceiling with balustrades; some finished with fanlights opening at the top and adjustable louvers.

Over the decades, the development of these shophouses in terms of their design and styles have evolved from simple plan with plain façade introduced by the Dutch to more elaborate facades that features the Malay, the Chinese and the Western motifs and in many cases are of Eclectic. Generally, they can be grouped according to Table 2.9.

Table 2.9: Styles of shophouses and townhouses within conservation areas

No.	Styles	Malacca	George Town
1	Dutch Style (17 th – 18 th century)	√	-
2	Southern China Style (18 th – early 19 th century)	√	-
3	Early Shophouses Style (1800 – 1850s)	√	√
4	Early Transitional Style (1840 – 1900s)	√	√
5	Early Straits Eclectic Style (1890 – 1920s)	√	√
6	Late Straits Eclectic Style (1920 – 1940s)	√	√
7	Neo-Classical Style (19 th – early 20 th century)	√	√
8	Art-Deco Style (1930 – 1950s)	√	√
9	Early Modern Style (Post War)	√	√

The rather large collection of shophouses within the Core and Buffer Zones of Malacca and George Town, most are still being used as they were initially meant for, which reflect the design development of these shophouses that were influenced by the marriage of different cultural tradition of the east and west.

The shophouses and townhouses in the Historical City of Melaka and George Town shared similar spatial planning, form, architectural design and styles. They can be divided into at least nine major groups depending on their façade design and the period they were built, as in Table 2.10.

Table 2.10: Styles of shophouses and townhouses in Melaka and George Town

Source: Gov. of Malaysia (2007)

<p>i. Dutch Style (17th – 18th century)</p> <p>The Dutch style is the earliest type and can only be found in the Historical City of Melaka, mainly on Heeren Street.</p> <p>Originally built by the Dutch in the 17th century, these type of shophouses and townhouses are either one- or two-storey height with simple facade design and limited openings on the upper floor, normally with only one centralized or at the most two symmetrical windows.</p> <p>The ground floor are mostly now being used as residential rather than shops, with symmetrical façade design of centralized door and two-side windows.</p> <p>The five foot way is not connected to adjacent buildings, therefore this type of buildings have private entrance porch.</p> <p>Structurally, the walls are of dutch brick and plastered with lime, with the roof structure is of timber.</p> 	<p>ii. Southern China Style (18th – early 19th century)</p> <p>The Chinese population in Malaysia generally and in Melaka particularly, mainly came from Southern China. Like for the Baba Nyonya Museum at Heeren Streets, the architectural tradition followed was a modified version of the “Chinese National” or northern style.</p> <p>This architecture embodies the spiritual notion of harmony with nature. This is manifested in the symbolism of the ornaments that are used to convey luck, directions, seasons, the winds and constellations.</p> <p>The fundamental concepts of Chinese architecture are the courtyard, with the emphasis on the roof, exposure of structural elements and the use of colour.</p> <p>Structurally, the walls are of brick and plastered with lime, while the roof structure is of timber.</p> 
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Table 2.10 continued

iii, Early Shophouses Style (1800 – 1850’s)

The early form of two storey type of shophouses is built to the street edge with recessed ground floor forming a pedestrian walkway, generally simple in detail and relatively low in scale. With masonry dividing wall, they are normally built in rows with simple pitched roof. The façade is means of filling the space between the two end walls. The upper floor façade is supported by a squat pillars project over the pedestrian walkway and consists mostly of timber construction with continuous row of panelled or louvered shutters. The spandrel is of either timber (for the earlier type) or masonry, while the upper beam is generally placed directly above the window opening, leaving no room for frieze and with the exposed roof rafters are bordered by plain masonry pilasters at each side and the ground floor has full width opening.

Structurally, buildings of this style incorporate masonry dividing walls with timber upper floor and tiled roof.



iv Early Transitional Style (1840 – 1900’s)

The two storey structures are built to the street edge and incorporate a five foot pedestrian walkway, which is subsequently known as ‘five foot way’ and is well entrenched in the style by the middle of the nineteenth century. Expressive gable ends to rows. Ornamentation is minimal, with the upper consoles often enlarged and decorated with floral motifs, simple decoration to the spandrel, as well as green glazed ceramic vents and plain plasters. The usual orders adopted are Tuscan and Doric. Upper floor openings, with a row of continuous timber shutters are common. Cornices or horizontal mouldings along the beam make the structure appear heavy.

Structurally, buildings of this style incorporate the use of masonry dividing walls with timber upper floor, tiled roof and timber beam.



Table 2.10 continued

v. Early Straits Eclectic Style (1890 – 1920's)

The transitional style is characterized by buildings with relatively restrained use of ornaments on its façade. Doors and windows remain predominantly timber framed and shuttered, although the use of glass in small plates on the shutters later became common. Transoms are flat arched or semicircular infilled with glass. Vents are employed with an elegance of economy, architectural composition as squares or diamond between windows. Ground floor masonry walls have symmetrical double doors, a pair of window and bat-shape vents above. The styles incorporate many of the features of the 'grand' classical style, reinterpreted and adopted to suit the shophouses vernacular, which may include pediments, pilasters, keystones and arches. From 1910s, the use of reinforced concrete allowed wide roof overhangs and more elaborate cantilevered concrete decoration (consoles). This style exhibits almost exclusively a bipartite elevation order, i.e. elevation with two windows.

Structurally, buildings of this style incorporate extensive use of masonry with the introduction of reinforced concrete lintels and beams, timber upper floor and tiled roofs.



vi. Late Straits Eclectic Style (1920 – 1940's)

This is the most spectacular style particularly in the use of ornamentation. The tripartite arrangement of three windows on the façade reduces the actual wall space to the minimum and provides maximum ventilation. In later examples, the wall surface is replaced by columns and pilasters framing the windows. The constrained indigenous façade designs is borrowed freely from the various ethnic traditions. Chinese panel frescoes are often combined with Malay timber fretworks that fringe the eave of the roof. Brightly coloured ceramic tiles and plaster delicately moulded into bouquets, freestone, plaques and other elaborate ornamentation bear testimony to the artistry of the shophouse builders. The development of reinforced concrete in the 1910s enabled large spans to be achieved and more elaborate cantilevered details to be incorporated into facades.

Structurally, buildings of this style incorporate extensive use of masonry, with first floor timber fenestration and tiled roof.



Table 2.10 continued

<p>vii. Neo-Classical Style(19th – early 20th century)</p> <p>The last phase of European Classicism of the late 18th and early 19th century characterized by monumentality, with sparingly used of the Orders of Architecture. Studiously proportioned which sometimes incorporate portico, colonnade and cupola(s) in the design. Evidently, the style which was carried through into the early 20th century was influenced by the Anglo-Indian Architecture through colonial British with East Indian Company, which brought influences practical to their tropical experience typified by high ceilings, large porches and painted in pastel or white finishing on exterior and interior walls that can be seen in the colonial government buildings and bungalows for European masters in all major cities such as buildings along Weld Quay.</p> <p>Most non-tropical forms used in the Palladian system of neo-Greek column, pediments and fenestration, neo-Roman arches and domes, and Renaissance parapets, turrets, cupalos, quoins, espadanas, surrounds, staircases and balconies.</p> <p>Structurally, buildings of this style are rendered and reinforced concrete masonry or Shanghai plastered. The development or reinforcement concrete resulted in cantilevered sunshades and high pediment or parapet wall.</p> 	<p>viii. Art-Deco Style (1930 – 1950's)</p> <p>Art Deco is a decorative style widely used between the 1930s and 1950s. The style is characterized by the use of straight lines (typically three parallel) arranged either vertically or horizontally in conjunction with other geometric elements, creating a strong vertical and horizontal emphasis to the structure. A granulated render adapted from and regionally known as “Shanghai Plaster” was introduced at this time and was commonly utilized. The exuberant classical decoration of earlier style became much more restrained and in many cases, was stripped completely.</p> 
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Table 2.10 continued

ix. Early Modern Style (Post War)

Following the development in western art and architecture from the end of the 19th century to its pinnacles in the 1920s and 1930s, it actually embraces a wide variety of movements, theories and attitudes, whose modernity resides in a common tendency to repudiate past architecture. Walter Gropius, Le Corbusier and Mies Van de Rohe were the important figures in the general trend towards a radically ornamented, simplified approach to architectural style. Built with reason, form by character and the aesthetic quality that came from the simplicity of their form and the abstract relationship of solid surfaces and large, clean cut openings rather than from applied ornament or decoration. The trend soon caught up in the country after the war. Although in moving design away from the quaint and craftsmanship, the local were adapted to form a unique modern style.



2.6 Challenges and Threats at Melaka and George Town WH Cities

Both cities constantly faced development pressures. The management of the cities at the hand of local authority must be made fully aware that the cultural values and integrity of the site depend very much on how they care and manage their buildings in the WHS in the long term. Cooperation and partnership between the authorities changed with the responsibility over the WH cities and the private building owners from the basis of a good working relationship that is vital to keep the values of the WHS intact for future generations. This was practiced at the Historical Centre of Macao in keeping their cultural properties. Among the threats to WH cities of Malacca and George Town are revealed during the interview with the local authority, as discussed in Chapter One. Comparisons are made with two other WH cities in Asia as shown in Table 2.11.

Table 2.11: Comparison of the threats to other WH Cities in Asia
Source: Visit and Interview in 2008-2009)

Threats to WH Sites		Malacca and George Town	Historical Centre of Macao	Historical City of Hoi An
1	The Challenge to Manage Large Area	√	√	-
2	Displacement and Loss of the Residential Population	√	√	√
3	Mass Tourism and Its Threats	√	√	√
4	The Challenge of Gentrification in the WHS	√	√	√
5	Strong Presence of Dilapidated and Vacant Premises	√	-	-
6	An Absence of An Effective Monitoring System and Funding	√	Only few indicators, developed for heritage building only	√

Table 2.11 shows among the threats revealed from the interview conducted in 2008 at the visited WH sites, Historical City of Hoi An and Historical Centre of Macao.

(Appendix B)

2.7 Keeping the Authenticity and Integrity of the WH Sites

The concept of authenticity is one of the major prerequisites for inclusion of monuments and sites on the WH List. In many languages, there is no such word to express the true meaning of the word ‘authenticity’. The interpretation in the American Heritage Dictionary of English (2000) defines authenticity as “the quality or condition of being authenticity, trustworthy, or genuine. Meanwhile, Lowenthal (1999) argued in the context of WH that authenticity once focused on the performance and possession, has given way to the authenticity of materials and forms, of structure and process, and of aim and intent, moving from exclusive concerns with buildings and artifacts to broader considerations of landscape and nature, folk life and folklore, ideas and belief. For the case of Malacca and George Town, this authenticity will explain on the criteria that are

recognised at UNESCO for the living heritage, the urban fabric and the architectural heritage .

The modern thinkers according to Jokilehto (2006), defined authenticity as works of art produced through a creative process, which is given specifically to each object. Authenticity is an issue of the truthfulness of a particular source of information (Jokilehto, 2006:2). On the other hand, Philippot Director Emeritus of ICCROM defines:

Authenticity of a work of art is a measure of truthfulness of the internal unity of the creative process and the physical realization of the work, and the effects of its passage through time (UNESCO, 2006).

It is more difficult to evaluate the authenticity of a historic town than a single building. The conservation policy for historical city is also more difficult. A historical city is a big open system that is continuously exchanging energy to its environment, which means transforming the system is an inevitable fact. If the characters within the system have no value to the people, they have no reason to exist.

As history is an important source of knowledge for all of us, it is clear that a well-preserved past makes a solid foundation for better future development. The ultimate purpose of the historical city preservation is to maintain the past imprint of urban development as the physical parts of our culture and history. In general, the authenticity reflects the true nature of the history and relates to real physical existence handed down from the past (UNESCO, 2001). This is the reason why authenticity is a core spirit of historic city. WH is a cultural and natural properties inherited by all human being. In order to keep the authenticity of our world heritage, UNESCO requires the governments of all the member countries to submit a report every six year. The report must include the situation of the registered heritage, the conservation condition and the amount of awareness of the public.

The condition of integrity in relation to cultural heritage sites, in reference to built environment and the issues of integrity is relevant, especially in relation to urban and regional planning process. Venice Charter refers to integrity in Article 6-Article 14.

Jokilehto (2006) mentioned that the issues of integrity are one of the elements of the theory of restoration by Cesare Brandi, and it is important in relation to the definition of the limits of restoration and re-integration of a work of art. Functional integrity particularly provides the reference for the understanding of the meaning of different elements in built environment. For example, structural integrity defines the present day and the elements that survive in today's condition from the evolving functions of the past. Meanwhile, visual integrity is the result of certain process.

The concept of authenticity and integrity in relation to the cultural heritage differs from each other. Authenticity is related to heritage as a qualifier, while integrity is referred to the identification of functional and historical condition of the site. At the same time, one cannot replace the other (Jokilehto, 2008).

Pound (2004:65) stated that the criteria of OUV should provide a framework for assessing the significance of the site and the value associated with it, where value is defined as the regard that something is held to deserve the importance or preciousness of something.

Buildings, towns and cities are frequently inscribed under criterion (iv), which is related to buildings as pictures of Melaka and George Town. Both cities have also been inscribed under criterion (ii), which address the importance of the inter-change of human values. Malacca and George Town are not an exception and are also inscribed under

criterion (iii), which address the testimony of the cultural tradition of the multi-cultural community.

Other supporting documents namely the Burra Charter, the Nara Document, the Hoi An Protocol and the Principles for the Conservation of Heritage Sites in China can be the frameworks in exploring possible monitoring indicators at the sites. Through understanding the authenticity and integrity that formed the significance value of the site, the baseline information to maintain the UNESCO status of the property is captured. This aspect will be discussed in Chapter Three.

2.7.1 Authenticity and Integrity of Malacca and George Town WH Cities

The most crucial element is to understand the overall significance value of the sites. Things to be protected and how to signal the degradation of the physical built environment due to the rapid development that led to rapid physical expansion that is mainly uncontrolled by physical development is spoiling the unique cultural and visual environments (Aauland, 2004:108). The scenario at WH cities of Historical Cities of Malacca and George Town can be summed up that both cities, largely intact and retain their integrity and authenticity of the following three significances:

1. Authenticity of the Living Heritage;
2. Authenticity of Urban Fabric; and
3. Authenticity of Architectural Heritage

i Authenticity of the Living Heritage

As living heritage towns, both cities are good examples of living heritage cities. The myriad of peoples, including Malay, Chinese, Peranakan, Indian, Chitty, Portuguese, Dutch and other Eurasians who still live in the core and buffer zones, are still practicing their unique traditions and customs, which are normally focused on their religious centres. This does not include the various public holidays, such as the *Eid al-Fitr'*, Chinese New year, Deepavali, Christmas, and others, as well as the very rich and varied tastes of different culinary cultures.

In the daily life, the call of the Muezzin from mosques, the scent of joss sticks from the Chinese temples or the ringing of bells from the Indian temples, remind us that the multi-cultural heritage is very much alive in the historic cities of Malacca and George Town (Gov. of Malaysia, 2007).

Many festivals are celebrated throughout the year by the local populace, which bears the testimony to the continuing living heritage of Melaka and George Town. The sites contain large number of places of religious worship from where processional routes originate and terminate within the site or at other parts of the cities. The places of worship are visited by people from other states, including neighbouring countries. Major religious festivals are gazetted as public holidays so that everyone can participate in the public celebrations which are held within the historic precincts.

The same juxtaposition of myriad peoples, cultures and languages exists (as it did more than a hundred years ago), where within their own enclaves, each community still practices its own traditions and customs. The streets and public spaces, the “living tissues” of the city, are continually used for some celebration or others, in particular for the staging of Chinese opera during the festival of the “Hungry Ghosts” and “birthdays” of deities (Gov. of Malaysia, 2007).

ii. Authenticity of Urban Fabric

The authenticity of the Historical Cities of Melaka and George Town also lies in their urban morphology. Despite the rapid urban and industrial development that Malacca and George Town experienced over the past three decades, these historic cities have largely retained their urban fabric of shophouses with the original street patterns and their settings of courtyards and open spaces.

In Melaka for example, the Malacca Sultanate was built on Bukit Melaka or now known as St. Paul's Hill. This was replaced by the Portuguese, the Dutch and the British, who continued to run their administration on the same locality. Whole and partial structures of the buildings still stand on this Core Zone. The continuity of such built environment remains almost intact in the urban centre that dominates the areas around the estuary of and along the historic Malacca River, which mainly depicts Anglo-Dutch, Straits Chinese and Islamic architecture (Gov. of Malaysia, 2007).

In George Town, the relationship of the historic island port settlement to the harbour, now known as Swettenham, is continued although most port activities involving cargo transportation and haulage have been relocated to Butterworth -on the opposite side of the channel- due to the need for expansion of the port. Nonetheless, Swettenham Pier still handles cruise ships and has been expanded as an international cruise centre. As a living heritage city, some of the older buildings have been replaced to accommodate the needs of economic growth. Such redevelopments are mostly within the original footprints or plots, thus continuing the urban structure. The only major fracture in the urban structure of the city is KOMTAR, which is located on the fringe on the nomination site. The KOMTAR project was commenced in 1974 by the State

Government to revive the stagnant economy as it was part of an overall city plan designed to concentrate urban redevelopment in the selected areas, thus relieving the rest of the historic island port settlement from development pressure. The rest of its urban fabric is shophouses, mostly intact in their original design, fronting the narrow streets of George Town.

iii Authenticity of Architectural Heritage

Both Melaka and George Town have largely retained their architectural heritage in terms of design, workmanship and material. Large number of colonial buildings built by the British are still standing in their original condition. In Penang for example, there still exist many administrative and government buildings built by the British during their 171 years stayed in George Town. Designed in many different styles, some of these buildings adopted local styles and their planning, such as the use of large and open verandas and corridors, open spatial planning, raised floors and ventilated spaces (Gov. of Malaysia, 2007).

Both Melaka and George Town are most remembered with their rows of shophouses fronting the narrow streets. Most of them are two- and three-storey height, with these shophouses share similar designs characteristics. The ground floor is designed for public purposes, mainly shops and offices, where the upper floor(s) are private spaces.

These shophouses also have clear design typology with long and narrow plan. Fronting the street, the facades are in many different styles and complexities reflecting the period they were built and the stature of the owners, such as Early Shophouses Style, Early

Transition Style, Early Straits Eclectic Style, Neo-Classical Style, Art-Deco Style and Early Modern Style (Lim, 2006).

Similarly, the numbers of religious buildings, mainly Islamic mosques, Chinese temples, Indian temples and churches, the majority of them are still in their original state of condition, which are the testimony of the multi-cultural heritage of Melaka and George Town.

From the historical point of view, the properties illustrate the development of maritime urban settlements in the region and the contribution of diverse ethnic and cultural groups in the layering of the present cities. Meanwhile, the urban characters and layout demonstrate the application of European geometric patterns to settlements in Asia, with local characteristics such as the long narrow plots for shophouses and town houses. The architecture of both cities pictures diverse periods and trends, including Portuguese, Dutch, Malay, India and Chinese legacies.

The shophouses in both places exhibiting different architectural style (9 types), which is one of the main features of the properties and it is extremely rich when compared with other towns in the wider regions. The properties in both cities contain typical urban architectural units, such as the Chinese “kongsi” or the clan jetties, which enrich the repertoire of urban and architectural components. Intangible heritage related to the tangible components is an important feature, illustrating the fusion of different ethnic communities that generate a specific cultural identity. It can be observed from religious buildings that portrayed the daily practice of these communities.

The above statement described the authenticity and integrity that form the OUV of what Historical City of Melaka and Historical City of George Town compel to be in the UNESCO list. However, there are challenges to the State Party and responsibility of the local authorities to ensure this OUV is in place, as globalisation can bring negative impact to the values of these cultural properties.

2.8 Sub Conclusion

This chapter has discussed the WH Sites, in general, outlined the characteristic of Malacca and George Town WH cities, and highlighted the three criteria of outstanding universal values (OUV) in their cultural properties at both sites. There are challenges to keep this authenticity and integrity intact as time goes by. To avoid further damage from many threats as spell out above, coupled with absence of monitoring the state of conservation and indicators for cultural properties that are missing at both sites after the initial finding of this study, it is then considered crucial to sustain the state of conservation of the properties obtained from UNESCO in terms of the following: 1) monitoring strategies; and 2) key indicators. These aspects are analyzed in Chapter Five and Chapter Six.